

PSYCHOLOGY

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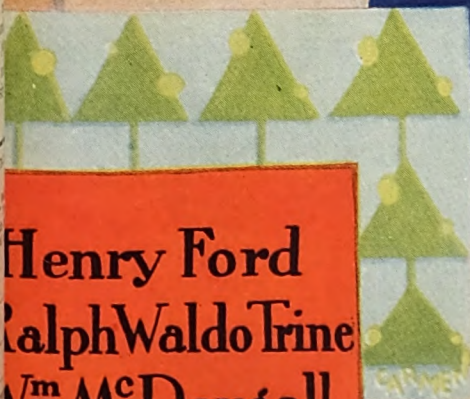
December 25^c

In Sight of
World Peace

I Have Talked
with Ghosts



DEC 2 29 54



Henry Ford
Ralph Waldo Trine
Wm. M. McDougall
H. K. ...



An Amazing New Writing Instrument

Every Reader Can Now Own This Guaranteed Pen and Pencil Combination At a Big Saving

ONE of the most satisfactory Christmas presents I got came from my good friend Ben Sweetland—one of his new combination pen and pencil sets.

This new combined pen and pencil is such a convenience to me, that I believe every PSYCHOLOGY reader would like to have one, too. So I made an arrangement with the manufacturers—the Sweetland-Savre Corporation, to get a supply at a very special price.

The Sweetland combined pen and pencil is made of the finest quality varicolored hard rubber. The pen is 14kt. gold, tipped with hard iridium and ground to any desired point. Pencil point is 14kt. gold filled and has six extra leads and eraser. This pen must not be confused with the many cheap, unsatisfactory pens and pencils that now flood the market.

Guaranteed for Life

This pen is so well constructed that its makers guarantee it to give perfect satisfaction. Any pen proving defective will be repaired or replaced at any time without cost.

While this pen is made to sell at \$7, I have secured some for PSYCHOLOGY readers at a price that makes it possible to let you have one for only \$4.85, plus a few cents postage. So, get your order

in promptly. Use the coupon below. When you get this practical writing instrument I know you will be delighted with it, just as I am. Instead of carrying both a pen and a pencil in my pocket, I now carry ONE and have BOTH in the Sweetland combination.

Don't waste any money on cheap pen and pencil outfits. They are more bother than they are worth. Get this splendid, guaranteed, \$7 combination and have a pen and pencil you will be proud of and which is always in working order.

SEND NO MONEY

Just fill in and mail the coupon, *being sure to check whether you want soft, medium or stub pen.* When postman hands you the package pay him only \$4.85 plus a few cents postage. Then if you are not delighted with the outfit just mail it back to me and I will refund your money. I. Kenney, Subscription Mgr., 101 West 31st St. New York, N. Y.

Illustrations actual size

The SWEETLAND when used as a pen

The SWEETLAND when used as a pencil

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I. Kenney,
Subscription Manager,
"PSYCHOLOGY,"
101 West 31st St., New York, N. Y.

Please mail me a Sweetland Pen and Pencil Combination with ☐ soft ☐ medium pen ☐ stub point. When it arrives I will pay the postman \$4.85, plus a few cents postage. If I am not delighted with it, I will remail it and you are to refund my money.

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"I GAMBLED 2¢ and WON \$35,840 in 2 YEARS"

*A Story for Men and Women
who are dissatisfied with themselves*

THIS is the story of a gamble—a 2c risk—which paid me a profit of \$35,840 in two years. I am not, and never was, a gambler by nature; in all probability I never would have taken the chance if more money was involved. So even if you, too, are against gambling, you will feel like risking two cents after you've read my story.

Some people believe I was lucky. Others think I am brilliant. But this sort of luck I had everyone can have. My type of brilliance is that of any average man.

Almost any \$40-a-week wage earner has as complete a mental equipment as I had two years ago. And he feels today just about the way I did then. For two years ago, I too, was in the \$40-a-week rut. My earnings were \$2,080 per year!

I was discontented, unhappy. I was not getting ahead. There didn't seem to be much hope in the future. I wanted to earn more money—a lot more money. I wanted to wear better clothes and have a car, and travel. I wanted to be on a par with people I then looked up to. I wanted to feel equal to them mentally and financially.

But it all seemed hopeless. I was beset with fears. I was afraid of losing my job. I was afraid of the future. I could see nothing ahead for myself and my wife and baby but a hard struggle. I would live and work and die—just one of the millions who slaved their lives away. I was irritable, easily annoyed, discouraged, "sore" at my fate and at the world. I could not think clearly. My mind was in a constant whirl. I was "scatterbrained." I had a thousand half-baked ideas to make more money, but acted on none of them.

The end of each year found me in about the same position as the beginning. The tiny increases in salary, grudgingly given to me, were just about enough to meet the rising costs of living. Rent was higher; clothes cost more; food was more expensive. It was necessary for me to earn more money. So once in a while I got a few dollars more. But it wasn't because of any great change in my ability.

Today I have an income of \$20,000 a year. That's exactly \$17,920 more than it was two years ago. A difference of \$35,840 in two years. My family has everything it needs for its comfort and pleasure. My bank account is growing rapidly. I have my own home in the suburbs. I am respected by my neighbors, and I have won my wife and children's love as only the comforts and pleasures of life can do.



When I am old I will not be a millstone around anyone's neck. My children will not have to support me.

I look forward to the future with confidence and without fear. I know that only improvement can come with the years. Once I wandered through life aimlessly, cringing, afraid. Today I have a definite goal and the will to reach it. I know I cannot be beaten. Once my discontent resulted in wishes. Today my slightest discontent results in action. Once I looked forward hopefully to a \$5 a week increase in salary. Today I look forward confidently to a \$100 a week increase in my earnings.

What magic was it that caused the change in my circumstances? How did I, a \$40-a-week clerk, change my whole life so remarkably? I can give you the answer in one word—Pelmanism. I gambled 2c on it. Yet without it, I might have continued in my old \$40-a-week rut for the rest of my life.

Pelmanism taught me how to think straight and true. It crystallized my scattered ideas. It focused my aim on one thing. It gave me the will power to carry out my ideas. It dispelled my fears. It improved my memory. It taught me how to concentrate—how to observe keenly. Initiative, resourcefulness, organizing ability, forcefulness were a natural result. I stopped putting things off. Inertia disappeared. Mind-wandering and indecision were things of the past. With new allies on my side and old enemies beaten, there was nothing to hold me back.

I am writing this in appreciation of what Pelmanism did for me. I want other average men to gamble 2c as I did. For the cost of a postage stamp I sent for the booklet about Pelmanism, called "Scientific Mind Training." Reading that free book started me on my climb. I took no risk when I enrolled for the Course because of the Institute's guarantee. All I gambled was 2c and I am \$36,000 better off now than I would have been had I not written for the book about Pelmanism.

The Pelman Institute will be glad to send a copy of "Scientific Mind Training" to any interested individual. This book is free. It explains Pelmanism. It tells what it does to the mind. It tells what Pelmanism has meant to others. For over 25 years Pelmanism has been helping people to happiness. Over 750,000 others have studied this remarkable science. Among those who have praised it are such great world figures as Judge Ben B. Lindsey, Jerome K. Jerome, Sir Harry Lauder, T. P. O'Connor, Major Gen. Sir Frederick Maurice, H. R. H. Prince Charles of Sweden, and many others. Your whole life may be altered as a result of reading "Scientific Mind Training." Send the coupon. You have nothing to lose. If Pelmanism does not help you it costs you nothing. There is no obligation in mailing the coupon. No salesman will call on you. Decide for yourself what to do after you read the free book about Pelmanism. Mail the coupon NOW.

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The Standard Publication of Practical, Inspirational and Applied Psychology

PSYCHOLOGY

Health!

Happiness!

Success!

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The KINGDOM OF GOD is within you!



FOR nineteen hundred years the world has sought a better understanding of the teachings of Jesus, which would enable men and women to have the more abundant life and happiness which He promised.

He said to some of His followers (Mark 11:24): "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It is a promise that *anyone* may get *anything* he wants, by praying for it—that is, by praying for it in a *certain way*.

Again Jesus said to certain followers who were worrying about their physical and financial affairs (Luke 12:31): "But rather seek ye the kingdom of God; and all these things shall be added unto you." There can be no doubt about what this promise means—especially if we read the context beginning at verse 22. It clearly and simply means that if one can find the kingdom of God, his physical and financial problems will solve themselves—that there will be "added" unto him the things necessary to his happiness.

The tragedy of it is that these promises are not generally fulfilled in the lives and affairs of Christian people. Millions have diligently sought the Kingdom of God for years without finding it—without having anything much added to them. They have prayed earnestly for things and conditions they desired, without getting them. Millions of these good people, in the churches and out of

Christian Psychology

Leads men and women to the Kingdom of God and adds unto them the things and conditions necessary to their happiness, as Jesus promised. It teaches them to pray for the things they want in such a way as to get them as Jesus said they should

them, are cramped and hampered by poverty, limitations, lack, sickness, worry and disappointment.

But there is nothing wrong with these promises of Jesus. The trouble is that men and women have failed to understand and use them correctly. They have thought the Kingdom of God is a place or condition outside of themselves, whereas Jesus said (Luke 17:21): "The Kingdom of God is within you." They have understood Him to say, in reference to praying for the things they want: "Believe that ye shall receive them," *and that is not what He said*, nor will such belief get what Jesus promised they should.

Christian Psychology

now comes forward with a great flood of the white light of simple scientific truth. Under the illumination of this

light men and women are finding the Kingdom of God and having added unto them the things necessary to their happiness—they are learning how to pray for the things and conditions they want in such a way as to get them, as Jesus promised they should.

Christian Psychology

is a simple scientific system of Christian life and thought which gives Christianity the power of godliness as well as the form, and puts into it the living, vibrant force which brings prosperity, love, achievement, health, happiness, peace, and more abundant life. It is not a religion, nor a sect, but a movement within the churches, loyal to their work and ministry, and based squarely upon the teachings of Jesus as verified, explained, simplified, and practically applied by modern scientific Psychology.

Christian Psychology

is given to the world by Judge Daniel A. Simmons, whose gifts to the world are already so rich and full. He is widely known as a psychologist, author, teacher and lecturer. He is now, and for more than fifteen years has been, one of the judges of the highest trial court in his state. He is the founder of The American Institute of Psychology, with its thousands of students all over the world, and highly prizes the great mass of marvelously happy achievements that these students have reported as results of his teachings.

Christian Psychology

is Judge Simmons' crowning work—a work in which the Christ-light shines forth as the true light of the world, leading men and women on to higher, nobler, happier and more abundant life. He has set forth its fundamental principles in a marvelous, soul-thrilling lecture of 6,000 words entitled "The Kingdom of God," in which he tells just what the Kingdom of God is, where it is, and how to set out to find it and enjoy its rich rewards. A manuscript copy of "The Kingdom of God" will be

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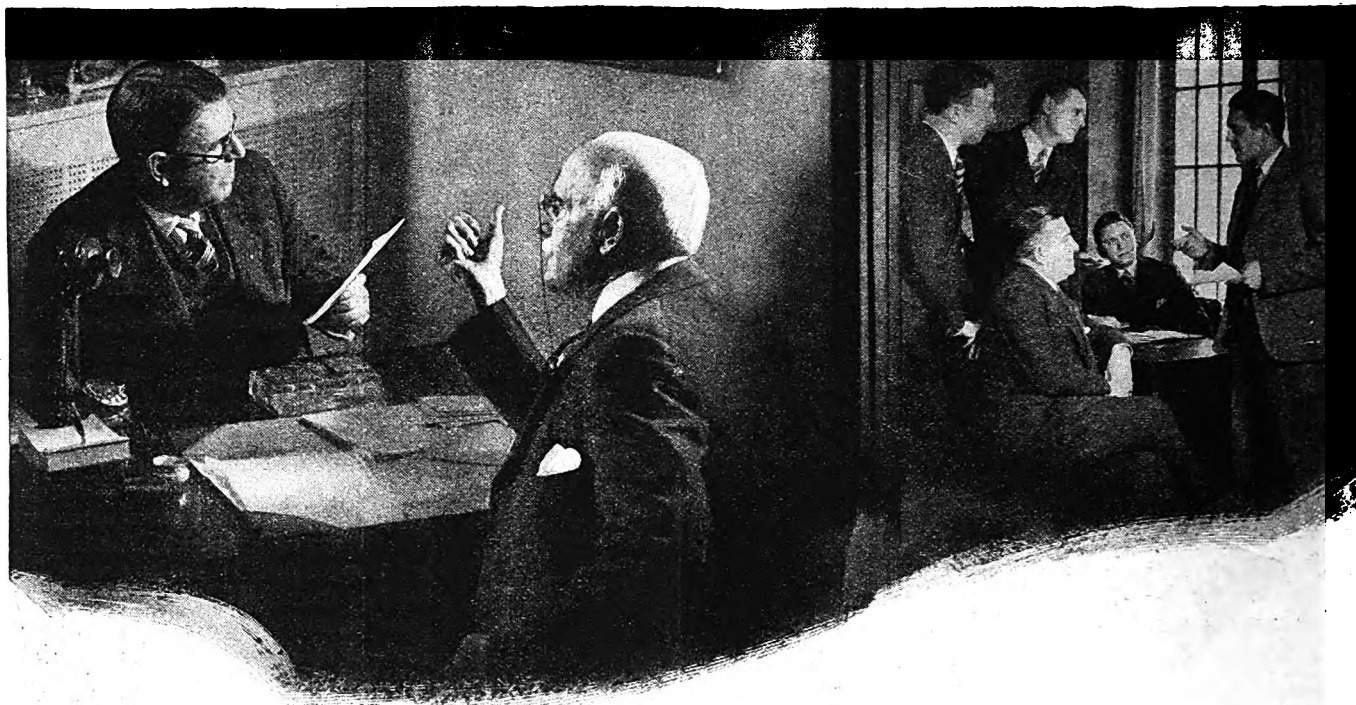
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“Who Is That Fellow Who Speaks So Well?”

“That’s Jim Harvey, a cost clerk in my department.”

“Well, he seems to have ideas—and knows how to put them over.”

“I never gave him credit for much ability. He was always the human

clam type. But something’s happened to change him recently.”

“That reorganization plan of his sounds good to me. Notify all department heads to come to my conference room, and send Harvey in, too.”

THE Jim Harvey who walked into the conference room was almost a stranger to his department manager. Was this the quiet, bashful fellow who had been buried in a minor job for two years in his department? He shook hands with \$10,000 a year men in cool equality. He seemed not the least bit awed by the president’s brusque command to start talking.

And then he began to speak. Not a foot shuffled—not a throat coughed—as his dominating voice rang out and held that group spellbound. Without a note or a diagram to aid him, he outlined the branch warehouse idea that would speed up production and cut sales cost twenty per cent. Before he was half through, he knew it had gone over big. And he finished to the echo of a burst of applause and a unanimous grasping of his hand, as the department heads filed out of the room. The last man to reach him was his department boss, who drew him into a corner.

“Say, young fellow,” he commanded in mock indignation. “What do you mean by burying yourself under my nose for two years? And what have you been doing that’s changed you so much?”

Harvey smiled. “I have discovered a plan so remarkably simple that any man should become a powerful speaker and a straight line thinker in a very short time if he will simply apply himself to this method for twenty minutes a day at home, as I did.”

“Well, it certainly must be a remarkable method. A few months ago you were the most timid, self-conscious man I’ve ever seen. Why, they’ve made a new man out of you. Believe

me, I want you to give me the full details of the method. I’ve got to make a speech at the Chamber of Commerce soon. And I am far from a finished speaker.

“Oh, by the way, Harvey,” as he turned to leave. “The president wants to see you first thing in the morning. I think he’s got some good news for you.”

* * *

There is no magic, no trick, no mystery about becoming a powerful and convincing talker—a brilliant, easy, fluent, conversationalist. You, too, can conquer stage fright, self-consciousness, and bashfulness, winning advancement in salary, popularity, social standing, and success. Now, through an amazing new training you can quickly shape yourself into an outstanding influential speaker able to dominate one man or thousands.

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IT is yours to choose success or failure,” says Dr. Marden.

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Whether you are a youthful beginner, who has not yet made his mark in the world, or a dismayed and dissatisfied struggler who has met with rebuffs, discouragements and failures, Dr. Marden's book plants your feet with firmness upon the Path of Progress that leads straight to the Land of Opportunity and Achievement.

Here are a few of the important things you get in this brilliant little book—sure success—helps that spur you on to a better living and a bigger bank account: 1. Are You Just a Cog or a Complete Machine? 2. The Great Man-Developer. 3. Making Every Shot Tell. 4. Don't Be a Leased Man. 5. Your Right to Independence. 6. Planning to Reach the Top. 7. The Compelling Motive to Expand. 8. The Real Spur to Achievement. 9. Pilot Your Own Ship. 10. Don't Let Well Enough Alone.

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With the Marden book, you receive—also free—another book which tells how, with less than \$5 capital, I started in my spare time and built up a new kind of a real estate business that netted me more than \$100,000, in less than five years. And it tells how I have helped hundreds of men and women pull themselves out of the rut of hard work and small pay—build up independent businesses of their own—make more money than they ever made before.

Here are just a few examples of what my book has done for others and what it can do for you:

R. J. Sanders, 55 years old, made \$1,057.50 his first four months in a small Tennessee town of only 1,500 population. *E. G. Baum*, 50 years old, bookkeeper, out of a job, got my free book, followed its advice, made \$8,000 his first year in my kind of a real estate business. *Mrs. McGinley*, of Texas, had an invalid husband, got my book and made a fine profit on her first deal, which was a \$35,000 sale.

What Big Men Say

John Wanamaker said: “I would, if it had been necessary, have been willing to have gone without one meal a day to buy one of the Marden books.”

Charles M. Schwab said: “Dr. Marden's writings have had much to do with my success.”

J. C. Penney said: “I owe a great deal of my success and the success of the J. C. Penney Co. to Dr. Marden.”

Lord Northcliffe said: “I believe your writings will be of immense assistance to all ambitious men.”

Judge Ben B. Lindsey said: “Dr. Marden is one of the wonders of our time. I personally feel under a debt of obligation to him.”

Chauncey M. Depew said: “Your writings are of great value for the encouragement and instruction of men and women.”

Robert L. Abell, former Illinois painter, followed my instructions and averaged monthly earnings of \$335 in his spare time only. *P. W. Budinik*, former Michigan barber, made \$950 his first six weeks—an average of \$158.33 a week. *A. V. Arnold*, a railroad man, started in a strange town and made \$1,500 his first two weeks. *Tony Maurer*, former New Jersey barber, made \$4,133 in three months. And if you want to read about really big earnings, there's *Thomas E. Mone, Jr.*, insurance solicitor, who cleaned up \$40,000 in two years. And think of *Gus Roeder* and his wife, who ran a hot-dog stand. I started them in real estate and they say they

have made \$150,000 in four years. And I have a letter on my desk from *Samuel Soifer*, who hits the highest record of all. He says that his second year in my kind of a real estate business netted him \$70,000.

These earnings may sound big to you, but they are all true. You can't ignore facts. You can't deny truth. And I have hundreds of such letters on file in my offices for inspection at a moment's notice.

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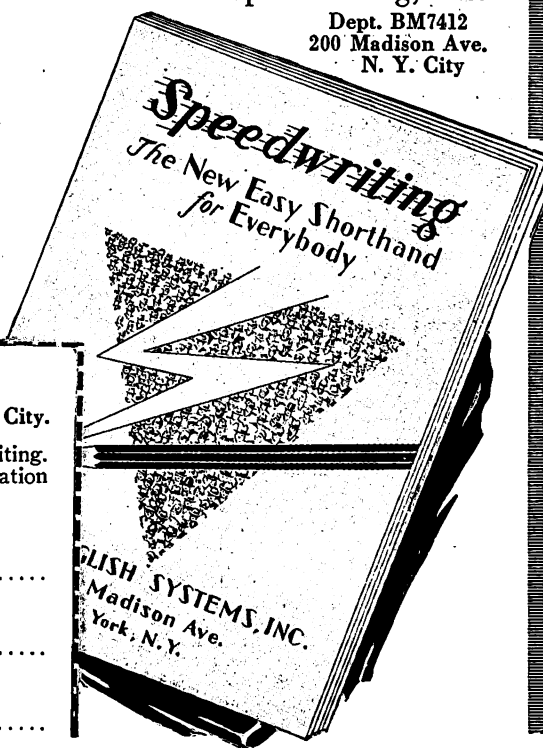
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—the prophets of the mystic east



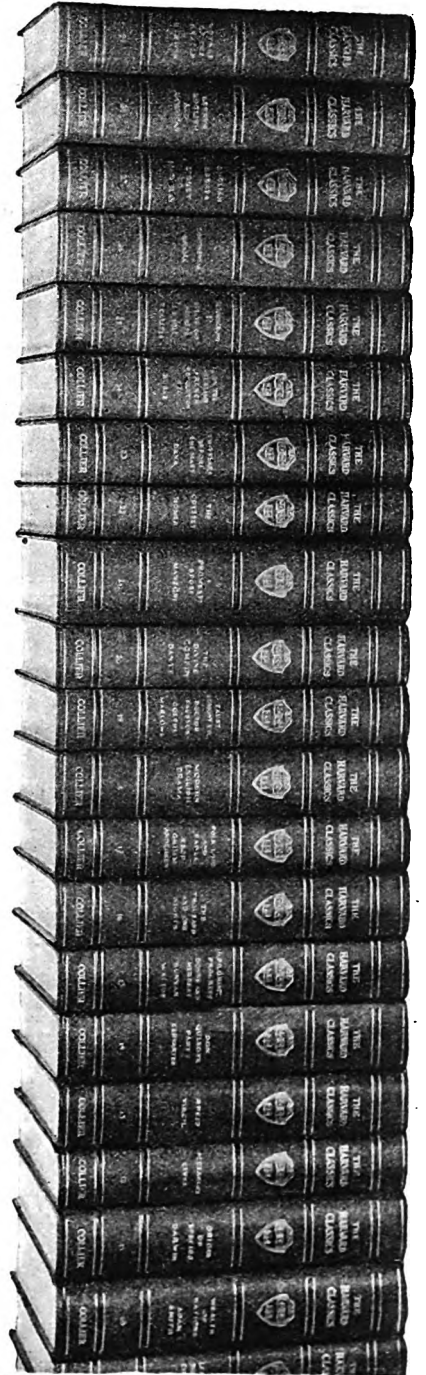
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Over a thousand years ago an orphan lad lived in Arabia. His life was a series of striking events. As camel driver, merchant and soldier he dreamed divine dreams and had a small following of admirers. He taught meekness.

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No one can be called well read who does not know about Mohammed, founder of a great religion which has over 175 million followers today. The writings of this great prophet are in the Harvard Classics.

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Cathedral of Spectroscope Planned

Writer Aims to Have Pew for Every Color

By Frank Sullivan

THE reason we seem so preoccupied lately is not love, nor urticaria, but preoccupation with the new religion we are inventing. We hope to get the Rev. William S. Blackshear of Brooklyn to sign up as Bishop. As a matter of fact, it was Dr. Blackshear who gave us the idea for the new church, when he made his pronouncement a week ago about wanting only pure white parishioners in his congregation.

Our new church will be called the Cathedral of the Spectroscope. There will be a pew for every color and, we have no doubt, a color for every pew, because in a city like New York and a civilization like ours, people come in practically every tint and shade.

The pews will be painted in varying colors so that there will be no mistake about where anyone belongs. For instance, one of the first and most enthusiastic converts to our new religion is a heliotrope lady named Mrs. Ella Green. Her friends joke with her a great deal, she tells me, about her name being green when her color is heliotrope.

Like Boston Today

Miss Green's family became heliotrope three generations ago when her forebears settled in Ohio. It seems that Ohio was a pretty rude, uncivilized neck of the woods at that time, somewhat like Boston today, and practically the only food available was parsley, which grew wild. So all of Mrs. Green's kin-folk ate parsley constantly and the result was that they turned heliotrope. Parsley does that to one, it seems, if you eat just it and nothing else.

Now, in the cathedral, we shall have a heliotrope pew in which Mrs. Green

will sit, with the other heliotrope parishioners.

But a burnt sienna parishioner would not be allowed in the heliotrope pew. He would have to go to the burnt sienna pew. Mrs. Green's daughter, Mabel, would have to go to the burnt sienna pew, because she is predominantly burnt sienna. She got that color from eating too many gherkins. Gherkins are notorious for turning a person burnt sienna if too many of them are consumed, and from childhood Mabel Green has been a slave to gherkins. Ate them from morning to night, according to her mother, and no matter where Mrs. Green would hide the gherkins, Mabel would find them. Mrs. Green stopped Mabel's credit at the delicatessen but it did no good. Finally Mrs. Green decided not to struggle against Fate any more.

Everybody will be in his proper pew; orange people in the orange pew, green in the green pew, Hoover-turquoise people in the Hoover-turquoise pew, crimson people in the pew painted crimson.

May Choose Color

In the new church none of the ministers will have to preach to any color he doesn't cotton to. Dr. Whiteshear—no, it's Dr. Blackshear, isn't it; one gets so mixed up—Dr. Blackshear will, of course, preach to the white people, because he likes them best. Another clergyman will preach to the robin's egg blue parishioners, and there will be a pearl gray preacher to minister to the pearl gray people. There will be a minister for every tint and shade, so that none will feel slighted.

In only one respect do we plan to insist on uniformity, and we believe Dr. Blackshear will be with us on this: We do insist that any money placed in the collection box must be green, no matter what color the person who deposits it. Oh, it can be yellow, too, of course; that is to say, not yellow and green at the same time. Yellow or green.

One other thing. We shall not cater to pink people. We have nothing against pink people, Dr. Blackshear and ourselves, but let them go to their own churches. They have their own churches, and it would be better all round, we think, if they patronized those churches. We don't want to be un-Christian about the matter, but we think it would be better if the pink people stayed away.

If they care to contribute money—green or yellow money—they can send it by mail, but there will be no pew for them in the new cathedral.

—Courtesy New York World

* * *

An Old Problem Solved

A farmer drove up to the bank, hitched his horse to the post and carefully muzzled the animal with a feed bag. He then went around to the back of his wagon and took out of it a chicken with a piece of string tied to one leg. With the string he fastened the chicken to the hitching post, so that it could pick up the oats dropped from the horse's nosebag.

* * *

Now, Lady

A lad who looked about thirteen was leaning against a wall smoking a cigarette, when an elderly woman approached him.

"Does your father know you are smoking, little boy?" she inquired, bitingly.

The boy regarded her open-mouthed. He took a few more puffs from his cigarette and looked her up and down steadily. Suddenly he caught sight of the wedding ring on her hand.

"You're a married woman, aren't you?" he said.

"I am," agreed the woman.

"Then," snapped the boy, "does your husband know you speak to strange men?"

The MAN who is No Older than his CHILDREN...

by
MAYEN
WALDO

I FOUND them in the rear of their lovely home, putting golf balls on the lawn.

One of them was "father" and two were "sons"—but all three were playmates. We sat on the grass and talked.

"What do you think of your father?" I asked one of the boys.

The youngster grinned sheepishly and said, "Aw, gee—he's a good scout."

He needed to say no more. I saw his look of pride, and I sensed the perfect companionship.

Later, I had an opportunity to talk with the father alone.

"Those are two fine boys," I said, "and you look as young as they. Is there any significance in those two facts?"

He laughed. "Why, of course. I have to stay young to keep up with those two. Fortunately, I have a strong constitution, and I am always in good shape. Otherwise I would lose their companionship, and I would then have very little influence with them."

How true that is. I am impressed with the fact that more mothers and fathers would be pals with their children if they



were physically able to stand the strain. Time takes its toll. The passing years drain physical powers. The enthusiasm of youth will not slow up to keep step with the flagging footsteps of the older generation.

Not all parents are blessed with abundant health or strength... and you can well imagine how happy are those who have learned that it is now possible to retain and regain their youthful vigor, and to generate a store of energy which makes the passing of the years a mere detail.

From the depths of the East Indian jungle have come the amazing fruits which have astounded the scientific world with their thrilling results on human organism.

Dr. Emil Carthaus says, "These fruits contain numerous chemical substances which are entirely absent in the fruits of the Northern hemisphere. There grow no other fruits on this entire globe which affect humans and animals in the way these fruits do."

The natives who eat the fruits are marvelous physical specimens. Scientists have noted their splendid condition and their active old age.

Lukutate (Hindustani

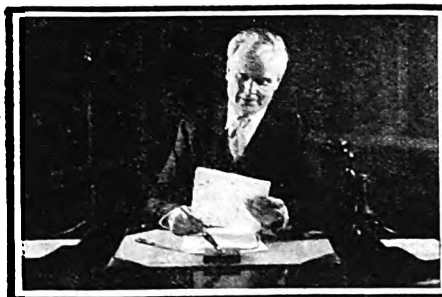
for "come back") is a food product, made from these East Indian fruits. They are delicious.

Eaten regularly, so that the system may receive the full benefit, Lukutate will promote new vigor; it will generate great physical endurance, and give you new strength. It will provide you with a firmer hold on the joyous advantages of undaunted youth.

I have read hundreds of letters from people who have been eating Lukutate, from Physicians and from scientists all over the world, I am astounded at the honest straight-forward testimony of marvelous results. Yet, it is important to remember that Lukutate is not a medicine but a food. It is not a remedy for specific ailments. According to Dr. Victor Fischer, the Austrian physician, "Lukutate brings about a gradual revitalizing of the entire organism." It possesses invigorating vitamins and healthful mineral elements.

A booklet has been prepared which describes in great detail the origin and the many distinct advantages of Lukutate.

Send for this booklet so that you may fully realize the amazing change which Lukutate can make in your lowered vitality; breaking down the barrier of "age" between parents and children; and increasing sheer joy in just being alive!



By eating Lukutate business men are keeping their youthful vigor—so that the pressure of business does not drain their energy—so that they may play as joyously as they work.

One of the East Indian fruits which gives Lukutate its remarkable energizing qualities.

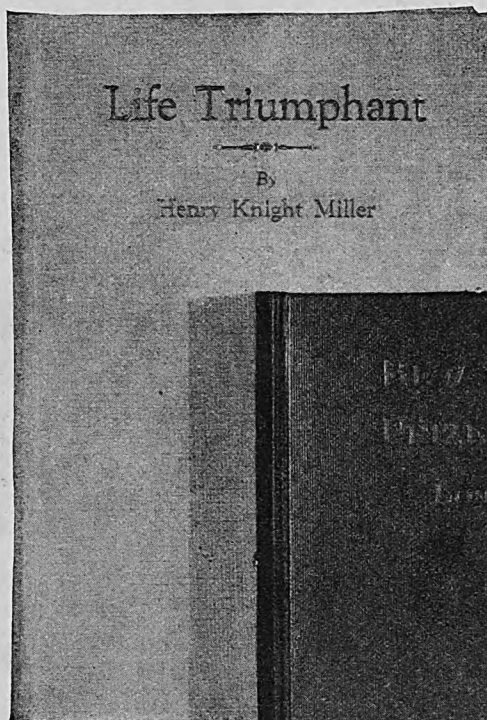


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by Lon J. Haddock

Seem to have been made purposely for Christmas giving. Bound in harmonizing shades of blue and green cloth with gold lettering, they may be given either *singly* or *together* as a set.

These beautiful and inspiring essays kindle the spark of greatness that frequently lies buried deep down in the personalities of those about us. These two books, both by authors who need no introduction to you, are of the kind that is penciled and re-read, and re-read again. Henry Knight Miller and Lon J. Haddock have stirred the hearts and minds of thousands of readers. No gift could be more cherished. We promise to send an artistic Christmas Gift Card, bearing your name handwritten in ink to each person you instruct us to send either one or both of these books for Christmas.

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The Will To Do
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Set the Self Going
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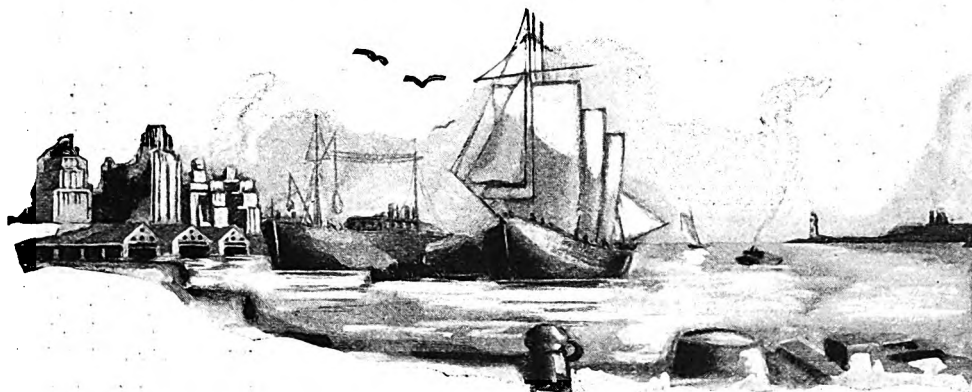
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To the man whose ship never quite comes in



WHEN my ship comes in," you say—but your smile cannot hide the worry gnawing at your heart—

A fine sea-going vessel you thought that ship of yours when you launched it on the business ocean—

Yet the days and months and years slip by—and though others see their ships ride triumphantly to harbor, still you scan the horizon anxiously for a ship that never quite makes port.

No one's fault, perhaps—but what a misfortune that so many business ships should founder on a hidden reef or a treacherous shoal, when the channels to Success are plainly charted and a chart for every channel is available to every thinking man!

How the Right "Chart" Increased E. T. Orcutt's Income 500%

Certainly my ship-of-fortune seems far off its course, said E. T. Orcutt, in effect, when as railroad clerk at \$20 a week he enrolled with LaSalle for home-study training in Traffic Management.

Before he had completed the training, however, came an opportunity with Hitchings & Co., Elizabeth, N. J., one of the largest manufacturers of greenhouses in the world.

Training had set his "ship" on the right course.

Later, as sales manager of Hitchings & Co., he continued training with LaSalle—in Business Management.

Mr. Orcutt was one of twelve members of the Hitchings organization furthering their progress thru LaSalle; and since taking his first course, his income has increased more than 500 per cent and he is now head of his own firm.

How G. W. Clason Placed His "Ship" on the Right Course

No bands were playing when G. W. Clason launched his "ship" upon the business ocean.

Tell us which of the following courses of home-study training interests you most.

Business Management: Managerial, Sales and Departmental Executive positions.
Higher Accountancy: Auditor, Comptroller, Certified Public Accountant, Cost Accountant, etc.

Modern Salesmanship: Training for all positions in retail, wholesale, or specialty selling.

Law—LL.B. Degree.

Commercial Law.

Industrial Management.

Personnel Management.

Traffic Management: Training for position as Railroad or Industrial Traffic Manager, Rate Expert, Freight Solicitor, etc.

Railway Station Management.

Telegraphy—Railway and Commercial.

Modern Foremanship.

Banking and Finance.

Expert Bookkeeping.

C. F. A. Coaching for Advanced Accountants.

Modern Business Correspondence.

Credit and Collection Correspondence.

Business English.

Stenography—Stenotypy: Training in selected business colleges in the new machine shorthand.

Commercial Spanish.

Effective Speaking.

Railway Accounting.

NOTE: If you are undecided as to the field which offers you the largest opportunity, write us a brief outline of your business history and education, and we will gladly advise you without obligating you.

Clason had left school at 14, and at 19 his job was to take care of the horses in the barn of a laundry.

"Never mind," said G. W. Clason, "I'll make my opportunity right where I am!"

So he learned the laundry business from barn to office, and at 28 was operating his own plant. When fire wiped his business out, he rebuilt and started again. Unable to finance properly—thru lack of business understanding, as he testifies—he sold out and became superintendent of the Ideal Laundry Company, Spokane, Washington.

Right then he made up his mind to remedy his lack—and enrolled with LaSalle for training in Business Management.

Today, at 48, he is vice-president and a director of this successful company, and commands an income several times as large as when he started with LaSalle six years ago.

"I give all credit to my LaSalle training," writes Mr. Clason. "It has proved by far the most profitable investment I ever made."

In Seven Years a Total Increase of 700%

I'm tired of trying to bring my ship to port without chart or compass, said B. J. Mertz, in effect, when as principal of a rural high school in Texas at \$80 a month he enrolled with LaSalle for training in Higher Accountancy.

Upon completing the training, he first took a place as Assistant Bookkeeper, in Chicago—then joined a firm of Certified Public Accountants, chiefly to get experi-

ence. Then he became Office Manager and Acting Secretary of a foundry in Southern Ohio. *Already—in only four years—his salary had increased 500%.*

Today he is comptroller of the Buckeye Union Casualty Company, Jackson, Ohio, and in addition conducts a private accounting practice which brings him back the entire cost of his training every month.

"At the end of seven years," writes Mr. Mertz, "I find that your training has increased my income more than 700 per cent."

No More Drifting! Send for These Free Books —Today

Are you letting your ship-of-fortune drift where it will—or are you charting its course to the Harbor of Success?

There's a route that will take it straight to its destination. LaSalle can help you find it.

"The book you sent me—'Ten Years' Promotion in One'—gave me the inspiration that decided my future career," writes B. J. Mertz. The coupon will bring this book to you without cost or obligation—and with it your free copy of a 64-page booklet fully describing the opportunities in the business field that most appeal to you, and showing you how you can turn those opportunities into cash.

Are you going to keep on waiting on the shore of life when others have long since brought their ships to harbor? Fill in, clip and mail the coupon NOW!

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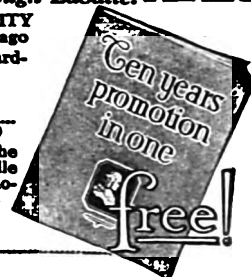
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Please send me your book on the training indicated, outline of LaSalle plan, and a copy of "Ten Years' Promotion in One"—all entirely free.

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The Dying Year

By
J. R. Heron

Illustrated by
Agnes Lehman

THE sun flares red and dim behind leafless trees in country and town, touching with its last rays the windows of farm and city homes, making us all kin in its setting glory. The stores are closing. The chores are nearly done. The factories are silent at the day's close. The children are ceasing their play. The day is ending, and in a few hours it will have closed a year. The last sands are reluctantly falling in the glass. Tomorrow is a new day and a new year.

As the years pile end on end it seems that Time is hastening his stride, and the future does not appear so illimitable. Yet youth and life and love go on just as before, with the same insouciance and the same merriment. At the end of the year—another added to those that have gone before—we wonder that youth should continue, and we would, if we could, wander back over the path we have trod to gather up the fragments we missed, or spurned; to see if it is all lost to us, or whether there is something left, some strength that we have gathered. We are loath to let this year go; we would hold it back if we might.

But we ought not to be dragged protesting from the scene of triumphs or successes or affections, catching desperately at every doorway and fence post: we should walk off smiling. It is easier to advise than to do. The moment is not pleasant when first it is realized that one is out of place in a favorite sport; that the step is less springy and the eye not so true; that dancing is too heating to be decorous; that indigestion is the penalty for rushing off without rest after a meal. These are sad moments which we all of us reach, but which



Let us smile tonight at the passing years.

were better laughed over than fretted over. And let us laugh tonight at the passing years—laugh at the mistakes of youth and smile over our young fancies that died with some other year's end.

For, after all, the advancing years bring gains that cannot be obtained except by Time's passing. There were sharper ecstasies in youth, it is true; keener perceptions; more passionate thrills; but then the mind also dipped more swiftly and helplessly into discouragement, dreariness and despair. Life is not so rapturous in middle age; but it certainly is vastly more interesting. There are still doors to open upon mysteries and wonderful places; an enchanted forest, a solemn avenue, a sleeping glade.

Perhaps the greatest gain that this passing year, added to the the others that have gone before, brings to us is patience. In youth mistakes seemed irreparable, calamities unbearable, hopes realizable, disappointments insufferable. But at middle age we have found that mistakes can often be set right, that sorrows fade, that calamities have sometimes a compensating joy, that hope realized is not always gratifying, that a disappointment is often a rich incentive to try again.

And so we will sit tonight, while the clock ticks out the closing minutes of 1929, and the fire winks and crumbles into ashes, and the bells chime out greetings to the New Year. We have happy memories and rich gifts from the past. For the future we have unlimited promises, tho we see but a step ahead. And overhead, above all the stir and murmur of life, and untouched by the speeding years, hang in the dark sky the unchanging stars.

"He can't play... turn on the radio" they all shouted



but my revenge was sweet!

NOW that everyone is here, let's tune in on a good station and get some snappy dance music."

Olive Murray was full of pep as she adjusted the dials of her radio. "Shucks," she said as she discovered someone making a speech. "Let's try another station."

But there wasn't a note of dance music on the air. "Something like this *would* happen the night of my party," she moaned. "Never mind, there'll be a good orchestra on at 10:30."

You could see disappointment written all over the guests' faces. Suddenly I bucked up my courage and took Olive aside. "What's the piano closed for?" I asked.

"Why not? No one here plays. I only wish somebody could play, though."

"I'll try to fill in for a while, Olive."

"You're joshing, Dick! You never played before at parties."

"That's right, Olive, but I'll play tonight," I assured her.

I could tell she didn't believe me. For as she announced that I was to entertain with some piano selections I caught her winking to one of the fellows.

And what a roar the crowd let out when I sat down.

"He can't play," called out a voice good-naturedly from the rear. Let's turn on the radio and listen to the speeches."

"Sure," added one of my friends, "I know that he can't tell one note from another. It's all a lot of Greek to him. How about it, Dick?"

I said nothing. But my fingers were itching to play.

"Give him a chance," said Olive, "maybe he can play."

A Dramatic Moment

That settled it. There was no maybe about it. I played through the first bars of Strauss' immortal "Blue Danube

Waltz." A tense silence fell on the guests as I continued. Suddenly I switched from classical music to the syncopated tunes from "Good News." Every one started to dance. Pep was once more in order. They forgot all about the radio. But soon, of course, they insisted that I tell them all about my new accomplishment. Where I had learned . . . when I had learned . . . how?

The Secret

"Have you ever heard of the U. S. School of Music?" I asked.

A few of my friends nodded. "That's a correspondence school, isn't it?" they exclaimed.

"Exactly," I replied. "They have a surprisingly easy method through which you can learn to play any instrument without a teacher."

"It doesn't seem possible," someone said.

"That's what I thought, too. But the Free Demonstration Lesson which they mailed me on request so opened my eyes that I sent for the complete course."

"It was simply wonderful—no laborious scales—no heartless exercise—no tiresome practising. My fear of notes disappeared at the very beginning. As the lessons came they got easier and easier. Before I knew it I was playing all the pieces I liked best."

Then I told them how I had always longed to sit down at the piano and play some old sweet song—or perhaps a beautiful classic, a bit from an

opera or the latest syncopation—how when I heard others playing I envied them so that it almost spoiled the pleasure of the music for me—how I was envious because they could entertain their friends and family.

"Music was always one of those never-come-true dreams until the U. S. School came to my rescue. Believe me, no more heavy looking-on for me."

Half a Million People Can't Be Wrong!

You, too, can now *teach yourself* to be an accomplished musician—right at home—in half

the usual time. You can't go wrong with this simple new method which has already shown over half a million people how to play their favorite instruments. Forget that old-fashioned idea that you need special "talent." Just read the list of instruments in the panel, decide which one you want to play, and the U. S. School will do the rest. And bear in mind no matter which instrument you choose, the cost in each case will average the same—just a few cents a day. No matter whether you are a mere beginner or already a good performer, you will be interested in learning about this new and wonderful method.

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Our wonderful illustrated Free Book and our Free Demonstration Lesson explain all about this remarkable method. They prove just how anyone can learn to play his favorite instrument *by note*, in almost no time and for just a fraction of what old slow methods cost. The booklet will also tell you all about the amazing new *Automatic Finger Control*.

Read the list of instruments to the left, decide which you want to play, and the U. S. School of Music will do the rest. Act NOW. Clip and mail this coupon today, and the fascinating Free Book and Free Demonstration Lesson will be sent to you at once. No obligation. Instruments supplied when needed, cash or credit. U. S. School of Music, 38512 Brunswick Bldg., New York City.

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Please send me your free book "Music Lessons in Your Own Home" with introduction by Dr. Frank Crane. Free Demonstration Lesson and particulars of your easy payment plan. I am interested in the following course:

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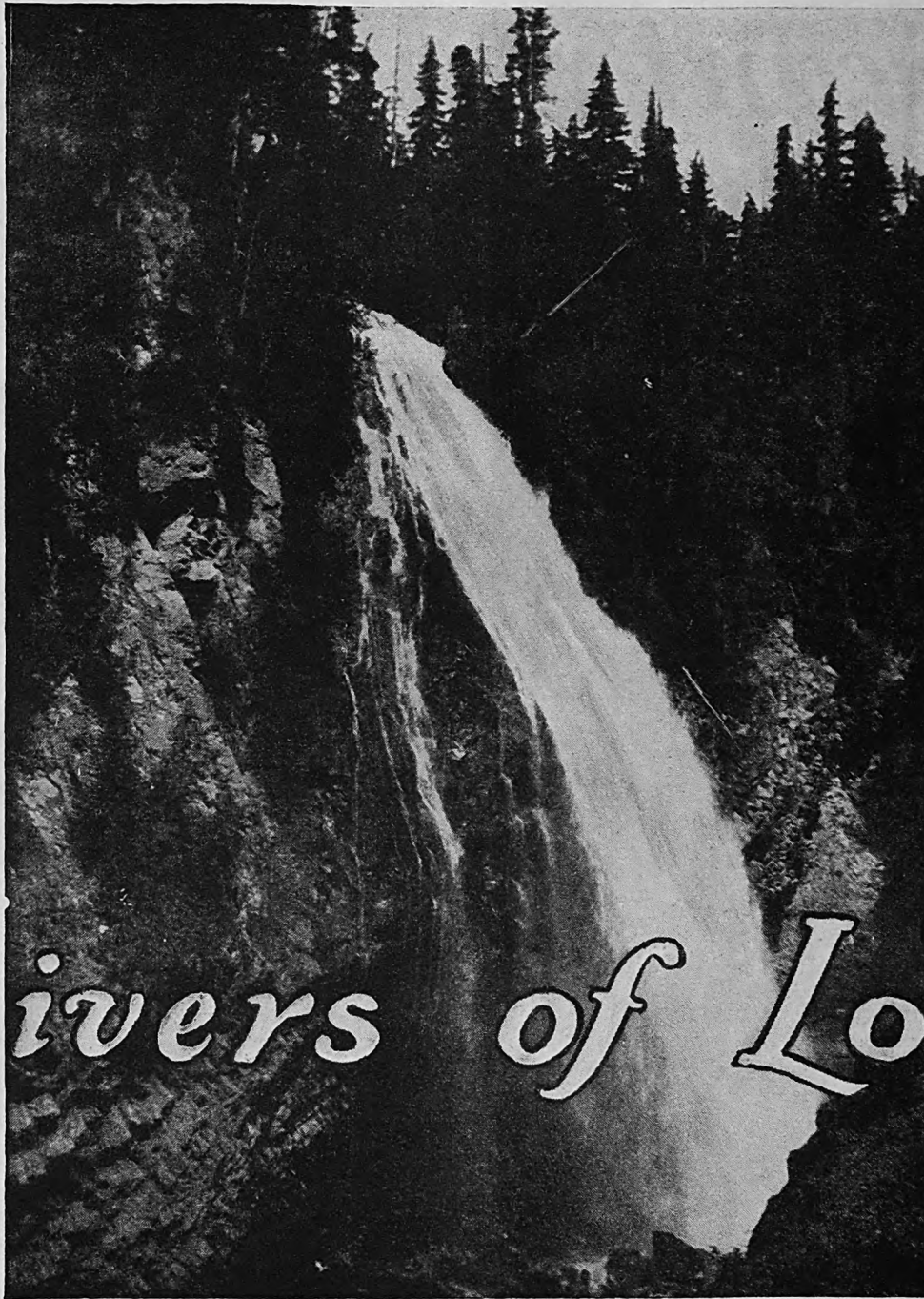


Photo by Harriet Geithmann

Rivers of Love

By

Robert Engler

SSTREAMING thru the whole animal kingdom is a river of love. And the

only way any life can be a complete failure is to live without love. As long as that little light of love flickers within you are heir to a divine legacy that descends from the very Godhead. Take away property, friends, money, even health, and let but love remain for some one or something and you are yet thrice blessed.

The newspapers carried a story not long ago of a woman who broke into jail to free her lover. A woman who knows want and poverty, but still knows such love that she will offer her own life for the one she loves, is by no means poor.

The burning fire of love is the most energizing force in life. Indeed, if all love should suddenly vanish out of the world it would leave a horrible trail of lethargy and ruin. The man struggling for his wife and children;

the young man making himself felt in the world because of a girl and the vision he has

of sharing life and happiness with her; these are the forces that keep the wheels turning with a merry whirr.

Our earthly pilgrimage is made up of a series of different loves. There are child love and mother love, succeeded by self love. Then comes the curious and extraordinarily violent experience very improperly called "puppy love." After that comes a less demonstrative sort of love. On this later love is usually based that abiding companionship between two souls which carries on thru the ups and downs of time. After this comes that serene and impersonal love which is the crown and glory of the lengthening shadows.

The amount of love in your heart measures your nearness to perfection; your closeness to the heart of God. For God is love and love is God.

Merry Christmas!

A Holiday Greeting from the Editor

Henry Knight Miller

"I WISH you a Merry Christmas." How often we have heard or extended that salutation. Have we considered its significance? What does it mean?

The deeper meaning of Christmas must always be that the spirit of abiding Peace and unfailing Love shall prevail. Millions have religiously celebrated the birth of the "Babe of Bethlehem," but have utterly failed to emulate the ideals which that same Babe, grown to manhood, so faithfully preached and practiced.

"I WISH you a heart full of Love," is the real meaning of our salutation. It means that I love you. I overlook your faults. I minimize your shortcomings. I magnify those traits of your character which are generous, brave and true. I forgive your transgressions. My heart is yours, and our love is deep and true on this Christmas day.

The world is famished for Love. Hearts are lonely. Lives are desolate. Hate, envy, revenge, ugly specters, stalk the streets. Anger and jealousy turn the sweetness of life to bitterness. The fountains of life are poisoned by the negations of Love. It is well that on at least one festive day the thoughts of the world should be turned to Love, that the emotions of men should become tender, and the spirit of Him who was born in Bethlehem should rule even if but for a day.

CHRISTMAS also calls the weary, struggling world to Peace. Even battle entrenched armies have thru many centuries refrained from combat on Christmas day. During the World War it is reported that men inoculated with the deadly virus of hate, who had been striving for months to exter-

minate each other, exchanged cigarettes, shook hands and called each other "Brother" on this day, commemorating the birth of the Prince of Peace.

Today war is becoming unpopular. The nations have signed treaties declaring it outlawed. Mars seems to have been dethroned and the symbol of Peace replaces the trophies of war. The heads of the two most powerful nations on earth have met and discussed ways and means of keeping perpetual Peace. This is cause for sincere rejoicing. It gives promise of a brighter day when the spirit of the Prince of Peace shall rule over the nations.

BUT STRIFE remains which it will take other centuries of evolution to overcome. The souls of millions are filled with rancor. In the field of industry men battle in deadly combat with hatred in their hearts, the employers to hold that which is theirs, the laborers to gain a fairer share of life's good things: food, shelter, clothing, leisure. There is political strife, men competing for place, power, and the spoils of office, venting their spleen one against the other. There is the constant struggle of men against men and women against women, darkening the sky of life's otherwise happy hours. There is also relentless aching, marital discord. Homes that might be heaven on earth are turned into veritable infernos of remorseless misery.

I wish the spirit of Peace to warring families, estranged husbands and wives, perspiring politicians, embattled capitalists and struggling laborers.

"A Merry Christmas for you!" The spirit of Peace, abiding, abounding and full of Joy—may this be yours on this Christmas Day.

MR. TRINE: We were speaking of the power of thought—its building, creative power. You then spoke, in connection with beginning any work or undertaking, of seeing the ideal, or the image of what one wants to accomplish. You said, as I recall, that by *seeing clearly* the things one would do or grow into, immediately a building-up power is set into operation. A thing will build itself up, you said, if you keep your thoughts upon it, and also that thoughts are materials. Is it a help, do you feel, to visualize this, or even to see it as actually built or complete?

MR. FORD: Well, it is difficult to be certain here. You ask if it is a help to visualize what one wants to do. This is just what one does. Some see only the point of beginning, and the work is unfolded as they go on. Others have a pretty definite idea of the whole scope of the work from beginning to end. But there is doubt-

less always some form or degree of visualization. We don't start on things blindfolded—I mean,

persons don't.

Nations and races may do

that, some-

times, but

as a rule

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of what

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to do.

Certainly

the attempt

to visualize

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want to do is

Ford^and

A Christmas Conversation Religion and

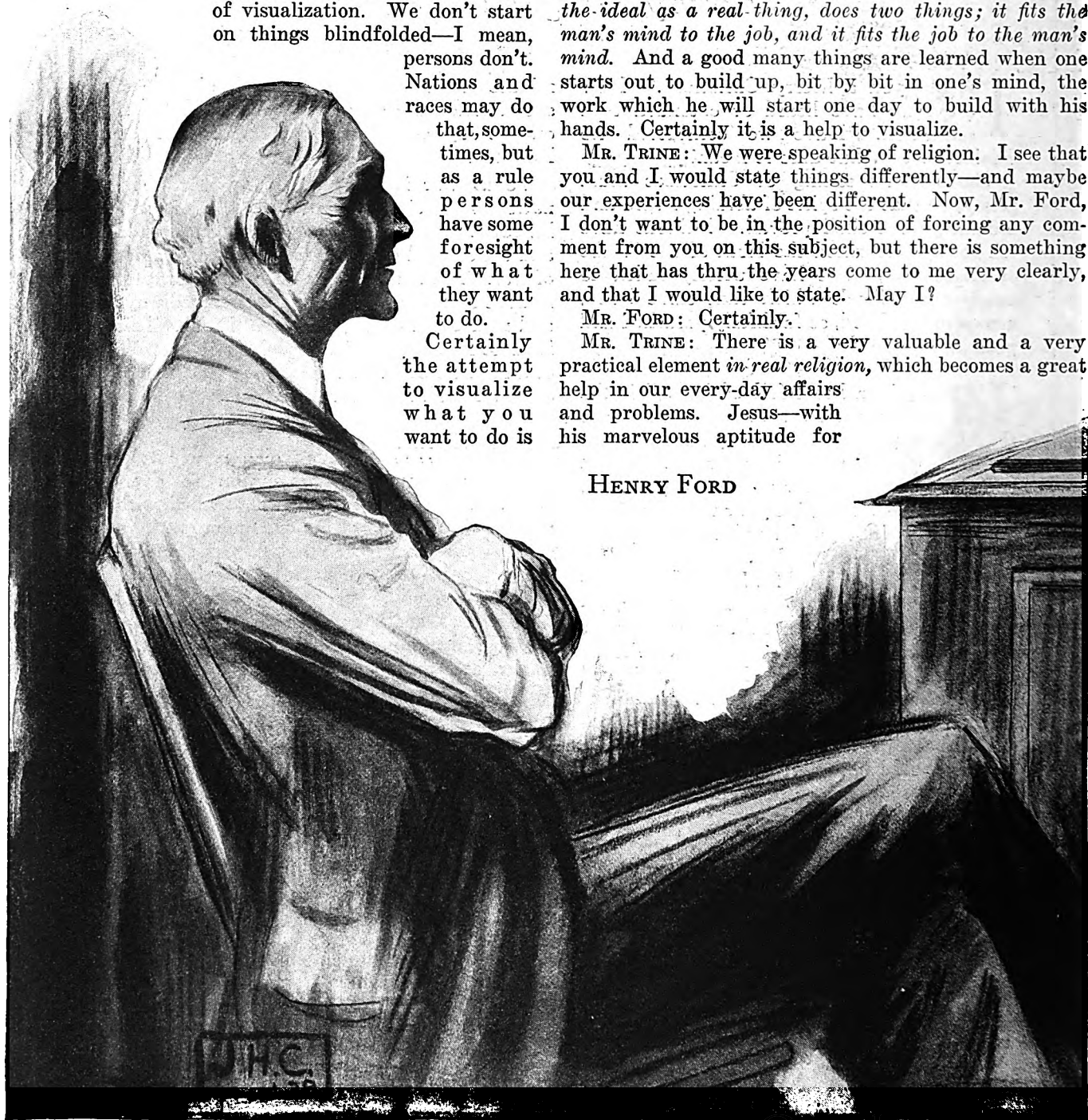
a test of whether you really want to do it or not. Some people don't want to think ahead; they seem to feel that the event can be accomplished by a wave of the hand. *But sitting down, thinking it over in detail, visualizing the ideal as a real thing, does two things; it fits the man's mind to the job, and it fits the job to the man's mind.* And a good many things are learned when one starts out to build up, bit by bit in one's mind, the work which he will start one day to build with his hands. Certainly it is a help to visualize.

MR. TRINE: We were speaking of religion. I see that you and I would state things differently—and maybe our experiences have been different. Now, Mr. Ford, I don't want to be in the position of forcing any comment from you on this subject, but there is something here that has thru the years come to me very clearly, and that I would like to state. May I?

MR. FORD: Certainly.

MR. TRINE: There is a very valuable and a very practical element in *real religion*, which becomes a great help in our every-day affairs and problems. Jesus—with his marvelous aptitude for

HENRY FORD



Trine

about Life, Work, Vision, **Immortality**

discerning the things of the mind and the spirit—perceived, and in his own life made use of a law that is the greatest, so far as human affairs are concerned, that has yet been known to man. It was this that he tried so hard to get over to the world. He saw and realized that the time had come for a new step in the conception of life, and in human living. A new and distinctly higher step was to be taken. He knew it for himself, and he burned with a zeal to give it to the world.

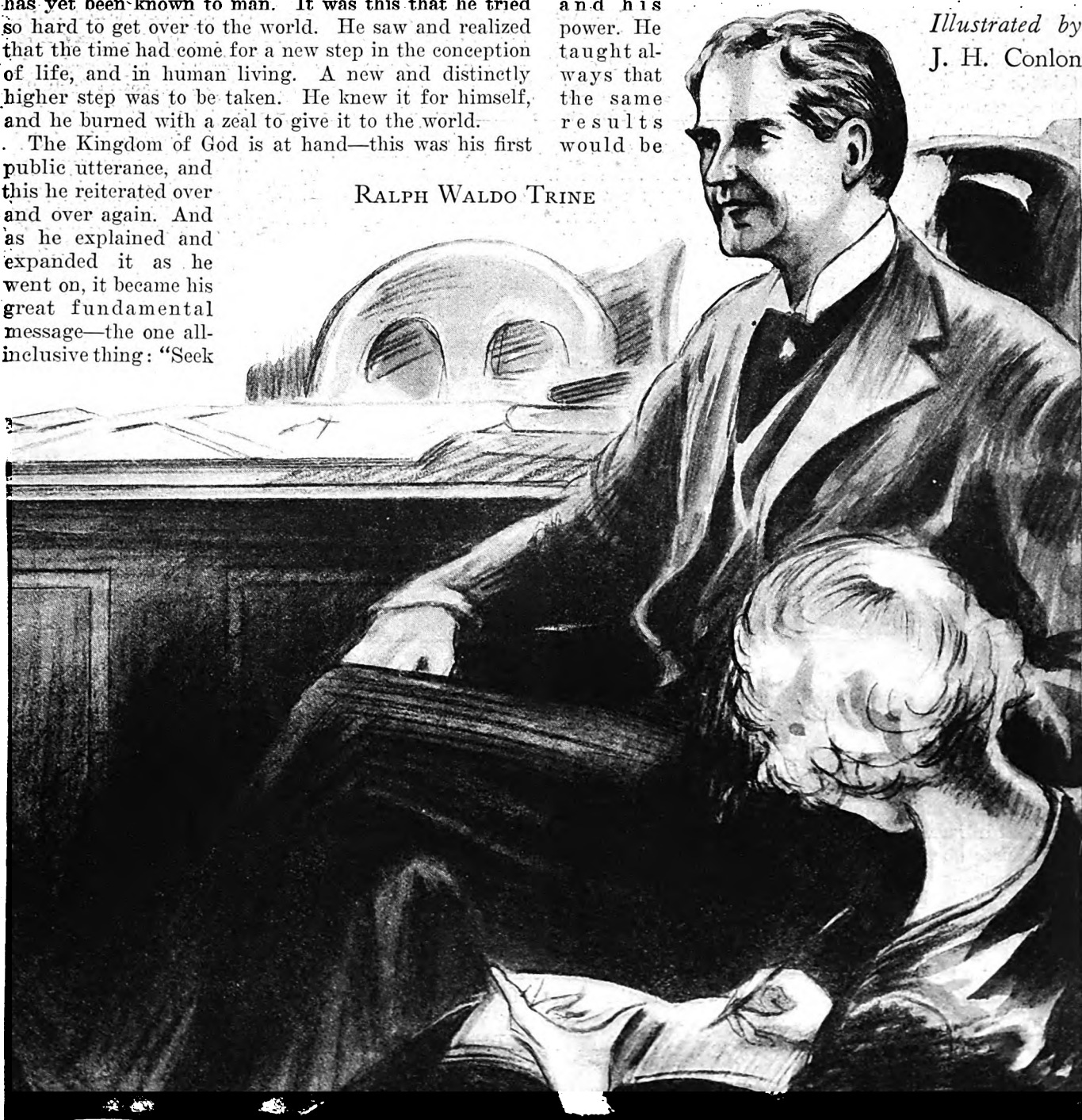
The Kingdom of God is at hand—this was his first public utterance, and this he reiterated over and over again. And as he explained and expanded it as he went on, it became his great fundamental message—the one all-inclusive thing: “Seek

ye first the Kingdom of God . . . and all these things shall be added unto you”—this was his continually repeated injunction. And he left us not in the dark as to exactly what he meant by this, for he added: “Say not ‘Lo here’ nor ‘Lo there,’ know ye not that the Kingdom of God is within you.” “God is Spirit,” he said—and spirit is life.

It is then his revelation that the one Life, the universal divine Life—which is spirit—is the life that is within us. He never speaks of his own life in any other way than as one with God which came to him in the term—the Father; and his constant injunction is that all men so realize their lives. His exhortation is then that we realize that the God-life is the real life within—that it may do for us what it does for him. This higher self-realization was the reason, the secret, as he said, of his insight and his power. He taught always that the same results would be

Illustrated by
J. H. Conlon

RALPH WALDO TRINE



effected in the lives of all who lived in this same realization—under this law, or way of life—in fact, he called it “The Way.”

It is thru the channel of *our minds* that we must bring our thought and therefore our lives, as individual lives, into such harmony and union with the universal Life, that it manifests more fully in, thru and for us. The infinite, the central Life Force is always working; but we must *definitely* and consciously contact it (attach our belts to it) in order that it may illumine, energize and work more fully thru and for us.

Live *this* life, he said, and then: “Do not worry about *your* life.” All other things will follow. It is cause—effect. So his great message is that the Force of Life and its attendant power is all on our side—if we are wise enough and interested enough to cooperate with it. In this way we tap, he taught, the universal Source of Life and power, and we will find that it works, if we do adequately our part, just as it worked for him. Life is not uniformly easy. We need every help—but this is the big, the *supreme help*.

MR. FORD: Yes, I have always felt that if our faces are in the right direction what we need for life will come to us, and if we are working with the *right motive* what we need for our work will be supplied. That has always been clear to me as the law of life. To my mind, natural law and spiritual law are one and the same—no difference. When this law is stated, it should be as plainly as a physiological law.

MR. TRINE: Our increasing knowledge of the finer forces of life and in the universe about us, is a help in that direction. It is a greater universe—and the animating Life Force permeating it thru and thru—than we have realized. Mind is the active and determining force in each individual life. Thru it to make the individual life a focal point of contact with the universal Life Force *does something* that we may not yet fully understand—or the exact how of it—but the results are very certain. Increasing numbers among us are learning this; and are finding that Jesus knew what he was talking about. It unifies what we call natural law and spiritual law—all one. And it meets, moreover, the requirement of all real religion—which is the vital consciousness of God in the soul of Man.

MR. FORD: Well, let it be brought down to plainness. Some people may think we are thus emptying the heavens, but it may be we are only clearing them for the greater things to appear. I don't consider knowledge

of this law of life the greatest thing—a much greater thing is what we are going to do with life after we learn how to live. These things are preliminary to that.

MR. TRINE: Yes, preliminary to the greater thing which Jesus called the Kingdom of God. You are right—our knowledge of the law, and the resulting new power of life, are means to greater ends. Yet, do not let us lose ourselves in the future greater ends. Do not let us lose sight of the immediate and present good which this law brings to us.

Here is a case which illustrates what I mean—and it is a right good concrete case: I went in one day not long ago to see a friend—it was on Wall Street—who is one of the head officers of the largest financial organization of its kind in the country, almost in the world. He, by the way, is a friend and admirer of yours. He spent a couple of days with you here, and tramped for hours with you behind the tractors and other implements over your Dearborn fields. Now you may know the person to whom I am referring.

I hadn't seen him for upward of two years. The bulk of our conversation, it so happened, was along the lines we are right now considering. It developed that we agreed perfectly in regard to this *real message* of the Master. I then said that I believed that the following statement is absolutely true: As the planets and endless worlds in space are directed and cared for by the Power that created them, so there is a *way of life* whereby each individual is guided, cared for, and sustained in all

MR. FORD:

Visualizing the ideal as a real thing does two things: it fits the man's mind to the job, and it fits the job to the man's mind.

I have always felt that if our faces are in the right direction, what we need for life will come to us, and if we are working with the Right Motive what we need for our work will be supplied. That has always been clear to me as the law of life. To my mind natural law and spiritual law are one and the same—no difference.

As to life after death, I expect to retain this central cell, or whatever it is that is now the core of my personality. We don't stop. We go on. The further we go the better it becomes.

MR. TRINE:

Instead of standing upright, mentally and spiritually—and thru this physically—millions of men and women are under the spell, and in time under the power of Fear, and the negation that it brings. In this way, and unconsciously, we inhibit the Power that naturally and normally works in and thru us—and therefore for us.

I think I know the secret of Life. It is not one—it is two. It is Love and Courage. If a man have always Love in his heart, and Courage in his Soul, he is in league with Life, for Love, I believe, is the purpose of Life, and Courage is its Power.

of his ways, by the same infinite Power.

“Do you believe it?” I asked.

“Do I believe it?” he replied. “I believe it *absolutely*. Twenty years ago,” he continued, “I was broken in my mind, my body and my affairs. Uncertainty and gloom pervaded everything, and then in time I got hold of this same fundamental truth—perhaps an answer to my despairing cry. With it uncertainty, gloom and despair went. Health came and the zest and joy of living—every moment—and the prosperous development of all of my affairs. For some years now one of my greatest joys and privileges is my ability to pass the facts of this truth on to my associates and friends. It is no theory with me now. What a man experiences and lives he knows—and I know.”

I meet men of this caliber and this outlook continually—eager to talk on these things, and eager to testify that this fundamental message of the Master contains the great elemental law of (Continued on page 54)



The True Brotherhood of Man (1916). Painting by Remington Schuyler.

Courtesy "Christian Herald"

The World's *New Hope for Peace*

*An Outline of the Mutual Understandings of
President Hoover and the British Premier*

By

A. H. Howland

THE present is a Christmas season in which it is difficult for the most confirmed pessimist not to be something of an optimist. It is surely not too much to say that the outlook for world peace was never quite so bright.

Any attempt to analyze the circumstances which appear to justify this hope should be interesting. This article is being written about the beginning of October. Much may occur before Christmas to cloud the hopes that are bright today, but the situation at the present moment seems to this writer about as follows:

Two figures from the past loom like shadows among the groups of world leaders on whose actions the present newly stirring hopes for peace seem to rest. The mention of these names will doubtless shock some readers; particularly their names in such immediate juxtaposition.

They are Jesus of Nazareth and Karl Marx.

If the reader can survive the shock of seeing those two names mentioned together in connection with the swiftly moving events of the present, let us study what reasons there may be for including them in today's galaxy of the great.

A rapidly growing number of students of economics and sociology have been insisting that war is always caused by economic conditions and that no amount of so-called "good-will" nor any amount of effort on the part of convinced pacifists can do anything to prevent war. Of course the apostle paramount of this theory was Karl Marx, whose "economic determination of history" has become a phrase known to every student and a watchword for which the thoroughgoing revolutionist has stood ready to go forth and die.

sense now that something has happened that is different from anything that ever happened before in the history of the world. What is it?

If the present hopes for permanent world peace really "go over" at least one of the other Marxian maxims must go by the board. That is the "great man" theory. Thoroging Marxians have held that it is not the great leaders who determine the course of national histories, but the rank and file of the people moved by their economic necessities. Admirers of Lenin had to modify that theory. And future generations will probably have to say that the new era of peace would have been long delayed if it had not been for the personalities of Herbert Hoover and Ramsay MacDonald.

Who are these men, and what do they stand for?

Consider first MacDonald.

MacDonald is a highly and thoroly taught and trained Socialist. He is also a deeply convinced and earnestly consistent disciple of Jesus of Nazareth. P. W. Wilson, himself an old-time evangelical Christian, convert of the Moody and Sankey—Torrey, Drummond revivals that swept Great Britain during the closing decades of the Nineteenth Century, recently pointed out in an article in the *New York Times*, that MacDonald is, to some extent at least, that kind of a Christian and that in fact the whole British Labor movement which has twice thrust him up to a position of power has in it much of the spirit of the old Moody and Sankey revivals. Their crusading song is the "Battle Hymn of the Republic." Their emotions while planning and striving for world reconstruction on the basis of the Brotherhood of the Workers and the elimination of the "Capitalist Class" are such that they are constrained to sing—"Glory, Glory, Hallelujah!"

Now it appears that when millions of organized workers feel like that and sing like that and work like that, and as a result of their activities a man like Ramsay MacDonald is made the head of the British Empire, new things are likely to happen in the sweep of human history.

Anarchists and Industrial Workers of the World will say that any genuine revolutionist, even of the pacific,

economic-evolutionist sort, could not consistently head an "Empire." Uncompromising pacifists will say that a genuine pacifist, particularly a "Christian pacifist," could not consistently sanction the maintenance of any Navy, no matter how small or static. One can fancy that alone in his study MacDonald thumbs his Bible, his Marx, his Moody and Sankey hymnbook, his British History, and hums—"Glory, Glory Hallelujah!"

Someone is said to have asked an old-fashioned British gardener how the British managed to produce such marvellous lawns.

"It's very simple," replied the gardener. "You see we get the soil into perfect condition, plant the best lawn seeds—and then roll it and roll it for three or four hundred years."

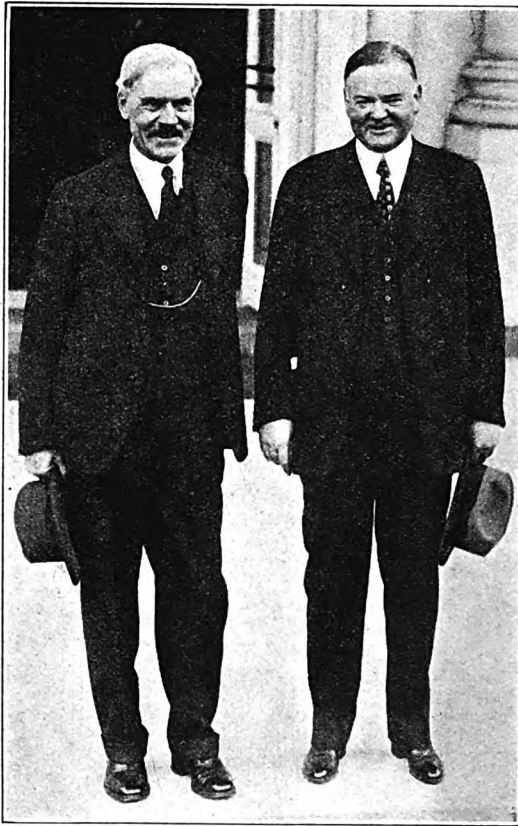
That's the kind of a man MacDonald is—and when you add the fact that he is also Scotch, you may begin to understand his vast and deep patience; the patience that did not stagger when the British nation scorned and chastised him for opposing the World War; that does not quaver when his Socialist and Communist comrades, in whatever country, excoriate him for being a "compromiser"; that did not quail when after a few brief months of power he was forced to acknowledge defeat and step down from the lofty pinnacle of world power, to which he has now been swept by popular vote and popular confidence again.

To sum up, it is probably true that the deepest

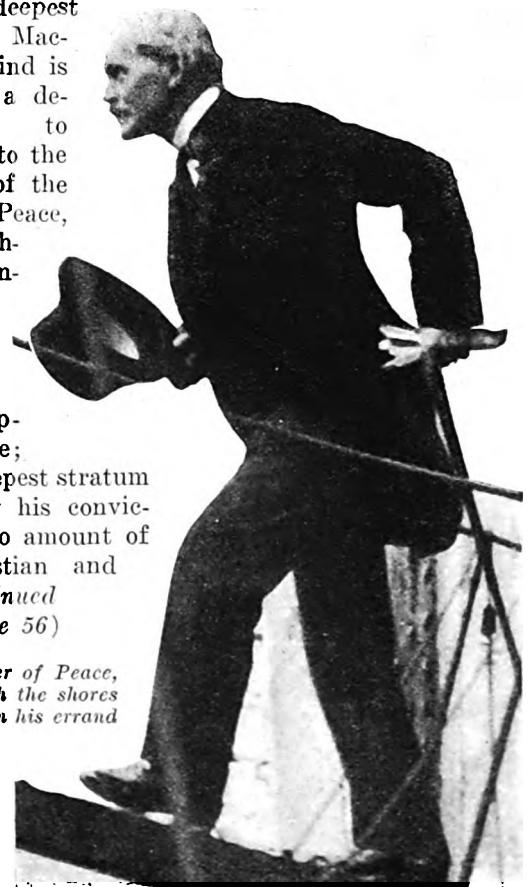
stratum of MacDonald's mind is filled with a determination to stand true to the principles of the Prince of Peace, whose Birthday Christendom will be celebrating when this article appears in type; the next deepest stratum is probably his conviction that no amount of even Christian and

(Continued
on page 56)

The Messenger of Peace, eager to touch the shores of America on his errand of Brotherhood. Premier MacDonald leaving the Berengaria at New York, October 4.



Heads of the British and American Nations, who have declared to all the world: "There shall be no more War!"



I have Talked with Ghosts!

A Report and a Challenge

AFTER an experience of almost thirty years as an investigator of psychic phenomena, witnessing during this period practically every phase of this subject, from psychometry and telekinesis to full materializations, I have come to the conclusion that about ninety per cent of all spiritualistic mediums are fakers and that the same amount, or perhaps a little more, of all the phenomena they claim to produce is fraudulent.

During all these years, while I have been alternately sickened and amused at the brazen effrontery of many of these mediums, I have nevertheless, at rare intervals, uncovered a vein of psychic ore that assayed pure gold.

Among the most astonishing phenomena I ever witnessed were those developed by a materializing medium whose work, I am convinced, was perhaps made possible by the fact that he himself was almost in that borderland country that lies between life and what we call death.

This medium was the Rev. Dr. Moore, of Cleveland, Ohio, who died some five years ago. His work, for some inscrutable reason, seems to have been ignored by the Psychic Research Society and by investigators generally. Yet, with the possible exception of Home, or some of the Hindu adepts and one or two of the outstanding mediumistic marvels, Moore was perhaps the most extraordinarily gifted man in the world.

He produced what are known as "full materializations," not in his own rooms and cabinets, but in *anybody's* house—and without any cabinet other than a pair of curtains hung in any angle of any room. Moore

Dr. Bower's Challenge to the Magicians who claim that they can duplicate all alleged spiritistic phenomena:

CAN you write novels and poems, fashioned as exquisitely as those produced thru the mediumship of Mrs. Paul Lenore Curran by "Patience Worth," that marvelously gifted spirit of olden time?

Can you, *without any paraphernalia*, go into any home, anywhere, and produce temporarily incarnated intelligences that can give coherent messages *in all the modern languages, and that may be held in one's arms and kissed, and whose heart-beats may be counted?*

Can you hold in your hand the locket of my dead mother and tell me certain intimate incidents in connection with her—*incidents with which I myself may not be familiar*, but which I may prove by checking?

Can you reproduce for me, on clean slates, brought by me and held in my own hands, messages from my dear dead relatives or intimate friends, *in their own handwriting*, as proved by caligraphic tests?

Can you suspend my two-thousand-pound grand piano in mid-air *while I take a flashlight photo of it?*

Can you bring back my mother and certain other dear ones and *let me photograph them?*

Can you, when brought into my room stripped, place a bouquet of roses on my table, or give me definite information on some matter, perhaps not even known to myself at the time, by words spoken thru a horn suspended from the ceiling—your own mouth to be filled with water at the time?

Can you play melodies on a banjo or an accordion, placed in a wire cage, charged with a deadly high tension current?

Can you, at will, make your body so heavy that no five men can lift you from the earth; or again, at will, make it so light that you can float in the air?

Can you describe the labyrinth of the inner ear, or the mechanics of sidereal motion—as Mrs. Pepper did, under inspirational guidance?

Can you give a score of thousands of messages, to persons you have never seen, in every part of the country, and *describe for them accurately the dead father or brother who brings the message*, in many cases of profound and material importance?

By

Edwin F.

Bowers, D.C.

was the only medium I ever saw who sat *outside* the curtains, and who never found it necessary to enter the trance state in order to facilitate the "building up" of his materialized spirits from "unresisting ectoplasm."

Also, he was the only medium I ever saw who could carry on a conversation or who could hold his mouth full of water while the spirits he evoked from the "vasty deep" held converse with those present for whom they had a message.

In the glow of only a ruby light, such as is used in photographic developing rooms, ample for distinguishing forms and partially distinguishing features, I have seen as many as twenty or thirty partly or fully materialized spirits in one evening.

These presences, long and short, stout and thin, men, women and children,

would emerge one, or sometimes even two at a time, from the curtains, parted for them by Dr. Moore, and move freely as far as the first row of guests, sitting perhaps eight to ten feet from the curtained alcove.

With some of the guests these presences would shake hands. Others they would stoop over and kiss. To some they would speak, generally in a rather hoarse whisper, like the so-called "stage whisper" asking and answering questions, communicating quite as intelligently as a living human could do.

I have shaken hands with a number of these beings. I have been kissed on the forehead by others, feeling the pressure of the cool lips almost as definitely as tho the presence were, in very truth, a living woman. I have held a materialized spirit momentarily in my arms, a

tenuous, yielding form, only to have it a moment later, sink thru the floor and disappear, like a wisp of smoke.

I have talked personally with many of these glorious souls, some of them imbued with ineffable charm, and I have heard them talk with others among those present who were near and dear to them when they were on the earth plane.

But, most perplexing of all to the doubting Thomases, *I have heard these presences communicate with their loved ones in German, in French, in Italian, in Russian, in Spanish.* And one night there came the spirit of a boy who had been drowned in a tidal wave a few moments before—a fact unknown to any present until the following morning's papers were scanned—who spoke in Japanese. His message was given to his brother, a Japanese student, taking a course in electrical engineering at Columbia. It announced his promotion into a higher life and communicated a message of love and good cheer to this student brother in America.

I subsequently verified the accuracy of the information given, as I have with scores of other significant messages, finding it correct in every detail, even to the time the tragedy occurred on the sea-coast of Japan.

Those who have been convinced of the continuity of life after death thru personal experience in psychic phenomena are also convinced that these ghosts, "doomed for a certain term to walk the night," speak a varied language. *Yet this language is the same language they spoke when on earth.*

As I said before, I have talked with ghosts—in English and in German. I have also communicated with them thru scores of mediums, as one might communicate thru an interpreter, or as is a most common experience, one might receive a message over the phone thru the younger, sharper ears of a secretary.

Also, I have had coherent, intelligent messages, delivered thru the trumpet, which magnifies the vibrations of the spirit voice and renders the message more audible. In addition, I have had dear disembodied ones write me messages on intimate, friendly matters, known only to them and to me, on slates especially brought to the seance by me, and *in their own handwriting*—as well known and as individual to me as is my own.

Some of these communications have been of paramount importance, refuting triumphantly the ridiculous contentions of opponents of spiritism to the effect that the messages purporting to come from spirits are trivial and utterly unimportant—even if their source were admitted.

Here is one message that came to me, which made all

the difference between comparative comfort and decidedly embarrassing poverty to my wife's father. It was his son, my dead brother-in-law, who saved him this experience.

This brother-in-law had died of pneumonia a short time previous to the experience I am about to relate, leaving his financial affairs in an exceedingly involved condition. One of the most distressing items of this involvement was a lack of evidence concerning the payment on a certain mortgage on a house, which represented almost the only available assets the dead man had left behind. The party holding the mortgage denied that this obligation had been liquidated and was preparing to foreclose.

On the night of this psychic experience Mrs. Vanderbilt Pepper (of whom I shall have more to say subsequently), my wife (the dead man's sister) and myself were dining in our apartment in New York, when the subject of this pending foreclosure dropped into the discussion.

Almost as tho *something* had been waiting to be touched off, Mrs. Pepper was seized with the slight shudder that preceded her entrance into the trance state. The appearance of her face was amazingly altered, for it took on the features of my wife's dead brother.

In a voice almost a duplicate of the voice of this brother, Mrs. Pepper spoke. The substance of her communication was that this disembodied personality wished to identify himself and to assure his sister that the mortgage on their old home in Pittsburgh, Pa., had been paid. Also that the cancelled mortgage would be found in the upper right-hand drawer of an old-fashioned escritoire that stood in the foyer hall in the old home.

Particular emphasis was laid on the fact that, while diligent search had been made, even in this very drawer, a compartment in the extreme back of the drawer had been overlooked, and in this compartment would be found the cancelled mortgage, together with a number of other valuable papers.

After Mrs. Pepper had come out of this semi-trance condition I put in a long-distance call for the housekeeper at the old Pittsburgh home. When the woman answered the phone she was told to look in this drawer in the location given and state what, if anything, she found. I was to hold the line in the meantime.

Within half a minute the woman, who had been with the family for many years and who knew the importance of the documents found, cried over the phone in an agitated voice that she had found the cancelled mortgage and also receipts of (*Continued on page 60*)

The Editors of PSYCHOLOGY fully expect that this article will give rise to a storm of criticism, much of it derisive and scornful.

We feel, however, that Dr. Bowers has every right to state the experiences of his close to thirty years of research in the field of Psychic Phenomena.

His article is issued frankly as a challenge.

We ask those who venture to accept his challenge and dispute the actuality of the facts he narrates, or his deductions therefrom, to remember that abuse is not argument.

This magazine merely becomes the vehicle for his statements and his accompanying challenge.

Attacks upon his position which bear the marks of sincerity and an earnest wish to arrive at the truth will be given the same publicity as that herewith accorded to Dr. Bowers.

THE EDITORS.

business man, tall and straight, his figure reminding one of a dashing young airman, and only a glance is needed to convince that he will size up a situation quickly and correctly.

"It was always my dream to raise a million bushels of wheat in one year," he explained. "Wheat is more essential than any other one commodity, and if there is any place in the world where we need engineering, it is on the farm. Man power and horse power—they are too weak. We must have speed and greater power. That means machinery."

It was this idea that prompted Campbell to study engineering in his preparation for becoming the kind of farmer he is today. Born in a sod hut in the Red River Valley of North Dakota, reared on a pioneer farm in that same valley, working from childhood at the hard tasks of that life, he went thru the University of North Dakota and took a post-graduate course at Cornell in mechanical and electrical engineering. Then he went back to the soil, where he applied his psychology of modern science and modern business methods to the oldest industry of civilized man.

Thomas Campbell was thirty-six years old in 1923, when he went to the head of the greatest banking house in America and asked for two million dollars. At the end of that interview, which required twenty minutes, Campbell was promised the money, provided the statements he had made could be confirmed.

"The project was started in 1918 as a war measure"—he told me. "It was launched thru the assistance of Secretary Lane of the Department of the Interior and Mr. J. P. Morgan and his associates of New York."

Millions of our soldiers and of those in the Allied armies had to be fed. The great cry was for wheat. Yet, the men who might have helped to raise wheat had been sent to the camps or to the munition factories.

"For years I had dreamed of a great wheat farm run on engineering and business principles, a farm where man-power would be used only to drive machinery. To launch such a project would have required hundreds of thousands of dollars, and I did not have that much money. Spurred by the world cry for wheat, I set about to find a way to apply my tried and true philosophy to supply the demand.

"Secretary Lane and the New York men entered this project strictly from patriotic motives, and a desire on their part at that time to increase the production of wheat, when wheat was greatly needed. It was also sponsored and supported by Mr. Herbert Hoover, now President of the United States, and in fact, to accomplish the work necessary in the short time required in Washington, many officials from the Department of the Interior, as well as Senators and Congressmen, did their part."

How he succeeded is a wonderful story in itself, too long to be related in detail, but thru the help of President Wilson, Secretary Lane and a group of New York bankers with J. P. Morgan at their head, Campbell transformed the 110,000 acres of desolate prairie into the wonderful wheat field that points the way out of the economic morass threatening our agriculture.

Mr. Campbell treats farming as a manufacturing process. He regards seed and soil and rain as the raw materials of that process, and farm machinery as machinery of a factory.

"A good many people rail at Wall Street," said Mr. Campbell, "but I like to do business with the big bankers down there and I have never known more reasonable men. I had dealings with Mr. Morgan and the men associated with him for four years and they always treated me with the greatest consideration. Wall Street is just as anxious for the farmer to succeed as he is himself; for without agricultural prosperity there is no general prosperity.

"With the capital provided by these bankers, we went to work to grow wheat on a big scale. Under my contract with the Government, I selected two hundred thousand acres on two Indian reservations. The Indians had not been cultivating this land and it was all virgin prairie. The contract provided that the Indians receive a share of all the crops raised, and that the land, with the improvements that were made, was to revert to them at the expiration of the lease.

"Up to that time, the largest wheat farm was Dallymple farm in North Dakota, where about 22,000 acres were planted each season. That farm has now been broken up. During the next five years, from 1919 to 1923, our farm averaged over 40,000 acres under wheat each year. In 1921 we had 55,000 acres planted and would have raised a million bushels if it had not been for the drought and the grasshoppers."

This did not discourage Campbell and it did not discourage his backers. They were governed largely by the advice of the man who had induced them to put up two million dollars to finance the project in a twenty-minute conversation. Campbell had experienced drought and crop failure before, and thru the spring and summer of 1919 they plowed and prepared the land for seeding in the fall of that year, selecting land, opening up camps on the Indian reservation until they had approximately 200,000 acres of land under lease, with the idea of having 100,000 acres in crop the next year.

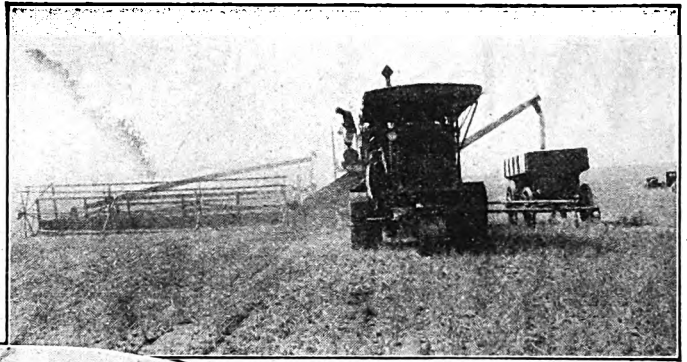
Due to the less than average amount of snowfall in the winter months of 1919 and the corresponding drought during the summer months, the crop of 1919 fared very little better than the 1918 crop, and the company suffered a severe loss.

Still this did not discourage the men in New York and the company continued its expansion, and in the spring of 1920 seeded over 50,000 acres of land. Fortunately, 1920 was a good year so far as yield was concerned. In 1922, Campbell had 40,500 acres in wheat. They were divided into units of about 10,000 acres each. From July to October, one hundred men worked on each unit, an average of one man per hundred acres. This is only about one-fifth as many as are needed on farms where power machines are not used. Each unit has its camp. There is a house for the manager, who is selected for his exceptional mechanical ability. The bunk-houses for the men are equipped with individual steel cots, not bunks. There is a general bath-house with hot and cold shower baths, and Mr. Campbell insists that all the men shall shave each day. Deep-driven wells furnish the water supply. The living quarters are in each detail in keeping with Mr. Campbell's idea of development of *esprit de corps* among the men. He insists these are not merely sanitary measures but are also psychological devices, designed to prevent the old fashioned "farm-hand" attitude from creeping into the

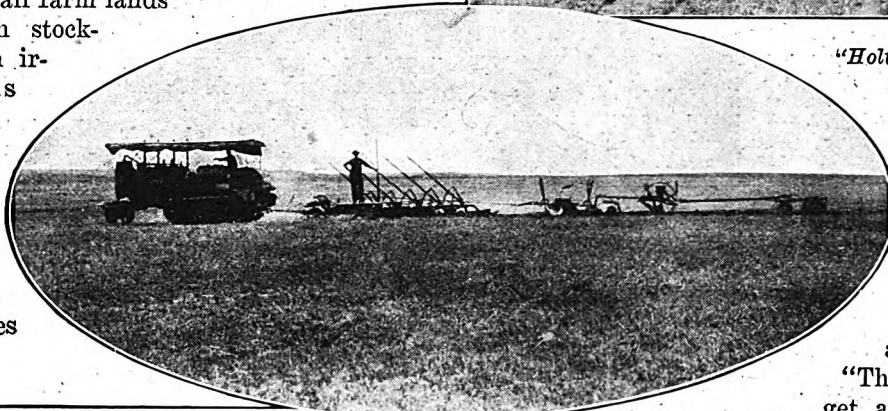
Campbell organization. Instead, every man feels himself to be what he really is, a self-respecting member of a skilled manufacturing trade.

Old Dobbin is absent from the Campbell farms, and not a mule can be seen on the place. A few cows are kept to supply the milk for camps, a few pigs to eat the waste, but no animals are used in the work. The managers go to the farms in their automobiles, sometimes covering 150 miles a day on their tours of inspection.

Montana is a cattle-raising state and the law requires that all farm lands be enclosed with stock-proof fences. In irrigated sections cross fences must be put up at every mile. It was necessary for Campbell to put up 150 miles of fences. The law prescribes



"Holt" harvester, combining reaper and thresher.



the most skillful workers I can get, pay them the highest wages and give them a bonus, based on improved performance.

"The engine repair men get a bonus for reducing the hours the engines are idle for repairs. Engine drivers get a bonus for increased mileage in plowing and reaping, and so on;

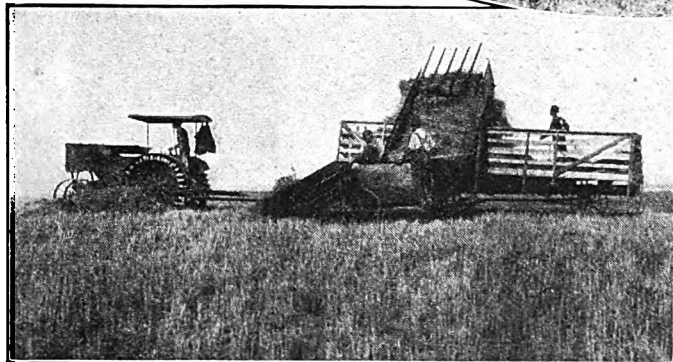
and for this reason, the men on our ranch regard the business as their own and give their best skill and effort to the work."

He spoke with a note of pride; the same pride was even more evident when he said that at the time of harvesting last year, 110,000 acres had been fenced.

"It requires from \$300,000 to \$400,000 a year in the operation of a farm of this size before any grain is harvested," Mr. Campbell continued, "and not only do we have to understand the machines we buy, but we have to invent improvements and adaptations, and to construct these in our own shops at Hardin, the nearest town. We also make all important repairs.

"We have one type of machine which cuts the wheat, threshes it, loads it into wagons, and spreads the straw over the ground, where it is left as a covering to conserve moisture. When one wagon is filled, it is left standing in the field, while the machines pick up another wagon, and go on cutting and threshing, and

loading the grain at the rate of sixty acres per day per machine. A tractor follows, taking these wagons—a string of from ten to fourteen of them—and hauls them to
(Continued on page 58)



This shock-loader does the work of twenty horses and ten men.

they shall be of four strands of galvanized wire, so he had to buy 600 miles of this wire. He has 100 tractors run by gas engines consuming 4,000 gallons of gasoline a day! With the machinery now owned more than 1,000 acres can be plowed in one day, 3,000 acres seeded, and 2,000 acres of grain harvested.

"When I went to Montana," Mr. Campbell told me, "the first thing I did was to call the men together and tell them they were to be my partners in the enterprise. As president of the corporation, I saw to it that each man was given a fair proportion of stock without any restrictions. By sharing the work, they came in for a share of the rewards. I soon learned that the least expensive labor is the highest paid. I pick



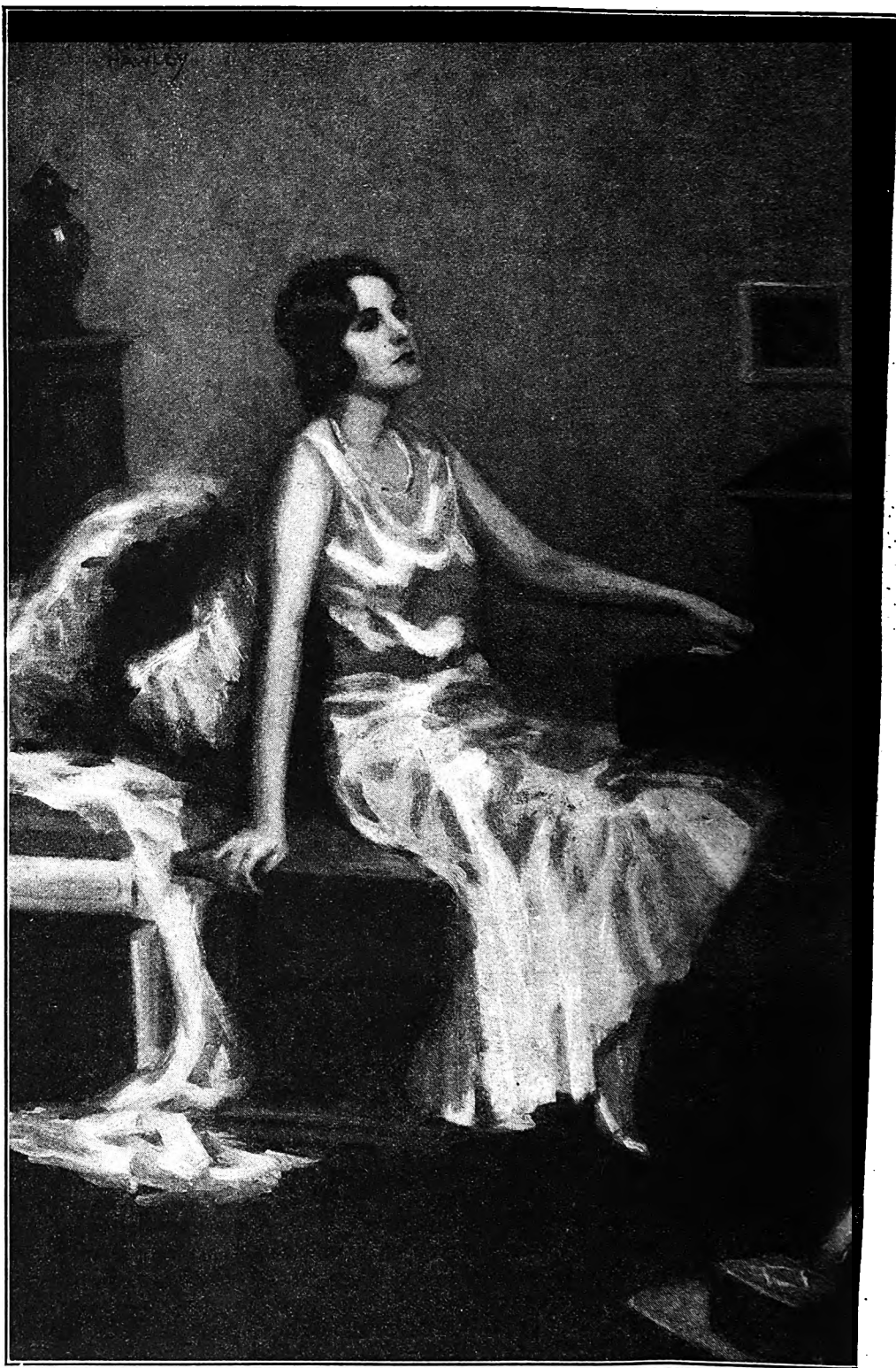
The farm yields thirty bushels of wheat per acre.

What Is Love?

LOVE, according to the great continental psychoanalyst, Rank, is a recent phenomenon in the human world. It is more or less independent of sex. Love is essentially an affair of the ego. It is a consequence of a developed feeling of separateness, loneliness, selfhood apart from other selves. It is an inevitable attempt to get relief by unburdening the ego, by escaping from exclusive self-love. Rank regards love as a means by which the mass of mankind can keep well.

When a human person has the power to project part of the ego on to another, who thus is re-fashioned to become a "congenial spirit", a "soul mate" or alter ego—then there is love. And if by good fortune a second can simultaneously do the same creative work upon the first, then mutual love is born, no matter what may be the sex of the persons concerned. If this process of projection is a necessary part of love, new light is thrown on the old problem as to similar or different persons making the best mates. The love relationship is likely to be more stable if the couple are not too similar and not too different. If they are too much alike, there is not enough scope for projection, and any slight alteration in one may bring the affair to a sudden end; if they are too different, the difficult task of projecting enough may prove too hard and produce too many conflicts and irritations which separate the lovers.

Human love is more than sex, altho, the biological difference between the sexes being what it is, it is obvious that a love which only satisfies the psychical and



A new mate will be sought if one member

By Cavendish Moxon, M. A. (Oxford)

ethical needs involves a perpetual strain. But this strain is less than the strain suffered by the auto-erotic person, who has either too much hate or fear ever again to risk being hurt by a love object as once by mother. The person who is able to take this risk of loving another makes a compromise between the tendency to regain the primal feeling of unity with *mother* and the tendency to project an image of the self. The more

An Outline of the Recent Writings of Otto Rank



of the marriage pair has developed beyond the other.

Illustrated by Robert Hawley

creative, active type of lover tends more to take the object into the self; the more passive type is satisfied rather to lose the self in the object. When one loves, one gets rid of part of the self (whether this be a burdensome impulse or inhibition) and yet keeps it, at a distance, by having the loved object there.

Hence a new love affair marks a new phase of ego-development. Calf love and the idealistic, worshipful

devotion of adolescence mark the new growth of the self and its attempt to get free from the childish identification with parents. The most stable marriage generally implies less likeness than these adolescent loves and more complementary differences, which allow each ego to project part of itself on the other, who then becomes an ego-assistant or help-mate to the one. If neither ego develops after the marriage, or if both egos develop together, the union is likely to be one of life-long love. Otherwise the ego that develops will inevitably seek another ego from which to get relief, since the first help-mate has now become a hindrance to personal development. But in such a case even the desire to get free inevitably rouses guilt feeling. This in its turn often produces seriously crippling physical or psychical symptoms.

In such cases of marital difficulty in adjustment—and they are very common where the egos are highly developed—a satisfactory solution is often only to be found by the aid of a trained psychagogue,

who can give ethical and psychological help to the couple either to become more in love, or to replace a relationship based on guilt, hate or fear by a positive attachment based on the mutual give-and-take of complementary love—a creative act for which the physical sex life serves but as material for ideal expression in an essentially psychical experience.

So quick has been the advance since Freud first published his findings that many of his earlier attempts to express theoretically what he saw now seem either one-sided or inadequate. In (*Continued on page 68*)

More about Your Customer's



Bill of the "splendid physique" bought the more expensive car.

Illustrated by
Morgan Dennis

until the chief had finished phoning. Now the gentleman in question was well-known by sight to Chapman because his picture appeared in every one of his advertisements. He readily recognized him sitting in his office. His door was open, and Chapman overheard his end of the telephone conversation:

"Is this the Jones Hardware Store? Well, this is Mr. Blank, president of the Blank Company. Want you to send over a can of green paint to my home."

Chapman noticed the name, title and what-not for a twenty-cent order. Then again—

"Is this the News Distributing Company. Well, this is Mr. Blank, president of the Blank Company. My morning paper has not been delivered for two mornings."

Again Chapman noticed the play on the name and title.

A third call was made and the same formula followed. And then Chapman was admitted into Blank's office.

Without any formality he walked up to Mr. Blank and informed him that he had some good news for him.

"Good news?"

"You have been selected to use our November back cover. We have only twelve a year and are mighty particular who uses them. The fact that I am here with the good news is a matter for congratulation. It means we have investigated you, found you and your business in excellent shape, that you have satisfied customers and every sign of further expansion. Our only stipulation, however, is that you accept our copy suggestion and lay-out which I have brought along. Our back covers must conform to the excellence of our splendid front covers."

Here Chapman presented a well-executed lay-out in three colors. It was a good lay-out—especially from Blank's viewpoint, for it featured his picture in a striking manner.

"We have a few days before closing date," said Chapman nonchalantly, "so I am wondering if you would have another photograph taken so we can make the ad even more striking."

SOME years ago the publisher of a monthly farm journal called the members of his advertising staff into his office for a conference. After the regular reports had been discussed and analyzed the publisher opened up several competitive publications and showed his advertising scouts that each of the magazines contained full-page advertisements for a certain concern in a nearby state.

"Fellows," said the publisher, "I have patted myself on the back for a long time because I know you are all go-getters. But I am using a back-scratcher at present because I can't understand why you can't get some pages from this Blank Company. According to the monthly reports you have all tried to land Blank—and failed. What's the reason?"

One by one the members of the staff gave their versions. Only one man remained silent, a newcomer on the sales force. The publisher looked to him for some comment.

"I have never had a chance to call on Blank," said the new man, "but I'd like to see what I can do with him."

A few days later, Chapman, the new man, walked into the offices of the Blank Company. Asking for Mr. Blank he was told to sit down for a few minutes



It was a good layout—it featured Blank's picture.

By Joseph P. Wilson

Mind

New Stories of Sales Success thru Psychology

While Mr. Blank was more or less admiring the lay-out Chapman was writing out an order for the back cover. And that is how the sale was made—after the advertiser had turned down man after man for the publication in question.

Analyze the sale, tho, and you will see what a potent force psychology is. In having the lay-out made Chapman kept in mind the fact that the advertiser liked to see his picture in every piece of copy. That the lay-out was attractive is more or less incidental. The thing that gave him the right clue was the egotism of Blank over the phone. Self-important—an upstart—a man who was inordinately proud of the fact that he was "President of the Blank Company."

As Chapman later explained, he thought the only way to act was to hit Blank with his own weapon. "You have been selected to use the back cover," was a mental jolt that was powerful enough to subdue his egotism long enough to enable Chapman to make the sale.

WHEN Bill Carter started going to school he was promptly christened "Porky" by the rest of the boys. As a baby Bill was pleasingly plump. In the attainment of height he did not shed any fat, rather, he added to it. At maturity he was about six-feet square.

Came the time when Bill decided that the old family flivver wouldn't stand the punishment much longer, so like thousands of others who have started with Fords, Bill began to seriously think about graduating into a more expensive form of locomotion.

Checking over his bank



The suggestion of a real French emporium made the opening day a whizz.



"Gee, Mr. Brown, this is one swell rain storm."

account Bill found he could afford to invest around a thousand dollars in a car. With that knowledge he promptly began to wander up and down Automobile Row giving the cars, new and second-hand, the once-over.

Bill had a definite leaning toward a certain make of car, and he found he could pick up a second-hand one in guaranteed good condition for a trifle less than he expected to pay. Trotting down to the re-sale department of a large local distributor he soon found himself admiring the car of his choice. The salesman in attendance was a polite young fellow. But after letting Bill into all the ins-and-outs of the car he deftly turned his attention to a nearby car—one that cost over three hundred dollars more than Bill wanted to pay.

After a brief explanation of the merits of this car Bill was invited to get in behind the wheel. It did feel more comfortable.

And don't think the salesman didn't know it—judging from the size of his prospect.

"Now, Mr. Carter," said the salesman, after giving Bill a good chance to get the "feel" of the car, "you know that this is the car for a man with your *splendid physique*. It is built to order for a he-man."

I ask you, what could Bill do? Sitting behind the
(Continued on page 63)

A Warning against Standardization



Photo Courtesy of Shubert

The attractive person who appeals to the eyes and hearts of women finds it difficult to behave.

All Kinds of People

By

Wayland F. Vaughan

*Assistant Professor of Psychology,
Boston University*

THE Declaration of Independence holds it to be a self-evident truth "that all men are created equal". A prominent business man, imbued with a patriotic reverence for this bit of political sentiment, has said that "any boy in the United States can hold any prominent position in the country . . . all have been given natural talent and equal opportunity."

When one turns from wishful thinking to a study of the facts, one must admit that men are not born equal nor do they acquire equality. A moron cannot achieve high political office tho it may often seem perfectly possible to the observer. Plato displayed a keen insight when he pointed out thru the parable of metals that some are meant by nature to be rulers and some to be subjects: "Citizens, you are brothers, yet God has framed you differently. Some of you have the power of command, and these he has made of gold, wherefore they have the greatest honor; others of silver, to be auxiliaries; others again, who are to be husbandmen and

craftsmen, he has made of brass and iron; and the species will generally be preserved in the children."

Altho we are duly aware that individuals differ widely from each other in their various traits, we go on generalizing as if all human beings were exactly of one kind. We are prone to make broad statements which contradict the facts of variation. We say: "All politicians are corrupt, all husbands are unfaithful, all business men are grasping, all ministers are hypocrites, all professors are impractical, all philosophers are dreamers, all athletes are dumb, and all college graduates are educated." We force human nature into stereotypes and in doing so, distort the truth. Let us observe how individual differences are thus ignored in the conduct of human affairs.

A man falls in love, as men sometimes do, and, relying upon the guidance of his sex instinct, he sets forth confidently to woo his prospective mate. He soon learns that the art of love requires a technique of which he is

no master and he turns to a friend for advice. His friend is not loath to give of his wisdom and he offers counsel in these words: "You are too nice to her. Women do not like men who are always giving and never demanding anything in return. Treat her rough. Use the old cave-man tactics. Tell her where to get off and she'll come back for more and love you for it. Just try it and you'll see what happens."

Trusting the omniscience of his willing adviser, the lover carries out the advice literally—and, as you may suspect, with dire results. If he had been married, his wife would have sued him for divorce on the grounds of cruel and abusive treatment. Alas, experience has now taught him that women differ, that they are not all masochists, and that every female must be wooed, not by rule of thumb, but in accordance with the unique needs of her peculiar temperament. People differ—it is only too true.

High respect for artistic criticism is blind to the fact of individual variations in taste. Deference to the expert is justifiable, but to bow to his dictatorship as the last word in standards can hardly be defended as a rational mode of behavior. There is at least one musical critic who is honest enough to admit that the personal equation is an important element in the matter of musical appreciation—Mr. Ernest Newman of the *London Sunday Times*, one of the foremost critics of our day. Says Mr. Newman:

After a lifetime spent in musical criticism, I find that I can no longer read it—thus, I imagine, coming at last into line with the general public. It is bad enough to have to write the stuff; to read it, except for some definite purpose of the moment, is impossible, for the reason that it tells me nothing about the composer, who is the real object of my interest, but only something about the critic, in whom I am not in the least interested. His view of the composer is merely the result of his own personal reaction, which is a matter of no concern and no value to any one but himself. If he answers me with a *tu quoque!* I cheerfully give him right; my own personal reactions are valid for myself alone.

There was a time when I, too, young and

Courtesy Warner Bros.

Miss Nilson's face shows the universally desired traits of Tolerance and Understanding.



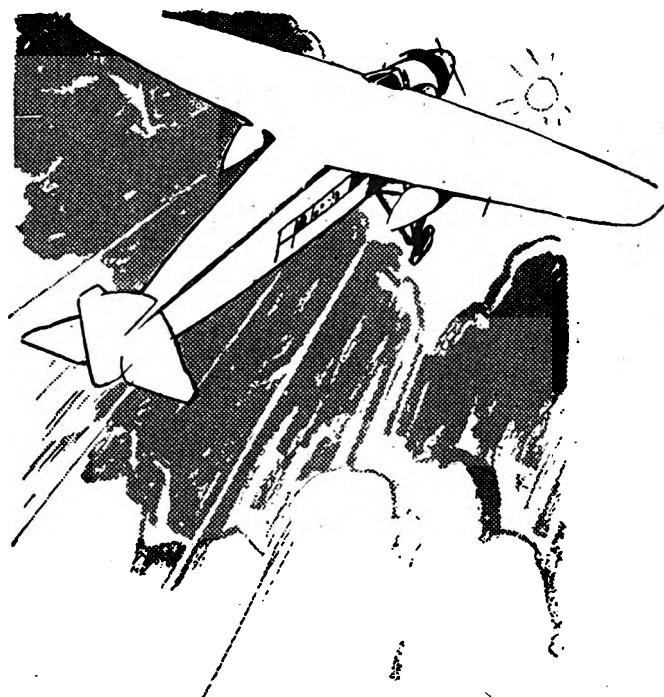
Two photos by Fox Films
Not all women crave excitement and novelty.

innocent thought my own reactions to music the only correct ones, and believed every one who differed from me to be wrong. Older and wiser now, I do not trouble about these things. The proselytizing spirit is dead within me. I have not the vanity to think that my own mental and emotional constitution should be the norm for the rest of musical mankind, and therefore, I can only smile when younger writers, or older writers, who by this time ought to know better, implicitly claim that they are the world's norm.



No one child is quite like any other child.

EDUKATION has sinned grievously in its treatment of human nature. Mass instruction is careless of individual needs. The standard curriculum is laid down as the common program, regardless of the peculiar abilities and disabilities, the interests and hobbies of those who deviate from the ordinary. Educators are lost when they are faced with the problem of enlightening and stimulating the intellectual life of such a motley crowd as enters our portals of learning every fall. Some are athletes, some are fraternity men, some are social celebrities, some few are intelligent, and a still smaller minority possess both the intellect and the curiosity which are necessary to make four years at college worth while. All of these types are served the same intellectual menu (Continued on page 66)



Our Human Wings

"**O** MOTHER, look! An airplane!" The speaker was a five-year-old boy, entranced by the whirr of the giant wings of the flying machine. Gazing afar, he stood on the lawn, speechless with admiration.

His mother, being a wise mother, dropped her work and came to his side. They watched the plane till it passed from sight. Then she explained how human beings can fly to even greater distances than birds.

While the aviator was close to earth, we looked up and down the street. Scores of people, forgetting how busy they were, had stopped on the sidewalk or rushed to their windows, to view the flight of the airman. Everybody seemed interested to a rare point of attention. We wondered why, and sought the explanation. Whatever attracts many people is worthy of study.

The art of soaring thru the heavens appeals to us for different reasons. It is highly daring and difficult, hence commands our observation and respect. It denotes real freedom of motion, hence thrills our ambition and imagination. It demonstrates human supremacy over the law of gravity, hence quickens our delight in human progress.

But, most of all, it enacts our own past while presenting our own future. We unconsciously behold in aviation our own evolution. It offers both history and prophecy. Ethnologists claim that our distant ancestors were the giant birds of long ago, and from them we inherited the instinct of flight. Occultists affirm that, in ages to come, we shall mount the cosmic heights on celestial wings, traversing huge spaces by moral and psychic momentum. The urge to speed aloft is thus both hereditary and hopeful.

Did you never long to fly as a bird? I remember that was one of the irresistible yearnings of my childhood. It took such possession of me that I would dream at night of soaring on wings thru the house and into the heavens—only to wake and be disappointed.

CHILDREN are eager apostles of flight. In their favorite games they often imagine themselves bird-like, and wave their arms after the manner of wings. Boys love a kite, and girls a fairy-tale; each representing an approach to the sky. And a bird building a nest fascinates a child, who longs to feel at home above the earth. Wings are the portals to a child's wonderland.

Most of us, even yet, would like to be free as birds, able to roam afar and visit new scenes at will. The desire is rational, as well as emotional.

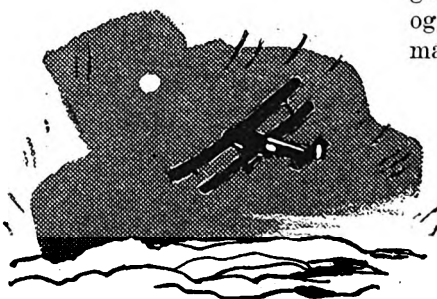
CIVILIZATION tends to cramp, bind, confuse, irritate and depress a natural being. Most of our ills and worries proceed from excess of the artificial and superficial in our lives. To be healthy, strong, sincere and effective, we must be natural. In short, we must frequently get away from civilization and out to the open, by means of flight, actual or metaphysical. A bird's clear viewpoint would help us amazingly.

The essential routine of our job and our home inclines toward monotony. But our human nature tends toward variety and ubiquity. Many a winged flight would be possible for our wholesome enjoyment, if we knew how to plan it.

Doctors often advise change of scene for invalids. What is that but a psychological act of soaring away and returning with a new vision? People are sick mostly because they didn't see.

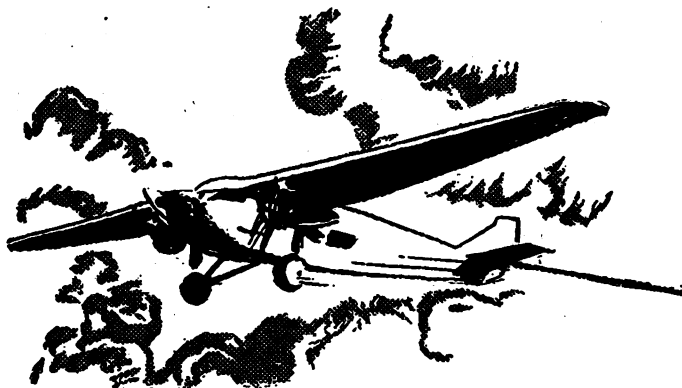
Individuality, character, thought, study and purpose all require a certain amount of freedom, solitude, perspective. To be ourselves and do our greatest work, we must know how to fly from association with human beings when we are so impelled, and view life as from the heavenly spaces.

The world ever admires and acclaims the work of a genius. Why? Let psychology answer. A genius is a man whose subjective mind is master of the objective. He thinks, plans, works from the height of his nature. He cares nothing for human custom, precedent, limitation. He is above and beyond such



An Analysis of the "Will to Soar"

By Edward
Earle Purinton



Pictures by Clayton Knight

hindrances. He soars freely to the horizon of his imagination before he takes action. The initial process of his mind is more birdlike than human.

The primal source of any man's ability and superiority is subjective, proceeding from a height of self-abstraction, self-impulsion, self-illumination. Every leader has a lofty objective, where he stands firm, whence he looks down upon all objects. His mental vision goes aloft and afar, in advance of concentrating on details.

Yet the wondrous power of the subjective mind is almost entirely neglected in our American system of education. Youths are forced to memorize facts, instead of being led to value principles, discern motives, form purposes, choose ideals. Thousands of embryonic geniuses are amounting to nothing because held too closely down to earth. Education is elevation or nothing.

WE offer a prediction. Some day a millionaire with the vision of a seer will found a college where youths can learn how to take individual flights of ambition, observation, aspiration, intention, illumination. The graduates of that college will set a new mark in achievement for the world. Efficiency is not only energy. It is light, first.

What are human wings? All agencies that carry us outward, onward, upward, across wide spaces and into new experiences. The means of flight may be physical, mental, emotional, psychic or spiritual. The favorite wings of most people are express trains, ocean steamers and airplanes. Others very popular include games, sports, books, motion pictures. Everybody should have enough wings for frequent use and enjoyment.

Birds can fly only as their bodies mount skyward. We can fly with our hearts, minds and spirits, to a distance far greater, in a brief space of time. And we may choose our own wings. We may soar on the wings of travel, the wings of play, the wings of adventure, the wings of philosophy, the wings of talent, the wings of hope, the wings of kindness, the wings of

music, the wings of worship, the wings of love. How can they all help us?

The wings of travel speed us away to unfamiliar scenes, faces and places, affording respite from the dull sameness of things.

The wings of play carry us back to our happy childhood days, when fun was life's fascination, and a game its goal.

The wings of adventure whisk us to a portal of strange events, thru a book of romance or a tour of exploration, opening for us the delights of new discoveries.

The wings of philosophy buoy and sustain us when feelings of depression might otherwise drag us down.

The wings of talent lift us to a higher valuation and clearer demonstration of our abilities and opportunities.

The wings of hope raise us to a pinnacle of dominant expectation, where we look ahead to a fuller, better life.

The wings of kindness take us into the lonely hearts of others, where we may perform unusual deeds of gentle ministry, and thus forget our own selfish griefs and trials.

The wings of music bear us afar to a mystic realm of higher thoughts and thrills, whose harmonies are wafted by angels.

The wings of worship lead us thru the clouds of mortal fear and doubt, to a calm height of heavenly certainty and beauty.

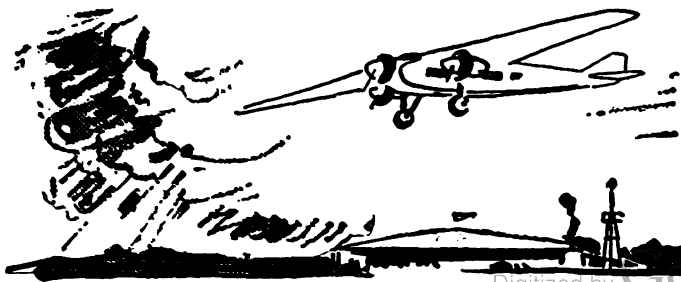
The wings of love transport us to the haven of peace and bliss where the soul abides, forever glad and free.

How many people take advantage of all these opportunities to find life interesting and resourceful? The important thing to remember is this: our worries leave as our wings unfold. Worries are ashamed to stay in the presence of wings. Whoever has worries needs to look for wings.

The subject is by no means figurative or theoretical.

Facts are available. The wonderful scope of actual human flight has been demonstrated in the field of psychic research, and not by spiritists but by scientists. Having known personally Dr. James H. Hyslop, founder of the

(Continued on page 75)



I've managed to rear two children to the ages of four and six respectively without any casualties or any obvious signs of moral degeneracy. A girl who had been working for me for a number of years even went so far as to support me on one occasion.

Happening to stop in one day a neighbor hovered fearfully over the baby who was sitting in her high-chair. It was a cold, December morning and the house had not yet attained, thru steam, that degree of dry and oven-like heat, which most people consider safe. The neighbor felt my small daughter's hands.

"Why! She's cold!" she shrieked. "Her little hands are like ice." And thereupon moved her into the sunny area immediately before the window. To which, in itself, I certainly had no objection.

But the maid who had suffered my idiosyncrasies for so long that she'd learned to tolerate a few of them cut in with a laugh,

"You don't need to worry about that young 'un—she's been raised cold."

Which is just where the full significance of my contention begins to emerge. A baby who has been "raised cold" ceases to be a source of constant draft-worry, fresh-air-worry, not-enough-clothes-worry. It becomes a human being instead of an animated thermometer—a healthy young animal instead of a hot-house plant.

And can it be a matter of accident, I wonder, a matter only of my being one of those lucky mothers, that my son at the age of four has required medical attention once—and then for the removal of a set of enlarged adenoids? Or that my daughter has been free, thru a year of kindergarten and the first few months of school, from every childish complaint save whooping cough? Of course, like all adherents to a theory, I'm inclined to think not.

Because you see, long before my children were born I'd begun to cultivate the idea (nurtured in secret because it would have died a-borning if I'd ever exposed it to the pitiless light of my friends' criticism) that children are human beings. I felt that, surely, they were subject to the same negative reactions in regard to being cold or hungry or tired as grown-ups. And that they'd doubtless manifest a desire for greater warmth, more food or immediate rest if I pro-

vided an insufficient amount of any of these things. I was aided and abetted in this by a very calm, very intelligent doctor who was, himself, the father of six children.

I asked him in the early months of my first pregnancy whether he thought silk-and-wool or cotton-and-wool the better material for baby shirts. I can still see his expression, a mild but sudden widening of his gentle eyes, as he asked:

"Do you wear wool?"

"Why no," I answered, "our house is well heated and I don't like the way wool feels. I wouldn't think of it for myself but . . ."

"Then why think of it for your baby? Its skin will be far more tender than yours—its reaction to warmth far more sensitive. And before it's very old it will probably be far more active."

Thus supported I grew radical. When I brought her home from the hospital they had a band around the small tummy of my baby girl—one of a set of flannel binders with which I'd equipped her layette. These I continued to put on for several weeks. Finally I went again to this same mild, iconoclastic doctor.

"That band gets so wet and so wrinkled, and she's forever soiling it," I said. "I just can't seem to keep it dry or clean—and it makes red ridges in her skin where it folds under her. It looks as tho it would be terribly uncomfortable."

"It probably is," agreed the gentle radical. "Why don't you take it off?"

And so I did. After that second release from the rule of ancient tradition I began to apply a few of my own ideas.

These, of course, were dreadful!

It was a warm spring and I turned my baby loose in a screened coop-bed on the sleeping porch.

Actually!

What's more she was upstairs all by herself for an hour or two sometimes while I did my work downstairs within sound of her voice.

Positively!

She lay there for many minutes of every day without any stockings or booties, or a petticoat or a dress or a jacket or a bonnet or mittens or a coat. She lay and kicked while the warm spring sunshine filtered in thru the twinkling leaves of

(Continued on page 70)



Little David enjoying the warm spring sunshine.

Miss Blake, known to her friends in Michigan as Mrs. Cox, has done an inestimable service to American parents in warning them away from what she calls the "Offspring Complex". Psychologists know the misery and disaster caused by too much parental interference. As Miss Blake says, such persons, however long they may live, are never "weaned". Hers is a better way.

THE EDITORS

Modern Psychology

Its Vital Place in Science and Life

By **William McDougall**, Dr. Sc., F. R. S.

I HAVE just now confessed that psychologists are divided acutely over a fundamental question, the alleged mechanical nature of man. And it is notorious that we are divided over many other questions. There is no other science of which the devotees are grouped in so many hostile sects. It may well be asked, "Can this science be of any real value? Can it be applied with any hope of good results to the practical human problems with which we (all of us) daily grapple? Can it, in fact, be called a science in any proper sense so long as those who pursue it, as their life-long study, cannot agree on its most fundamental principles? How can we trust it or expect aid from it?"

These seem, at first sight, reasonable doubts. But it is to be remembered that psychology is by no means peculiar in this respect, tho it may go beyond other sciences in the variety and acuteness of the differences between its schools. Consider physics, generally esteemed as the oldest, the best established, the most advanced, the most fruitful, the model and exemplar, of all the sciences. Physics also can boast of no firmly established and generally accepted foundations.

It seems that most physicists have for years been interpreting phenomena in terms of two very different and incompatible fundamental principles, which may be roughly described as the field theory and the corpuscular theory. Is light a vibration of a continuous medium, or is it a stream of particles? Do we or do we not need the ether? Does the ether exist? Are matter and energy distinct? Are they inter-convertible? What is electricity? Is mass fundamental? To all such questions we find various and shifting answers given. A few years ago new theories of the constitution of matter came into fashion at the rate of one every three or four years. Now the pace has accelerated, until the

Part II.

life of a new theory seems to be about four months.

Yet, in spite of all this uncertainty of the theoretical basis, progress in detail goes on, and practical applications are made with the utmost confidence and success. You can switch on your radio or your electric light, and make good use of them, without having chosen between the rival theories of electric transmission.

So also in biology: you may do good work, or may apply biological science on the farm or in the hospital, in the school or in the factory, without deciding between mechanism and vitalism, neo-Darwinism and Lamarckism, or even between evolution and special creation.

Altho, then, the answers to the deep theoretical questions at the base of psychology are of vastly greater importance to us than the foundation theories of all the other sciences, because they directly bear on our central problems, "What is Man and what is his place in the Universe?" and altho we remain acutely divided over theoretical questions, the practical applications of psychology are forging ahead, affecting, penetrating, im-

proving, transforming our practice in every department of human activity—in the family, in the school, in the hospital and consulting room, in industry, in commerce, in politics, in international affairs, in literature, and even in those arcana of humane letters, the most conservative and resistant to science, namely, the writing of history and biography; and, finally, in the practice of religion itself.

It may well seem strange and paradoxical, this relative independence of their theoretical foundations shown by the sciences in general, and by psychology especially, in their applications to practice. I would even go so far as to say that any psychology is better

"I believe that this pervasion of the mind of the American public by interest and belief in psychology is one of the main secrets of the extraordinary economic prosperity of this country at the present time.

"Psychology is the Queen of the Sciences. It alone brings that kind of understanding which is of most value for the conduct of life, that kind of understanding which in the present age and in America especially is most urgently needed to save our civilization from shipwreck; namely, understanding of ourselves and of our fellow men.

WILLIAM McDOUGALL

than none, no matter how perverse or wrong its theoretical foundations.

If Rousseau's false psychological assumptions were largely responsible for the excesses of the Age of Reason, yet those excesses were an aspect of a great movement that was an essential step in the progress of mankind, progress from despotism and serfdom to democracy and freedom for individual development. If Bentham's false psychological assumptions led in politics and economics to inadequate theories and regrettable practices, yet these were better than the theories and practices they displaced, the theory of divine right of monarchs, of the absolutism of the State, and the system of mercantilism; for these were not psychological at all.

In a similar way, I believe that the teaching and practice of psychology at the present time in this country rest in the main on a false theoretical basis, the theory that man is a machine, and yet I believe that such teaching and practice are very much better than none. It is not merely that they are preparing the way for the better teaching and better practice which must result from the active re-research going on in hundreds of centres. There are two ways in which psychology is bringing great benefit in spite of the false theoretical assumptions commonly taught.

First, there is much in the way of useful technical method that is relatively independent of theory, just as the practical electrician's technique is useful and successful even tho its theoretical basis may be uncertain and fluctuating, or false. I mean more especially such procedures as are so widely used for sorting out individuals and fitting round pegs into round holes; methods of intelligence-testing and personality-rating, and so on. The study of personality, its peculiarities, its abnormalities, its defects, its excellencies, is one of the most active branches of present day research.

But far more important is the second way, which is very subtle and far-reaching, and of much greater effect in this country than in any other. Thru a complex of conditions, of which perhaps the most important were the American hospitality to novelties and the influence of a few outstanding authors, notably William James and G. Stanley Hall, psychology has permeated the mind of the people in a far greater degree than in any other country, and has become a highly popular study in the colleges. Compare America in this respect with Great Britain. Here flourish several hundreds of professors of psychology; over there, I believe, are two,

possibly three or four; and a stolid dislike of and disbelief in psychology persists.

Now I believe that this pervasion of the mind of the American public by interest and belief in psychology is one of the main secrets of the extraordinary economic prosperity of this country at the present time. It is not merely that the great arts of super-salesmanship and advertising have been carefully cultivated as forms of applied psychology. To induce millions of people to buy what they do not need and have not before desired is no doubt a great achievement. But far more important as a factor of prosperity is the setting up of smoothly working relations between capital and labor; and that is due to the recognition and handling of all problems there arising as psychological problems, problems which, when thus recognized for what they are, can be solved by suitable measures of applied psychology. In this respect America is far ahead of every other country and is showing the way to all the world.

When interest in and belief in psychology become widely diffused, as they are in this country, the all-important psychological factors of our social life are recognized as the great causes of social events; men in all walks of life become aware of these factors, think about them, and learn to work on and thru them in order to bring about a better state of affairs.

It is peculiarly fortunate for the American people that they have thus become psychologically-minded. For they, more than any other people, stand in need of such guidance as psychology can give. It is not only in industrial relations, but in all other social relations, the relations of parent to child, of husband to wife, of young people to one another, of church and school and college to their flocks, and of the people to art and music and literature, of the common man to the problems of life in general, the problems of health, of mental balance,

of efficiency, of happiness; in all these relations and problems the need of the American people for the guidance of psychology is much greater than the need of any other people; just because they, more than any other people, have cut themselves off from the ancient traditions by which other peoples have always lived and still largely live, finding in them the guidance that all men need if their conduct is to rise above a very primitive level. In the vast American melting-pot the various European traditions have been mixed and jumbled and jarred against one another, until all are blurred and weakened to the zero point of efficacy, and the very word "traditional" is deprived (*Continued on page 57*)

"The American people is gaining the mastery of the whole world, but is in danger of losing its own soul, its character. It has abundantly established its right to life, liberty and the pursuit of happiness; but it knows not where or how happiness is to be found. It has achieved in a higher measure than ever before the opportunity for leisure; the enjoyment of which is the highest prerogative of man. But it has no use for leisure because it does not know how to use it.

"Only psychology, the science of human nature, from its key position at the converging point of the biological sciences, can yield us that guidance which we so desperately need, can provide the knowledge requisite for an adequate philosophy of life, for the formation of a scale of values that may guide us aright in the strange, new environment that science has created."

WILLIAM McDOUGALL

He Sees with His Hands

The Story of Charlie Johnston— "Miracle Man" of Peekskill

By
Elita Wilson

UP around Peekskill and Mt. Kisco, N. Y., they call him "the miracle man". But the black sign painted on the glass door of his little office down in the town of Peekskill informs you that he is Dr. C. R. Johnston, Chiropractor. Another little sign tells you to "walk in." You do. And from then on you must brace yourself for a series of surprises.

Dr. Johnston has no assistant. He receives you himself; or if he is busy with a patient, you sit down and wait. At last the door of his office opens and he comes toward you, smiling. As he stretches out his hand in greeting, you get your first surprise in the grip of that hand. It's powerful—like the hand of an iron-weight lifter. It's gentle—like a woman's hand. And then you remember what it said at the top of his letter-head: "No Drugs—No Surgery—Only My Hands." It is those hands and their remarkable healing power that have won for him the name of "the miracle man."

You receive your next surprise—which is really more of a shock—when he begins to talk, and your eyes meet his. You wonder if he is ill at ease, that they shift their viewpoint so often. You wonder if perhaps he doesn't need glasses.

He is explaining the theory of chiropractic, but suddenly he excuses himself and moves rather awkwardly to a dark closet. After fumbling about he comes back to you, a human spine dangling from a nickel ring that he holds in one hand. You forget Dr. Johnston for a moment to gasp at the grisly thing. Then you gasp again as he stumbles against something and smiles apologetically.

"I am blind, you see," he explains simply.

When he was twenty-four years old Dr. Johnston was then plain Charlie Johnston, vaudeville performer. He was tall, good-looking, and the possessor of a winning personality that makes an actor popular. He made a good living, too, and at an age when most young men out in the business world are struggling along, "learning the business," Charlie Johnston was "sitting pretty".

Then came a fall on an ice-coated pavement. Too much

haste. A turned ankle. An injured spine. And Charlie Johnston woke up eight days later to find himself totally blind and—as is the way with most theatrical folk—not a cent saved toward a rainy day.

"I guess you can imagine what a tragedy that was to a young man who had never known a sick day in his



DR. JOHNSTON

life," he told me. "For a long time I wondered why God hadn't just let me die when I fell, and make it easier for everybody all around. But he didn't. Instead, he sent another blind man to me—a piano-tuner—who taught me his trade and assured me that as long as people played and bought pianos and had children around to bang on them, I wouldn't starve. And I didn't.

"For a while I was pretty contented, tuning folks' pianos and not being a burden. Fortunately I had always played by ear and had a good sense of tone, so when I wasn't tuning pianos I was playing on them. It was a great comfort to me to be able to pour out my disappointment and heartache thru my music. Somehow I found it impossible to open my heart to people. They were too sympathetic. They emphasized my misfortune.

"But soon I became restless, dissatisfied with the meagre living I made from tuning pianos, sensitive about my affliction and bristling whenever I thought people were giving me charity. It irked me, too, that I had to depend on another's eyes to guide me about my work. I wondered if I'd ever get to the point of tapping my cane on the sidewalk and going around alone.

"They say it never rains but it pours. That's true. But I say—the sun never shines so bright as just after a heavy downpour. At about the time I became so discouraged with things, my right hand and arm began to trouble me. At times I found them almost entirely useless. Nearly always there was pain in them. I had to stop my work. I wondered if, in addition to losing my sight, paralysis was going to cripple me. And again I wondered why God had let me live."

Charlie Johnston then went the way of all crippled and sick people. To this doctor and that doctor. Experimenting with electrical treatment. Then massage. And then pink pills and blue pills and bitter tasting medicines. Still the hand and arm refused to get well. As a last resort he went to a chiropractor. This is what he says happened:

"After a few adjustments the nerve supply to my arm was restored and nature did the rest. I threw away the pink and blue pills and dumped the bitter medicines down the sink and I gave my piano tuning kit to the blind man who had instructed me. Then I did something that even the chiropractor who cured me said I was foolish to do: I had a friend write a letter for me to the Palmer School of Chiropractic at Davenport, Iowa, applying for admission to the school."

Charlie Johnston's family and friends told him kindly, but positively, that it couldn't be done. How would he get out there? How could a blind man learn the text-books? Even if he did get thru the course what good would it do him? Nobody would place con-

fidence in a doctor who couldn't see them. But Charlie Johnston was a blind man grasping at a glimmer of light. Chiropractic is done entirely with the hands. You don't have to see. You couldn't see where the trouble was if you wanted to. A chiropractor must feel his way. If his sense of touch is good and his knowledge of his profession is well grounded he gets results. But he does not need his eyes. That was the way Johnston figured.

A few weeks later he received an answer from the Palmer School, telling him that he had been enrolled and to come on. He had a little money—very little—and he borrowed the rest on notes. He put himself in the hands of the Pullman conductor on the train, and a few days later he presented himself at the Palmer School—ready for work.

Such a thing had never happened before. The faculty was opposed to his staying. They had no facilities for teaching the blind. But there was Charlie Johnston, and there he intended to stay and learn. He insisted he had as much right to be a chiropractor as any other man. And he did stay—when Dr. Palmer himself heard the story.

So now when you call on Charlie Johnston—excuse me, Dr. Johnston—he guides you surely and proudly out into the reception room of his office and asks you to look at the report of his final examinations at the Palmer Institute. It's framed, and it hangs in a conspicuous place on the wall. You see only A's and A plusses—nothing lower! That's another surprise. He smiles at your astonishment.

How did he do it? "My roommate was good enough to read the lessons from the text-book aloud to me," he tells you. "He did this while he was studying, so we were able to study and discuss things together. In class I kept my ears open. Perhaps it is true that when a man loses one of his senses the others become more

keen. Anyway, I never missed a word and I believe I remembered and absorbed more simply because I had no pencil or notes to depend on."

If you doubt that people have confidence in a blind doctor, all you have to do is go and sit in his office during office hours and watch the stream of people that pass in and out. Ride around with him in his car while he makes calls all over the country and listen to the unstinted praise of "the miracle man". No, he doesn't drive his own car, of course, and he doesn't ask you to. He has a chauffeur, and the car is one of the best makes. So you can see he's making more than just a living.

They worship him—all those hundreds who come to him for help, and those others to whom he must go. Mothers, with tears in their eyes, will tell you how he saved their babies and children. There's one little boy in Peekskill, Harold Dore, (*Continued on page 54*)

If I Can Help

By Lillian Fletcher

THE long trail, the lonely trail,
Seems the way for me:
The trail across the stormy heights,
Far above the sea.

Up the steep and rugged path,
Onward toward my goal:
With head held high toward God's
blue sky,
A song within my soul.

What matters, then, an empty heart?
Life will not be in vain,
If I can help one wearied soul
To rise, and climb again.

The Mind

and the Voice



By
Ferdinand
Dunkley

THE world is awakening to the realization that one of its great needs is the application of psychology to all its endeavors. We hear of applied psychology in more and more fields of activity. Progress has been slow, but we have had to discover how really to apply psychology in dealing with our problems. In the field of voice it has been particularly slow. Not only have the physiological methods of voice production such a strangle grip on the belief and faith of people, but, as in so many other fields, there has been much silly, useless so-called psychology used by would-be psychological teachers.

It is folly to imagine that all that has to be done is to *think* yourself into a good speaker or good singer. Merely believing in the omnipotence of mind, or, as some would prefer to say, divine mind, and leaving the direction of the voice to mind, will not make an artist of an inferior speaker or singer. Mind, *in the form of the individual's subconscious mind*, has to be called upon to operate the physical vocal organ to its best advantage, understanding of the formulas to be used being a necessary part of the call of the *conscious mind*.

An Analysis of the Relation of Thought to Vocal Tone in Song and Speech

Somebody has said, "clear technic is the result of clear thinking." We may explain that axiom by adding that "clear thinking" includes accurate knowledge of how thought is to direct subconscious technical actions.

Universally we hear so much poor singing and poor public speaking. Apart from innocence of any attempt to train the voice, there are two major reasons for this:

- 1st. Failure to realize that control of the voice is a mental operation.
- 2nd. Ignorance of the way physical actions in voice production must be directed mentally.

There are also many minor causes of imperfections in speech and song. These, however, are not difficult to remove if the fundamental conditions are correct; but, without the proper foundation, some of the minor defects are incurable.

The first law of voice production is: obedience of the vocal organ to voice thought.

Obviously this means that first there must be thought before there can be voice. Consequently, "as a man thinketh" (vocally), so is his voice.

In voice production, as in every other human action, the subconscious mind is actually the agent in the performance of the action, whether the action has or has not been ordered consciously. Usually the subconscious mind has to be trained to the action very intensively by the conscious mind—not necessarily the will, for many habits are formed in the subconscious thru cognizance by the senses, without any definite effort of the will.

Until the subconscious mind is trained along the line of the particular activity concerned, its performance of the required physical action is more or less primitive, faulty, incomplete. Exception to this may be seen when, occasionally, the subconscious mind is controlled by genius. Then, the tedious training is almost or entirely unnecessary.

It is well understood by psychologists that the subconscious mind does not reason. Without a murmur, it accepts any instructions, wise or foolish, given by the conscious will, or thru the senses. How important, therefore, that the training of the voice shall be thru right thinking.

Voice is produced by a wonderfully complex and delicately adjusted instrument. This instrument must be put in the right condition to be played upon. Being animate, only the subconscious mind can put this human voice-instrument in either correct or incorrect condition to be played upon as the fancy may direct. Indeed a complex problem! Let us examine it carefully.

The subconscious mind has to produce tone with an instrument which it should itself have previously properly conditioned—all this in obedience to the desire and commands of consciousness.

At the same time, and this is most important to remember, the conscious mind has absolutely nothing to say about the details of the subconscious mind's work. For while the conscious mind may know very minutely the physiology of the voice, it knows nothing of, or at least it can have no part in, subconscious operation of the voice mechanism. The moment there is any attempt to dictate to the subconscious mind how it shall perform its operations, there is interference with its proper functioning. Take this case for instance:

A new pupil of mine, with naturally a lovely voice, but much distorted by teachers of the physiological schools, at a certain moment was going thru a facial contortion and producing a horrible tone, trying to sing the syllable *ed*.

"What are you trying to do?" I asked rather impatiently, knowing full well what she was trying to do.

"I am trying to get my tongue into the right shape to sing that *ed*."

"Forget your tongue!" I exclaimed. "Just think *ed*, then sing it."

"Show me how you sing it," countered the pupil. So I sang it. But she was watching my tongue.

"Well! You turn your tongue up."

"Do I? I am sure I don't care whether my tongue is

up or down, so long as I sing the *ed* with good tone and right pronunciation."

Then the light began to break!

"Oh, I see!" she exclaimed, "you just think of *ed* and the tongue takes the right shape without you having to bother with it."

"That's just it, and the same with every other word or syllable."

In just such ways as this do the teachers of the various physiological schools distort, hamper and often ruin voices.

Not that all the users of psychological methods know what they are about. They may give wrong suggestions, and a wrong suggestion is as psychologically potent as a right one, only it is destructive instead of constructive.

One of my other pupils won a summer school scholarship under a fancy-priced metropolitan teacher. I knew this teacher was a notorious voice wrecker, but I believed my pupil was sufficiently well grounded in my methods to withstand any voice wrecking suggestions that might be given her, while profiting by the coaching and gaining the prestige of studying under a famous master.

Alas! The girl did not have wisdom enough to reject false directions, and in six weeks she returned home with her voice a wreck, temporarily at least, and so hoarse she was almost unable to speak.

I told her I could give her no more lessons until she had seen a throat specialist. It looked to me like a case of nodules on the vocal bands. However, it occurred to me to ask her to sing one of the songs she gave in a recital

prior to going to the metropolis.

She sang it, and seemingly a miracle happened. During the singing her voice was clear, free from hoarseness, and at the close she also spoke without hoarseness.

"How do you feel?" I asked.

"I feel all lifted up," she replied with an expressive gesture. Her face was illumined, her whole being free again.

Then I questioned her about the instruction she had been receiving from the famous teacher.

She explained how the "great master" had told her she must think this way and that way, and had illustrated his meaning with a gesture. But, unfortunately, the gesture was a deadly one, and had acted like a hypnotic pass. It had "set" her in a rigid state, in which state she had worked during the remaining weeks of her study, and almost ruined her voice.

Altho instantaneous relief from the hoarseness had been obtained thru the subconscious suggestion which the memory of her old song had given her, this student would constantly lapse back into the rigid state, and it took three months to permanently eradicate the condition.

Let us allow that most teachers are sincere in their efforts to instruct, but what (*Continued on page 72*)

Dr. Dunkley, Voice Instructor at the New Orleans Conservatory of Music, is not only one of the best known teachers and composers in America, but is one of the pioneers in the application of the principles of psychology to voice production. Dr. Henry Gaines Hawn, creator and world-famed exponent of this system, begins in the January issue of PSYCHOLOGY a series of articles developing still further this fascinating subject.



"MRS. LUIS JEFFS," Pleasant View, New Brunswick, Canada, writes:

My cousin sent me July *PSYCHOLOGY*, Saturday. She'll send it every month if I say; rich woman; fad—magazines. Now we subscribe to a great many aforesaid; all highbrows; get time to sample them; read *Atlantic* and *Mentor* thoroly.

I opened *PSYCHOLOGY* to see if it was a cheap thing. I apologize. It is splendid. If I'd discovered *PSYCHOLOGY* ten, fifteen, twenty years ago my story would have been elaborate.

I left off my glasses to test Dr. Richardson's advice; always thought it foolish to wear them for eye strain and far sightedness. I squinted, focused, refocused, and I read all the fine print, in last column, page 75. That article should prove a gold mine to me. My eyes mean so much to me, and I've reached forty.

Toddle over to the Free Publishing Library and you'll see in *WHO'S WHO* of the American Art Annual a few items next my name. Four professions (too many) and all dependent on eyes.

As I said *PSYCHOLOGY* has walked right into my heart. It's all to the good. And I'm a snob over magazines.

Rereading: I should have known *PSYCHOLOGY* was not "cheap." Cover in good taste. Sequence, Health first, Happiness second, Success third, right—gets me.

Mr. J. H. Oswald, of Johannesburg, Transvaal, Africa, writes:

MY success is directly due to the daily application of practical psychology, as so clearly and so vividly explained in your most wonderful and human magazine, *PSYCHOLOGY*.

I have been a reader and subscriber to this magazine for years, and I take this opportunity of recording the great help I have received by reading it.

I was a specialty salesman for two years, then promoted to Branch Manager, holding this position for seven

years. Next, promoted to Factory Representative and transferred to Africa.

My instructions from the directors of my firm were to move the sales figure 100 per cent in each branch in Africa, and instruct the selling staff to a better understanding of sales ability. As a result of my work the sales figure is now going up rapidly and the selling staffs in all the branches are each expressing a stronger phase of personality, and actually surprising themselves with their personal success.

SHALL READ IT ALWAYS

A. L. Riedel, 2503 Barnard Street, Savannah, Ga., writes:

I SUBSCRIBED to *PSYCHOLOGY* and induced a friend to take the magazine also about a month ago. I want to say that I expect to continue subscribing for *PSYCHOLOGY* as long as I am

it, instantly I had a feeling of reading Dr. Marden's work.

Mr. Frank O. Edmond, 314½ Arkansas Street, Helena, Ark., writes:

I AM very much interested in your *PSYCHOLOGY* Magazine. It is indeed a very wonderful magazine. It has the kind of reading that every person who wishes to accomplish a worth-while aim should read thoughtfully. It will inspire any soul that has an ounce of intelligence. It has certainly given me inspiration.

W. Herbert, Box 255, Suoyo Grand, California, writes:

I HAVE been reading some old copies of your magazine. I think most of your psychology is the bunk. You and your writers are handing out the husks and are not capable of doing otherwise, because you have no inner heart understanding. It's all head. Too much intellect in your cosmos, which is a limited quality that cannot cross the border land of the lower mental principle.

Some of the articles in your magazine are what is termed in the world of graft "come on" advertisements for some book the author has to sell. I suppose in the present day it would be called a psychological trick.

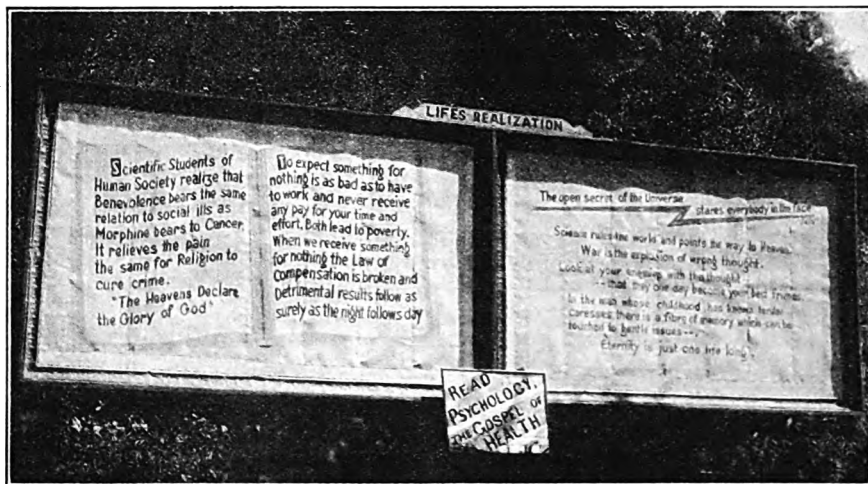
Hypnotism is not telepathy as one of your writers stated. In fact it is not necessary in telepathic conver-

sation. I experimented in telepathy before your magazine was ever heard of and got results the first time, and each one in the experiment was a free agent. We kept our normal consciousness and did not have to be hypnotized to get results.

DR. MILLER ANSWERS

I NOTE that you have been amusing yourself reading some old copies of *PSYCHOLOGY* Magazine and that you think it is the "bunk," whatever that may be.

I note that you accuse our writers of



The way one of our readers, Mr. Jacob H. Fink, Rt. 4, Box 162, Wheeling, Va., tells others his opinions of *PSYCHOLOGY*.

able to read. I look forward to its monthly arrival with great pleasure.

Mr. William B. West, Howard University, Washington, D. C. writes:

I AM writing to thank you for the copy of *PSYCHOLOGY* which came yesterday. While I have not had time to complete my reading of the magazine, I have read it sufficiently to be convinced that it is one of the finest magazines of its kind. I have read several of Dr. Orison Swett Marden's articles and was a reader of the *SUCCESS* Magazine, therefore, when I received your copy and began to examine

(Continued on page 78)

What Can We Do For You?

Conducted by C. Franklin Leavitt, M.D.

QUESTION:—A. G. writes:—

For the past two years I have been puzzled by the doings of a certain man. I have received information from him but he has never revealed anything worth while. So today as I glanced thru *PSYCHOLOGY Magazine* I decided to appeal to you for information. This gentleman calls himself a professor—of what I don't know. Every week he puts an advertisement in the paper in which he states he takes cases of family troubles, separations, sickness of all kinds. Some people say that he can also make people come back from distant points. I beg you to tell me if it is possible for a human being to do all of these things, and if so, please tell me what science he applies? I wish to have my mind at rest on this matter.

ANSWER:—

I am afraid your man is a swindler. His claims are far greater than man has the power to accomplish. You may be sure that he is exaggerating if you have been properly informed.

He might call himself several things—Spiritualist, New Thoughter, Psychologist, etc., but whatever he says, he is just a Quack. Have nothing to do with him. He is working mostly among the superstitious and ignorant.

QUESTION:—D. G. S. writes:—

What is your opinion regarding the way to dress during the winter months? Do you believe a change in the weight of underwear is essential?

ANSWER:—

Unless you live in an extremely cold climate I do not believe in a change of underwear. I believe in having good warm clothes to put on when you go out in the cold, but while you are in the average home the temperature is about the same as summer, and heavy underwear then tends toward making one tender and more likely to feel the cold when he goes out.

I believe we should make ourselves tough and able to stand fairly cold weather without bundling up the neck and piling on the heavy clothes that many feel they require. This is also true regarding children. The mother who protects her offspring to the extent of wrapping a heavy muffler about the neck and loading the child up with so many clothes that he is likely to perspire, is carrying her love and devotion to too great a length. Of course any change that is made should be undertaken at the beginning of the season. I find people who are

very careful about wrapping up warm are quite likely to be subject to colds and other bronchial and lung troubles. The circulation you will find is stimulated by feeling a little cold. Protect the chest and trunk of the body, but not the neck.

QUESTION:—Mrs. R. C. writes:—

I have a friend suffering greatly from mental trouble following an illness of long standing, and would like some advice concerning her case. She seems very well aware of her condition and suffers beyond words, but is constantly in fear she will be taken to the asylum. She wants to die, and yet is afraid to. She is perfectly normal as far as the nature of her thoughts go, except that she is constantly apprehensive and believes she will go insane. I can't see how a person can possibly endure such suffering for long without insanity following. Can you give me any light on this matter?

ANSWER:—

Your friend is undoubtedly suffering from neurasthenia. One who suffers from this trouble is quite likely to develop a fear of insanity, for she cannot see, as you have written, how one can continue in such a peculiar state and under such a strain without going insane. But insanity is not the usual outcome, I can assure you. There is no more real connection between neurasthenia and insanity than there is between small pox and tuberculosis. Of course, if one had a definite tendency toward insanity the mental strain would add to the possibility of such a trouble developing, but without such a tendency there is little fear of her really going insane. And this opinion is based on the treatment of about six thousand cases of neurasthenia. I have had people under my care who before seeking my aid had been in such a state for years and years without going insane. One man was in that condition for thirty-seven consecutive years, and during that time was unable to do a day's work.

Your friend's illness called attention to herself in an overserious way and thus the habit of introspection was formed. Sometimes a very simple, but unusual, occurrence will start a person on this downward path. Such fears can be conquered and she can, thru training and development, reach a state where she is living a normal life. Back of it is a sensitive nature. The cure lies in getting on top of this sensitiveness and controlling and directing it, instead of its mastering her. The

fears disappear as one's viewpoint changes, and understanding in time changes the viewpoint. When such a one has developed the power to forget herself and has restored her confidence, she is then in a position to take up life in a natural way.

QUESTION:—J. F. F. writes:—

About a year ago I met a girl about my age (25 years) who seemed to adore me. At first I did not care for her specially, but as months went by I found that I loved her. In the last five months another man has come into her life whom she tells me that she does not love, but she continues to go with him and seems to welcome his visits. I objected to that and tried to stay away, but she tells me with tears in her eyes that she loves me and that she cannot bear to part from me. I just can't keep her off my mind altho I have tried hard. It seems unbearable to be without her. Kindly advise me.

ANSWER:—

From what you have written it would appear that you have been just a little unreasonable, due perhaps to jealousy. You have no right to demand that she go only with you, unless you are engaged to her. She has a perfect right to see other young men as long as she meets them only as friends. You must try to curb your jealousy. You are perhaps throwing away one of the best opportunities you may have in life to marry a girl that you earnestly and honestly love. She has told you that she loves you, and if she cries over it I am sure she must feel deeply. Why not play fair with her and crush your jealousy? You can do it. If you continued to be so jealous after marriage I am afraid she would live rather an unhappy, isolated life.

QUESTION:—G. E. R. writes:—

I am in college and have wished to follow up oratory, for I believe I am mentally well equipped to become a success. But I find after speaking before the public for just a few minutes that my mouth becomes so dry it is difficult for me to utter a sound. What is this due to and is there a chance to be normal?

ANSWER:—

The dryness you experience is due to fear playing on the nerves. It is very common even among speakers who appear to feel quite at ease. You perhaps have noticed that speakers usually have a glass of water handy and moisten their lips and throats at inter-

(Continued on page 76)



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A Discussion of Practical Problems in Business Psychology

Mr. Rogers will be glad to answer in this department any personal problem in salesmanship or any other phase of business life. Address him, care Editor, PSYCHOLOGY, 101 W. 31st St., New York City.

O H., Alabama, writes:
How would you try to revive interest in an employee who is content to drift aimlessly? The one to whom I refer is a young man who is a minor executive under my charge. He was a most valuable floor salesman, but since his promotion to an assistant manager he has gradually been letting go and I am at a loss to understand it, for he used to be unusually ambitious.

ANSWER:

One of the paradoxes of business practice appears to be that many a salesman and saleswoman, both in retail and specialty lines, has been ruined by promotion. It is a severe personnel problem. It is just as often true too that the salesperson is perfectly content to remain in the ranks, and is better fitted to do so. It might be added that some of the most successful are those who stay on the outside and refuse promotion.

Management is an art that requires a different set of brain stems to be brought into play from those used in personal selling, and requires keen study of the general makeup of an apprentice to make sure that he should be advanced.

Many times the exigencies of a business demand the promotion of those who are not really adapted to larger responsibility, and in studying your case it might be well to make sure you are not guilty of this mistake. Was the young man really fitted by nature and temperament to succeed in the executive position, or did it throttle him with a sense of obligation that caused him to worry until he has sapped his energies?

And, too, there may be some home condition which is bothering him and keeping him disorganized. I should want to be very careful in attempts to determine whether the trouble is on account of his native lack of the managerial vision as well as lack of the personality traits needed, or whether his lethargic attitude is conditioned by external influences.

If a frank talk with him along these lines, *with your assurances to him that you want to help him and see him succeed*, does not prove helpful, then I would suggest that he have a thorough and sound vocational analysis to find out what his natural capacities are and how he may best use them.

R. T. S., New York, writes:

I RECENTLY attended a part of one of your lectures in business psychology before a gathering of business men and women. As I came in, you used the phrase, "The Customer's Mental Journey!" but I did not hear all you said about it. I have heard it used before but am in the dark as to what it means, and I wonder if you would mind a word of explanation?

ANSWER:

The phrase is used to designate the process that takes place in the mind of a customer when a sale is being made. It is generally defined as consisting of four successive steps: attention, interest, desire, decision to buy.

It is challenged by some as being unscientific, but I think it is a valuable psychological conception. For instance: you are out walking, and a hat on display in a shop window attracts your attention. You stop to look at it, and become interested, because it is your favorite shape and color. You step inside and try it on. It fits, looks well in the glass, and a desire comes over you to own it. You think it over a little, try it on again, and finally decide to buy it.

In other words, if the salesman is onto his job, you have taken, and completed, "the customer's mental journey"!

C. A. New Jersey, writes:

MR. ROGERS, may I ask if you give evening lectures in salesmanship at the College of the City of New York, and if so, on what day and hour?

ANSWER:

Since early in October, I have been giving a course in the Department of Economics of the School of Business and Civic Administration, on Friday evenings, beginning at 6.30. Class is held in the new college building at Lexington Avenue and 23rd Street. The course consists of a study of wholesale, retail and specialty selling, with emphasis upon the psychological factors involved, and the development of the salesman's personality. This work is primarily for matriculated students working for a degree in Business Administration. A certain number of non-matriculate students from various business firms are admitted, however, when seating capacity permits. Further information may be obtained by writing the Registrar, or calling in person at the college office.

F. B. K. Texas, writes:

I WAS a member of your class at the Summer School, and would like to take the liberty of asking a question thru *The Salesman's Conference Table*.

Recently I had a very odd experience in a shoe store. A lady came in for a pair of shoes and I happened to have just what she wanted, but when she asked the size I told her the truth. Then she said she never had such a large size before, that I must be wrong and she wouldn't take them.

Just then another clerk came along, and as she knew him a little better she asked him the size. He looked at her old shoe and the new one, then said: "This is the same size as your old shoe!"

Finally, she took the shoes from him. But now, whenever she comes in, she always wants the other fellow to wait on her and I can not sell her even a

pair of shoe laces. This is a case of truth failing and a lie winning the confidence of a person.

How can I ever make her think that I am as good as the other fellow and get her to buy from me?

ANSWER:

You will recall that in our study of buying motives we found "pride" to be one of the most basic of them all. It had a tremendously high percentage. Both men and women are sometimes apt to be touchy upon the sizes of clothes and shoes, weight and age.

Your letter would seem to show, to me, that what you take to be a severe truth standard, is, in reality an unfortunate lack of tact. Are you positively sure you did not make a mistake in the size of the shoe yourself? Then is it not a fact that shoe sizes sometimes run larger, or smaller, and not always exactly true to the last?

Anyway, would it not have been better for you to have first asked the size she wore, and then fitted her without bringing up the issue? The good woman evidently had a complex on certain sizes and felt herself disgraced if she wore a larger one. That is your business to figure out, if you are dealing with the public, and to serve them in a pleasing way, accordingly.

But how to get her to think you "are as good as the other fellow" and to buy from you, frankly, I plead ignorance. But you might try being as pleasant as you can without trying to enforce your service upon her whenever she comes in.

H. C., New Jersey, writes:

WHY is it that so many business men who promise to "buy a little later" fail to make good their promises?

ANSWER:—

The reason why most of such promises are not carried out is because they are made more in the spirit of an emotional flight than of good faith. It is a psychological fact that it is very easy for any of us to be unconscious emotional liars. We think for the moment, or as long as the false enthusiasm lasts, that we will buy an article, but as soon as we cool off, we give it no further thought.

Then too, there are many people who are afraid of hurting the salesman's feelings with a "turndown" and somehow lack the moral courage to tell him they do not wish to give him an order. They instead mislead him by promising, or leading him to believe they will buy a little later.

Let these experiences serve to give you a common sense slant upon human beings, including yourself, and not expect too much. Learn to separate prospects from suspects, and concentrate your efforts upon the likely ones.

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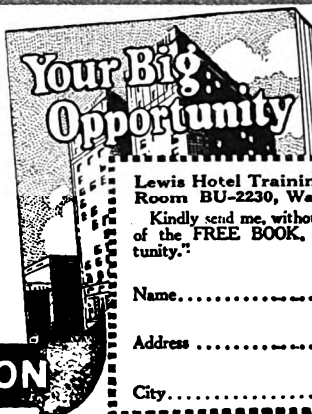
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Says Pauline Cleaver

Mrs. Cleaver, known to radio audiences thru her varied programs, and particularly in connection with the expert economic counsel she has given her thousands of listeners about ways of increasing their incomes, which is also the subject of a book she has written, *You, Too, Can Make Money*, will be glad to give her attention to any inquiries sent by mail. Address: Pauline Cleaver, PSYCHOLOGY Magazine, 101 West 31st Street, New York City.

MERRY CHRISTMAS" and "Happy New Year" cards, sending the old, old messages in new clothes, are now in order. How will your message read—or "what have you"? I believe the regular readers of this department will have many surprises of unique cards and gifts. At any rate here are a few suggestions, not only for *your* Christmas remembrances but ones that will help you, too, to make money.

OLD PRINTS FRAMED FOR TRAYS

OF course you know how simple it is to have a picture framed! It is just as simple to have a charming piece of old print framed; then two handles added. Trays of all sizes are useful for many things. A bachelor would enjoy a tray, say eighteen by twelve inches, made from some colorful hunting scene. A dresser tray of an old "Godey" reprint is unique. Think of the charming marine subjects, etc. Here is something that could be adapted to any taste, color scheme or occasion. If you have your frame made of substantial plain wood, you may even tint it in shades harmonious with the print or picture.

NOVELTIES

LAST year one young lady, writing for ideas for money-making, followed the suggestion I gave her to place the following advertisement in her local daily newspaper:

For five dollars I will send you five unusual novelties to be used as gifts. Ideal as bridge prizes. Think of the time saved in shopping. No two of my gifts are alike. For ten dollars you may have twelve. One order calls for others. Money cheerfully refunded if you are not delighted. Address—, etc.

What were the gifts? One was a little silk cigarette case such as I told of in these pages some time back. Another was a cigarette lighter, an inexpensive one, but *workable*, also covered with silk material. A small guest towel, a hand-painted stamp-box, a decorated ash-tray, a dainty pin-tray, a most attractive cream pitcher, several odd bits for a desk and a wee traveling handy-sewing kit also were listed. One could also cover the backs of small mirrors with pieces of embroidery, add narrow real lace edges to plain hand-

kerchiefs or do some of the many simple things we have told of during the last twelve months. Look up your old copies of PSYCHOLOGY and re-read the ideas under *You, Too, Can Make Money*.

HAND EMBROIDERY ON BAGS

AT a card party last week a friend showed me a new envelope bag made of Moorish hand-embroidery in colored silks. It had been given a smart added touch of color by piping the edges the same shade as the brilliant lining. It was snapped with an extra large dress snap, but to disguise this a little fancy stitch was made about it. These bags could not be bought for less than ten dollars each, yet a handy woman could easily make ten for much less than the price of one from an "exclusive shop." Too, women love to have such purses match their different gowns.

SLIPPER SEATS

A YOUNG boy made twelve plain foot-stools. His sister painted these in shades of apple green. Then she made lovely cushions for them. The cushions varied in material and style. She wrote me that they were sold for five dollars each as soon as made, and the entire dozen cost her exactly \$15.55. The more a person specializes on one article of this nature the quicker other improvements will suggest themselves.

JUST A LITTLE PAINT

ONE of my old correspondence students wrote me the following:

Last week I found my bank account low, when an invitation was received to a young girl's birthday party. What could I send? I remembered some of the things you taught me to do in emergencies, so I sat down and *thought*.

The first idea that bobbed into my head was "search the attic." I found three wonderful old bottles. I washed them, bought some large corks to fit, and on each cork top I wired a little china doll which I repainted in odd style. Really they were attractive. With the same shades of oil paints I wrote *Toilet Water*, *Shampoo* and *Liquid Soap*. I made a box to fit the three, covered it in harmonious colored wall-paper, and really I had a most attractive gift and one that would not be duplicated. Now I am going to buy heaps of old bottles, and try my hand at earning some Christmas money. I know I can.

And we know she *will*.

If any of you wish to do this, you may find carved heads and many funny things of lead to paint or fix for your stopper heads. Flower bowls made by painting colorful stripes on kitchen bowls also make nice gifts. Get the simple ten cent bowls about eight inches in diameter and paint one-inch stripes of brilliant red and green about them. These are typically Christmasy.

BEDROOM SLIPPERS

DO you remember how grandmother used to buy fleece soles and crochet tops for bedroom slippers? Well here is another way to make an old idea new. Get the same kind of soles, and dig out your bag of silk scraps. Piece triangular shapes of all colored bits of silk together with a fancy stitch, and soon you will evolve a very stylish, modernistic pair of slippers. These make cozy Christmas gifts. You should be able to sell them easily, too, among your acquaintances.

TELEPHONE BOOK COVERS

DID you know that for a small amount you can order large, heavy, outer covers for enclosing the unattractive but necessary telephone directories? You know how simple it is to cover a book. Then make the linings also attractive by neatly facing the outer cover with plain material. If you care to make elaborate covers, edge your book with gold or antique braids. You will be surprised at what you can do. And who would not welcome such a gift, or pay well for your thought or work? You may take orders from those you first make and have the special ones suit the color scheme of the home and room in which they are to be placed.

DANCE HANDKERCHIEFS

HAVE you seen the new chiffon hankies? Get some dainty, attractive, patterned chiffon and draw threads to make a handkerchief of seventeen inches square. Roll the narrow hem neatly, and either edge this with black lace or dip the lace in dye or tea to color it. I have seen these made of black chiffon edged with gold thread lace. A picotted edge line is also used. These daintily boxed are most attractive. Just a little thought, just a little time and a bit of determination is

needed. It is surprising how quickly these can be made, and how greatly they are improved as you become enthusiastic about the work. I wish every woman could once feel the great joy that comes from earning money "of her own." There are some left who as yet have never earned one penny. Can you imagine it!

NEW BRIDGE SETS

ONE yard square of cotton broadcloth makes a cover. Suppose for example we make one of a soft yellow shade. Make a narrow hem and edge this with a brown back stitch of heavy embroidery cotton. Cut from brown broadcloth four horse shoes, four inches in size, for the four corners, and applique these with the brown thread. The horse shoe symbolizes "Good Luck." Make four tea napkins to match. For another set of light and darker green shades, use for your corners a four-leaf clover. For your cut-out corner designs cut a shape first from a rather stiff paper. After you make these two sets other designs will come to mind. The start with any of these things is "The Start."

GLASS COASTERS

HAVE your local glass man cut you a dozen glass pieces four inches in diameter. Under these, backed as a picture frame, place heavy discs of card board. This card board may be bought in all colors. Bind the edges with metal lace drawn tightly over the glass and card board, and, behold, you have a charming set of coasters. These boxed in sets of six make nice gifts. One may be used to cover a glass of water on the night bed-side table.

* * *

Sometimes I feel my regular readers ought to write in and ask me to form a Money-Making Club. We could think this over. Have a membership fee of a very small amount—just enough to print directions for making things, to outline or sketch pictures of some of the articles, and to name the firms that could supply the materials. These could be printed on inexpensive paper, and we could then paste all of our money-making ideas in a *You, Too, Can Make Money* scrap-book of our own for reference. Write me what you think of it.

* * *

Soon begins our New Year. Let us be thinking of new ideas for money making. And let us also put more psychology in our money making thoughts. Are you on? If so we will learn a bit more of how to train the mind for prosperity, how to think more prosperously, how to talk "better times" and improve our general condition. I am very much for this and hope my readers are also.

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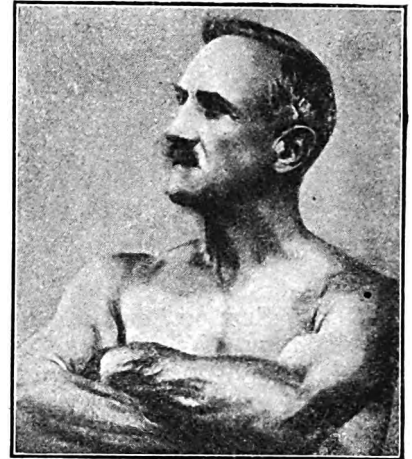
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Joe. Wm. Korninsky

THE HUMAN SIDE OF SCIENCE. By Grove Wilson. New York: Cosmopolitan Book Corporation. \$4.00.

TO a distinctly unscientific mind it would appear inconceivable that the story of science might be made as fascinating and exciting as any novel. But the task has been achieved, and no groundwork of scientific knowledge is required to make the average reader plunge thru the pages of "The Human Side of Science" with the same avidity that he would read the current best fiction seller.

Mr. Wilson has achieved this incredible feat by the simple method of telling the story of science from the point of view of the personal lives of its great pioneers. And, chapter by chapter, he tells first about the *man*, his loves, his struggles, his whims, his travels—all the things that make him really *human*. And then is told the just as fascinating story of the adventures of his mind in the dauntless search for truth.

From almost unknown Thales, who told the Egyptians how to measure the height of their pyramids, to Einstein—whose portrait in Mr. Wilson's volume shows him not poring over a book or peering thru a telescope, but playing a violin—the charming story moves forward, telling of the brave, hard steps taken by the world's most restless minds that were bent on finding out the secrets of the universe.

The reviewer scarcely knows whether he is marvelling most at the erudition that has gone into the making of the book; or the tireless research that has made the author's work possible; or the brilliant literary style. It would be difficult to find in English or American letters anything really finer than the chapter on Kepler, "The Law-Maker of the Heavens." The great astronomer's agonizing struggles—domestic, financial, physical—are told in such fashion that the reader's heart is wrung with pity even while his mind is being fired with the wonder of Kepler's work.

Kepler himself has been immortalized by some of his own phrases as well as by the splendor of his work. When baffled by an eight-minute variation in his computations about Mars, he cried:

"With those eight minutes I'll yet unlock the secrets of the heavens,"—and he did. And again, revealing the true scientist-philosopher's vast patience: "My book may well wait a century for a reader, as God has waited six thousand years for an observer!"

Two paragraphs from this chapter will serve as a hint of the indescribable charm of Mr. Wilson's work. He is writing of Kepler's last journey—the return from his final and fruitless visit to Prague:

It was the end. Nothing to do, John Kepler, but mount your horse and ride homeward. More pitiful figure of a man never rode thru the gate of any city. Philosopher and scientist, yes, if you looked well into that troubled face, into those near-sighted, dreaming eyes. But all one could see at a glance was an old man, sick and beaten, sagging in his saddle as he rode into the gathering dusk.

And, again, summing up Kepler's life and work:

But nothing could stop this man. He stumbled, but he stood up again. He failed and failed and failed; but he made light of his failures and, picking them up, builded them into a tower from the top of which he grasped celestial laws. In spite of his weak and ailing body, he defied the heavens, and his defiance won him an immortal triumph.

Thruout the book, stimulating and instructive, goes the story of the fight, not only against ignorance, but against superstition, that *false knowledge* that has blinded men to fact and caused them even to fear it. It is the story of the high daring of men who refused to live as mental slaves, slaves to the thoughts of others. For the most part they gave themselves to the double task of freeing their own minds from error and setting free the minds of their fellows. Most terrible of all the story is the fact that in so many cases those whom these seers would make free, not only refused to see the new light, but met the offers of enlightenment with scorn of the seer and often with his death.

Among the great names stand out: Hippocrates, father of medicine; Archimedes, pioneer of mechanics; Roger Bacon, spending twenty-four years in prison as a result of his effort

to put an end to the "Dark Ages"; Copernicus, forerunner of Kepler as map-maker of the heavens; Harvey, who told mankind how its blood moved; Galileo; Isaac Newton; Faraday; Pasteur; Darwin; Mendel; Hertz—whose name, with those of Marconi and DeForest and Tesla, stands for the world of radio; (Mr. Wilson overlooks Tesla in this edition of his book but promises to acknowledge him duly in the next); Langley—pioneer of air-flight; and Einstein, whose toy is the universe.

Of Einstein's theory Mr. Wilson asks:

"Will this revolutionize the world? Will it change mankind's way of living as Faraday's work did? Or as Pasteur, Lister, Hertz, Roentgen, Langley and the Wrights did? Will it change philosophy and religion as Darwin did? No one can say what its future will be, but it is safe to say that in philosophy it already has caused the greatest revolution in human thought.

The last paragraph:

Science, at present, can play with the stars; but the atom is man's real work, and some day it may be brought out into the light and its fierce, strangely guarded secret laid bare. That will bring a real revolution—if man is lucky. If not, the release of this stupendous secret may blast humanity out of existence, may blast the world into its elements; and a thousand million years may pass before there is a new world and a new heaven and a new curious-minded creature gazing thru matted hair at points of light set in the velvet blackness of the night. . . .

THE PSYCHOLOGY OF HAPPINESS. By Walter B. Pitkin. New York: Simon and Shuster. \$3.00.

HAPPINESS, says Professor Pitkin, comes from "self-realization," and an awareness of that self-realization, coupled with the proper "emotional tone" about that self-realization and the awareness of it.

In other words, your life must be a realization of your deepest self; you must know that your deepest self is thus being realized or expressed, and you must be capable of feeling properly gratified about it all.

If you will tear out the pages of Mr. Pitkin's book in which he attempts to analyze Woodrow Wilson's "unhappiness" you will find this volume thrill-

ingly delightful. One hopes the author will live long enough to regret the venomous words he writes about Wilson; the strong probabilities are that history will in the end write a far different appraisal of this man than Mr. Pitkin has traced. Not only does he insist that Wilson's was a "mediocre mind", but a mediocre mind that "imagined itself a thing of quality and looked down upon most people." Surely Mr. Pitkin forgets something of the dignity to be expected in a teacher and author when he writes words like these with which he sums up the story of Wilson's bitter defeat at Versailles: "Not satisfied with defeat and flight, he lingered to eat dirt." And it is, to say the least, a matter of questionable taste for Pitkin to boast that he himself had on one occasion to coach students who had failed under Wilson's classroom regime. The author has already been severely criticised for mentioning a confidence about the late President concerning a physical weakness that caused him discomfort "from childhood to the day of his death." He should tell all about that—or nothing.

But again and again Mr. Pitkin makes the point that the biggest single item in the makings of happiness is good health.

And in its brilliant analyses of known and unknown persons who did or did not achieve happiness; and in its clear insight into the workings of mind, body and nerves, Professor Pitkin's book is distinctly worth while.

And, with due allowance, the reader will also pick up valuable bits of biography and history as well as psychology.

THE HISTORY OF PSYCHOLOGY. By W. B. Pillsbury (Professor of Psychology, University of Michigan). New York: W. W. Norton & Co., Inc. \$5.00.

PROFESSOR PILLSBURY'S History of Psychology is a valuable reference book for all who wish to become familiar with the whole field of Psychology. From Plato and Aristotle to John Broadus Watson and the Gestalt group, the wide vista is viewed, with sharp statement and comment, so that by the time the reader has reached the 315th page he may feel—if he has a fair memory—that he has acquired a real grasp of the vital facts of academic psychology.

Not the least interesting and valuable pages of the volume are those containing photographs of the individuals and groups referred to. Of rare interest is the reproduced photograph, taken in 1909 at Clark University, of the group summoned from many countries by President G. Stanley Hall. To students of Psychology it is a genuine thrill to see the figures of William

(Continued on page 78)



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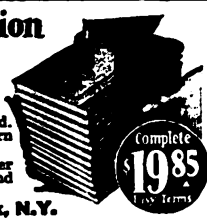
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He Sees With His Hands

(Continued from page 42)

who was almost totally blind when his father brought him to Dr. Johnston. Now his eyes are well and he goes to school and plays, just like the other children. There's a young mother who was all but committed to an insane asylum when her husband heard of Dr. Johnston. I saw her in her home, tending to her house and her babies—as normal as a woman could be. And if she hadn't asked me not to, I would tell you her name. Over in Mt. Kisco there is a woman, Mrs. Piersoll, who lay helpless in her bed for twelve years, a pitifully distorted victim of rheumatism. Not a muscle of her body could she move. For two years Dr. Johnston has been calling on her twice a week. Now she sits up in a wheel-chair, holds a book and sings the praises of the doctor to anyone who will listen to what she has to say.

I gathered from talking with those people and many others that he is beloved quite as much for his philosophy about life and sickness as for the amazing healing quality of his hands. You simply cannot hold a grouch or fail to smile when you're in his presence. He's made cripples walk. Made sick children well. Given faith to hopeless ones, and worked out his own salvation while doing it.

At last—after ten years of groping about in eternal night—he's found out why God didn't let him die. He's

needed. There is work for him to do here on earth. Work for his hands.

Dr. Johnston lives alone in his little apartment where he prepares his own meals and enjoys his radio in the evenings. Other nights he goes about among his friends, to their homes and parties, and they say he's the life of the party. He dances, too.

He supports his mother and father and even finds time for charity cases.

Hired help in Peekskill is hard to get and undependable. Even a blind man has found that out. So those times when he is left high and dry with nobody to clean his offices, he cleans them himself after office hours. When I called on him he hadn't had a maid for five days and to save my soul I couldn't find a thing out of order or a speck of dust around. Even the white woodwork was spotless, and the white gowns that he provides for his patients to wear during their treatments were immaculate.

As he was showing me around he stopped before a cabinet with glass doors, filled with discarded eye-glasses and crutches and braces. "Of course I'm not a miracle man," he said. "I just happen to be a good chiropractor. But I often wonder if I don't get results because I am blind and have a keener sense of touch."

When he had told his story we went over to the hotel for lunch. The waiters

all know him and he knows them. Even before they have spoken he will say: "Hello Joe," or Harry—or whoever it may be. He took my arm and led the way to the table, guided by the voice of the headwaiter and by that strange sixth sense that blind people possess.

No, he didn't order a sandwich, or anything else that a blind man could eat gracefully. As I remember it we had soup first, then creamed chicken and asparagus and coffee. And he helped himself to sugar and cream. And all during luncheon he entertained me with a conversation that was certainly entertaining. He didn't talk about himself and his work, but about affairs of the world, the plays he has been to see and the books that had been read to him when someone had the time to spare. "About the only thing I miss," he said, "is reading."

After lunch he escorted me to the station and waited on the platform until the train pulled in. My heart skipped a beat or two as I watched him from the car window, and saw him start uncertainly toward the tracks and then correct himself and walk over to his waiting car. And I won't ever forget the expression of honest joy in living that lighted up his face as he stood by his car and waved his hat at the departing train and the visitor he could not see.

Ford and Trine

(Continued from page 18)

life—and that it works. It is to me one of the most significant facts of our time.

Instead of this upward-looking, and therefore *creative* attitude toward life, we get so into the habit of looking down, and fears and forebodings cripple our energies, defeat our plans and our work, and steal from us the very joy of living—the joy that should be the concomitant of the natural normal life, whose very existence depends upon a courageous outlook, habit and on-going.

MR. FORD: Well, anything that will give us courage and real help, is of value.

MR. TRINE: Instead of standing upright mentally and spiritually—and thru this physically—millions of men and women are under the spell, and in time the power, of *fear*, and the negation that it brings. In this way, and unconsciously, *we inhibit the Power* that naturally and normally works in and thru us—and therefore for us.

A man or a woman who finds this Inner Center, and lives from it, will

never slump—in mind, or spirit, or body—but will live courageously and therefore splendidly every day, and straight to the end. Jesus knew what he was talking about; and it is the biggest thing in life that we can know. This knowledge of the *reality* of the Life within us is undoubtedly what he had in mind when he said: "I am come that ye might have life and that ye might have it more abundantly."

I feel confident, moreover, that we shall some day find the real *scientific basis* for this finding and this fundamental of the Master; and this will help us to perceive the identity of what we term natural law and spiritual law. Our now rapidly increasing knowledge of the finer forces of life—both about us and within us—may bring this sooner than we think.

MR. FORD: As I have said, my belief is that Jesus was an old person, old in experience; and it was this that gave him his superior knowledge of life.

MR. TRINE: One of your almost fundamental beliefs, one might say, regard-

ing life is the fact of reincarnation; and it probably grows out of your belief that the purpose, perhaps the sole purpose of life here is "experience"—that we are here for experience, and that unless we get it now, we return and probably time and time again, until we get that which it is necessary for us to get. You have thought a great deal on this line; for somewhere you have said, as I recall it, substantially this: I believe that our conscious individuality will never be lost. No matter what plane of thought we may inhabit we shall be in full consciousness of our birthright of thinking, and by each experience we shall improve our character.

Has it come to you as to what probably occurs, or what the state is, when we leave the body here? And do you know I often think of that reported saying of the Master—"In my Father's house are many mansions." With his wonderful gift of clear-seeing, did he see that we go to other planets, with bodies adapted to the conditions of life

there? To think that this one little planet that we call our earth, in this vast universe of universes, is the only one inhabited, has always seemed to me thoroly absurd. Pardon my interjecting this bit of my own thought, for I am more than interested in your thought on this.

MR. FORD: Well, that is one subject where any one can run on as long as he likes and along any line he likes, because there is no check. A man can say there is no life beyond this, and another man can give detailed plans and specifications of a life beyond this, and neither can be checked by known facts. Two things seem clear: first, we are pretty well shut up to this present phase of life so far as our conscious knowledge is concerned; second, in our best condition we are never convinced that the present phase is all. Why should we talk about "the present life"?—it will always be this present life. Life is always life, and the fuller it is the more present the present is. We talk about this present life as if we understood it, and having disposed of it, we are ready to analyze and pronounce on another. Well, there is no other, there is only this, going on, going on, and coming to itself more and more. Life can not die. Longfellow was right—"There is no death." It is not poetry, it is science. Life that can die would not be life.

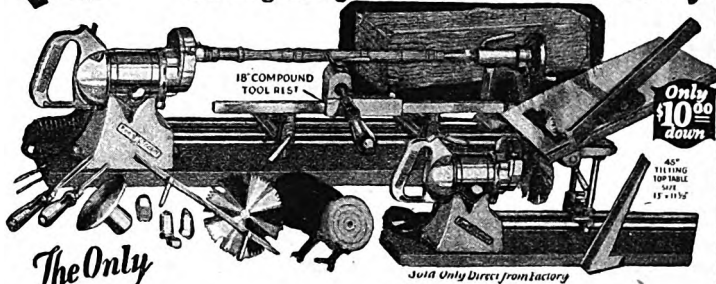
What you want, I see, is my opinion. Well, that is all any of us has to give. I expect to go on and gather more experience. I expect to have opportunities to use my experience. I expect to retain this central cell, or whatever it is, that is now the core of my personality. I expect to find conditions of life farther on, just as I found conditions of life here, and adapt myself to them, just as I adapted myself to these. As to the religious aspects, I don't know. I think it is all religious, for that matter. The whole system is what it is, and there can be nothing else. That is my opinion. We go on. We don't stop. The further we go the better it becomes, I think. Most men, I suppose, think the same way about it.

MR. TRINE: It has been an interesting conversation to me, Mr. Ford—interesting, suggestive, stimulating. You have indicated to me what you think is the secret of success—business success and real success—and that there can be neither without service, real service. This principle that you have also embodied and demonstrated in such concrete form, and in full measure, is and will be, I feel, if you will pardon my saying it, your big and real contribution to the world. Like "the heaven" it is already at work.

I, in turn, think I know the secret of life. Now don't laugh. It, tho, is not one—it is two. It is love and courage. If a man have always love in his heart,

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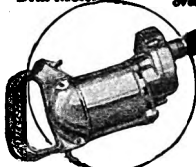
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and courage in his soul, he is in league with Life, for love, I believe, is the purpose of Life, and courage is its power.

Love illumines the way and helps also that of the neighbor. Courage is the force that not only keeps us going; it is that creative and building type of

thought that is always working for us along the lines that we are going. These two will take a man anywhere in this world, and will push open for him then, in their own good way, the Gates that every man must enter. They will give him likewise his best equipment to meet

whatever he finds there. The further we go the better it becomes, you think, as you have just said. I think so too.

Note: This conversation between Mr. Ford and Mr. Trine is a continuation of the series begun in McClure's magazine and suspended when that publication was withdrawn from circulation. Two or more of these historic conversations will appear in later issues of PSYCHOLOGY.

New Hope for Peace

(Continued from page 21)

Christmas Goodwill can avail to bring in and maintain world peace unless corresponding and adequate changes are made in the economic structure of society and, so far as he himself is concerned, a personal determination to do everything in his power to bring about these changes as rapidly as is possible and consistent with the actually moving currents of history; the next deepest stratum is his dour Scotch conviction that no influences, however powerful and alluring, can ever lure him from the steady course of his own work-progress; last, the never-weakening conviction that the British people will continue to follow their staid, steady program of slow-moving progress and can be counted on in the long run to do the forward and upward looking thing.

Such, I think, is the mind of Ramsay MacDonald. He believes that Marx was fundamentally right; he believes that Jesus was right. He feels that his place in history is to help put into effect the program of the one and the spirit of the other.

As to Hoover, whereas we have in MacDonald the Christian and the Socialist, we have in Hoover the Christian and the Engineer. MacDonald inwardly scorns politics because he is a Socialist; Hoover scorns politics because he is an engineer. They both understand that any political structure is essentially temporary and relatively unimportant—and because of that they are probably the best politicians the world has ever seen.

And as MacDonald's emotional interest in peace is founded on scientific understanding of the facts of economics, Hoover's same emotional interest in peace is founded on a scientific understanding of engineering: the facts by which crops are raised to feed the world; mines are worked to provide building material and fuel; factories are manned to produce what human bodies have need of; ships and trains are built and moved to bring mankind's needs and the world's goods together; banks and other commercial organizations are conducted to keep up the vast, world-wide motion that produces and distributes the things that mean the world's life.

At last peace has become an exciting thing—not a dull thing to write tracts

about and hold meetings to talk about.

As to the "elimination of the capitalist class," it is doubtless true that neither MacDonald nor Hoover spend very much time or mental energy thinking about that. A lot has happened since Marx wrote *Das Kapital*. For one thing Ford has appeared, demonstrating to manufacturers that it is just as

great merchants no longer scheme to bleed the public to the last drop of its resources. They know that if the worker spends too much money this month he can't come back to spend more next month.

Powerful local merchants like Edward A. Filene, and equally powerful chain store magnates, like Penny and Grant, are beginning to get the Christian and Christmas feeling which finds satisfaction in knowing that they are providing the necessities, the comforts, the luxuries that nourish and gladden the minds of men and women and children.

Sponsored by Forbes magazine, two hundred leaders of American industries get together to form the "American Institute of Co-ordination," and Charles W. Wood, whose genius brought about this startling but irresistibly common-sense plan, writes, in collaboration with B. A. Javits, a young New York lawyer, a book with the thrilling title—"Make Everybody Rich," and points out unanswerably how that very thing can be done.

So, with everybody rich why should anybody fight?

Not this Christmas, nor next—possibly not for many years yet. But that is the way the world is tending. Meanwhile Hoover and MacDonald, understanding that war is the way to Poverty and not to Wealth, announce solemnly to all the world—"There can be and there shall be no more War."

There is what seems to be a real touch of self-sacrifice on the part of both Great Britain and America in the frank utterance of that magic word—"Parity." For England this means giving up her centuries-old claim to All-ocean supremacy. The thoroughgoing Briton justifies that claim on the ground that since the British Isles, isolated as they are, are helpless without their Navy, their only assurance of life and safety lies in a Navy that must be not only invincible, but able to defeat any other navy. Now for the first time since that naval supremacy was attained, that Empire, in the person of her Premier, offers to allow another nation to build, without protest, a navy equal to her own.

Cynics will say that she makes this concession because she must; that she knows the United States will go for-



ISOBEL MACDONALD

Will Rogers says in *The New York Times*: Miss MacDonald has been so busy all her life learning how to be agreeable and wholesome that she hasn't had time to worry about how she looked, and as a consequence she looks lovely.

important that workers have money enough to buy things with as it is that they use their muscles to make things with. Ford works his men five days a week, then gives them two days to spend money and enjoy themselves. The kind of capitalist Marx wrote about has pretty well eliminated himself. The new sort of capitalist—men like Owen D. Young, for instance, is not a capitalist in the old sense. He is a director of labor, himself a worker. Even the

ward and build a navy equal to hers with or without her consent, since we have the power to do so. But the fact stands that the offer was made. And, equally splendid, is the fact that just at the moment when the United States had it within her easy power to build a navy greater than Britain's, her Chief Executive makes the definite promise that we will not do so.

These things really do look something like the beginnings of the application of the Christian spirit to the business of nations.

Of course, all the ramifications of these mutual offers of concession are beyond any human ken. What burdens of taxation the peoples will endure; what insistence of anti-militarism the British Laborites will make; what risks of international debts the governments will dare—all these things are among the unknown quantities of politics.

Other cynics will say that the whole business of sinking warships or refraining from building them belongs to ancient history, since all military experts are agreed now that if ever another great conflict breaks it will be fought out in the air—which, of course, means farewell to civilization, and possibly to the human race.

But again, optimism triumphs. It is hard not to trust those few ounces of corruscated tissue in the skulls of Herbert Hoover and Ramsay MacDonald—Quaker-Engineer and Presbyterian-Socialist.

Both are internationalists. Both have caught the vision of that larger patriotism that Woodrow Wilson glimpsed. Both have acquired the "world view" and the fact of the actual *internationalism* of trade and finance. Both know that you cannot weaken your neighbor without weakening yourself; both know that you cannot destroy your customer without destroying your business. Both understand the essential unity of Humanity—which is, after all, the thing that Jesus himself seems to have been talking about.

Mr. MacDonald gave a beautiful illustration of Patriotism in his formal address to the guests of the English-speaking Union at New York after his

return from Washington. He said that when he is abroad his patriotism makes him love England; when he is in England his patriotism makes him love Scotland; when he is in Scotland his patriotism makes him love the tiny hamlet of Lossiemouth.

Does he love Lossiemouth less because he loves all Scotland? Does he love Scotland less because he loves all England? Does he love England less because he loves the Empire? Does he love the Empire less because he loves all the world?

I recall the strange feelings with which I gazed at the old Crown of Scotland, reposing in the museum of Edinburgh Castle. It is now a never-used crown, symbol of an office that has ceased to exist. There is no more a King of Scotland. Yet the throne of Scotland was not really destroyed or limited when the Scottish king, James, became King of England and France. It was expanded, rather. Grand beyond the dreams of all the Scottish chieftains when the head of all their clans became King of two vaster nations.

Again a Scottish chief becomes head of the British nation—with power greater than the King's own. And that power he offers for the welfare of all the nations of the human family.

Fortunate it is that the man who heads the newer Empire, the empire of Western Wealth and Trade, can understand the sort of words MacDonald uses and the emotions that impel him.

One other matter it is well to recall as this Christmas season dawns. In the maze of pomp and dogma that have long obscured the simple and majestic beauty of the Story of Bethlehem it has often been forgotten that the real story was of the jubilation of Shepherds over the birth of a child who was to become a Carpenter.

Kings, too, came to kneel at the feet that were to stand in the Carpenter Shop of Nazareth.

Once again—and at Christmas time—Royalty bows to Labor.

And there is a new note in the old song of the angels—Peace on Earth! Good Will to Men!

Modern Psychology

(Continued from page 40)

of all power to inspire respect or reverence, but is used rather to mark and evoke contempt. Consider one feature of this situation, perhaps the most important of all, one over which those responsible for education are beginning to be much concerned, namely, the *training of character*. Character, the supremely important aspect of personality, is not given us ready-made by inheritance. It has to be built afresh in

each generation and in each one of us. In all former ages character was transmitted from each generation to the next by the traditional methods of influence according to traditional standards. These methods and standards were perhaps not above criticism; but they had this great merit—they were in high degree effective. But now youth is at the helm on the full flood of life and is casting overboard all the old charts as

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so much rubbish. And some of the immediate effects are disturbing—such ordered harmonies as our social life could boast are giving place to a fevered pursuit of pleasure to the strains of a negro jazz-band. The lip-stick and the hip-flask are the modern insignia of social standing. Excitement of any kind at any cost is the growing demand of all classes. The terrible crime rate among the youth of all classes is but one of the danger signals. The ship of our social life may well go to pieces for lack of adequate guidance. The American people is gaining the mastery of the whole world, but is in danger of losing its own soul, its character. It has abundantly established its right to life, liberty, and the pursuit of happiness; but it knows not where or how happiness is to be found. It has achieved in a higher measure than ever before the opportunity for leisure; the enjoyment of which is the highest prerogative of man. But it has no use for leisure, because it does not know how to use it.

Life is a perpetual adjusting of action to circumstance; and the good life is a wise adjusting to an orderly social environment according to a rational scale of values. Says a contemporary essayist:

"The spiritual world of today is radically different from that of a generation ago—as different from the spiritual world of, let us say, Robert Browning, as that world is different from the world of Cato the Censor. As for this present unhappy time, haunted by ghosts from a dead world and not at home in its own, its predicament is not unlike that of the adolescent who has not yet learned to orient himself without reference to the mythology

amid which his childhood was passed. . . . He is aware only of a vast disharmony. . . . Today the gulf is broader, the adjustment more difficult than ever it was before, and even the possibility of an actual human maturity is problematic. There impends for the human spirit either extinction or a readjustment more stupendous than any made before."*

In the face of this *Götter Dämmerung*, this slipping away of the old landmarks, this tossing aside of the old charts, where can we look for the guidance that shall replace them? We are at the threshold of a new Age of Reason; and if it is not to end, like its predecessor, in violence and disaster, it can only be because we may hope to find in the science of human nature truer premises from which Reason may set out on its great task of taking the place of rejected traditions and of simple faith in revealed religion.

Only psychology, the science of human nature, from its key position at the converging point of the biological sciences and the base of all the human sciences, can yield us that guidance which we so desperately need, can provide the knowledge requisite for an adequate philosophy of life, for the formation of a scale of values that may guide us aright in the strange new environment that science has created.

An English Bishop has recently proposed that we call a halt to scientific research, in order that we may have time to assimilate its results and adjust ourselves to them. If that proposal referred only to the physical sciences, I would welcome it heartily. What need to hasten our penetration

*J. W. Krutch, the Modern Spirit, *Atlantic Monthly*, Feb., 1927.

of the sidereal spaces or of the intimate recesses of matter? What need to invent immediately new and more marvelous scientific toys, when our capacity for wonder is already overstrained by such toys and is atrophying from overuse?

But we cannot too soon or too fully penetrate into the mysteries of human nature, cannot too soon replace by ordered knowledge the guesses and controversial hypotheses of present-day psychology. Yet money, honor, time and energy are given in far greater quantities to physical than to biological research; and especially the direct study of human nature is still comparatively starved and neglected.

I claim, then, that psychology is the Queen of the Sciences. Let it be admitted that the claim rests more on promise than performance; that we psychologists are all at odds with one another, divided into hostile sects and schools, having strangely little that we can put before the public as established truth. Yet the claim is good, first, because in the sphere of theory, psychology is that science for the sake of which all the other sciences exist, it alone bears directly upon and can find the answers to the great questions, "What is Man? What is his place in the Universe?" Secondly, because in the sphere of practice, it alone brings that kind of understanding which is of most value for the conduct of life, that kind of understanding which in the present age and in America especially is most urgently needed to save our civilization from shipwreck, namely, *understanding of ourselves and of our fellowmen.*

The World's Greatest Wheat Farmer

(Continued from page 27)

the nearest railway station where their contents are unloaded into cars. Or, if the grain is not to be shipped immediately, it is put into fire-proof steel bins where 100,000 bushels may be stored indefinitely."

Like his father and mother, Thomas Campbell is a pioneer. Not because he applied his ideas of modern farming to the waste places and made them yield abundantly, but because he has gone into a realm of waste methods, and has shown how to change them. He explains:

"The old-fashioned farmer took the seasons as they came without much change in his methods. We are engineers, and constantly we are working out plans that will make us more independent of the kind of weather which nature hands us. With approved methods, and the machines with which to apply these methods, we expect to reduce the hazards of farming so they

will be no greater than in any other industry.

"If you could see a diagram of crop-yields over many years, together with rainfall charts, it would be found that they pass thru successive cycles of about seven years each. The drought of 1919 was the culmination of several years of dry seasons. Since 1919, this condition has been going the other way; we have an increased rainfall each season. We probably will have a few good years, then begin to have dry years again.

"We sow our wheat rather scantily, about twenty pounds to the acre. There is only a certain amount of moisture in the ground and it must be divided among the plants growing there. If you have too many plants, they are all on short rations of moisture. There will be tons of stalks, but they will be thin and weak, and the heads will have only a few small kernels. By

planting less wheat to the acre, we get sturdy stalks with fine long heads full of good sized kernels. Then if we have very heavy rains these strong stalks stand up under it better than weak ones would.

"The business man doesn't expect every year to be a good business year, and neither does he expect every year to be lean, but he must get a good average out of his business. Due to the tremendous cost of carrying our enterprise thru one cycle, I mean from ploughing to harvesting, with the money all spent before we get a dollar in return, if we did not use business methods we would get into all kinds of trouble.

"The average farmer often sells his wheat as soon as it is harvested. Usually, he is obliged to do this, as he has borrowed money from the bank to pay the cost of putting in his crop and harvesting it. I do not consider my

work done when we have successfully raised a crop of wheat. I try to sell it according to the business methods any manufacturer would employ.

"Getting back to the hazards—," he continued, with a smile. "We have one sometimes at the rate of two hundred thousand per acre, and that's some crop of troubles!

"Now it would be impossible really to count all the grasshoppers on one acre, but we took a frame one yard square, covered it with wire netting, took it out into the field and put it down on the ground. We counted the grasshoppers under the netting and multiplied that number by the number of square yards in the acre. By this method we figured the grasshopper census to be something like 200,000 per acre.

"While he does not eat the kernels, the grasshopper's methods do more harm to the wheat than he could do in any other way. He lights on the stalk a few inches from the head and eats around it at that point. This causes the stalk to break, and in this way we have had ten thousand acres of wheat ruined by the grasshoppers in one week.

"The only way the grasshopper pest can be eliminated is to plow the eggs under before they hatch. In this way, as a section becomes more generally cultivated, they cease to be a menace."

Campbell thinks that farming from now on, to be successful, will be one of two things—either the small farm operated with horses whereby the farmer and his immediate family will do all the work, or the big farm where power machinery will be used exclusively and the work will be under the direction and supervision of mechanical engineers with farming experience, or experienced farmers with mechanical ability.

"Is there a likelihood of turning waste lands into productive acreage by the use of these methods?" I inquired.

"Absolutely yes. Aside from the absolute vindication of the use of power machinery and the application of engineering to farming, the success of our company has showed the country that by the use of power machinery and scientific methods, some twenty to thirty million acres of semi-arid land in the Great Plains area can be reclaimed and successfully farmed under the dry farm method.

"This means that we still have enough available wheat area within our western states to support thirty to forty million people, which, added to our present exportable surplus, will serve the needs of at least eighty million people. In other words, our present wheat-growing areas, not including development which will come in many other places, can support a population

in the United States of at least 200,000,000 people.

"Our company plans now to extend its operation into several states in order to divide the weather hazards, and we are looking for land in other sections with the idea of developing it as rapidly as possible.

"The new type of power-farming opens up a new field for the engineer, a field greater than any other industry in the United States, a field in which efficiency, economy, and unit costs and expenditures will be as carefully watched as in the best managed factory. It opens up a field of immense magnitude for another skilled mechanic, namely, the traction engineer. Here is an opportunity for the skilled mechanic, which perhaps in ten years may require the services of half a million men who will be paid as high wages as are similar workmen with skill in other forms of industry today. These same mechanics will develop into foremen and managers, and the farm, which has been the joke and the by-word of the mechanic for many years, will soon be the means of his most lucrative position.

"Our farming methods are backed by business ideas in more than one way. Since it is our business to manufacture wheat, we must find out the cost of work and apply the cheapest and most practical methods. These methods consist of mechanical power application. Figuring the cost of this operation and comparing the cost of performing the same operation with a different arrangement of men and machinery, the accounting may be carried to such a refinement as to know to the fraction of a cent the cost of lubricating oil that goes into the production of every bushel of wheat.

"For the farmer, labor is a serious problem. He must have a large number of hands to harvest his crop, or lose the results of all his work. But we need very few men considering the magnitude of the project. We keep them for a longer term of employment than the average farmer does, and while we pay them higher wages, our labor costs per acre are much less. The men themselves are better satisfied. Their work is easier and more interesting. They would rather drive a tractor than pitch bundles by hand. We pay a bonus in addition to fixed wages. We keep a careful record of every man's operation, and there is always keen rivalry among the men and between the different camps.

"This way of doing things is just in line with all modern business ideas" Mr. Campbell insists. "We never yet have found the men unwilling to meet us half way. On our farm the costs of operation per acre is about one-half what it is on the average small farm. This is not because we are better agriculturists; it is because we are engi-

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neers and business men, and because we apply the same methods as any other manufacturer."

The colossal job that Thomas Campbell tackled eleven years ago has turned out to be the greatest of its kind in the world's history; and undoubtedly has qualified him for authority on the future outlook of the farmer. His success has been so outstanding that the Russian Government has offered him all the lands he wants on his own terms,

and many private owners have asked him to operate on their lands.

"Glad to help any way I can, but I much prefer to maintain complete independence and continue as a private manufacturer of basic foods," was the statement he made in response to my comment on the Russian subject.

"Lately, I have applied our methods to flax-growing with marked success," he added, before taking off for Pasadena in a great plane that could be

seen landing. I had thought he looked like an airman—and so he was! The reason for all that he is, might be best understood from his own words:

"We have scores of visitors every season, and the 1929 crop is fine. A great enterprise like ours is one that any man will find as interesting and as exciting as any huge manufacturing project. He will have the joy of knowing that he is producing something the world must have—wheat."

I Have Talked With Ghosts

(Continued from page 24)

great importance. And so the message from this ghost saved his family terrible financial embarrassment.

This is a beautiful and clear-cut case of spirit communication. *For no living soul* knew where this man had hidden this cancelled mortgage before he passed on. Therefore, telepathy offers no possible explanation.

I forgot to add that the spirit also identified himself in many tender and intimate ways, and showed a familiarity with all the affairs of the family that no living person could possibly have possessed.

It will be recalled by students of psychic phenomena that the famous mystic, Emanuel Swedenborg, was the medium thru whom a similar demonstration was effected, in the classic case of the Dutch lady, whose husband had died, leaving no receipt for a valuable silver service that had been made, evidently by a rather unscrupulous smith, shortly before his death.

The lady appealed for help to Swedenborg, who told her that within a night or two she would find the receipt in a certain securely hidden niche. This proved to be true. And is not explainable in any other way than that the lady's dead husband told Swedenborg just where to find this receipt.

One of the most interesting and instructive conversations I ever had was with the spirit of a Catholic nun, one of perhaps thirty different intelligences materialized by Dr. Moore, one night some six years ago. A gracious and lovely soul she was.

She particularly wished to show me a new crown she had been awarded—a marvelous diadem, coruscating in an almost solid band of diamond-like brilliance. She was as naively delighted with this very remarkable ornament—clearly seen by twenty or twenty-two others, besides myself—as a young girl would have been.

I engaged this apparition in conversation, immediately, as this was too good an opportunity to lose. I said, "Sister, I was born in a Catholic family and brought up a Catholic, until, at twelve years of age, I read Thomas

Paine's *Age of Reason*. May I ask if you have ever, in your present beautiful life, found any foundation whatsoever for the creed you professed while on earth?"

With a love for all the world radiating from her, she answered: "No, there is no basis whatsoever for the things we were taught. There is no heaven, no hell, no purgatory—except as we make these out of our own thoughts and acts. There is no vicarious atonement. Forgiveness of sins must be earned by good works. It cannot be bought."

I then said, "Sister, have you ever met Jesus Christ?"

She responded, "I have never met him personally, but certain enlightened souls who have earned admission to the higher spheres—as we call them—and who come back from time to time to instruct us, say they have seen him and have heard him speak."

And then this blessed angel said, "I must be going now. There are so many who are waiting outside the gate, to manifest to dear ones present here tonight. Until we meet again—God bless you—" And she touched with the tips of her fingers the head I reverently bowed to her.

It was an altogether lovely experience—an inspiration and a joy. I wish that every heart-broken mother, father, sister, brother and friend in the world could have such an inspiring experience—even once. What a cloud of misery, heartache and loneliness might be lifted!

I would urge all readers interested in this subject of psychic phenomena to familiarize himself or herself with the account of painstaking investigation, made during the past ten years, of the *Intelligence* manifesting thru Mrs. Paul Lenore Curran, an amateur medium in St. Louis, Mo.

This spirit, who gave her name as Patience Worth, "came thru" on the night of June 8, 1913, at the home of Mrs. Curran, while this lady and a number of her neighbors were experimenting—more or less in a spirit of fun—with a Ouija board.

In quaint English, such as was used

three hundred years ago, this spirit communicated the fact that she was born in England about 1649 and had lived there, a lively red-haired lass, full of life and fun, until she grew to womanhood. She spent all of her time working in the fields and about the house. In her twenties she migrated to America. Not long after arriving here she was killed during an attack by Indians, which, it was established, must have been during King Philip's War.

One investigator tried to trap her. He asked if the name of the Indian who killed her was Philip. To which Patience retorted somewhat contemptuously, and with her casual caustic wit: "If someone had a sword to your throat, would you stop to ask your assailant's name?"

Men were sent to England to check up on descriptions of Patience Worth's native country, which she claimed was Dorsetshire, and to search for landmarks which she had mentioned as existing there. Many of the landmarks she had referred to tallied exactly with her descriptions. Other landmarks did not exist when the inquirers arrived, but an exhaustive search of local records and historical data established the fact that they had existed about the year 1650. In addition, many of the archaic words used by Patience, words which had not been traced to any definite source, were found to have been colloquialisms used in Dorsetshire about the time of 1650!

While these investigations were being conducted, Patience dictated poems of ethereal beauty and two novels of amazing craftsmanship and erudition, Mrs. Curran acting as amanuensis. Writers who know how difficult it is to produce good "copy" without rewriting, polishing and trimming, were utterly amazed at the strange phenomenon. For Patience Worth, thru Mrs. Curran, dictated poems and novels at the unprecedented speed of one-hundred and ten words a minute!

And never was it necessary to change a single phrase or word!

After learnedly watching, investigating and studying the phenomena of the

case, Professor William E. Slaght, formerly professor of philosophy at Baker University and at present professor of psychology at Cornell University, made the following statement:

"Nothing can come from the subconscious mind without filtering first thru the conscious."

After uttering this statement, he confessed that it was impossible for Mrs. Curran's utterances to have come from her *subconscious mind*!

Professor Allison, who devoted considerable time to the investigations and was present at a number of sittings over a prolonged period, commented thus:

Where Patience Worth writes in modern English, as in the first two stories, or couches her words in the speech of a bygone age, she shows the most wonderful command of local color and of the customs and humors of the past, so that one is tempted to say that she must have seen the events and characters she describes.

Hope Trueblood (another novel dictated by Patience Worth) is one of the most gripping stories of English peasant life, and one of the most powerful character novels I have ever read.

Suppose a woman of your acquaintance who had lived in your town and city for many years and had never written a letter or news item for a local paper, began to dictate to her husband first-class poetry in quaint idiom, novels up to the George Eliot standard in modern style, to say nothing of witty or profound remarks brought out in casual conversation with friends or visitors, what would you think?

I have been amazed at the rapidity of Mrs. Curran's utterances. And yet, while the method of communication was so fast that I couldn't begin to keep apace with the spelling, when Mr. Curran read over each paragraph of the novel being composed, it made not only sense but beautiful English, perfect in metre and rich in imagination.

In one evening fifteen poems were produced in one hour and a quarter, an average of five minutes for each one. All were poured out with a speed that Tennyson or Browning could never have hoped to equal, and some of the fifteen lyrics are so good that either of these great poets might be proud to have written them."

That Mrs. Curran is not, consciously or unconsciously, doing the writing herself is now generally accepted by even the most conservative investigators who have had her under observation for many years.

The only conclusion which the most skeptical of the scientists could reach is best expressed in the words of Dr. Walter Franklin Prince, noted psychologist and executive officer of the Boston Society for Psychic Research, a man who has devoted more than ten years to an extraordinarily painstaking scrutiny of the case of Patience Worth:

"Either our concept of what we call the subconscious must be radically altered so as to include potencies of which we hitherto have had no knowledge, or else some cause operating thru, but not

originating in, the subconsciousness of Mrs. Curran must be acknowledged.

To give you some slight idea of the beauty of the material brought back from beyond the veil to enrich this earth's treasurers, permit me to quote at random a stanza from one of Patience Worth's poems, *The Dead Skylark*:

Oh, wing that hath stilled
Of beating the heavens, and descended!
Oh, throat this is empty and song that
is gone!

Oh, eyes that knew, with intimate
Contact, the leafy glen
And the shadowy boats that swung
Beneath the sunnied leaves!
Oh, breast that panted of the joy
Of spring, and knew the thrill
Of summer's heights!
Little companion of the heavens;
What, hast thou fallen!

The first medium to give me an affirmative assurance of a life after death was the pastor of the First Spiritualist Church of Brooklyn, New York, the Mrs. Vanderbilt Pepper, already referred to, who was the most phenomenal "message bearer" I have ever heard.

However, while the thousands of messages she gave (mostly to those who were absolute strangers to her) were bewildering in their accuracy and were the means of bringing hundreds into the acceptance of the fact of survival of the personality after death, the really remarkable, not to say astonishing, aspect of her work consisted in her "inspirational" lectures.

In these discourses Mrs. Pepper would take for her text subjects suggested by two or more persons in her audience. Needless to say, these subjects were often of the most abstruse character, purposely designed to confuse or trap the lecturer.

I remember one notably brilliant lecture in which Mrs. Pepper gave an illuminating exposition of the Kantian doctrine of Time and Space, as promulgated in *The Critique of Pure Reason*, an outline of Browning's *Ring and the Book*, with *verbatim et literatim* quotations of a number of the outstanding verses; a complete description of the anatomy of the middle ear, detailing, in addition, the mechanics of sound perception. No philosopher, no master of English literature, no aural surgeon could have done better.

And similarly with every other field of science and literature, Mrs. Pepper's knowledge of her theme was encyclopedic, her diction and phrasing perfect, her command of an amazing vocabulary immediate and often ravishingly poetic (when the subject matter lent itself to such treatment), and her facts irrefutable. And all this from a woman who in her normal condition was entirely ignorant of even the rudiments of the massive themes on which she discoursed so learnedly and so brilliantly.

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Once you have mastered this power of releasing the Subconscious Mind, you have success within your grasp. You can command a better job. You can demand bigger pay. You can work shorter hours and accomplish more.

No ambition is too high—no goal too distant. You can quickly and easily accomplish things which in the past have seemed impossible. You can astound your friends with your rapid strides towards wealth and high position. It's up to you. It all depends on whether you are willing to let me unlock the flood-gates of your Subconscious Mind.

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I know this, *positively*. For Mrs. Pepper was, for many years, a frequent visitor at our house, dining with us several times a month when her lecture engagements permitted. We had every opportunity in the world to check the fact that, in her natural or non-inspired state, this lovely and charming lady had no more knowledge of the fourth dimension, simultaneous equations, Schiller's Robbers, or Shakespeare's Titus Andronicus, or any of the thousands of subjects on which she was required to discourse, than I have of stellar astronomy or Hebrew.

Of course, I am familiar with all the stock explanations given to account for this grasp of practically all knowledge that can be expressed in the English language—"tapping the reservoir of the unconscious", "universal telepathic rapport", "subliminal super-activity", etc., etc. None of these, however, is so easy to believe as the simple statement made by Mrs. Pepper, that she is merely the *instrument* thru which those great intelligences on the other plane communicate with those on this plane. That this seems more than plausible is further evidenced by the fact that, occasionally, the intelligence governing the medium at that time would stop to explain that he was not qualified to answer a certain technical question, or to discuss some obscure point in philosophy, sociology or the higher criticism and that he would enquire from someone who *could* answer, for this information. At such times, the medium would stand rapt, as the listening intently, often for several minutes at a time, after which her eyes would light and she (or the intelligence that animated her) would say "Professor Geike says so and so" (in relation to some mooted point in geology or paleontology), or "Draper in his *Intellectual Development of Europe* directs attention to the fact that"—and so forth.

Now, I want to ask all those vociferous self-advertisers who *claim* to be able, by illusion and legerdemain, to duplicate *anything ever done by spiritistic activity*.

Can you write novels and poems, fashioned as exquisitely as those produced—thru the mediumship of Mrs. Paul Lenore Curran—by "Patience Worth," that marvelously gifted spirit of olden time?

Can you, *without any paraphernalia*, go into any home, anywhere, and produce temporarily incarnated intelligences that can give coherent messages in all the modern languages, and that may be held in one's arms and kissed, and whose heart beats may be counted?

Can you hold in your hand the locket of my dead mother and tell me certain intimate incidents in connection with her—incidents with which I myself may not be familiar; but which I may prove by checking?

Why I Can Help You Succeed

In my extended lecture tours over the United States and Canada, I have met thousands of people—helped them in countless ways. I have lectured to millions. I have filled to overflowing the greatest auditoriums in the greatest cities. I have come in direct contact with all classes of men and women—rich and poor—young and old—proud and humble—thinkers, toilers, and workers of all kinds.

Again and again I have seen men and women succeed because they learned to use the vast powers of the Subconscious Mind. Again and again, I have seen men and women do just the opposite—seen them fail—seen them remain in unpleasant, poorly paid jobs, simply because they never learned to use the Subconscious Mind.

The Subconscious Mind can work wonders. It can keep you cheerful when others are downhearted. It can boost you to success when others are heading for failure.

When others are worrying, you can be free from worry. When others fear, you can have complete self-confidence. When others hesitate, you can forge ahead. When others are doing low-paid, dis-

Can you reproduce for me, on clean slates, brought by me and held in my own hands, messages from my dear dead relatives or intimate friends, in their own handwriting, as proved by caligraphic tests?

Can you suspend my two-thousand-pound grand piano in mid-air while I take a flash-light photo of it?

Can you bring back my mother and certain other dear ones and let me photograph them?

Can you, when brought into my room stripped, place a bouquet of roses on my table, or give me definite information on some matter, perhaps not even known to myself at the time, by words spoken thru a horn suspended from the ceiling—your own mouth to be filled with water at the time?

Can you play melodies on a banjo or an accordion, placed in a wire cage, charged with a deadly high-tension current?

Can you, at will, make your body so heavy that no five men can lift you from the earth; or, again at will, make it so light that you can float in the air?

Can you describe the labyrinth of the inner ear or the mechanics of siderial motion—as Mrs. Pepper did, under inspirational guidance?

Can you give a score of thousands of

messages, to persons you have never seen in every part of the country, and describe for them accurately the dead father or brother who brings the message, in many cases of profound and material importance?

Can you—

But why continue? I could enumerate a hundred different phenomena, which no conjurer that ever lived could duplicate. These showmen may gain a little cheap notoriety and quite a lot of national advertising by claiming that they can produce these manifestations. But they know in their hearts that they are merely duping an already super-saturated public.

They are quite as unscrupulous as are the lying, deceiving mediums, who prostitute the good name of psychic investigation and make of it a thing of hissing and scorn.

The reader's acceptance or rejection of the facts of bodily survival can mean nothing personally to me, except that I would like to feel that I may have brought a message of cheer and hope to many that are now cheerless and hopeless.

I don't ask you to believe: I do ask you, however, to lay aside your indifference and your ingrained prejudice and investigate. Some day you may bless me for the suggestion.

Your Customer's Mind

(Continued from page 31)

wheel in cogitation he was not long in arriving at the decision that a man with a "splendid physique" ought to have a car to do that physique justice.

Bill bought the more expensive car—but psychology increased that astute salesman's commissions that day. Just suppose he had suggested that a "fat man" needed a roomier car, what chance would he have had to sell the more expensive model?

A splendid physique! Ah!

Bill actually got a little more room for his beefy carcass in the higher priced car but actually he paid the extra money for "atmosphere", that mythical quality or element that makes people pay three dollars plus cover charge for a 75 cent dinner. Shaded lights, soft carpets, "pomme de terre" on the menu instead of potatoes.

OUT in Chicago there is a smart millinery and lingerie shoppe that is heavily patronized by the elite of the Windy City. The proprietress has a French handle to her name. She had a fine car, a chauffeur and has made a modest fortune if surface appearances count for anything. This polished little piece of chic femininity was known at school as Lizzie O'Brien.

At an early age Lizzie found she was

handy with a needle. A deft needle plied by her mother helped to keep Mr. Fox outside the city limits, so maybe Lizzie's aptitude was inherited.

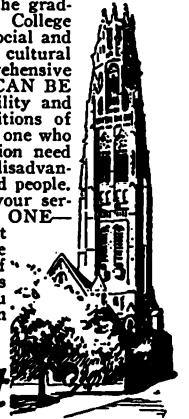
Lizzie admits that many, many hours she spent "window-shopping" on Michigan Avenue, admiring the exquisite feminine creations. Her love for finery was insatiable. Then came the summer vacation. The beaches and parks called to thousands of school children, but not Lizzie. Morning after morning would find her seeking something to do in the shops on Michigan Avenue. And her patience was rewarded to the extent of five dollars a week in one of the ultra-fashionable maisons. She made deliveries, waited on the grand dames and did what was required of her. But she also kept her eyes and ears open.

Madame, the proprietress, was very "Frenchy" while in the company of patrons. But during a lull in trade she was just about as American as Abe Lincoln—a fact that did not escape little Lizzie.

Lizzie's observations led to one conclusion—she would learn French. And she did! Before graduating from High School she had a fair smattering of the French language. Part of her small earnings after leaving school went to a French tutor. Let's sum it up and

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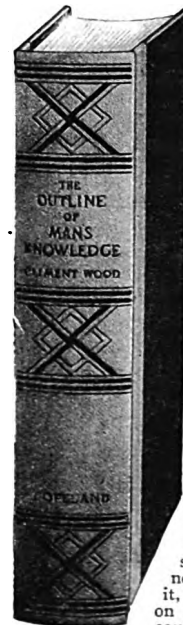
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say that by the time she was twenty she spoke French like a native.

With the qualification mentioned, plus her native ability in needle work and designing, she found it comparatively easy to make a better-than-average income.

At the age of twenty-five Lizzie had enough cash in the bank to open up a small but exclusive little *shoppe* on the Boulevard. It was a gamble because her funds were limited. None of the elite knew her name but she had waited on them. Lizzie became Madame. The announcements of her grand opening were engraved in French. Possibly the majority of the ladies receiving the announcement didn't know what it was all about. The name, address and business suggestion on the announcement was about all the majority would understand.

Madame, pardon, Lizzie, may have never studied psychology, but her announcement started off on the right foot by arousing curiosity. In tiny italic script at the foot of the announcement were two words: "English spoken". So the elite knew they would not be embarrassed thru lack of knowledge of the French language. The suggestion of a real French emporium made the opening day a whizz. That much is history. The point is that intuitively or otherwise Lizzie realized that atmosphere, something out of the ordinary, something different, is vital to success in impressing oneself on the public mind, socially or in business.

The psychology of "fear" has been explained in many ways but why strong men should tremble when they approach the boss for a raise in salary is still a matter for an open forum. If a man or woman honestly feel they are entitled to an increase in earnings why should they be afraid to express themselves? If a man needs a shirt he walks into a store and buys one without fear and trembling—he needs that shirt. If he needs more money and has a real excuse for asking for it, and can prove his case, his chances of getting it are much better if he comes out straight from the shoulder. The employer is a sensitive cuss; he is protecting his pocket-book—and his mind is a veritable receiving-set to catch nervous vibrations.

"Ah, ha," says he to himself, "this man (woman) is not sure of himself (herself). I detect the trembling. Guess I'll bark and scare him (her) away." And a curt dismissal or a husky bark sees the employee mildly anking back to the job at the same salary.

Traveling back from the Coast to New York some short time ago, I happened to be reading a copy of **PSYCHOLOGY** in the smoking room. Putting the magazine down for a moment to light a cigar, a prosperous looking middle-aged man sitting alongside of me started to chuckle. Not seeing the

object of his amusement I looked at him.

"Guess you wonder why I am laughing," he said. "Well, I am a hard-boiled manufacturer, made my own pile with nothing to start on. Never had much schooling and sure never dug into that Ritzy-sounding psychology. But after what happened last week in my plant I know there's one lad who is going to get promotion and more pay."

I assured him I was interested and asked for the details.

"Well," he said, "I may be all wet in my policy but when it comes to anything financial in my business I am the sole arbiter. That goes for anything and everything. No office manager is going to raise his pet a few dollars a week. I do the raising—and darn seldom at that. Sure, they come and go—come in my office hoping, and go out whipped. When I was a laborer I was paid so much a day and couldn't get another cent. Each job is worth just so much—unless the employee has something on the ball that fits him for something better. And those are the babies I am always looking for—and seldom find. Well, I disposed of a bunch of workers on the raise proposition a month ago. Didn't fire them. Just told them their work was worth so much to me—take it or leave it. They took it.

"Just before I started on this trip a lad named Bronson walked into my office, planked himself down on a chair with the unconcern of a polar bear on an iceberg and informed me that he had a suggestion to make for the improvement of the business.

"He was a confident cuss and I asked him to spill his idea. He laid it down in front of me. And while doing so informed me that he had had to fill out a questionnaire when applying for a position with me and he thought it would be a good idea to have me—ME—check off the questions he had prepared. Suggested it would save time in future matters of this kind.

"Well, sir, that quiz paper was a straight plea for a raise. But—and here is where the rascal had me to rights—if I answered in the negative to any question—and that was hard—he suggested that I call in the office-manager to prove the point. Of course his list of questions applied solely to himself. But one hit me hard. "Do you know that I have simplified our filing system and made it just about fool-proof?" Well, that stumped me. I didn't know it. And there were several other things he brought out that I didn't know. So bang went the buzzer and up came the office-manager—Bronson's boss. When I got thru with His Royal Highness it was easy to see that he had been resting on his oars. Anyway, Bronson, young as he is, starts in as office-manager in a week or

two. But he might have been with me for the rest of his life in the same old job except for the fact that he came at me in a different manner."

AND talking about being different brings me back to selling again. Happening into a fair-sized store in a small town one day for a cigar I found the owner in a fit of the blues. It was raining like fury outside; not a solitary person on the streets. The climatic conditions even gave me the willies. Hoping that there would be a let-up in the storm I lit my cigar and tried to start a conversation with the proprietor. It was not very entertaining. Nothing I could hit on brought forth more than an abrupt "yes" or "no."

Then—into the store breezed a man with a sample case in his hand. I said "breezed." He had a broad smile that was infectious. He seemed to be the Spirit of Happiness.

"Gee, Mr. Brown," he said, "this is one swell rain storm—a bounty and a blessing for the farmers round the countryside to say nothing about washing away the germs and dirt from the streets. I don't mind getting wet if it is going to do a lot of people some good. I'll bet you're tickled to death to see it come down this way, with so many of your customers relying on their crops to pay their bills and deal with you."

Brown seemed to brighten up a little.

"Now, Mr. Brown, even when I was a kid I was told to take every opportunity to plan ahead. And this is a good chance to do that little thing. Not a soul to interrupt us while you get acquainted with the greatest line of its kind in the country."

Open was the sample case—and I faded out into that "glorious and miserable rain." While standing in the doorway waiting for a street car I noticed that Mr. Psychology Salesman had his order book out and Mr. Brown was holding a bottle of pickles up to the light.

Rain is often a blessing, often a curse, but you can make it what you wish with the right inflection.

A salesman who couldn't sell a very fine line of fountain pens once told the writer that "psychology's the bunk." Said he: "Pound the pavements, make enough calls and cut out the flossy stuff."

The reason he was a miserable failure, for a spell, was because he approached dealers and told them that the pen he was selling "gives less trouble than any other pen on the market."

Trouble! TROUBLE! TROUBLE!!

And this is the man who said that psychology was something invented to keep professors in pork and beans.

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All Kinds of People

(Continued from page 33)

with the fond hope that the bill-of-fare will suit the majority and still provide adequate nourishment for the intelligent minority.

Since we are not all born good and since some of us fail as well to acquire goodness, society has made an effort to thrust goodness upon us by means of punishment. The aim of punishment is not vindictive but reformatory. If amelioration is to be scientific, the penalty should be carefully adapted to the nature of the offender. Every year or even oftener debating teams consider the question of capital punishment. One side maintains that the danger of the electric chair deters men from crime, while the other side is forced, in order to debate, to maintain that the threat of execution does not act as an effective deterrent. Both sides offer statistics. The truth is, as it is so often, that both sides are right and both sides are wrong. Severe penalties deter some individuals from criminal acts while they encourage others to resort to murder. For timid men who prize the possession of life and limb, the thought of execution is an adequate inhibition; for bold men who are dissatisfied with their human lot, the possibility of the chair or gallows can hardly be a painful consideration; for bravadoes who love the adventure of living, the danger of arrest lends encouragement to kill where the risk involves freedom.

So it is on a minor scale in the home when parental discipline asserts itself. Parents forget that what is poison for one child, is food for another. Isolation of the extroverted child is real punishment, whereas solitary confinement has its charms for the introvert. Correction, therefore, in the home and in society, must be adapted to the offender, not to the deed alone.

Just as we should not expect everybody to be equally bright, so we should not be so inconsistent as to demand that everybody be equally good. Needs and desires vary in intensity in different persons, yet all are expected to conform to the same moral code. It is easy for some people to be good because they are never tempted. They should not be given the same credit for moral living as the person who is tempted but who rises above the insistence of his passions.

In sexual matters, for example, the attractive person who appeals to the eyes and hearts of women finds it difficult to behave himself; the cold person who lacks charm, however, never gets a chance to be bad. Not all women are the distinctively housewifely type; not all women crave excitement and novelty. We should blame and forgive, consequently, according to the various

peculiarities of individual transgressors.

The reformers are among the worst offenders in disregarding individual differences. A rational person does not attempt to repair an engine until he has carefully studied its nature. The reformer naively starts out to mould human beings without acquiring a working knowledge of the material which he intends to shape into his particular pattern. The reformer sins against human nature in setting up his own personal conviction as the standard for everybody.

To drink or not to drink, that is the question, and a very live one in our day. The reformer says it is wrong and unwise for anybody to drink. The "wet" points to successful men, like Daniel Webster, who drank heavily. The reformer replies that Daniel Webster would have been a greater man if he had not indulged in liquor. He was great in spite of his intemperance. But how does the reformer know? Perhaps alcohol provided the diversion which Webster's peculiar temperament needed and by easing his inhibitions made him the supreme orator in his sober moments. Perhaps he would not have been so great, had he been a teetotaler. Who knows? Nobody—not even the ardent "wet."

Since human nature is so elusive in its variability, the best the psychologist can do is to predict in terms of probability, and so he has turned to statistics. If seventy-five per cent of the people work most effectively under certain conditions, then the use of such conditions by employers is three-quarters likely to be wise—and that is as far as you can go. It is a help to know these statistics in handling a large number of people but it may be entirely misleading in the treatment of a single individual—for that particular person may be the confounding exception to the general rule.

We have seen how individual differences are ignored. Now let me point out by way of a few commonplace illustrations the wisdom of recognizing the personal equation in dealing with human nature: in coaching athletes, in solving the problems of family adjustment, and in practicing mental hygiene.

A successful coach must study each of his charges carefully, working out his strategy to fit the temperament of each individual. A few years ago "Hurry-up" Yost of Michigan had a candidate for the football team who showed considerable promise as a ball carrier but who was weak on the defense because he was afraid to throw himself into interferences to spill the



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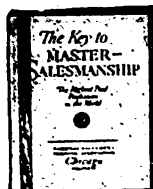
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plays. Yost might have called him "yellow," as coaches sometimes do, in the hope that he would be shamed into conquering his fear. But Yost knew the temperament of the player and he chose his method with due regard for the boy's nature. One day the youth came up to his coach in the dressing-rooms and said he guessed he was too "yellow" to play football and was going to quit.

"My boy," said Yost, "get that out of your head. There isn't a gammer man on the squad than you are. I know just what your trouble is, because I have had lots of boys who had that same weakness and turned out to be stars. Just don't let it bother you. Keep plugging along just as you are. You've got time enough. You're only a sophomore. Now I'll tell you just what is going to happen. You don't like to smash in, do you? Well, that's all right. But some day something will get into you and you'll go in and spill 'em like a ton of brick—and just that once will be all you need. It'll never bother you again. So forget it now, and keep plugging. I know you're game, and you'll prove I'm right sooner or later."

The psychology worked like magic. Before the season was over the youngster won a regular position on the varsity and for three seasons he functioned as one of the greatest backs Michigan ever had.

Finally, the recognition of individual differences in the field of mental hygiene has increased the effectiveness of psycho-therapy. The psychiatrist must be carefully trained for the task of diagnosis which involves two main steps: first, the observation of symptoms, and second, the interpretation of the evidence in terms of the underlying source of the disorder. The novice tends to fall into the error of tracing a typical symptom invariably to the same origin, but the experienced physician knows better than to reduce nature to such a simple plan.

Alfred Adler has sought to meet the problem wisely in his method of "Individual Psychology." Each person must be studied separately, for each person presents his own peculiar problem. There is no mould into which all people will fit, and there are no ready-made formulas for solving the problems of mental training. It is important to guard against over-generalization, or as Adler states the point, "to avoid approaching the psychic life of the individual with a dry formula, as the Freudian school attempt." Adler has made an effort in the right direction.

The other side of the clinical picture is the mode of treatment. After each case has been diagnosed as a particular problem, the cure must be effected with the same regard for the peculiar nature of the individual. There are no universal panaceas.



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What Is Love?

(Continued from page 29)

spite of his advancing years, Freud's greatness has enabled him in recent writings to break personally some of the thought moulds he formerly used.

Other investigators have carried on the work of applying his clinical discoveries to almost every field of human interest and activity. The earlier attempts of Freud's former pupils to supplement or correct his theories and to improve his technique have been made accessible by the translation of the work of Adler, Jung and Stekel.

Dr. Rank's is the most recent, and perhaps the most revolutionary, hypothesis advanced by a former pupil of Freud. His latest contribution to psychology is not yet widely known, partly because this most recent work is not yet published in English, but chiefly because the human race has instinctively consented *not* to see some of the facts that Rank's insight has uncovered. If it has been hard to accept some of Freud's findings, it will probably be still harder to accept some of Rank's. In so far as Rank completes the picture of the child's love life sketched by Freud, it will be easier to follow him. We can now bear to look at that picture without involuntarily closing our mental eyes. After all, the past is past and does not touch us so closely as the present.

It is when Rank begins to construct a psychology of our present self, and uncovers the roots of our character and the processes behind our actual love, jealousy, guilt and idealistic devotion, that it is most difficult to overcome the ostrich policy of defense against this unpleasant disturbance of our mental and moral peace. On the basis of his genetic psychology Rank has recently sketched a constructive psychology of personality and a philosophy of love. Behind the erotic triangle of father, mother and child Rank traces the first workings of our basic tendencies and emotions in the infant's relation to the mother.

To Rank every human life appears to be a tension between the tendency to repetition and the tendency to change. One part of us is unalterably inert and conservative; another part tends to develop, to evolve, to be different. To be very unlike the average human being means unpopularity and pain, against which our nature provides such checks as anxiety and guilt.

With this assumption of two basic tendencies in mind, we may consider the state of the infant immediately before birth. The part of its nature opposed to change would be satisfied by an endless prolongation of its life in the womb. It is only the part that tends to change, to move, to develop, that finds

the intra-uterine situation a hindrance to freedom and activity. Birth can therefore be a satisfaction only to this part, which is interested in the opportunities for sensation and movement that follow birth. The inert part or tendency can only experience birth as a shocking catastrophe, suddenly, unexpectedly and finally ending the peaceful, rhythmical, regular life in the practically unchanging conditions in the womb.

Rank's work on the *Trauma of Birth* indicates that this close biological connection between the unborn child and the mother almost perfectly satisfies the inert tendency in human nature. And since this tendency is ineradicable, it follows that in every human life from birth to death there is a regressive force pulling back to the paradise lost or at least tending to mould the environment as closely as possible after the pattern of that blessed state. That is the ultimate meaning of every cry, of all anxiety, of the mystic desire for union with God, the philosopher's theory of the Absolute, and the lover's desire to be united as one flesh with the object of his love. The baby satisfies the static, inert tendency by sleep; the mystic by ecstasy; the lover by psychophysical union; the mis-called "neurotic" being a person by nature or by nurture with a strong static tendency, by symptoms that either dull his senses or check his activity.

Every mother and nurse has the same tendency to seek the lost paradise as the baby. In so far as she can identify with this primitive urge in the child, she will give it warmth, darkness, soft and even pressure and silence, following a rocking motion or a soothing lullaby with a regular rhythm. By such means she promotes its normal regression in sleep. Then as a compensation for the trauma of birth she gives it new forms of satisfaction, appealing to its desire for food and other pleasantly stimulating sensations and activities. She thus helps it to develop, to love the world of objects, to accept the mother as an object who comes and goes in place of the mother's body that satisfies the unborn child all the time.

Development of body and mind depends on the child learning to renounce pleasures once enjoyed, and to put in their place new satisfactions. Education in its widest and highest sense means strengthening the part that can develop, and helping the child to be weaned from pleasures such as are no longer suitable to its age or hinder its further growth. The educational influence works, not by eradicating the tendency to return to pre-natal conditions of life, but by making easy and

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attractive outlets for energy in ways that promote interest in objects—personal and impersonal—outside the self.

By too harsh, hasty, or strict attempts to force the child to develop moral and esthetic behavior patterns pleasing to the elders, the very opposite result may be attained. The art of education depends on the elder avoiding the desire to keep the child a perpetual baby and the wish to make him grow up too quickly. Since most of the damage to character and capacity is done in the pre-school period, it is very desirable that the parent should have clear insight into the strength of his own basic tendencies in order to judge intuitively when to bring pressure on the child and when to relax it and give time for the habit to be formed.

The art of re-education (as psychotherapy is more correctly termed) is to re-direct the energy by helping the person to come to a healthy compromise between the two tendencies, and to accept the conditions of extra-uterine life without wasting energy in criminal or neurotic protests against morally, emotionally, erotically growing up. It will be an incalculable help to the formation of socially valuable character traits and creative talents when parents, teachers and social workers have the increased insight made possible by the recent discoveries and the shortened technique based on them. The long Freudian psycho-analysis is inevitably a luxury for the few; the short Rankian re-education might become a necessity for the many. Rank's stress on the psychological aspect of his work is breaking the association between analysis and sickness. The healthy have much more to gain from analysis than the neurotic.

Rank's theory and the experience of re-education based on it are of particular importance to educators at home and at school, by showing the determining influence of the mother's behavior to the child. Roughly speaking, there are two ways in which the child may react to the first disturbing experiences in life, associated with its mother (or her substitute). If the child feels a painful object, it may try to remove either the object or its own body. It may react either by *fight* or by *flight*. It may therefore feel fear or anger. If these emotions are over-stimulated by well-meant but ignorantly applied discipline, the result is equally bad for the child's psycho-physical health or for his character. If fear is strongly induced, flight may occur (regression is the psycho-analytical term) and that means strengthening the static side, and weakening the capacity for adventurous, healthy activity. If anger or hate is strongly induced, a rebellious reaction pattern will form the basis for a criminal career. The full development of the individual's capacity for love depends



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upon the child being tenderly and gradually led to accept the deprivations and renunciations of earlier satisfactions, without feeling so much hate or fear for the mother (and later for the father) as to make love impossible.

For instance, when the child loses the pleasure of being fed by the breast or the bottle, Rank shows that it is necessary for the child to compensate itself by auto-erotic play until it has had time to overcome the wounding experience of weaning, and thereby preserve its capacity for future love, in which the body of the loved one will be accepted as a substitute for the mother's body at the first stage, and for the child's own body at the second stage. When the parent has the courage to allow the child time to play the natural succession of games, there is no danger of the little one persisting too long in the enjoyment of any one habit such as finger-sucking, in the absence of abnormal barriers of guilt and

fear. Corresponding to the child's temporary phase of play with its own body (instead of mother's) there should be a phase in which the child psychically replaces mother in order to lay the basis for erotic and ethical adulthood.

But for the child there are two mothers—the good, pleasure-giving mother, and the bad, joy-killing mother—at different times. And the task of the child is to take and build into itself and character some of the loving, approving mother, and enough of the critical, forbidding mother as a foundation for the development of conscience. This the child is able to do, if the actual mother gives it neither too much nor too little love. The child has innate tendencies to act and to inhibit action. The primitive biological tendency to develop appears as activity at the ethical and social levels; the static tendency produces all the ethical and esthetic checks on impulse, such as guilt-feeling, shame, good taste and honor.

What we call character is a mixture of both tendencies in the service of adaptation to a given environment.

After the child's first love games with the mother have ended in a relatively complete separation and loss, the child must learn to play the game of mother and child within itself. But normally this is only an imperfect introversion, a temporary phase of development. The ego is burdened by this heavy task and seeks some object from which to get relief. It is as if the mother is psychically absorbed by the child after she can be no longer physically absorbed. Afterwards the child seeks another object on which to project the part of his ego formed by assimilation of the good or the bad mother.

And it is precisely in this projection that falling in love consists. That is why love is so good for the health of the body and soul. The ego is able to cast off some of its heavy load upon the loved one.

Meet Miss Cox!

(Continued from page 37)

some friendly oaks that were just above her head. She lay and cooed and wriggled and squealed. And whenever I'd come near her for a few minutes she'd coo and wriggle and squeal some more—with pure delight. If I left her again her eyes would follow me, she'd utter a final, friendly "good-bye" coo, and turn back to her friends, the leaves.

Then as she grew older and the weather warmer I gradually exposed her more and more to air and sunshine. I let her lie out on a soft quilt in the back yard without any clothes on at all.

Incredible! Shocking! Dangerous!

She grew increasingly healthy and very independent. I gave her all the food she wanted of the sort that I knew to be healthy for myself—vegetables, fruit, milk and cereals. And I refused only such things as I knew always gave me a tummy ache or a bad head if I over-indulged: cakes, candy, pastry and any great amount of meat.

We grew along together. And as she began to creep she showed a reprehensible tendency to investigate things in a dangerous and annoying manner. I let her investigate. When I saw that she was doomed to bump her head—hard—I'd rescue her, but if conditions seemed to indicate that she'd only give it a sort of gentle-wisdom-endowing bump that might, possibly, teach her to avoid similar dangerous curiosities in the future—I let her alone. And if she cried under those circumstances I ignored her—let her figure the thing out without any moralizing from me.

This proved, of course, that I was wholly lacking in natural maternal instinct and entirely devoid of good sense.

As she developed the use of her small

leg muscles and we began to go for walks together she liked best to drop my hand, once the safety of the park had been reached—and go on explores all by herself. I encouraged her—sometimes by pointing out such things at a slight distance as I thought would interest her.

This was dreadful. And nobody who witnessed the phenomenon could possibly approve of so attempting to co-ordinate a child's natural tendency to use the untried muscles of its *will* and its *legs* at the same time.

When she grew older I encouraged her to do simple errands for me, to run to a neighbor's with a message, to seek her own companions in the vicinity of the house. I taught her to fasten and unfasten her clothes as soon as she showed the slightest curiosity about it, to put them on in proper rotation, to wash her hands and face, to brush her teeth and comb her hair. I taught her to keep her play-room clean and her toys in order. I let her feed the cat and make a series of constantly changing beds for the dog. Perhaps the dog didn't like it, but as dogs have adaptable and wholly trusting personalities, perhaps he did.

When she went out to play she decided, much as I decided for myself, whether she needed a sweater or a coat or whether the day was warm enough to require neither. If she considered the ground wet she put on rubbers; if she decided that the snow was deep enough she'd wear goloshes. It was up to her.

And this, of course, was without any possible justification—in spite of the fact that she never had the sniffles, never had to stay home with a sore

throat, never caught measles or mumps or scarlet fever or diphtheria or bronchitis or pneumonia—or what have you?

Finally I began to apply to her and to her small brother who had succeeded her some two years later, what I'd seen applied—as a result only—to a man of my acquaintance. The man was a highly successful artist who had managed to combine a genuine joy in creative work with a wholly useful ability to commercialize it. He seemed to have no inner struggles, no combative principles in himself to produce irritability, discouragement or failure. I asked him about it.

"Why," he told me in the slow, easy drawl that was always so restful to listen to, "I think it must have been because my parents didn't have an *off-spring complex*."

"A what?"

"Well—the sort of feeling that seems to make folks think it's necessary to be forever hovering over a youngster. You know I was an only child, and memory seems to convince me that my parents were as fond of me as parents nearly always are of a lone duckling. But they didn't bother me with it. I can't remember when the process began—probably when I was born—but the business of letting me alone had progressed so far by the time I was ten that I had a world of my own to live in—and would only emerge into theirs when they wanted me or I wanted to do so.

"The family owned an old two-story house with a bed-room downstairs and an attic above the second floor. My mother and father kept at their portion the main rooms of the house and after

finishing the attic, turned it over to me. Here I had my sleeping quarters, my work-room and my reception hall. I entertained friends here, carried on experiments to my heart's delight, began my first faint gropings into the world of painting, and lived exactly as I chose. The only thing my mother insisted on was that she be allowed to change the bed once a week and clean the room thoroly twice a month. But there was a compensating agreement as far as I was concerned, that she wouldn't touch a thing of mine.

"We all got along famously. I had an allowance and bought my own clothes. Sometimes, doubtless, they were incongruously matched, but they always fitted reasonably well, and they always kept me warm. By the time I was old enough to earn my own living I was ready to step out into a world where the business of taking care of my bodily requirements was as natural to me as going to sleep at night or eating when I sat down at the table. There was no sudden need of adjustment, no fearful realization that an accustomed prop had been removed. I'd grown up so gradually that I'd had no growing pains. I was fully weaned."

Fully weaned! Isn't that what ails so many grown folks—that they never have been fully weaned? Isn't that why so many talented, intelligent, ener-

getic people fail in finding happiness and usefulness in life—because they've never been fully weaned? I feel sure it is. And because I do feel so I have tried, consistently, to free myself of any trace of the "offspring complex"—to allow my children to grow up in such a way that no fact of life will ever come as a shock to them. I want them to be happy and successful in their own way—not in mine—to be able to meet squarely whatever experiences come their way and to face them without fear, so that the knowledge which such experiences have to give can be assimilated or rejected according to the innate nature of the child—not according to some pattern they have copied from me.

At present they go up to bed in rooms that are dark as mine and open their windows so wide that I have to restrain my shivering self from lowering them. They go to school and kindergarten eagerly because there they find contact with other minds and are given an opportunity to acquire more knowledge that adds interest to their lives.

Yes—actually—they like school!

And as I said at the beginning of this narrative, I believe the freedom of spirit my children have attained is a far better heritage than millions of dollars invested in gilt-edged securities.

The Theatre

(Continued from page 38)

ROPE'S END

THERE is nothing to say about *Rope's End*, Patrick Hamilton's play, presented by Lee Shubert at Theatre Masque, except that it is a play that ought not to be produced. Of course, it must also be said that the acting is brilliant and powerful, particularly that of Ernest Milton, who revives and maintains the old traditions of the stage's highest stars.

It is the Loeb-Leopold tragedy, all the more terrible because the two youthful players selected for the part bear striking resemblance to the Chicago thrill-murderers.

It is far easier to stay away from the play than to forget it after one has seen it.

CANDLE-LIGHT

CANDLE-LIGHT is radiating an unusual glow at the Empire Theatre where Gertrude Lawrence, Leslie Howard and Reginald Owen are reflecting its rays nightly. What a valet would do were he a prince; how a prince would disport himself as a valet; and how the attitude plus the clothes of a great lady can change the mood of a maid, produce fantastic moments in this "harlequinade".

Siegfried Geyer is the author, but P. G. Wodehouse is responsible for the

adaptation. The first act stands out as a choice bit in this season's theatre. Gilbert Miller is the producer.

SEE NAPLES AND DIE

ELMER RICE, of *Street Scene* fame, has shown his hand at comedy in his new play, *See Naples and Die*, which Lewis E. Gensler is presenting at the Vanderbilt Theatre; and while it contains no ace there is a likely collection of high cards.

The author has worked too laboriously to counterbalance the seriousness of his Pulitzer prize-winner, but his characterizations are true. Laugh upon laugh of genuine amusement greets most of the wisecracks that surfeit the play and many of them are rich in exquisite humor. The cast has been selected with infinite care and complete the details of the realistic pictures Mr. Rice has drawn. Pedro de Corboda and Beatrice Hereford are especially good in their rôles of prince and the typical American tourist.

HOUSEPARTY

HOUSEPARTY, which Lew Levinson is presenting at the Cort Theatre, is a portrayal of idealized fraternity life at one of our fine New England colleges. The play centers around an accidental death that occurs



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under dramatic circumstances and with dramatic suddenness. The temporary covering up of this death gives Roy Hargrave, co-author with Kenneth Phillips Britton, an opportunity to show an exquisite piece of sustained emotional acting. Anne Sutherland does a character bit that is excellent.

The Mind and Voice

(Continued from page 44)

a lamentable state of affairs it is that students of singing, and students of public speaking, so often can be hindered and perhaps ruined by false methods, psychological as well as physiological.

When we speak of a pipe organ, we do not refer just to the pipes; we include in our thought the whole organ: blowing apparatus, wind chests, cable, action, "swell" boxes, pipes, the console where the organist sits and performs, and anything else needful in the make-up of the instrument. So, in speaking of the "vocal organ", we should not limit that term to the larynx and the parts above it, but include everything necessary to tone production: diaphragm, lungs, ribs, muscles, resonating spaces, as well as the vocal bands, tongue, etc.

Physiological schools bid us to consciously direct the action of the various parts of the vocal organ, especially those parts in and above the throat. Yet some great singer said he sang thru his throat, not with his throat. It is true that the actual sound begins with the vibration of the vocal bands in the larynx, but there would be no sound at all without action from below by those parts of the voice organ concerned with delivery of the breath, at the right pressure, to the vocal bands.

Breath pressure, like wind pressure in the pipe organ, is of utmost importance in the voice organ. Upon breath pressure rests most of the responsibility for tone quality. One of the greatest organ building geniuses the world has known, Robert Hope-Jones, discovered that great singers employ tremendous breath pressure. He applied this principle to pipe-organ tone production and revolutionized the tonal side of pipe-organ building.

What is the preliminary condition of the voice organ to be achieved by the subconscious mind as a basis for subsequent tone production and real development of voice? What thinking shall bring this about?

A preparatory amount of energy, strength, must be summoned. After this has been summoned, and has been balanced by equally necessary perfect relaxation, and the student has become perfectly accustomed to this preliminary condition, successfully turning it into the vocal instrument, a higher

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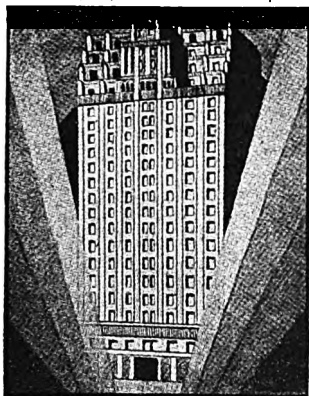
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power development may be attempted and applied to the voice, until the fullest resources of the instrument are made available. This is a brief statement of the process, but it requires amplification to be intelligible.

The energy made available may be compared to the electrical energy developed in the power plant; the voice instrument to the electric motor. The motor is useless without power from the dynamo. And if the power is low, the motor will not run as it should. Relaxation may be compared to keeping the machinery well oiled, otherwise there is friction and injury, and ultimate breakdown.

How shall we summon energy? By the impulse to action. And if we want action, we must go into action. We cannot obtain energy or action by merely standing still and thinking about it. A physical gesture must be made. To execute this gesture, the subconscious mind will furnish the energy. The limits of this article will not allow a treatise on voice production; space will only permit an outline of the principles involved. As a matter of fact, if correct voice production is to be obtained by very exact orders given to the subconscious mind, and these orders repeated and repeated until right subconscious habits are established, instruction in the process must necessarily be laid out in a very definite manner. The aim of this article is to advance the claim that good voice production is best obtained by rightly applied psychology.

If you should reproduce in yourself the strength condition typified by the statue of Liberty, you would have the 100 per cent preparation. Then, dropping the arm, but not giving up the strength, you would have the physical relaxation necessary for further action—and for voice activity. No matter how great the strength developed, at all times there must be the accompanying perfect relaxation.

The sound producing apparatus of the voice is only controlled by thoughts of pitch; not only the actual tuning of the vocal bands, but the supply of the necessary amount of energy as well as the maintenance of a condition of freedom, relaxation. Therein the voice producing muscles differ from the other muscles of the system. This is admirably illustrated in *Diction for Singers and Composers*, by Henry Gaines Hawn. In describing the function of the vocal muscles, Dr. Hawn says: "A clear test of the voluntary muscle is 'Can it be moved simply for the sake of that movement, performing no other function than just moving?' By this test, the vocal muscles, which stretch or relax the 'vocal lips' to produce high or low pitch of tone, would seem to be not voluntary, because we cannot stretch or relax them by think-

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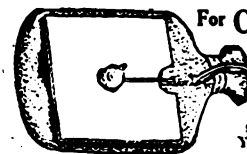
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ing of stretching or relaxing them. This function of stretching or relaxing is performed by thinking of the pitch desired; all of which means that the vocal muscles are voluntary muscles (indirectly controlled)." This he illustrates by a triangle, at the apex of which he puts Thought, at the other corners Act and Result, and shows how in ordinary voluntary muscles the process is from Thought thru Act to Result, but that in the vocal muscles the process is direct from thought to result.

Thought of the vowel *e* has to be associated with the correct high pitch for strength, and thought of the vowel *oo* at the correct low pitch for relaxation. Correct association of pitch and vowel thoughts produces an open throat, open nasal passage, strength and relaxation. Not only do the limits of space for this article prevent details for these correct conditions, but it might be inadvisable to give them without illustration and supervision of their application by anyone attempting them. We must now pass on to a brief consideration of the 100 per cent plus condition of the voice for speaking or singing—the ultimate goal for anyone striving to be singer or speaker.

To obtain the "plus" condition of voice, some kind of "winding up" exercise is necessary, accompanied by the really guiding suitably higher pitch-thought. It is the high pitch-thought which must measure the degree of strength development, never the reverse. And a similar law applies to relaxation. If the pitch-thought is not low enough, relaxation will be incomplete. "As you sing up, think down," that is, accompany the preparation of a high note with a momentary thinking down to relaxation pitch. This was the dictum of the great singing masters of the Italian School. That momentary sufficiently low pitch-thought, on *oo*, instantaneously produces a condition of the vocal organ in which you can run the gamut of the voice from top to bottom, without break or hindrance, with unity of tone quality, and with no outward sign of adjustment. High pitch-thought, for strength, must always precede the low pitch-thought for relaxation.

The condition of voice for the artist speaker or singer, must be one in which he has instantly available the whole range of his voice, every possible degree of power, from the least to the greatest, every shade and color, clear enunciation, perfect pronunciation—in short, the perfect organ, upon which his "soul" may play as feeling may require.

The whole voice may be likened to a sphere. A spherical body is the most perfect symbol of completeness. Voice must never be cut into hemispheres or other fractional parts of the whole.

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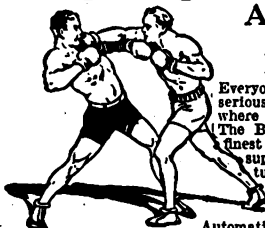
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When it is adjusted for its highest note, there must remain in that adjustment the capacity to produce at will the lowest note, without "breaks" between; when adjusted for the lowest note, the power for the highest note must be in the organism—requiring only opening of the throttle, so to speak, and not greater steam pressure in the boiler. And all this done by mental operation—psychology.

Our Human Wings

(Continued from page 35)

American Society for Psychical Research, I examined the evidence collected by him and other famous investigators. The proof was clear. Human souls can traverse the heavenly spaces, giving messages to that effect beyond all doubt.

A great bishop recently passed from earth. Before entering upon his heavenly journey, he said that he wanted to go, chiefly because of having a strong desire to visit other planets. This he believed he could do when freed from the limitations of his earthly body, and allowed to soar unrestrained.

The bishop's belief, strange as it may seem, is supported by the conclusions of psychic authorities. Human beings who have developed their moral faculties and spiritual forces to a high degree while on earth can probably ascend to amazing distances thereafter. In short, the soul may fly on its own wings to planets that are now inaccessible and unrevealed.

Since the beginning of time, dwellers on earth have wondered, queried and speculated about the inhabitants of other spheres. At last we are thinking how to reach them and get acquainted. So far, two methods look favorable, or at least possible.

A huge gun might be constructed, capable of holding a man as a bullet and shooting him to Mars or the moon. The force of the shot would carry him past the law of gravity operating on this globe, thru interstellar space, and on to the other planet whose law of gravity would be similar to ours.

The celestial traveler would be encased in a big hood of compressed air sufficient to last till he reached the atmosphere of the other planet. He would wear a special armor of pneumatic springs and cushions, to enable him to land with probable safety. The gun is already under way.

Another method of flight would be hypnotic. Certain people of rare psychic power, while in a trance, have seemed able to visit points on earth far distant, then to return, wake from the trance, describe what they had witnessed. The mind or soul, even during confinement in the human body, may

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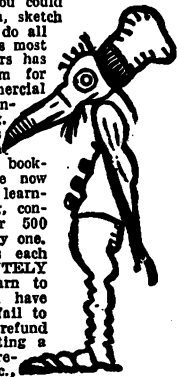
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All because we had resolved to take wings and acquire mastery over space. The will to soar must be a ruling trait of man supreme.

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What Can We Do?

(Continued from page 46)

vals. To overcome it one must carry himself thru a training and development which will in time bring complete confidence and destroy the fears. This is best done thru suggestion and repeatedly making an effort to speak in public. Don't let this condition master you, for you can throw it off in time if you will persevere and try to assume a stronger and more positive attitude toward yourself and your fears. It is a mild form of stage fright. Practically all people who go upon the stage experience it.

QUESTION:—"Ruth" writes:—

I am an unhappy married woman twenty-seven years old. My husband and I have been married seven years, have a daughter, and life seems to run smoothly, except for one thing. My husband has a jolly, sunshiny nature, gives me anything I want, except affection. That sort of thing ceased almost right after we were married. His folks and his married brothers are cold. I am different. I hunger for and want affection, or a little attention in words and deeds. I just can't get used to his coldness and its no use to talk to him—it's all silly to him. Now I find myself cold toward him and since I have ceased to love him it hurts all the more. Nobody knows how I feel as I have a happy disposition, look young for my age and am always in the best of health. It seems that I can't blot out the hurt—not even by lots of work at home and socially. I love to help others and it seems that everything beautiful reminds me of love; the days and years ahead seem so lonely. I have no sisters or brothers and my folks are dead.

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You and your husband are undoubtedly of two quite different temperaments. But you say he is very good to you and he evidently does love you in his way. You really have had no reason to feel hurt over it, for were you to accuse him of neglect I am sure he would not understand it. He probably feels that he is doing all he can for you. I fear you have taken a wrong attitude toward this matter and have felt that it was a sort of an insult, or that he didn't love you because it was you, but might love another. Such a feeling would of course kill your love in time. I believe you have failed to count your blessings and have let this one lack make you blind to his many good points. If you had love, you perhaps would not have some of the other things you now enjoy. There are but few perfect marriages, I assure you. I do not blame you for craving love, for it is a perfectly normal thing and a part of your nature. But I believe you could have offset much of this lack by showering just love on your little girl and sending out love in general to those you came in contact with. And thru such a procedure you would be loved for the love you showed and thus made happy.

And still another view you should take is that this may not last forever. You are young and many things can happen that will change your life completely. If you thought, "I don't know what tomorrow may bring, all this may change quickly," you would then be showing an optimism and hopefulness which would cheer you up today. Just remember you might be married to a real brute, to one who was lazy and could not provide well, to one that was cold toward you and affectionate to women outside of the home. There are a lot of things for you to take into consideration. I am sure that a little mental adjustment, a little change in viewpoint, will straighten out most of your tangles.

QUESTION:—B. E. T. writes:—

I suffer almost every night from "nightmare." Is this due to digestive disturbances? I never eat immediately before retiring and try to be careful of my diet. My sleep is disturbed continually.

ANSWER:—

Nightmare is usually due to unreasonable fear being dominant in one's life. Your mind is not at peace, you lack confidence. This may have been with you for years and only recently become more pronounced. Indigestion can of course add to it, bad ventilation may be another contributing cause. Noises and an uncomfortable bed also can add to your troubles. Eliminate worry and other forms of fear and I am sure it will cease.

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I Think!

(Continued from page 45)

having no heart and that there is too much intellect in our cosmos. Frankly I, while not wanting to be unkind, really feel that there is not enough intellect in your cosmos to enable you to see the heart in ours.

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While I at one time saw no ray of light, whatever, I am occasionally getting a glimpse of the possibilities of a sane reasonable treatment that will set the unbalanced and abnormal mind free.

History of Psychology

(Continued from page 53)

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Dr. Pillsbury has succeeded in keeping himself rather well out of the whole picture, but one senses from page to page, something of his own predilections. He credits Wundt with being the pioneer of the great modern movement in psychology; gives credit to Freud for having contributed valuable principles, and leaves the reader with a sharp appetite for following from day to day the developments of present and future as Behaviorists and Gestaltists take the field.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

OF PSYCHOLOGY, published monthly at New York, N. Y., for October 1, 1929.

State of New York, } ss.
County of New York, }

Before me, a Commissioner of Deeds in and for the State and County aforesaid, personally appeared James F. McCarthy, who, having been duly sworn according to law, deposes and says that he is the Business Manager of **PSYCHOLOGY** Magazine and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Psychology Publishing Company, Inc., 101 West 31st St., New York City; Editor, Henry Knight Miller, 101 West 31st St., New York City; Managing Editor, Arthur H. Howland, 101 West 31st St., New York City; Business Manager, James F. McCarthy, 101 West 31st St., New York City.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Psychology Publishing Co., Inc., 101 West 31st St., New York City; Henry Knight Miller, 30 Ball Road, Mountain Lakes, N. J.; Jessie J. Miller, 30 Ball Road, Mountain Lakes, N. J.; James F. McCarthy, New York Ave., Massapequa, L. I., N. Y.; James E. Dunn, Amarillo, Texas.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (if there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

JAMES F. MCCARTHY.

Sworn to and subscribed before me this 18th day of September, 1929. State of New York. County of New York.

(SEAL) **JOSEPH L. HOCHMANN.**
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Psychology Study Page

Conducted by Edward Earle Purinton

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This exercise will be found particularly valuable and interesting for class work in high school or college courses or Psychology clubs.

It will also make a fascinating study-game for an evening at home.

THE WORLD'S GREATEST WHEAT FARMER

(Page 25)

THE story of a man with a 110,000-acre farm and high-power machinery worth more than \$1,000,000 should be an attractive study for every ambitious young man. Why?

Explain the psychology of Thomas D. Campbell that enabled him to get from great financiers, in twenty minutes, a promise of \$2,000,000.

Business methods are needed by the farmer and every other professional man. Show why, on the basis of this article.

Every worker for a large industry should be a partner in the business. What reasons can you assign for this statement?

FORD AND TRINE

(Page 16)

HAVE you visualized and itemized what you most want to do in the world? What methods of procedure should carry out your plan?

Are you working with the right motive, to attract success? Make a list of your major motives, and see if all are wise and good.

Has not the superlative success of Henry Ford's business demonstrated the truth of his belief, that the secret of success is service?

Do you believe, with Mr. Ford, that there is no death, and that reincarnation is a universal fact?

Are you convinced also that the further we go in life, the better it becomes?

MODERN PSYCHOLOGY

(Page 39)

WHICH counts for most—theory or practice?

How has modern psychology made the overwhelming prosperity of this country?

Size up the most successful man you know. Wherein does he seem to you a better psychologist than the average man?

State why every young man hoping to succeed in his business, trade or profession should learn to be a master of psychology. Give three to five reasons.

What is your greatest mental strength, and your greatest mental weakness? How are you overcoming the weakness?

The author deems character the dominating force in a strong personality. What methods of character-building would you advise for young people to follow?

I HAVE TALKED WITH GHOSTS

(Page 22)

DO you affirm the possibility of spirit communication? If not, why not?

Spiritistic mediums and séances in general should be avoided. Why?

When a conjurer does an alleged spiritistic act to draw a crowd to a theatre, why should we stay away?

Are you not interested to investigate the spirit life beyond? If so, you may care to read some of the reports available from the American Society for Psychical Research, Hyslop House, 15 Lexington Avenue, New York City.

Should not the comforting, inspiring truths of psychic research be taught in every church? How could this ideal be realized?

OUR HUMAN WINGS

(Page 34)

DO you enjoy watching an airplane? If so, why?

Name three valuable lessons we may learn from birds. How can you put these into practice?

Read the ten paragraphs on the ten kinds of human wings available. Ask which kind you prefer, and whether you resort to them frequently.

Your highest form of genius or talent should lead you soaring mentally to a pinnacle of ambition or aspiration. Have you felt this birdlike impulse?

What is the loftiest service you hope to render the world that needs your vision and determination? How will you perform the service?

After studying the article, think out a practical suggestion to aid your personal advancement onward and upward. Then plan a way to use it.

WORLD HOPE FOR PEACE

(Page 19)

WHAT, in your opinion, is the reason for the failure hitherto of the advocates of world peace? Why has not war been utterly abolished?

War is the greatest world crime and world waste. If you were a multi-millionaire, how would you get busy and help to stop war?

Premier MacDonald is both a thoughtful Socialist and a practical Christian. How could all politicians, and all preachers, study his life to advantage?

Failure properly met leads to success. Wherein has the experience of Mr. Macdonald illustrated this principle?

Every young American should learn to become a real internationalist in thought and feeling before he leaves high school or college. Map out a course of reading, training, action or instruction to produce this result, making war hateful and impossible to the next generation.

CONCLUSION

WHICH article in this number appeals to you most? Why do you value it specially? Could you not render a welcome service by showing it to a friend who would be glad to read it?

Leadership — Independence — Happiness — Health

HOW would you like to possess the Complete Key to Life's Supreme Prizes? Possess an actual key, *no idle theories*, but sound, practical, invincible laws of life whereby thousands have climbed to superb heights of joyous and exuberant being? To have unfolded to you the principles whereby you may rise to complete self-mastery — throw off fear, self-consciousness, inferiority, worry, disease, failure? *In a word, to "cash in" on your unrealized abilities?*

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Independence—Freedom from fear, limitation and lack; a rugged sense of self-reliance; the power to direct big affairs; the joy of being your own boss—*creating, directing and profiting thru the exercise of your own organizing and directive genius.*

Happiness—The true joy of living, thru harmony, love, children, a home, plenty, service, friendship, appreciation, advancement and achievement, *and all that goes to make a man completely and constantly happy.*

Leadership—The zest of guiding the action of others, the realization of mastery over self and others; admiration by others who look up to you and await your advice or command; *the thrilling personality of the winner that attracts others to you unerringly as the sun draws the water of summer rains.*

Health—The joy of vibrant, perfect health, blood surging thru the veins carrying tingling life, zest, and power to every cell; *freedom from the tragedy of body limitation, pain and lack of strength to stand every test; and power to lead on to victory thru rugged, all-conquering health.*

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Perfect Memory — Improve Power of Imagination — Work the Law of Attraction — Make Your Dreams Come True — Use the Subconscious Mind — *Break Undesirable Habits* — Overcome Depression — Use Your Mystic Powers — Cure Yourself and Others — *Use Suggestion and Auto-Suggestion* — Use the Psychological Moment — Profit through Visualization — Use the Silence — *Outgrow Limitations* — Rise to Heights of Power — Use the Principles of Psycho-analysis — *Locate Complexes* — Restore Inner Harmony — *Attain Success* — Be Always Happy — *Overcome All Negative Emotion* — Banish Fear, Worry, Hate — *Cure Jealousy* — Use the

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Luxury? Why put up with the discomforts of life when you can easily enjoy comfort, luxury and ease? The best things in life are yours to command. Why not get and enjoy them?

Success? Are you tied down to an uncongenial job with no future ahead of you? Quick and rich advancement is yours to command—a better job, bigger pay, rapid progress, or a business of your own.

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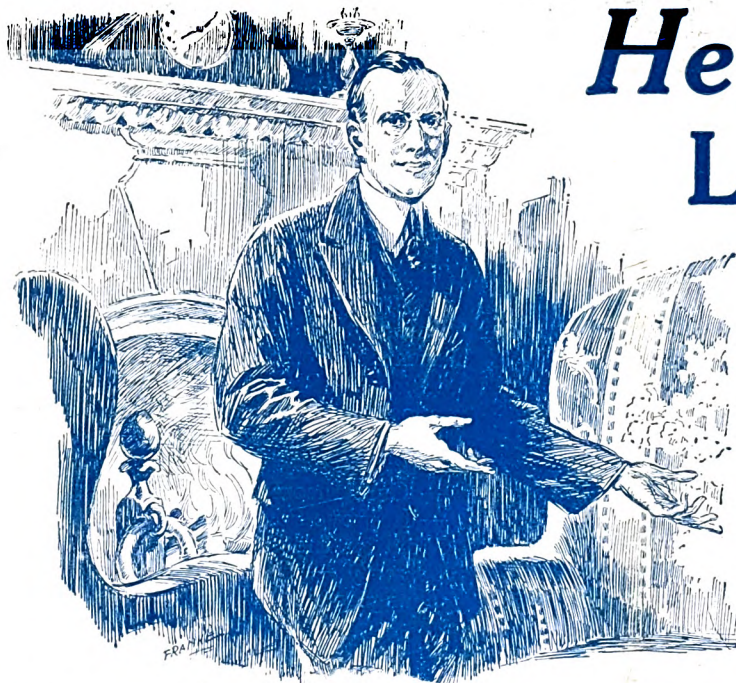
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I already know YOU—the *real* YOU that is inside the body you live in. I know how you are struggling and striving to get ahead. I know the thrills and joys that come to you along with the heartaches. And I know just how the real YOU inside of you is struggling to break the bonds that keep you down. And how this real YOU is striving and hoping for a fuller, a better, a happier and a more successful life.

How do I know these things? I was trained in the law—at Harvard—and was graduated with A.B. and LL.B. degrees. I started to practice law. Things didn't go as well with me as I had expected. I soon found out—as most people do—that this world of ours is not a bed of roses by any means. In my law practice people came to me with all sorts of personal troubles. I found that they all wanted and yearned for that missing "something"—that genuine happiness in life—which they hadn't been able to get.

That set me to thinking. I wanted to solve the problem for myself as well as for my clients and friends. I ransacked libraries for books that would give me the answer. I delved into ancient and modern philosophies and psychologies. I talked with people who were "worldly wise," with those who had that rare quality of "human understanding," and with anyone I thought might be able to tell me what I wanted to know. And this is what I found:

That I was able to learn a little from many people and from many books. But that no one individual or system of philosophy or psychology had the entire "secret." But I did find that *parts* of the secret were expressed in many books, and that many people already knew a *part* of it.

So I decided to continue my researches and to put all these parts together and make them into a complete method or system whereby anyone who could read could be shown the way to rid themselves of troublesome, pressing problems, and to live a *healthier, a happier and a more successful* life.

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