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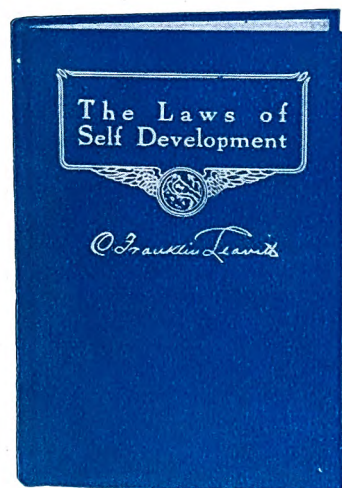
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Neglect of Home-Study Training Cost This Man \$47,424!

How much are you paying to stay untrained?

SOME time ago we received a letter which every man working for a living ought to read—whether he's making \$20 a week or \$200. Here it is:

"During the forty years that I have been working, my salary has averaged about twenty-four dollars per week with the exception of the last two years while I have been acting as foreman. I made good in this position and saw, through the failings of others, what could happen to me unless I found a way to train for larger responsibilities.

"I had read of correspondence courses and began searching for one I thought would benefit me. I found it in the LaSalle Modern Foremanship course, and benefited by it, my salary being nearly doubled, and I was promoted from foreman to factory superintendent.

"This happened in a period of about ten months, and by devoting only about four or five hours per week to the studies.

"I am now enrolled as a member of the Industrial Management course, and find the work very interesting and beneficial. It can be applied every day in the factory, and brings results.

"I regret that I put it off to so late a day in life to reap the benefits I am now enjoying, and can truthfully say to younger men that if they would only profit by the experience of others they can gain more knowledge through one year's training by LaSalle methods than can be obtained in ten years' practical experience by hard work."

We quote the above letter not because the man who wrote it is making a staggering salary as a result of his training, but because it illustrates so clearly the principle behind LaSalle training.

Here is a man who all his life had accepted the thought that he was compelled to work for little or nothing.



For one thousand, nine hundred and seventy-six weeks the writer of this letter *paid at least \$24 a week for the doubtful privilege of staying in the ranks of untrained men.*

Can anyone doubt that training would have doubled his salary just as easily when he was thirty-eight years younger—when he could attack his work with the abundant energy of a younger man?

Yet his neglect of this main avenue of progress cost him—leaving simple and compound interest out of the reckoning—the appalling sum of \$47,424—a fortune in itself.

**If You Could Use \$47,424,
Pause Before You Turn This Page**

Perhaps you are already making quite as much as the writer of that letter—perhaps more. Perhaps, on that account, you may think that his experience does not apply to you.

But if training in Higher Accountancy—or Modern Salesmanship—or Business Management—or Law—or Business Correspondence—or any of a dozen other branches of business could change your forty-eight dollars into no more than \$72 a week (which is easily possible) and if you now **NEGLECT** to advance yourself through the training you need—will you not find it difficult, thirty-eight years from now, to explain to those who are dear to you why you threw away \$47,424?

We're not going to moralize. We're not even going to cite any of the thousands of letters from men who have not merely increased but doubled and tripled their incomes through home-study training under the LaSalle Problem Method. *We have the letters. We will show them to you, if you like.* But understand, please, that they would not *alter* the facts—they would merely *emphasize* them.

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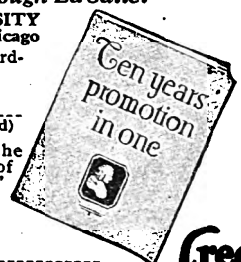
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MAY, 1930

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IN JUNE

ARE YOU A RULE-MAKER or a Fact-Seeker? An incisive bit of catechism that will make you overhaul your theories of life and give you some hints for finding a new and better method of forming your judgments. By George L. Rinkliff.

A MENTAL SHERLOCK HOLMES—The startling true story of Dr. Babcock, of California, and a sample of his method of digging out the roots of devitalizing anxieties. By Merrick Ford.

WHO IS JUDGE SIMMONS? Thousands of happy people all over the United States and in other countries think of Judge Simmons as the man who showed them the WAY out of the mire of defeat and unhappiness. But the man himself has remained in the background. Here is a vivid word picture of the judge—in his court-room, in his office, mingling merrily with his fellow-citizens of Jacksonville. A Personal Introduction. By A. H. Howland.

EMOTIONS AND PIGMENTS. In lighter vein, but also in the scientific spirit, Justin W. Brierly describes Professor W. M. MARTIN'S theory that color of hair and skin reflects the disposition and capabilities of the individual. A glimpse into the laboratory of a university and into the everyday riddles of romance and business.

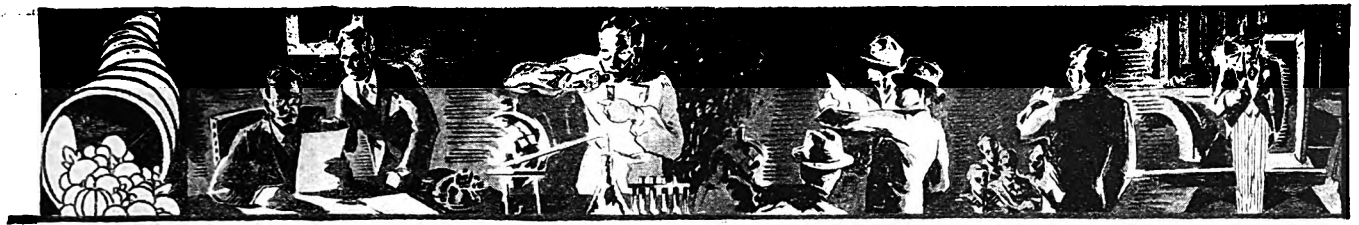
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WHICH ARE YOU



CONQUEROR or CONQUERED?

"ALL MEN are created equal!" Magic words still doubted by the masses, who ask themselves again and again why the privileged few are great, famous, wealthy, with an abundance of everything . . . while others struggle for life's bare necessities. The answer is this: *each man is a law unto himself—conqueror or conquered, according to his own decree!*

History is full of daring deeds of heroic conquerors—men who blazed new trails, conquered the unknown, refused to acknowledge petty limitations! What was the driving force which lashed these men to action—spurred them on to dare—made them do? *The conquering urge—that clamorous desire which unleashes the incredible, conquering power!*

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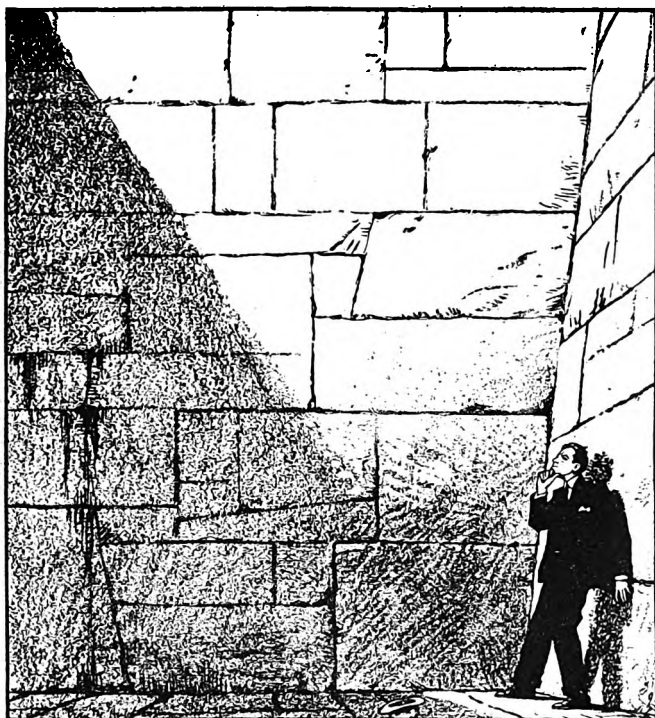
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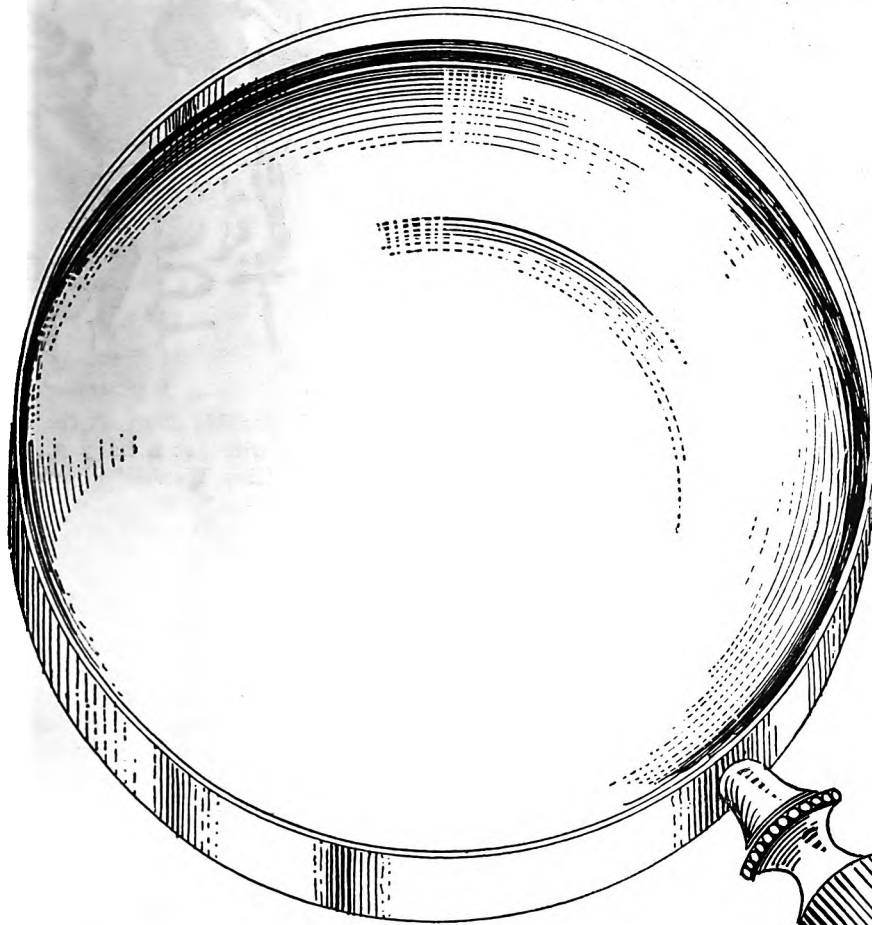
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Will Rogers Supplies Some Speeches Not Made at the Naval Conference

To the Editor of The New York Times:

LONDON, England, Jan. 23.—Ram-say MacDonald opened the session today and asked each nation alphabetically, beginning with S, what they were prepared to sink.

Mr. Stimson, American, speaking also for Wisconsin and Alabama—"Well, the whole thing is such a surprise, Mr. Speaker, it's so taken me and my little faithful band of colleagues that we are flabbergasted. I didn't expect to be called on and I really brought no music. We are peculiarly situated in that we have a coast line where both oceans touch us. Outside of that I am non-plussed."

"Australia, what have you come to sink?"

Mr. Fenton—"Well, you will pardon me, boss, but we just come for the buggy ride, but if the comrades are speaking of coast line we have ample sufficiency to enter this conference."

"And you, Canada?"

Mr. Ralston—"We will sink that three thousand miles of unguarded international border if Americans don't quit bragging about it. It's already practically barricaded with empty bottles."

"France, parlez vous a little sinking."

M. Tardieu—"We have many colonies in addition to our home coast line. I have no idea the exact mileage, but I know it's much more than Italy. Even if Italy has the most ours is the longest. We are next to England in having procured coast line for this conference. You would really be surprised what our needs are."

Mr. MacDonald then enacted the rôle of toastmaster and announced England's coast line as follows:

"We are an island and naturally an island accumulates coast line very rapidly. Our ships are on every sea, in fact it takes all the seas to hold 'em.

India, arise and tell the gentlemen about your coast line."

Mr. Chatterlee—"Oh, you should see our coast line. It's practically continuous."

"Irish Free State, do you by any possible chance join the ocean?"

Mr. Smiddy—"Say, you never saw a nation that tried so hard to get in the ocean as we do, and our coast line is second to none compared to the amount of land that washes it, and we have another boast in common with the mother country. We are also an island. We have no boat to sink, but in case one ever shows up there we will be more than willing to cooperate."

"Italy, how's the sinking down your way?"

Mr. Grandi—"We are practically an island. All that keeps us from being one is the Alps Mountains, but Mr. Mussolini is rapidly moving them so that our naval needs will be as great as any other European nation. We have a ripping coast line."

"Japan, what can you offer to the statistics of nations in regard to coast line?"

Mr. Wakusatkui—"Japan is an island and we depend on our navy to keep it an island. Our coast line is exceeded by few and the quality is excelled by none."

Mr. MacDonald—"The meeting is adjourned. If there looks like any reason to ever have you all meet again I will let you know. In case I should, I wish you would have your army of experts figure out for you the exact amount of coast line you have. This uncertainty is holding up this coast line conference, and we will never get anywhere till somebody sinks some coast line."

yours,

WILL ROGERS.

Courtesy New York Times

* * *

Page the Doctor!

"Mom," said little Willie, bursting into the house all out of breath, "there's

going to be trouble down at the drug-gist's. His wife got a baby girl and he's had a 'Boy Wanted' sign in his window all week."

—Grinnell Malteaser

* * *

With Service

Lady (phoning music store proprietor)—I have just had my radio installed and it is working fine, but the orchestra in Cincinnati is playing too fast. Is there any way that I can slow it down?

—Louisville Satyr

* * *

Boiling It Down

The reporter came idly into the office. "Well," said the editor, "what did our eminent statesman have to say?"

"Nothing."

"Well, keep it down to a column."

—Louisville Courier-Journal

* * *

Hair Cut Needed—But How!

"Your hair needs cutting badly, sir," said the barber.

"No, it doesn't," retorted the student. "It needs to be cut nicely. You cut it badly last time."

—Tennessee Mugwump

* * *

Nothing to Do

"What do you do?"

"I keep house, scrub, scour, bake, wash dishes, cook, do the laundry, iron, sew."

And the census taker listed her: "Housewife—no occupation."

—Louisville Courier-Journal

* * *

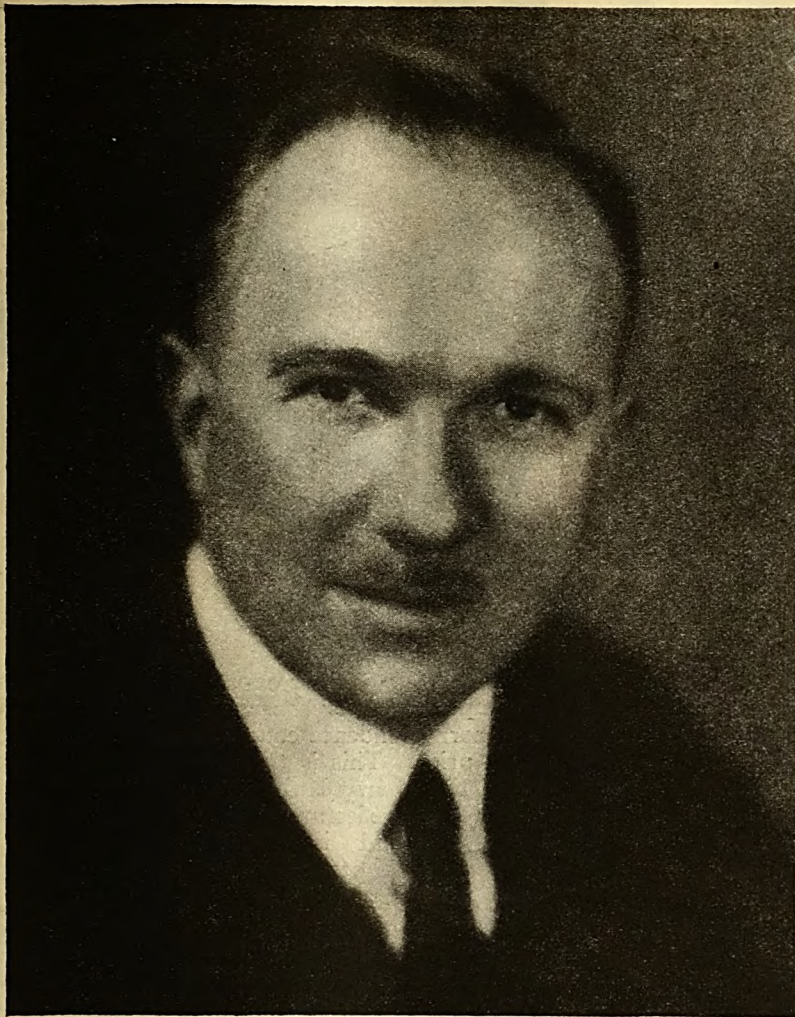
Perfect Confidence

Anxious Visitor—Do you really think you can make me well, doctor?

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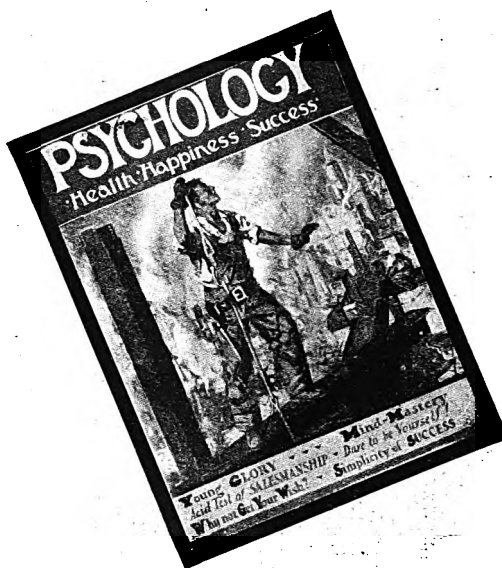
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(THE LIVING GOD REVEALED)

IS IT "SUBCONSCIOUS MIND"
OR IS IT SOME MORE POTENT POWER
WHICH, FOR WANT OF A BETTER NAME AND A CLEARER
UNDERSTANDING, HAS BEEN CALLED "SUBCONSCIOUS MIND"?

THAT THERE IS A
POWER, DYNAMIC IN
ITSELF, AND ABUN-
DANTLY ABLE TO DO
FOR US THINGS
WHICH TO DATE
HAVE SEEMED OUT-
SIDE OF THE REALM
OF POSSIBILITY—NO
STUDENT OF THE
NEW PSYCHOLOGY
WILL DENY.



Dr. Frank B. Robinson
Founder of "Psychiana"

BUT IS THIS POWER PROP-
ERLY DESIGNATED WHEN
CALLED "SUBCONSCIOUS
MIND" AND IS IT NECES-
SARY, IN ORDER TO "CON-
TACT" THIS "MIND," TO
HAVE LONG-DRAWN-OUT
SESSIONS OF "GOING INTO
THE SILENCE" OR OTHER
PRACTICES ON THAT
ORDER? CANNOT THIS
"MIND" OR POWER BE DIS-
COVERED AND USED FAR
MORE EASILY THAN THAT?

THE NEW PSYCHOLOGY

—MOST MARVELOUS OF ALL THE SCIENCES, and the one that has perhaps done more to help straighten out the riddle of the universe than any other science, holds the theory (and it IS but a theory) that there exists a "subconscious mind" from which "mind" many remarkable manifestations of healing, business success, etc., come.

BUT IS THIS THEORY CORRECT?

Men of unquestioned ability and integrity as Dr. McDougall state very emphatically that such a "mind" DOES exist. But others, of equal ability and integrity as Dr. Hugo Münsterberg, state just as emphatically that such a "mind" DOES NOT exist.

NOW WHAT IS
THE ANSWER?

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believes and teaches that the answer to the whole tangled question lies in a FAR DIFFERENT DIRECTION. Dr. Frank B. Robinson, its founder, after 35 of the best years of his life given to the conscientious study of this mighty problem, takes his stand with Dr. Münsterberg, and humbly, but very firmly DENIES THE EXISTENCE of such a "mind." This is not done hap-
hazardly and without offering anything else to take its place, but is done only after years of intense thought and study of the entire problem.

"PSYCHIANA" teaches that, in advancing the theory of the "subconscious mind," the New Psychology came JUST ONE STEP SHORT of revealing the truth as it exists. It must be remembered, however, that this marvelous science is still young and still in its infancy. IT HAS NOT MADE ITS LAST DISCOVERY YET.

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What *Will* People Think?

By
Robert Engler

THE Civil War ended formal slavery in this country. But hundreds of thousands still suffer from another insidious kind of slavery. A kind of slavery, indeed, that is most difficult to free one's self from. For all these unfortunates are their own slave masters. They are slaves to the enervating idea: "What will people think of me?"

Each noble impulse, every natural action is cramped and cursed by that horrible monster, "what-will-people-think?" Affectation, a disease deadly to pleasing personality, is child to the hobgoblin "what-will-people-think?"

And affected people are ham actors. They try to pick the part which they think will please. They either choose poorly or fail to put the part over with consummate skill. Only the great actor can be at once affected and winning.

No one ever accomplishes great things until he puts away the thought of "what-will-people-think?" Personality begins where affectation ends. There is nothing quite so admirable and interesting in life as stark human nature. Good manners and courtesy superimposed over the rough product improve it, to be sure. But affectation invariably spots and spoils. There is a world

of philosophy and good sense in the slang expression: "Be yourself."

Few men today are thought of more highly than Will Rogers.

Kings and farmers, statesmen and salesmen, generals, bankers and bricklayers, laugh at his sharp wit and, consciously or unconsciously, are influenced by his shrewd wisdom. He always says precisely what he thinks. And people all over the world think highly of him because he does not in the least care what they think.

"What-will-people-think?" is the first thing to be thrown overboard for a successful sail on the sea of life. In the end people will think what you set out to make them think. So use all the energy you have been wasting on "what-will-people-think?" in making people think what you wish them to think.

The man who tries to please everyone, pleases no one, least of all himself. Are you pleased with yourself? That is what matters.

What do you think of yourself?

When we can bring our innermost thoughts, our most secret acts out into the daylight and look them unblushingly in the face, we need fear the opinion of no man.

Then we shall begin to be truly free.



WILL ROGERS

*who always pleases himself, and
in consequence always pleases
everybody else.*

Jan, 1936
"Good reading is a necessity of life"

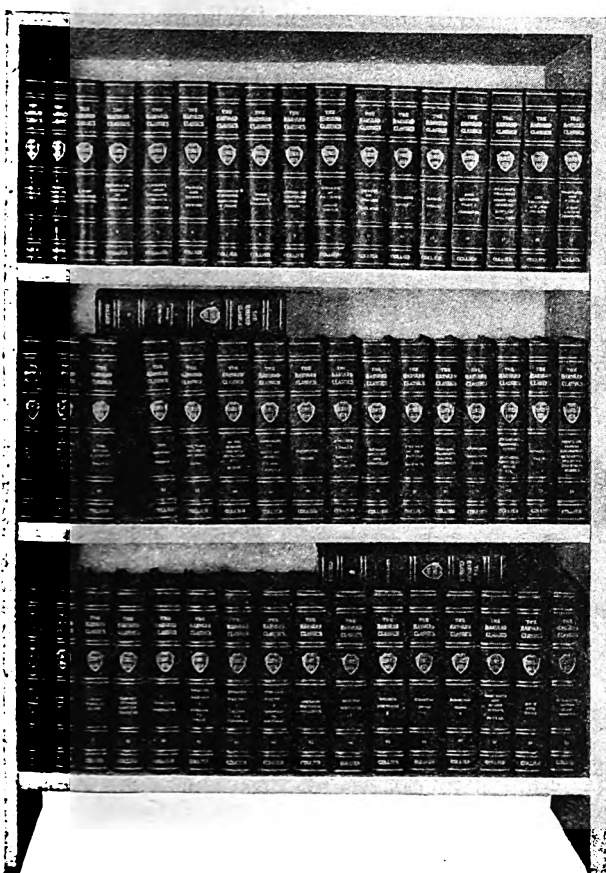
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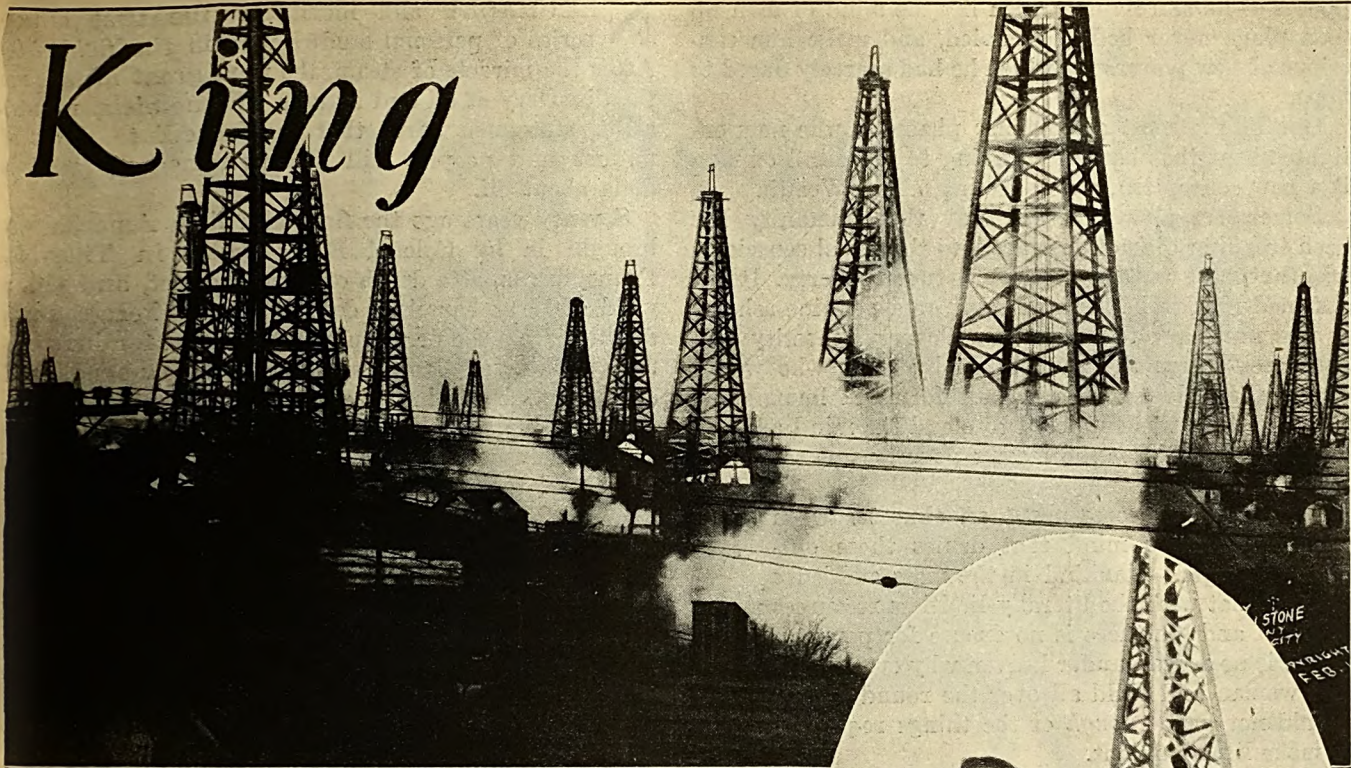


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King



Oil Fields of Texas

An Article by the Editor on the Psychology of the Oil Industry

By Henry Knight Miller

and its fruits to others—to as many others as possible—this, we realize, is what life is for.

The mind clears; the will stiffens—"the whole body becomes full of light," when once the individual has found his place and his function in this vast Creative process that is reshaping the world and remaking human destiny.

THE industrial age is so new that the world of philosophy has scarcely kept pace with it. While the academicians were thinking about life and its principles, about ethics, about metaphysics, about justice, about fate, the world's practical men went ahead and started to build a new world, in which the mere thinker has little place. The current of life has swept past him, and he does not know how to catch up.

There will always be place for the dreamer; in fact the dreamer has had much to do with forming the world we are now living in. To rarely gifted minds there were granted visions of this new age. Tennyson saw the argosies of the air flying on high. Prophets and poets before him caught glimpses of the same miracle. Souls, minds, fingers working thru the centuries at last achieved the miracle—and the fleets of the air have become a commonplace.

Voices flung far over fragile wires reached from coast to coast—over land, or under the sea. Dreamers looked

still further forward, and said that the wires were needless—and the doers made the radio.

Television comes

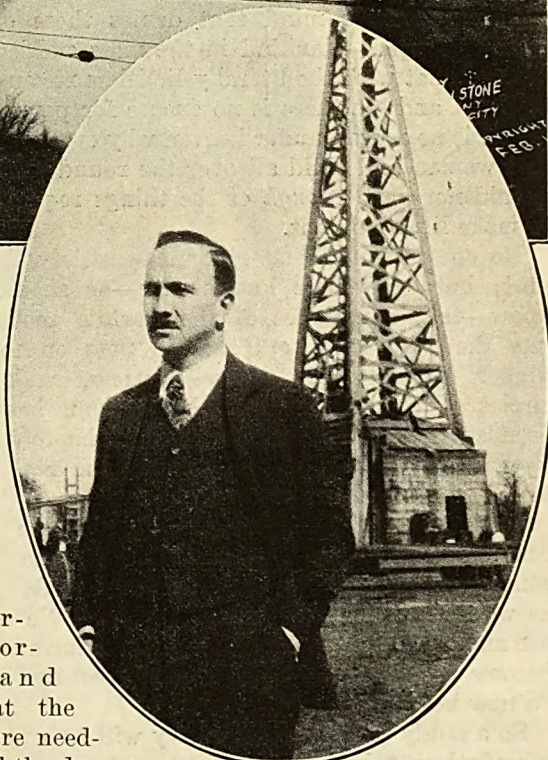
next. No obstacle daunts the valiant spirit of humanity.

Man scarcely dares to let his mind sweep forward to gage the new miracles that await the joint processes of his mind and his hand. "Eye hath not seen nor ear heard neither hath it entered into the heart of man to conceive," the experiences that lie ahead; experiences that will revolutionize living.

But these things are being dreamed out; thought out; worked out from hour to hour.

Matter yields to mind, pliable under the infinitely skilled hand of man.

IT is my purpose to describe a particular industry to show not only what part human minds have played and are playing in the creation of this new world that is being made, but also how these new facts of life are in turn modifying the mind of man itself. The great book, *Mind in the Making*, should have a new revision every year—for every year witnesses bewilderingly new



Dr. Miller becomes "oil minded."

phases of human living, which lift the mind of man up to a plane never before occupied, and make him conscious of new powers for which he had scarcely dared to hope.

One of the most astonishing phases of the new enlightenment that has been coming to the mind of man is a new conception, a new feeling, about Wealth.

Somewhere along the pathway that humanity has been treading the notion crept into the racial consciousness that there was a mysterious virtue in poverty. It was assumed that to be genuine saint or a genuine scholar it was necessary to be poor. "Poverty, chastity and obedience" were the vows taken by those who would devote themselves to the highest forms of human service. Wealth was supposed to cloud the mind and defile the soul. For the masses poverty was taken for granted.

But there has come about an almost sudden change in man's mind that denies these outworn concepts. Mankind in the mass suddenly realizes that with the literally limitless resources of earth and sea there is no excuse for poverty. There is no reason under heaven why every man and woman and child all over the round world should not have *enough* of the things required to make life abundant.

No one imagines that riches can satisfy the soul; but every one knows now—or should know—that abundance of the world's goods sets the mind and soul free to pass on to higher delights—art, travel, letters, wide circles of companionships. When man has been set free from the fear, and ultimately from even the *thought*, of poverty the real history of the human soul will begin.

This "Industrial Age" means the ultimate emancipation of the human spirit. We are conquering nature. We are finding our souls as we enter into this creative process. We are making nature do new things. We have become gods, subduing the earth; creating "a new heaven and a new earth."

So a study of Modern Industry will be a stimulating thing for students of psychology and for every reader of *PSYCHOLOGY Magazine*. We want to find out not only what the mind of man has achieved in these latter-day miracles and how the miracles have themselves modified human consciousness, but we want to see more clearly how we can find and keep our own proper place in this onward-rushing tide of human activity and also how we can get for ourselves the rewards we deserve for our contributions to this activity.

NATURALLY and inevitably the first of these series of personal studies was in the field of *Oil*. After the miracle of steam, the next great miracle was the discovery of oil and its uses. Economists, industrialists, statesmen agree that the immediate future of nations and peoples will be determined by what is done about oil.

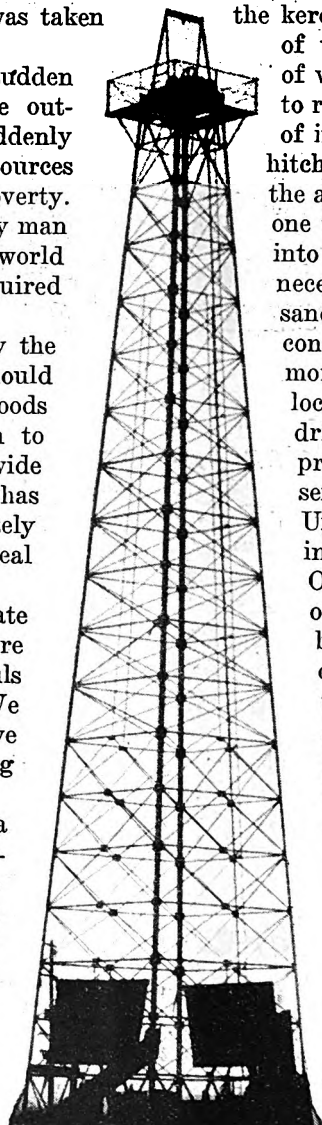
Seventy years ago the first oil well in America was brought in by Colonel E. L. Drake, in Titusville, Pennsylvania, at a depth of sixty-nine feet, and with a yield of forty barrels a day. For years kerosene was distilled from the petroleum and was used for illumination, the kerosene lamp replacing the tallow candle and extending the day into the night. There was no use at first for gasoline distilled from the crude oil before the kerosene could be extracted. With the advent

of the internal combustion engine, by means of which the energy of explosion was harnessed to run engines, oil strode rapidly into a position of industrial leadership. A far-seeing inventor hitched one of these engines to a buggy and lo! the automobile was born. The Wrights fastened one to a pair of wings, and the aeroplane came into being. The introduction of the automobile necessitated good roads, and hundreds of thousands of miles of modern highways have been constructed. Oil engines were found to be more efficient than those using coal fuel, and so locomotives and steamships are now being driven by crude oil. There are hundreds of products from the oil well. Thus, in a real sense, oil is the chief factor in raising the United States to its enviable position as the industrial colossus of the world.

Over seventy per cent. of the world's supply of petroleum is mined in America. Of the balance a large part is controlled by American capital. The industry rates second only to agriculture in the value of its product. A billion barrels a year are now being produced at a value of nearly a billion and a half dollars. About \$14,000,000,000 is the estimated value of the industry. One-sixth of all freight transportation is refined petroleum and its products. One-fourth of the tonnage passing thru the Panama Canal is oil. In addition to petroleum carried by railroads, there are 100,000 miles of pipe lines which annually carry a tonnage of crude oil in excess of that carried by railroads.

BUT it was not enough to read about oil. I wanted to see the oil regions at first hand—to get a glimpse of this giant of the industries on the spot.

(Continued on page 56)



A steel derrick which has replaced the wooden type.

"Don't Say You're Sick!"

*The Story
of
Big John
Flaherty
and
Little
Clarence*



*By
Glenn G.
Hoskins*

*Illustrated by
F. A. Hamilton*

*"Can that 'poor boy' stuff, or
I'll throw a couple of you
overboard."*

AN odd sort of fellow was John Flaherty. Just a huge, mischievous Irish boy who never grew up. And as fearless as you find them. To say that John feared neither man nor devil would be an inadequate description of him.

He had a good mind. A keen mind. A mind one would never expect to find down in the stoke hold of a Mediterranean third-class passenger liner. But he was a restless adventurer, and on one voyage, while I was doing the coal-passing stunt between the last year of undergraduate and the first year of graduate work at the university, I found him. It was distinctly worth while.

While at work John was just a stoker, but it seems he was a second cousin or something of the captain, who was always tolerantly amused at his relative's vagaries and let him have the run of the ship while off duty. And since I was John's pal for the voyage it seemed to be understood that I could go anywhere he went.

Picture a big, burly, freckle-faced, good-natured stoker, usually up to some deviltry or other. He was agreeable to anything, afloat or ashore. Anything, be it fight, frolic or foot-race. If his dancing blue eyes failed to get him out of a scrape, or his merry laugh, his massive shoulders and iron fists had an argument of their own that few people cared to dispute. No man in his right mind would think of standing up to John in a fist fight. He had all the lightning suppleness of a boy and the strength of a water buffalo, not to mention a more or less hereditary ardor and joy for battle.

From the average person's viewpoint, John was mildly insane on the subject of sickness. But looked at thru big John's eyes sickness was one hundred per cent mental. The sufferer's own fault, wholly.

I do not know whether or not he read the Bible to any extent. But he certainly lived up to the Golden

Rule and most of Christ's teachings with a vengeance. That is, from John's viewpoint. To a sick person he did not take the trouble to explain things out, but he must have reasoned somewhat like this: "O ye of no faith at all, at all! Had ye the faith of a grain of moostard seed ye could live your whole life thru with never a day of sickness. Would ye be made whole?" And without so much as a "by-your-leave" he would proceed to make them whole after methods of his own.

As we cleared Marseilles on a home-coming trip with a lot of Italian lemons in the hold, a funny, nervous, pampered little shrimp about thirty-four years old came mincing along the deck with a cute little bamboo cane over his arm. He was bored to distraction by two old-maid aunts who walked along beside him with their arms full of cushions and wraps and pills and tonics.

Now any Mediterranean liner that sails the sea is accustomed to about everything in the way of humanity from an occasional Swahili to maybe a Chicago packer, but this little squid in his golf knickers made even the hardened crew grin.

When I first clapped my eyes on him I naturally thought of big John Flaherty. Then I started to grin. It was inevitable that the two should meet sooner or later aboard our tiny floating world. And when John and the little man did meet, well, I wanted to be on hand.

I was grinning to myself in anticipation when I bumped into John himself going to mess.

"And now whatt the divil are you smirking about?" asks John.

"Take a stroll aft when you finish mess and see for yourself," I answered.

But something or other came up and it was a day or two before John had an opportunity to take a stroll on

deck. I was with him at the time. We rounded the poop and came full tilt onto the little man with his two pampering aunts tucking cushions and robes about him. John took one look and his jaw dropped.

"Well, I'll be domned!" he muttered. He blinked his eyes and his jaw snapped, but he said nothing. We ran into a bit of rain and nasty weather shortly and it was a day or two before the sun came out.

About five o'clock the second afternoon John came out of the barber shop. He happened to pass the little man seated among his cushions and robes and a bottle of tonic or two. His aunts were nowhere in sight so he was buried in a book, his pills and medicine bottles in a leather case on the chair beside him. John stopped in front of him and studied him like a naturalist contemplating some new kind of bug.

"Now just whatt the divil is the matter with you?" he asks presently.

Little Clarence, for that is exactly what his name turned out to be, withered John with a look. That is, he tried to, but his face bore a worried expression that seemed to say "More trouble."

"And whatt have you got in the pretty little bag?" John demanded further. He picked the case up and, after gazing at it idly a moment or two, threw it fifteen yards straight out from the ship. It splashed gently and sank to its watery grave. With an outraged scream little Clarence snatched up his toy cane and confronted John, books and robes dropping to the deck unnoticed.

"Here! Here! What are you about? That case contains all my medicine, if you please!"

"Haw!" John's outburst was more in the order of an explosion than anything else. "Haw! 'If I please.' Well, shipmate, let's see yez go out and get her back!"

But Clarence was incoherent. Not having the aunts at hand to think things out for him left him completely at sea, as it were. His hands fluttered helplessly and without knowing it he started walking in circles about his chair and gazing now and then out at the water where his case had sunk. He looked at his cane once and considered the feasibility of bringing it down on John's head, but apparently decided against the maneuver.

"And wan thing more," said John phlegmatically. "If ye say annything to annybody about this bit of a misadventure I'll throw ye overboard yourself the next time I catch ye. Tell your nice aunts ye let fall the bag accidentally. Ye went to the rail and it slipped out of your hand—do ye see?"

"I see," said Clarence.

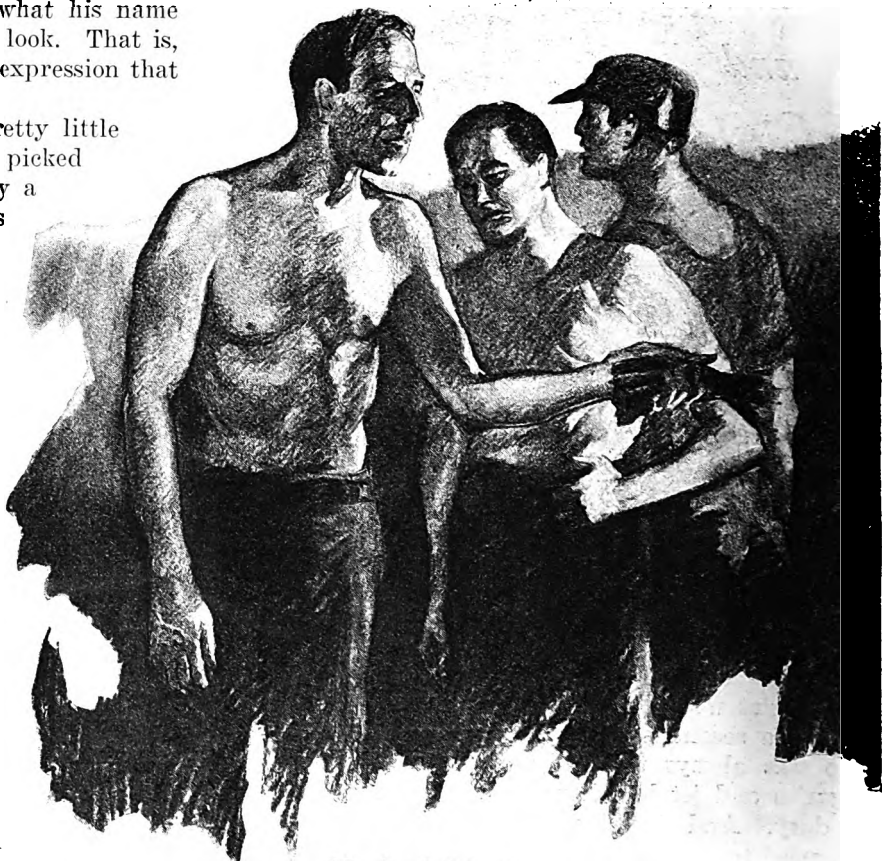
And John strode away.

Then the females came in sight, so John dug into a hatch and vanished. I strolled casually past a few moments later and heard one of the ladies saying, "Oh, what shall we do? What *shall* we do? We should never have allowed the poor boy out of our sight."

THINGS went along all shipshape for a time. The weather cleared up and the passengers received their usual thrill in running to this rail or that to watch the leaping dolphins or an occasional distant whale. It is an eerie world in the middle of the Atlantic. Just waves, waves, waves, to the end of space, and sky overhead. Little patches of floating kelp help to break the monotony a little. On a slow ship especially, such as ours, land seems like some forgotten dream in a previous existence. The universe is an endless stretch of water and sky.

One morning about an hour before John and I had to go on shift we were seated on our bunks and chewing our toothpicks. The talk naturally drifted to little Clarence.

"How would yez like to have some fun with the little gent?" asked John.



"Yer hands'll harden up in no time at all, at all," said Big John. "But ye can put on these gloves fer a day or two if yer want to."

"I think you are bug-house, as usual," I replied. "Let well enough alone."

"Well enough?" he roared, the lights beginning to show in his eyes. "An' do ye call what ye last saw all coddled and tucked up for the day 'well enough'?"

"The little jasper is minding his own business. Why shouldn't we?"

"Maybe ye'd like to go up and have a cup of tay with him."

"I might," I answered, smiling.

"Here's what we'll do," he began.

"Wait a minute. Where you get the 'we' stuff. Count me out!"

John gave a jump and had me around the neck with his hand in a twinkling. He raised his other paw to

cuff the daylight out of me if I continued to oppose him.

"As I was sayin', here's what we'll do." I doubt if John would really have hit me had I called his bluff. And further, I like to think that I am one of the very few people in the world who stood sufficiently high in the fellow's estimation to call one of his bluffs with impunity. But his very audacity began to melt away my judgment, as it does everybody's else, so I humored him to find out what he had in mind.

"What is it I am to do, Mate?" I asked smiling.

"That's me brave bucko!" he said. "I like to see a man that is not afraid of his blandanderin' shadow.



You don't have to do much but let me know the first time the ladies leave him alone a few seconds. Can ye do that without bungling ut?"

"I 'spect so."

"And do ye do so. I'll slip over and talk to the cook a few moments. He is a friend of mine."

And I wondered to myself who in the world that really know this amazing man was not his friend. It was about a half-hour later when I was taking the sun on the after deck that I saw the two aunts leave little Clarence and walk towards their stateroom. I cut for a hatch and dropped below to find John. He was just coming out of the galley and he had a smile on his face.

"Your man is up there all by his lonely," I said.

John sprang into action.

"Good! Beat it in and tell the cook we're coming!"

He disappeared up the iron steps, four at a time. I stuck my head in the galley door and yelled to the cook. "Hey! Big John says to tell you he is coming."

The cook jumped with a start and shot a hasty glance toward the stairs. He pulled out his keys and unlocked the store-room door, and kicked it open wide. In a moment I heard a slight commotion behind me and whirled around to behold John coming on the run with little Clarence in his arms and with his big ham of a hand over the poor little gent's mouth. John put him down on his feet after kicking the galley door shut behind him with his heel. He still kept his hand over Clarence's mouth.

"Listen, me man," said John. "Listen close. Uv ye make any noise I'll bat your brains out with me two hands. And I mean that same."

But he had as well kept his threats to himself, for the little man was scared half to death and only stared with bulging eyes, bracing his feet to counterbalance the lunge and heave of the ship. John removed his hand.

"We have decided to make a good stoker out of you, mate," he rumbled. "Uv ye pitch in and do your part without squawkin', things 'll go lovely. Uv ye try to act ugly—" John paused and gave Clarence's chin a tiny push with his thumb that snapped the fellow's head back—"I'll bat ye across the head with a shovel. Is that clear?"

Clarence looked at Cookie, then at me, and then back at John, but he did not answer.

"In about thirty minutes, mate, there wull naturally occur one grand searching party and dootless we wull be asked to join in and be sociable. So with your kind permission I'll apologize for such haste and beg your pardon for being forced to remove the evidence for the time-being."

He pulled out a blue bandana and tied it over Clarence's mouth. Whatever his shortcomings and weaknesses, it must be said to the little man's credit that he did not flinch. John next unbuckled Clarence's belt and with a jerk removed it from his trousers and proceeded to strap his feet securely. Then he tied his hands behind him with his own belt.

"I'm sorry, me man, but needs must when the divil spawns a weaklin'. Cookie wull see that you don't starve."

John tossed him over his shoulder and carried him into the store-room, where he hid him far down in a corner of the potato bin and then gently placed seven or eight bushels of loose potatoes over him.

"Will he be able to get any air?" I asked anxiously. Cookie and I had tagged along to see the show.

"Hm-mm!" murmured John. "Get me a hatchet."

Cookie returned in a moment with a hatchet and John soon ripped a slat from the bin opposite Clarence's head so that the air could penetrate the eight or ten inches of potatoes.

"That'll give him plenty of air," said John. Then he raised his voice for Clarence's benefit. "We'll have him out to work in a week or so."

For a day and a half we combed the ship from bow to stern searching for the missing man. But never a trace did we find. The two aunts were hysteric beyond comforting for a while and then they retired to the seclusion of their stateroom. (Continued on page 68)

What Is the Bahai Movement?

LIKE a silently rising tide, the spirit and principles of the movement embodied in the lives of Baha-U-Llah and his son, Abdul Baha, have swept over the civilized world. It now numbers upward of two million souls. The movement is gaining ground in the United States and people of all creeds and no creed are joining the fellowship of peace and good will which binds these truth seekers together. There are groups in almost all the states and congregations in most of the leading cities.

In New York there are two sister organizations, one meeting at 119 West 57th Street; the other, the New History Society, holding services every Sunday evening at the Park Lane.

Among the founders of the original Bahaist Society in New York, the Fifty-seventh Street group, are Mr. and Mrs. Edward Kinney, in whose home Abdul Baha spent considerable time while in the United States. They cherish many precious memories of the great Teacher as an intimate member of their own family circle. Mr. Hooper Harris is chairman of the executive committee of nine in active charge of the work of the group. Miss Bertha Herklotz is the secretary. Mrs. Florence Schopflocher represents the group as a traveling teacher.

The New History group has as one of its leaders and teachers the man who was Abdul Baha's personal companion and secretary for eight years, Mirza Ahmad Sohrab, who gives intimate recollections of the words and spirit of the great teacher. Former Lieutenant-Governor Lewis Stuyvesant Chanler and Mrs. Chanler are the founders of the New History Society and give lavishly of their time and fortune to its activities. Mr. Solon Fieldman, a distinguished orator, is another of the leaders of the group.

The two organizations work in utmost harmony, frequently holding joint meetings with leaders, workers, teachers and singers of both groups in charge of the program. In the meetings of each group and in the union meetings members of the audience are invited to express their views. Freedom and harmony are the unfailing watchwords.

The whole aim of the movement is to give to the world the ideal of love and help and peace. Its adherents are trying to lay the cornerstone of the Palace of Human

Brotherhood. They have no creeds, unless the profession and practice of love, mercy, justice, right and liberty may be called a creed. They are non-sectarian. Their members may belong to any or no church. They plead to all sincere and awakened men and women to rise and band together to help bring about that peace and good will toward men which will inevitably come. They make no mention of what you must believe, or do,

or belong to, or be. They merely state simply: "Arise and band together, irrespective of race, color, religion or creed, to banish from the face of the earth the spectres of War, Poverty, Sickness, Prejudice, Ignorance and Falsehood. Replace these with Peace, Prosperity, Health, Appreciation, Wisdom and Truth!"

This call takes us into the by-ways of abuse, the heart-break of brothers, the weariness of workers, the injustice of prisons, the starvation of nations. Not to love only one's country but all countries; not only to love one's own kin, but to love all men, especially the unfortunates in the stern battle of life, who need love most.

In all parts of the world and from every race these men and women aspire to become the children of a new race. They teach that no man can be truly content while his brother suffers or starves, because his brother and he are one—both units of one universal soul. They plead for love and service for all mankind and service to every living creature—a progressive thought to twine around our hearts, binding them closer to one another.

They are making war upon war by love and peace. They are showing that you cannot hold hatred in your heart for your brother, whether he live in Germany, England, France, or Africa, without bringing disaster upon your own head. They visualize a universal flag, a universal state of freedom, a universal principle, embracing all.

But always facing forward, never looking back. Have you had a sorrow yesterday? Yesterday is past. Today you live. Have we had wars from time immemorial? That is past. War need never come again. Ever climbing upward, from world to world, from star to star, from constellation to constellation, forever and forever.

The history of the Bahaist movement is full of ro-

This is a New Cycle of human power.
All the horizons of the world are luminous.

The earth will become indeed as a garden and a paradise.

It is the hour of the unity of the sons of men and the drawing together of all races and all classes.

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental unity of religion.

War shall cease between nations and by the will of God the Most Great Peace shall come.

The world will be seen as a new world and all men will live as brothers.

ABDUL BAHÁ

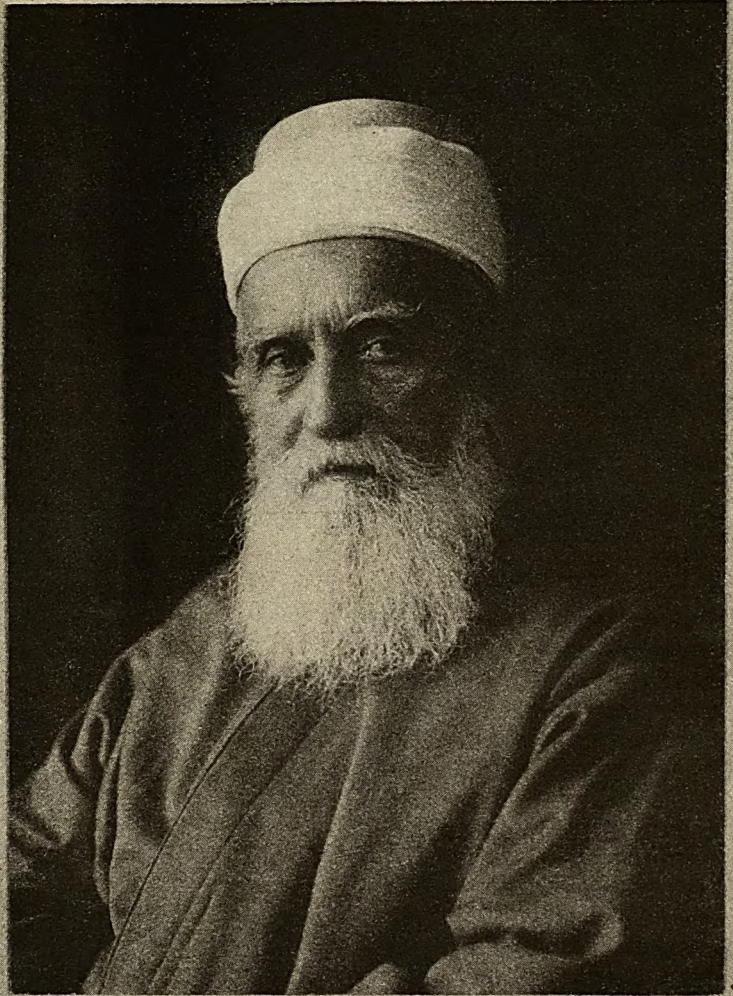
*A Review of
the Movement
for
World
Brotherhood
Founded by
the Great Persian
Seer*

By Ouse Vaupel

mance and inspiration. Mirza Ali Mohammad, known as "The Bab," which means "The Gate," was born in Shiraz, Persia, in October, 1819. At the age of twenty-five the Bab claimed to be the "Promised One" of the Mohammedan religion and inaugurated a series of religious reforms which aroused the antagonism of the Muslim clergy. Even the government officials refused to listen to the young reformer, for his ideas of justice were above their understanding. The Bab and his increasing number of followers were dealt with roughly. Many were martyred. The leaders were incarcerated in remote and inaccessible mountain prisons. Yet the cause could not be stopped. Finally the government and the Islamic clergy combined their forces, and in Tabriz, six years after he had declared his mission, the Bab was martyred, his breast a target for a thousand bullets.

The martyrdom of the Bab only served to bring forward a greater spiritual leader in the magnetic person of Baha-U-Llah, meaning, "The Glory of God," who, sixty years ago, formulated the principles of the movement and proclaimed himself as the One whose coming the Bab and all previous prophets had foretold.

Immediately he was put in prison, and after many months of frightful torture his property was confiscated, and, with his family, he was banished beyond the Persian frontier. The new leader, endowed with a wider vision, enlarged the scope of the teachings of the Bab and made them world-wide in application. No persecution could stop him from his work. Men and women of all religions were attracted to him. After



ABDUL BAHÁ

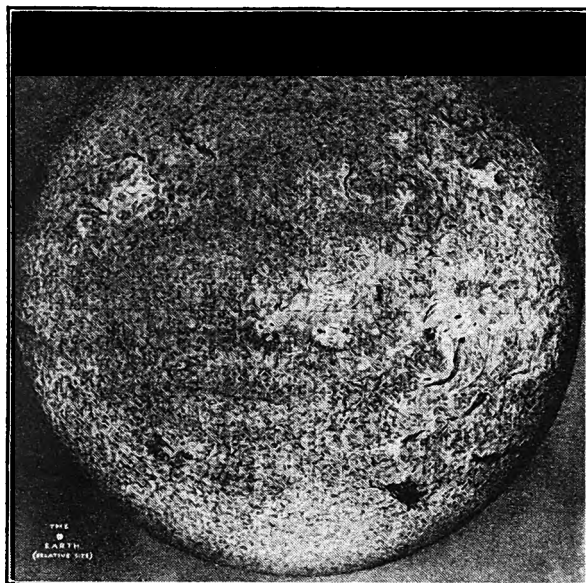
being driven from place to place he was finally imprisoned in the fortress of Akka, in Palestine.

Here Baha-U-Llah performed the supreme miracle of his life. From behind the thick walls of the barracks where he was confined, with seventy-two members of his family and followers, he addressed his famous letters to the kings and rulers of the world, exhorting them to do away with militarism, to lay down arms and establish the Parliament of Man. He wrote to the President of the United States; the Emperor of Germany; the Tsar of Russia; Napoleon III., of France; the Queen of England; the Sultan of Turkey; the Shah of Persia, and the Pope.

Baha-U-Llah, after years of untiring work for humanity, passed away from this life in 1892, leaving his son, Abdul Baha, to carry on his work.

Abdul Baha was one of the greatest personalities of the East. Years of prison life had not embittered him. He was wise and generous, a father to the poor and a guide to the erring. In 1908, after the Young Turk party deposed Sultan Hamid and gave freedom to all the religious and political (Continued on page 66)

Man's



Two photos by Wide World

"The unwearied sun."

TWO problems of transcendent interest are today more and more engaging the attention and occupying the time of hard-headed scientists, the creation of matter and the creation of life. Laboratory workers are beginning to believe that the secret of life will be discovered before that of matter. For the secret of matter is, after all, the fundamental mystery of the universe, and life merely one of the many properties of matter.

Man, the great transformer, has never as yet created anything. He piles up rocks on sand and calls them pyramids; he heaps up masses of varied materials and calls them skyscrapers; smaller heaps are aeroplanes, automobiles and battleships, and all are hailed as the latest creations of science. But nothing new has been made under the sun, and not a particle of material that goes into these constructions has been created by man. All that he can do is to take matter that has existed for millions of years, change its form, and put it in certain pre-determined positions; but in point of actual creative ability he is still as impotent as the day when he himself was first created.

We call the highest type of work in which a man or a woman can engage creative work; but a painting is only a smear of pigments laid on after a particular pattern; a symphony merely a collection of sounds arranged in new and pleasing sequences; a novel but a hundred thousand words printed in a different order from ever before. In all these creations of art and literature, nothing has been created. The brains behind them have only thought out new combinations for colors and sounds and words that already existed.

One does not need to be a scientist to be fascinated by the

idea that man may one day actually create something out of nothing. Scientists, and before them alchemists and conjurors, wizards and magicians, have always been obsessed with the idea of causing something to appear where there was nothing before. Today the solution of the problem of creation seems nearer than ever. Astronomers or biologists, chemists or physicists, are announcing almost daily the completion of another step of progress toward the goal of their combined efforts to create in the laboratory a bit of life or a bit of matter.

That they will succeed they do not doubt. Just when, is another question, and one about which there is considerable difference of opinion. Certainly not soon. Men who study problems of such magnitude have a most disconcerting way of handling figures when pinned down to questions of time. What is a million years between scientists? Less than nothing. In the language of science it is not the first hundred, but the first million years, that are the hardest. Consequently, altho they all agree that man eventually is really going to create something, they prefer not to be asked just when.

Nature, in her laboratory, is as prodigal of time as the scientist in his calculations. She has all the time there is, and practices no economy. Evolutionists hesitate to state the number of millions of years that have elapsed since first she started to bring order out of chaos. Hundreds of thousands of years have been spent on crystalizing primitive man's ideas into the beliefs and customs that make us think and act as we do today. An incalculable number of years has been lavished on perfecting the bodily structure of her *chef-d'œuvre*, man; *homo sapiens*, the biologists call him, tho just how "sapient" he may be, is still an open question.

Evolution broadcast the idea that man and monkeys are descended from a common ancestor; but biologists go further and trace this common ancestor back to a time when no form of life much larger than bacteria existed on the globe. Geologists say this was about seventy million years ago. These tiny specks of animal life of which we are the finished product were too small to be picked up on the end of a needle. Biologically, we, as a race, are the direct descendants of those bits of living matter.

"Fantastic," says some science-doubting Thomas, unaware that he himself began his existence as an individual in the form of a single primitive cell. More extraordinary still, in a few brief months of his pre-natal existence, his body passed thru changes of form epitomizing in



The universe had no beginning, and it will have no end.

Place in Creation

miniature all those changes that have occupied the race some millions of years. In his own person he presents living proof of the chief facts of evolution.

All this is no figment of scientific imagination; it is literally true. Every one of us started out in life as a tiny amoeba-like cell called an ovum. During the nine months' time in which that cell increased in weight to seven or eight pounds, and in size to that of the new-born child, the growing embryo successively assumed for a brief moment the form of every one of our animal forebears.

The list is long. One example is interesting. Fishes were one of the intermediate links between unicellular organisms and man. At a certain period every human embryo has gills like a fish. These openings afterward close and disappear. Sometimes there is a developmental error and a child is born with gills. These small openings in the neck may persist into adult life. Anatomists and physicians call them "branchial clefts." The time when animals as a race had not passed the stage of development represented by fishes was twenty millions of years ago. The apes did not appear until as recently as two million years ago; and man himself is perhaps only half a million years old.

The fact that man in his pre-natal existence relives in miniature the life history of his ancestors has been summed up in a law stating that "The ontogeny recapitulates the phylogeny." This formidable phrase contrasts the "ontos" or the person, with the "phyllos" or stem. It means that the "phyllos" or race, blazes the trail, and that the "ontos" or individual retraces,

A Study of the Relations of Time and Space in the Creative Processes of the Universe

By Robert Kingman, M.D.

willy-nilly, all the evolutionary steps of his predecessors.

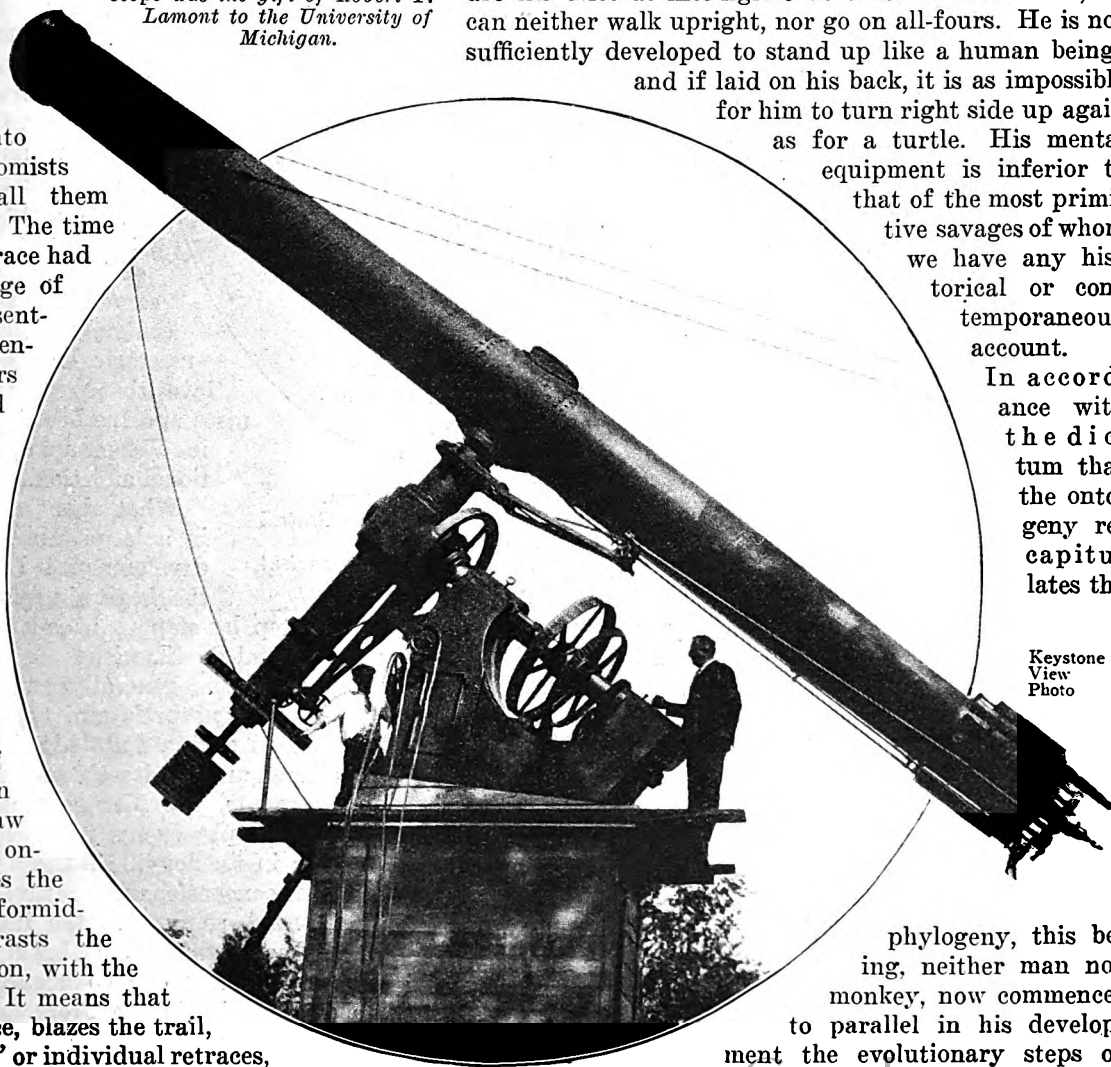
Embryology can present adequate proof that before birth we mimic anatomically all our animal ancestors. After this nine-months' tabloid tour the new-born child arrives speechless on the scene of human events in a state highly suggestive of the missing link. He is neither animal nor human. He is unable to talk like man, nor are his cries as intelligible as those of an animal; he can neither walk upright, nor go on all-fours. He is not sufficiently developed to stand up like a human being;

and if laid on his back, it is as impossible for him to turn right side up again as for a turtle. His mental equipment is inferior to that of the most primitive savages of whom we have any historical or contemporaneous account.

In accordance with the dictum that the ontogeny recapitulates the

phylogeny, this being, neither man nor monkey, now commences to parallel in his development the evolutionary steps of

With a new telescope about to be built, scientists expect to investigate a hundred million as yet undiscovered stars and penetrate possibly a billion light years into space. This giant telescope was the gift of Robert T. Lamont to the University of Michigan.



Keystone View Photo

our human ancestors. The similarity is obvious to the observer.

From a condition of utter unintelligibility, the infant soon advances to a stage in which he uses cries and grunts to make known his satisfactions and dissatisfactions, as was customary among the earliest types of prehistoric man. A still more advanced period succeeds in which, like his savage ancestors of higher degree, the growing child employs sign language to indicate his wants. Finally, he masters the use of articulate speech in an elementary sort of way, at first monosyllabic and without grammatical form or flexion, as still obtains among aboriginal tribes today. And from then on, thruout his more or less three score years and ten, this insignificant promise of intellectual development climbs slowly toward the pre-determined round on the ladder of culture that marks the limit of his capacity as an individual.

That we are still climbing as a race is seriously to be doubted. The foremost American authority on the brain of man and animals, past and present, Dr. Frederick Tilney, stated recently that in many respects our mental capacities are definitely inferior to those of the Greeks, probably to those of the Romans, and it may be even to those of the Egyptians.

In sex, as well as in mind and body, the ontogeny recapitulates the phylogeny.

Pre-natal changes of structure in the reproductive organs of the unborn child indicate to the biologist the various infra-human ancestors that the embryo is mimicking. The child after birth begins his individual sex interest at the same point where his earliest and most primitive human ancestors commenced as a race. The unsexual infant is heathenishly narcissistic, and his sex-interest is limited to his own body.

Normally, the narcissistic stage should yield to a brief homo-sexual period. The psycho-sexual interest of the developing child now turns from his own body to the



Two photos by Keystone View
Forerunners of the skyscraper:
"Cleopatra's Needle," now in Central
Park, New York.
Pyramids of Egypt, on the ancient
Nile. (Above)

organs of others of the same sex. The history of Sodom and Gomorrah furnishes us an example of an entire people who lingered too long in, and perverted, this stage.

Most important for the perpetuation of the race and for the harmonious development of the

individual is the hetero-sexual period which should succeed the short homo-sexual interval. The predominating homo-sexual interest of adolescence in its own sex must be transformed into an all-powerful, hetero-sexual adult impulse that makes the opposite sex an object of adoration and pursuit. Finally, there comes to some an ultimate and vicarious stage of sex development of particular importance to humanity at large. This climax of sublimated sex outlet is reserved for the few whose ego-centric passions, passing the climacteric, broaden into an altruistic love that reaches out beyond the mate and the brood, to include the herd in a communal, racial or international affection.

What about religion? Does time in a large sense play a part in its development? Did the race begin at the beginning in a spiritual sense

and climb step by step to broader views? And does every individual do likewise?

While religion is generally supposed to constitute an exception to nature's universal law of leisurely growth, and to spring full-fledged into being forever more unaltered and unalterable amidst the surging tide of human events, the dictum that the ontogeny recapitulates the phylogeny never had a better illustration than in theology. To reach spiritual maturity, our religious conceptions must travel perforce the same time-worn road, so new to the individual, so old to the race. Just as with body, brain and generative instinct, no individual can commence life at the point where his immediate progenitors left off; and in this sense we are all self-made. (Continued on page 54)

Finding the Harmonies of Life

Every man's life is a fairy-tale written by God's fingers.
—Hans Christian Andersen

Third of a Series

of Articles on

The Fight for Happiness

By
**Curtis
Gentry**

We are all but Fellow-
Travelers
Along life's weary way;
If any man can play the
pipes,
In God's name, let him
play.

IT is very disheartening to look at life as "a tale told by an idiot, full of sound and fury, signifying nothing"; or that it is "a brief and discreditable episode on one of the minor planets." Job, Hamlet and Faust walked down the corridors of time shrouded in misery, brooding over things which neither heaven nor earth will ever solve.

Men have never ceased to ponder over our existence as a mystery. But is it?

If we were wise enough to see the eternal verities, the laws by which all things move, both spiritually and materially, and obey them, life would cease to be mysterious to us. It would be a well-ordered process as true as the course of the sun and as beautiful as an unfolding flower.

People think about life too little. All of our thinking is absorbed in pondering over the mistakes which we make in not obeying the laws of life. We seldom think about the real laws themselves. That's why we have divorces, lawsuits, murders and insane-asylums.

Sitting in his cell today is a man condemned to die for the murder of a fellow man. The mystery of life has suddenly clouded upon him with all the force of an avalanche. He is lost in a maze of insensible dreams. His thinking has come too late. Life to him is a mystery because he has been ignorant. "And where there is ignorance there is mystery." But, "when we establish the law of things we brush away fog and fear."

When we get in tune with things all Nature throws her weight on our side, and each adversity has almost as much music in it as the triumph of joy. Because Nature loves us, works for us. "How many are unworthy of the light," said Socrates, "and yet the day dawns." He was trying to teach men the necessity of meeting Nature half way.

Compared with eternity man is smaller than one-hundredth part of the atom, yet he is the biggest thing in the world. And how many great individuals like Aristotle and Shakespeare have affected the course of civilization! They learned to use what had been given to them.

And when a man learns to play his part well the mystery of life, to a great extent, disappears. Nature is then pleased and she shows him the real beauty to be found in the harmony of all things. The man is happy, and the atmosphere in which he lives is charged with happiness, bringing a rich enjoyment to others. The disappointed, defeated, misplaced life cannot scatter happiness abroad.

Robinson Crusoe, patron saint of pioneers, was set adrift upon a troublous sea with few materials with which to sustain life. But he possessed something intangible that was more useful than a cargo of food would have been to a less intelligent person, and that was resourcefulness. Crusoe is the best educated man in fiction. He is a wonderful lesson in what brains can do with little material. There was only one correct way in which to use the things about him and his analytical powers found it. He could see because he was living in a world of lights. There were few shadows for him. And "there is no darkness but ignorance", said Shakespeare.

Life is made up entirely of lights and shadows. And the more of life's lights you find the better you are educated. The ignorant are guided mostly by shadows.

A man may call himself educated when he is able to harmonize with his environment and extract out of it the greatest degree of happiness possible. If you can do this you are your own salvation. And unless you can do this you may be learned but not educated. You will not be happy.

The great philosopher Henri Bergson says: "Were our science complete and our calculating power infinite, we should be able to predict everything which will come to pass in the inorganic universe, in its mass and in its elements, as we predict an eclipse of the sun or moon." Just so, if a person studies the mechanism of his body, learns the proper association of things by thinking and planning according to the rules which Nature makes known to him, he can become so self-trained, so educated, that he may predict his future conduct and thereby control his happiness absolutely.

The weak are always giving more attention to the things about them than to the things within them. How can the external world be directed unless the internal is known and under control?

There are many ways of dispelling the mystery of life. If the man of good judgment finds himself in an environment which is beneath him he will look about to see if he can raise it. See a (*Continued on page 65*)

Don't Flinch!

By Edward
Earle
Purinton

Points on the Cultivation of Courage

MOST great men are great fighters. This fact seldom appears, because a wise man conceals the evidences of warfare, and looks pleasant. But the statement is carefully based on a personal or professional acquaintance with many of the leaders of America, whom I know to have been superb soldiers, in battle for the common good.

Their warfare is constructive, not destructive. They want to help everybody and harm nobody. Yet, in the manner of great generals, they organize their forces and lead their armies of subordinates to victory. They win because they dare to fight, and know how to fight to a finish.

The great educator fights ignorance, intolerance, prejudice, folly, stupidity. The great statesman fights graft, politics, precedent, waste, inertia. The great business man fights inaccurate methods, high prices, inferior goods, untruthful statements, unworthy competition. Whoever would reach the top must command the situation. A commander is always a seasoned, superior fighter.

Now the prime trait of a good soldier is courage. The best man wins largely because he is bravest. Refusal to give up and acknowledge defeat has made the immortals of history.

WAR among nations is criminal, wasteful, stupid. Yet the armies of the nations have, unconsciously and unintentionally, brought out certain manly qualities in the youths of

Ten Things to Do Now

1. Locate your need for abundant courage. Where and how would it help you most? If doubt, fear, timidity or hesitation has been a handicap, you should know the exact spot for brave, decisive action henceforth.

2. Analyze your worse fears. Trace them to their source, if possible. You will find them all unreasonable. You can proceed to scatter them quickly by putting logic, faith and action to work in the right direction.

3. Make fun of any fear that sneaks in to pester you. Laugh at the absurd thing, senseless and powerless. It is a psychological fact that fears positively can't stand ridicule. Make merry at their expense and see them vanish. Stupidity and solemnity go together; and a fear, being stupid, runs away from smiles.

4. Get a favorite hero and watch him do brave deeds. The easiest way is to attend motion picture theaters where a popular idol thrills the onlookers with daring stunts full of danger. His example, tho not to be literally followed, should prove salutary as a bold spectacle. Audacity helps timidity.

5. Train the subconscious mind to give you a large supply of bravery, freedom, self-assertiveness. Probably the best results are gained from the use of auto-suggestion before going to sleep at night. For details of the method, if unfamiliar to you, consult a practicing psychologist, or get a book on suggestion and auto-suggestion.

6. Build up your nerves. If they are weak, trembling, exhausted or depleted, bravery cannot function right. Some nerve specialists claim to remove fears. They might benefit you.

7. Do something different. Not because it is different, but because it is better. You can start in your own room at home, to improve method and so approve yourself. Individuality thrives on superiority. The best and the bravest are ultimate companions.

8. Get cooperation for any bold action you plan to take in public. Safety first is the part of wisdom. The majority, being cowardly, suspect and may slander and hate anybody who is not. By having the support of influential people back of your innovation, you will save your own reputation among the numerous talkers and non-thinkers of the neighborhood.

9. Conceal your bravery in the guise of service or efficiency. A wise hero wants neither envy nor emulation as a hero, but chooses rather to be considered eminently practical. Then the crowd won't be afraid of his fearlessness, and may even participate, all unawares.

10. Believe in your power to achieve the impossible. Thruout history, great individuals have always done what looked impossible to others. The immortals were impervious to the impossible. Faith enough and knowledge enough can provide you with courage to lead the world.

the nations. War makes men brave, but it also makes them brutal; the world problem is how to conserve the bravery yet stop the brutality. When war is finally abolished, a way must be found to evoke and evolve resolute courage in the soldiers of peace. Then ills and evils, not human foes, will be hated, fought and routed. But the courage of the soldier must be kept.

Guns and swords are not the ultimate signs of bravery. They are, indeed, only rudimentary. Gun play is not merely cruel but childish. Yet the boldness, decisiveness, firmness and sureness back of it challenge our admiration, emulation.

Earth creatures mostly have to fight. If they don't they get killed. Our primitive ancestors were open to attack by the elements, by savages, by wild beasts, by hardships of many kinds. They had to be brave—cowardice was too dangerous.

The foes and perils that surround us are less physical in nature, but more on the mental, social, financial, moral and spiritual side. They besiege us whether we know it or not. And they down us if we neglect to fight. Our enemies are chiefly customs, conventions, habits, fears, fallacies, mistakes; and our armor and mode of battle must be suitable if we are going to win out. Valor is needed by every winner to day as in the past, but vision must be keener, broader, higher.

Almost anything worth doing requires courage above the average, at least
(Continued on page 52)

A Young Woman with Organized Brains

The Story of Helen Dryden, America's Highest Paid Woman Artist

By Anne Ayres

"I WAS very young and very poor, as well as very cold," says Helen Dryden in telling of her first visit to the editorial office of *Vogue*.

If she had known then that she was soon to be the fashion editor of that publication, would be designing its covers, and within a few years rated as America's most highly paid artist, she would not have suffered so sharply when an impersonal secretary came out to the reception room where she waited and told her the editor was not interested in her drawings.

"She doesn't like them," said the secretary. "She really doesn't think they are any good."

"I burst out crying and left the building with tears running down my cheeks, vowing never again to try to sell my work to *Vogue*."

And she didn't. But a year later *Vogue* sent for her, and soon after made her its fashion editor and engaged her to draw its covers.

As to being a "commercial artist," Miss Dryden doesn't mind that.

"Art is the same," she told me, "whether the picture decorates a gallery or an advertisement for soap. Today an effort is being made to beautify everything, from shop-windows to newspaper advertising. This is wonderful progress. It makes room, too, for more and more artists. Hundreds of young women are

now able to support themselves doing work they love, where in the old days a woman artist starved while she waited for sitters who might want their portraits done in oil."

Aside from her commercial success in the art world, Miss Dryden is considered an esthetic triumph, for her decorative magazine covers have revolutionized the magazine world, and she has also been a pioneer in designing novel stage costumes, modernistic furniture, silks that are a part of the permanent textile exhibit at the Metropolitan Museum of Art in New York, and the newest of figured lin-

ens. Today everything she creates, whether it is a modernistic piano, a portrait impression or a linen design, is at once hailed in the world of art, besides bringing her a fabulous financial return.

This young woman who has done so much to make herself famous in so little time is discovered as slim, girlish, blue-eyed and brown haired, as exquisitely charming to look at as one of her own drawings. She is that paradox of modern America, the sophisticated, old-fashioned girl. She lives simply, but she knows what is going on in the world. She is interested in every new thing that is happening everywhere. She likes New York because it stimulates



Miss Dryden and a group of her characteristic magazine cover designs.

her by the variety of its talents, and she rejoices that no one, however successful, can ever rest on his laurels in New York, for the competition is too keen.

Helen Dryden was born in Baltimore. Her mother, Alice Fuller, and her father, Celius Owing Dryden, were of old Baltimore background. When she was only seven, her family moved to Chestnut Hill, Philadelphia, and she went to school at Eden Hall, Torresdale, Pennsylvania, and later to Mrs. Comegys' School at Chestnut Hill. Here she showed her talent for drawing; but her work even as a child showed tendencies towards the fanciful and the imaginative. She had little interest in drawing "from life." She wanted to improve upon life as the realists saw it, and give her products color, beauty and a touch of the bizarre.

Her favorite study, next to painting and drawing, was history; and her favorite period was France in the eighteenth and nineteenth centuries. As a school girl she read avidly, not only all the available facts written of that colorful period, but the fiction as well. The atmosphere of romance and adventure, the French illustrations of gorgeous furnishings and graceful dress, appealed to her imagination. Her own drawings began to reflect the romantic and the bizarre.

The fashion books of that day were extremely literal and photographic; and it was a revolt from this and a desire to bring the beauty of French atmosphere, color and design into expression, that caused Helen Dryden to make the first sketches she ever sold. She attended a summer term at the Pennsylvania Academy of Fine Arts, and made a set of paper dolls which she sold to a newspaper for its fashion page. The dolls were dressed in the height of fashion—indeed beyond the height—but this is what sold them. Their striking quality made them talked about; and Miss Dryden's professional career started precipitately, as illustrator of Ann Rittenhouse's fashion articles in the Philadelphia *Public Ledger* and *Press*.

During her year of this newspaper work, Miss Dryden became more and more impatient with the fashion illustrations of the day, which were lifeless figures in costumes drawn with all the details worked out to show the manner

of draperies and trimmings. They had no appeal to the imagination. Miss Dryden was groping for possibilities in suggestive illustration; and after a year in Philadelphia she decided that New York was the place to market her idea.

She took a tiny top-floor studio in Waverly Place, Greenwich Village, and hopefully started her campaign. Her idea sounded salable to fashion editors. She wanted to introduce chic, individuality, imagination into fashion drawings. But when she showed her drawings, they were, as we have said, coldly and flatly turned down. *Vogue*, Miss Dryden's greatest hope, she solicited last. She had spent weeks preparing a portfolio of drawings calculated to appeal to *Vogue's* editor.

The results of that first visit to *Vogue* have already been told.

Miss Dryden, who is often called the best dressed woman in America, also had a good word to say for the stylists. "Clothes and style are tremendously important," she declared. "A woman's clothes reflect her mind just as her environment does. I like to see a woman dressed smartly and taking advantage of the new fashions as they come out. In America today this can be done quite inexpensively, if a woman has taste and any 'clothes sense.' I like above all to see a woman dressed suitably."

Miss Dryden believes that this is a stunning, stirring age and country to be living in. Its watchword is Opportunity. "Our looks and environment at birth," she said, "may not be our fault, but after we grow up we can make our own."

"The most palpable failures in



This table looks disorderly, but if you look closely you'll see that it isn't.



A Helen Dryden costume.

life," she continued, "are the people whose brains are disorganized. Some of these persons are brilliant in flashes. But they have no order in their minds, and since the universe seems to be founded on order and not chaos momentary brilliance is more futile than a dogged, routine dullness.

"I hate generalizations, but this rule seems to apply generally. When I first came to New York and opened a studio as an artist, I found there was a popular impression that the 'artistic temperament' thrived on disorder. Writers, actors, artists were supposed to be more picturesque if their rooms showed hectic disarray. If they were untidy in their personal appearance that was another phase of artistic temperament.

"Never was there a more ridiculous superstition. It's all part of that psychology of environment; and no personality, any more than any large business organization, can be successful unless founded on order and system.

"I have always been fascinated by the psychology of environment. Even when I was a child I noticed the effect on people of run-down or shabby clothes, rooms or houses. All children are very sensitive to environment. As we get older, it sometimes has less effect on our sensibilities—but we only think so! The insidious thing about immediate environment is that it has an effect on people without their knowing it.

"I could not work in a room that was not orderly." Miss Dryden looked quickly about her handsome studio, where tall cabinets held her drawings and designs in apple-pie order. Her eye fell upon her large round worktable, with its profusion of paints, brushes and papers. "This may look messy to you," said she, smiling, "but it really isn't. Everything is exactly where it belongs. If it weren't, I could not start the day's work."

Miss Dryden's entire apartment reflects the same order and beauty. Every piece of furniture, every ornament, every print on the wall, gives an absolute impression of being in its right place. "Yet I do not care for these furnishings now," confided the artist, referring to the rare pieces she has collected and harmonized in exquisite taste. "I like the modern things so much better. They are simpler, cleaner cut, an expression of the moment and not borrowed from the past or from any other country. They reflect the spirit of today, and I think are a perfect example of what the psychology of environment can do. There

is nothing cluttered up or disorganized in the severe simplicity of modern design.

"Often I look at the offices of business men," observed the artist, "and wonder how they can stand the heavy, ornate old furniture they crowd into a small space. This heaviness, this cramping, cannot help but affect their work. Many of these men find it much easier to work out any new ideas they have at home on the porch or in the spacious living-room where their wives have used judgment in selection and arrangement of furniture. These men don't know why their brain works better at home than in the office. But you cannot create anything in confusion! A place must be neat and orderly, and even if the furnishings are few and inexpensive the environment will be found conducive to creative work."

"Are women more advanced in understanding all these things than men?" Miss Dryden was asked.

"I think they have improved much more than men," she said for her own sex. "Naturally women are more interested in clothes and homes. But sometimes women are not as consistent as men. They make an environment, but let it run down. They lose interest in a house or apartment once it is finished, and it gets shabby and dismal before they realize it. Now it takes a good deal of mental effort to rise above your environment. This is an age where appearance and surroundings mean more than ever they did; for we understand the psychology underneath it all.

"Take an interest in yourself and where you live and work; if you surround yourself with neatness and order you will find your brain functioning. Few of the world's failures, if any, have organized brains. And I'm sure, as I said before, that what we all need more than anything else, are 'organized brains.'"

Helen Dryden, who is one of the busiest young women in New York today, finds time with her own highly organized mental equipment not only to create and execute a tremendous amount of beautiful and profitable work in different branches of art, but she also is an inspiration to thousands of young artists.



Ethel Barrymore in a costume designed by Miss Dryden.

If You Want to be Lazy— WORK

DO you really like to work? Or do you just make yourself believe that you do? Be honest. Don't you sometimes dream of quitting entirely and taking things easy? That's what I'm doing.

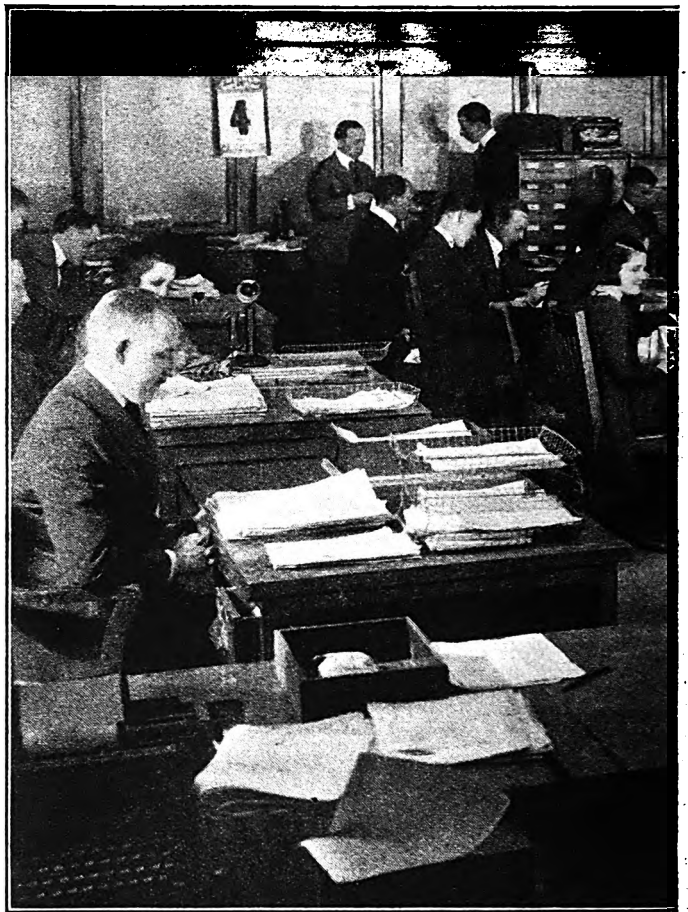
Suppose that you had been in my shoes. Could you, in ten years' time, have built yourself up from a nervous wreck, worth six dollars a week, to a competent executive getting six thousand a year? And could you, in an ordinary white-collar job, have saved enough in those same ten years to retire on your income—as I did at thirty-five?

You probably could—provided you hated work as much as I do. Here's how I did it.

It was 1919. The war was over and America was trying to forget it. So, one raw morning in March, they discharged me from the shell-shock hospital as "cured." That was the grimmest joke of the war for me. Cured—with my hands shaking so that I could hardly hold a cigarette; my nerves so taut that I jumped at the slightest noise; my memory impaired so that, in reading a newspaper sentence, by the time I reached the last word, I had forgotten the first. And, with all that, so timid that it took me ten minutes to summon up courage to ask my way of a stranger. Oh yes, I was cured!

But I just *had* to get away from that hospital. Why? Those of you who have ever seen the inside of a shell-shock ward know the answer. For those who haven't—I sha'n't describe it. There's too much unnecessary horror in print today, as it is.

There were other reasons, too. First of all, The Girl. We had married just before I sailed for France. At that time, a second lieutenant had what the insurance companies call an "Expectation of Life" amounting to twenty-one days on the Western Front. I had thought that, when my three weeks were up, it would be nice for The Girl to have my \$10,000 insurance. The joke was on me. I didn't get killed—simply came unstuck. And there I was, with my savings almost gone and a perfectly good wife to support.



My method was just plain drudgery.

Things weren't going so well with my parents, either. There was a good chance that I might have to help support them at any moment. So, sick or not, I had to get a job—and hold it.

Finding work those days was no joke. The labor market was flooded with returned soldiers, ready to take anything at any pay. But I was a specialist—trained as a law clerk—and felt sure that there would be slight competition in that field. There was none. I soon found out why. The market quotation for law clerks, on the hoof, was exactly six dollars a week. Not a cent more. You might be a budding Charles Evans Hughes, but you started at six dollars a week—or else you didn't.

Wondering vaguely how a Turkish law clerk supported his harem, I bade an impolite farewell to The Law. My next problem was a variation on the old army slogan. Not "When do we eat?" but "How do we eat?"

That had its complications, too. In the first place, I didn't care for business—didn't know of any job I wanted. That's true today. Even after a successful business career, I can't think of any position I'd really like to have. I was—and am—just plumb lazy. Interested in writing, of course (aren't we all?), but I had sense enough to know that I couldn't make a living at it.

I was faced with three possibilities. One was to sit down and be sorry for myself—which got me nowhere. The second was to turn rebel and burst into loud, piercing cries for the immediate overthrow of a heartless society that wanted ME to work. But, having bumped into some sharp corners of this unyielding world, I judged it might be easier to reform myself than to reform society.



The last month was just as unpleasant as the first.

Courtesy Fox Films

Which brought me to the third possibility. I remembered an old definition of sanity: "Adaptability to Environment." I wasn't any too sure I was sane. No shell-shock case is—that's one of the things that make it interesting. But I decided to go thru a few sane motions, anyhow, and to do some heavy adapting on the person of R. Kent, Esq.

Personally, I have no use for slogans. But, somehow, one of them had stuck in my mind and it wasn't a bad one, as they go. Simply this: "KNOW WHAT YOU WANT." Now that sounds harmless. But start to dig into it. Do we know—really? For example, we say that we want to make money. But along with that, we want Leisure and Popularity and Amusement and Rest and a lot of other wants that all get to pulling against each other. We're never willing to make them all get in line behind one Central Want. And that's why we're never satisfied.

I decided right there to be different. I knew what I wanted. Simply because I was lazy and hated work, I knew that I wanted to accumulate enough money in ten years to quit business entirely and loaf. Another man might say the same thing. But I was willing to merge all my minor wants into the central one. And, ill-equipped as I was, the whole story of my success is the subordination of everything else to making money.

The first thing was to find a job that paid the maximum and had a future. At that point I almost tried driving a garbage truck, which would have meant the unheard-of sum of forty dollars a week! But I finally decided that the export business had a future and applied the Law of Averages to job-hunting. There were

with insomnia. How did I keep from going under? Just had to—that was all.

And that thirty dollars looked big. We budgeted every cent of it, too. Our budget was a cigar box with seven compartments labeled, "Food; Rent; Insurance; Carfares; Amusements; Grace, Allowance; Roland, Allowance." Every Saturday, our thirty dollars was changed into one-dollar bills and every compartment got its share. It *had* to last for the week. If there wasn't enough in the "FOOD" compartment Friday night, we went hungry. It worked. And every cent left over was put in a reserve fund for savings.

We wasted no time in starting to save. I wore a nine-dollar cotton suit thru the cold of a northern winter and ate ten-cent lunches, clipping a dime here and a dime there, until we had forty-five dollars saved. Then, looking for the most it would buy, I found I could get City of Hamburg Bonds to the surprising total of three thousand marks. That was real money. Even supposing the mark only came back to half its pre-war value, we would have three hundred and fifty dollars! Those bonds are now worth about forty-five cents. But I'll never feel so rich as when I brought them home.

Just about this time, the export business started to go to pieces and I didn't see any money ahead. So again I tried my shotgun system of getting a job and found a place with a piano manufacturer, still at thirty dollars a week, but with presumably good chances of advancement. I stuck there six months, getting my nerves a little better under control, and learning something about credits and collections. Then, looking for advancement, I found that (Continued on page 60)

By Roland Kent

twenty export houses in my city. So I wrote the same letter to each firm, mailed them simultaneously, and got three offers of jobs at once. In four days I was working as an export clerk at thirty dollars a week.

How I slaved to hold that job! The hours were long, the bad light nearly ruined my eyes and the work was deadly mechanical. Day after day, from 8 a. m. to 6 p. m., I fought to keep from fainting from exhaustion or screaming from sheer nerve-tension. At evening, I would come home with the nerves of my back all tied up in knots, and then spend most of the night battling

How to Handle Money

WHY do some people seem to have everything and others never have anything like what they really need or desire? Some people, for instance, never have money to travel; others go off on a gorgeous trip every year or two. The stay-at-homes say, "They must have a lot of money," and let it go at that; the travelers say, "These people do not know how to handle the money they have."

It is undoubtedly true that prosperity is largely a condition of the mind, a matter of daily habits of thinking, of managing.

First of all, it is a fact that people who have money to get what they want are the persons who *know what they want*. They have sharp, definite desires; and plan wisely and vigorously to get their desires fulfilled.

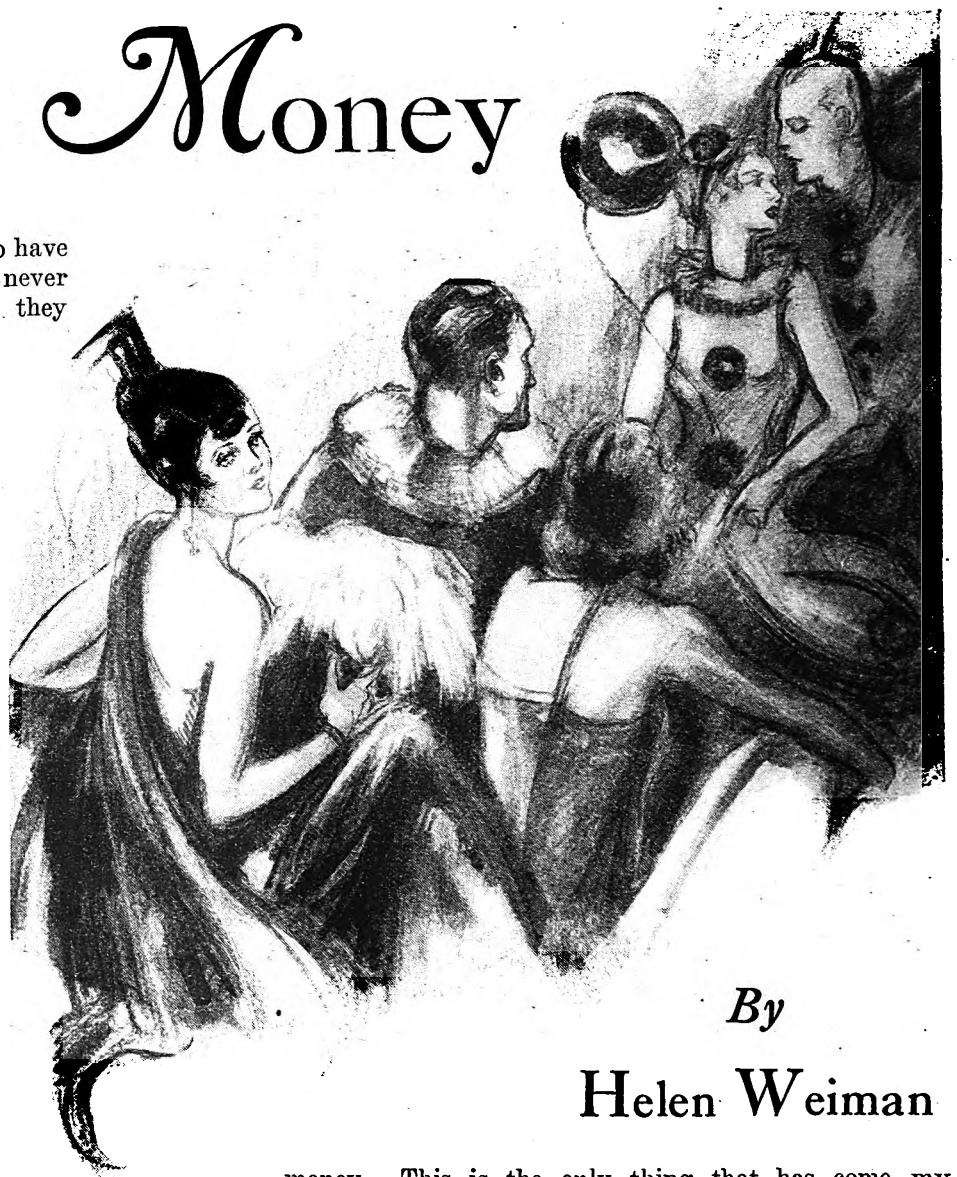
You can have what you want if you can pay the bill; and you can pay the bill if you are willing to do what may be necessary to have the money on hand when the time comes. The person who really knows what he wants and is eager to be able to pay the bill finds that it is sometimes wise to do work he does not like in order to have money for what he really wants.

Too many people are going without enough money because they are too "choosy." They don't like to do this and don't like to do that; and can't do this, and can't do that.

Anyone can get a certain amount of pleasure out of any task to which he gives his attention. But the person who says, "Oh, I don't like to do that," is the one who is obliged to say, "I can't afford!"

A few years ago a young woman who did not have enough money to get along comfortably decided to earn extra money. The opportunity came, but not as she would have chosen. The job offered her called for sixteen hours a week at work which she did not particularly like, and for this she was to receive only \$6.00 a week. However, that was the sum she had set in her own mind as the amount that would carry her over to the point where she could have a little extra money. It meant that instead of having *not quite enough*, she would have a little money to *spare* for pleasure.

A friend, whom this young woman had taken into her confidence, said, "But you don't want that job." She replied, "No, it isn't the job I would choose. But I have been looking for something to give me extra



By

Helen Weiman

money. This is the only thing that has come my way, and I'm going to take it." And take it she did.

An interesting phase of this story is that while the job this girl took was one inferior to the kind of position she was able to hold, the man for whom she worked recognized her ability and recommended her for a better position, just the kind she wanted. If she had not taken a job she did not like, she might still be wishing for extra money. As it is, she is now enjoying a very good income from work which she thoroughly enjoys.

But to get back to the question of money. This girl said that she used to feel as if she were imprisoned for those sixteen hours a week. She worked at that job for ten months. And the pleasure she gained thru the use of the money offset the tedious hours of work.

Once when she was invited to attend a costume party, she rented a costume and paid to have her hair dressed to be in keeping with the costume. When she paid the bill she was thankful for the six dollars a week job. It was just such expenditures that she could not afford without that extra money. And she said that she never had such genuine pleasure out of spending money as she did that six dollars a week. This was because she felt so justly entitled to every bit of pleasure that money would give her after having really earned it, in spite of personal feeling.

Hints about Earning, Saving and Spending



Sixteen hours a week at work she did not like made it possible for her to go to a costume party, which she liked a lot.

Illustrated by
S. Condit Ward

The first thing to do is to make a list of what you would like to have. Then go over the list and check the items to see which one you desire most of all. Money can be spent only once, and if it buys one thing it will not buy another. Money must be divided if it is to buy different things. And it must be wisely divided if it is to buy everything.

Two girls worked together in an office. One of the girls always had money for what she wanted. The other one was constantly wishing for something she could not get.

One day the second girl returned to the office from her lunch hour and said she had seen a blouse she would like to have but could not afford. "Save dimes for it," the first girl advised. But with a sneer, the other replied, "I'd never get it that way." Yet the first girl did get things that way. She told how she had wanted a picture that cost \$2.50. Every day, while she was saving her small change, she would go to the store to make sure the picture was still there. Then one day she bought it.

The second girl spent all her money as she went along, not foolishly, but thoughtlessly. For instance, she would

spend seventy-five cents for lunch and say, "Well, I have to eat. It isn't wasting money to buy food." But she could often have had a good lunch for less money. Her companion bought lunches thoughtfully. She learned how to buy good, nourishing food without indulging in unnecessary and expensive dishes. Nor did she deny herself special delicacies. But she did not have them every day. Then on a day when she and a friend felt like having a treat, she could afford to go to a nice restaurant and be a little extravagant. When some of the girls in the office suggested that they all go to a movie, she did not have to say, "I haven't any money." And yet she did not earn any more than her companion.

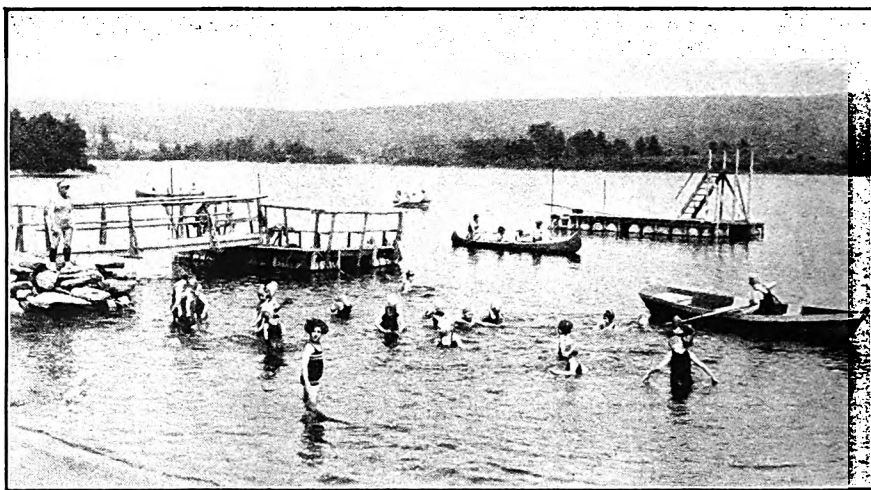
The woman who "has money" knows what she wants and uses her money

only for that. She is not tempted by every bargain that presents itself. She knows that unless it is something she really wants and will use, it is not a bargain, it is an extravagance, even tho it may cost only twenty-five cents.

It is knowing what you want rather than "keeping your desires within your means" that determines what you shall have. A young delivery man came into an office wearing a very handsome pair of fur mittens. He had on an overcoat and cap bearing his firm's name. The young lady who took the package from him, looking at the mittens, said, "Your firm certainly dresses you fine and your hands will never get cold in those wonderful mittens." "But the firm didn't buy the mittens," replied the youth. "I paid twenty-three dollars for them myself."

Imagine a delivery boy paying twenty-three dollars for a pair of mittens. Anyone (Continued on page 71)

How to Pick the BEST Camp



The mornings are devoted to water sports.

THERE are at least 3,000 summer camps in this country as different from each other as the million children who are at this moment planning to visit them.

The camps of today—and we shall limit ourselves in this article to private camps—are so numerous, so unequal in merit and so varied in purpose that a parent must be cautious if he is to select just the camp or type of camp which will do most for his particular child; if he is to be sure that his child is better off at camp than at home.

Even the most casual sort of parent who sees camp simply as a convenient parking place for his progeny will be moved to investigate the health angle. And he will be right as far as he goes. The first, tho not the last, point to consider in connection with *any* camp is its health provisions.

Specifically, what about the camp site? Is it located at a high bracing altitude? Is it free from swamps, malarial germs, mosquitoes? Is the river or lake used by the campers a repository for sewage at any point in its course? What are the camp facilities



for sewage disposal? Are there septic tanks? Dumping or incineration for refuse?

Are the bungalows or tents sturdy and in a sunny site where they will dry readily after rain?

What of the food? Has the camp access to fresh vegetables, fruit, milk? Is the drinking water pure and frequently tested?

Does the staff include a trained dietician? A nurse? A doctor at least within ready calling distance? Are there enough counselors to supervise the children during swimming, hikes, sleeping?

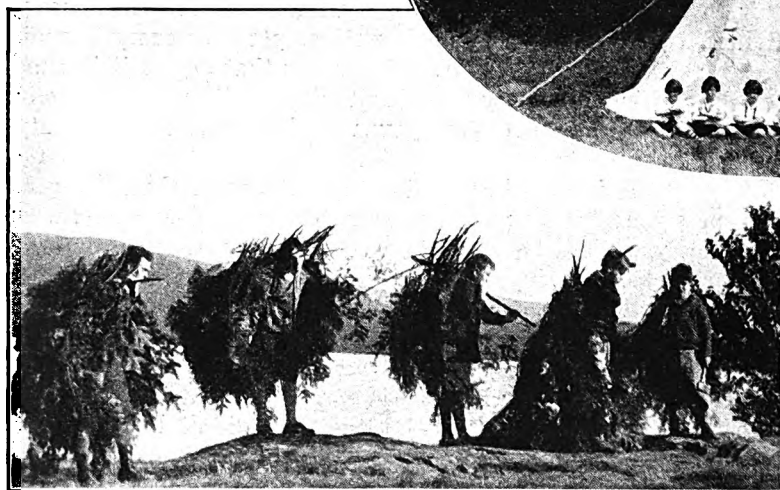
Sending a child to camp should be as Herman Bundeson, a former health commissioner of Chicago, said, "like taking out an insurance policy on his health and safety."

One of the finest physical culture camps for children is connected with a famous health sanitarium for adults. The medical

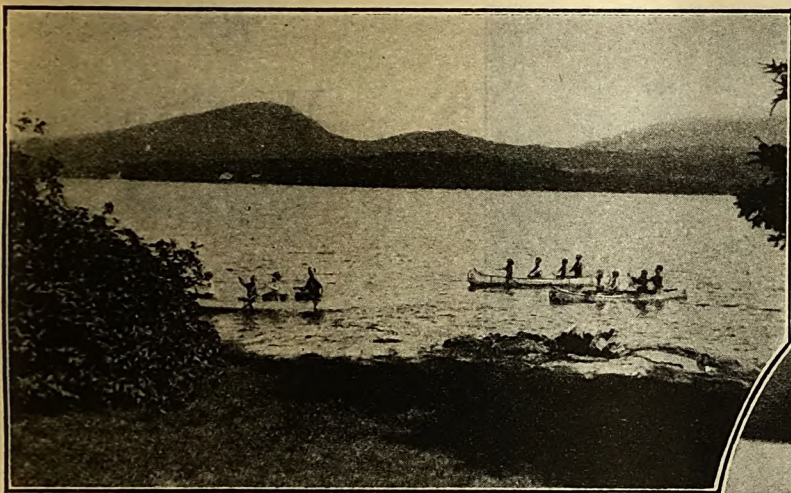
The camp is kept carefully small. The work must be individualized if a child is to obtain the greatest benefit.

staff, the dieticians, the equipment for corrective exercise and athletics, the supervisory control of daily routine, are the same for adults' and children's camps.

The physical culture camp has been found particularly salutary for adolescent girls who have trouble in growing up, physical



Children learn the qualities of different wood in the course of making bough beds. Only certain species of conifers will do.



Campers returning from a three-day canoe trip.

Girl

trouble, I mean, such as is aggravated by too late hours, too much dancing, too sketchy meals, too little out-of-door exercise, too lax control, and perhaps the excessive strain of school and city life. The regular routine of sleeping, eating and exercise, the medical supervision, the fresh air and physical relaxation have restored to health many young lady campers, even some who were exhausted to the point of physical or nervous collapse upon their arrival.

Incidentally, one of the records which interested me greatly, because of its possible bearing on adults' vacations as well as children's, showed that children (in a scout camp also connected with this institution) who remain at a camp only one week actually suffer a loss of physical reserve, a lower blood count, etc. They make some gain the second week and much more the third. Apparently in an active camp, it takes at least one week to hit an even, healthy vacation stride.

So much for the health camps to make well children better and sick children well.

Quite a jump in the physical condition of the prospective campers is represented by those unique camps planned for 100 per cent healthy, stalwart, red-blooded boys of adventurous pioneer disposition. I refer to the trekking and horseback camps, of which there are several interesting examples in both eastern and western United States.

One of these camps is run by Dillon Wallace, an explorer and pioneer, who some years ago was as much in the newspapers as Byrd is today. His explorations in the Sierras, New Mexico, Labrador and the Arctic, and his books on these adventures earned his fame. He was the first white man to



Sailing a canoe requires ability and self-control.

carry mail from Fort Chimo in the North Hudson Straits to Quebec, a distance of 2,000 miles, by dog sled. On one adventure in search of a new route to the Arctic he ran into a famine district. His only companion starved to death, and Dillon, who is a rather heavy set man, weighed only ninety-five pounds after two weeks' feeding back in civilization. But he soon was off again and in his second attempt met success.

I tell all this because it shows the spirit of the man and the spirit which his boy campers catch from him at his camp.

Horseback riding is the major activity at this wild and majestic camp, in (Continued on page 62)



Dramatic work is sometimes featured. The aim is not to produce good shows, but to help the individual child in her special problems.



By
Warren
Stokes

Carve Your Own Destiny!

ALBIN POLASEK, the sculptor who created the statue, "Man Carving His Own Destiny," knew life; he also knew psychology; and his vision encompassed a very broad idea of religion.

The accompanying reproduction of the famous statue tells its own story of struggle and conflict for achievement. It reveals a man only half emerged from the cosmic vat from whence he comes. Only by his own effort can he at length be free.

The baby chick in the shell does not greet the light unless it pecks an opening in the encircling crust. The butterfly must "worm" its way from the sepulcher of transition. Effort, always effort—always struggle, always conflict. The great army of humanity marches continually along the road of destiny, each individual endeavoring to understand and be understood. For the one factor that distinguishes the animate from the inanimate, the living from the dead, is the power of *self-expression*. It is a primal instinct; the basic motive for life itself.

Man scales a ladder of his own building. Whether he climbs up or down is a matter of his own choice. No longer may we rest secure in the false philosophy that we are creatures of circumstance, bound by conditions of environment and heredity. Limited only by

his power of expanding his own consciousness, man shapes his destiny as he will—not always as he *ought*—and therein lies the secret of progress or regression.

The man in the statue has seen the light—freed his mind; he has developed physical brawn and persistent determination. Only his lower limbs remain embedded and held in the mass rock. But there is the promise of glorious freedom, inevitable success.

Many men and women with free minds and healthy bodies have encased themselves in a rock of fear, inhibition and doubt. Many are wailing in self-pity because they are chained to the rudiments of life. Others still cling to the creed of circumstantial limitation. Not many seek the goal of attainment thru proper preparation and concentrated effort.

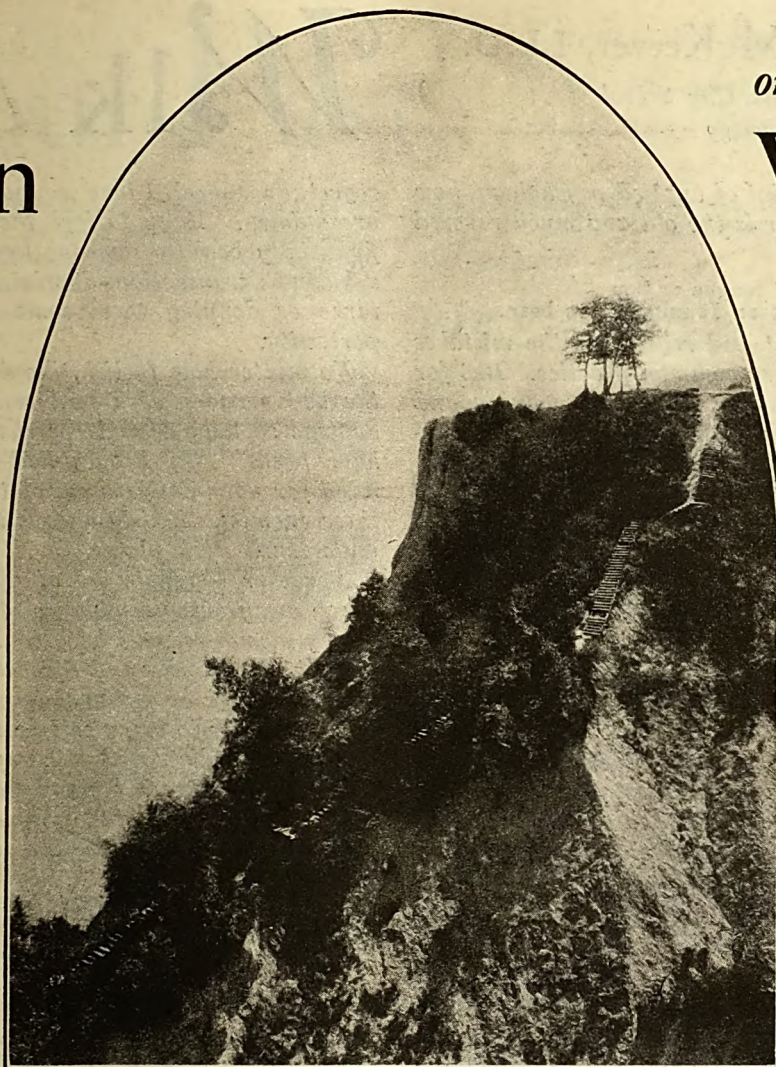
Polasek's statue is not only the objectification of an idealist's dream; it epitomizes your life and mind. We may not be the architect who plans the structure of life, but we must become the sculptor, hewing our destiny from the mass rock of prejudice and tradition.

Do You See the Ocean

or the
Weeds?

By
Ouisse
Vaupel

A Letter
to my
Daughter



DARLING:

Courtesy Canadian National Railways

TODAY is one of those whoopee days. A day when the sun seems to shine brighter. The flowers smell sweeter and the very air is like wine. And you want to dance along the street, instead of having to walk like a grown lady, with dignity and grown-up airs.

I am visiting a lady for whom I am to sing tonight. We were walking in her garden. It is on the verge of the sea—a literal heaven. On the top of a tall hill, she commands—like Caesar—the whole world. Over the tops of tall trees, and flowers peeping out between the rocks and shaking their dresses in the air, making them ready for their dancing in the wind—you see the ocean spreading out like a huge blue blanket for miles and miles.

Overhead the gulls are swooping and coasting like butterflies. And, darling, a little rabbit just ran like a moment—so fast he went—across the path and he's gone home all breathless to tell his mother how smart he was to scurry right by some gods, and fool them. The birds twitter among themselves and every little winged thing is making a big hum. It's all so peaceful and beautiful.

If only this lady who owns it all could see it as I do. But she doesn't. She sees only the weeds. She sees the little dirt on the path that the gardener forgot to sweep. She sees the bugs feeding so greedily on the bushes, she sees the countless old nuisances, and she

doesn't see what I see at all.

Baby mine, when a place like this takes you into its arms it is no time to be seeing the weeds. Just let your soul go free. I sometimes think of mine as a fine piece of chiffon, flesh chiffon, with a light orchid border fluttering in the breeze, shaking off all the dirt and cobwebs, and letting the breeze blow it clean. And afterwards one folds it up nicely and lays that part away, just for days like these.

I am praying for a little while before I sing. I am praying out here in this wonderful, soul-cleaning place, to let the moving power come into me, so that I may sing to the lady of the house, and show her that the few weeds don't matter at all. And maybe she will understand and go out and take her soul out of its dowdy wrapper and let it, too, fly clear in the breeze.

And if I don't touch her, I'll at least have the satisfaction of knowing that the flowers and the birds will understand the message I am telling for them. And the little cotton-tail, too, may be listening just around the corner of the house—this house, set up on the wings of heaven, over the blanket of the sea. And he may go home and tell his mother that the song was good, and that I was a very cheerful, happy little playmate myself.

I salute you and stand, your lady-in-waiting, my little queen.

YOUR MOTHER

By William A. McKeever, LL.D.

Director Oklahoma City School of
Psychology

Walk Away

FROM the standpoint of applied psychology, how suggestive of error is the old and much revered couplet:

Of all sad words of tongue or pen
The saddest are these: It might have been.

Brooding over the past and regretting the mistakes of one's early life is a very common practice. But for the person who really understands the meaning and application of psychology such a practice becomes repulsive. He realizes that nothing of a mental nature much more effectively hinders progress. "If I had not made that blunder"; "If I had only known enough to go to school"; "If I had only been treated differently when I was young"; "It is too late now ever to correct that mistake." Thus the tale of bad memories reveals itself in the spoken word.

No matter who you are or what your station in life, you can easily walk away from these ghosts of an unhappy past. It is found that they are rather equally distributed in connection with ill-health, social or domestic disturbances, and business failures. Many fail to recover from their sickness, chiefly because they believe some past error as to disease or treatment has shut out the possibility of improvement. Many believe that they never can be happy again, simply because some person long ago mistreated them, causing bitter

regret, an unhealed love wound, or a so-called nervous break-down. Many believe they can never get ahead financially because someone long ago cheated them in a business transaction, depriving them of their inheritance or denying them some cherished business opportunity.

No matter how foolish, illogical or merely imagined the bad memory of a past error, it will continue its damage so long as it is persistently held. "It might have been." "If I only had—" Search thru your mind for your daily round of thinking, and ferret out these enemies. Nearly always there is an "if" lurking under such dark places.

A rather complete set of affirmations, intended to sweep away every semblance of bitter regrets and unhappy memories, will be given. You are asked to go thru the list slowly and carefully, making each one of them a matter of personal inquiry. A single reading will not suffice to bring satisfactory results, in case you are especially disturbed with unpleasant memories. But by going over the list many times, you will gradually make the sentences and phrases a part of your subconsciousness, and finally the strong forces of the subconscious mind will naturally bring about the correction desired. The list follows:

Your Path to the Future

1 I refuse to allow my health to be impaired by the thought of some past error as to medical treatment or surgical operation. Life is life, and can be no less complete, no matter what has happened.

2 I realize that it is foolish for me to refer continuously to the idea that some serious form of illness in my early life left my health permanently impaired. In the light of Truth, nothing of this kind could have happened.

3 So long as I am alive and possessed of ordinary intelligence, I have within me the power and energy essential for physical improvement. Every known disease begins to recover—no matter how slow the process—as soon as one turns his mind carefully upon the right idea of perfect, God-given health.

4 Whether the so-called disease is what the world calls incurable or chronic or fatal, I realize the possibility of at least a certain amount of improvement the moment I turn actively to the idea that health and recuperation are of divine origin and therefore normal for all human beings.

5 Realizing that the thought and memory of long continued disease is one of the most persistent of all subconscious errors, it is my purpose likewise to continue long and persistently with my repetitions of denial.

6 I am giving up all disturbing memories of past loss and failure and discontinuing verbal reference to all such affairs. Even tho I failed early in life in undertaking some highly cherished enterprise, I no longer permit the thought

of this reverse to linger in my mind or to disturb my present activities.

7 Even tho at some time in the past I have suffered serious loss of money or a complete business reverse, I now desist from speaking of the affair or from giving it any longer a place in my mind.

8 The past is gone and all its ugly impressions are now departing out of my inner mind, while I realize that the present is with me with its many opportunities. Not only do I give up and erase out of my memory all reference to past failure or loss, but I now have strength, the vision and the will to go forward in the right development of the business in which I am engaged.

9 In every instance where I have repeated a story of early repression and mistreatment of myself, I now erase the matter from my memory and cause every thought of such unpleasantness to fade out of my subconscious mind.

10 Whenever there comes to my memory the thought of some person who wronged me during my early years, or who denied me some deserved advantage, I now fully and completely forgive him and absolve him from all blame.

11 Not only do I refuse to hold a grudge against anyone for some wrong which he may have done me in the past, but I likewise refuse to harbor any accusation or ill judgment against myself for having been involved in the wrong.

from Your Past!

Twenty-two Rules for Untangling Feet, Hands, Mind and Heart from the Snares of Yesterday

12 No one is permitted to hold me or restrain me because of what he has said or done to me in the past. I realize that my mind is absolutely free, that I can choose the line of my own secret thinking and can therefore blaze the trail for my own desired behavior.

13 I am giving up all bitterness, childishness and undesirable ways of thinking and acting which were left in my subconsciousness by errors and mistreatments of early years. Habits of whining and complaining and fault-finding are included in this sweeping denial.

14 Something that I dread, someone whom I dislike, some tendency to anger, some thought of revenge, some feeling of envy or jealousy—one of these may be found lingering in my memory habit, and I now declare its influence to be null and void.

15 Any habitual way of hurting the feelings of another, any secret pleasure at the failure of another; any habit of depression because another has surpassed me—these early perversions of my subconsciousness are now being forever discarded.

16 In disposing of the memory of all ugly things in my past relations to others, I shall include the harsh, shrill or reproving tones of voice which accompany these errors, and I now proceed to make my voice more cheering and musical.

17 I am giving up all pain, sorrow, regret or bereavement over the death of persons. I regard it as an unconscious form of selfishness and wholly unnecessary to remain long in sorrow or mourning over the departure of friends and relatives.

18 I realize that brooding over the past, that sorrow and depression over broken human ties may bring on

physical disease, business failure or other forms of deep trouble. I therefore discard all such things that may be lingering out of my past.

19 In order to relieve my memory of broken ties from depressive and hurtful effects and to heal the wounds of sorrow, I am learning to think of departed friends and relatives in terms of pleasantness, helpfulness and beauty. I turn to the ideal and the practice of weaving beautiful memories around the personality of those who are no longer near me and thus become able to rejoice where others are held by remorse.

20 Realizing that many persons, living too much in the past, depend entirely too much upon sad memories for their entertainment, I resolve to turn from all such depressive moods and to engage my thought upon the work and the duties of the present. There is sufficient challenge and inspiration in the work of today.

21 Realizing that many poems, songs and other expressions of popular sentiments are expressive of lost hopes, sad memories and unrealized dreams, I am disposed to treat all such things with indifference and forgetfulness. At least in a secret way, while they are being expressed by others, I shall secretly deny all such depressive memories as affecting myself.

22 The note of sorrow, regret and disappointment over lost hopes and ambitions became, during many generations, a part of the thought of the masses, who were ignorant of the hurtful effects of such pensive moods upon the subconsciousness of the individual and upon his consequent behavior. Now I realize the error of it all, and I practice the habit of secret affirmations intended to bring about complete relief. "He hath put a new song into my mouth." "The lines are fallen unto me in a pleasant place; yea, I have a goodly heritage."

Don't be impatient with the foregoing rather lengthy series of denials, for to clear the subconsciousness of such mental rubbish is necessary as a first step toward positive and constructive thinking. The series is not only rather extensive, but some of the numbers overlap one another; this is intentional, as repetitions make for achievement. One purpose of the list is to make sure that one may locate every negative error in the form of depressive memory that lingers in his subconsciousness.

Some of the work of removing hurtful memories of the past will have to be undertaken in something of a spirit of heroism. Certain errors, especially those which entered life very early and in connection with some deep emotion, hold on so tenaciously that they require definite repeated and forceful denials before they give up. Some of your denials must be made to become quite as familiar and habitual parts of your inner mind as are certain of the negatives which you would eradicate.

Now the way must certainly seem fairly clear.

You destroy one idea with another; you eradicate an error thru the repeated use of a truth; you become "transformed by the renewing of your mind," and by the awakening of your spirit of good cheer and optimism.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Finally, thru persistent effort and long practice of the denial of every depressive memory, you will receive a great reward. There will come to you a feeling of buoyancy, lightness, as if a heavy burden had been thrown off your shoulders or a heavy weight lifted from your heart. Those about you will seem kindlier, the things of outside nature will seem cheerier, your day's work will seem easier. You will know that you have been "lifted up," and that consciousness will become a drawing power in its effect upon others.

Look Out for the



A Talk about Judging

of the plane of life on which a man is living.

AN interesting reality of this common life we live (and we are all guilty) is that we are all more concerned about reforming others than we are about reforming ourselves. Our efforts for redemption are almost *nil* where we personally are involved, but how frantic and severe they are when *others* are concerned; others (usually) whose particular sins we do not happen to like. Like Don Quixote we sally bravely forth to break many a lance on other people's wind-mills, when our own are so dilapidated that they are incapable of grinding even enough corn for the horses we so proudly ride.

If we stop and think for a moment we will see how ridiculous this all is. The circumference, the horizon of life where other people are is not the place to reach out to reform. But the center of our own existence, our own souls and bodies and minds, that is the place where real radical redemption is needed—and *possible*! We all have heard the lecturer on modern agricultural methods whose own farm was over-run with weeds. We can recall the orator who spoke on happiness while he himself was as gloomy as a Puritan Eskimo. And most of us have played that kind of a fool at least once in our lives. Most of us, at one time or another, have been very much like that other fool in the parable of Jesus: the man who had a log in his own eye and yet was very anxious about the tiny splinter in the eye of his brother. Redemption, like charity, should begin at home.

However, it isn't easy. It's more pleasant and more fun to tell the other fellow where he is wrong than to admit our own mistake. "How good it would be," Maltbie Babcock used to say, "if we could learn to be rigorous in judgment of ourselves, and gentle in our judgment of our neighbors." That would be good, but who is going to do it? But remember this, if you don't do it you are submitting to a very dangerous weakness of character. The magnanimity one shows toward others' faults and the severity with which one deals with his own is most certainly a pretty good measure

THERE are, of course, several perfectly logical reasons why the law of judging ourselves before we judge others should be applied. What, we might ask our aspiring judge-the-other-fellow friend, what, pray tell, has given you the right to set yourself off from the rest of your human brothers as a final tribunal upon their guilt or innocence? You are not perfect, are you? Well, then, let us all admit that each of us is in about the same stage of evolution as the rest of mankind, and let's work together to further that process without trampling each other down with sudden animal rage. Why not, when you see a brother man in distress or in wrong, rise as Elbert Hubbard did, with uplifted hand and say: "May it please the court, I arise to present certain reasons why judgment should not be passed upon humanity. The time has not yet arrived when it is fair, reasonable, proper or right to judge my kind. Man is not yet fully created. He is only in process. I have a few excuses to make for him!"

No sanctimonious pride can cover up the fact that humanity is in an imperfect state and is only groping blindly up from the mud into the light. And no amount of crime can erase the fact that there is in man a divine and wonderfully beautiful heritage and potentiality. There are no saints, there are no sinners, no angels, no devils, no absolutely good people, no positively wicked people. We are all half-good, half-bad. We all are mixtures of Dr. Jekylls and Mr. Hydes. Kipling in his striking story, *The Wrong Thing*, puts words of truth into the mouth of a very ordinary character, Mr. Springett: "The worst mistakes I ever made were on a Monday mornin'. . . . Well! you're right . . . we've all been one sort o' fool or t'other!" The difference between Mr. Springett and the rest of us is not that Springett is a bad 'un making a confession, but that Springett is an honest human not too proud to admit the truth about all of us.

Honest humility we need aplenty that we may face life's facts without hypocrisy. "We've all been one sort o' fool or t'other!" That great friend of the common man, H. G. Wells, puts the thought in another way: "Ultimately there is no adequacy, we have all been weighed in the balance and found wanting!" And if you have a Bible handy turn to the book of Romans and read in the third chapter: "None righteous no! not one!" and in the sixth chapter of first Corinthians:

Boomerang!

By

Vincent G. Burns

*Leader of the Brotherhood Temple,
Pittsfield, Mass.*

"Not a truly wise man among you, no! not one that shall be worthy to judge!" and in the 130th Psalm this: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?"

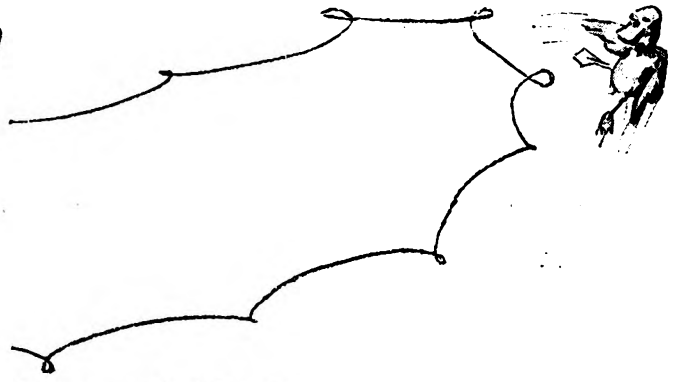
This fact of our own fallibility ought to make us pause before passing judgment upon others. Indeed, this consciousness of our own imperfections ought to make us put off the judging habit forever, with something of the insight of a Walt Whitman:

A few quadrillions of eras, a few octillions of cubic leagues
Do not hazard the span, or make it impatient,
They are but parts—anything is but a part.
See ever so far, there is limitless space outside of that,
Count ever so much, there is limitless time around that.
My rendezvous is appointed,
The Lord will be there, and wait till I come on perfect terms.

OUR harsh judgment of others is uncalled for and unreliable for quite another reason. Accurate judgment, especially in the human realm, is a very difficult matter. Most fault-finding is based on *things as they look to us*. But can we trust our senses always? Is the earth flat because it looks as if it were? Is the sky a blue dome above us because it happens to appear so? The sun appears to pass from east to west over our heads, but does it really move? You cannot by any means always believe all you see or hear. We know absolutely that the magician at the circus didn't cut that woman in two, yet it certainly looks that way. And that bowl of gold-fish looked for all the world as if it came out of his coat-pocket, but we know it is impossible. The happening and the telegraph message sent to the brain by,



Why are men, horses, trees—all upside down?



the organs of sight and hearing, etc., as to what happened, these are two different things. And the message registered in the brain and our interpretation of that message are, again, two different things.

An excellent example of this fact occurred during the war. A Red Cross parade was passing down Fifth Avenue in New York City. President Wilson, marching on foot in the parade, was just passing in front of St. Patrick's Cathedral when a man suddenly darted out from the crowd and ran toward the president. It looked for all the world like an attempt at assassination. Detectives and policemen pounced upon the man and beat him until he was covered with blood. On investigation at police headquarters it was found that the man, instead of being an assassin, was a warm friend of the president's who simply wanted to shake hands!

Another example of the ease with which we jump at utterly false conclusions is afforded by the story of the Pennsylvania farmer and his dog Maje. One day eggs were missing from the hen-house, and watch was kept. The dog was seen to sneak in and then come out. When the farmer entered the hen-house, sure enough there were the tell-tale egg-shells scattered over the floor. The evidence was conclusive. Maje was shot. The next day every egg on the farm was eaten, and so watch was set again. Very soon a weasel was discovered,

a trap set and a mother and a dozen young ones caught. "Maje never touched an egg," said the farmer later, mourning his faithful dog, "he was in that hen-house trying to catch the weasel, and the poor fellow died for his loyalty!" Probably the proposition of the fallibility of human judgment would be readily accepted by that farmer after that.

Why is it that when an accident occurs every witness consulted tells a different story? The reasons are these: each one sees it from a different angle, and reports the occurrence the way it looks (Continued on page 52)

Is Your Mind FREE?

SLAVERY to a pernicious mental conviction, slavery to an idea, is a form of enforced service which is abject and humiliating.

The average man, no matter how strong in his general characteristics, is a veritable slave to the impression that before the ordinary physical ailments he is essentially powerless. He is always looking forward to bad luck and evil, and accordingly seeks to adjust his affairs so that expected sickness and ultimate death shall not catch him unprepared. The words, "in the midst of life we are in death," have so impressed his mentality that disease is continually feared, and, in effect, is invited.

It is only during the past half century that effective methods have been developed for the prevention of disease, and even yet the most efficient prophylactic means have not been generally recognized. We find groups fighting vaccination, and others opposed to all the serum treatments, including the long used anti-toxin for diphtheria. The only form of preventive medicine generally recognized is hygiene.

The scientific mind has been groping along the fog-banks of materialism, hoping there to find the enemy and cripple his power to harm. It has been energetically exploring the shore lines of life, marking reefs and isolated rocks, thoroly charting the visible danger points, but has not studied, as it should, the air currents and the pernicious influences of invisible forces.

It has established life-saving stations at many points, and has hung danger signals at others; but it has not given suitable attention to the science and art of navigation. And these life-saving stations, with but few exceptions, have been only of the material kind. We find a few mental hygiene societies and mental work carried on in a superficial way in certain institutions. But if you will study even these you will find that their chief duties lie in diagnosis and not in care and instruction.

Almost everyone today is willing to acknowledge that mind plays a big part in life. I cannot understand how the medical profession, with its desire to help humanity, can continue to overlook this big field of helpfulness. They are merely slaves to materialism and refuse to step outside the beaten path.

HEREDITY

WHILE mental evolution has emancipated certain sides of man's nature, it has served only to reduce him to a lower form of servitude in other ways. He has come into a realization of his power to provide creature comforts of a material sort, and has learned to reason inductively for his own deliverance. But he has grown to believe in the ineffaceable influence of heredity, greatly to his own sorrow. Man, as we commonly find him, accounts for his ignoble tendencies by alleged mental and physical inheritance. "My parents

were so before me" is his excuse. He supposes that heredity lays on him its heavy hand, from which he can hardly hope to escape. "As the parent, so is the child," is the common thought. "Blood will tell," they say.

But we should reflect that action has no prenatal existence. It does not come into the world with us, tho when not given conscious birth and guidance it falls into routine (hereditary) channels. As a matter of fact heredity is nothing more than subconscious memory of ordinary modes of action established in our lines of ancestry.

We come into the world with our progenitors' stamp upon us. We are composites of those who have preceded us. We, therefore, find in ourselves constant tendencies to particular actions and definite habits of thought, all traceable to the established customs and habits of those who have lived before.

There is a period in all our lives, embracing years of time, during which it is very fortunate that heredity has a dominating influence, otherwise we should be unable to survive. The child is impelled by such an influence, here called instinct, to nurse its mother's breast, to breathe, to swallow, to avoid pain-producing objects, to cry, to smile. These are all expressions of subconscious memories stored up in the subconscious archives. And all these impulses remain dominant until they are displaced or modified by others. They are rudimentary in nature, the completion, modification or displacement being left to our own volition.

Many of these impulses are changed early in life, while others remain and develop along lines of least resistance, often to our detriment.

Man is not a helpless victim of mental and physical heredity. He can emancipate himself from this form of slavery if he will. If he remains a slave it is because of weakness or ignorance.

You might be born with an inherited tendency toward tuberculosis. But if (*Continued on page 73*)

The
Hudson *Adventure*
in Education
at
Blackburn College

By Neil M. Clark



WILLIAM M. HUDSON

SEVENTEEN years ago a thin, fiery, nervously active young Pennsylvanian named Hudson stepped off the train at Carlinville, in Central Illinois. At the edge of corn-fields he inspected what townspeople called Blackburn University. He saw that as a university it was a very flat tire. It had an honorable past and little else. No money, no president, almost no students. Many were saying: "Junk the ruin!"

But Hudson saw something in the ruin that others did not see. Amid

College *a la* Cafeteria

doubting headshakes, he accepted the presidency.

He was not blind. Nor crazy. This man Hudson (Princeton graduate and a doctor of divinity) had a brilliant idea, and believed he could put it to work at Blackburn. Briefly, his idea was based on the well-known fact that the price of tenderloin depends on where it is eaten. He had a fancy, almost a passion, to serve the very best educational "steaks" to very hungry students at cut rates.

He did. It took seventeen of the best years of his life. Blackburn today, under its plucky Pennsylvania president, occupies a place of unique national distinction. It is the cafeteria among colleges. Students cannot enroll unless they completely lack rich and willing relatives and are unable to pay the cost of a college education elsewhere. Once in they "carry their own trays," cafeteria style: they do work that outsiders are paid to do at other colleges.

The plan is unique. Dr. Hudson reasoned in this way:

"Is high-priced teaching the reason for the high cost of a college education? Partly. But good teaching is indispensable. An equally great factor is luxury service. Most students have many, many things done



Butler Hall, the boys' dormitory, which the students themselves helped to build.

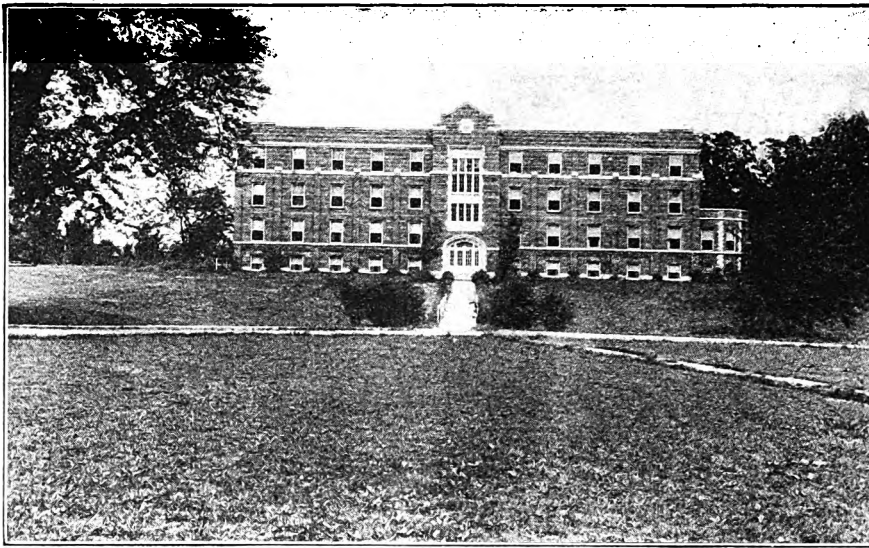
for them. Why shouldn't they wait on themselves, and reduce the cost?"

In short, why not put college on a self-serve basis?

This was the idea that restored Blackburn. Today she has beautiful new buildings; more applicants than she can accept; an endowment fund that has grown from nothing to \$700,000, and total assets of between two and three millions. And the cost of a year's schooling has been cut to a fraction of what it is elsewhere.

A few other colleges have developed the self-help idea part of the way. And there are, of course, individual self-help students in every college: a minority who have the uncommon grit and energy to find their way and earn while they learn. In an atmosphere where manual labor is often considered *infra dig*, their lot is sometimes none too happy. Blackburn's distinction lies in going the whole way. Every student works. More than that, students plan and manage the work. They direct all enterprises. They are responsible for practically everything that is done on the campus, except the teaching.

Their activities are amazing. They have helped erect the new college buildings. They operate two hundred acres of farm land. They manage and do all the work in their laundry. They have complete charge of their dining hall, planning what they shall eat, buying it, cooking it—yes, and washing the dishes afterwards!



Stoddard Hall is the girls' dormitory.

Humbly, one of their number is garbage man. Others are stokers. Still others are janitors. Some are librarians, stenographers, bookkeepers, office clerks. Others are campus gardeners and caretakers. There are two general managers of work, and a corps of department heads. All, at need, are roustabout laborers, lifting steel, digging ditches, unloading freight cars, driving trucks, laying concrete, doing whatever must be done to carry on.

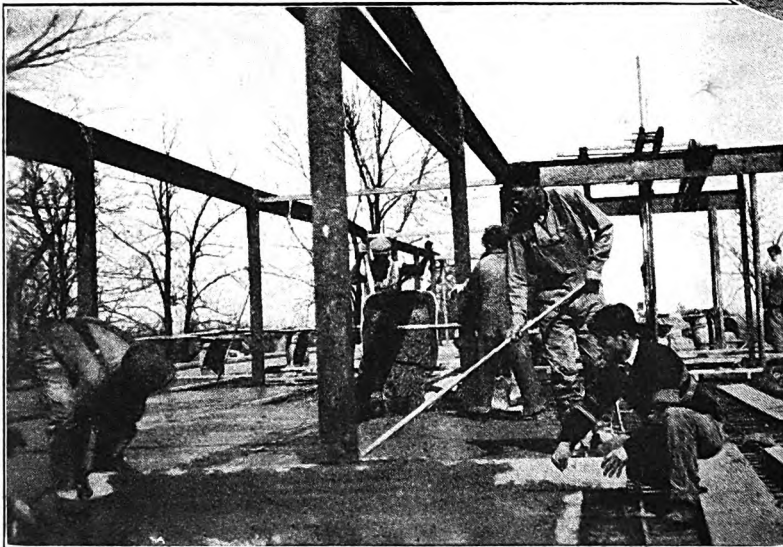
They are not ashamed of calluses on their hands. Nobody sneers at a worker, for every student works. Moreover, they seem to get as much out of college, aside from formal education, as the sons and daughters of the wealthy at their expensive Harvards, Wellesleys, Princetons. Perhaps they get more. Certainly if you

visited Blackburn to pity, you would remain to admire—or to envy. Students have the immense advantage, educationally, of learning thru labor as well as thru books. The starting-point is the contract between college and student. In return for extremely low fees, the latter agrees to work at whatever labor may be assigned to him, for two and a half hours a day, six days a week.



Student management is exercised thru a committee of four members: a work chief for boys, a work chief for girls, and their assistants. These are the most coveted positions on the campus.

The personnel of the committee is usually changed every year by promotion. Ordinarily, the assistant one year becomes chief the next. Committee members choose their



The students saved the college \$23,000 by the work they did on Butler Hall alone. Here the boys are shown paving the floor and finishing the roof of that building.

own successors, but their work is of such consequence to the college that the president's advice is always sought. A chief's responsibilities resemble those of an office manager in a large business. He spends far more than the required two and a half hours on the job, and in return, receives free tuition. Assistants receive an allowance of fifty dollars toward tuition.

Two other students, not members of the committee, have positions of heavy responsibility, and likewise receive free tuition. They are the chief librarian, and the student who does the wholesale buying.

Special classes of work are supervised by department heads, chosen by the central committee.

Look in on a typical day at Blackburn. It starts early. The fireman turns out first. *Er-r-r!* He quits his blankets at four, beating the sun in midwinter by several frigid hours!

Others are not much later. Kitchen police, breakfast cooks, milkers and feeders go to work at five; waitresses at six. Breakfast is served at six-thirty. Classes get under way at seven-twenty, just about as the January sun pops above the horizon.

An early start is necessary in order that all students may get in two and a half hours of work, as well as classroom duties. The work schedule is planned on the basis of a ten-hour day, composed of four equal periods, with an hour at noon. The first period runs from seven to nine-thirty; the last

A distinguished educator visiting Blackburn once replied authoritatively to this question.

"Blackburn," he said, "simply uses the slack of the student's day in getting manual labor done. The time they spend at work, other students waste. These boys and girls have plenty of time to study."

Those who will (and that means everybody) have time for sports. Baseball, tennis, basketball are played enthusiastically. While the students have given up intercollegiate contests, intra-mural tournaments thrive lustily.

Saturday evening is a playtime for all. Literary societies meet at six forty-five. Afterwards there are games in the living rooms of the dormitories. The students have revived many old-fashioned indoor games. "Three Deep" and the "Virginia Reel" are favorites. They plan public programs, too, making their own costumes and scenery for plays of their own selection. Their entertainments, in general, are purchased with brains rather than cash. On Sundays there is a general exchange of tasks. Boys wait on table, relieving the girls.

Daily duties are defined in detail so that no one can misunderstand.

The classroom jan-



The girls do their share. Good work deserves good food and it costs these experts less than forty cents a day to feed each person.



A group of the Blackburn boys who trade work for education.

from three-thirty to six. Lunch is served at twelve-fifteen, supper at six. Chapel, oddly, is at one-fifty.

Not all tasks can be fitted into the seven-to-six schedule. The fireman, we have seen, turns out at four. Dishwashers are on duty until seven-fifteen; firemen until nine-thirty, or even later if the thermometer is very low. The buzzer rings for bed at ten: on Saturdays, at ten-thirty.

It makes a full day. But not over-full.

"When," it may be asked, "do they study?"

the dining hall, maintaining prompt, cheerful and efficient service; making seating lists at stated intervals; seeing that tables are properly set and meals served on time; and—highly important—she must allow no discourtesy to cooks.

The head of the laundry is expected to keep irons, mangle and machinery in good running order; see that work is done on time; inspect the work of each shift; receive and check clothes; make reports to the office; make periodic inventories. (Continued on page 58)

tor, for example, must

Sweep classrooms, steps and landings daily;

Clean boards and erasers daily—wash if necessary;

Dust tops of chairs and desks daily—dust mouldings, windows and chair-bottoms bi-weekly or oftener;

See that doors are locked of nights—see that windows and ventilators are closed;

Unlock doors at 7 A. M. daily except Saturday and Sunday;

Clean lamps when necessary.

The head-waitress has twelve girls answerable to her. She is charged specifically with keeping order in

You, Too, Can Make Money!

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.

GRANDMOTHER BEEBE showed me one of the most beautiful sofa pillows I've ever seen. It was modernistic in design. Grandmother Beebe asked everyone for old ties. Some were of the best quality. Mrs. Beebe found she could so combine these squares and triangles cut from the bottom of ties as to make the handsomest kinds of pillows. She also made little arm rests of them. She sold her pillows, which were twenty-four by twenty-four inches, for ten dollars each. The arm rests, eight inches long and made by an oval-shaped pattern, sold for three dollars.

Mrs. Beebe is now piecing together light-colored ties to make a couch cover, which she will pad with fleece and make into a warm lounge-throw for her husband. She makes all of her own church money in this way.

Now if you know some invalid or elderly woman who would care to do this, why not write to the men you know asking them to give you their ties, then take them to this woman and help her cut and put together some of the pieces? I believe work of this kind keeps many an elderly person occupied, happy and useful. And it is a kindly thing for others to give these dear old people such thoughts.

YOUR SHARE OF THE WORLD'S WEALTH

ONE of my young boy readers in reading my book, *You, Too, Can Make Money*, wrote me that this sentence on page 3 stuck in his mind. In his own words he says:

Mrs. Cleaver, in my dreams for many nights I could see those words as if written on a wall, "Your Share of the World's Wealth." I always wanted a better education. I thought and thought. I had not been much of a believer. But, one morning when I awoke, I found something saying to me, "Go ahead, Bill—that woman is right—You, Too, Can Make Money"—so I threw out my chest and walked in the office of the biggest man in our town. I slipped your book in my pocket. I showed it to him. He was interested. He bought six of these, he later told me, for men in his factory. And he gave me a fine job. Now I'm fixed. I know it. I found so many extra good sentences in your book that I've copied them in the pocket-book as you wrote me—and, Mrs. Cleaver, I do thank you. You have given me my start and some day I'm

going to write you of others I am trying to help.

This is also what I hope for others. Do not always do just the special plans of which I write, but *if* there is something that *you* know of, something nearby that suits your needs, use the courage thoughts, the ideas of initiation the book gives, and forge ahead. You are compelled to win. In fact **YOU CANNOT FAIL IF YOU FOLLOW MY ADVICE—BECAUSE IT IS BASED ON UNIVERSAL PRINCIPLE.**

THE NATION'S DOLL SHOP

DO you recall the story of the little doll dressmaker on page nine in my book? Last November a school-teacher happened to read this from the book owned by one of her pupils. It immediately gave her the impulse to help three girls in her class-room who so wanted pretty dresses but whose parents could not afford better than they then had. This teacher gave one hour in the afternoons to these girls. She bought six small, inexpensive dolls. Another teacher donated materials for doll dresses. The two teachers and three girls met and dressed the dolls. They were sold for one dollar each. The investment was ninety-five cents. With the six dollars, three dozen dolls were bought and a dollar and forty-five cents spent on materials. The entire class then became interested. One of the mothers gave a tea and invited her bridge friends, and sold the thirty-six dolls.

Was it worth it? If you could read the last letter, where this teacher has fourteen girls now doing this work, dressing many dozen dolls a week, all small ten-cent dolls, and selling them in many towns, always at one dollar each, I am sure others of you would *believe* it is not so difficult to start in and become one of the enthusiastic ones of our **YOU, TOO, CAN MAKE MONEY** members. Try—do not delay. Express yourself in *some* way. You have a big share of goods and good coming to you *if* you but awake, claim it and go after it. Now why not re-read this article. See if it does not give you more spirit to do, on a second reading. Write me. Read every book and article that moves you to action and belief in your own

God-given abilities. You can be doing so much. *Why, WHY* does anyone delay?

COCKTAIL NAPKINS

HAVE you made any of the little 8x8 inch doilies? They are nice for drinks—or fruit-juice cocktails. You use linen or crêpe cotton. Cut into 8x8 inch squares and fringe the edges. In order to avoid raveling simply take a few blind stitches in each corner. Next outline, from a picture you can surely find, a little hen or rooster. Outline this in color, and the napkin is complete. Six of these, boxed, can be sold or used as a gift.

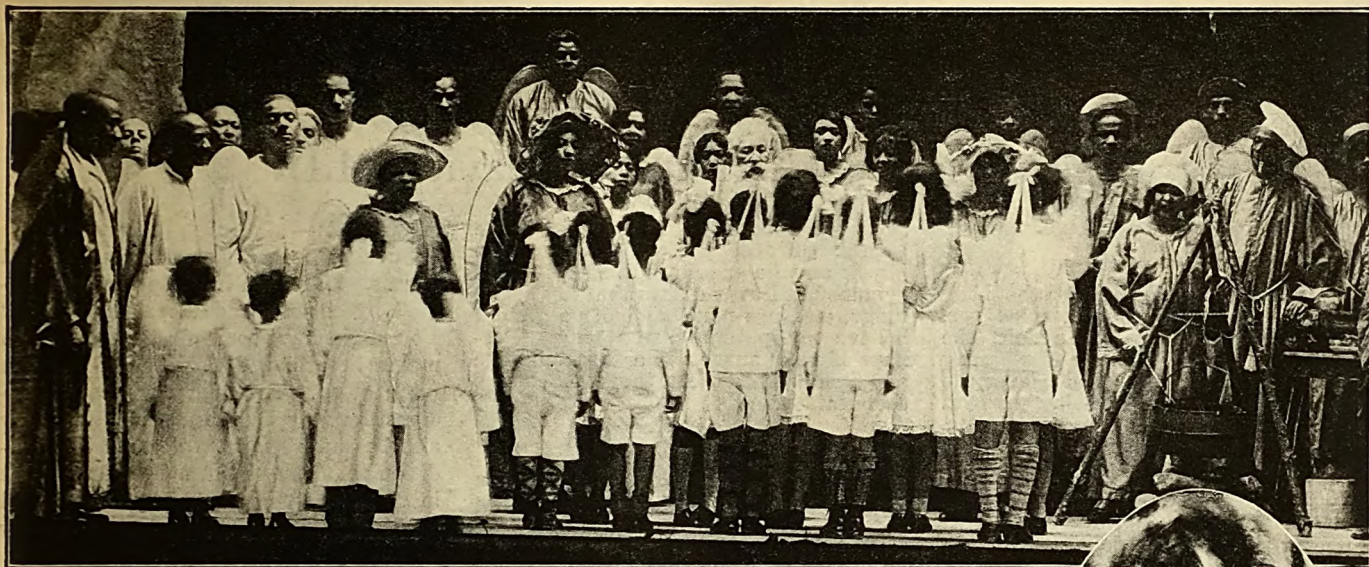
A MONEY-MAKING CELLAR

DOROTHY PICTON'S birthday is in March. She believes in astrology, she writes me, and claims that being born in March has given her a great love of nature, flowers. In fact Miss Picton claims everything she touches in the plant world grows. Her friends "got on" to this and took their pots of narcissi, hyacinths and bulb plants to Dorothy to start. Soon she had a cellar filled with plants. She added one shelf after another. Finally, as she read in this department of another who made a business of plants and flowers, she wrote me for a few ideas. Now what?

Dorothy Picton has painted her cellar in a shade of green. She has surrounded one division of it with shelves. The windows at the south give her necessary light. From the outside there is a separate door. A shop is now installed. And the sign on her door reads, "Growing Thru Thought Forces." Many believe she has a secret knack with flowers. But the secret was—finding the thing she loved to do—and *doing* it. Miss Picton is now displaying her plants at the garden clubs and is doing a great deal to interest other women in her town in the love and beauty of plant culture. Of course, she is also earning a worth-while sum.

FANCY SALT- AND PEPPER-HOLDERS

FOR ten cents you can buy plain glass bottles with celluloid tops for salt and pepper. I saw in a gift shop sets of these painted in many ways, and sold for one dollar the set of two. (Continued on page 76)



The Lord speaks to the angels at a fish-fry in Heaven in "The Green Pastures."

The Green Pastures and Other Broadway Plays

MARC CONNELLY'S play, *The Green Pastures*, is more than a "miracle play." It is itself a manifold miracle. Adapted from Roark Bradford's book, *Ol' Man Adam an' His Chillun*, the play is a distillation of Jewish and Christian doctrine and experience, and before the amazed eyes of the Twentieth Century-Broadway audiences, God himself stalks upon the stage, mingling with angels and humans, in heaven and on earth, just, kindly, omnipotent, long-suffering. He symbolizes all the idealism of humanity, all the compelling call to seek the Highest.

And as it dawns on the audience that this is what is meant—that here is *symbolism*, at its highest, best and most potent—all sense of the ludicrous and the grotesque fades away. Smiles and laughter with which the first

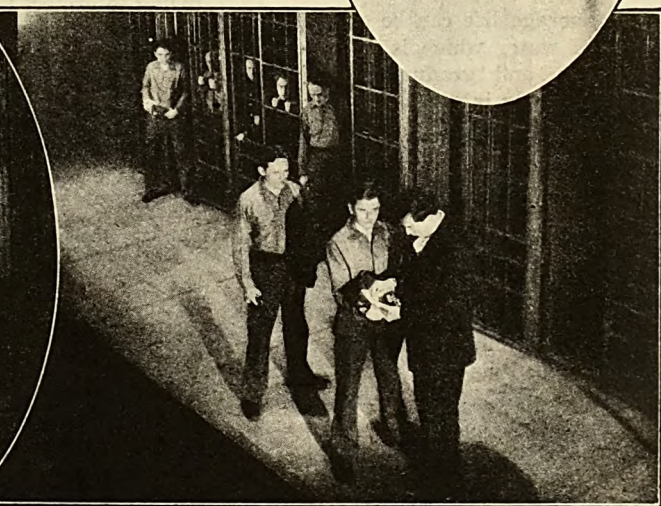
A study of the sources of the play is fascinating in the extreme. Blacks came from the heart of Africa; in

Helen Menken in "The Infinite Shoeblack."



Mei Lan-Fang.

scenes are greeted give place to tears; and sidewalk passers - by might think these people issuing from the theatre had been to a solemn cathedral service rather than to a negro show.



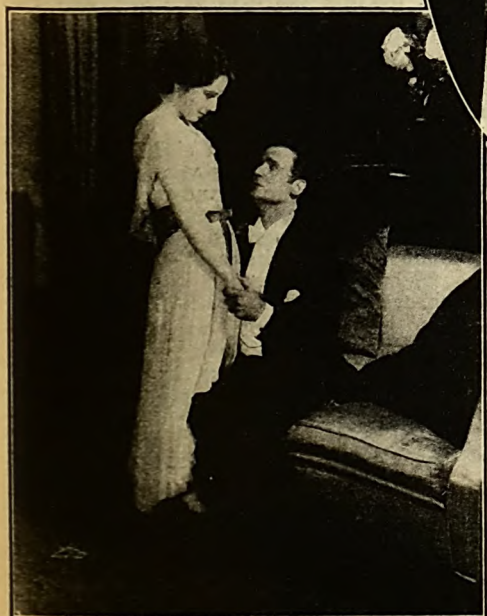
Spencer Tracy, Howard Phillips and Ralph Theadore in "The Last Mile."

their North American bondage they met the currents flowing from Judaism, thru primitive, (Continued on page 70)

THE INFINITE SHOEBLACK

TWO kinds of love personified in two individuals and the result of their mating is the story of *The Infinite Shoeblack*, which Lee Shubert is presenting at Maxine Elliott's Theatre. Helen Menken portrays the girl, Mary, who believes in love, not too specific, but in the trimmings studded with material beauty: "I want to flame thru life," live it, drink it to its utmost.

Leslie Banks as Andrew Berwick believes in an ideal love, that of one man for one woman, children as the result of that love, infinite inner beauty which has no meeting with material beauty. He believes with Carlyle that all the material comforts in the world (Continued on page 70)



Muriel Kirkland and Tullio Carminati in "Strictly Dishonorable."

What Can We Do for You?

Conducted by C. Franklin Leavitt, M.D.

QUESTION:—G. E. T. writes:—

We frequently read about the body and brain wearing out and some person dying from this natural result. The doctor tells me my mother is wearing out and drawing nearer and nearer the end without any disease being present. Can you explain this process to me, and is there any way to avoid such destruction?

ANSWER:—

Bodies and brains do wear out in time, but in my opinion the present duration is not nearly as long as it might be had we a better understanding of life within, and if we were able to assume a different attitude. For hundreds, yes thousands, of years, people have been unduly limiting life thru certain standards of living that have been set by the majority. As the majority knows very little about life itself and are inclined to take the lines of least resistance, these standards have not been high and have gradually decreased the age of man. And naturally we inherit these impressions.

The average life can be compared to a pail of water which is not added to materially, and gradually evaporates until the water is gone. If we replace what we expend, that is, if we were able to forget inherited ideas of limitations and keep our minds and bodies strong thru proper action, life would be materially prolonged, because nature is in a position to carry on the life forces almost indefinitely if we give her the proper assistance. Nature renews a healthy body as far as cell life is concerned, it is said, every eight or ten months. This is, of course, a gradual process.

But with the usual viewpoint towards age, the renewing process takes longer and longer periods until at last the life-forces are so depleted that there is no longer this natural change, and we die. Keep your thoughts and actions young, forget age, believe that you can live to be at least one hundred, refuse to worry, have faith, and your years will be added to materially.

QUESTION:—B. L. E. writes:—

I am a young girl of seventeen years and thoroly enjoy athletics. My parents are opposed to my playing basketball, volley ball, tennis and other games which call for running and violent exercise, because they say it is likely to injure my generative organs. I am constantly being told what a wreck I shall be later, that I will live a childless married life, and suffer from all

sorts of things, if I continue these games. I feel perfectly well. The physician who examines the girls at the gymnasium I attend says that my heart, lungs, etc., are perfectly normal, and I believe my parents are wrong. Perhaps if your answer is a favorable one and I show it to them, they will change their minds.

ANSWER:—

Your parents are protecting you to a greater degree than is necessary, and are weakening rather than strengthening you. Ask your folks if they know of any way that muscle can be developed except thru use? A reasonable amount of daily exercise, of such a nature as you have written, will strengthen you and not harm you. And it will prepare you for motherhood and life. Rest never strengthens any part of the body that depends on muscle development for vitality. Most women suffer from prolapses and other uterine trouble thru lack of physical exercise. The muscles which support the uterus become relaxed and lack elasticity.

Your parents are, of course, only trying to protect you, but they evidently do not understand the laws of development.

QUESTION:—M. Y. L. writes:—

I have been taking a cold shower every morning for about two weeks, following the advice of a friend. Immediately following the shower I seem to turn blue and do not feel as well as before. Is this due to heart trouble, as has been suggested by a neighbor?

ANSWER:—

Your reaction from the cold shower may not be heart trouble at all, but may be due only to a lowered vitality. A few do not react pleasantly to cold showers, but for most persons it is splendid. I believe it is better to take a warm shower first and gradually change the temperature until it is quite cold. Then rub yourself vigorously with a coarse towel. If this brings a red glow to the surface you may be sure the reaction is beneficial. If you are worrying about the possibility of heart trouble I suggest you have your heart examined.

QUESTION:—J. L. A. writes:—

What can be done for a person who snores? Can I be helped thru any mental means? This keeps me from going places where I must stay overnight, as I am afraid I will keep others awake. I know I disturb people even when my door is closed. I am in good health and middle-aged.

ANSWER:—

Snooring might come from several causes. Have you had your nose examined by a nose and throat specialist? You might have some obstruction which makes breathing difficult when you are lying down. Too heavy a meal or indigestion may be the cause. You may also be suffering from a catarrhal condition that causes mucous to drop back in the throat, and at night this would gather and not be thrown off as readily as during your waking hours.

QUESTION:—D. M. G. writes:—

My boy broke his arm two months ago and an X-ray shows it to be properly set and evidently healed, but he is unable to use his arm as he should. There is a stiffness and numbness which interferes with his living normally. Should he continue to carry the arm in a sling and thus give it a chance to rest?

ANSWER:—

There are perhaps adhesions that cause a stiffness of the arm. This is more than likely true if the break was near a joint. I suggest that he begin to use his arm as much as possible, and thus gradually break up any possible adhesions and at the same time restore the natural strength to the arm. Violet ray is sometimes serviceable in such cases. Rest will not help in the least; in fact, will now retard development. If he finds it difficult to move his arm into certain positions it would be well for you to help him. Do not be afraid of hurting the arm or doing any real damage.

QUESTION:—L. E. G. writes:—

I am a young man eighteen years of age and am getting very round-shouldered. My parents and friends are constantly remarking about it and I really try at times to stand up straight. But down I go again and I say to myself, "What's the use?" Would shoulder braces help?

ANSWER:—

I do not believe in shoulder braces. The only way you can expect to overcome this trouble is by building up the back muscles. Exercise and constant practice in trying to stand erect will in time overcome this trouble at your age. I would be willing to wager that you are rather tall, have always been thought older than you really are, have felt a little out of place with girls and boys of your own age, feeling that more

(Continued on page 78)



"The Secret of the Ages"

YOU remember the story of Aladdin and his wonderful Lamp—how he had but to rub this Lamp and there sprang forth a powerful Genie, ready instantly to do his bidding. Anything that Aladdin might wish for—from power and fortune to the hand of the beautiful Princess—he had but to command, and the Servant of the Lamp forthwith produced it. There is more than childish fable to this old Arabian Nights' tale. There is the wisdom and the mysticism of the East—so frequently hidden in parable or fable.

How You Can Live Your Dreams

Those Wise Men of the East had grasped, thousands of years ago, the fundamental fact—so hard for our Western minds to realize—that deep down within ourselves, far under our outer layers of consciousness, is a Power that far transcends the power of any conscious mind.

"The Father that is within us," deeply religious people term it. And, truly, its power is little short of divine.

Call it what you will, it is there—all unknown to most of us—a sleeping Giant who, aroused, can carry us on to fame and fortune. A Genie-of-the-brain more powerful, more the servant of our every right wish, than was ever Aladdin's fabled Genie-of-the-lamp of old. Health and happiness, power and riches, lie ready to its hand. You have but to wake It, to get of It what you will.

Succeeding With What You Have

You remember the story of the poor Boer farmer who struggled for years to glean a livelihood out of his rocky soil, only to give it up in despair, and go off to seek his fortune elsewhere. Years later, coming back to his old farm, he found it swarming with machinery and life—more wealth being dug out of it every day than he had ever dreamed existed. It was the great Kimberley Diamond Mine!

Most of us are like that poor Boer farmer. We struggle along under our surface power, never dreaming of the giant power that could be ours if we would but dig a

little deeper—rouse the great Inner Self who can give us more even than any acre of diamonds.

Laugh at the man who tells you that Laurels and Lucre are LUCK. That's the sob of the seat-warmer, the howl of the has-been, the cry of the craw-fish. Listen! There really IS a well-defined SECRET OF SUCCESS, whereby OTHER MEN rose higher—and YOU can! That secret is in learning to use the power that is within you—the Genie-of-Your-Brain who SEES all, KNOWS all, can DO all.

SPECIAL BARGAIN

Regular Price \$7.85, Now only \$2.85

More than 200,000 copies of "The Secret of the Ages" have been purchased at the regular price of \$7.85. To clear our shelves of the remaining copies of this edition, we have decided to sacrifice the sets now on hand for only \$2.85—WHICH IS JUST ABOUT ONE-THIRD THE REGULAR PRICE!

Mind you, these books are perfect in every respect. They contain the same inspiring ideas which have started so many others on the road to success, the same proven principles of money-making and of power. More than 200,000 people have gladly subscribed for them at \$7.85 and higher prices. For a little while you can get them for only \$2.85.

Let us send you "The Secret of the Ages" at the special low price of \$2.85—for 30 days free inspection. When the books arrive deposit with the postman only \$2.85 plus a few cents postage, **IN FULL PAYMENT**. Keep the books for 30 days. Try out your hidden powers. If you are not delighted, return the books within 30 days—and your money will be instantly refunded. Send off the coupon today. Robert Collier, Dept. 35, Scribner Bldg., 599 Fifth Ave., New York, N. Y.



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J. ALDEN OKIE, 4112 Pine St., Philadelphia, Pa., writes:

Month by month your publication brings its cheer and sound truths. Each issue contains more articles of interest. Certainly everyone should have a copy. You build, cell by cell, toward the perfect man, pointing out ways of accomplishment. By opening people's minds, you show them the hidden powers within, and awaken them to their own possibilities. Are we not now just entering the Age of Mind Development? I think so. Thru better understanding of the principles of psychology and its teachings, mankind will gradually realize the powers which have been slumbering all these years.

Your publication has given me the courage of my convictions. Tingling thru my veins are the desire and strong urge to be of greater assistance to mankind.

DOES NOT LIKE DOCTORS

Stanford Claunch, Long Beach, Calif., writes:

I NOTE your suggestion that it is your policy not to antagonize the medical profession, and your statement that "Macfadden has recently come to this conclusion, as evidenced by the pages of PHYSICAL CULTURE."

The method I had in mind of handling this grave situation has never been one of "attack" on the doctors, but rather one of educating the public. As one long experienced in psychology, I am quite sure that hurling invective, or a campaign of villification, would not produce favorable results. And my sole objection to the policy of PSYCHOLOGY has been its publication and sanction of many medical fetishes of the most dangerous sort. In this connection, my suggestion would be a policy of complete exclusion of any and all articles from a medical doctor or any one else that contained a scintilla of medical ideas or propaganda.

Dr. Miller answers:

We have had a number of very valuable articles along psychological and psycho-analytical lines by men who happen to be M.D.'s, but a great many physicians are favorable to our activity and not a few recommend PSYCHOLOGY to their nervous and neurotic patients, believing that the reading of this magazine will prove beneficial.

I should be pleased to have you specify a few of the articles to which you object. I cannot personally recall a single article in recent years which I feel has sanctioned "medical fetishes of the most dangerous sort."

Miss Evelyn Sleasane, Kimberley, B. C., Canada, writes:

PSYCHOLOGY contains facts. I am confident that its plain teachings will be world-wide blessings. They are indeed the teachings of Jesus of Nazareth made clear enough for everyone to understand.

Miss Vanita S. Hoffman, 455 Columbia Place, East St. Louis, Ill., writes:

ONE of my neighbors happened to pick up my January PSYCHOLOGY and asked me, "What in the devil do you get out of this stuff?" My answer was, "My dear, in the first place the devil and psychology are not related. Now let me show you what PSYCHOLOGY has given me:

- P for Prosperity
- S for Success
- Y for Youthfulness
- C for Christianity
- H for Health
- O for Optimism
- L for Looks
- O for Observance
- G for Greatness of Thought
- Y for Your Self Improvement"

Yesterday I noticed a copy of PSYCHOLOGY on her table.

Edgar C. Sweet, 460 East 146th St., New York City, writes:

I HAVE been reading the magazine PSYCHOLOGY about six months and find it very interesting. I am only a young fellow of seventeen years so that my words might not have much influence.

When I get it at the news-stand I open it and scan it quickly to see if there are any articles on hypnotism. Almost every time I am disappointed. Then I take it down to the subway with me and try to read the short articles as I am pushed back and forth by the crowds. Finally I reach my destination and with much regret close the magazine and go to work.

I hope I do not sound impertinent but I think you ought to publish more articles on hypnotism.

Mr. F. C. Brudy, 125 7th St., Minneapolis, Minn., writes:

IT might do you some good to know just how much you have helped me. I'll cut it short as to circumstances leading up to the time you gave me a "good kick in the pants" (just what I needed), and the real lift I received thru your magazine.

I've always been a "pillar to post" fellow and have worked at a dozen different lines with fairly good success. I got married about eight years ago and we were a hundred per cent happy couple. My wife taught me to be thrifty and I learned about the spirit-

ual side of life by becoming a student of Christian Science. She died suddenly from a heart attack, following influenza. Then my mother was killed by an auto in front of my house.

I felt like a guy that was deserted not only by mankind but God as well. I broke up my flat, got in my car and drove away. I landed eventually in a rooming house in Oklahoma City. The landlady handed me a copy of PSYCHOLOGY. PSYCHOLOGY may then have been T. N. T. or What Not. I actually didn't know what it meant. It was an old copy, November 1927. Your editorial "Living in the NOW" did me so much good I read it aloud four or five times and then took the magazine along with me in the car, parked and read every word from cover to cover. Since then I haven't missed a copy. I've pulled myself together and am fairly successful in my chosen work. Every time I pick up your magazine it seems as tho I tune in on a new thought wave.

Percy A. Trezise, 216 Harlow Block, Marquette, Michigan, writes:

I HAVE been a constant reader of your splendid magazine ever since its birth and hope to be a continued reader until such time as I am deprived of my sight or no longer interested in worldly affairs. I first became interested in psychology when the late Senator Ferris of Michigan read to the student body of Ferris Institute, Katherine Blackford's work on *Character Analysis*. This dates back some fifteen years.

Mrs. Maud Brooks, 1328 King Street, West Toronto, writes:

I CANNOT refrain from writing you a few lines to tell you how very much I enjoyed the article in the November issue by Fred A. Barrow. It is one of the finest, most inspiring, and yet practical articles I have read for many a day. The author is to be congratulated on such clear, concise and well defined thoughts. Many a sermon, much longer and more flowery, has missed the quality of helpfulness and inspiration contained in these lines. I have been reading your magazine for a long time and it is indeed a panacea for all ills.

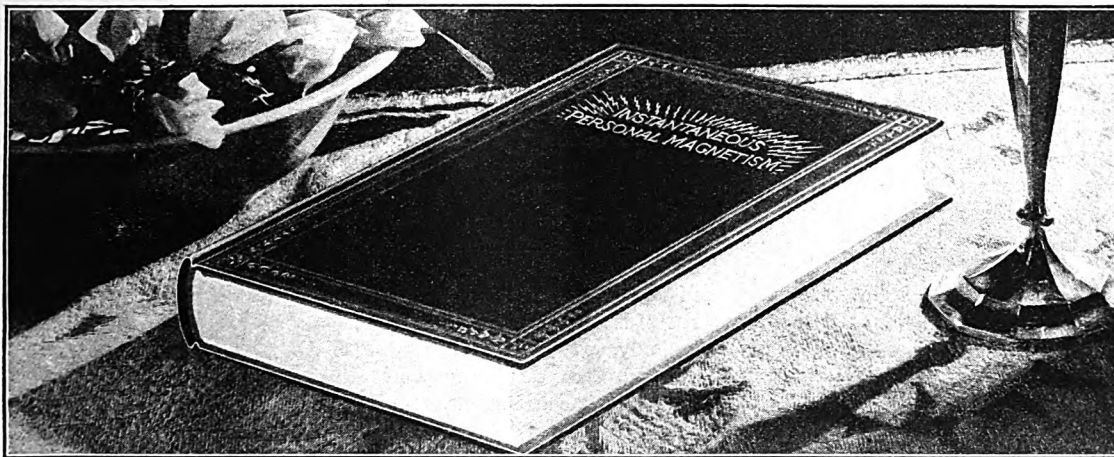
Mr. Stephen Free, 7732 Colgate Avenue, Cleveland, Ohio, writes:

I WILL tell you what your magazine has done for me:

It has given me will-power which is almost unbreakable. PSYCHOLOGY Magazine has given me such a strong fighting spirit that I often say to myself (in fond exaggeration), "What I can't do, can't be done." "I feel as tho I could reach out and grab one of those stars."

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Look Out for the Boomerang

(Continued from page 41)

to him; and then the personal factor enters in, for the accident really happens within the man's psychic-house, and the condition of the eyes, the quickness of the perceptive faculties, the actual physical condition of the heart, the ears, and even the soul will be a factor in his account of what had happened. Carlyle has a parable about a man standing on a street-corner, appealing to passersby to open their eyes. The world, he keeps declaring, has apparently gone mad. Why are men, houses, trees all upside down? Their feet, their foundations, their roots in the air? In the midst of this passionate plea a man steps up from the crowd, grasps the protester by the waist and sets him on his feet. He had been standing on his head!

Judgment is an intensely individual matter. There is no possible finality in any one individual's perceptions. The things we think we see in others may be caused by what we are, or by the position which we have taken upon ourselves to assume in life. We may, in fact, be standing on our heads!

THEREFORE, the game of judging is a perilous game. Look out for the boomerang! There always is one; don't try to fool yourself that there isn't. There is a machinery of law set going when we start to judge others which may recoil upon ourselves. Every boy has had the experience of snapping someone with a rubber-band and getting sharply stung himself with the recoil. The boomerang of the Australian savage sometimes misses its mark and, returning, strikes the thrower. That is the way fault-finding works. It is a boomerang.

The old double-barrelled breach-loader, aimed at a hapless bird, often did its damage at the wrong end. The bird flew leisurely away while the shooter's shoulder was nicely bruised. The spiritual effect of the rebound of judgments is exactly the same as that which we experience in that black-and-blue shoulder. The gesture of scorn

and contempt, the haughty shrug and the biting sarcasm, the explosive discharge of cruel words, these may miss the victim and, recoiling upon our own souls, leave pain and regret and scars that do not easily heal.

Old Æsop was a wise old owl and he hasn't any better story than that one about the mouse, the frog and the hawk. The frog, you remember, was intent on mischief, so he bound the foot of the mouse tightly to his own. Then, with devilish glee, he leaped into the pool and swam croaking about while the poor mouse was soon suffocated with the water and his dead body floated on the surface. A hawk pounced upon the dead mouse, and the frog, still fastened by the cord to the mouse's body, was carried away also and made part of the hungry hawk's diet. Here is a fundamental psychological and spiritual law for us to underline in our note-books: *we can't harm others, by word or deed, without harming ourselves!*

Society judges its criminals and really judges itself, for society has made the criminals. Husbands and wives judge each other, but they really judge themselves, for they help to make each other. Parents often judge their children harshly and they are then judging themselves; for the children, in character, disposition and habit, are largely what the parents make them.

Teachers criticize the ignorance of their pupils, but the pupils are, in the main, ignorant or wise according to the degree of patient efficiency exercised by the teachers. Blame is a boomerang, beware of it!

The mean-hearted Puritans burned their poor witches, persecuted the impious, and pilloried the hapless victims of their blind bigotry, but the judgment of the ages began to recoil upon the Puritan until today he already stands out as a despised figure. The savage medieval inquisitors stretched their groaning victims on the rack, tore their bleeding bodies apart, and lit the fratricidal pyre with their flaming

torches, but the judgment of the ages has recoiled upon the Torquemadas. The British, burning the bright and beautiful body of Joan of Arc; the Calvinists thirsting for the blood of Servetus and the other martyrs; the Papists committing the life of Häs to blazing fagots, the perpetrators of these unjust deeds have suffered from the boomerang of history.

The bitter groan of a martyr's pain is an arrow from the Almighty's bow which already begins to smite the heart of the persecutor. So sings truly a great but anonymous modern poet:

For every heretic burned,
For every heart ye have split,
For every key ye have turned,
A million lamps have ye lit!
And lo! as the cities that flame
Where the blackened streams have
their banks,
So your dead call us each by name—
For the martyrs I give you thanks!

It has ever been so in this world, that injustice and persecution are boomerangs which return to destroy the persecutor and to exalt the martyr as the real hero.

When we are disposed to criticize others bitterly or to hold enmity and hostility toward another, let us remember that they are brothers with us in the same family of life; that their sins are our sins, their faults our faults. Let us try to remember that our judgment is not by any means infallible and that there is a very strong likelihood that we may be wrong.

"How long, how long," cries the Psalmist, "will man continue to judge unjustly his fellowmen?" The answer is: just so long as he does not discover that the spiritual appraisal he makes of others is as truly the appraisal of his own life as the reflection of his face by a mirror or the echo of his voice from the mountain. "As ye judge, so shall ye be judged; as ye measure to others, it will be measured also to you!" That is nothing but spiritual law. No one can escape it!

Don't Flinch!

(Continued from page 26)

in the beginning. Why? Because what is true is new at the start, people are afraid of it, and some individual brave enough to stand alone must pioneer the way till the crowd sees and follows the wisdom of his action. So, finally, he who was a heretic becomes a hero.

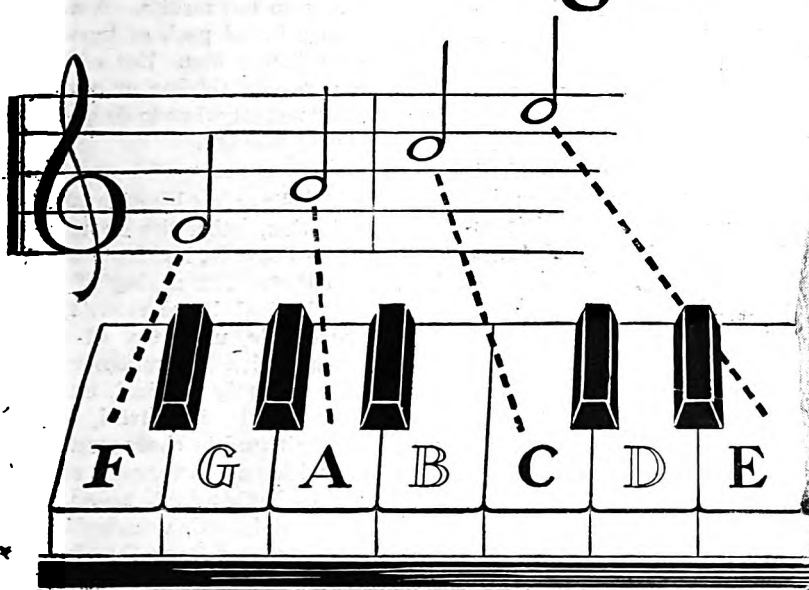
LIFE is a daily opportunity for the demonstration of courage. The habit of doing common things uncommonly well marks a superior individual. That demands courage, lacking in the average, inferior person.

It takes courage to dress quietly and becomingly. The vogue is apt to be for

loud, unsuitable, extravagant clothes, bought too frequently and worn too slavishly at the beck of Dame Fashion, ruler of non-thinkers.

It takes courage to eat rationally and slowly. Health scientists have shown that wrong eating is a basic factor in most disease, and that Americans typi-

To those who think Learning Music is hard-



PERHAPS you think that taking music lessons is like taking a dose of medicine. It isn't any longer!

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And you're never in hot water. First, you are *told* how a thing is done. Then a picture *shows* you how, then you do it yourself and *hear* it. No private teacher could make it clearer or easier.

Soon when your friends say "please play something" you can surprise and entertain them with pleasing melodies on your favorite instrument. You'll find yourself in the spotlight—popular everywhere. Life at last will have its silver lining and lonely hours will vanish as you play the "blues" away.

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cally eat too much and too fast, of a preponderance of unwholesome foods. Hence the individual must break away from the crowd, to preserve his own health.

It takes courage to enjoy sane pleasure. Amusement should leave one rested and refreshed. Old-fashioned, quiet home games and diversions are among the best, but who thinks now of resorting to them? Dances, joy rides, card parties and roller-coasters are all the rage, with speed and exhaustion very popular.

It takes courage to save money. Spending is a lot easier, more prevalent more spectacular. But only fools admire a spendthrift, and the favor of fools is hardly to be desired.

IT takes courage to be kind to one's friends. Kindness means frankness, and frankness grows out of fearlessness. Who are the best friends? Those brave enough to be honest with each other.

It takes courage to be original, in thought, word or deed. The mob dotes on imitation. Whoever is himself dares to be different. Nobody is himself, or knows himself, till he does dare.

It takes courage to meet a serious misfortune calmly, wisely and resourcefully. When trouble comes, as it will sooner or later, the daily practice of courage for years past will prove a wonderful asset, in the endowment of liabilities as possibilities. Trouble is merely a try-out of character. Enough courage guarantees a result to be proud of. Truth dispels trouble, and truth is for the brave.

HOW does courage proceed, and what may it accomplish? We offer a notable example, unique in scope and result.

An acquaintance of ours, thirty-three years old, is called a helpless cripple. When working in a mine, eight years ago, he suffered an accident that left him with a fractured spine, paralyzed

from the waist down. He has not walked a step since, and can never walk again. He cannot even sit up in a chair. He must always lie prone and seemingly useless, tho by nature hearty and strong, eager to be out and doing.

He is incurable—also invincible. He has not only conquered the spirit of rebellion and feeling of despair that assailed him, but has turned his helplessness into happiness for others. He has kept his room the most cheerful and useful in the hospital where he is confined.

Well-chosen pictures on the wall make the place attractive. A sweet-voiced canary flutters about in a cage near the bed of the cripple, and greets visitors with a glad outpour of song. A large bowl of shining goldfish on the window-sill adds to the life and beauty of the surroundings. A lavish potted plant keeps the verdure of Nature always in sight.

The cripple is a model of neatness. He wears fine shirts and ties, and shaves every day, instead of lying around unkempt in a faded set of old pajamas, according to the lazy custom of most bedridden men.

He is a prince of hospitality. He has organized various games that the men patients enjoy daily. He has learned to play a banjo, has provided song books, and leads the singing of both popular and religious pieces. He subscribes for periodicals, and loans them to many of the sufferers in the hospital.

He keeps a Bible on the extension table over his bed, and often has Scripture lessons for the benefit of the listeners. Other patients, also with incurable ailments, need the consolation of religion.

Perhaps the most unusual feat of the cripple is the production of merriment on a lavish scale. His notable specialty is fair, clean fun. He livens up the whole place with joking, laughing, and instigating harmless pranks. He finds that humor is first aid to health.

But he looks to the future also. He is preparing to work out a line of occu-

pational therapy when able to leave the hospital and be carried home. He is not only doing now for his companions more than the average able-bodied man ever thinks of doing, but is planning a labor output of quality and value, tho restricted to a life brief and infirm.

We have gone to such length in describing this case because it shows how courage acts to get results. A valiant soldier has a broad path of immediate action open before him. But a valiant sufferer, a valiant thinker or a valiant worker may not see what to do and thus finds bravery blocked.

COURAGE needs education and organization, otherwise it may be lost as mere bravado, lacking true outlook and outlet. The daring of youth is mostly physical, hence erratic, bombastic, unreliable, unworthy of notice. The determination of maturity and effectuality is partly physical, but more mental, financial, industrial, social, moral and spiritual in character.

Youths with an overflow of courage are likely to be ignorant, noisy, rash, wasteful, shortsighted, unguarded, impatient. They must learn that bravery means a system of life, not a bubble of emotion. To their courage they should quickly add knowledge, silence, caution, conservation, forethought, intrenchment, persistence. A winner must know how to work and wait, as well as how to fight.

The world is full of cowards, who get nowhere because they don't dare be themselves. It is a delightful experience to emerge from their class, face the future with a commanding purpose, and force events to carry that purpose on to victory supreme.

Courage that wins may be cultivated. Almost anybody can have it by following a scientific plan of self development.

Study the ten points outlined at the beginning of this article. Add points of your own. Plan a program for cultivating courage—and follow it thru.

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Man's Place in Creation

(Continued from page 24)

Floods, storms and volcanic eruptions were responsible for the earliest forms of religion. To buy immunity from injury and sudden death, man erected shrines and offered gifts to the evil powers supposed to be behind these natural catastrophes. Fear of the dark still lays the foundations of theology in a child. He is quite willing to say his prayers when he goes to bed, but prefers to trust to luck for protection by day. The narcissistic stage of psycho-sexual development is no more ego-centric and self-seeking.

Placating evil spirits satisfied man's religious needs for a time. But the negative benefits of gods who refrained from injuring for a *quid pro quo* of presents and prayers soon failed to compensate him for all the natural evils of life. His mind demanded more positive benefits of material success in return for such objective offerings as sacrifices and worship. So he added to his pantheon of evil gods, good spirits whose favors could be bought at a price—a decided ethical advance over the primitive idea of evil ones who could

only be bribed to desist from the pleasure of sending death and destruction. The child at this stage, in addition to expressing his concern for what may happen to him before he wakes, specifies in his prayers a new hobby-horse or a holiday.

As man's intelligence continued to advance, his mental processes became more complex, and susceptibility to psychic suffering was added to the list of physical distresses to which he was liable. He realized that all the immunity that could be purchased from bad

gods plus all the favors to be wheedled out of good gods, was insufficient to make life tolerable here below. So he invented a "there above" called heaven, where everything that had been wished for and prayed for in vain upon earth was promised to those whose praise and prayers the gods should adjudge acceptable in form and amount. These promises, being redeemable only after death, were not subject to annoying investigation on the part of meddling persons who base their findings on facts alone. In a world of the future, while no one would ever be able to prove that the promises were kept, at the same time it could never be proven that they were not.

That he might find himself perfectly at home, the various heavens were appropriately furnished with the apurtenances dear to man's mortal heart—plenty of food and game and enemies to kill for some; gold and precious jewels in inexhaustible profusion for others; harems and houis with dancing and singing for nations of the Orient; and singing and dancing without the harems and houis for nations of sterner Puritan mold in the Occident.

For centuries man's gods were fearfully and wonderfully made in his own image; strange compounds of good and evil, delighting as much in inflicting cruelties and punishments on those who failed to receive their approbation, as in rewarding beyond all reason those whom they chose to honor with their esteem. More centuries elapsed before either man or his gods commenced to concern themselves with such altruistic ideas as justice and mercy.

It used to be a religious rite, after killing a brave enemy, to cut out his heart, the organ symbolizing strength and to eat it in the belief that the dead man's strength would become the partaker's. It used to be a religious custom to torture a brave enemy before death, in the belief that if the victim bore the torment with fortitude, he would be received in the heaven to which he was dispatched with far greater honor than if he simply died or was killed without torture. At the height of the Maya culture in Yucatan, as indeed among many other civilizations of historic record, religious ceremonies demanded the slaughter of a host of individuals yearly to appease the wrath of the gods and ward off disaster.

These horrible practices were religious acts based on religious beliefs; and it is only by grace of an exceedingly long period of years during which religion has had time to develop into something quite different from what it was at the start, that the same practices are not in vogue today. The torture, hell-fire and damnation gods began to disappear with the cessation

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of analogous amenities between man and man.

The god whose wrath must be appeased by presents and sacrifices, who delights in fawning praise and cringing servility, was likewise consigned to limbo when man himself discarded these time-honored methods of social approach. Today, such a god excites neither fear nor reverence; and the idea of an eternity devoted to dancing and singing in a heaven of gold and jewels, conceived by childish minds in primitive times, is as defunct among thinking minds as the Mohammedan conception of a sexual paradise of harems and houris. Materialistic and realistic conceptions of this sort could be easily grasped by primitive minds; without them, religion would have meant nothing at their stage of development.

The conception of a world built in five days, a fifth at a time, is also far easier to grasp than that of a universe in which creation had no beginning and will have no end. Scientists, however, are adopting just this idea of a creation that is not yet complete and still going on. They find the proof of endless creation in the latest interpretation of the activities of those "cosmic rays" which were discovered not long ago by Prof. Robert A. Millikan of the California Institute of Technology.

Professor Millikan's latest experimental work has just determined the source of these messengers of creation, as the cosmic rays may be called, since they actually signal to us that common elements are being created out of positive and negative electrons. Such creative processes were formerly supposed to be going on, if at all, in the stars. The new evidence now points, not to the stars, nor to any place where matter is aggregated, but to space itself—once called "empty space"—as

the seat of these events, the most important of any that are taking place in the whole universe.

The four facts in the cycle of creation that have so far been verified by investigation are, first, that positive and negative electrons exist in great abundance in interstellar space; second, that these electrons condense into atoms under the influence of conditions of low temperature and high dispersion that exist in outer space; third, that these atoms then aggregate under gravitational forces into stars; and fourth, that under the influence of the enormous pressures, densities and temperatures existing in the interior of stars, atoms are broken up again into their original positive and negative electrons, and the entire mass of the stars transformed into an ether pulse of energy that is frittered away into outer space in the shape of light and heat.

If negative and positive electrons are thus being used up in the creation of atoms whose birth is being constantly announced by the cosmic rays, how comes it that the supply has not been exhausted during all the eons in which this process has apparently been going on—why were the building-stones of matter not all used up long ago?

The only possible answer to this question seems to be that the supply of building-stones is being constantly replenished thruout the heavens by the re-condensation of radiant heat, to form an inexhaustible and continuous supply of positive and negative electrons.

Millikan completes the cycle by assuming this to be true: He believes that matter is re-created as fast as it wears out, and that the time element in both creation and re-creation is infinite. The universe had no beginning, and it will

have no end; it was never young, and never will be old. The time element by which the act of creation must be measured is eternity.

In thus extending the limits of time and the bounds of the universe, scientists do not, as is so often claimed, belittle the traditional God of religion. On the contrary they ascribe to Him far greater powers than our fathers could ever have imagined. A God who can create a universe without beginning and without end, and who takes an eternity to do it, is surely endowed with an omnipotence of a far higher order than one who builds a world in a week and rests on the Sabbath.

That God will be magnified rather than nullified by the revelations of the super-telescope soon to be erected by the California Institute of Technology at Pasadena, thanks to an appropriation made by the International Education Board. With its 200-inch reflector lens—just double the diameter of the famous Mount Wilson Observatory instrument of the Carnegie Institution—astronomers expect to be able to make weather maps for the planet Mars, to explore the secrets of the spiral nebulae, to investigate a hundred million as yet undiscovered stars and to penetrate possibly a billion of light-years into space.

Certainly none of these achievements will in any way confirm the Biblical theory of creation; but none of them can fail to add attributes of power beyond the imagination of our fathers to our conception of a First Cause that is responsible for this inconceivable immensity—a God whose majesty is not to be measured by finite attention to the details of punishing and rewarding human microcosms, but by infinite works of a never-ending creation and an immeasurable universe.

Oil Is King

(Continued from page 16)

I have just returned from a visit to the oil fields of Oklahoma and Texas—and for the time being, at least, have become "oil-minded." I have seen fields of fabulous wealth where a few months ago there was poverty and want. I have seen thriving towns and paved streets, fine homes, modern hotels and great office buildings, where but two or three years back there was open prairie or a sleepy village of a dozen frame buildings. I have beheld a new empire in the making, liquid gold pouring from the ground, dazzling evidences of wealth on every hand. From the northern border lines of Oklahoma to the heart of Texas were oil fields, oil refineries, pipe lines, gasoline plants and skimming plants. The entire oil

industry was lifted to a new position in my mind. I began to realize for the first time in my life why there was such a vast amount of talk about the speculative feature of oil, while oil companies, large and small alike, had grown from humble beginnings to colossal proportions as the years rolled by. I sought to learn how people got rich in oil, how they act after they became wealthy and why it is the public in general hears so little of the vast wealth which oil pours into the hands of the American public every year. I also wanted to know why so much money had been lost by investors in an industry of such fabulous earning possibilities.

Upon arriving at Oklahoma City, the

new Mecca of flowing gold, I was immediately driven out to the City Field. The sun disappeared in a blaze of golden glory over the Western horizon as we approached the forests of derricks. As we stopped to view the inspiring scene the last colors of the dying day faded away and darkness closed in upon us, broken by the silvery radiance of the crescent moon, the myriad smiling stars, and untold thousands of electric lights which illuminated a veritable city of drilling wells in every direction as far as the eye could reach.

High pressure activity was in evidence on every hand. The hum of machinery, the low moan of gears, the rumble of rotaries, the buzz of winding cables, the hiss of escaping steam, the

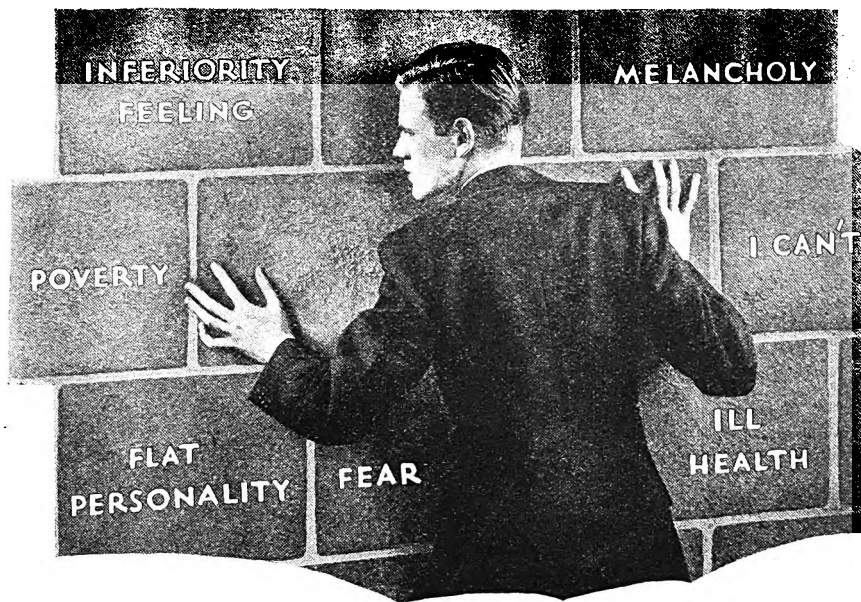
regular pounding of drills—all combined into a weird symphony, a pagan paean of wealth, an epic of man's triumph over nature.

As it happened, I was visiting this two hundred million dollar oil field on the first anniversary of its birth. Just one year previous to the date of my visit a single well had roared over the derrick to announce the presence of a new oil field at the gates of Oklahoma City. One year and one month before my arrival all the land I could see was worth possibly ten or twenty thousand dollars as prospective oil property. I was advised that it is now worth at least two hundred million dollars. This was the transformation that had taken place in one year's time. With this sudden coming forth of new wealth how many poor men had gained financial independence, how many men of small means had acquired a fortune during the past twelve months and how did these people act after these fortunes were acquired? These were all important problems of psychology, problems in which I was interested for myself and for my readers.

OIL is of all industries the most maligned. An investment in oil is supposed by the average investor to rank with roulette playing, shooting craps, or betting on horses. In the early days of wildcat prospecting, when wells were drilled on mere "hunches," there may have been some justification for this view of the industry. But time has brought a great change. Science has come to the rescue. Wells are now located after trained petroleum engineers and geologists make an exhaustive analysis of the structure. These scientists can, with a large degree of accuracy, determine the likelihood of finding oil and can estimate almost exactly the depths at which oil will be found. Then there are instruments, the seismograph, torsion balance, magnetometer and others, which, while not infallible, can be reasonably depended upon in the matter of location.

On good authority I am informed that not over ten million dollars was raised last year on oil promotions, while the industry showed a production of approximately one and a half billion dollars. Doubtless much money has been lost by investors in oil. But it has been lost mainly by those who have invested in "wildcats"; that is, wells drilled in unproven territory on a mere "hunch" that oil was there; or by those who have speculated in oil stocks after they have become inflated by market manipulations far beyond their real value.

On the other hand, in the Oklahoma City field where a year ago only one well was in operation there are now



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fifty producing wells and about one hundred and fifty more drilling, with an estimated present value of over two hundred million dollars. Here leases that had sold a little over a year before for one dollar an acre are now worth several thousand dollars per acre. I was advised that one company procured a small lease for about \$360 and sold out for five million. Royalties that a year previous sold for five and ten dollars an acre are now worth several thousand dollars an acre. Small farms that would produce but a scanty living from tilling the soil have grown to be worth hundreds of thousands of dollars.

I visited the Seminole field, in Oklahoma, which a few years ago, it was conceded by nearly all geologists, was devoid of oil. It was surveyed and recommended by Mr. T. A. White, C. E., as being oil territory. Shortly afterward a well came in and since then this field has produced over five hundred million dollars of wealth and made over a score of millionaires. I saw a veritable palace—the home of a country doctor who had some poor patients unable to pay their doctor bills in cash, who deeded to him a few acres of royalty. The oil royalties made this doctor a millionaire, as well as many of his formerly impoverished patients.

The Standard Oil started with a capital of one million dollars. The combined value of the various Standard Oil companies today is estimated at over five billion dollars. I am advised that the profits of these companies are from \$10,000 to \$1,000,000 on each \$100 of original capital.

E. L. Doheny spent a million and a half dollars prospecting in Mexico and developed property worth over two hundred million dollars. He started his career as an oil man at thirty-six years of age, with a capital of \$1,000.

E. W. Marland secured a lease at

Burbank, Oklahoma, for \$2,000 and brought in a field which has produced 65,000,000 barrels of oil and made not only the discoverer but scores of his associates multi-millionaires.

Robert McFarland and J. A. Chapman bought a lease in the Glenn Pool, near Tulsa, Oklahoma, for \$700. They later sold part of their holdings to the Magnolia Petroleum Company for \$35,000,000.

It is estimated that one hundred dollars invested in the original Texas Company would now represent a fortune of \$80,000.

S. L. Fowler had a small farm at Burkburnett, Texas. He drilled a well, opened up the hugely productive Burkburnett Field and sold out at a price which yielded to his shareholders, in less than a year's time, \$12,000 for each \$100 invested.

These are but a few examples taken at random from thousands of almost unbelievable instances in which this enchanted industry has poured untold riches into the arms of those who have intelligently exploited the apparently inexhaustible resources of nature.

I devoted considerable time to an investigation of an institution in the making. I was interested in learning how these millions grow, what kind of men create these fortunes and the methods they pursue in accomplishing such marvelous results. The institution I selected is yet in process of organization and is expanding so rapidly that I heard a great deal of comment about its activities.

I found this group operating as a preorganization syndicate. They are not yet incorporated as a company tho they now have nine or ten producing wells, are drilling five or six more wells, one, at least, of which gives every promise of coming in as a sensational gusher. They report 50,000

acres under lease and have acquired refineries, tanks and other important equipment. With my own eyes I saw most of these wells and much equipment. I studied their personnel and have never seen a young company with more able, sincere, earnest men in control.

This organization has been the recipient of unfavorable publicity because of what, to this writer, seems a confusion upon the part of the officials of several states. They have solicited the purchase of memberships in their preorganization syndicate without complying with the laws of the states governing the sale of securities. Their defense is that they have not sold any securities and will not until the syndicate members incorporate as a company, after which they will offer stock for sale and comply with all state provisions. Nothing has developed in the "investigation" to shake my confidence in the sincere intentions, substantial properties and future potentialities of this organization.

The thrilling progress that they have made in a matter of months was not the least of the influences that stirred my enthusiasm about the oil and gas industry.

Certainly we are living in an age of oil. This black flowing fountain of perennial wealth has changed the whole aspect of industrial and social life, has oozed into nearly every phase of human activity and multiplied, by many times, the per capita wealth and well-being of our citizens. I anticipate keeping in close contact with the activities of this great basic industry. Its ceaseless activity thrills me. Its fabulous wealth fascinates me. Its beneficent contribution to the wealth, comfort and happiness of humanity inspires me. Its barely touched resources, securely held in the bosom of the earth, stimulate my imagination and stir my ambition.

College a la Cafeteria

(Continued from page 45)

There are other department heads. One duty of each is to grade the work of students under his or her direction. The grades go into the records.

Prizes are awarded for skill, for co-operation to the self-help community, for downright character.

For serious work offenses, heavy fines may be imposed. One boy was fifteen minutes late to work. He was new and not altogether sure that he *had to* be on time. The committee sentenced him to two and a half hours of hard labor—washing windows! Thereafter, he and punctuality were twins.

In addition to the daily work stint, Blackburn students agree to give the college six full work days every year,

three in the fall and three in spring. It is a ten-hour day for boys, seven hours for girls. Work days may be taken by the college at any time, as need arises.

The object is to clear up accumulations of work, such as house-cleaning, or to do big jobs that demand a lot of labor in a short time. If a building is in construction, a large number of boys may be needed for an entire day to complete the pouring of a concrete floor. The girls usually devote part of their work days to making apple butter, which is served thruout the year in the college dining-room. Their apple butter is famous. Possibly one day, they say, they will make it in large quantities for public sale.

Students look forward to work days. They are carried off in a holiday spirit. To avoid shortening the college year, Blackburn compensates for work days by eliminating certain customary holidays. Only one day is taken at Thanksgiving, instead of three. Christmas vacation is limited to one week. There is no vacation at Easter.

Building activities of Blackburn students are an especially important part of the work program. When Dr. Hudson became president, the college buildings were old and ramshackle. At first because of poverty, and later because of the war, no new construction could be undertaken. The housing problem became acute, but Dr. Hudson solved it

with characteristic resourcefulness by throwing tradition out the window.

"If you lack a regular room," he queried, "where could you live better than in a Pullman car?"

And the American public is already familiar with the story of rough-and-ready spirit with which the brisk prexy begged old Pullman coaches from the company and had them hauled to the campus and used as temporary dormitories.

They were taken off the trucks; the lower berths were removed, uppers kept. When the latter are closed for the day, two opposite sections form a cosy, convenient, compact, comfortable room for two students. These improvised dormitories have served Blackburn students for years, and invariably attract the amused attention of visitors.

Last year, fire destroyed the administration building. Additional cars were obtained for the library, classrooms, and executive offices.

These were emergency measures. A building program, always intended, finally got under way after the war. First came a girls' dormitory. Stoddard Hall, completed in 1924, would catch the eye on any campus. Butler Hall, a boys' dormitory and companion building to Stoddard, was completed in 1928. A new administration building to replace the one which burned is now under construction. In addition, the president's house, several farm buildings, and a central heating plant, have been built. All the common labor on these buildings has been done by students.

The college employs two experienced construction superintendents. They are the only regularly paid, non-student help besides the teachers. They and the boys do practically all the building.

Union workmen are called in as necessary to supplement the labor of the Blackburn boys. But the experts, by special agreement with the unions, permit the boys to work with them as helpers.

Butler Hall, the latest building completed, contains a quarter-million cubic feet from ground floor to coping. Modern in every way, it was built at an actual cost of \$77,000, including student labor charged on the books at the rate of twenty-five cents per hour. The building on contract would have cost not less than \$100,000. Practical builders say it could not be replaced for less. The saving of at least \$23,000 on this one building is an important achievement under the self-help plan.

Boys who spend two and a half hours a day at physical labor are usually empty down to their shoe tops by meal time. It is the girls' duty, among others, to feed them—and some of the faculty as well. Here, too, the Blackburn system shines.

For the girls, it is hard to imagine a

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finer training in home economics. The chief of girls' work is responsible for planning the meals, and also does the retail buying. Her job is no snap. There must be a balanced ration at every meal for more than two hundred and fifty boys and girls. Enough must be served, not too much. Ways must be found to use unavoidable left-overs. Garbage cans must not be stuffed with "mistakes". Costs are itemized to the hundredth of a penny, and they cannot be high.

So much for the work itself at this "cafeteria college". What of results?

The maximum expenses for a student for the entire year are about \$310. Some shave their year's expenses down to \$240. Tuition is \$200. Other expenses range about as follows: Books, \$24; Clothing, \$38; Carfare, \$13; Incidentals, \$33.

Note that carfare is the smallest item. Some boys living at a distance pay none. They "hitch-ride" on the hard road. Jack Callaway lives in Dayton, Ohio, and works in a paper-mill in the summer. He stood at the roadside smiling last fall, waiting to be picked up. A westbound hearse was the first chance. He crossed one state and large slices of two others in it in record time, without a penny to pay.

The costs shown above need only be compared with those of students elsewhere to appreciate how low they are. A woman's college near by is reckoned very reasonably-priced. Two Blackburn girls took up their junior work there. Each was awarded a two-hundred-dollar scholarship. The least they could get along on was four hundred dollars apiece besides.

It is reckoned that it costs a girl a thousand dollars a year to attend the University of Illinois, or almost any other state university where the tuition is kept at a minimum.

A girl at Wellesley pays one thousand dollars a year for room, board

and tuition. The common experience is that, without being extravagant, she will spend another thousand dollars for incidentals.

At men's colleges such as Harvard, Yale, Princeton, tuition alone costs about twice what students' total expenses amount to at Blackburn.

A second significant fact, to be counted as a result, is that students do not sacrifice quality in instruction, even tho they buy it by their own labor. Blackburn is a junior college, providing freshman and sophomore, but not junior and senior work. Its graduates are accepted, without conditions, in the junior classes of other colleges, even the largest. Blackburn students at Mt. Holyoke, Princeton and elsewhere have made distinguished records. The registrar of a great university wrote after a personal visit:

"In personality, conduct of classes, and inspirational guidance of students the faculty at Blackburn, in my judgment, will rank well above the average small college faculty."

There is a third result. It may be the most important of all.

"We say," Dr. Hudson points out, "that our self-help plan is designed only to make college training possible for those who would otherwise miss it. That is true. But we are not blind to the fact that the plan also has great educational value."

"In studying chemistry and soil treatment, students get theory in the classroom, and immediately find first-hand uses for it on the farm. Classroom work in home economics courses is forever being checked against experiences in the college kitchen. In ways less tangible, but not less important, lessons of life are taught. The habit of responsibility is inculcated. Many are called to leadership: not in sports, as at most colleges, but in the very affairs of which existence consists."

"Our students get something that

many rich men desire for their sons—and many fail to secure. I was reading how Henry Ford advised Edsel, as a youth, to gain precisely such experience as we give as a matter of course. And I read how E. W. Scripps, the publisher, loaded his son 'Bob' with responsibility from the time he could walk, giving him control of a two-thousand-acre ranch at the age of fifteen. We have had to refuse well-to-do parents who begged us to take their sons for the sake of the training."

Is the cafeteria type of college to become common? Dr. Hudson believes it will.

"We," he pointed out, "draw students from a large area. Only forty-seven percent of them live within a hundred miles of Carlinville. The rest come from all over. A third of the states of the Union are represented."

"This is not the best way. The cost of traveling can be a considerable burden on students who must attend a college such as this. There should be self-help colleges within easy reach of all who are qualified and ambitious to attend."

"Furthermore, it has been our experience that we can do best with a fairly small enrollment. Three hundred are almost too many. Two hundred and fifty are enough."

"However, the demand is so great that we have difficulty keeping to the smaller figure. This year, more than two thousand five hundred inquiries were received. We accepted just one hundred and fifty-four for the freshman class. Even that was more than we intended. One day brought thirty-seven applications from twenty-one states."

"It is clear that the self-help college renders genuine service and answers a widespread demand. I expect many 'Blackburns' to be established, with at least one handy to every section of the country."

If You Want to Be Lazy—Work

(Continued from page 31)

every single department head was related to the president by marriage!

That stumped me. Obviously I couldn't present myself as a prospective son-in-law by getting rid of The Girl. She had been too good a sport about helping to economize and bearing with my shattered nerves. And anyhow I had to get a real job. Not one that I liked—that would be too much to expect—but at least one where I could use every bit of training that I had. So far we only had a few hundred dollars saved and the money had to start coming in faster.

So my next step was to consult a vocational analyst to find out what was

the right job for me. Today, knowing what I do about employment management, I wouldn't do it. But, as luck would have it, this man managed to make a good guess. He gave me a choice of three businesses and said I would find what I wanted in one of them. So I started job-hunting again.

All this time I had been reading the "Help Wanted" advertisements religiously every day. In fact, I did so steadily during the whole ten years I was in business. And that gave me my first chance.

A national collection agency wanted someone with credit experience to help them open a branch office in my town.

I saw the advertisement, applied, bluffed tremendously about my experience, and got the job—at thirty-six dollars a week. The next question was, how to keep them from finding out how little I knew about credits.

They sent me to their central office for a month to learn their methods. And I studied every phase of their business forward and backward until I had it by heart, bluffing all the time. But every night, I worked by myself until midnight, reading every single book on credits and collections that I could find. As a result, I picked up one or two labor-saving ideas that other men had developed and suggested

their application to our business. Whereupon, the president decided he had hired a budding efficiency expert and raised my salary to forty dollars a week.

Then, to complete my training, they sent me out as a bill-collector. That was a joke, too. I was still far from well and just as timid as ever. The first time I tried to collect a bill, I was so apologetic that I nearly broke down and cried. There is still a strong suspicion in my mind that the debtor paid out of sheer pity for my absolute incompetence.

But the next bill was easier. And then it suddenly dawned on me that these debtors were afraid of Me, simply because I was right and they were wrong. And how that stiffened my backbone! Before long, I was walking right up to my dead-beats, looking them straight in the eye, and telling them what they *had* to do. That particular job was the making of me.

Then I was sent back to open the new office in my town, a manager at last, even tho my total force consisted of one elderly stenographer who brow-beat me mercilessly. And how I sweated to make that business grow! Most psychologists tell you to forget your business at quitting time. I didn't. No sir, I took that infant business home with me and pondered over it and nursed it and tried one thing after another on it. I was balancing on the edge of a breakdown all the time but, at the end of the year, I had eight people working for me, was showing a profit, and was admitted to have the best-run office in the company. So they raised my salary to fifty-five dollars a week. That made no difference in our scale of living. Every cent of that increase was sunk in dividend-paying securities.

I stayed there for another year, increasing the business all the time, and then things happened. The manager of the company's biggest office failed to make good and they fired him. Then, simply on my record, they sent for me to take his place—at forty-eight hundred dollars a year.

That really scared me, because I knew the job would either make or break me. But I went—and worked harder than I ever had before. That particular office had always been a hoodoo. Four other managers had tried their hand at it and failed. When I arrived, I found the office absolutely chaotic, sixty days behind in its work, and with the office force of forty men and girls so dissatisfied that they were ready to quit in a body.

Now, if this were a treatise on office management, I would explain just what I did. Let it suffice to say that, for six months, I worked until eleven at night, Sundays and holidays, tearing

down and building up. At the end of that time, I had an organization that functioned perfectly and the work was right up to date. A year later, I showed them a profit for the first time in the history of the company and they raised my salary to six thousand dollars a year. Then, for the first time, I felt that we could make a very moderate increase in our scale of living and did so. But the bulk of our money still went into savings.

After that nothing spectacular happened for five years. I carried on steadily, training my assistants to take more and more of the load off my shoulders, until finally they were doing all the work and I simply sat back and checked the results. But, after a couple of years, I realized that I needed a better job. The company was well enough satisfied with my work, but they had small-town ideas on salaries and I knew that I had reached the limit they would pay. So, day after day, year after year, I studied the want ads, looking for my chance.

At last it came. The largest credit organization in the country wanted a man to organize the most important collection office in their system. I saw the advertisement, competed for the job with the pick of America's credit men, and got it.

Then, for the first time, I had an absolutely free hand. Taking a few of my best employees with me, I started to build an entirely new business machine along my own lines. And the results surprised even me! When we started work, I found that I had an organization which was forty per cent more efficient than anything I had ever seen or heard about. The average collection office takes one or two years to pay for itself. We started paying dividends in three months!

There isn't much more to add. I stayed in my new job until I had saved the amount I needed—and then simply quit work. Why should I go on? I had gained a reputation as one of the leading men in my field. There was more money to be made—but I didn't want more money. I wanted leisure. And now I have it.

How did we save money? There's no miracle about it. We simply got it by going without things. I was a cheap-skate, if you like. How much do you spend for lunch? I spent twenty cents—never more. How much do you pay for your clothes? My best suit cost me twenty-five dollars. We deliberately cut down our wants because we wanted financial independence more than anything else.

You will notice that this is not the conventional type of success story. I never made any revolutionary inventions or put over any big deals. My method was just plain drudgery—lift-

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Sherwin Cody

THOUSANDS of persons make little mistakes in their everyday English and don't know it. In a five-minute conversation or in an average one-page letter, from five to fifty errors will appear. It is surprising how many experienced stenographers fail in spelling such common words as "business," "abbreviate," etc. It is astonishing how many business men say "between you and I" instead of "between you and me," and use "who" for "whom." Few know whether to use one or two "c's" or "m's" or "r's," or when to spell words with "ie" or "ei."

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ing myself by my bootstraps for three thousand six-hundred and fifty-two days. And don't think it was easy. The last month was just as unpleasant as the first. Many's the time we have cursed ourselves as idiots for scrimping when all our friends were enjoying the good things of life. But today our friends are just where they were financially ten years ago, while we are independent. That's the difference.

Could you do it? With luck, yes. I say "with luck" deliberately because most of the successful business men I know have had luck, and lots of it. There's no eliminating Lady Fortune from our lives.

I'll be frank and say that I had luck too. Of course my best luck was in marrying The Girl. Not one woman in a thousand could have stuck as she did, and gone without things, and devised hundreds of ingenious economies. Looking back, I swear I don't see how she did it. And I'm sure that no man can succeed in such a program without a Much Better Half.

Also I had luck in getting and holding jobs and not losing money in bad investments. But you have the right to expect as much. And, as I did, you can improve your chances considerably by using your head and constantly looking for opportunity. The effect of bad luck would be to delay your success—not prevent it.

But the most important requisite of

all is determination. It doesn't make much difference what your ability is, provided you are able to carry on relentlessly, day after day, year after year. And the only thing that I know which will give you that determination is to hate work—to believe that business is a stupid, dirty struggle—to want, more than anything else, to get away from it. If you get interested in your work or think that it's important, you'll stay in business all your life.

In other words, as I look at it, you have to be lazy enough!

It is worth the effort? For myself, I would say, yes. True, you might call this a synthetic success. It lacks many of the earmarks of the real thing. But—I don't have to worry about money. I have leisure to play and read and travel. I can work if, when, and how I please. How many millionaires or statesmen can say as much?

One pays the price, of course. For instance I have lost the thrill of expectancy and wonder that life held for me ten years ago. Ten years of concentrated work have cramped me spiritually and intellectually. I have matured and become somewhat of a cynic in the process. But, even so, as I read of divorces and suicides among the rich; as I watch my friends worrying about their future; as I arise to one care-free day after another—my synthetic success is good enough for me.

How to Pick a Camp

(Continued from page 35)

Wyoming, the many of the boys who come have never ridden before. There are explorations on horseback thru the Rockies, thru Yellowstone Park, which is fifteen miles away, and each summer a three weeks' horseback trip of at least four hundred miles into remote mountain fastnesses, following big game trails, and visiting little known canyons and lakes. Real cowboys join in these trips and the boys are taught the art of horsepicking, throwing hitches, manipulating lassos and the technique of caring for their horses on trail. The camp's second director is a native of the place, who held it in his earlier days against the attacks of Indians, outlaws and cattle rustlers.

One of the very finest of the exploratory camps is run for boys fourteen and over by a well-known research student in Indian life, a teacher in a large western school. He conducts a trek (a summer camp on wheels) with a party of sixteen "young stalwarts" (as he rightly specifies) who will study the tribes of the Hopi, Zuni and Navajo Indians of today, the ruins of prehistoric tribes, Spanish towns of the upper

Rio Grande, the canyons and cliffs of the Colorado River and the Mormon settlements.

In nine weeks of such travel in "beach wagons" the adventuresome young camper will be introduced to our romantic West before it is too late. It will be an educational tour with such thrills as he may never feel again. Parents or schools who wish to see the remarkable work of this trekking camp can be shown the moving pictures of past trips, after conference with the director.

For boys in whom the wanderlust may be dangerously strong, who are at that adolescent age when the blood cries for action and the mind for new experiences, a carefully planned adventure of this sort is a safety valve of inestimable value.

Another specialized type of camp, which is likely to interest children less and parents more, is the tutorial camp. These are too well known to require much description.

There are also summer camps which provide for some tutoring, but keep it secondary to the regular camp activities.

One rather unusual camp of this

or mention PSYCHOLOGY MAGAZINE when you write advertisers.

type offers school subjects because some children would be otherwise ruled out, forced to go to city summer school to make up their school work. This camp, a rather large camp for girls in the Berkshires, makes its special appeal to children of æsthetic tendencies. It is built around dancing, theatricals and music, tho athletic sports and shop work are also offered.

Every afternoon is devoted to a concert by a professional trio, cellist, violinist and pianist, who play selections which the children are likely to hear at regular winter concerts in the city, or there may be an all-Russian program, all-Beethoven, all anything but jazz. The music is explained, the themes outlined. Often operatic music is played and the story told, or even acted out by camp talent. Children are encouraged to bring their musical instruments to camp and to practice. Their reward is a coveted place on the Saturday program with the professional trio.

Equally interesting is the dramatic work. The aim is not to produce good shows, but to help the individual child in her special problems. The plays are cast not with that actress best suited to each part but with the child who needs the part most.

One girl of foreign parentage, who had entered this country fairly recently, was over-silent and ashamed because of her strong accent. In plays she was given good talking parts and her rehearsals were used skilfully as an individual project in speech work. By the end of the summer her shyness and accent had considerably decreased.

Another girl, fat, awkward, self-conscious, despaired of ever acquiring grace or poise. At first she would enter only the camp pageants as one in a procession. When she saw she could do this easily, she was willing to try a simple group dance. That conquered, she had courage and also skill for the more delicate performances. What is more important, there was a healthy lift to her general outlook.

By such interesting approaches this camp may well cure some of the personality difficulties which stump a trained psychiatrist.

Many parents may be wondering as they read about these various camps, "Yes, but what about camps, just the regular, everyday sort of camp like my perfectly normal Oscar or Mary went to last year?"

A camp of two or three hundred excited recruits, who meet in the city at the railroad station; regiment themselves under camp banners; sing their lusty way up to the camp country; sleep side by side in rows of camp tents, rising each morning at the bugle call; jumping into bathrobes; out on line for calisthenics; then a dip; breakfast; tent cleaning; inspection, followed by a busy crowded day of scheduled activi-

ties: 9:30 to 10:15 Blues play the Reds at basketball; then baseball, swimming, lunch, letter writing, nature study, tennis; or if it is a Wednesday, a water meet with a zealous competition for place and points; or if it is a Saturday, a track meet where Blues again face Reds on the field of battle.

Daughter or son writes home all about it, particularly about the points won for canoe tipping, back stroke, or whatnot, about the fight of his team against all others, and what are the Blues' chances of beating the Reds by the end of the summer!

"Always something going on! Always excitement! Not a wasted moment. That camp is certainly well organized and does a lot for the children," you say—and you are literally right.

Because this type of large, super-organized camp is in the great majority, and because it puts out such attractive booklets and stunning pictures, it is particularly important that parents realize some of the dangers inherent in its apparent virtues.

This type of camp is so fully organized that the directors do a lot for the children which the children should do for themselves; the air is tense with group competition and group activity (no time "wasted" even for relaxation, unless each youngster can do all his relaxing at the stipulated period of say 2 to 2:30); these are two of its worst features.

First, it is only fair to insist that not all the large camps include the evils we are about to point out. Some are so well planned that they retain, at least in part, the virtues of the smaller progressive camps, and may even add some. Much depends on the spirit, the enthusiasm, the outlook of the director and his staff.

It is also likely that, for certain types of children who are so cocky, spoiled or undisciplined that they would not know what to do with freedom, the super-organized and regimented type of camp may serve as valuable correctives in the same way that a well-run military school might be helpful.

Further, for practically all children, this camp, or almost any other with decent equipment, can be counted on to be of distinct benefit in two essential ways: it will improve the child's physical health and it will "deparentise" him (to borrow a pregnant phrase from Dr. Stephen Wise) for at least the summer.

With these important reservations, we are ready to face the defects of the usual large camp. The trouble begins here. When a camp is very large, the individual is lost sight of. The group, mass action, regimented activity become the important thing.

"How do you keep close personal contact with each boy?" I asked one director of a large and expensive boys' camp.

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"I find," he answered with slow deliberation, "that I can do it very nicely thru the regular morning chapel service."

Another director, to get a line on his boys, attended camp councils (and did most of the counselling, one of the boys told me), also he had his little intimate system of after-dinner talks on inspirational topics—ethical, moral and religious messages—which he assured me reached the individual souls of the assembled groups before him.

Because it is so hard to get close to 150 or 200 or 300 boys between the ages of five to fifteen, let us say, it is not surprising that most directors of large camps are satisfied with these very superficial efforts, or with none at all.

It remains true, nevertheless, that the treatment of each child, not as a private in a well-organized army, but as an essential unit, a responsive personality, is the cornerstone of modern education and of the best that we have in camping technique.

What the big camp often substitutes for this concern with the individual is a division of the campers into competitive groups, and a mechanical system of awards, points, banners to the winning groups or teams in the various sports scheduled for the season.

In one such camp, which I have in mind, everything is competitive and is done for points. The boys swim for points and sweep their bungalows for points and play tennis for points, and I wouldn't be surprised if they eat for points.

Activities which normally are spontaneous and pleasurable in themselves are harnessed to this point system to such a degree that nervous tension and excitement pervade the camp as in the stock exchange.

"When did you begin biting your nails?" a mother asked her boy about a week after his return from camp.

"At night when I couldn't sleep at camp," he answered.

"Why couldn't you sleep?"

"Always before our big games I couldn't sleep. I was on the Stags' team, and we used to play the Steers. If they won, they'd get the points."

All children are not affected to that extent. Many are. All would be better off if the strain of this unnecessary competition were eliminated or (as in some camps) made so incidental and secondary that the points only added zest to the pleasure of normal playing.

Pitifully jaded adults may need to play tennis for stakes, or run, or swim or fly for records, or money, but certainly children are capable of spontaneous joy in the activity itself, in improving their form, developing skill and warming to the physical exercise.

It is in cultivating an interest in the activity itself, athletics, nature study or whatever it is, that the camp can do

a permanent service to the young camper.

Just because the average child who has never known another kind of camp is satisfied and often enthusiastic about the very competitiveness and tenseness he finds here, it is difficult for parents to suspect that there is anything seriously wrong with this large, expensive, elegantly equipped, super-scheduled, summer camp.

But once let him glimpse the newer, most progressive camp, or talk to the leaders of these best four or five per cent of our three thousand summer camps, and the difference becomes clear.

"My children just don't like to hike. They have no enthusiasm for nature. I'd like to get the best nature man in the country to do our nature work," one old-style and very prosperous camp director confessed to perhaps the best camp leader and organizer in this country. "What shall I do?"

Tactfully this second man suggested, "What you need is an entire change of attitude thruout your camp staff. The best nature man won't do any good."

What he meant is what he told me with considerable heat. "Half the old-time camp directors today can't camp themselves. They don't care about nature. They'd rather go to Atlantic City than off camping on a holiday. They can't hike or swim or build fires or cook over them. If we had school principals who could not read or write the children would have no enthusiasm to learn reading and writing. Would they?"

And camping to this man and the rare group like him means, not a business organization, not a safe, efficient slipping of child cogs into giant wheels, not a transplanted school with specialists to lead groups in one line or another, but a new way of living, an enthusiasm about the outdoors caught—not taught—from the director and his staff, all of whom are experts in nature study and genuine camp craft.

The program is built on the child himself and is as flexible as he is. There is room for no superimposed group activity. There are no points or awards or unnatural competitions. How to relax, how to make plans for himself, how to develop in judgment and resources and new interests, these are a few of the truly educational lessons that the new camp substitutes for group competitions and the daily program, which at best educates only the initiative and resourcefulness of the adult counselors.

How does this newest and finest type of individualized camp operate?

"The success of any camp is determined by its entire staff, and the counselors in these camps are of the same high type as the director, with a genuine and expert interest in camping and in children."

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There are both men and women counselors, if there are boy and girl campers, but the like sexes are not necessarily assigned to each other. Often just the opposite works better in individual cases. For instance, one little girl of six had tried two camps before one of the more progressive, but had never made a happy adjustment. Always she was at loggerheads with the counselors. She began the same at this camp, till it was discovered that she responded readily to the men counselors and resented only her own fair sex. Her case is not rare. In the same way it has been found that many of the boys will try harder for the women counselors than for the men. Every child is observed, discussed and guided (tho how unobtrusively) by several counselors, a far better plan than the usual one of allocating one group of children for the summer for better or worse to one particular adult.

The camp is kept carefully small, being limited to about thirty children of nearly the same age. Having them all young precludes the usual sacrificing of younger to older groups, found in many large camps which accept all ages and aim their programs primarily at the older children, leaving the young ones hovering uncomfortably on the edge of the activities.

Having both sexes in the same camp is in itself a liberal education. Boys and girls whom the city so often renders over-sophisticated, sex conscious, showing sex antagonisms or the reverse, as early as nine or ten years, acquire at camp a healthy natural acceptance of each other. The boys find that girls often excel in peculiarly masculine things and that they can beat the girls in their own field and enjoy it. Last year a girl of eleven won the fire-building contest against a boy of thirteen, at one of these camps, and one of the best costumers was a boy.

The way the children learn thruout is as natural and indirect as this.

"Some of our best work is done at meal times," the director told me. "Last year over half the children learned to feed wild birds out of their hands while we had breakfast on the porch. Feeding wild birds is not easy. It's nothing like feeding pigeons. For the children to ask questions about the birds sitting on their hands, to observe, to describe and to listen to stories and explanations was only natural."

Incidentally, the lesson in relaxation was as valuable a part of the bird project as any. Many of the children whose mothers complained that they were habitually tense and keyed up in the city first learned to relax and be quiet when they sought to intrigue the wild birds.

No wild animal pets are caged in these camps, as in many others. The children learn that caging makes wild things unhappy and also less fit to survive when they return to natural living in the winter.

"It is far better," thinks a director, "to observe animals as they live. To lasso frogs and choke them is the idea of nature study which is fairly typical of most of the boys when they first come up to camp. We want to substitute an understanding of nature and an unsentimental love of it."

Pruning dead branches from trees, cutting the low bush which interferes with the growth, cutting down undesirable species which are crowding the more valuable trees, are a few of the most elementary steps in nature study.

Children learn the qualities of different wood, not by note, but in the course of making bough beds—only certain species of conifers will do—in building with their own hands an Adirondack lean-to, in making their lacrosse sticks after the models of old Indian players, in finding the right bendable boughs.

The plan in the finest of our modern camps is so beautifully flexible, the counselors so carefully unobtrusive, the activity of the children so spontaneous, that to the unobservant there may appear to be little plan. But that is only part of the essential idea.

Briefly, the mornings are generally devoted to water sports. Even the six-year-olds are taught to swim and paddle.

The afternoons are spent in "Hobby Hours" when the children initiate their own activities and develop their own resources. Always there are counselors to help, guide or suggest.

There is never the cry of, "Now what shall I do?" and it is not because the children are told by elders how to amuse themselves every minute! The resourcefulness, the initiative, the enjoyment of simple, creative activities, the love of nature, are bred into their very souls and must make them happier and richer as men and women.



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Finding Harmony

(Continued from page 25)

Peter the Great of Russia, realizing his country's need for modern improvements, disguised as a workman, visiting the shipyards of neighboring European countries, and returning to his native land better educated, wiser

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relieving the disease-infested Isthmus of Panama.

Good business men do these things every day. And if a man does not change things when inherently it is in his power to do so he is ignorant. He is dwelling in shadows. Whenever the sun finds an opening there is light. The trouble with most of us is that we are not on the lookout for opportunities for improvement. "Suit thyself to the estate in which thy lot is cast," said Marcus Aurelius. But this precept should be observed only when "thy lot" cannot be changed. A remarkable instance of what he had in mind was that of a slave whom Goldsmith tells about:

I remember to have once seen a slave in a fortification in Flanders, who appeared no way touched with his situation. He was maimed, deformed and chained; obliged to toil from the appearance of day till nightfall, and condemned to this for life; yet with all these circumstances of apparent wretchedness, he sang, would have danced, but that he wanted a leg, and appeared the merriest, happiest man of all the garrison. What a practical philosopher was here! A happy constitution supplied philosophy, and the seemingly destitute of wisdom, he was really wise. No reading or study had contributed to disenchant the fairyland around him. Everything furnished him with an opportunity of mirth; and the some thought him from his insensibility a

fool, he was such an idiot as philosophers might wish in vain to imitate.

Many are gifted with dispositions such as described here by Goldsmith, but those who are not should never consider themselves proficient in the art of living until they have developed one. Those who have inherited a melancholy disposition have a fight on their hands. They must lead themselves out of the shadows. They cannot depend too much upon the world without, for the leading must come from within. Nature never intended anyone to be deprived of the best she has. And she has made it possible for the most disheartened of her children to see the light.

One of the things which brings a person out of the shadows more than anything else is humor. This is a common trait with all truly great men because they have learned to be at ease in a perplexed world. They have their bearings. And there is plenty of good humor in the world which can be enjoyed without cost to anyone. And a calm and seasoned attitude of looking on the sunny side of things can to a very great extent be cultivated. And when you have done this you have attained that which, in the words of Plato, "gives to the body and to the soul all the perfection of which they are capable."

The Bahai Movement

(Continued from page 21)

prisoners, Abdul Baha traveled extensively thruout Asia Minor, North Africa, Europe, Canada and the United States. Thousands heard him; millions read his words. He attracted to his sweet and irresistible personality men of all faiths and creeds. His love kindled love.

The Bahaists were at first bitterly opposed and tormented. Some 20,000 perished as martyrs and countless of them were imprisoned, scourged, robbed of their possessions, exiled and otherwise mistreated. Coming from different religions and sects that hated and despised one another, they joined in a great brotherhood, ready to give up their lives for one another, or even for their persecutors. They are giving up their own prejudices, establishing schools, becoming enlightened, tolerant and progressive.

The more than two million present adherents of the movement, in every part of the world, include Christians, Jews, Muslims, Zoroastrians, Hindus—people of every religion and of no religion, who are dropping their age-old prejudices and animosities to work unitedly for the Better Day.

The twelve basic teachings of Abdul Baha are: (1) The oneness of mankind; (2) Independent investigation of

truth; (3) The foundation of all religions is one; (4) Religion must be in accord with the cause of unity; (5) Religion must be accord with science and reason; (6) Equality between men and women; (7) Prejudice of all kinds must be forgotten; (8) Universal peace; (9) Universal education; (10) Spiritual solution of the economic problem; (11) A universal language; (12) An international tribunal.

Unity is the watchword. The followers of Abdul Baha refuse to be indifferent to the fact that men and women are starving in China because they have not the means of raising and distributing food; that men in prisons are being treated like animals, so desperate that they are willing to face death to free themselves from the hell of their conditions; that there is a family in the next block which has lost all hope because the provider for the home has died. One's family is the whole world; one's country is every country.

They ask by what right do we keep men in darkness and despair. They demand to know why we put a rifle on our brother's shoulder and send him out to kill another man's child for something about which neither of the potential murderers knows anything.

They insist that society could put an end to these things. And they are striving in all earnestness to do so.

In a recent interview with Mr. Sohrab I was given a vivid word picture of Abdul Baha himself and an impressive re-statement of his principles.

"Abdul Baha," said Mr. Sohrab, "visioned the future of humanity as a congregation of happy workers for the emancipation of man, a world free from religious prejudices, free from political prejudices, free from racial prejudices. A world submerged from pole to pole in the light of knowledge, cooperation, truth and good will. A world united, going forward step by step, becoming more and more free until every man and woman becomes the image of the divine.

"I consider Abdul Baha to have been the most commanding personality of the Nineteenth Century. In appearance he was compelling, with broad forehead, white locks falling over his shoulders, soft, yet piercing eyes, which read the secrets of the soul, a winsome countenance which welcomed both enemies and friends with equal kindness. His voice was deep and resonant with musical tones like those of a violin. Inasmuch as he spoke chiefly in Persian, his language was eloquent and poetic. He used similes and metaphors gathered from the poets and sages of Persia. He spoke with the spontaneous power of inspiration.

"He was nine years old when his father Baha-U-Llah, was exiled from his native land, and he traveled with his father thruout Western Asia. During these trips Abdul Baha had to look after the needs of the caravan, and thus learned much of the nature and needs of man. There were times when the little caravan suffered greatly. They were attacked by bandits; their meagre possessions were stolen; often they had nothing to eat. But they were always happy, calm and peaceful within.

"After traveling widely Abdul Baha came to Canada and the United States. It was my privilege to travel with him as secretary and companion for eight years, including those of his Canadian and American tour. During this period I had to translate his public lectures before great audiences and also the letters he wrote to hundreds of his followers thruout the Western continent.

"In 1912, while in the United States, he visited New York, Washington, Chicago, Denver, Salt Lake City, San Francisco, Los Angeles, and many other cities, receiving great ovations from churches, civic and religious institutions. Newspapers and magazines gave space to his message. He was fearless and free. Whether from the platform or in conversation, his words, simple, direct, impregnated with spiri-

tual power, magnetized the souls of those who heard, lifting them to higher planes of spiritual perception. Whether to individuals or audiences he always crept into the hearts of the people. He broke down the walls of antagonism and established between himself and his listeners a bond of affection and understanding.

"For more than fifty years he withstood the intense persecution of his enemies. He was put in jail; he suffered great agonies, yet kept his faith in the goodness of mankind, pure and undefiled. At one time there was a fanatical Mohammedan who for twenty-four years circulated false reports about him. Whenever he met him in the streets he turned away from him. At last this Mohammedan became sick, and Abdul Baha went to him with a physician, medicine, food and clothing. During those twenty-four years Abdul Baha returned his enmity with kindness, his harshness with leniency, until one morning the Mohammedan fanatic came to him and fell at his feet, crying, 'For twenty-four years I have been your enemy and for twenty-four years you have been my friend. At last you have conquered my heart.'

"Abdul Baha took him into his arms, kissed his face, and from that time he became his friend.

"As I have said, I was for eight years his constant companion and secretary, being honored with the privilege of helping pass on his message. Both in private and public he advocated the establishment of universal peace, the parliament of man, equal suffrage for men and women. In 1912 he prophesied the World War, likening Europe to an arsenal which would be set on fire any minute. He said the leaders of the world should come together and thru consultation do away with misunderstandings.

"Abdul Baha would not claim anything for himself. The meaning of Abdul Baha is THE SERVANT OF GOD. Altho his followers attributed to him all kinds of divine characteristics, he himself never claimed anything. Whenever people asked him whether he was divine he would answer, 'I glory in being the servant of the servants of God. This is my crown; this is my throne; this is my honor.'

"Abdul Baha believed and taught the continuous, uninterrupted progress of the spirit. He taught that we are all in reality spirits, that the material body is nothing more than the crystallization of spirit. Spirit is like the sun which floods the world with golden rays. Spirit is indestructible, immortal, undying, sleepless, eternal. The world is like a bridge on which we have to cross to the city of light.

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"He taught that we receive help and assistance from the departed souls, that they are with us right here, that there is no separation between the mortal and the immortal world. One merges into the other without any definite line of demarcation. We are swimming in an ocean of spirit and each individual spirit is like a dancing wave on the surface. It is not lost. When the sea becomes calm all the waves return to its bosom. Each individual soul is like a ray which comes down from the sun and fructifies the material world. No ray ever dies out, it goes back to the sun.

"Abdul Baha knew and taught that sickness is the lack of balance between the material and the spiritual. He taught that we should discourage the use of drugs and supply the deficient elements of the body with food. He taught us that a day will come when the world will be free from all diseases and ill health. Sickness will be no more, because each man will be his own physician. He will know the laws of health and hygiene; he will realize that his body is the temple of God and he should use this body as God would use it.

"He was a great psychologist, for he believed in the power of thought, constructive thought; thought that would change the life of man in a twinkling of an eye. He said that with the power of one good thought man can transform the surface of the earth into a paradise. A good thought is like a pebble cast on the surface of the ocean which will start the widened circles until they reach the poles, and so a good thought is like a great army which is sent into the world to conquer evil thoughts.

"Abdul Baha was an optimist. He wished us to rise and band together to remove all those disadvantages that have kept mankind in the claws of slavery and drudgery. He was a fighter, fighting the fight of truth, and working during all the days of his life for the coming of the kingdom of God—a kingdom which is not to be established in an Unknown Nowhere, but right here upon the earth and right in the hearts of men."

I talked also with Mr. and Mrs.

Chanler about their interest in the New History Society. Having served his city and state during a long and busy life, Mr. Chanler is now, with his gifted wife, giving the bulk of his time and energy to the work of the society. Mrs. Chanler has opened her home, formerly one of the most exclusive in New York City, to the public, and here the members of the society meet frequently, while Mrs. Chanler is making its interests her main concern to the practical exclusion of all other interests.

In a recent address to the members of the society Mr. Chanler said:

"The New History Society has pitched its tent by the open road, that broad highway that has been trod in turn by each prophet. We recognize the divinity in each, as well as the right of any one of us to receive his inspiration from one and all. Each prophet, as he went on his way, guided by the light of divination, came at last to the Well of Truth that is filled with the Fountain of Inspiration. He filled to the brim the cup of his own personality with the Water of Truth, gave it to his disciples, and they drank thirstily.

"Each prophet may have used a different language, each used a changing metaphor, the result was ever the same. As the Master passed on to his perfection, his followers took what they could of the water he had given them from the well of truth, fashioned a vessel in which to hold it, closed the bottle with their own cork of creed, labeled it with their Master's name and then said, sternly: 'Drink of this faith—or die.'

"We say, Cut out the cork of creed! Destroy the dregs of dogma! Keep the labels, for they bear holy names, but break the bottles of sect, and let each at will drink from the Well of Truth the Water of Everlasting Life."

The Brotherhood of Man! Love, like a great avalanche, flooding all hearts! This capacity lies in every one of us, tho in some it is deeply hidden. Abdul Baha has passed on to join the invisible company of prophets, but his voice still sounds the call to all the children of men to unite their hearts in the bonds of Love and Truth.

"Don't Say You're Sick!"

(Continued from page 19)

As soon as we dared, John and Cookie and I slipped into the dark storeroom and dug out our prize. Cookie revived him with some black coffee and brandy:

"Well, shipmate, how goes things by now?" asked John.

"I guess I have been asleep," said Clarence. His knees started to give

way and he grasped Cookie's arm for support.

"Still weak," rumbled John. "Ut's hard to tell whether to feed it or throw it in the fire. Let's feed him some bully beef!"

In a moment we four were seated at Cookie's table. John heaped a granite plate with coarse ship's beef and boiled

cabbage and set it before Clarence. The little man took one look and nearly fell dead.

"Now eat!" said John, glaring at him.

Clarence's hands began to flutter helplessly. "My digestion pills—" he muttered.

"PILLS?" John boomed like a broadside of guns. "I'll 'pills' you in a minute! You'll never swallow another pill in your life, young fellow-me-lad, and you can lay to that! Now eat!"

Clarence picked up a fork and tasted a small bit of cabbage. He made a wry face and started to get up from the table. Until he happened to look at John. Then he tried another bit of cabbage and found it not entirely fatal. He tried to avoid the beef, but not a chance.

Under much compulsion he ate the whole plateful of coarse, unaccustomed food, altho it must have cost an heroic effort to finish off the last of the beef and drink the black coffee. After a ladle of stewed prunes John was satisfied that his patient had eaten enough. We all arose and left the table. John slapped Clarence on the back—but not too hard. Just an affectionate tap.

"Now you're acting like a man of sorts, Mate. Puff up your chest once and let's see the breath of ye."

Clarence started to turn away impatiently, but John doubled up his gargantuan fist and held it up before the other's eye.

"Puff!"

And Clarence expanded his chest an inch.

"Hold ut!" said John. "Now, exhale and say ye feel foine, or I'll—"

Clarence exhaled.

"Say ut!" barked John.

"I—I feel like—I feel fine," finished Clarence.

"Good boy! Shake!"

And nothing would do but Clarence must shake hands with the three of us.

"Now, mate, follow me and I'll get ye some work clothes."

"Oh, God—" groaned Clarence. But at the glance John shot him he followed meekly enough. I brought up the rear. Cookie remained to clean up his galley. John led the procession to his own locker.

"Off with them swell clothes, me man. Off with them, and do ye cloimb into this cotton undershirt and denim pants. Put your dolly clothes in there if ye wanna save them, but they'll loikely never fit yez again after we make port to Boston town. Your chest will be that big. Look alive, now!"

It was time to go on shift, so I went to my own locker and changed to a thin, sleeveless cotton undershirt, pants and shoes. John worked in the glaring heat with merely trousers and shoes on, while the perspiration made rivulets down us all.

The nine other lads on our shift

glanced up in surprise at the newcomer, whom John was introducing to a coal shovel.

"Gents, this is me brother-in-law, Timothy Grogan, from sunny Maryland. He's taking a cruise for his health. He had ambitions to learn to stoke a coal-eater. Now is there any lad here—" John paused and looked each one in the eye, slowly, one at a time, but oh, so meaningly! his hand the while doubling into a battering-ram—"wat feels he must go about proclaiming to the world at large that there's a new face amongst us?"

Perceiving their cue from John's expression, the stokers grinned.

"I gotcha, mate!" said one.

"Welcome to our city," says another, offering a grimy paw to the newcomer. Clarence hesitated but John nudged him with his shoe.

"Shake hands with the boys, er, 'Timmie,' me lad." And Clarence, with a startled look, shook. John handed him a shovel.

"We'll work right here, lad. Now uv ye pitch in and shovel with a will everything will go lovely. Now watch! Come under ut with your shovel, like that. Then into the screw with ut, that way. Don't mind the heat. Ut's just the thing to make ye sweat out the poison from your great, hulkin', carcass."

He stepped back. Clarence looked doubtfully at the shovel and hesitated. He even made so bold as to glance at the iron stairs that led to sunshine and freedom until he saw John hold up his own shovel significantly as tho it were a ball-bat. Then he decided to try a shovelful. And another. And still another.

For a half hour the little hero worked away in grim silence. He sat down upon an empty wheelbarrow and rubbed his aching back, but he uttered never a whine. What he was thinking was pretty much of a mystery. We watched him out of the corners of our eyes, but he seemed to be unaware of our presence.

Observing him studying the palms of his soft, aching hands John bethought himself of a pair of leather gloves in his locker and he went forthwith to get them.

"How's the hands standing it, mate?" he asked a moment later.

"They rather burn," said Clarence, displaying a couple of blisters on each hand.

"Ummmmm. They'll harden up in no time at all, at all, as soon as they realize ye mean business. Put on these gloves for a day or two, av ye wanna."

Clarence tried the gloves and decided to wear them. The big surprise to us all came in the man's attitude toward the work. After the first half-day what terror of big John he may have had began to melt away as the realization that his benefactor's motives were prompted



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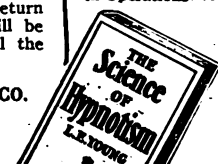
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by nothing in the wide world but brotherly love began to penetrate his consciousness. He pitched in with a will, altho his back must have gone thru exquisite torture in adjusting itself to the unaccustomed toil.

He seemed like one awakening to a new life and the self-satisfaction of something useful and real accomplished began to light up his face.

Keeping him out of sight of the ship's officers caused us some anxiety at first, but soon the entire watch entered into the spirit of the thing as the tale leaked out and, instead of the eight or nine of us to watch, there were forty or fifty pairs of vigilant eyes always on the alert.

A half-dozen times the first day or two we were forced to hustle Clarence into John's open locker and padlock the door. But I think the story must have found its way to the bridge itself eventually, because after the second day number three shift was left strangely alone.

The man's appetite performed miracles. At noon the third day he got away with four pans of coarse salt pork and beans, besides plenty of black coffee and stewed peaches with their inseparable grit and sand. His flabby little arm muscles filled out and his back quit aching and began to develop strength a-plenty. One day as he dumped a wheelbarrow of coal at my feet I said to him, "How'd you like to

be up in the sun all tucked up nice and comfy, Clarence?" He blinked as though groping hastily for the best retort he could make.

"Go to the devil," he said. "Moreover, me name is *Timothy*." And he pushed his wheelbarrow away, grinning boyishly.

The weather remained good for the balance of the voyage, and the sea was smooth. All too soon we awoke to the realization that Boston lay but a scant ten hours away. John persuaded Clarence to put on the boxing-gloves with the cook, and in five minutes Cookie retired to his galley with a disgusted look in his eye and a bleeding nose. The men roared with glee.

"Any of you other birds think ye can foight?" demanded Clarence excitedly. But the men with grins of appreciation politely declined. Then Clarence resumed his quiet dignity. A less level head might have overplayed the incident. Bitten off more than he could chew and got knocked dizzy for his pains, but not this fellow. He seemed content to let somebody else have the stage.

And it was just such little traits as this that marked the gentleman in him and that endeared him to the hearts of us all. Traits that had never had the environment to develop. And not a man jack of us but regretted to see the end of the cruise.

On the morning we docked, Clarence shaved and dressed up in his good clothes. That is, the ones he wore when he came among us. He shook hands all around and assured us all that we would meet again.

"Is that a threat or a promise?" John asked, grinning. "It's beyont my wildest expectations ye've conducted yerself, and ye're a real man, by God."

"It's a promise, no less," said Clarence.

TO my dying day I will regret the fact that we had to go on duty at once, and so missed the meeting of Clarence and the aunts. It must have been good. We got it from one of the stewards that they slammed into each other in the lounge. The ladies could scarce believe their eyes.

"Oh, my POOR boy!" said one, as soon as she could gather her wits. "Where *have* you been? I just knew that sometime——"

"Say! Can that 'poor-boy' stuff, or I'll throw a couple of you overboard!" Clarence cut in. "If either of you ever mention pills or medicine to me again, I'll—I swear I'll not be responsible for what happens!" He paused and eyed them significantly. "And now do ye take a taxi and go on home. I'll be along presently. Understand?"

And with never a word they went their astounded, incredible way.

Plays on Broadway

(Continued from page 47)

THE LAST MILE

THE LAST MILE, death-house drama by John Wexley playing at the Sam H. Harris theatre, is in the nature of an experience rather than a spectacle. One lives thru rather than looks upon the last two grim hours before death in the electric chair which is the substance of the first act. The torture of knowing the hour of extinction, the agony of waiting, the sardonic preparations for the slaughter, are dramatically realistic—the more livid because of the knowledge that the original script which was expanded into the present drama was written by a prisoner in the death-house just before his electrocution. The last two acts, whose melodramatic action somewhat relieves the tension of the first, do exactly what they were intended to do—make a play out of an incident.

It is a play which needs no critic or jury of critics to pronounce it good or bad—a play which writes its power indelibly on the consciousness of all who experience it.

MEI LAN-FANG

IT is difficult to describe the performance of Mei Lan-Fang, this greatest of Chinese actors. Against settings

vivid as jewels, Bandit Generals, Fox-Spirits, sword dancers, come to life as out of a story book. Strange voices haunt the air. Music, miming, singing, dancing, carry us back centuries and across seas. Despite the exotic atmosphere and the unintelligible language, Mr. Mei's acting, in its subtlety and technical perfection, completely conveys his meanings. We have another striking example of the artist as ambassador of international good-will.

THE GREEN PASTURES

(Continued from page 47)

mediaeval and Reformation Christianity, coming straight to their minds and hearts from the fire of the Wesleyan evangel—and out of their hearts come back, for all the world to hear and see, the Songs of Zion and the fires of Pentecost.

Modernists stand in awe at the ageless timeliness of the play. What Wells tried to say about a "Suffering God," these negro worshippers intuitively knew. Their God did suffer, for and with their sins. And what the critics discovered about the new note in the prophecy of Hosea, a note that presaged the Gospel, that, too, they saw—or at least the authors make

them see. It is Hosea that brings God back again to earth after he had said he would come no more. God does change; he changes as he suffers with humanity—changes from a stern judge that must punish into a never-failing friend that must forgive.

Even the atheists come away from *The Green Pastures* with bent heads and moist eyes. Here is idealism at its best. Reason may say that whether on the stage or in the heavens the thought of a deity is irrational; the heart responds——

"We needs must love the highest when we see it!"

THE INFINITE SHOEBLACK

(Continued from page 47)

cannot make a shoeblack happy longer than an hour or so, for he "also has a soul quite other than his stomach."

The tragic ending of the play may point a meaning, possibly that it was unwise of Andrew to ask Mary to adapt herself to an environment which to him was the perfect, but to her strange and questionable as to its perfectness; but their love was not dimmed and their happiness seemed genuine. Digitized by Google

THOSE WE LOVE

AN ardent plea for the family is the theme of the play, *Those We Love*, written by George Abbott and S. K. Lauren, and presented by John Golden at his theatre. The story deals with a wife's struggle between pride and desire when she learns that her husband has committed an indiscretion. The theme is not new nor is the idea that the child is the strongest link in the family circle. However, the treatment is sufficiently new to create suspense; the play is convincingly written and well acted.

DISHONORED LADY

KATHARINE CORNELL is being presented by Gilbert Miller in a new play, *Dishonored Lady*, well calculated to exhibit her emotional and dramatic ability, yet in itself an un-

worthy drama for so fine an actress. A girl's private life may be her own concern up to the time she becomes engaged to the man she loves, but after that time it very much concerns her fiancé, is the substance of this melodrama. The play has its exciting moments and is the work of Margaret Ayer Barnes and Edward Sheldon.

STRICTLY DISHONORABLE

HOW a man's intentions towards a girl may change, no matter how dishonorable they might have been, when love breaks thru, is cleverly worked out in that comedy hit by Preston Sturges, *Strictly Dishonorable*, which Brock Pemberton is presenting at the Avon Theatre. It is a highly entertaining play, filled with amusing situations, competently written and acted with skill.

How to Handle Money

(Continued from page 33)

who is particular to keep down "class" would say he had no business wearing such mittens; they were made for a rich man. It is probably true that that boy had nothing else to match those mittens in value. Perhaps, even, he was making a last year's suit do in order to have the mittens. But he wanted the fur mittens. And the smile of satisfaction that came to his face as he told about them showed that he was getting his money's worth in real pleasure. He wanted those mittens more than he wanted anything else. Why shouldn't he have them?

If you want anything badly enough, you will be willing to go without other things to get it. And it is not necessary to be stingy—just thoughtful.

A family once had an interesting time with what they called a "See-if-you-have-it Club." Whenever one of them needed anything, they would all look thru their possessions to see if they had what would answer the purpose. If not, and only after they knew they had not, they would buy.

How many a woman has bought a pair of gloves, only to discover later, when looking thru her dresser drawer, that she had two perfectly good pairs and would not have needed to buy.

Then when one does buy—shall it be something fine or inexpensive? That all depends on circumstances. Usually it is best to buy for quality because replacement is expensive. People who are buying the same things over and over again never get anywhere because all their money goes for the same purpose. In furniture, for instance. Some people buy one good piece at a time and add to their furnishings as they have money to spend. In this way they accumulate a really good assortment. On

the other hand, another may buy a cheap davenport, for example. Perhaps there are children in the house who will give it hard use. In a short time this davenport is worn out and another davenport is bought to replace it. What has that family? Nothing but a davenport. And the chances are that they will have spent as much money as another family who has bought a davenport and a few handsome chairs during the same length of time.

There are times when inexpensive goods will answer the purpose. If it is something to be used only for a short time, or in a place where it will not receive hard wear, or where good looks are not essential.

Sometimes it is wise to spend money now to save in the future—often it is not.

A man took over the management of a small manufacturing plant. The company was in debt and it was his job to put the business on its feet. He found that the former manager had bought boxes in 25,000 lots to get quantity price and save money. But the company had no money with which to pay the bills. The new manager revised the ordering system. He bought as low as 2,000 in some cases, and paid a much higher price per thousand. However, the company was able to pay a \$30.00 bill where it was not able to pay a \$300.00 bill. Soon the business was out of debt and paying its way. This was accomplished simply by spending only *what money was available* and not trying to save money which the company did not have to save.

If you cannot spare the money now, or if you had rather have the money for some other purpose now, then it is not wise to spend for future saving.

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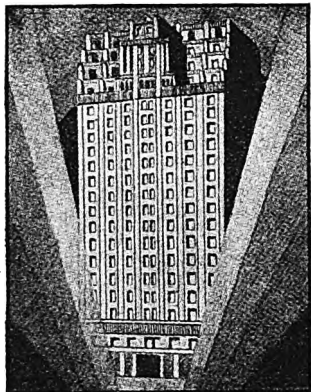
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A woman went to buy a dress during the January clearance sales. The best bargains were in winter dresses. She could have bought a beautiful velvet dress for half price, and she would have liked that velvet dress. It would have been good to wear for two or three months and then to put away for the next fall. But she did not buy it. Her reason was that she was planning a summer vacation that would take all the money she could save between January and July. If she had bought the velvet dress, she would have to buy another dress in April or May. Whereas, if she bought a silk dress in January, she could still wear that in the spring. In that way she could save the price of a second dress for her vacation.

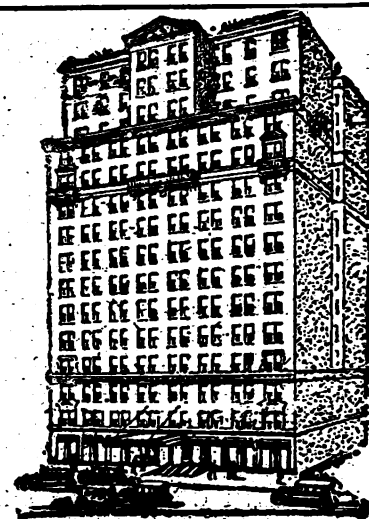
This woman was one who travels regularly. A friend who was envious of her said, "Oh, I'd like to travel, too, but I can't spend my money that way." Yet the very woman who made that remark, nine chances out of ten, would have taken the velvet dress. Then when spring came, she would have said, "I just can't save enough for that vacation. You certainly couldn't expect me to wear a velvet dress in summer. I can't buy clothes and have money for a trip, too." She would not have had foresight enough to make one dress do for late winter and spring.

Some people who are always hard-up are mentally lazy—that's all. They don't want to exert themselves to plan and think ahead. Many wealthy people, who are looked upon as having everything, spend a great deal of time planning their expenditures in order that they may have everything.

The fact that people have a hard time getting along on a certain sum of money, then receive more and still have a hard time, shows that the question is one of more than merely money.

A woman who had two children to support kept roomers and economized in many ways. She had to, because, even then, she could not get along very well. Then she obtained a position that nearly doubled her income. Immediately she moved into a more expensive apartment—still large enough for a roomer, however. But her roomer left and she did not make the effort to get another. She said to a friend, "Yes, I have more money, but think of my expenses. I pay seventy-five dollars a month rent and have no roomer, and it costs a lot for the children. I used to economize, but I hate to deny the children, so I let them have what they want." When she received more money, she stopped planning and was no better off than before.

The child who is taught to work for money, who is paid for performing little tasks around the house, has a much better understanding of money than has one who is given money only when he is going to buy something. The child who



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is not accustomed to have money will think that it must be spent immediately. Suppose such a child is given a quarter to go to a show. When he finds that he can buy a ticket for fifteen cents, he will say, "I have ten cents left, what shall I buy?" The possession of money always brings up the question, "What shall I buy?" Such a child does not learn to "have money." On the other hand, the child who is given money when he has no desire and there is no occasion for spending, will learn that sensible people keep money until there is a necessity for spending it. This latter child when he grows up will "have money."

It is not always a hardship to be without money, either, if one is not an inveterate spender.

A certain woman had an income of just enough to get along. She could provide food and shelter, and that was about all. Off and on she had work at which she earned money in varying amounts. But she was wise. Whenever she earned ten dollars or fifteen dollars she would use it for what she needed—a hat, pair of shoes, or a dress, or whatever it might be. In this way she kept herself in what she needed, and was happy. If there were rather long intervals between jobs, she did not suffer; she had what she needed. "It is not hard to be without money if one has everything else," she would say. She regarded money simply as a medium

of exchange. When she had that for which she might exchange money, she did not mind being without the money.

And that attitude of mind certainly is commendable. If everyone would spend wisely while he has money, there would be less worry when for some reason the income is cut down or temporarily stopped.

The person who would rather go without the things that make life pleasant just to save money doesn't have money. Money is such a person's master, a tyrant who deprives him of joy.

However, there is a place in everyone's life for a bank account and for investments in property and securities. Outside of interest, such money brings return in comfort to the person who knows that unexpected expense can be met and life can be comfortable even though conditions may change.

To get the most out of money, one must get what one wants out of life. That may be something different at different times. One year one may want to travel and spend money. The next year one may be content to stay at home and save money. There is pleasure in both.

Spending money must be balanced with periods of not spending if one is to really "have money." The individual who "has money" must have accumulated it during periods of wise spending. In order to have money, one must know when and when not to spend.

Is Your Mind Free?

(Continued from page 42)

you were to exercise the lungs regularly, eat nourishing foods, get out in the open, have plenty of air in your sleeping room, and forget the mental impression you had received by being told that you had inherited this tendency, you would throw it off completely. But if you became a slave to the thought and believed yourself fate-driven, it is quite likely that it would some day count you its victim.

FEAR

FEAR is a wholesome emotion when kept within proper bounds. Without it we should be perpetually falling into all sorts of trouble.

Fear is an educator and to fail to make progress under its normal influences means an abnormal mind. In truth, lack of prompt initial response to the wise admonitions of fear is often a sign of a subnormal mentality. A mother told me several years ago about a daughter of hers who was not afraid of anything. She said that her daughter on one occasion, after having an argument with her father, went to a small town church that night and slept peacefully in one of the pews until morning, when she was discovered. On another

occasion she went to a house which was unoccupied, where a woman had recently died, and slept in the very bed in which this woman had died without the least thought of fear.

I have had a chance to watch this child grow up into womanhood. At the age of nineteen she married, really to get away from home, which was a delightful one, but where naturally there were some restrictions imposed. Her husband soon grew tired of her and left her. She has since developed her real character and the subnormality has shown itself in a pronounced way. She has become immoral, which she almost boasts of, and she tells about her many sex adventures without a blush. Today she has the mind of a child of ten and really is not responsible for her actions. She is sweet and lovely and those who come in contact with her would not believe she could do the things she does. This represents a type of mental case with which little can be done.

But the form of fear we are most interested in is the unreasonable fears to which almost everyone is a slave. We find more such fears in the strong than in the weak. Yet, these fears really mean a form of mental weakness,



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but fortunately they can be easily corrected thru a process of re-education and training. These unreasonable fears limit people and cause great unhappiness. Such fears are found in active minds which have become introspective.

The seeds of unreasonable fears are usually sown in early childhood. Parents should be careful to keep all such fears away from the sensitive, impressionable minds of their children.

It is doubt that begets fears. We fear the darkness on account of the things our minds create as lurking there. We fear death because of the doubts and mysteries which are attached to it. Men live in fear of disease because the disease may mean death or a life of invalidism which they dread. We really do not fear the condition, but what the condition may lead to. The neurosthenic with his many unreasonable fears is not afraid of the state in which he pictures himself, but it is the doubt regarding his future life, what this state may lead to, which he fears.

When unreasonable fears become obsessions then we term the state neurosthenia, psychasthenia, anxiety complex, inferiority complex, etc. When fears reach this stage habits have been formed.

Man's salvation from the agonies of fear lies in the control of his own reasoning powers. When he learns that nothing can harm him, when, thru education and reasoning, he has removed the "doubts", he will no longer fear in an abnormal way.

HABITS

CUSTOMS are organized and directed by the conscious mind; it is only when they have become so habitual as to be followed in an automatic manner that they can be called habits. You dress and undress in a certain manner, you brush your teeth at stated intervals, you feel it is time for lunch at a certain time; all of which actions are quite automatic in character and have become habits.

We speak of good and bad habits, but the element of goodness is relative. Most so-called bad habits would be good in their proper place. It is merely misdirected energy that is back of all such thoughts or actions. The true nature of such things is determined by the conditions present and the effect produced.

We are called creatures of habit. Psychologists encourage us to convert as much of our repeated action as we can into habit, as the consciousness is likely otherwise to become overloaded.

With a few exceptions the advice is wise. The less we consciously think of our speaking, walking, writing or reading, save with regard to their general trend, the better off we are. It is when we become too conscious of such things

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that we are most likely to develop trouble. We set an ideal before the mind and subconsciously give it expression in words. When we wish to raise an arm, we do not try to figure out the anatomical process required to accomplish it. We merely think, "I wish to raise my arm," and leave the rest to subconscious action.

The best speakers merely have their topic heads in mind and then speak as unconsciously as tho they were merely conversing with some friend. But the minute a speaker becomes quite conscious of himself, of the effect he is producing, and of the opinion the audience will have of him, he is likely to stumble.

In forming these habits conscious effort is called for, as we wish to do what we undertake in as splendid a way as possible. But soon a definite habit in connection with these things has been formed thru repetition, and then we shall do well to conserve conscious effort and leave the matter entirely to subconscious action.

It is surprising to most people to learn that good habits and customs can degenerate into bad ones. A friend of mine, years ago, was told by his physician to take sherry and egg as a tonic. He continued this long enough for it to become a habit, and later was called the biggest wine drinker in Chicago. Drugs are many times given for good purposes and may be really required at the time, but let certain drugs get hold of us in the form of habit and they can make us a most miserable slave to their demands.

So in consciously directing our lives we should do a little analyzing before we permit these things to form habits and let go our conscious watchfulness. If the habits cannot enslave us and take away from our strength, then it is really best to permit them to develop. But if we find that a certain thought or action can in time become harmful, if permitted to become a habit, then we should continue consciously to supervise it.

One should not be a slave even to the best master, since by so doing the way is opened to a reduced mental tone, which will destroy efficiency and a conservation of our energies.

HERO-WORSHIP

HUMANITY in general is made up of hero-worshippers. The wife who adores her husband often becomes his obedient servant, his willing slave. Occasionally there is a husband who manifests the same abject devotion. This spirit robs one of personality, individuality and natural independence. It is very weakening to the one, and is likely to develop a superiority complex in the other.

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spirit of freedom. It is the willing service of an unfettered mind and a self-controlled body that is most efficient and satisfactory.

One who is ready to confess himself a servant has not the spirit which will make him a true master. As long as we are slaves we cannot be freemen. Power in the hands of slaves is always dangerous, while in the hands of masters it is a means of accomplishment.

You, Too, Can Make Money

(Continued from page 46)

Now, of course, no one would think of making a living of just this little idea! Yet—and I do want to impress this upon you—even this tiny thing could be made into a big business. Understand that I am not talking about just this particular idea, but because it sounds so small, so insignificant, some of you might even wonder why I'd mention it at all. What I mean is this:

If a thing, no matter how small, is done with interest and thought, it can be sold. Think of the thimble business! Think of the pin business! Now let's suppose you bought two glass salt and pepper holders and painted them beautifully. These you sold for one dollar. For argument, let us say, this dollar just paid you back for your many colors of paint and holders. So you made nothing. But you have paints enough now to paint a hundred sets. So you buy a dozen sets. You paint these. You sell them in your town. Now you feel there is no one left nearby wanting these. What can you do? Why not get a list of all the gift shops in your state, write to each one and send a sample set, enclosing postage for return in case the shop does not wish to sell these for you on commission or to buy them outright at some price you make by the dozen.

Now out of twelve sets sent, maybe (to suppose the worse) only one shop will send you an order. Then try fifty or more shops. People managing such shops are honest and kindly. Send them also a neat letter. Tell them explicitly all they need to know. Suggest other things you could make. Groups of neighbors could meet one afternoon a week and follow many of these ideas, and make enough to support some worthy and unfortunate family. So there are all kinds of uses for this department. I want you to read it carefully each month. When you find things you do not care to do, try to think of someone else you could tell to do it. In this way you help others to help themselves, and that is the best way of lending a helping hand.

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Through lack of understanding your symptoms seem very alarming to you and you become over-serious to the point of its being impossible for you to forget yourself. At moments you feel that it is all very unreasonable, but habit has forced you into a "mental trap" from which you can see no escape. Your family physician does not understand your trouble and you are at a loss as to what is best for you to do. And things gradually go from bad to worse. NEURASTHENIA IS CURABLE when understood and you receive proper direction. It is a matter of changing your viewpoint so that you are able to view yourself and life from a different angle—it is a matter also of training and development of both a mental and physical nature. YOUR fears CAN BE REMOVED.

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I value this letter highly. In fact I hope many of my readers do at least half of what this woman is doing.

MY DEAR PAULINE CLEAVER:—

This is November first, and I was so disappointed not to find your usual article in my PSYCHOLOGY. What happened? Aren't you going to write for us any more? Oh! how I shall miss you, for can you imagine what I have done?

When I read what Mr. Howland wrote about you in the October issue in 1928, just before your articles began, I liked all he said so much that I, of course, read your first article. I almost know that now by heart. Well, I did everything you say in it to do. That is, I made everything, everyone you told us had made. You see it was near Christmas. So I put these things in a box and put them aside for Christmas and birthday gifts. Then I followed this thru every single month. Many of my friends are quite amused at me. When they meet me they say, "Hello, Carrie, what has Pauline Cleaver got you doing this month?" And, of course, I show them. Truly, now, I could make my room look like a gift shop if I brought all of the things out at once. Besides, I've given over half away.

Now, here is what I do want to tell you. I do not need money. My husband gives me a generous allowance. But, even so, I have saved thru the year hundreds of dollars because I have made my own gifts, as I'd read your stories, instead of running to the shops for everything. I'd make them in my odd moments and keep them until the time came to give. I have donated many things, too, to church fairs. So I felt I wanted to express my appreciation to you and ask you *not* to give up this department, for many of us love it even tho we do not need or want more money.

Certainly it must be a wonderful help for those who do wish to earn a bit of money. Please come back to the magazine.

ANOTHER letter this month came from a well-known minister. He asks one of the women in the Aid Society to read this department each month, and then suggests that she make some of the things for church benefits. I would enjoy hearing from those of you who find this department helpful or find new uses for it, so that I may tell others what you are doing.

BUNNY BRACELETS

REMEMBER the old fad of wearing little do-daddles on a chain bracelet? One would hang little animals, hearts, bells and things about one-third of an inch in size on a chain bracelet. These were made of jade, silver, gold or other materials. One of my readers resurrected this idea, and is preparing for the Easter sales a chain for the wrist, with separate charms of colorful rabbits. She sent to a New York wholesale novelty firm and bought a gross of these little rabbits for less than three cents each. She readily sells them for ten cents

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apiece. I'm sure you've seen these in the shops.

This girl has one room in her home devoted to her work. She of course has many different things to sell. But she always introduces three new "spe-cials" a month. She reads my pages and makes a note of the things possible for her to do and she is *prospering*.

MAMMY TAKE 'EM'S RABBIT COOKIES

Several requests have come in asking for the recipe of my rabbit cookies. Do you remember the picture that appeared of my little black rabbit last year? It is a registered, trade-marked rabbit. If any children wish a picture of "de lil old black rabbit whad smokes and thinks," I'll send them a wee book. Just send a self-ad-dressed envelope and stamp for this. The cookies are cut in the shape of a rabbit. Then these can be trimmed, if you wish, with chocolate icing. The recipe is as follows: (You should sell these in boxes, a dozen cookies in each, wrapped separately in waxed paper. The children will adore them for Easter.)

1 cup of molasses—1 cup of butter—1 egg—I teaspoonful of soda—1½ tablespoonful of ginger—½ cup of honey—and enough flour to roll the mixture out firmly. Mix the honey and butter well together, add beaten egg and ginger. Mix the soda in the mo-lasses and add gradually the sifted flour to make stiff dough. Put aside until this is hardened. Then roll very thin, cut with the rabbit cutters, and bake in a quick oven. Let them be-come brown. They are unusually good and tasty—and everything in them is healthful for children.

What Can We Do for You?

(Continued from page 48)

would be expected from you than those who were smaller. Thus you have de-veloped a self-consciousness which has caused you to look down when walking instead of holding your head high and looking everyone in the eyes. If this is true your trouble is partly a mental one and if you wish to correct it en-tirely will require a different attitude toward yourself and life.

QUESTION:—R. J. writes:—

Would you please tell me if "jerking of the head" (palsy) can be benefited thru psychological means? If so, what method would you suggest? There doesn't seem to be any pathological cause whatever. The condition has ex-isted for several years.

ANSWER:—

This condition you describe may be a real palsy, or it may be due entirely to

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a supersensitive state of certain nerves and habit. I do not believe that drugs would help in the least. If the condition is to be cured mental training is necessary. Learn self-control and self-mastery; exercise and diet. It is impossible to go into this subject thoroly, as it calls for careful study and a great deal of instruction and encouragement.

QUESTION:—M. R. L. writes:—

I have been troubled with constipation most of my life and always have had to resort to cathartics and laxatives. I have tried eating fruits and vegetables, but they do not seem to have any marked effect on my bowels. I am obliged to change the character of the cathartics or they soon wear out. I take enemas for a time, then will go to salts, and have at times taken cascara and mineral oil. They all work for a time if I take a large enough dose, but I am getting tired of trying all sorts of things. A friend of mine suggested that I take a small seed, something like a flaxseed, and said that it would be better for my system. Do you know anything about such a seed and its effect?

ANSWER:—

You probably mean psyllium seed. This is a small, very dark seed, which acts as bulk, for it increases in size when placed in water, and acts as a lubricant as well. This is put out by several firms under trade names, and can also be purchased in bulk at some of the large drug stores. I believe it is less harmful than most cathartics. The seed does not contain any drug properties. I suggest that you try it. A twist in your intestines, which makes it impossible for you to evacuate the bowels without taking something powerful, might be the cause of the trouble or possibly adhesions. If this is true these seeds will cause less irritation than the things you have been using. But continue to eat fruits, vegetables and roughage.

QUESTION:—E. N. A. writes:—

I am troubled with occasional dizzy spells. I have been to several physicians and they can find nothing wrong. I am not extremely nervous, my heart is good and my bowels work regularly. The spells come on and will last two or three days, that is, I am dizzy more or less for two or three days, and then it seems to disappear and I will perhaps not have another spell for several weeks. Have you any opinion to offer?

ANSWER:—

If you are not nervous, bilious or in any way organically abnormal, I think it possible that the dizziness may come from impacted wax in the ear. This will cause the symptoms you present. Next time one of these spells begins go to an eye and ear specialist and let him see if this can be the cause. You know the ear is the seat of equilibrium.

IS IT HARD FOR YOU TO FORGET YOURSELF?

Have certain fear thoughts become such an obsession in your life that you find it impossible to forget yourself, and in consequence you are unhappy and miserable? Are you constantly looking on the dark side of life and expecting something terrible to happen? This is due to your possessing a sensitive nature and not being in command of it. It is dominating YOU, instead of you dominating IT. It means you lack confidence and the proper understanding of yourself and your powers.



Today all such states of mind CAN BE ADJUSTED. Your viewpoint is faulty through "doubt" being present. This is a form of inferiority complex. You have become TOO conscious of self. It is not enough for one to tell you that your trouble is imaginary and to FORGET IT, for that is easier said than done. Yet, if you go about it in JUST the right way your limited, unhappy life can be changed. HABIT is at work in your case.

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Psychology Study Page

Conducted by Edward Earle Purinton

DO you want the most and best results from Psychology? Then you are invited to make regular use of this page each month, for the personal application of special articles to your needs, problems and desires. The habit of original thought followed by progressive action has helped to make all the world leaders. This page will offer incentives to such thought, such action. You may wish to preserve some of your answers, notes and comments. A pencil and large pad of writing paper should therefore be at hand before you commence your productive study.

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.

OIL IS KING

(Page 11)

WHY is permanent poverty a disgrace? Why should wealth be esteemed as a divine source of power?

Explain how great industries are improving the mental, moral and spiritual forces of mankind. Show how the greatest work manifests the highest wisdom.

The oil field described was worth perhaps \$20,000—and in about a year became worth \$200,000,000. Such a record-breaking rise in value offers human lessons worth studying. Mention a few.

State five reasons why John D. Rockefeller, said to be the world's richest man, was a public benefactor in developing the oil industry and the Standard Oil companies.

What new idea from this article do you consider most important, most valuable? Discuss the question with your family or friends.

Are you doing creative work of any kind? If not, find some new work that is creative, or some new way of making your present activities real impetus and outlet for productive originality.

HOW TO HANDLE MONEY

(Page 32)

FIND the major reason, and at least two minor reasons, why you haven't more money.

Do you agree that the right financial system unites habitual economy with occasional extravagance? Are you following that system?

What do you want most that money will buy? Plan how to have the money for it—save more or else earn more money.

Analyze your expenditures for a week, regarding their necessity, and the quality and cost of the purchases. Find which might be omitted to advantage, or wisely reduced in cost without sacrificing needful quality.

Do you regularly plan your expenditures with a view to keeping money ahead? If not, learn from your bank or a book or magazine emphasizing home economics how to put a modern budget plan into effect.

Is there a child in your home who is not earning money regularly? If so, how can you provide sensible and attractive methods of earning for the child to carry out?

Observe the richest person you know, and also the poorest. What most valuable lesson can you learn from each?

WALK AWAY FROM YOUR PAST

(Page 38)

WHICH of the twenty-two affirmations do you need most? Check them. Go over the checked list and pick out five or more of greatest appeal. Circle the numbers. Clip the entire set of affirmations from the

magazine, for personal use. Paste the double clipping on a piece of cardboard cut to fit, or on a large sheet of heavy writing paper. Keep it in your room.

Form the habit of repeating strongly and calmly to yourself each day the affirmations you marked, especially those with circled numbers. The best time is on rising and on retiring. Deep breathing or other positive exercise taken slowly will help the affirmations to clear and strengthen your subconscious mind.

LOOK OUT FOR THE BOOMERANG

(Page 40)

WHY is self-reform unpopular? Why should it be a favorite practice with us all?

Whom have you most misjudged? What induced you to take a false view of that person?

We are all misjudged. Is it wise to correct people guilty of that error of mind, or should we ignore them?

Most people have the fault of finding fault. Suggest a means for ending this bad habit.

The author declares that society makes the criminal condemned by society. Explain or discuss this fact, with suggestions for its elimination.

Almost everybody needs clearer vision and finer perception. Could not the schools and the churches unite in a form of education to promote the science of real understanding, with fair judgment the starting point? Give an outline for such procedure.

MAN'S PLACE IN CREATION

(Page 22)

HOW has this article broadened your view of life?

Explain the fact that certain people resemble types of animals. Is there some animal predominant in you? How, in that case, should you be on guard and in command?

Why was human religion born of fear? How can it be transformed into a force of supreme faith?

Do not the prayers even of good folk remain largely primitive? How would you make prayer more intelligent and effective?

Will not science and religion ultimately be united, for the improvement of both? When, how, and why? State the benefits to the race of mankind following such union.

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?