

PSYCHOLOGY

LIFE ^{AND} THE MODERN WORLD

Ten Ways to
Overcome Failure

□ □ □
Happiness Is Growth

□ □ □
The Roots of Unemployment

□ □ □
The Woman Everybody Likes

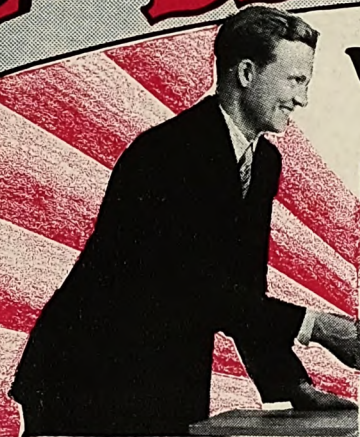
□ □ □
Why Do I Feel that Way?
(A Study of Instincts and Emotions)

March

25c

NEW BIG MONEY FIELD

FOR
WIDE AWAKE
MEN!



**SELLING NEW
SPECIALTY
to
BUSINESS
and
PROFESSIONAL
MEN**



Four \$15 Sales Daily Pay \$280 Weekly

When green men, with just average ability, make \$200 to \$400 a week, and up, our proposition *must* be worth investigating. We train you, giving you successful methods of one of the fastest sales forces in the country. If you are looking for a man-size business, free from worries of other overcrowded lines of work, write for full information.

WORLD'S LARGEST

Firms among Our Customers, Sears Roebuck, Larkin Company, Loftis Bros. and Company, LaSalle Extension University, National Radio, Dodd, Mead and Co., Collier's, National Brake Service, Inc., Advance-Rumely Thresher Co., and scores of others nationally known are among our customers. It's a life saver for the smallest merchant who needs it even more than the big firm and he buys quick. 2 sizes—one costs \$2.50—sells \$7.50; your profit \$5, and more, as your sales increase. Other size costs \$5—sells \$15—your profit \$10 and more—every salesman working regularly makes close to \$12 profit per sale on this size! Think of that!

GUARANTEED

**To Bring Customer 10 Times
Its Cost in Actual Cash**

Customer gets signed certificate of guarantee protecting him, backed by a national organization. Very few business men are so foolish as to turn down a proposition guaranteed to pay ten for one, with proof from leading concerns of the world that it does pay.

Here's What Our Men Make

\$400 Weekly!

Between Sept. 6th and Sept. 20th—just two weeks—E. D. Ferrell, of Atlanta, Ga., cleaned up \$802.50 on his first orders. His sales were all made in three small Georgia towns. His customers are re-ordering, and he is going strong. His sales winning plan is now added to our sure-fire sales manual. Tells where, how and who to sell.



**EDDIE FOYER
\$4920 in 3 Months**

California rings the bell again! Eddie Foyer starts out April 1st and by July 1st he has 410 \$15 sales to his credit. Multiply 410 by \$12 profit and you've got something to show you the money in this proposition.

**ARTHUR FRIEDMAN
\$105 Profit on 1 Sub-Agent
Sale**

Besides his own profits—\$1,260 clear in 23 days—Friedman, Wisconsin, gets a \$105 bonus on a single sale made by one of his sub-agents! It's all in selling the right thing, boys!

\$165 First Day!

Made by E. H. Walker—Georgia—Made one sale to a Columbus, Georgia, organization, and that sale got him four more sales within a few hours. Met another salesman, and the other salesman bought him out! That's the kind of proposition this is.

**Leaves 14-Year Job After
Making \$120 in Spare Time
First 5 Days**

Here's Sidney Rosen-thal, Illinois—This old-timer wired an order for 100 of the \$15 size 8 days after getting our sample. He had cleaned up \$120 as a sideline in spare time, and wrote: "This is the best and easiest proposition I have ever become associated with. Will specialize on \$15 size." One thing's sure—it's just as easy to make real money selling a good line, as to dub along on chicken-feed with a dead line.



**\$1500 a Month
clear for M. L. Tardy, California.
\$6,000 First Year**

for A. R. Almond, South Carolina. They make good everywhere.

**\$60 Per Day
for W. E. Vaughn, North Carolina.
Write for Other Salesmen's
Reports**

We can send them as fast as you can read 'em. We've got plenty! See for yourself. Mail the coupon for further details.

REFERENCES:
Handwritten signature
**YOU GET PORTFOLIO
of LETTERS from
WORLD'S LEADING FIRMS**
Clinches the Sale!

A handsome, impressive portfolio that contains letters from the World's most famous concerns. Every type of business and profession represented. You have immediate, positive proof of success. They can't say—"doesn't fit my business." Nails 'em right then and there. Sells them on sight.

Over 1,000 Salesmen Have Joined Us in Last 3 Months

Boys, what does that tell you? We've had to double our office force to keep up with applications. Soon as we get the country covered, we close up the list. Remember, this is no ordinary proposition. You deal with a company that doesn't split pennies, headed by a man who spent twenty years on the road. A company with a record you can be proud of as our representative. Get the facts—see with your own eyes what you can make in this business. Mail the coupon for full information.

SURETY Company's BOND Protects Customer

Your customer is entitled to the service of a national organization bonded by a Surety Company with assets running into the millions. He CAN'T Lose. You are able to show positive safety. This means quick sales and big turn-over for you.

Seeing Is Believing...Mail Coupon for Proof

This is a business with a future to it. Enormous repeat business. Tremendous profits from sub-agents—your sub-agents have more margin than total profit on 99 out of 100 other specialties. You get profit on all mail order business from your territory. Every customer is a prospect for two or three times the initial amount on your second call. Every customer recommends others to you. If you get ready to quit, you have an established route that can be sold like any other business. An opportunity to make \$5,000 to \$10,000 a year is worth while. Just a limited number of openings. Hurry, boys—they won't be left long now.

F. E. ARMSTRONG, Pres., Box 4023-N, Mobile, Ala.

SEND ME FULL INFORMATION, MR. ARMSTRONG
Without obligation to me, send me full information on your proposition.
Name
Street or Route
Box No.
City
State

Amazing Secrets of the Yogi



The Accumulated Wisdom of 4000 Years of Experience by the Famous Hindu Adepts

UNIVERSAL ORDER OF OCCULT SCIENCE

Office of Supreme Headquarters
432 Music Arts Studio Building
Los Angeles, California

December 21, 1929

Dear Mr. Haanel:

Having studied several Yoga Courses, I am in a position to state that this is one of the best I have ever read. In fact, I did not know that it was permissible to put some of these things in writing.

I was bound to the strictest secrecy when I was taught some of the things therein contained.

The Yogi teachers would not allow it to be printed, the lessons being given only by word of mouth.

It is a most valuable work and worth many, many times the price to any one wishing to acquire unusual power.

Very sincerely yours,
E. E. THOMAS, Master,
Universal Order of Occult Science.

Chicago, December 18, 1929.

My dear Mr. Haanel:

Stupendous! At last we have an accurate, understandable, workable translation of the hidden mysteries of the East written in the language of the West.

"The Amazing Secrets of the Yogi" is almost beyond belief—containing as it does all the wealth and essence of the accumulated knowledge of the Yogi—4000 years of sifting the wheat from the chaff—the true from the untrue—the essential from the non-essential.

Reaching for its foundation beyond the consciousness of man to the Divine Source Itself—this system of philosophy teaches the basic and fundamental facts of physical and spiritual life.

A student of this course will travel the path of progressive superiority, arriving at last to a place where he will know—more of chemistry than the chemist—more of Physics, Medicine and Telepathy than many of our scientists.

A study of The Amazing Secrets of the Yogi will lift one to the very heights of power.

Sincerely,
J. AUSTEN CAMPBELL.

These secrets tell of a strange discovery made by the Hindu Scientists—how and why many attract to themselves evils and misfortunes—others happiness and fortune, still others long life or the reverse. This has in all probability never been heretofore revealed.

They also tell of the many mighty wonder workers in India and the methods by which they levitate their astral bodies or transport them at will to any desired location. Another amazing secret!

They tell of the power to create, preserve and destroy.

They tell of that force, which in Symbolical Language is called "The Garden of Eden, the Tree of Life and the Tree of Knowledge," and how the force sometimes leads downward to unrestrained lust and death and how it may be forced upward to supernal heights of power and spirituality. This is another of the Amazing Secrets of the Yogi!

They tell how the ancient Yogis of India have acquired the wisdom by which they can manipulate the invisible forces of Nature and thus seem to work miracles. How they use the mind as an aerial to receive the unspoken thoughts of others.

They tell of an attractive force which draws power from the Universal storehouse of Power and you may develop power from the Universal storehouse of Power and you may develop miraculous power and become a center of radiant magnetism.

They tell how the Yogis retain buoyant health, rugged strength and charm of personality and postpone old age, decay and death. This is another of the Amazing Secrets of the Yogi and worth hundreds of times the price of the entire course.

They tell of a wonderful secret which was wrested from the Japanese by a Jiu Jitsu champion. The secret is a method of resuscitation, or restoring life to persons who are apparently dead from drowning or sudden concussions due to any stage of collapse or unconsciousness.

They tell of an "inner light." When you are enabled to make use of this "inner light," you not only know, but you know that you know. You are no longer an experimenter, you no longer speculate or guess, you are in touch with the storehouse of power, and can replenish at will. Thus you may turn the tide of failure into success, thus you become a Master!

They tell of a higher plane of existence; on this plane all is perfect. On this plane the harsh lines of the face disappear, the voice becomes soft and beautiful. It is the Ideal state. On this plane the Ideal has become the Reality, the seeker and the sought are one.

These facts have been preserved only in the memory of certain living Yogis, who are the last descendants of a grand array of disciples, who have kept burning the torch of wisdom, kindled by the earliest and greatest ADEPTS OF INDIA.

USE THIS COUPON FOR FREE COPY

CHARLES F. HAANEL, 705 N. Ninth St., St. Louis, Mo.

Send me a copy of Part One of the AMAZING SECRETS OF THE YOGI without cost or obligation. I will read it carefully; then, if you do not hear from me in two weeks, send the rest of the lessons, for which I will pay \$2.00 per month for three months.

Name

Address

Post Office State

NOTE: If you send remittance with your order, you may deduct 10 per cent and send \$5.40 only. In this case all of the lessons will be packed in one box and sent to you by Parcel Post.

PSYCHOLOGY

Life and the Modern World

VOL. XVI. No. 3

MARCH, 1931

Founded and Edited by Henry Knight Miller

Contents

	Page
With the Wits.....	8
Surgamus!	12
	Bruce Gray
A Pearl of Great Price.....	14
	Eva Dumbeck
The Goal of Life (A Chat with the Editor).....	16
	Henry Knight Miller
Why Unemployment?.....	19
	John J. King, Ph.D.
Scientific Success.....	21
	Vernon Lyman Kellogg
The Man in the Parade.....	22
	Olise Vaupel
Judge Lindsey Speaks His Mind.....	24
	Arthur H. Howland
I Have Found Such Joy (A Poem).....	26
	Grace Noll Crowell
A Dozen Doors.....	27
	James Conway
Ten Ways to Overcome Failure.....	28
	W. A. Mansur
"Snake"	30
	Aden Bent
Forty Thousand Grown-Ups Go to School.....	32
	Jennie S. Daughtry
"Back Yard".....	34
	E. Margaret Parker
Why Do I Feel That Way?.....	36
	Karl M. Bowman
Hymn to the Morning (A Poem).....	38
	Helen Carson Jansson
Happiness Is Growth.....	39
	Edward Earle Parinton
"I'm Not Hysterical!".....	40
	David H. Keller, M.D.
The Woman Everybody Likes.....	42
	Ada Patterson
Why Sacrifice?.....	44
	Zella Wright Newcomb
"Junior" (The Story of the Younger Laemmle).....	46
	Madeleine Matzen
We Spend One-Third of Life in Sleep.....	48
	C. Franklin Leavitt, M.D.
Muscle and Mind.....	50
	Galen Gough
Thoughts and Near Thoughts on Broadway (Dramatic Reviews).....	52
What Can We Do for You?.....	54
	C. Franklin Leavitt, M.D.
You, Too, Can Make Money!.....	56
	Pauline Cleaver
I Think!.....	58

IN APRIL

The New Vision

In these days of crashing fortunes, toppling industries, overthrown faiths, there is keener need than ever for a mind-and-soul satisfying philosophy of life. Science is giving us a new understanding of Im-mutable Law, a set of cosmic principles on which the mind can rest and by which it can operate. To get the individual life into a working rhythm with this Eternal Law is to arrive at Victory. An illuminating article by Emery C. Williamson.

From Savagery to Culture

The true, amazing story of Bata Kindai Amgoza LOBAGOLA, the man who began life as a savage in the wilds of the African Bush and has won distinction as author, lecturer and teacher. A drama of clashing codes in which a daring spirit rises from the black depths of fearful ignorance to the heights of the world's best culture. By Eleanore Carey.

There Is No Dead Line

No matter what the crisis may be, nor when it comes, says James H. Collins—and proves his claim by convincing "cases," you may make a fresh start to better things.

Sixty Years on the "Grandest Job"

The heartening story of Alice E. Van Sickle, eighty-five years old, and still going strong as an alert and happy newspaper woman. By Marion Rubenstein.

Arthur H. Howland, Executive Editor; Kaye Wheeler, Managing Editor; Judge Daniel A. Simmons, Associate Editor; Charles H. Desgrey, Advertising Manager; Irene Kenney, Circulation Manager; James F. McCarthy, Executive Secretary; Samuel J. Schwartzman, General Counsel.

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WHAT ONE THING DO YOU WANT most?

ONE big desire—some one thing which would seem to make life worth living—dominates every heart . . . haunts one's waking and sleeping hours. You, yourself, want *one* thing above everything else in the world. You see it as a treasure of treasures . . . for you it means happiness. What is it? Answer the question for yourself.

It may be a long cherished dream of certain work you yearn to do, for which you feel naturally fitted . . . work which might mean fame, fortune, independence!

Perhaps there is some specific thing on which you have set your heart. A home? A car? A course of study? A trip abroad? Something for the house? Something to add to your comfort or enjoyment? A place of business of your own? Domestic happiness?

Or is it personality you want to cultivate . . . charm which draws one to the hearts of both men and women . . . the easy, confident manner which everywhere impresses?

Or your ideal may be perfect health . . . to have the grand and glorious feeling that it's great to be alive . . . that you are equal to any emergency.

Whatever your big desire, your cherished ideal . . . it now lies within your reach! Amazing, astounding, but nevertheless true. Your brightest dream, your life-long ambition can be realized—your gravest problem solved. You can have anything you want . . . *anything* not contrary to natural law. This is no rash promise, but has been proved again and again by students of Christian Psychology!

Practical Benefits

Christian Psychology is not a religion nor a creed, but an amazingly simple course in advanced practical psychology. Though new

in application, its principles were known and taught by that greatest of all Psychologists, who said: "Seek and ye shall find; knock and it shall be opened unto you." It is a scientific system for the fulfillment of human desires. It tells you exactly what to do to obtain the things you want most . . . shows you precisely why they have heretofore failed to materialize.

Backed by Authority

Christian Psychology is the latest and best work of the eminent psychologist, Judge Daniel A. Simmons, whose work and study, magazine articles, books, lectures and courses on practical psychology, covering a period of many years, have gained him wide recognition as an authority in the field. He was selected by Psychology Magazine as one of the great masters of psychology to lecture last year at its educational conference at Lookout Mountain. Judge Simmons has the additional distinction of being for more than fifteen years a judge of the highest trial court of his state.

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Judge Simmons' stimulating, soul-inspiring lecture "The Kingdom of God," which explains the scientific principles of Christian Psychology and how it works, for at least a limited time is available for free distribution. It will be sent you postpaid, entirely without cost to you, upon receipt of coupon below. Nor will any salesman call upon you now or later.

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Please send me, free, postpaid and without any obligation upon my part Judge Daniel A. Simmons' complete and thrilling 6,000-word lecture, "The Kingdom of God," revealing astonishing truths of Christian Psychology that enable people to actually make their wishes come true.



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THE MEANING OF PSYCHOLOGY

By C. K. OGDEN

*Director of the International Library of Psychology,
Philosophy and Scientific Method*

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By a fortunate arrangement with *Harper and Brothers*, we are able to give away absolutely free a few hundred copies of *Ogden's* renowned "The Meaning of Psychology" (special edition) to readers of PSYCHOLOGY Magazine as premium with a one-year subscription.

Never before in the history of publishing has such an offer been made in connection with a book of the type and scope of this one by Professor C. K. Ogden. We shall be compelled to fill all orders as received—there will be no reserved copies!

There is no catch in this offer—the book you will receive absolutely free is of *regular Harper quality*, size 5½" x 8½" cloth bound, printed from large, clear type on finest grade of book paper. It contains 326 pages, including—in addition to seventeen comprehensive and at the same time fascinating chapters—a valuable Bibliography, an index which is literally an encyclopedia of psychological terms and phrases, fourteen illustrations, and four half-tone plates. Readers of PSYCHOLOGY Magazine will find the deepest satisfaction in the possession of this book, as it deals in the simplest possible language with psychology in the light of modern advances and covers the subject completely.

* An Idea of the Fulness of a Single Chapter

CHAPTER XV: HOW THE MIND GOES WRONG—Character and the Unconscious. *The Growth of Personality*. Forerunners of psychoanalysis. . . . *The Mutual Obstruction of Interests*. Early transformations. The child's relation to other people. . . . *The Freudian Theory of Sex*. Infantile germs of the later sexual interest; their growth and unification. Transferences of special sub-trends. The love of money, of domination, of self-display. . . . *The Complexity of Sex*. The attitude of dispassionate inquiry. Perversions, sublimations, and inhibited development. *The Oedipus Complex*. The child's attitudes to his parents. The simplicity of his interests. His pre-verbal thought. . . . *Projection and introjection*. . . . *The Riddle of the Sphinx*. Infantile Sexual Theories. . . . *Conflict and Repression*. The desire for approval. *Regression*. Confusion and dilemmas. Solution by development. . . . *Mechanics of the Unconscious*. The status of the repressed wish. Neuroses. . . . Compromises. Dream Analysis. The dream as a compromise. Pictorial and metaphorical thought. . . . *Transference*. Its outcome in marriage. . . . *Organ inferiority*. The will to power. . . . *Moral re-education*. Indecision. The troubled conscience.

The Meaning of Psychology

by C. K. OGDEN

CONTENTS

- Chapter I. Preliminary
- Chapter II. The Mind and the Body
- Chapter III. Impulse and Inhibition
- Chapter IV. How the Brain Works
- Chapter V. Purpose and Interest
- Chapter VI. The Growth of Mind in Animals
- Chapter VII. The Mentality of Apes
- Chapter VIII. Mental Growth in Man
- Chapter IX. Man's Linguistic Heritage
- Chapter X. Behavior
- Chapter XI. Looking Inwards
- Chapter XII. Looking Outwards
- Chapter XIII. How We Think
- Chapter XIV. Emotion and Character
- *Chapter XV. How the Mind Goes Wrong
- Chapter XVI. The Abnormal
- Chapter XVII. Looking Forward

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

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

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

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

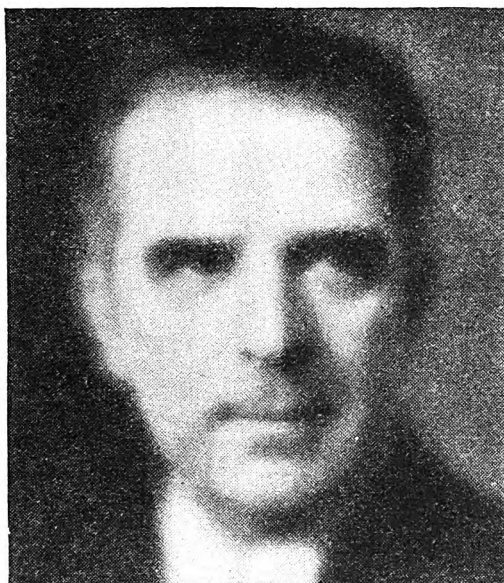
Almost any \$40-a-week wage earner has as complete a mental equipment as I had two years ago. And he feels today just about the way I did then. For two weeks ago, I too, was in the \$40-a-week rut. My earnings were \$2,080 per year!

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

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

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

Today I have an income of \$20,000 a year. That's exactly \$17,920 more than it was two years ago. A difference of \$35,840 in two years. My family has everything it needs for its comfort and pleasure. My bank account is growing rapidly. I have my own home in the suburbs. I am respected by my neighbors, and I have won my wife and children's love as only the comforts and pleasures of life can do. When I am old I will not be a millstone



around anyone's neck. My children will not have to support me.

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

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

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

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

* * * *

The Pelman Institute will be glad to send a copy of "Scientific Mind Training" to any interested individual. This book is free. It explains Pelmanism. It tells what it does to the mind. It tells what Pelmanism has meant to others. For over 25 years Pelmanism has been helping people to happiness. Over 700,000 others have studied this remarkable science. Among those who have praised it are such great world figures as the late Jerome K. Jerome, the famous novelist, Sir Harry Lauder, Frank P. Walsh, Major Gen. Sir Frederick Maurice, Gen. Sir Robert Baden-Powell, H. R. H. Prince Charles of Sweden, and many others. Your whole life may be altered as a result of reading "Scientific Mind Training." Send the coupon. You have nothing to lose. If Pelmanism does not help you it costs you nothing. There is no obligation in mailing the coupon. No salesman will call on you. Decide for yourself what to do after you read the free book about Pelmanism. Mail the coupon NOW.

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Under this banner a million Americans may now unite to perpetuate their most priceless heritage—that of personal opportunity, personal initiative and the rightful reward of personal industry.

At the present rate of expansion all business will ultimately pass into the control of powerful, centralized groups, leaving little opportunity for the individual to express himself through personal initiative and thus destroying all incentive for Community Spirit. Your community will then become nothing but a feeder for organized outside combines that have little or no interest in its destiny.

Destroy the incentive to individual effort and you destroy the very fountain from which springs the American Spirit of Independence.

Allidad shouts the rally call to unite and defend American prosperity in all parts of the land. It has no stock to sell. It has no private brands to exploit. Its ultimate leadership will be found among its members.

Carefully chosen Field Secretaries will be available in every State in the Union about March 15th. These men will be thoroughly trained to assist in organizing local councils. If you are a responsible citizen and want to co-operate to *Keep the Home Town Dollar Circulating at Home* you are eligible.

Competent organizers who can qualify are invited to write, giving experience and references. Openings for a few more good men.

A high-class connection for those chosen.

Address: Dept. F, ALLIDAD,
875 Sixth Avenue,
New York, N. Y.

A TIMELY SLOGAN



"Keep the Home Town Dollar Circulating at Home"





THERE'S an old saying that when a piece of good fortune comes your way as a result of doing a certain thing, it may be luck. When you repeat the same act and good fortune comes again, it may be coincidence. But when you do it the third time and good fortune smiles again, it's not luck nor coincidence. It shows that you've got hold of a *natural law*. And a natural law, as you know, is something that *always works*.

Pictured above are two manuscripts. They are entitled, "The Great Discovery" and "The Secret of Life." I want to send them to you with my compliments—entirely free of charge or the slightest obligation. They explain, clearly and simply, one of the most revolutionary discoveries of the age—what Professor James of Harvard called "the greatest discovery ever made." They tell you how to abolish poverty, sickness, unhappiness, and how to build your life a-new—to make it just what you want it to be—to make your fondest hopes, ambitions and heart's desires come true.



THERE'S no maybe, coincidence, luck or guesswork about what the information in these startling manuscripts will do for you, if you apply it properly. Over 85,000 men and women the world around have taken this information and used it to accomplish astounding results. That mere fact alone lifts it out of the realm of luck, guesswork, chance or coincidence. Their grateful letters are in my files and are open for inspection at any time you wish.

These letters by the thousands tell of hopes and ambitions quickly turned into realities. Definite sums of money obtained. Promotion—better jobs and higher pay—quickly achieved. Incomes increased. New opportunities opened up. Health improved. Troubles banished. New abilities and talents developed. And people of all ages lifted up from drudgery into an expanding, thrilling, joyous life of abounding happiness and success.

THERE is no magic or mystery about achieving happiness and success. All the happiness and success that you can use is already yours by natural right. It will come to you fully and freely if you will only let it. But the trouble with most people is that wrong habits of thought shut out—keep away—the happiness and success, that want to come to them. Simply

by changing their mental outlook on life, men and women by the thousands can quickly find themselves flooded with happiness and success greater by far than they ever dreamed of.

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Sure Approach

Customer: To what do you owe your extraordinary success as a house-to-house salesman?

Salesman: To the first five words I utter when a woman opens the door—"Miss, is your mother in?"

—*The Honolulu Item.*

* * *

Book Agent (to farmer): You ought to buy an encyclopedia now that your boy is going to school.

Farmer: Not on your life. Let him walk, same as I did.

—*People's Gas Club News.*

* * *

You have probably observed from time to time that the grapefruit is one thing that manages to get itself into the public eye without the aid of the newspapers.

—*Between Calls.*

* * *

Saving Mama's Muscles

Mother (indolently): Willie, you've been a naughty boy. Go to the vibrator and give yourself a good shaking.

—*Line-ings.*

* * *

"Sometimes," remarked a long-suffering parent, "I think that college-bred means a four years' loaf."

—*Gold Medal News.*

* * *

Cora: Does that rich young man of yours write convincing letters?

Dora: I can't say. The case hasn't gone to the jury yet.

—*The Arcadian.*

* * *

"But this road," argued one taxpayer, "is pretty good as a whole."

"Indeed it is," replied the other taxpayer, "but we want to use it as a road."

* * *

Son: "Papa, what makes a man always give a woman a diamond engagement ring?"

Father: "The woman."

—*Exchange.*

"I can trust my maid at any time. I can go away for three days and know exactly what she will be doing all the time." "What?" "Nothing."

—*Der Lustige Sachse, Leipzig.*

* * *

May Have Slipped on the Soap

A little girl was describing her first experience in an elevator. "We got into a little room," she said, "and the upstairs came down."

—*Christian Register.*

* * *

Proof Positive

"How can you be certain your husband really goes fishing on Sunday afternoon when he never brings home any fish?" "That's what makes me certain."

—*Fishing Gazette.*

* * *

The Layout

Father—What's this young whippersnapper's occupation?

Daughter—He runs a dealer's house organ, daddy.

Father—Faugh! I'll have no third-class musician for a son-in-law. Understand that!

—*Brooklyn Daily Eagle.*

* * *

"Would you er—advise me—to—er—marry a beautiful girl or a sensible girl?"

"I'm afraid you'll never be able to marry either, old man."

"Why not?"

"Well, a beautiful girl could do better, and a sensible girl would know better."

—*Fishing Gazette.*

* * *

Ruth came home from her visit to Sunday school eating a chocolate bar.

"Why, Ruth, where did you get the chocolate?" asked her mother.

"I bought it with the nickel you gave me," she said. "The minister met me at the door and got me in free."

—*The Rail Splitter.*

Edna—What are they playing now?
Mae—Beethoven's Ninth Symphony.
Edna—Oh, dear! Have we missed the other eight? —*Fore-'N'-Aft.*

* * *

Artificial Celebration

Mistress to her sedate butler—James, tomorrow is Christmas Day and I want you to turn on the electric refrigerator and make some snowballs for Master Bertram to throw at you.

—*Exchange.*

* * *

Spinster Teacher—Willie, do you mean to say that you can't name all the presidents we have had? When I was your age I could name them all.

Willie—Yes, but there were only three or four then.

—*Boston Globe.*

* * *

"Madam, may I see your daughter?"

"No! Get out and stay out."

"But, madam, see this badge—I'm respectable. I'm a trolley conductor."

"Oh, I'm so sorry; come in. I thought that was a fraternity pin."

—*University Hatchet.*

* * *

"I wonder why it is that a fat man is always good natured?"

"Probably because it takes him so long to get mad clear thru."

—*Sel.*

* * *

Mose: How fas' can you all go in dat new car?

Rastus: Ah could make two miles a minute 'cepting for one thing.

Mose: Whut's dat, boy?

Rastus: Only jes' cause de distance is too long foh de shortness of de time.

—*Fishing Gazette.*

* * *

Jones—A fellow wrote me a letter saying he'd shoot me if I didn't stay away from his wife. I'm terrified.

Smith—Why don't you keep away from his wife?

Jones—He didn't sign his name.

—*Doherty News.*

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Who was Marie Antoinette?
How can a man be elected President though he receives a million votes less than his opponent?
Why is the sky blue?
Is this sentence correct? *He doesn't feel good.*
Who was Homer?
By what rule of economics does Charlie Chaplin earn more money than ex-President Coolidge?
Who said, "Give me liberty or give me death"?
Which freezes quickest—water, mercury, alcohol?
Do fish sleep?
What is a pentameter?
Who wrote *Virginibus Puerisque*?
What nation first divided time into months, weeks, hours, minutes and seconds?
Where was the Pantheon?
Why is glass transparent?

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Surgamus!

By Bruce Gray

YE LIVE in sunsine—
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The soft, sweet air steals your thoughts away.
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Ye are stagnant!

Come—see those towering mountains—let us climb!

'Tis peace and quiet here below.
But the hills!

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INTUITION

Secret of Success of the Woman Psychologist Says World Famed Writer and Instructor

In his daily article recently, one of the best known psychologists says that the value of the woman psychiatrist and psychologist is just now being appreciated. The woman mind-doctor has not only the intuitive or inside view of life, but is certain to have the sympathetic and patient attitude as well, in the opinion of the learned doctor.

Woman has always had her valued place in social work and child hygiene, but her field is rapidly enlarging, he continues. Because of their especial fitness, the next census will show a large increase in the number of woman mind-doctors. Women have contributed much to the sanity of the world. In domestic troubles it is the woman who keeps her head. Women have a natural flair for being good mind-doctors; and when to this is added the common sense and good judgment that come with experience, we have a valuable help to our lives in such practitioners.

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States Another Nationally Famous Writer in a Recent Newspaper Article

"If we are in need of a new kind of doctor," urges another authority. "If he (or she) arrives he probably will be called a *Personality Doctor*, although he will treat few sick people. The new specialist will only examine minds to determine what they are good for. His diagnosis will be a mighty factor in shaping the lives of people. People will go to the new doctor of their own volition. They will want to know what occupations they should follow; why they are not popular with associates; why they fail at their undertakings; why, although fortunate, they are never happy; how they should spend their leisure time.

They will have answered for them many other questions which will never occur to them. Teachers, ministers, judges, executives, clerks, housewives—men and women in all walks of life will go to obtain advice about the manner in which they should pursue their work.

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Questionnaire

Fill in as many answers as possible on this questionnaire. Answer the other questions on separate paper. Or, if you do not wish to tear magazine, use separate paper for all questions and answers. See instructions below.

- | | |
|--|--|
| 1. Year, month and date of birth | ANSWER REMAINING QUESTIONS ON SEPARATE PAPER: |
| 2. Sex | 15. Do you enjoy life fully or do you drag through each day just existing? |
| 3. Height | 16. Have you a hasty temper—or are you in control of yourself? |
| 4. Weight | 17. Are you emotional, forming hasty likes and dislikes of people and places? |
| 5. Color of hair | 18. Do you make new friends through life or do you cling to old friends? |
| 6. Color of eyes | 19. Do you mix well?—are you happy in mixed company?—or do you "close up" unless in company with only one other? |
| 7. Pale or ruddy complexion? | 20. Do you like children?—or are your affections satisfied through household pets; a dog, cat, birds? |
| 8. Are you: Single | 21. Did you stop studying when you left school or do you still take courses when possible? |
| Married | 22. Do you like to read? Do you read for amusement or for self-improvement? |
| Married, but previously divorced | 23. Are you addicted to alcohol? |
| Widow or widower | 24. Are you careful of your personal appearance? |
| How long a widow(er) | 25. Are you thrifty?—or, do you spend money regardless of what it will bring you in return? |
| 9. How many children | 26. What fears nag you? How much? Or, are you carefree most of the time? |
| 10. Age and sex of children | 27. Do you feel you are "getting ahead"? If not, what is stopping you? |
| 11. What education have you | 28. Are you good tempered or moody? |
| 12. What is your religion | 29. Are you jealous of others? In home, in school, in business? |
| 13. What are your hobbies | 30. Do you regard yourself as in good health? If not, why not? |
| 14. What is your occupation | 31. Is your love life happy? |
| | 32. Is your home life happy? If not, to what do you turn for enjoyment after work? |
| | 33. Do you speak hastily or are you watchful of your remarks? |
| | 34. Do you serve others or do others serve you in life? Are you selfish or unselfish? |
| | 35. What do you expect of life? Tell me all about yourself that is not told above. |
| | 36. What is your present, immediate problem? |

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Tear out this questionnaire on dotted lines; or set down the numbers of the questions and write the answers opposite. You do not have to copy down the questions. If you tear out this questionnaire you will find it easier to answer as many questions as possible on the questionnaire itself. For the remainder of the questions, use separate paper. Write fully, giving as much additional information about yourself as you can think of. Send a photo if possible (it will be returned) although this is not necessary. Send \$5 remittance in cash, money order or check, payable to Mary Stuart Rowe. Allow about one week for your reply. Your money refunded if you are not satisfied.



A Pearl of Great Price

By Eva Dumbeck

Picture by J. L. Blummer

MY heart was a leaden weight
And my soul burdened with many cares;
A craving was in me for something,
I knew not what, that would not be satisfied.
I could find pleasure in nothing;
Yet, on the surface, there seemed to be nothing lacking—
Neither food nor drink nor raiment;
Friends were manifold, my loved ones near me—
Still I sought without ceasing
That vague something that my soul demanded.
I worked, I played, I tried each new pleasure
That came my way, hoping each time to find
The thing of my soul's seeking;
But all in vain; for at the end of each new venture
There remained that unsatisfied longing,
That incomprehensible sense of futility.
Even God seemed far away and impenetrable.

One night, with this feeling upon me,
In just another weary, groping gesture,
I sought a little church where I had been told
A man with a great soul held people spellbound

In the sway of his eloquence.
"The kingdom of heaven is like unto a merchant man,
Seeking goodly pearls: who,
When he found one pearl of great price,
Went and sold all that he had, and bought it."
Then I saw myself clearly at last:
I was a collector of small, cheap pearls;
Yet I had a talent, God-given,
Which was my pearl of great price.
I had cheapened it by all these lesser things,
Till, on my long string of gaudy gems,
It looked no better than the rest—
Like a fair flower choked by many weeds
Till it could scarcely be seen.
Joyful, I cast them all aside,
And clasped to my heart my pearl of great price.
My craving is satisfied, my seeking at an end.
I have but a single pearl,
Yet I have no other need or desire.

I Have Discovered a Secret That Startles Me

But It Has Proved to Be an Aladdin's Lamp.
It Gives Me Anything I Want.

YOU must have had that strange feeling (almost everyone does) that you have done the thing you are doing at the moment, before. Suddenly, you say to yourself, "Why! I have lived here before, in some previous life. I walked on this beach a million years ago. This pretty house that I have just moved into . . . I am moving back into this house—this is where I used to live, ages ago!"

It comes to everyone, this peculiar impression of having been through exactly the same experiences before. With some it comes often, and is very distinct, the actual words that others and yourself are speaking being clearly remembered; or the exact appearance of a room, its dimensions, decorations, furniture, coloring, odor being precisely as it seemed to you on a previous occasion. With others, the experience is more vague and less frequent. Yet it happens to everyone, the mysterious thing about it being that you know, as an actual physical fact, that you never really did, in the flesh of your present incarnation, actually have that experience before.

The Key to Happiness

I am not a psychologist, amateur or professional. I am an average American business worker, with an average education as a background, and have given no more thought to metaphysics, mental sciences and religions than one runs across in the ordinary course of casual reading and human experience. Yet this strange phenomenon of "having been there before" has occurred to me so frequently of late that I set about solving it, with the determination with which one would attack a knotty business problem.

"Perhaps," said I to a friend who is a practitioner of a well-known mental science, "I have stumbled across a new idea in metaphysics."

My friend smiled. Said he, "You have revealed to yourself the last, ultimate secret of every religion, every system of metaphysics and mental sci-

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ence on the face of the earth. You have the secret, the KEY to happiness, health, wealth and the things you desire. If everybody knew what you know, there would be no need for religions, or systems, or codes—no need for books, or lectures, or courses. All new thought sciences are based on a central idea so simple that it can be expressed in one sentence. The difficulty that confronts teachers is in making their religion, or system, or science difficult!

"Experience proves that there must be a lot of preliminary talk, or study, or reading. If this is not given, the student would feel he had not gotten his money's worth . . . or, having come upon your secret so easily, would have too little respect for it."

Nothing You Desire That You Cannot Have

This startled me, you may be sure. I spent some time wording my precious secret into plain language, and went to some trouble to look up leaders of a dozen other metaphysical systems and religions. Each one, in turn, on reading my paper, reacted in much the same manner—"Certainly," each said, in effect, "that is the secret of happiness on earth. Put that to work in your daily life (and it is easy) and there is nothing on this earth that you desire that you cannot have!"

Well, this amazing secret has done wonders for me—and all the friends I have told about it. It is actually like an Aladdin's lamp! I merely have to desire a new car, or a trip to Europe, or relief from pain, or a solution of business, domestic or household problems—and behold, I have it! My secret is not a new religion, a new system of mental science—it is the spark, the enlivening spirit of every religion. Every follower of every system of thought will immediately realize the full benefit, the complete promise of his religion, if he uses this secret, amazing revelation that I discovered quite by accident. My

secret clarifies, beautifies, strengthens and endears the chosen religion or science to the student.

Worth \$1,000 in a Year's Time

I have no desire to make money out of my discovery—I don't need money. My secret gives me all I can use. I have no more right to make a profit on revealing my discovery to others than the Mayor has to charge for a city's air. Yet it does cost something to tell my story to the readers of PSYCHOLOGY MAGAZINE—and something more to have the secret printed and mailed to those who would like to examine it.

It is worth everything to you, as it has been to me and my friends. In actual money, it could be worth at least a thousand dollars to you, in a year's time or less. Yet, as I say, it is yours as much as the air is yours. But, distribution costs require me to ask a dollar for my newly discovered secret, which ought to just about pay for these costs. I call it the "Realization Secret." The secret is in the first sentence—then I use about 3,500 words to make it entirely clear to you, with many practical examples of the secret's application.

Five Days' Trial

I want you to send for the "Realization Secret" and read it through (it will take 10 minutes each time) every day for 5 days. If you don't think the "Realization Secret" is going to do for you what it did for me—just return it and I will return the dollar. Fill in the blanks below and send this coupon with remittance to my publishers today!

—M. S. R.

(Full name and address given on request.)

ROGERS PUBLISHERS SERVICE
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Send me M. S. R.'s "Realization Secret" described above, for which I enclose one dollar. I understand that I may have my dollar back if not satisfied.

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The Goal of Life

By Henry Knight Miller

WHAT are you living for? Does your life have a goal? Are you bending every effort toward the ultimate realization of some inspired dream of achievement?

Man is capable of infinite accomplishment once he awakens from his dull, sodden stupor, contacts the divinity slumbering within and launches forth in his quest of the sunlit summits.

While the great tragedy of life is that most lives lack any coherent plan or mighty objective, a second tragedy of life is that so many awaken from lethargy only to exhaust their divine energies in frenzied quest of that which satisfieth not.

What is the goal of life? For what should man strive most faithfully with a reasonable hope that his efforts will be rewarded with a "crown of life" not hereafter but here in the only world we know anything about at present? For answer to this query we must go to the philosopher rather than the psychologist. It is the task of the philosopher to determine the meaning and values of life and for the psychologist to indicate the way in which the good values may be conserved and good ends achieved. Few problems have concerned the philosopher more than "What is the end of life?"

Guatama Buddha was not only founder of a religion which claims hundreds of millions of adherents, he was a philosopher. Born a prince of a royal Indian household he lived for years amid the luxury of the palace. But he was troubled with the evidences of human suffering. While he had plenty, millions starved. While he was being amused, millions lived in misery.

HE renounced his regal estate and went forth from the palace clothed as a beggar to study at close hand the problem of life and discover, if possible, the secret which would redeem life for the masses.

After years of wandering and agonized scrutiny of the chaos of human existence, Buddha arrived at this conclusion: Misery is caused by desire. Neither the outcast nor the prince is happy because both are enslaved with desires that never are stilled. The secret of happiness and the goal of life is to become free of desire, accept life as it is and be content.

The Stoic philosophy of Greece years later reflected something of this ideal. It stressed passive submission to the inevitable. Pain, misery, poverty, failure must be accepted without regret and without struggle. The Stoic sits unmoved while the heavens crash and the earth rocks, complacent, content, triumphant in his own aloofness from the transitory disturbances in the world of objective phenomena.

As a revolt from the stern repressive philosophy of the Stoic, Epicurus taught that the goal of life was pleasure and that in his quest of a happy, full-orbed life man should enjoy every stimulation of the senses. He urged that man should be blind to all misery and ugliness and concentrate his energies on the quest of beauty, the stimulation of the senses, the unfettered exercise of instinctive desire, and live a life so crowded with merriment that at the end there could be no regrets, save the regret of leaving so pleasant a world.

AMONG modern philosophers I will mention but one, the German Nietzsche. His was a philosophy of self-realization. Over against all the stern repressive systems he set the contention that the end of life is the development of the superman. He scouted the ideal of self-abnegation and self-sacrifice. Any form of sacrifice he held to be bad, especially the sacrifice of one's selfhood. Each man must make the exaltation of his own life his chief concern. Let others care for themselves. The strong survive and the weak perish. Survive, then, and waste no tears over those who fall by the way. Climb to the realization of super-selfhood even tho you bear yourself aloof over the ruins of your less-favored fellows.

Most of the religious leaders of history have also been philosophers and sought to answer the query of what constitutes a worth-while goal in life.

Moses was something of a philosopher. His ideal of a satisfactory life was one of negative conformity to a strict moral code. To place behind this code a divine imperative he proclaimed that the tablets containing the code had been handed to him by Yaveh, the local deity of Mt. Sinai, and thereafter proclaimed Yaveh, or Jehovah, the tribal god, and any infringement of the moral code an offense against the God of the tribe. Religious leaders of much later date denied the existence of other gods and proclaimed Jehovah as the only true God of all the world. The difficulty with the Mosaic code was its negative character. The end of life was seen in conformity to a code of ethics purely restrictive in nature which tended to develop moral legalism, phariseism and hypocrisy.

Centuries later Micah conceived of the worth-while life in more positive terms. One great sentence attributed to this romantic prophet-philosopher enshrines him forever among the immortals. "What doth the Lord thy God require of thee but to do justly (be honest, fair, conscientious), to love mercy (be kind, sympathetic, tolerant), and walk humbly with thy God (have a filial sense of relationship with the divine)"

A Chat with the Editor

The philosophy of Micah was a great advance over that of Moses because it conceived of positive goodness, justice, mercy and divine relationship rather than mere conformity to a code of "Thou shalt nots".

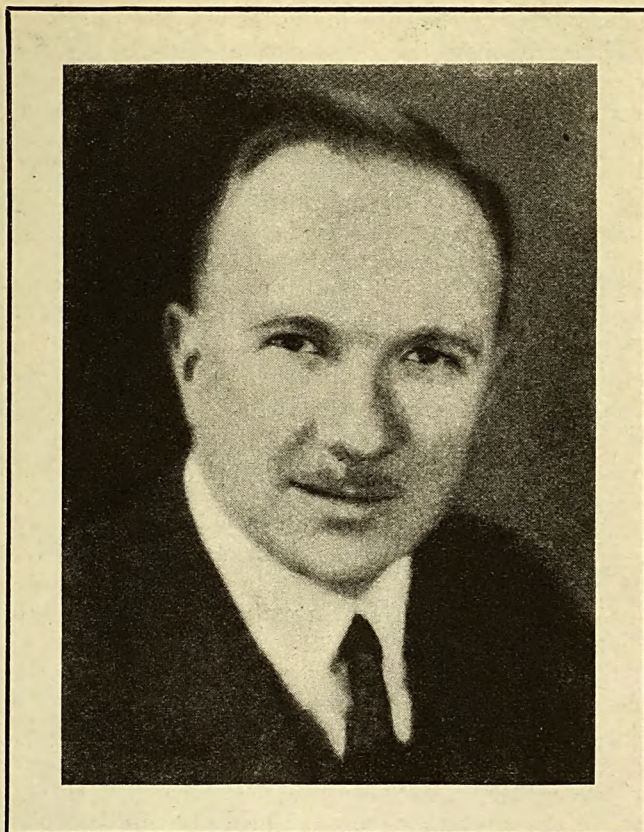
Jesus, the Nazarene teacher, broke utterly with the Pharisaic school which had become the interpreter and exemplar of the Mosaic code and went further than Micah, proclaiming the life of love and service as the goal of god-like being. His simple gospel contained few negatives. He swept aside virtually the entire ceremonial code and vast stretches of the traditional Mosaic ethical code. He said: "Ye have heard it said of old—but I say unto you—" and then proclaimed a higher revelation of a more sublime way of life, which is still the mostly unrealized ideal for hundreds of millions who profess to be his followers.

Jesus conceived his own life's goal in terms of love and service. "I am among you as one who serves". "How oft would I have gathered you to my bosom". Man must not only be just and merciful, he must live the love-tinctured life and care for others as intensely as he conserves his own life's interests. And because Jesus best exemplified this philosophy he still remains, and will forever be, the great revealer of the heart of God, most perfect of all the sons of God, savior of men, the redeemer of human life.

In answer to the question, "What is the great commandment?" he proclaimed no negation, prescribed no passive conformity. He said, "Love the Lord thy God with all thy heart and thy neighbor as thyself".

In his only picture of the last judgment the test was not faithful adherence to a restrictive code but "the cup of cold water" to thirsty lips, service and love to the sick, destitute and oppressed.

AFTER twenty centuries his ideal of life is still as far in advance of human attainment as the North Star. His alleged followers, despairing of living this life of simple love and service, substitute ceremonial observances and legalistic codes and dogmatic systems which are the direct antithesis of all for which he stood. Only here and there an individual becomes imbued with the spirit of this simple teacher who was nailed to a tree because he spurned all that organized religion thru the centuries had tended to hold most dear. These inspired individuals reflect the divinity of the life and teachings of the Master. They move as gods among their fellows. Their tradition lingers for centuries as a divine heritage of the race. They are truly sons of God and saviors of men. Their numbers are scarce but their influence is shed afar.



DR. MILLER

They make the barren places of life to bear fruit and the deserts to blossom as the flowers of spring. They add lustre, dignity and divinity to their own lives and touch with infinite fragrance the lives of their fellows.

The need of the world today is for a synthetic philosophy of life which will take the elements of value from every philosophy and from each religion. None is perfect, none is all good, none is all bad. Each one stresses some important phase—important in the creation of satisfactory life values.

There can be no question that desire is one of the chief causes of unhappiness and wretchedness. The oppressive anguish of imperious desire is everywhere evident, screaming for what, if achieved, almost always fails to bring content and happiness, for realization never fulfils the glowing promise of anticipation. Yet Buddha went too far in condemning all desire. To do so kills ambition and every incentive toward self-improvement and achievement. Buddhism has thru this philosophy become a retarding factor in the history of every nation in which its gospel of "no desire" has been predominant. Distinction should be made between unbridled desire and a wholesome ambition to better one's self and to improve the general conditions of life. To desire without becoming enslaved with desire should be the lesson to be drawn from the message of Buddha.

THE Stoics have an important message for the men and women of the modern world. We are too much moved by externals. Our happiness is too largely conditioned by people, possessions and cir-

cumstances. To be supreme in the citadel of one's own soul, to live above the din of combat, to be in the world yet independent of life's vicissitudes, is a lesson that modern man needs to learn more than perhaps any other. The modern school of popular psychology has drawn largely from the Stoic. The doctrine that "it is not what happens but the individual's reaction to the external circumstance that determines our happiness or unhappiness", is a cornerstone of Stoicism. But the Stoic went too far and spoiled one of the noblest messages that have ever been taught or lived. He carried his aloofness to the point of complete indifference not only to his personal comfort and welfare but to the condition of those about him. He became hard and calloused. His ears were deaf to the call for help. His eyes were blind to suffering and need. He could not permit the complacency of his inner poise to be disturbed by the claims of sympathy toward others. Thus once more a great truth was carried to an extreme which proved its undoing. But we need something of the magnificent self-control and superb superiority to circumstance that characterized the Stoic.

Epicurus likewise had a message with an important element of truth that should not be overlooked. Life shorn of beauty, the varying stimuli of the senses, a controlled fulfilment of instructive urges and a degree of recreation and pleasure, can hardly be conceived as worth the living. Those who shut all pleasure, all stimulation of sense, all exultation in beauty from their lives become hard, mean and unlovely.

THE life-hating asceticism which has characterized much mistaken Christian teaching is false to the spirit of Jesus and the needs of larger life. It has been a devastating menace to human happiness, it has blighted life as an untimely frost the apple blossoms of spring, it is a destructive pestilence, a pathological manifestation of perverted life.

The failure of Epicureanism to offer a satisfactory solution to the problem of life is not that it taught the quest of happiness thru pleasure but that it emphasized only one phase of life to the exclusion of other and more important elements. This one-sided emphasis led to selfishness, sodden sensuality and personal, as well as social, disintegration. Our quest of pleasure must be balanced by other imperative factors in order to become a wholesome and constructive part of the pattern of life.

The extremes to which Nietzsche and his disciples have gone in the philosophy of self-realization create a danger that certain rugged and worth-while elements in his philosophy may be lost to posterity. The hope of the future of the race is in the development of supermen, and such a race must be free, unfettered souls, climbing to the heights with rugged determination, undaunted by failure, undeterred by criticism, pressing ever on and up to larger, fuller and more victorious life. But this quest of self-realization must be pursued with a fine sense of consideration for the rights, welfare and happiness of others.

The Mosaic code will in the main doubtless constitute a foundation of basic ethics from which the race will never wander very far. Its prohibitions and negations might well be revitalized and transmitted into positive

principles having their genius and inspiration in the time-honored code. But a mere passive obedience to "Thou shalt nots" will never mature a high-type of character nor yield a rich, full-orbed life.

The principles of Micah will continue thru all times as a challenge to a nobility and considerateness of personality but it is not a complete or final statement of the goal or end of life.

Jesus, however much certain beliefs about his supernatural character may change with the passing of years, will doubtless remain as a racial ideal, the creator of a new conception of values, the inspiration of men in the quest for life more abundant as they seek to relate themselves to the divine and partake of divinity.

WERE I a philosopher I should seek to draw from each of these systems certain valid and constructive truths and create a synthetic philosophy answering the question as to what the goal of life should be.

As elements in the character of this ideal man I would name in the first place the best teaching of life's inspired teachers.

Our man of tomorrow will be no slave of desire but will thrill with ambition to do big things for the joy of the doing. He will achieve greatness in order to nobly serve. He will achieve wealth not only for personal security and comfort but to use the great power of his wealth to cure the ills of social life.

His will be not mere negative goodness, cringing obedience to a legal code. His unfettered spirit will need and tolerate no restrictive legislation. But his life will exemplify positive nobility of character in harmony with the Mosaic law.

He will do justly, love mercy and walk with God not in servile humility but in joyous awareness of his own oneness with the divine.

His reaction to external conditions will be so completely under control that reverses will not disturb him, failure will not deter him and misery will not be able to touch him. He will fear nothing, worry about nothing, hate no one. But he will not be selfish in his superiority to external conditions where the needs or welfare of his fellows are concerned.

He will taste without fear or apology all of life's sweetest and richest pleasures. Looking upon life as essentially beautiful, he will not curse the flesh but breathe upon it the breath of God and purify it against all calumny and the defamation of life-hating pervers.

His self-realization will be achieved, together with a constant care that he consider at all times the well-being of all concerned. He will be a superman who will raise others with him to the heights of larger, nobler and happier being.

He will love God, be on terms of intimate relationship with the divine presence which redeems life, love his fellows as himself and make his life an evangel of service to enrich all life.

Given such a man, the goal of life will be self-evident. The immediate task is to start to develop our lives in accord with this pattern. To the measure that we succeed will our own lives and the lives of others be enriched. Then will the meaning of life be solved and the enemies of life more abundant be vanquished.



Wide World

A bread line two blocks long in East Third Street, New York City, where hundreds of men wait hours for their daily dole. This is only one of the many lines to be seen in this city alone.

A BUSINESS man, a capitalist who is a

By John J. King, Ph.D.

dominant factor in several large industrial corporations, called at my office, sat down, and propounded the following question: "What is the cause or causes of the present industrial depression and consequent unemployment? Now I don't want any theories; I want you to give me facts. I am weary of listening to fine-spun theories. I have my own ideas about things in general and the fact that, having started as a boy with nothing but my bare hands and what little sense God gave me, I have amassed a fortune, gives me, perhaps, a right to have my own ideas. But I want to know what you think." He handed me his card. The name on the card alone told the story. Here was a man who had made millions and yet was now worried and confused about the whole business situation. In the course of conversation he told me of being compelled to discharge at least 10,000 men from his various plants and shops in which he was a part owner or director. He was now at the point where he had to discharge more men and women as he was of the opinion that his business had permanently lost some of its markets. It meant either firing several thousand more

men or closing one or two more plants for an indefinite period.

Here was a high type of business executive, kindly disposed towards his fellow-men, a man who himself had toiled and battled his way up, as he stated, from the common walks of life. It appeared that this man had his mind centered on some *one cause* of all this distress. For his information and guidance the following data were submitted for his analysis.

Let us analyze *all the factors* leading up to this chaotic and sad state of human affairs. Here is the list, as I see it:

1. Prohibition; 2. Present Tariff; 3. Automatic Machinery; 4. Wall Street Gambling and Stock Market Speculation; 5. Trusts and Chain Banks; 6. Chain Stores; 7. Discouragement of New Industries by Banks and Bankers; 8. Excessive Government Costs; 9. The Farmer; 10. The Government, Local, State, National.

1. Prohibition. Volumes have been written around this subject. In this discussion we are not concerned whether the Eighteenth Amendment is right or wrong, but simply with the question does it or does it not cause unemployment?

What enters into the making of beer, wines and

whisky? Wheat, corn, barley, rye, grapes and other grains and fruits. Following the adoption of prohibition, the breweries, distilleries and wineries closed their doors. By this act alone thousands of men were thrown out of employment; the farmer, consequently, had a smaller market for his grain and fruit. As a further consequence a vast army of men and women engaged in the production of the materials entering into the production of "wet goods", together with those engaged in packing, selling, transporting, storing them, were also thrown out of work. Compelled to look for other employment many of them took the next step and developed the present "bootleg" industry, which today is second only to the steel industry in volume and power. In addition to throwing these working armies out of employment, prohibition cut off millions of dollars of revenue from our government resources and incurred an additional unholy cost to the nation—running into many millions—for the enforcement of the law.

Every fair-minded, honest person must admit that prohibition has been at least one of the items that have had a part in bringing about the present unemployment situation.

THE TARIFF

2. The Present Tariff. I consider it an outrage, the most damnable invasion, from an economic standpoint, of the people's rights, of any piece of legislation ever enacted since the founding of our Republic. This piece of legislative iniquity stands as a monument to the greed and power of the few as opposed to the life, interest and prosperity of the masses. It affects *both* the American manufacturer and the consumer. It has created a vast wealth of ill-will among the nations of the world, causing retaliation in the forms of tariffs and boycotts on American-made goods.

By this foolish, selfish piece of legislation we have virtually cut off our foreign markets, the natural outlet for our surplus production, this, in turn, throwing American workmen out of employment and at the same time automatically lowering the consuming power of the American public.

In theory, if national tariffs were a good thing we should have a tariff wall around every state in our union. The man or company who produces should be permitted to sell the product of his brain and hand in the best available market. That is, he should get the highest price for what he has to sell. Likewise, he should be permitted to buy what he wants or needs in the cheapest market. This is simple equity and justice. We are all producers and consumers of trade, and anything which hinders or blocks the free flow of goods or service is a menace and detriment to progress and happiness. The present tariff is a cumbersome piece of legislative machinery which prevents our American manufacturer from importing the raw materials he needs, incidentally increasing his costs, which, in turn, makes it impossible for him to compete in the foreign markets in the sale of American-made goods.

This has caused some of our American industrial leaders like Ford to build plants abroad to take care of their foreign markets. The result is self-evident. No American workman will enjoy a weekend pay envelope as a result of a car made by Ford in his European plants.

Mr. Ford, together with scores of the outstanding industrial leaders and economists, have decried the present tariff as an outrage and as the most direct means of throwing our whole economic machinery out of gear, causing unemployment and endless distress, not only to the worker, but the captain of industry, as well, who has witnessed not only the partial collapse of his home market, but in many cases the complete loss of his foreign market.

3. Automatic Machinery. Since the close of the war, American business men and manufacturers have been compelled by economic pressure to adopt every possible means of reducing the cost of production. Now one of the factors which enter largely into the making of goods is labor. Unionization of labor has gone forward rapidly, covering practically every phase of industrial activity within recent years. In the aggregate this may be termed beneficial both for labor itself and the raising of the standards of labor.

In the face of the cost of labor as one of the factors entering the production of consumable products business men and manufacturers have encouraged the spirit of inventive genius toward the design of labor-saving devices. The result of this activity has been the creation of thousands of revolutionary inventions, the adoption and use of which have thrown a vast army out of lucrative employment.

All the great industrial organizations today, of necessity, employ highly skilled technicians—chemists, engineers, experimenters, seeking a more direct and cheaper means of production. The application of those efficient dynamics toward the rapid and economic production of goods has been a revelation, astounding the whole world with our power of rapid and economic mass production.

UNLIMITED WEALTH AND INCURABLE POVERTY

Our whole manner of living, the whole structure of human society, is undergoing a vast and rapid change. Man, particularly labor, has not been able to keep pace with the rapidity of the change. We are in the "Machine Age". Our powers of production are almost unlimited, but our powers of *consumption* have well-defined limits. What is wrong? Why is the whole system out of gear? The answer is self-evident: thru the mechanism of the law, as applied to corporate bodies, and the application of the inventor's genius to production, vast wealth has been produced with a rapidity and on a scale never before witnessed in the history of the world, but the possession of this wealth has drifted into the hands and use of a few people. So today, as the few decree, owing to the power of the dollar, we have the spectacle of unlimited wealth on one hand and misery, suffering and almost incurable poverty on the other. The consuming power of the masses has not kept pace with the productive power of organized industry. Before we can sell we must have a buyer, one who has the wherewithal to buy and pay for what he wants or needs. Our productive power being tremendous, various schemes and devices have been worked out to help the manufacturer and merchant "move" the goods. One of these is commonly known as buying on time—deferred payments. This has merely complicated matters and has added to the ultimate cost to the consumer, in turn stimulating more active production. When a (Continued on page 70)

Scientific Success

A Study of the Underlying Laws of Achievement

A GOOD start for a scientist, or for any man, is to have good parents. They give you a good biological inheritance, which is heredity, and a good social inheritance, or environment. But as we cannot select our parents the thing to do is to make the most of whatever we get from them, and to start doing it as early and as energetically as possible.

I knew back in early high-school days that I wanted to become a naturalist, and started on one of the best ways to become one, that is, by collecting. I collected beetles and butterflies and minerals and fossils, and I studied in the field the kinds of birds and their habits.

The advantage of collecting is that it gets you out-of-doors where the rocks and fossils really are and the birds and insects live. You learn to see things for yourself, and what you find out in this way you remember. I have forgotten many things I learned later in university lecture rooms, but very few that I learned in those high-school days in the fields and woods and streams about Emporia, Kansas—William Allen White's town. If you are going to be a biologist, be a naturalist and an out-of-doors boy first. Learn to take care of yourself in the open. Get out of town.

Let me tell you what that kind of a beginning did for me when I went up to the university. In the sophomore class in zoology the professor brought into the laboratory a lot of moth-eaten dried bird-skins and



Keystone View

By Vernon Lyman Kellogg

Dr. Kellogg's work as scientist, author and humanitarian has brought him highest recognition in this and other countries. He served with President Hoover in Belgian relief and on government missions to other countries. He is an officer of the French Legion of Honor, Commander of the Order of the Crown and of the Order of Leopold I (Belgium), Commander of Polonia Restituta (Poland), and in addition to many academic honors at home has received degrees from the University of Leipzig and the University of Paris.

some zoological manuals, and told us to try to name the birds by comparing them with the book descriptions of them.

"I know these birds already, professor," I said.

"Name them!" he demanded.

I did. So he went back to the cabinets and brought out a lot more. I named them all, as fast as I could talk.

"Look here," said he, "don't you want to be my assistant?" So I lost my amateur standing and started being the professional biologist which I have been ever since.

This stimulus to obtain knowledge and to use it makes resourceful men. This fact was demonstrated during the Belgian Relief work during and after the war. Many young Americans with whom I associated showed capacity, discretion and self-sacrificing devotion in their work, all of it carried on in the face of such great difficulties as would have balked anybody except young men bent on doing a hard job.

Mr. Hoover had chosen his assistants on a basis of proved personal character and achievement. They were the kind who do not count hours, who think first of their work and second of its material rewards, and who find happiness in the self-satisfaction that goes inevitably with the

well-done job—the harder the job the higher the satisfaction in doing it.

The Commission for Relief in Belgium had one slogan: "Get the food to (Continued on page 60)



The Man in the

THE MAN in the parade cannot see himself. His eye is focused upon the flying banners in front. Nor can he hear himself. He is deafened by the band beating its tune into his ears. The tramp of feet and his effort to remain in step keep his mind concentrated on making the parade a success. Yet only when a man can step out of the line, stand and watch the parade with detached eyes, can he see the moving whole.

There is not energy enough in the world to break the chains of smug satisfaction in the man or woman who accepts the world and its parade as it is—who is pleased with the world, who delights in it—even at its best. This is the man who loves the banners and the band, the flying emblems, and does not look for anything more than this.

But the man or woman who feels that this worldly pageant is not all is moved at first by a vague pain. He sees his brother in misfortune, and pities him. He wants to help, his soul is lonely. His mind is not at rest. He is torn by the emotion stirred within him. He seeks comfort in talking with those who seem to know about this mysterious void. And he finds much chaff in the wheat. Much running with tired feet, and getting nowhere. Almost he pants in his eagerness to know—what he finds so vague. And there is no peace within him. The seeker cries in distress.

Many teachers have told him that he may have whatsoever he wishes. All exacted of him is to have faith. And he *has* faith—or something he *thinks* is faith. But still everything is dark on this new path. He is dragged over stones of misunderstanding. His ears ring with

the words of those who believe him wrong and do not hesitate to call him fool. Sometimes even his nearest and dearest stand aside. The soul out of step with the parade longs to return to the ease and comfort of the world's laid-out plan.

But he finds he cannot march to the old melody. Running in his heart is a new tune, mixed up with the old. Neither tune is on pitch. He is torn by both melodies. There is discord in his heart.

Gradually he gives up, grudgingly, hesitatingly, falteringly, his old worn-out thoughts, creeds, garments of preconceived ideas of others; his father's, his mother's and even his grandfather's. His habits, his appetites, his manners and his faults undergo renovation.

Thicker and faster the darkness falls. Tests come to prove the worthiness of him who has left the parade, and who walks alone. And then the crucifixion. This may mean giving up the work one has always done. It might mean giving up home, country, friends, lover—yes, even the lover.

Desire takes flame. And he approaches his genius with upturned, open hands, full of fire and faith. Staking everything on earth on that faith. Building a new ideal. Knowing that even if he lose the whole world he will gain his soul; and never for a single second lose that flame.

The world might say he is losing his mind. The world will say he is missing a good show by leaving the parade. Day by day the pain may grow worse. But with a singleness of purpose, a concentration on the new melody played on the instrument of life, the soul

By
Ouisse
Vaupel

Picture by
Fred
Reinert



Parade - and the Man Who Marches Alone

really in earnest begins to light the lamp of his inner self.

He begins to feel, dimly, this first stirring in the realm of light toward which he is climbing. Then this inner monitor proves itself. He begins to have faith.

He breathes deep of love and goes his way serene. He becomes civilized, free from the bigotries of caste, cult, race and creed. He loves with all his heart. Clean he keeps his thought, so that the stream of life can flow thru him without the impeding influence of small and petty thoughts. He flings care away, and fear becomes to him no longer a gaunt and maddening shadow haunting his sleepless nights. He keeps the smile of faith, doing his utmost even if he has to use a prop at times to keep the corners of his mouth lifted. He no longer sees his fellowman fault-findingly—but with tolerance and compassion.

His genius is himself—his inner self, his beloved. He becomes. He is. He no longer thinks of love. He is love. The more love—the more beauty; the more awakening. The greatest game in all the world. The game of big love. Universal, impersonal love that sees in all men—God.

The day dawns when he hears the music of the parade. Standing on the curb, cheering the marchers along, smiling with love on them. He can hear, over the march of the feet, the melody of the spheres. The song of himself, and all men in that self. He loves them all, because he is *part* of them all. He stands truly on his feet. He is dear and sweet to his loved ones. He is plain and true, simple and good.

Yet he can go back to the moving show, live in the

world of men, with love overflowing to them, and yet be not of them. He knows that the liberation of himself was not from outside. Not in drink or plays or wealth or friends or even in books. It is loss of the petty self. The material man becoming the instrument of the spiritual stream that flows so freely wherever it finds a clear channel.

No longer does the soul worry about being loved. It cries only for the privilege of loving. It *wants* to love. It *has* to love. And it *does* love. It loves the trees, the flowers, children, men, women, music, art, the *real* things of life. Always it finds something on which to pour out this love. Starved human beings, rich and poor, how they need this love of the awakened one. It no longer judges or forgives—this soul. It is no longer hurt. It asks nothing—it gives all. And in so doing it gains everything there is.

The whole road is built on correction of oneself. The whole road is a test. A schoolroom where one goes from class to class. What one does for others, he does for himself. It means, this road of life, that the correction of one's lower nature is to be insisted upon. It means to silence each shabby thought. Perhaps with battles of days needed to overcome one fear.

The way of the Parade is not the way of the Cross. Do not lie to yourself about this. You are free—free to choose your own way. You may be tired of climbing. Stay, if you will. But know that unless you are heeding that call from within, that hurt and neglected spirit of yourself, your life is waste—no matter what your success, no matter how near you may march to the bandmaster of the parade.

Judge Lindsey

In an Interview

with

THE 'OLDER generation' are robbers and liars. They have

been committing the worst crime of the ages—the crime of stealing the minds of the young. It would be a crime to hold up a young person on the highway and take away his money; it is a far worse crime to steal his right to think, to take away his mind. The glory of our time is this revolt of our youth from the crime of mental tyranny.

"The idea of teaching a child *what* to think! The young people of today are the wisest and most beautiful the world ever saw. They see the ignorance of the older generation. They have always told them *what* to think. That was the greatest crime—teaching the young *what* to think instead of teaching them *how* to think!"

If these words were broadcast to the American people and they were asked to name the man who had spoken them, there would be no doubt that the right man would be named. There is only one man in the United States who talks just like that.

I was sitting opposite a tired little man, perched on the edge of a tumbled hotel-room bed, making believe to eat his breakfast. He was too tired to eat. He had been up pretty much all night reading galley proofs of his next book. His publishers were crowding him—a big forfeit for every day's delay in returning the proofs.

Sitting in his pajamas, feet encased in felt bed-room slippers, proofs and manuscripts scattered about, he tried to do justice to an "interview" that had been promised, while wondering how in blazes the proofs were to be finished in time and the breakfast duly eaten. He leaned his big forehead—the only big item in his scant frame—on his hand; rubbing the brow, tired from an almost sleepless night, and trying to make the most of another opportunity to "get over" to the American public the roots and in'nards of the principles and program he stands for.

His black eyes flashed. They were the only part of him that did not seem tired. One sensed that they would flash, and flash, as long as there was breath in his body. No matter how tired the brain was, or the rest of his body, the burning eyes would go on burning till the end. He sees so sharply, so blazingly, some things to which the rest of the world appears to be blind, that he will keep on writing, talking, crusading—till that last breath.

There is no doubt that a few hundred years ago Ben Lindsey would have been burned at the stake, or

A. H. Howland

hanged on the scaffold. That can scarcely be done in this "enlightened" age, so society has to be content with driv-

ing him off the bench—and putting him out of the Cathedral.

Curious—the blindness of bishops and others. One fancies that a bishop must sometimes read his New Testament. And one can hardly help wondering what he thinks and feels as he reads the familiar words about a certain One who was thrust out of the synagogue and Who, time and again, roused the ire of the churchly circles of His day.

It matters not at all to Ben Lindsey that the Colorado authorities deprive him of his seat on the bench or that a New York bishop lets him be bundled out of his cathedral. All that matters is that the young people shall have their opportunity, so long delayed, of finding out truth for themselves and experimenting with life as they see fit, without the icy hand of Authority holding their souls and bodies in bondage.

Freedom, Truth, Love—these are the three fundamentals for which Judge Ben B. Lindsey stands.

"How do you account for the opposition you meet?" I asked him. "How do you analyze and explain it?"

"People oppose me because of fear," he answered briskly. "Imaginary fears, curiously enough grounded in an unconscious confession of weakness. I meet my opposition from 'organized' religion and 'organized' law. What these opponents are really afraid of is that they will lose their *authority*, not sensing that the one thing that matters in this modern world is that individuals must retain their freedom to think."

Here followed the blast against the mental tyranny of the older generation that had forbidden the younger generation to do its own thinking.

One knew he was thinking of the thousands of youngsters who had come before him in his quiet, friendly chambers in the Denver Juvenile Court. And one caught an inkling of the vast comfort that had surged thru the troubled nerves and minds of the frightened "delinquents" who had come in terror to meet a "judge", and had found instead a burden-bearing friend.

"If people would only understand what it is that I really stand for!" he stormed. Sipping his coffee and nibbling at his toast, he seemed to sense that angry multitude of the "people of importance" who have tried to stop his life-saving work.

"I believe in Marriage. I believe in Love. Who dares oppose these things? Of course I believe in

Speaks His Mind

And Says that the
Crime *of the* Ages
Is to
Deny *to* Youth Its
Right *to* Think

marriage, but marriage from Love, not by coercion. Church and Court say, 'You've got to be married!' They put lovers in a steel trap; they make marriage a static affair. I'm for a marriage of Love. I want people to live together because they *want* to, not because they *have* to.

"I don't believe you can make people good by force. That is what the church and the courts have been trying to do for centuries. And it simply doesn't work. No one can know that better than I do.

"There are only two possible kinds of marriage—ceremonial marriage and companionate marriage. I am not opposed to a ceremony in marriage. But marriage is not a ceremony; it is a substance. The ceremony is the evidence of the marriage. I am not for a new kind of marriage—I'm for the only kind of marriage that ever had and ever can have any validity—a marriage based on Love. You can't control Love by Authority.

"What I object to in our present system of marriage and divorce is that it is based on hypocrisy and pretence. The law forbids the dissemination of information and the means of birth control, yet birth control is universal, even among the strictest members of the strictest congregations. The law forbids divorce by 'mutual consent', but divorce by mutual consent is universal. The divorce courts are a fake. One hundred million dollars go every year to divorce lawyers and



Wide World

This child's mind shall be left free if Ben Lindsey has anything to say about it.

divorce judges. All I am pleading for is that the laws of the country and the statutes of our churches be made to conform to the universal customs of our people. As it is, we are drifting into moral anarchy.

"You ask where my opposition comes from. It comes from institutionalism. I face it from ecclesiasticism and legalism. There are 20,000 judges in this country. And all the judges I talk to are really agreed with what I stand for. But none of them will come out and say so. The reason is two-fold. First, they are afraid of their jobs; they think public opinion is opposed to what I stand for when the fact is that they would be with me if they really knew what I stand for. Second, the judges do not consider it to be their duty to study the *causes* of the problems involved in the cases before them; they think their only duty is to 'try cases!' So they do not feel it to be their duty to join my crusade or to stand by me openly, tho, as I say, in private conversation they admit I am right.

"There are two basic facts: people will have sex relationships; and they wish to have, and will have, sex relations without children. The result is boot-leg birth

control, which, as I have just said, leads to a sort of hypocrisy and moral anarchy which is blighting the moral sense of the whole country. I would repeal all laws against the dissemination of birth-control information and contraceptives. Anything short of that will merely perpetuate the present condition of the reign of falsehood and pretence, with its accompanying moral decay."

"Do you feel, Judge, that the marriage institution is largely the outgrowth of economic facts, that it is part of the economic system rather than based on any fundamental moral issues?"

"Certainly. The Bible says, 'Thou shalt not covet thy neighbor's wife.' It nowhere says, 'Thou shalt not covet thy neighbor's husband.' All the precepts and laws as we have them were written by men, and date back to times when men considered that women were property. Marriage is the result of the customs and habits of a country. Our customs and habits have changed—but we are still bound by the laws and rituals of days long since dead.

"But I believe in human nature. I believe in society.

I believe that the people—even the young people—can be trusted to follow their deepest and strongest impulses. Remember there are a few things I refuse to be afraid of: I am not afraid of Freedom; I am not afraid of Truth; I am not afraid of Love; I am not afraid of Youth. And I repeat that the young people of today are the wisest and most beautiful the world ever saw. I have no fears for them—or for the future."

"Is it true that these young people themselves, Judge, are less ardent, less drastic in their rebellion now than right after the war, when this 'revolt' really began?"

"Yes. Of course they are. They are settling down, just as I knew they would into the true principles of Love and Mar-

riage. What they were really fighting, as I have said, was the tyranny over their minds. They were determined to think for themselves, and to act for themselves. They wanted to face life frankly, bravely, and they did it. They are still doing it. But the net result is a new faith in Love, and a new faith in Marriage.

"I am glad to have been fighting their battles—and I intend to keep on fighting them."

The judge had lost all interest in coffee and toast. The tired head had to be put back to work at the waiting proofs.

"Remember," he said, "that when I speak of the Church, I recognize two elements there: the liberal and the conservative. Many of the clergy stand with me,

and are not afraid to say so. You know in this last mix-up here in New York, about which so much has been said, that Episcopal clergymen's club voted 75 to 3 against Bishop Manning to have me address them.

"What I am particularly interested in now is the organization of what I call an 'Institute of Human Relations'. I want to gather together the men and women who are really concerned about human happiness and human welfare, and will join me in bringing about a change in legal and churchly statutes that will conform to the real facts of human nature and human conduct. I am sure that's the right path!"

I came away—but it was hard, and still is hard, to get away from the burning eyes, and the fire of his speech and his heart.

Lindsey has all the signs and marks of a crusader; many would say, of a fanatic. But if there are signs of the fanatic in any of his words or acts, one must put it down to the inevitable result of a fiery spirit meeting a blank, cold wall of misunderstanding and opposition. Like every prophet and pioneer, his heart is crying out all the time for the right to be understood. And, how-

ever much one may question the advantage of such an outburst as that in the Cathedral, in New York, one must not forget the passionate heart that was asking only that Truth should have right of way.

For all his "Free-thinking" tendencies, tho he still goes to a Methodist church in Denver where the pastor makes him feel at home and often lends him his pulpit to address the people, it is hard not to think of two great characters in the New Testament when one sees and hears Ben Lindsey.

One thinks of the stormy, yet gentle Nazarene, who said, in effect, of marriage, as he said of the Sabbath, that it was made for man, not man for it. The weary Teacher whom the populace had asked to act as Judge against the

woman taken in error, and his deathless words—"Let him that is without sin cast the first stone."

And St. Paul, struggling with bewildered mind over the inevitable clashes between the Christian principle of spiritual freedom and the clinging tentacles of the Mosaic code, but who wrote the world's sublimest classic about a Love that "never faileth", and who said, summing up the "fruits" of the new spirit that broke over the world from Bethlehem and from Pentecost, that they are:

"Love, joy, peace, gentleness, goodness, meekness, self-control."

And averred.

"Against such there is no law!"

I Have Found Such Joy

By Grace Noll Crowell

I HAVE found such joy in simple things,
A plain, clean room, a nut-brown loaf of bread,
A cup of milk, a kettle as it sings,
The shelter of a roof above my head:
And in a leaf-faced square upon a floor,
Where yellow sunlight glimmers thru a door.
I have found such joy in things that fill
My quiet days, a curtain blowing grace,
A growing plant upon a window sill
A rose, fresh cut and placed within a vase,
A table cleared, a lamp beside a chair
And books I long have loved beside me there.
Oh, I have found such joy! I wish I might
Tell every woman who goes seeking far
For some elusive feverish delight
That very close to home the great joys are
These fundamental things old as the race,
Yet never thru the ages commonplace.

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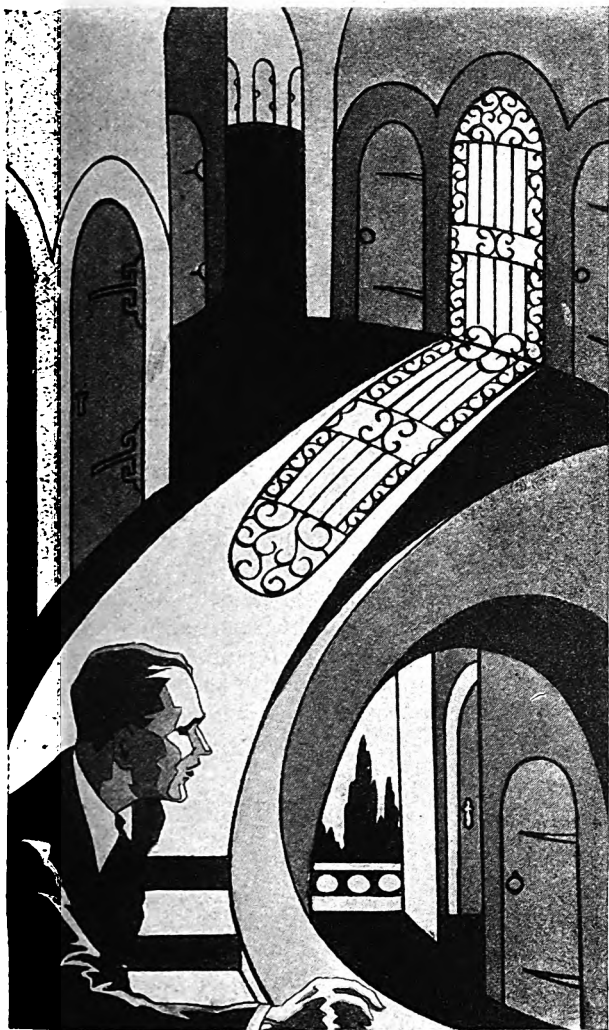
A Dozen Doors—

But Only

ONE

Opens into the Room
of the Right Work

By James Conway



Drawing by Helen Craig

I COULDN'T find my proper vocation, and I knew there were "a million more like me".

I could hold down three or four different jobs, but I wasn't holding down even one because I had heeded the lure of stepping from one thing to another with too great facility.

Versatility, when allowed to take the reins, can be a decided detriment in anyone's life; it certainly proved to be in mine. I had dabbled in about a dozen different vocations and had had no particular success in any. The reason did not seem to be lack of ability; rather, the reason for failure in any one of the lines in which I had engaged was one concerning time.

I never stayed with anything long enough to allow myself to become saturated with the subject, and one must become saturated with one's work to succeed in it, even if the work is only sharpening razor blades.

One day I decided to review all previous efforts

systematically, and while so doing have a general house-cleaning and start afresh.

In this review I decided to construct twelve imaginary rooms. I would divide all the different vocations I had followed or attempted to follow into twelve sections, and then put all I knew about each vocation into these individual rooms. Next I would visit each room separately and find out whether or not I had sufficient knowledge along a certain line to feel confident in that vocation.

My twelve room titles were related to my natural leanings and were:

1. Entertainer
2. Writer
3. Lawyer
4. Salesman
5. Clerk
6. Nurse or Hospital Attendant
7. Butler
8. Grocery Clerk
9. Typist

The other three rooms were taken up with "procrastination", "idleness" and "tomorrow-land".

I personally visited each room, and considered every possibility of the vocation assigned to that room. It was surprising how much clearer was the view of things when approached in this manner.

For instance, in the room "Entertainer" it was apparent that the possibilities of success in this line were very remote, yet how much faith I had always had in myself as an entertainer. I was good, but not good enough to be first-rate.

In the "Law" room, too, it was apparent that my equipment was not good enough to permit me to go forth and become a fine lawyer. (Continued on page 69)

Ten Ways to Overcome

How *the* Right Kind of Man Finds *in* Failure a Still Stronger Assurance of Success

THE TIME will come when you will be glad to hear me," said Disraeli when he was laughed down the first time he spoke in Parliament. He became later the prime minister of the British Empire.

"Sir, we are beaten," said an officer to Sheridan. "No, sir," said Sheridan, "you are beaten, but not this army," and taking command led his army to victory.

Success is often around the corner from where you want to quit. With those who attempt great things failure is more frequent than with the self-contained, the unaspiring and the easily satisfied. Many fail because they never learn by their mistakes, never get out of their own way and never put their whole energy into their work. The greatest influence on a man's success or failure is not money, talent, position, pull, appearance or luck. A man's attitude toward life is the greatest influence toward his success or failure. If you think you are at the mercy of fate you are licked before you start. What others do, what the conditions may be and what the future may bring are of minor importance; it is the way a man takes them that counts. You can control the more important things: your attitude, reaction and will. To overcome your failures you must analyze them, eliminate their causes and avoid repeating them.

FIRST: LET YOUR COURAGE OVERWHELM YOUR

FEARS. Your courage will inspire initiative, open doors of opportunity, draw upon hidden strength and fill the vision with possibilities. Your fears will destroy self-confidence, dry up the springs of inspiration, dim the vision of hope.

John H. Patterson, founder of the cash register business, said, "If there ever comes a time when courage will not be necessary, when it will not be necessary to fight against obstacles, I shall know it is time to put up the shutters, turn off the power and draw

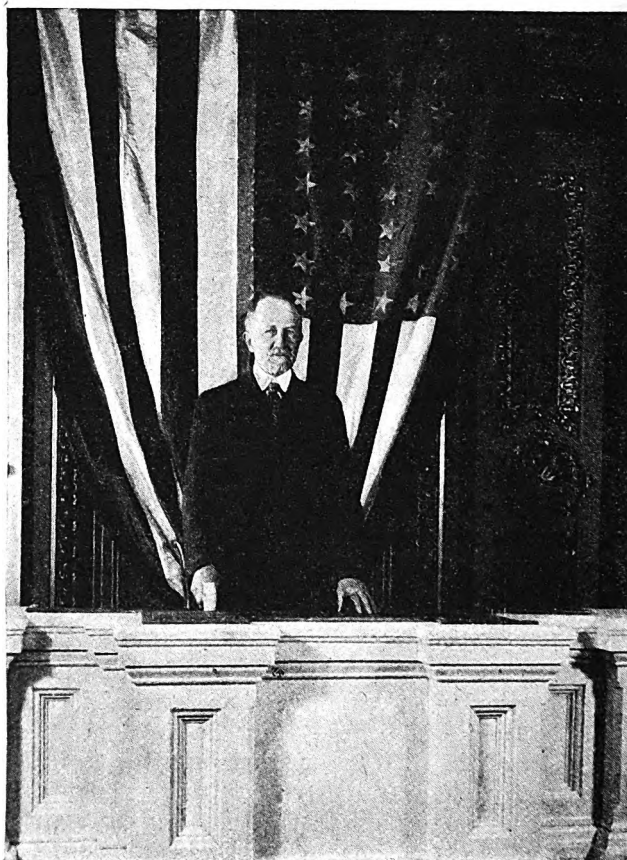
the fires for all time."

People who get anywhere fight obstacles with courage. They learn not to be daunted. Experience teaches them fearlessness. The fellow who has "everything easy" never learns to fight for things. When "props" are pulled from under him he falls and is unable to climb back up by himself. Often adversities are the measure of a man. If you would make good you've got to throw all into the balance, exhaust all reserve and let your courage overwhelm your fears.

SECOND: LET CONCENTRATION REPLACE DISTRACTION. Let whole-hearted attention, perseverance and hard work replace a distracted mind, heart and life. To know one's work thoroly, do it efficiently and keep up with the times demands all of a man. For men should grow with their work, discover new opportunities and expand into larger achievements.

Emerson said, "Blessed is the man who has found his work." If you have found your work you can put your all into it; you are in the way of happiness and you will make good. If you have not found your work you will be always distracted; you are in the way of the unhappy and you are on the way to failure. In finding your work you find the trail to success.

Russell Conwell says of Lincoln in *Acres of Diamonds*, "This was his rule:



Wide World
Senator F. H. Gillett became Speaker of the House of Representatives after twenty-seven years in Congress.

FAILURE

By

W. A.
Mansur

whatsoever he had to do at all, he put his whole mind into it and held it there until it was all done." Dickens said, "The one serviceable, safe, certain, remunerative, attainable quality in every study and pursuit is the quality of attention." Edison said, "Anything I have begun is always on my mind, and I am not easy while away from it until it is finished." F. H. Gillett who became Speaker of the House of Representatives after twenty-seven years said, "I have reached



must analyze himself."

Just stand aside, and watch yourself go by: Think of yourself as "he" instead of "I". Pick flaws, find fault, forget the man is you, And strive to make your estimate ring true.

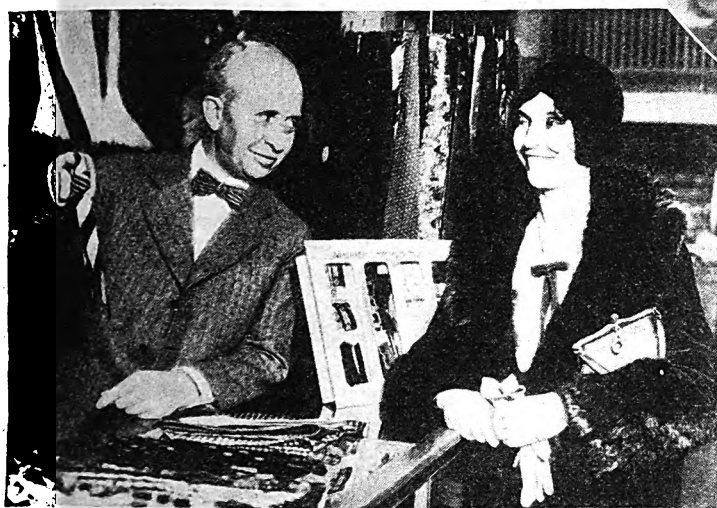
Roger Babson says, "Your job is to fit yourself into the mechanism of your organization. This is called cooperation."

It is a good thing, therefore, to get acquainted with yourself. Many fail because they do not make an "inventory" of their health.

habits, limitations, disposition and education. I know four men who are failing: a banker because of his quick temper, a merchant because he carries a superior air, a farmer because he is undependable and a preacher because he is "bossy".

The man is a failure who struts about peacock-like, who puts on financial and social plumage and acts as tho clothes make the man. The man who does so is low grade; success to him is imitation leather and trimmed with glass beads.

The world is looking for the man who knows what he is fitted for, who wants to be in the right place, who desires to earn an honest living, who would make those near him happy and (Continued on page 64)



Two photos by Keystone

J. C. Penney, chain store magnate, demonstrates that he can still sell over the counter.

the goal of my ambition—a happiness which I suppose comes to few men."

It is not the fellow who starts, but the fellow who starts and sticks who succeeds. A pioneer farmer said to me, "I came to stay; others left when hard times came. I came to stay and meant it." If you would overcome your failures you must have intelligent attention, efficient management and stick-to-it-ive-ness during hard times as well as during easy times.

THIRD: LET SELF-KNOWLEDGE TAKE THE PLACE OF IGNORANCE OF SELF. There was at Delphi, in Greece, the famous oracle of Apollo whither the world went to inquire into the future or to get advice on perplexing questions. Over the cave which formed the shrine was cut in stone this advice to every inquirer: "KNOW THYSELF." The newest psychology, self-analysis, with all its advantages harks back to that fact.

J. C. Penney says, "A person



Photo by Keystone

John H. Patterson, forgetting, for a moment, all about cash registers.

“Snake”

A Fear that Was Never Killed Returns at Last to Kill

BENARES is the sacred city of many sights, the Mecca alike of fakirs who are true mystics, with strange, inward-gazing eyes, and of their less spiritual brethren who have put their psychic powers at the service of a diverted world.

It was presumably to the latter class that Kali the snake-charmer belonged. For untold years Kali had come daily to squat near the court of the Golden Temple—tho at a respectful distance, as befitted his calling—and there had manipulated his basketful of ugly reptiles with the contemptuous mastery of a pottery maker.

The children who swarmed in that narrow, tortuous street of the Golden Temple saluted Kali respectfully, for not one of them was ignorant of his history—the subject of awesome tales by their mothers.

“Do not anger Kali the snake-charmer,” they were told. “He is a true fakir and wonder worker, even if he is not a holy man. No one knows how old he may be, no one has seen his youth. He is not a believer in any faith. He never comes to the temples to worship, nor to the sacred river to bathe—and they say that once a Yogi foretold a terrible thing to him as he sat outside the Golden Temple. A curse for his evil life, very likely.”

And, as usual, gossip was partly right and in great part wrong. Kali was cursed, but not by the Yogi, that great saint who had read the pitiful riddle of this man’s soul at a glance. The Yogi had merely foretold to him the end that Kali already knew.

“You subdue them,” he said, standing before the charmer, “but you fear them. One day there will be one that you cannot subdue. You are under bondage to evil—and too weak to make yourself free.”

In his fatalistic Indian soul Kali accepted the words of the seer as an omen of his rapidly approaching doom. That incident had occurred years ago, but he had been prepared to die every moment since. He sat cross-legged in the sun every day, and played round after round in his game with death. The consuming horror that a reptile aroused in him, the terrible fascination of its lidless evil eyes on his, had never abated in all the long years during which he had made himself the greatest charmer in Benares.

His hatred of snakes in a land of snakes went back into the roots of a faraway childhood. From somewhere

By
Aden Bent

Illustrated by
H. Winfield Scott

had come a legacy of blind, fearful, unreasoning dread of them, so paralyzing that once a harmless reptile had wrapped itself around his leg and he had stood still in stark agony, unable to move in defense or to call out. When someone had struck it off Kali fainted ignobly.

This fear had driven him finally into the desperately courageous attitude of a rat at bay. For a while he hunted snakes and killed them

with savage ferocity. Then he perceived that complete mastery of them would be his only escape from fear. Finally he made a profession and a career of subjugating snakes by subtler means than death. It was a grotesque irony, but he had never thought of the matter in that light.

His life resolved itself into a concentrated effort to dominate snakes—all snakes—every snake—and to conceal from these devilish antagonists every trace of fear. In his earlier and better years he had succeeded so thoroly in this auto-suggestion that he had almost forgotten that he feared, mainly because he could not afford to admit it to himself.

Snakes began to get into his mind then—from which arose, probably, ugly tales of his overtures to the Snake Goddess. He never venerated the goddess, but he did ordain rites of his own. They were terrible and very cruel, being mainly concerned with the torture and perverted killing of a snake. In these orgies, to which he felt periodically impelled, Kali let his hatred override his fear.

People understood without being told that there was some deep and significant relation between Kali and his snakes, and they accorded him the respect due a black magician. “Kali is a true fakir,” they said, “even if he is not a holy man.”

But Kali knew that the snake would have retribution one day, and that it would be final. There would sometime be a snake whose lidless eyes would see that the master feared, and that snake would venomously avenge all the long years of oppression. Then the Yogi spoke to him and confirmed the death sentence.

HE was squatting as usual, one afternoon, in the midst of a silent ring of spectators, his basket of snakes firmly closed and one performer curled before him. It was a green, vicious-tempered thing that



The charmer's hands wavered and stopped in mid-air.

watched the charmer steadily, and at times lashed the ground with its tail and hissed with widely-flared mouth.

Kali leaned forward, thrusting his lean, wrinkled neck out from his shoulders with reptilian swiftness. The two faced one another, eyes trained, and gradually the snake quieted. Kali's long, lean hands came together over it in a sinuous, weaving motion. The snake watched and become quite still.

As always at this point, the battle of wills became suddenly dramatic to the crowd, and it huddled together, staring, motionless. Gradually Kali began to sway, always watching the other with hypnotic intensity. Then, softly, the low-swaying hands began to rise, cajoling the snake to follow with an irresistible and soothing grace.

The green thing wriggled a little, seeming to prepare itself for the slow upward straining of flat head and muscular body. But suddenly Kali saw that it was not going to rear, that it had not succumbed to the motional poetry of his hands which had so often brought its brothers of the basket up almost to full height and then shot out triumphantly to catch them just beneath the head and toss them down.

That climax was not to be. The green snake wriggled slowly and watched Kali. A great anger surged up in him, and he resolved that this should be his next sacrificial victim. Recklessly he leaned nearer to it, glaring, and brought his hands down low enough almost to fan the creature. It began to rise in a slow, sinister coiling, watching him, and it hissed again.

The charmer's hands wavered and stopped in mid-air. He sensed the futility of more demonstration. There still remained the chance of catching the snake by the throat and flinging it down before it could spring, but physical powerlessness completely overwhelmed him.

The years rolled back in one second to that other moment when stark fear had paralyzed him before the harmless little snake which had coiled around his leg. Now, as then, horror came into his face for all to see, and a lifetime of mastery slipped away forever.

While Kali squatted in ghastly immobility the green snake gathered itself, flashed back its wicked head and struck. In a din of frightened yells and screams the charmer rolled over and over, writhing. The green snake met its fate a few feet farther off, crushed by a ready stone from the hands of a by-stander.

Forty Thousand Grown-ups Go to School

FORTY thousand illiterate adults in Georgia have been taught to read, write and work simple examples in arithmetic within the last eight months.

Thruout the state has spread an educational Renaissance. Unschooled adults who have been deprived of all educational training have awakened to a desire to learn. The leading educators have also awakened to the responsibility which rests upon the state of providing the means for having these people taught.

In the cities and towns and in even remote sections of the state, classes are being held in churches, schools, community houses, stores and private homes. These are taught not only by professional instructors but by students, housewives and others who desire to be of real help.

This activity represents the work which is being done thru the Georgia Illiteracy Campaign. It was begun in January 1930 in an effort to reduce the number of illiterate adults in the state before the 1930 census.

Altho a similar campaign was waged just before the 1920 census, the figures showed 328,838 illiterates in the state. Of this number 261,115 were Negroes and 67,657 were white, a percentage of 15.3 of the population. The state could not feel proud of such statistics as these. In order to remove the blot of ignorance as much as possible and to improve the condition of these

unfortunate people, a drive was begun which resulted in the formation

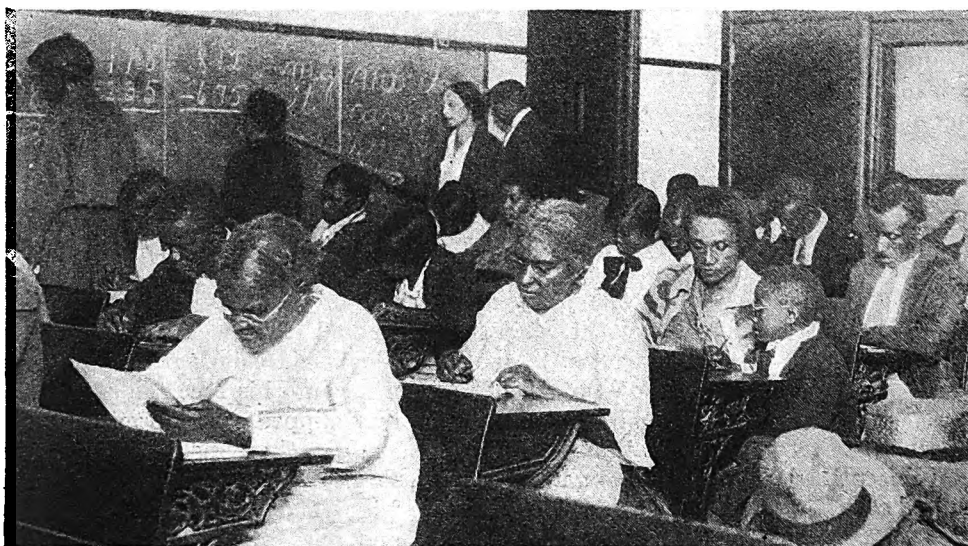
of a large number of adult education classes in various sections of the state.

When the campaign was organized, plans were made to continue the work for six months but the success with which it has met has inspired the leaders with a hope that the work may become a permanent thing.

When the cry for knowledge was spread abroad, more than three-fourths of the counties of the state answered the call and became active in the work of organization. Two thousand, two hundred and fifty-seven teachers were engaged, all giving their services free. Many others who were not teachers rendered invaluable aid. Bankers and postmasters reported the names of those who could not sign checks and money orders. Mill owners, in some instances, let their workers out in time to attend meetings. Children have given great assistance by teaching their older friends and members of the family. Even busy housewives have found time to teach their servants the fundamentals of the three R's. In this way, all those with a desire to help have been able to share in this great undertaking.

Altho a large number of white people have been taught during the drive, the supervisors have concentrated on the Negro. The number of Negro illiterates is nearly four times that of white illiterates, therefore work among the Afro-Americans represented a larger field for labor.

In carrying on this work, the Negro schools and colleges have assisted greatly by organizing and teaching classes in which both the instructors and the more advanced pupils gave their services. Very successful classes were conducted in Macon at Ballard School, Central City College and Beda Etta College, where in each school many colored illiterates were taught. The teachers sent students from their classes into homes to teach privately those who would not consent to take



There is no age limit in these classes. Pupils range from young boys and girls to grey-haired grandparents.

The Story of Georgia's *Winning* Fight Against Illiteracy

By Jennie S. Daughtry

the work in classes. The work among white people in the cities has centered largely around those employed in the cotton mills. In rural sections it has been conducted among the farming folk. However, in their effort to spread the gospel of learning, the supervisors have not neglected any class of illiterates. Work has been done among foreigners, of which there is a very small percentage in the state, and among those unfortunates in the poorhouses, jails and convict camps.

In carrying on this program, two methods of instruction have been used: the group and the individual. In the group method, five to thirty persons are brought together in classes and given instruction in reading, writing, spelling and arithmetic. In the individual method, the teacher gives instruction to the pupil in his own particular home. This method has been used a great deal, especially with white people, where pride and timidity will often keep them from meeting in groups. The individual method often grows into the group method. Sometimes a teacher is instructing two or three mothers on the same street in their separate homes. After they have become acquainted with the work, they will put aside their pride and timidity and two of the mothers will go to a third house and all three receive instruction together.

There is no age limit in these classes. Pupils range from young boys and girls in the early twenties to middle-aged fathers and mothers and grey-haired grandparents and great grandparents well up in the eighties, but all alike determined to learn to read and write.

The majority of the adult education classes meet at night since most of the pupils hold jobs that keep them busy during the day. When the day's work is done, these eager persons gather to spend the early evening hours in pursuing their studies in the various class rooms.

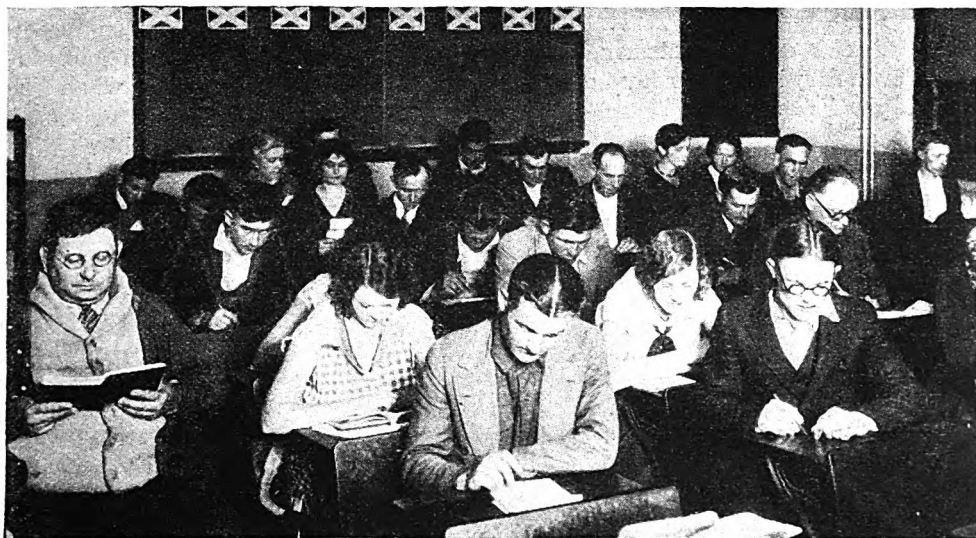
In Atlanta alone there are forty-four night schools conducting illiteracy classes besides a number of other schools carrying on the work. In this way more than two thousand people

have been reached. Perhaps one of the most interesting of these classes is the Mothers' Class of the Fulton Bag and Cotton Mills. This class is composed of twenty-six mothers. Miss Llewellyn, the instructor, has created interest by devoting fifteen minutes of each lesson to handcraft or the preparation of some healthful food. She taught her pupils to make vases of pickle bottles and glass jars by using shellac and the brightly colored sections of labels from canned goods. In this way they not only learned reading, writing and arithmetic but received valuable lessons in home-making.

Mr. T. W. Clift, supervisor of the Atlanta Opportunity School, says, "Our program has not stopped when persons have learned to write their names and simple sentences. We have endeavored to keep them interested, to carry them forward to the place where they can compose and write a simple letter, make everyday calculations and read the newspapers. When this is done, we feel that we have changed largely the type of citizen and made him an asset to the community rather than a liability."

It is interesting to note how quickly the normal adult learns the fundamentals. In the illiteracy schools of the state, hundreds of grown people who have never written their names have learned to do this in an hour's time. People who have never read have been taught the equivalent of first-grade reading in from two to four weeks and many have completed the work equivalent to first, second, third and fourth grades within four months' time. This is conclusive evidence that "the old dog can be taught new tricks" and taught them more quickly than the child who has had less experience.

In the class for Negroes at Beda Etta College, Mose Nash and T. W. Evans learned to write legibly in three weeks and Evans, in the same length of time, completed the special book for adult education. Lloyd, another pupil, was able to read the Bible and newspaper and write letters in three weeks. (*Continued on page 60*)



When the day's work is done, these eager persons gather to spend the early evening hours in pursuing their studies.

"Back Yard"

The Story of a Man, a Picture— and Two Girls

JIM TAYLOR paused beside Tim Herrick's stool and, nudging Tim with his left elbow, motioned with his right hand (which held his pipe) and also with his frowsy head (which always held a great deal of foolery) toward the good looking young man who was getting his overcoat from the rack near the door.

"Get that expression, Tim? Too bad we aren't artists instead of draughtsmen. If we could paint these eleven-fifty-five-Saturday-noon faces of Sid's we'd have Raphael's angels backed clear off the canvas."

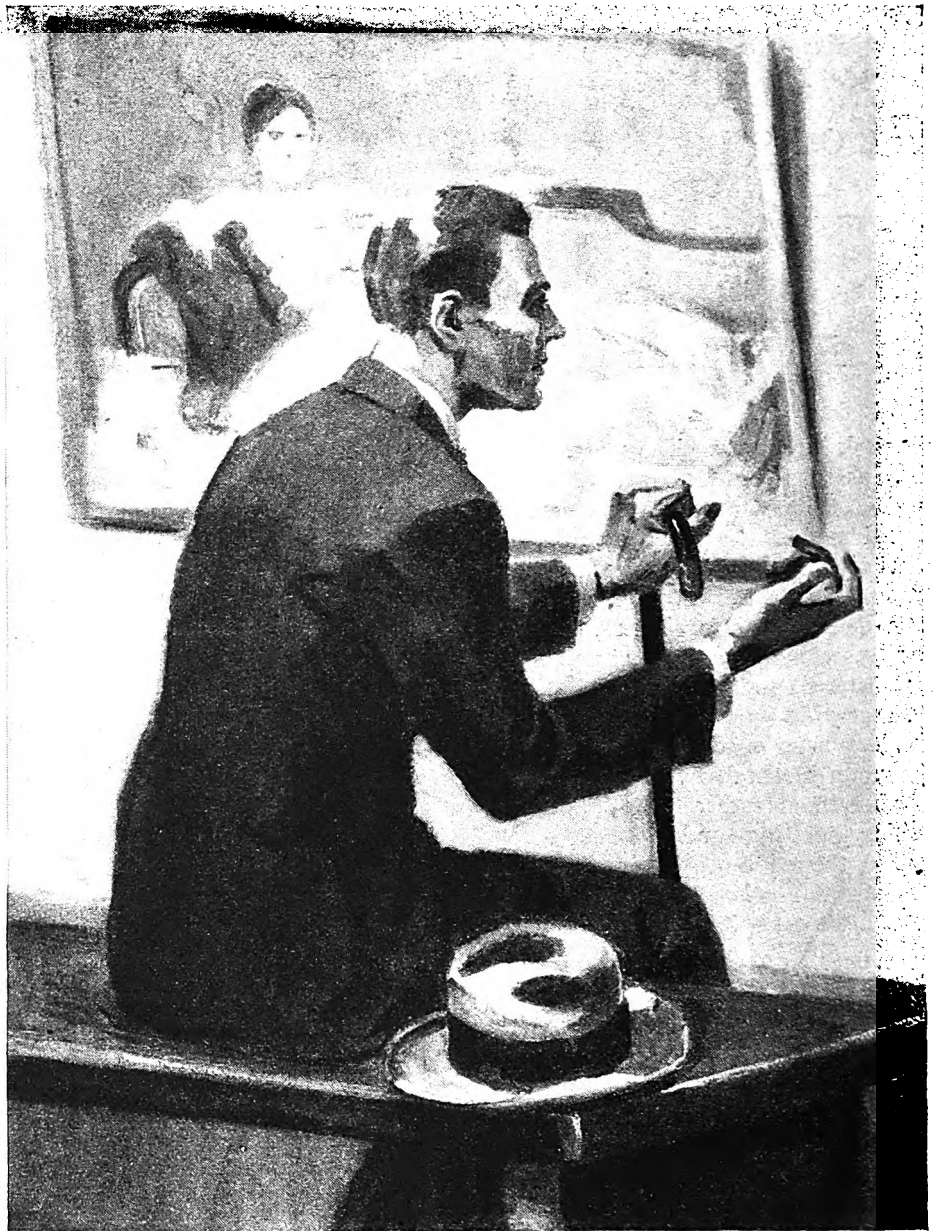
"Got a great big date with a little bit o' girl I love," sang Tim sentimentally.

"You're right! It's too bad you fellows have forgotten all about such things," came good-naturedly from the door.

"What's the program today, Sid? Lunch at the Terrace Gardens—and then which show? By Jove, Jim, prospective matrimony is degenerating Sid, at that! How long has it been since he told us we ought to see such and such art exhibit?"

"Well, you two figure that out and report later. It will give you something to occupy your minds. I'm stepping or I'll miss the twelve-five yet." The good-bye was lost in the bang of the door.

After he was seated in the elevated Tim's words came back to Sidney Thayer. He smiled a bit to think



"You painted that picture?" he asked almost

of those old days as compared with these—those Saturday afternoons before . . . The fellows must have thought him a queer duck, always talking of concerts and exhibits when they told of their week-ends of golf or fishing or some other real sport. He had heard that it took love to bring a man to life. Well, he guessed it did all right; tho it was funny that at the time you didn't realize but that you were living just the same as anyone else.

He hadn't known he was missing anything in those old days. He had enjoyed himself. It had been wonderful to feel, on Saturday noon, that life was a box of bonbons open before you, and you might select whichever intriguing morsel you chose. You might see an exhibit of paintings, hear a concert, go to a park to watch people and think about them; or you might spend the afternoon in a library, or go for a ramble in some new subdivision to see what sort of houses other companies than North Shore Homes, Inc., were putting up. Afternoons spent in this way usually came with the evening's entertainment already pro-



By
E. Margaret
Parker

Picture
by
Gerald Moore

stupidly. She smiled a little at his astonishment.

vided. For you nearly always saw some one thing, at least, which interested you. And so in the evening you sat down with your note book and worked over the idea into something you might be able to use sometime when you were a real architect, not just a draughtsman marking time until your Great Chance should come.

Queer, he hadn't thought much about the Great Chance lately—nor about any of those ideas connected with it. True, he had spoken of it to Lois; but not at all in the way he himself had always thought of it. He had spoken of it as a THING upon which their acquisition of other THINGS would depend. He had not thought of it before as being so absolute and material. It had been somewhat mystical, and closely related to dreams and ideals. For instance, you attended exhibits and concerts and watched people and viewed beautiful scenes in order to store up, deep within yourself, feelings and experiences which made you dream dreams and see visions—visions of beautiful buildings which would be the expression of all that was

would open the way for still greater achievement.

Sid believed it. He had never resented the fact that he was kept at draughting because he felt that, altho he had learned the technical side of architecture at school, he had not acquired anything to express by means of the tools which had been placed in his hands. He must continue to live, and grow within, and wait.

But he had never spoken of those ideas to Lois. One didn't talk of things like that to her. In fact, such ideas simply didn't exist when she was present. Everything was gay and care-free where she was; altho Sid knew, too, that there was another side to her—that when she was not in high spirits she was efficient and exacting and a bit imperious. That was why one didn't speak of dreams and ideals to her. Either she was gay, and what did such things matter? or she was hard and literal and they didn't exist.

He felt just now, tho, that he would like to tell her these ideas of the old days, to let her know what he really was, within. Perhaps (*Continued on page 67*)

in your soul.
Your Great
Chance would
come when your
spirit *had* to
express itself.
What you did
then would be
worthy and

By
Karl M. Bowman

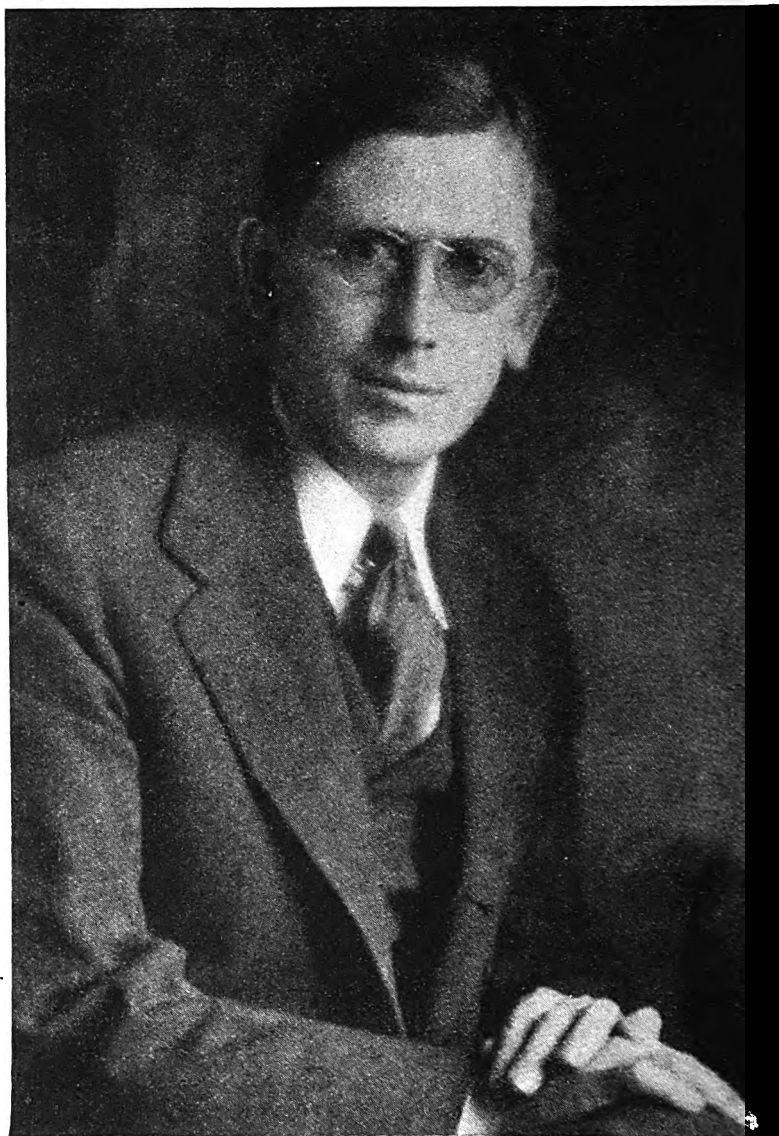
WHY

An Analysis of **Instincts** *and* **Emotions**

MAN may be compared to an automobile, letting the instincts and emotions represent the engine, and reason and intelligence the steering mechanism and operating controls.

The engine obviously furnishes the power or drive that moves the car, and the stronger and more powerful the engine, the faster the car can go. If properly guided it may cover a great many miles at a very high rate of speed, but improperly guided and directed, a powerful engine becomes a danger. In the same way instincts and emotions may be regarded as the driving forces back of our behavior. The individual with powerful instinctual and emotional drives has the possibility of accomplishing a great deal in life, or of coming to a severe smash-up; so it can not be said that strong instincts or emotions are necessarily good or bad in themselves, for it depends on how they are directed. The intelligent control and direction of these drives form perhaps the most important problem of human behavior.

In order to do this, it is first necessary to understand these forces. To many such a study still appears rather unpleasant and disgusting. Again returning to the comparison of the individual to the automobile, it may be pointed out that when driving about in a luxurious car one may notice the silver trimmings, the rich upholstery, the deep cushions, and the generally clean and beautiful appearance of the car. If, however, something goes wrong with the car, the first thing that must be done is to lift the hood and start examining the dirty, oily engine. This may also seem unpleasant and disgusting to some, but it is necessary if one is to understand why the car is not running smoothly. So when an individual becomes maladjusted in his life, one of the first things to be done is to study his instincts and emotions. This may not be pleasant, and may reveal a good deal of un-



pleasant and rather disgusting material, but it is necessary if one is to find the explanation of the maladjustment.

The question will probably be asked, "What is the difference between an instinct and an emotion?" As the terms are used in the present discussion there is very little distinction. Probably it is well to consider the emotion as one aspect of an instinctive process. After doing that the terms may be used rather indiscriminately. In this respect McDougall's concept of the instinct is being followed. McDougall has pointed out that an instinct is an inherited or innate psycho-physical tendency to perceive and pay attention to objects of a particular kind, to experience a particular type of emotion upon perceiving the object and to act in regard to it in a particular way. When

Do I Feel that Way?

First of a Series of Articles on Everyday Psychology

one studies the instinctive processes it becomes apparent that whenever an instinct is stimulated, an emotion is also aroused. It also appears that when an instinct is carried out to its normal motor expression, in other words when an individual reacts as the instinct would have him to, there occurs a release of emotional tension, and a certain feeling of satisfaction and harmony, whereas the thwarting of an instinct tends to produce an increased tension within the organism. The emotion connected with that instinct is increased and it then seeks to express itself in some vicarious manner.

This can be made clear by a simple illustration. If I am walking down the street and a man bumps into me, he arouses what we might call my instinctive pugnacity and the emotion of anger. The appropriate motor response to this is to attack the individual. If I do this and am victorious, the emotion of anger will subside because I have given it an appropriate outlet. On the other hand, suppose I bump into an individual who is 6 feet tall and weighs 200 pounds, and he demands an apology. I may apologize. But having been unable to give this emotion its appropriate motor expression, I then become violently angry and seek for some outlet. If I go home and find that my wife has bought a new hat, my anger may become transferred over to this incident, and I at once demand the reason for her buying a new hat when she already has several, reminding her that last month's bills are not all paid, and adding a few other sarcastic remarks.

The reason why I scold my wife is not because she bought a new hat, but because my anger against the individual who bumped against me on the street has been thwarted, and emotion denied its appropriate outlet seeks to express itself in some vicarious manner. It might easily be any other incident which happened to occur; the emotion of anger would fasten upon that quite as well. Thus it may be seen that every instinct and emotion tries to express itself in some manner. If thwarted, the tension increases and the individual con-

tinues to seek for some way of expressing it, altho this is not ordinarily done at a conscious level, and the individual, himself, not only does not understand why he is doing it, but would probably deny that such was the case. The root of the act is hidden in the unconscious.

It is obvious that in every individual there are a large number of opposing tendencies being constantly stimulated. It is equally obvious that all of these tendencies cannot express themselves adequately, and that many of these tendencies are in opposition to each other. This illustrates what is meant by the term "mental conflict". A great deal has been written about mental conflict, much of it tending to give the impression that it is an abnormal, unhealthy and undesirable process. Mental conflict is a perfectly natural and normal process. It is going on constantly within every individual. There are times

when certain specific mental conflicts lead to difficulties. There are also times when an individual resorts to unhealthy and undesirable ways of dealing with these conflicts. Some are so severe that the individual finds himself unable to cope with them.

Mental conflict in itself is not abnormal or necessarily undesirable. In the formation of character it is necessary that one acquire a certain control over his emotional life, and it is desirable that he secure as high a degree of control as possible over his emotions and instincts early in life. One cannot adjust to life in any satisfactory manner without exercising a considerable degree of such control.

How may one deal with mental conflict? In the first place, if the opposing forces are of unequal strength, if one tendency is very strong and one very weak, comparatively little mental conflict occurs and the greater tendency wins. For example: If I saw a person drop a one-cent piece, I will pick it up and hand it back to him at once. There is perhaps an opposing tendency to take the money and keep it myself, but after all one cannot buy very much with it, perhaps someone has seen me pick it up and anyway it is not worth while

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being dishonest for only one cent. Hence, there is very little conflict and the money is given back at once. On the other hand, suppose when out on a lonely country road I find a large roll of bills with no identifying material, and no one in sight, there will be a much greater degree of conflict. The tendency to keep this money will be very much greater than in the case of the one-cent piece. In this latter case the two forces are of more nearly equal strength than in the first case. Hence the conflict becomes more intense and it is more difficult for either force to triumph.

Theoretically if two tendencies are of the same strength, neither will conquer. The individual will stand or rush about in a helpless manner, giving vent to the emotion which cannot express itself in appropriate action. The classical illustration of this is the case of the starving donkey who is half way between two bales of straw and thus has a conflict in which both sides are exactly of equal strength. The result is that neither side can conquer, and so he dies of starvation.

The various methods of dealing with mental conflict are discussed by Bernard Hart in his extremely interesting book *The Psychology of Insanity*. According to Hart, the ideal method of dealing with conflict is at the conscious level where an individual carefully considers both sides, and in a rational manner settles on the best course of action. This is what he calls conscious control. On the other hand, it must be recognized that all mental conflicts do not occur at a conscious level. The individual, himself, is frequently unaware of the forces which are striving against each other. Such conflict can be said to occur at the subconscious or unconscious level. One of the most valuable contributions of Freud has been his concept of the unconscious, and the idea that many mental processes can take place without the individual being aware of them.

Janet has given us a very interesting account of one method of dealing with mental conflict which he calls dissociation. The case which he cites has been widely quoted, so that it has become the classical example of dissociation. Irene was a poor French peasant girl, who lived alone with her mother to whom she was intensely devoted. Her mother was taken sick. Irene nursed her most faithfully, but finally the mother died. Then it was noted that Irene seemed to have very little reaction to this whole situation, but continued her work much as usual. However, it was noticed that she would sometimes stop her work, go over to the bed where her mother had lain during her last illness, go thru all the motions of taking care of her mother, and then suddenly resume her former occupation with no memory of what she had just been doing. Janet stated that

the death of the mother was a situation which Irene could not face, and that she dealt with it by splitting off this whole incident from the main stem of consciousness. This process he called dissociation. Janet felt that dissociation was the essential phenomenon back of a great deal of mental disease, and that many cases of odd and peculiar behavior could be explained in this manner.

The psycho-analytical group have utilized a somewhat similar illustration in the theory of repression, and have dealt with this concept in a rather more dynamic fashion.

Repression is the crowding out of consciousness some thought or tendency which is unpleasant to the official personality. When a set of ideas with the emotional tone has been repressed, it is referred to as a complex. Repression or dissociation is a very common method of dealing with mental conflict, and it is one which works in the majority of cases. It is important, however, to remember that altho these ideas or tendencies or feelings are crowded out of consciousness they still continue to exist and still continue to influence behavior. Since the official personality will not allow a certain tendency to express itself in consciousness, that tendency may be repressed. Then in order to express itself, it must appear in some disguised manner so that the official personality does not recognize it. Every individual has repressed a great many tendencies which, however, still continue to influence his behavior. Since these tendencies come out in a disguised form and are not recognized by the in-

dividual, it follows that the individual often is unaware of the real causes of his behavior.

For example, an individual may have a very cruel streak in his nature and delight in inflicting pain and suffering on others. Society objects to that sort of behavior, and his official personality may take this same attitude. Therefore, this tendency is repressed, but altho repressed it seeks some sort of expression and is likely to come back into consciousness in a disguised manner which the individual does not recognize, and hence, does not object to. Such an individual might, for example, develop a great deal of interest in the subject of cruelty to animals, and might become an active supporter of the Anti-Vivisection Society, spending a great deal of his time looking for examples of cruel treatment to animals. In such a case he might derive a vicarious satisfaction from finding such examples of cruelty. This does not mean that every person who objects to cruelty to animals does so for this same reason, but merely that in some cases this is the explanation of that type of behavior.

It is interesting also that (Continued on page 66)

Hymn to the Morning

By Helen Carson Janssen

AWAKE! Awake! The morning dawns in
splendor,

And darkness flees before the breaking day;
Across the eastern sky bright tints are glowing,
The earth is clothed in glorious array.

Within my soul there is a voice

Unheard by mortal ear,

But thru my heart, with thrilling
tones,

It rings in accents clear—

Look up! Look up! Thy future beckons
brightly.

The past is dead, and pain has fled away,
Life dawns anew, the earth is done with sorrow,
And all the world is thine—is thine—today!

Drawing by
Cameron
Wright

*Happiness dwells just over the horizon.
Until we lift our eyes we cannot know
the path.*



Happiness Is Growth

IN OUR heart of hearts
we all crave happiness.
This is the universal

By Edward Earle Purinton

hunger. And only as we are satisfied do we feel that life is good.

Consciously or unconsciously, we have made happiness the object of all our endeavor. We plan, toil, strive, save, suffer, hope and pray for it; we count no price too great, no sacrifice too costly—if only we may be sure of it. With it we ask for nothing else—without it we find the whole world empty and meaningless.

Even those who do not want to be happy are happiest when most unhappy. So that, like the rest of us, they too have joined the everlasting pilgrimage.

Consider for a moment how deep the longing is, and how fundamental to human activity.

The little child, before he can fairly lisp, stretches out his wee hands for a toy that some one has given him. Why? Because he thinks play will make him happy. And it will—for a time.

The lad of ambition sacrifices everything to his books or his athletic sports, holding even food secondary. He thinks conquest will make him happy. And it will for a time.

The owner of a business toils and plans and worries

fifteen hours a day, while his employees begrudge eight. He thinks work will

make him happy. And it will for a time.

The employee looks first, last and always for quick promotion with larger pay. He thinks independence will make him happy. And it will for a time.

The lassie of romance bedecks herself in finery and waits all breathless for the coming of her Prince. She thinks a lover's adoration will make her happy. And it will for a time.

The poet starves in his garret, asking nothing but to be left alone with his dream. He thinks inspiration will make him happy. And it will for a time.

The bride severs instantly the bonds of a lifetime, plunging bravely into a vast, unknown future. She thinks motherhood will make her happy. And it will for a time.

The old, old man sits musing by the hearth as the evening shadows fall, searching the embers for something that can never be again. He thinks memory will make him happy. Perhaps it will, for a time.

Happiness, just happiness, is what we all are seeking. Some are finding—and losing again. Some are almost touching—and feeling it (Continued on page 63)



"I'm NOT

A Scientific Analysis of a Weird and Widespread Malady

By

David H. Keller, M.D.

FOR MANY centuries the manifold combination of symptoms known as hysteria has interested and puzzled the physician as well as the layman. Early in medical history hysteria obtained its name from *hystera*, the Greek name for the womb, or uterus. This organ was thought by the ancient anatomists to be so loosely placed in the pelvis that it could wander freely all over the chest and abdomen. They really believed it to be a peculiar kind of independent animal residing within the feminine body, with an independent mind and nervous system. When it was not occupied with a pregnancy, it became very restless and unhappy and wandered thru the body, seeking satisfaction. Ofttimes it lodged in the throat, producing the peculiar sensation of a ball that could neither be coughed up nor swallowed down. This symptom was called the *globus hystericus* and was considered positive proof of the migration of the uterus.

Later on, as the knowledge of anatomy became more accurate, it was realized as being impossible for the uterus to leave the pelvis, but it was almost a traditional superstition to look upon the womb as a distinct animal which was constantly seeking satisfaction. Even today there is a prevalent idea that many of the insanities and neuroses are caused by the improper functioning of this organ. Frequently, the physician tells the patient that pregnancy will promote recovery; or if she is near the menopause, he will assure her that just as soon as she passes thru this period, she will regain her normal mental health.

In all error there is a grain of truth. Certainly the body cannot be sound unless the uterus and its functions are normal. At the same time, the uterine etiology of hysteria would, of necessity, make it a strictly feminine disease. The frequent occurrence of shell-shock during the late war was, however, positive proof that hysteria was capable of appearing in both sexes.

Consequently, it was necessary to find a cause that would be equally applicable to both sexes, and the

psychiatrist therefore abandoned for all time the idea of the unsatisfied womb. But it is believed that many years must pass before that thought is given up entirely by the average family physician.

Before the World War, Sigmund Freud had studied hysteria from the viewpoint of psycho-analysis, and had announced his theory that every case of hysteria was the result of an unconscious memory of some sexual *trauma* (or wound) occurring in early childhood. This injury might be either physical or psychic, but in every case it was forgotten, as far as the consciousness of adult thought was concerned. In other words, it was a memory that was shut up in the deep pit of the past and kept from crossing the threshold of consciousness. Unable to come from the pit as an accurate, distinct memory, it became changed, twisted and distorted until it reached a symbolic form, which so completely disguised the real memory that it was no longer recognizable. Freud felt that the more determined the patient was to hide this infantile memory and the more he refused to admit its existence, the more positively it could be considered as a causative factor.

Freud, later on in his life, however, became less sure of the constant presence of infantile sexual *trauma* in hysteria, but there is no doubt that it is a very frequent factor in the causation of this Protean disease. His ideas have been added to, and, in a measure, changed by other leaders in psycho-analysis. But, irrespective of these changes, he must be given the credit for introducing a novel and rational viewpoint of a disease that, prior to his researches, had baffled the medical profession.

Memory is a mental process that is not fully understood, but there is abundant proof of inherited memory, and some psychiatrists believe that acquired memory begins very early in the life of the individual, probably in the uterine life, and almost certainly starting at the time of birth.

It has been stated that the more frequently an occurrence is repeated in the life of the race, the sharper

Hysterical!"

NO—

But Have You the
"Hysterical" Habit
of *Leaning* on
Others?



Pictures by A. E. Carmen

the memory of it becomes in the individual. It is this fact that makes possible an explanation of hysteria which is broader than Freud's and, at the same time, does not entirely exclude his theory. In the life of every individual there is a period of complete irresponsibility. During infancy and very early childhood everything is done for the child. All of his needs are provided for; he is clothed, fed, kept warm, sheltered from danger. Much of his pleasure he obtains from the orifices of his body. He nurses thru the mouth, bores into his nostrils and ears, sucks his thumb, and, when soiled, demands by his cries the instant attention of a nurse. His life is all receptive, introverted and free from responsibility. Every child has passed thru the infantile stage; thus, a very strong memory of it has been retained thru the millions of repetitions of the same experience.

In child life there is a constant shirking of personal responsibility. The child is able to shift responsibility because there is always some one who is willing to assume it for him.

Naturally, no adult who is not insane consciously desires to revert to the habits of irresponsible infancy. While such longings may be in the subconscious, they never cross the threshold as distinct desires. But they do come thru as twisted and perverted wish-fulfillments in the way of symbolic symptoms. It would be useless, almost impossible, to give a detailed list of these symptoms of hysteria; they are so varied, so complex, that a table of them would include practically every symptom known to suffering humanity. It is a peculiar fact of hysteria that it imitates all other diseases, but it is unable to imitate any of these diseases perfectly.

Charcot, the great French psychiatrist and neurologist, believed in the existence of certain typical signs of hysteria, such as the convulsion accompanied with *opisthotonus*, the bowing of the body so that it rests on the back of the head and the heels. He had certain patients who exhibited these symptoms whenever Charcot desired to lecture on hysteria. But it is a

recognized fact now that these patients were only reacting to suggestion on the part of the French physician. That is a peculiar feature of hysteria: namely, that symptoms the patient has never exhibited can be at once produced by suggestion on the part of the physician in charge. The following case shows the value of suggestion as an aid in making a diagnosis:

A young man, very much in love, was unable to see his fiancée on account of the opposition of her family. He fell to the ground and remained unconscious for several days. It was thought that he had fractured his skull and was dying; and, consequently, the girl whom he was in love with was allowed to visit his bedside. While she was there, he was not so restless. He was visited by a psychiatrist who felt that the proper diagnosis was hysteria. The psychiatrist, therefore, made a careful examination of the patient with the family physician and announced that there was a paralysis of sensation on the right side. With a blue pencil, he drew a line from the forehead, exactly down the middle of the body, and loudly stated that all of the body to the right of this line was dead to sensation, but that the skin on the left side was very sensitive.

After repeating this statement several times, he found that he was able to stick pins into the body anywhere on the right side without the patient showing any pain reactions, while if he merely touched the left side with the blunt end of a pencil, the patient moaned and complained of great pain.

Complete *hemi-anaesthesia*, such as this, is a neurological impossibility; so the only deduction was that the loss of pain was due to hysteria.

The specialist then made the statement that he was sure the deadness of the right side would disappear within twelve hours, but if it did not, the patient would soon die. He placed a trained nurse in charge, excluded the family and stated in a loud voice that the fiancée was not to visit the sick-room until the patient was cured. In two days the boy (Continued on page 72)



Ruth Chatterton

By
Ada Patterson

THERE is a type of woman whom everyone likes. She may not be beautiful. She may not possess that extremely desirable faculty of "wearing her clothes well". Circumstances may have denied her some of the most arresting and alluring accomplishments. But, without any special effort, she has the rare, the supreme power of making everyone like her.

Because her life is a long and zestful search for loveliness.

She is an appreciator.

She likes what she likes and she likes most things. Whatever is likable receives from her no lukewarm approval but ardent enthusiasm. She does not hesitate to voice that enthusiasm.

"I love life," she says and defends existence. She tells us that it is not an endurance test. That it is not an enemy. It brings gifts in its hands that we should accept with grateful spirit. It is an opportunity offerer. We should regard its ill moods as we do a high wind, as an equalizer. Meeting it in a friendly way we find it a friend.

A woman who has the gift of appreciation, whose life is a quest for loveliness, was rewarded in a most practical way for her exercise of that gift. On a world tour she stopped for a fortnight on an island in the South Seas. While she leaned across the deck-rail she greeted the green dot in the placid bosom of the Pacific with exclamations of delight. She tripped down the gang-plank with joy in every step. She thought her

The Woman

room at the hotel was delightful and acclaimed her good fortune in the seaview from her one window. She dropped into an armchair on the veranda with a sigh of ecstasy. She lunched in the *salle a manger*, enjoying the tropical fruit and the salt-scented air that swept thru the long room.

Her spirit was infectious. It reached the fellow travelers. It beat against their barricades in joyous waves. Lips straightened that had drooped because the larger and more modern hotel was filled.

After all this hotel was quaint and comfortable and reflected the finer phase of life of the natives.

When the woman whom everybody liked asked for her bill she handed it back to the clerk.

"There must be a mistake. That is less than your rate, I am sure," she said. The owner-manager of the hotel came from his inner office and replied: "There is no mistake. The thirty-three and a third per cent reduction we made because you have been such an appreciative guest and have made all the others so. Accept it with our warm esteem. And come again."

Determined search for the loveliness in life is a mark of true culture. "An education that does not stimulate our appreciation is tragically one-sided," said an educator of renown. "A cultured mind not only appraises judiciously but also delights in things lovely. The appreciative one looks about and finds causes for admiration. Develop

intelligent enthusiasms and appreciations."

The beauty seeker finds something to reward her in every day. The window shops afford her aesthetic satisfaction. A glimpse of the interwoven, ribbon-like paths of the park against a background of green or brown grass, a fleeting glimpse perhaps from a high window while she waits for the descending elevator, bring a glow to her eyes. It was a beauty seeker who exclaimed while watching the unfolding of glorious silks: "Madonna, what color". The cry was reverent. Her face was transfigured. She had looked upon beauty. The woman who looks for loveliness stands longer than another before a painting or a well-executed print. She can be recognized by the way she listens to music. She leans at an angle of attention. Her eyes are eloquent. Her face reflects the depths of her enjoyment. She who looks for loveliness finds it.

Those of the world of the American theatre know



Courtesy Theatre Magazine
Mary Nash

EVERYBODY

that Mrs. Otis Skinner is an intense appreciator of the gentle, the humorous, the essentially beautiful. Altho the star in whose supporting company she was the leading woman chose a New Orleans cemetery as the place and a morning walk as the time for his proposal of marriage she must have recognized elements of gentleness, of humor and of beauty in his choice—for she married him. She made a background of loveliness for him and their daughter



Courtesy Alfred A. Knopf
Mrs. Dwight Morrow

in their home at Bryn Mawr and their later one in New York. She has been the appreciator on the hearth.

Mrs. Skinner appeared with glowing face and happy eyes at a tea. Her hostess said: "How happy and lovely you look!"

"I am happy," she said. "I have just come from a funeral. It was a fitting event at which a very great actress was honored."

Some who had attended the funeral services for Clara Morris at the Little Church Around the Corner had spoken of her later poverty, of her physical suffering, of the eclipse of her genius. The seeker for loveliness had seen the crowded church, the reverent service, the silent tribute of a throng to remembered genius.

Mrs. Dwight Morrow once said to me: "All of the women you write about had courage, different in its source and its expression, but always making one's blood run quicker. The brave are always beautiful."

The seeker after beauty finds much in nature and the arts, but most in significant living. "What is life for?" asked the heroine of a current drama of the French Revolution. "It is to be conquered," was her husband's answer. We see little of beauty in the being who is defeated by life. For life is not a mere instrument, to slay or to reward. It is material from which



Courtesy Theatre Magazine
Mrs. Otis Skinner



Clara Morris as she appeared in "Evadne".

to fashion our days. It is stuff to mold or modify.

The beauty seeker refuses to stress ugliness in life. She ignores its defects and emphasizes its fineness. She is silent about the freckle on the face of beauty, the limp in what should be a graceful life. Ruth Chatterton made a notable retort to one of

her immediate circle who said, "Ruth is unfailingly true to her old idols." She mentioned an actress who had been an object of the star's childhood enthusiasm, but who lacked then, and now lacks, much of perfection. The critic mentioned many of the elder actress's defects in art and character.

"Of course I know them," was Miss Chatterton's even-toned response, "but I don't talk about them."

In which remark lurks much of wisdom. As does in Mary Nash's serene, appreciative smile. In Miss Chatterton's fair countenance and in Miss Nash's dark, reflective face is seen the charm of one who looks for loveliness in life.

For what we seek we find. The object of our quest stamps itself upon our face. It is there for all the world to see.

The woman whom everybody likes, herself likes what is fine in everybody and everything, and disregards the rest.

Why Sacrifice?

By Zella Wright Newcomb

THE WORST thing about sacrifice is that it usually ruins the person for whom the sacrifice is made. The whole idea of sacrifice is bad. It is a psychological ferment that turns the wine of life to vinegar. When you make a sacrifice for a person you have made him your debtor, and that is not a pleasant position in which to put him. There is something of an inferiority feeling there, even tho he may not recognize it as such. It is often the kind of debt that cannot be repaid. It is, as it were, a permanent mortgage on his self-respect, and self-sacrificers charge a usurious rate of interest. Usury in the world of moral obligations trails as many evils in its wake as it does in the world of commerce and finance.

The idea that the good life is one of self-sacrifice and denial has probably done more than anything else to turn people away from it. Sacrifice begets its opposite, greed and selfishness, just as "purity" begets "lust" and prohibition begets a nation obsessed with the idea of drink. A great deal of giving that might be really free and joyous is turned drab and burdensome—soured by the idea of sacrifice.

Parents sacrifice for their children and then, in turn, expect their children to be the thing they failed to be, the thing they denied themselves the opportunity of being. The chances are that it is not the life in which the child will be happiest or find its best self-expression, and the lives of both parents and children are thwarted and unsatisfactory. Ideals and aspirations are frequently fixed in youth and the pattern changes very little even tho the world moves on. It is not likely, therefore, that the ambitions of parents and children will coincide. But the ambitions of the present generation are probably just as good as those of the past and much better suited to the age in which we live. It is not fair to shackle children with the unfulfilled desires of parents.

If parents go in for sacrifice on a grand scale, deny themselves everything for their children, lead pinched and narrow lives, the result is very likely to be children that are selfish and ungrateful. They will have a difficult time in the world be-

Pictures by
Fred Reinert

cause they will expect everyone to do for them as their parents have done.

There is the case of Martin L . . . who was in my class at college—and there are thousands of similar cases, tho fortunately they do not come to such a tragic end as did this boy.

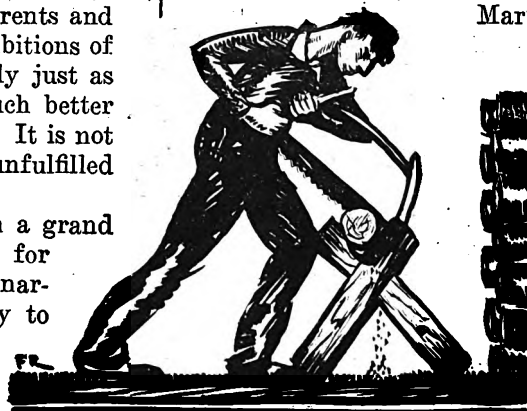
Martin's parents were farmers, hard working and not overly prosperous. Martin was their only son. They were eager to make him a professional man in the hope that he would escape the toil and drudgery they had known. Martin had good clothes when they were almost in rags. They denied themselves everything save the barest necessities that Martin might have spending money. For them life was only a dull grind. They expected to live in the achievements of Martin.

He was a bright enough boy, it seemed, but he would not apply himself. It was Martin's parents that wanted him to make a success in school and not Martin himself. That was the trouble. He hung around college for four years, got in with a spendthrift crowd, but failed to graduate. After that he got work in a bank. It was the same old story—he spent more than he earned. Martin is now serving a long term in the penitentiary for embezzlement.

In the same class was Thornton W . . . who was working his way thru college. He was going to college because he really wanted to go. He took advantage of every opportunity. Now he is the head of a big construction company with a salary of \$20,000 a year.

Martin expected the world to bring things to him on a silver platter; Thornton expected to work for them. It is probable that their respective attitudes toward the world were fixed in childhood. One was as capable as the other. It was their attitudes that made for success or failure.

Sacrifice means giving up something one wants for the sake of something or someone else. The sacrificer holds in



mind the thing that he is doing without, constantly reminds himself and others of how much he is giving up. The more he suffers from his sacrifice the more virtuous he feels.

There is no virtue in sacrifice merely for the sake of sacrifice. There are times, of course, when one must choose between various courses of action, between immediate desire and future satisfaction, perhaps. In such a case it is well to be able to lay all the facts on the table and decide on the thing one desires most. When the decision is made, keep the mind on the thing chosen, not on the thing that is given up. Think of the pleasure and satisfaction you are getting out of it, not of the things you are missing.

Do things for others, surely! Work for the things in which you believe. But do these things because you want to do them. If you don't feel that way, don't do them. Don't burden others with your sacrifices.

A wife who effaces herself, always sacrifices her own desires to her husband's wishes, is the very one who sooner or later will become a millstone about his neck.

The wife who develops her own talents, her own personality, is far more likely to hold his interest, his respect—and his love. The husband who makes a slave of himself to support his family in idleness and luxury is very often the least appreciated. Certainly a child cannot develop its own best self under the weight of a parent's sacrifice.

In the long run, a person will probably be happiest, best satisfied with his own life and give most to society as well, if he develops his own abilities to the fullest extent. Cooperation is a fine thing; we need more of it in this world. We need more friendly working together and less antagonism and cut-throat competition, but this is not sacrifice. The sacrificers usually succeed in ruining themselves without really helping those for whom the sacrifice is made.

YOUR FIRST DUTY

By A. H. Howland

IT is difficult for some people to remember that their first duty is to themselves. The truest and most valuable service one can render is that which involves his own self-expression. This is a deep biological law, and when the individual or society gets away from it things go badly. Much of the turmoil and misery of the present crisis has been caused by the fact that social organization is not based and centred on this principle of the right of the individual to self-expression and the duty of the group to promote that expression.

The creative impulse, in industry, in arts, in crafts,

is the normal and most vital human and social force. Even finance is essentially based upon it. Talent and skill should be financed. They make a better security than greed and property. And the present business crisis has been precipitated largely because the profits of business went to property and greed instead of to skill and talent.

In the long run it is the person who follows his deepest impulse who conveys the greatest help to his fellows. When genius is given a real chance to flourish and bear fruit, the artist, whether he be poet, singer, painter, actor, inventor, or even skilled craftsman, will not only bring inspiration and pleasure, or sustenance, comfort and ease to his fellows, but will be well paid for his services.

Charlie Chaplin likes to make people laugh, so the "public," all over the world, is glad to exchange its coin for laughter—and Charlie gets his share and has become rich. No one begrudges him his money. He has cheered the world by pleasing himself—and the world is glad to pay.

Henry Ford likes to make automobiles, and the public likes to ride. So the public rides and Ford grows rich.

You would not ask another to sacrifice his deepest and most truly creative wish to provide you with something you want. So why need you do that for another?

What the world has yet to learn is the science of "team-play," how human beings can work and laugh and play together, each letting the life of creative activity flow thru him, all helping together in the work—or in the song.

When society is geared like this we shall have a far happier world. The same principle can be applied to any home, or any group of friends, or fellow craftsmen. Any of these groups should function like an orchestra, each playing the part he likes to play, and all together creating music and beauty.

What drudgery there may be can be divided and shared. But, shifting the figure to a choir, the tenor singer should not sacrifice himself by trying to sing bass just because his brother, who may have a bass voice, wants the tenor part.

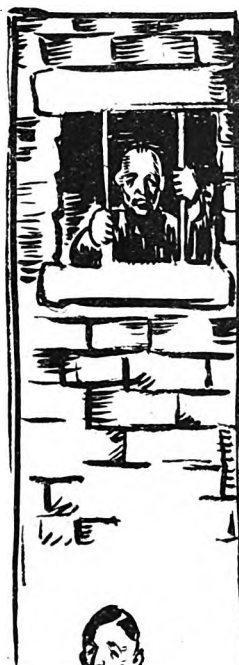
It was Shakespeare himself, of course, who said the best and the final word about all this:

To thine own self be true,

And it must follow as the night the day

Thou canst not then be false to any man.

Sometimes the problem is pretty acute. When the tightest pinch comes, on battlefield, in shipwreck, in a burning building, the noblest soul surrenders even his life that another shall be saved.



The Story of the Younger Laemmle— Who Specializes in Upsetting Tradition

By Madeleine Matzen



CARL LAEMMLE, SR.

WE HAVE had all sorts of infant prodigies—violinists, mathematicians, poets, pianists. Most of them flame briefly in the limelight for a few years and then are heard of no more. Precocious talent and brilliancy are common among the Fine Arts but rarely do we come across an executive genius of twenty-one years—such as Carl Laemmle, Jr., has proved himself to be.

The motion picture industry has produced geniuses—but they were in the main men and women of ripe experience whose venturings in film-land came as a sort of culmination to brilliant achievement in other lines. Junior Laemmle has no other “lines”—his mind, his heart and soul are wrapped up in the making of pictures. They are a passion with him.

We know that his father made millions from the screen. But we know of other manufacturers who have made millions and whose sons have no passion to go and do likewise. Not only does Junior intend making millions but he intends to make the best pictures in the world. A huge ambition for a young man barely past his majority but an ambition in which he has been aided and abetted and encouraged by his father.

The story of these two Laemmles is a rather delightful one. A story of a father's belief in his son and of a

son's desire to measure up to his father's belief in him. A story of pride, courage and achievement. A story that has now become something of a legend in Hollywood.

About two years ago the older man turned the management of his huge studio, the largest on the coast, over to his son—then just twenty-one. Besides making him general manager he gave his son a check for one million dollars. Aghast at such a move the film colony began to gossip and to criticize. “He's crazy! The idea of giving that kid the general management of his studio! He'll lose all his money, he'll ruin himself! What does a kid of twenty-one know about pictures? Junior has never made a picture; he's had no experience; he's spoiled! He couldn't make a good picture!” cried the producers and exhibitors.

Mr. Laemmle listened to all these warnings, smiled and said, “Give the boy a chance!” Then he packed up and went to Europe, leaving his son in full charge.

In the months that followed rumors of upheavals, of arguments and dismissals, even of failure, began to leak out of Universal City. The very people whom Junior had placed in positions of trust helped to spread these rumors. The sages of the film colony, old, experienced men when it came to making pictures, nodded their heads and said, “We told you so!”

A year passed—some big features were made. Not bad pictures either—among them *Broadway* and *The King of Jazz*. Grudgingly the film colony admitted that they were good pictures. Then Junior announced that he had bought the Remarque book, *All Quiet on the Western Front* and was going to film it. This was the last straw, “He's crazy, too!” cried the gossips. “He can't make a picture of ‘All Quiet’—nobody could! Think of the money he paid for it—money just thrown away!”

But Junior did make a picture of it, with the aid of Lewis Milestone, and the critics say that it is one of the greatest motion pictures ever made—one of the most significant. Hollywood says that it is the big picture of the year.

And this year Junior plans to make fewer and better pictures. “I want to make something really great—something beautiful—something that will mean a great deal to the world and that will make money as well,” he says.

But what seems to be of far more interest than the fact that a twenty-one year old boy produced the big picture of the year is the belief and trust of a worldly-wise, business-wise father in his son. Today most fathers are suspicious of their sons, imagine the worst of them—they seem to be afraid of them and in some cases

"Junior"

even to dislike them. Here was a Hebrew of the old conservative school who laid all his faith as well as his business honor in the hands of his son. Who loved, trusted and believed in this son and was rewarded.

His father knew, as did everyone else, the danger to which he was subjecting Junior. You can't give a million dollars to a twenty-one-year-old boy, add to it millions to be spent in the making of pictures, the power to give "jobs" and salaries and not know that this boy will immediately be surrounded by flatterers, "yes-yes" men and vicious, plausible politicians such as only Hollywood can breed. He knew too that the producing of pictures in these uncertain times was an undertaking, with its attendant worries, that could turn gray overnight the heads of mature, experienced men. And not only was Junior's first year the most uncertain year in picture making, the least stabilized, but it was the year of the Wall Street crash and much Wall Street money is invested in pictures. In short "Hard Times" stalked about the studios and the producers were growing cautious. Yet in spite of all these obstacles Junior turned out several above-average pictures and one great one. An achievement for a boy.

Everyone is curious about Junior. He has been called "The Crown Prince of Hollywood"; envious and jealous comments are heard about him. But that title and the comments do not rattle Junior for an instant.

"Just *why* did you believe so in the ability of your son—what quality or qualities has he that made you in-trust him with your whole studio and the future of your pictures?" Carl, Senior, was asked.

Mr. Laemmle considered this question gravely. He answered, choosing his words carefully, "Junior has never told me a lie. He has never in the smallest instance misrepresented things to me no matter how damaging the evidence has been to him. He has the greatest gift of persistency that I have ever encountered. He asks me for something. I tell him, 'No!'. Two days later he asks me for the same thing but he asks me in another way—a more round-about way. And he keeps on asking me—in ten different ways—until I finally see his point, and it's always a good one, and give it to him. All the people who achieve things in this world must have the quality of persistency—and they must be honest.

"My son does not make snap judgments. He gathers the opinions of every worth-while mind he can contact on a problem and then he sifts these opinions, discusses them with those whom he can trust—men who have been with me for years—and only then does he make his decision. He has, you see, the shrewdness of an older man—plus the enthusiasm of a boy. And this enthusiasm of his, this ambition to make really worth-while pictures, is part of his youth and has lifted Universal out of its



CARL LAEMMLE, JR.

rather stale rut into world-wide recognition. I was too tired to make drastic changes. I needed a vacation—my doctors told me so. I knew I could trust Junior; I knew the qualities in him; I knew also the risk—but I knew my boy too."

Mr. Laemmle is a frail, tired little man with one of the kindest smiles I have ever encountered. His face lights up wonderfully when he talks of Junior. His office is businesslike and unpretentious. In many ways he is the exact opposite of his son.

Junior Laemmle is short and slim and has the same ready genial smile that his father has. He has also the same nervous vigor, the same driving quality. He is a good-looking lad too. His brown eyes sparkle and snap as he talks. He has a vivid face. His personality is pleasing, occasionally naive and his manner is unassuming and friendly. He is a fiend for work. The end of each busy day finds Junior still going strong tho everyone else is exhausted. The year has told upon him—he suffers from nervous indigestion. He finds it hard to sleep the required eight hours for his mind has become almost over-alert. He is beginning to appreciate fully the responsibility which is resting on his young shoulders. He carries a hundred problems in his mind—at an age when most young men find their greatest problem in life that of coaxing dad for a bigger allowance or a new car. He is the embodiment of perpetual motion—it is almost impossible for him to sit still any length of time. His motions are quick and nervous but they are to the point and bring returns—either in information or in work.

Junior is a normal young (Continued on page 62)

We Spend One-Third of Life in

SLEEP—

But Nobody Knows WHY

Says C. Franklin Leavitt, M.D.

WE SPEND one-third of life sleeping—but nobody knows why. The value and purpose of sleep still remain to be determined. Its value has doubtless been over-estimated, and there may be no purpose in it beyond accommodating humanity to the physical conditions established by the absence of light during an average of twelve out of the twenty-four hours. I incline strongly to the belief that it is a form of hibernation, originally necessitated by the fact that man in the darker ages was wont to hide in trees, cliffs or some other safe place to avoid the man-eating beasts which sought their prey during the night. And, with nothing to do, the habit of sleep was formed. Today it has become a persistent physical and mental necessity, but largely I believe thru force of habit and the fact that relaxation usually tends toward drowsiness and sleep.

That humanity in general needs a precise amount of sleep and that the weak and sensitive require more than others are claims which have never been satisfactorily established. I have opinions, derived from extensive observation and long years of study, which lead me to refute such claims. There are, however, very good reasons for assuming the horizontal position for perhaps a third of our time. These reasons are based upon the difficulty of maintaining an equable circulation and the necessity of giving some of the muscles which support the abdominal organs a chance to regain their elasticity. When we are in an upright position the circulation has an uphill job of it in carrying the flow of blood from the extremities to the heart, and from the heart to the brain. The venous system, carrying the blood back to the heart, is not as important as the arterial system by which the heart pumps the blood to the brain. The worst effect one finds in connection with the return flow is perhaps a swelling at the extremities, which is of minor importance. The brain can suffer in a more pronounced manner if robbed of its full supply of blood for this is felt in the sensorium.

But the demand for sleep is not to be established thru such claims, tho sleep would be a comfortable accomplishment in assuming a protracted horizontal position.

These are pet theories and are constantly being upset by certain isolated cases recorded from time to

time, such as the recent account in the papers of a German who has not slept for fifteen years, and after a thoro physical examination was pronounced in quite a normal condition.

We have been led to believe that most wonderful advantages are furnished by sleep, yet there are few which are peculiar to that state. We are assured that the mind which is so active during the day rapidly spends its energies and seriously needs a prolonged unconsciousness for recuperation.

There is every indication that the mind continues to function during sleep, but of course not as actively as during our waking moments. There is a subconscious action ever present. If this were not true, the functions of the body, over which this subconscious mind is superintendent, would be in sorry straits. Many marvelous inventions have had their original conception during the sleep state.

Ideas for some of our finest literary efforts and musical compositions have occasionally come as a "dream" or "vision" so unusual, so all-absorbing, that the excitement of the discovery would awaken the dreamer. The first impulse, of course, is to get the concept on paper—in some tangible form—where it can be subjected to further and conscious effort at improvement and perfection. But there are no statistics with which I am acquainted which show that these persons have had unusually long hours of sleep. It is commonly thought to be quite the contrary.

Certain academic theorists and many unobserving specialists go so far as to demand for mankind eight or nine hours' sleep out of the twenty-four, under penalty of mental alienation and physical disintegration, but I



do not hesitate to make the claim that their theories are absurd.

Mind you, I am not assuming that a reasonable amount of sleep every night is not essential to health of mind and body, and I am particular to get it myself. I am only combating certain notions with regard to sleep which have been not only useless but truly harmful to certain suggestible people who are inclined to study the machinery of life altogether too closely. Habits, if they are just habits, which have been handed down to us thru the many thousands of years when man had another object in view during his rest or sleep periods, are just as impossible to break during a generation as it would be for man to revert at once to the habit of walking on hands and feet instead of upright.

You will not have to do very much observing to learn that the people who raise the loudest cries for sleep are those who are the sleepest; that those who talk the loudest about the need of brain-rest are those who use their brains the least in a useful way. The hard workers of the world have little to say about such things, and are satisfied with what sleep they can get without encroaching too much on their valuable time. Those who have time to kill have no qualms of conscience in taking all the sleep they can and complain if their surfeited natures show some intolerance by causing them to awaken at intervals during the night. They have had a poor night unless it has been passed in total oblivion. Brain-workers are relatively sleepless, and yet, when blessed with a fair degree of original strength and a reasonable self-command, they are usually long-lived.

Sleep is a sedative. During sleep all the functions run at low pressure. Save when the patient is restless, the respiration is soft and shallow; the heart beats slower and with less energy; the brain is supplied with a minimum quantity of blood, as are the other organs. It is the period of diurnal reaction. Only when the conscious mind is dominant and active are all fires up and steam on. This is one conspicuous reason why death after serious illness is more likely to come in the dark half of the twenty-four hours.

A fair amount of sleep is a necessity to the active, tireless worker, and this is the reason why a great amount of it is harmful to those who, while away lazy hours when others are busy at earning their daily bread.

The ordinary person, despite the common impression that people are working themselves to death, is in need of mental stimulation. He is slow and shiftless, loving easy tasks and planning pleasure. Those who get the credit for overdoing at hard work are most often those who make hard work of what they do and are constantly pleading their weakness and bemoaning the fate which necessitates work. Men and women who work because they love to be serving their fellow men and promoting the good of all things say little about the heaviness of tasks and mind not the curtailment of their hours of sleep. I have had long experience and I have never seen anyone suffer seriously from loss of sleep; but I have seen many suffer

from worry over what they deemed insufficient sleep.

People frequently get a wrong mental picture entirely of this matter of lack of sleep. Not only do they worry constantly, but they picture their nerves gradually breaking down, the possibility of insanity ending it all, and it is this picture of fear that really does the harm. It is not the loss of sleep. If their attitude toward sleep was different, they would sleep.

When to sleep. Again I must go somewhat contrary to popular opinion in saying that it matters but little, conditions being favorable, whether one sleeps during the day, as the man who works at night must do, whether he sleeps before midnight or after. In my opinion those who make the statement that one hour's sleep before midnight is equal to two after are just mistaken. The only drawback that I have been able to find in connection with sleeping during the day is that at such hours there are quite likely to be more sounds to disturb one. If the same condition of quiet can be had, time makes little difference.

I do believe that one who is able to arise in the early morning, during the freshness of the day, has more to stimulate him to strong action than one who arises in the middle of the night to start his daily toil. Perhaps the ideal situation is expressed in the old couplet:

Early to bed and early to rise

Makes a man healthy, wealthy and wise.

Begin well the day; and you can best do so by getting an early start.

The wise a law unto themselves. It is very true that the wise and strong are a law unto themselves, but there are many who are not wise and strong, and these are often in need of help. We not only are what we think we are, but we also can do what we think we can do. But to be healthy and happy we must be strong all the way thru. If after putting forth resolute and fearless effort for a time one becomes (*Continued on page 61*)

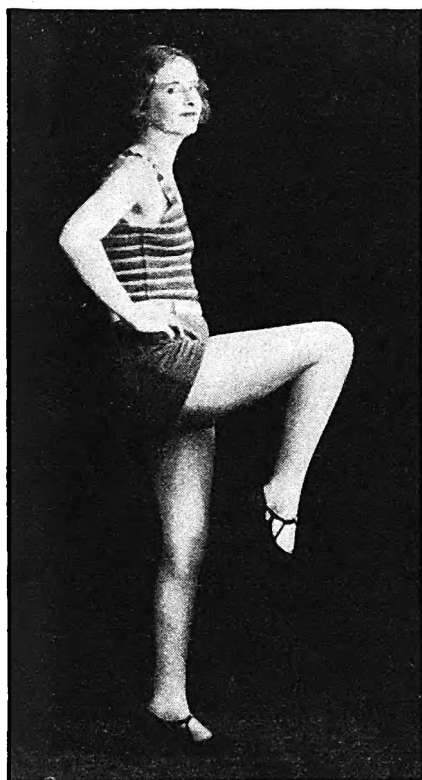
Pictures by A. E. Carmen



Muscle and Mind

Photographs posed
by

Miss Mary Scanlon



Dancing step popular for posture and poise. The touch of beauty that adds charm to the modern girl.

not one of the ignorant. It is easy to assume that the average person knows something about his physical action internally and externally. But it is probably true that more than nine-tenths of the public know little or nothing about the physical coordination of mind and muscle.

Within man is power! force! action! The muscles are ready to obey the slightest command from their dictator, the mind.

Last month's article gave you the first series of exercises for the muscles which control neck, chest and arms. We will continue the development of your chest. In a woman we admire a well-proportioned, full breast development. An accompanying photograph will give you a good illustration of how to keep your chest poise.

The *Pectoralis Major* muscles do not show muscular action in the female breast, yet they are the most important muscles in retaining a youthful appearance, keeping the breast well-proportioned. Exercise One: draw the head as far back as pos-

THE knowledge of nature's workmanship, knowledge of the physical self, will give you force and power, confidence and determination.

You would not start out on a motor trip without knowing something about your car, without at least the knowledge needed for its upkeep. Physicians and surgeons are getting richer every day thru the public's ignorance of HEALTH CULTURE. Let's hope that you are

sible, pulling up the breast with both hands. Repeat the exercise by counts, inhaling deeply. Continue until the action of the pectoral muscles is felt. It isn't wise to make them sore—so take the exercise moderately at first. In assuming position for this exercise stand with feet separated about one foot.

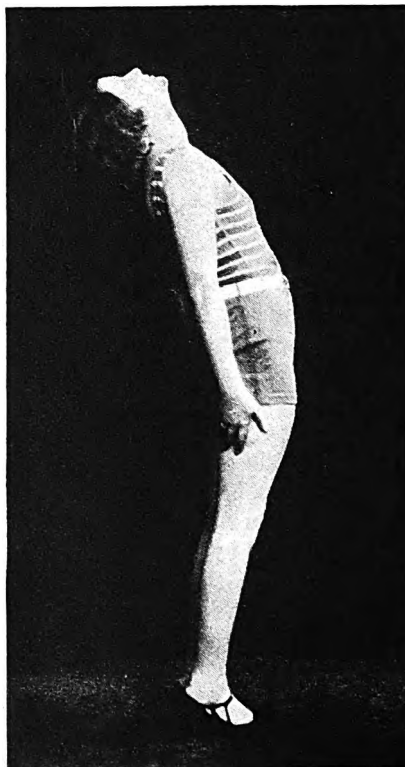
Exercise Two: same standing position. Draw arms inward, crossing, rotating back and forth. Expand the chest with the movements.

The most important muscle of the stomach is the *Obliquus Externus Abdominis*. If your protruding stomach worries you, for convenience and personal comfort, learn these exercise movements. The abdominal muscles compress the viscera, rotate the pelvis toward the viscera and flex the pelvis. These muscles in detail control the active motion of the straight abdominal muscle, the *Rectus Abdominis*.

Exercise best for development: One: place the feet under any object and raise the body, touching the feet with finger tips. Repeat until tired—or until you feel you want to quit. Please remember, health psychology requires mental appreciation with each exercise and tiresome exercises are not beneficial. You must appreciate them, must like the movements.

Exercise Two: the same position. Sit with feet straight out, heels together. Lie back, hands stretched as far back as possible. Raise the body, hands retained to upright, overhead position. Do your best to raise the body without removing the heels from the floor. What an exercise! I'll bet you didn't do it! Never mind! Just keep on trying; the physical effort is what you need.

Exercise Three: lie flat—feet together. Hands to side, touching legs. With a slight pressure assisting the body, rise up. Use the thumb pressure at first, gradually re-



Abdominal posture for intercostal muscle control. Waist line control is a most important feature of body development.

Further Studies and Exercises for Mental and Physical Co-ordination

By Galen Gough

leasing until you have mastered the exercise without it. Do not forget to concentrate with each movement.

Speaking of interesting-muscles, here is one for you: the *Infraspinatus*. This is the muscle below the spine. Little do we appreciate its importance. This muscle rotates the *Humerus* outward and abducts it. It carries out the same movements as the *Teres Minor*, a small round muscle which covers the shoulder blade. This muscle has quite a little power when it comes to lifting weights with one hand, curling and side press. The *Infraspinatus*, however, has the same duties, and while it seems to have little or no part in accomplishing any specified lifts, it connects the other muscles. They would be handicapped without it. It is otherwise the medium for muscle co-ordination. The *Teres Major* delivers more action, being the lower muscle and therefore the support for all lifts.

We will try a few exercises to bring all these muscles into action. In fact the simplicity of these movements will aid you in gaining personal confidence. Physical muscular development shows more quickly here than in any other part of the body.

Exercise: place hands directly in front with small bar-bell or without, according to your constructive imagination. Push up, pressing with sheer force—slowly and firmly. Up and down several times. Relax and repeat. Concentrate always!

Now spread out for a broad one. The *Latissimus Dorsi*. "Not so bad at that! But what a muscle!" This covers the broadest part of the back. Imagine the development of Hercules with this muscle spread across the lower part of his shoulders and back. This muscle draws the arm downward and backward, and also rotates the arm inward. It controls the same movements as the *Teres Major*, such as chinning, all overhead pulls, chest pulls and expansion, rope-climbing and rowing.

One of the most noticeable features of the fair sex is the calf of her leg called the *Gastrocnemius*. What a name! Am glad that I wasn't responsible for a name like this. But what's the difference? Yet it does seem unfair for such a beautiful muscle to have a title like

that. Imagine walking down the street and remarking to your companion, "Look at her *Gastrocnemius*! Aren't they pretty?" Just the same it is called the "belly of the leg" (an old Greek way of terming it). To shape things up a bit—let's go farther into detail.

For shapely legs here is a wonderful exercise. Stand with feet flat as usual. Raise the weight up and down on toes, up—down, up—down, slowly inclining forward. With several counts relax, repeat and incline still farther over to the front, rising up and down. Do not tire the legs or toes. This exercise also develops the *Anterior Annular*, which is the ligament of the ankle. Also the *Soleus*, called "the sole fish," and the long fibular muscle, scientifically called the *Peroneus Longus*. The *Extensor Longus Digitorum* and the *Tibialis Anticus*, which flex foot and elevate the inner border, come into play with any foot exercise.

Not being acquainted with animals I wouldn't know exactly what to say in case a veterinary surgeon questioned me for a scientific term for my first choice for meat, but if cannibals could express their desires in medical terms, I imagine it would sound funny to ask the butcher for a *Gluteus Medius* portion. Nevertheless it would sound better to ask for a hind quarter, tough as it may be! However, many of us call it the rump, and we will let it go at that! It is called the "largest buttock-muscle". This extends the thigh, rotating it outward. Sprinting and jumping, stair climbing, cycling, tumbling, wrestling and standing-jumps bring this muscle into play.

For walk- (Continued on page 72)



Full deep knee bend for legs. Excellent for perfect leg development.



Exercise for full chest development. Showing the beauty of breast development for women.

Thoughts *and* Near-Thoughts on Broadway

PHILIP GOES FORTH

GEORGE KELLY, in his play, *Philip Goes Forth*, at the Biltmore Theatre, reflects the chaos of the present world mind. Which is more intrinsically worth while—Business or Art? That question is implied thruout the play, tho the point nearer the surface is the futility of the efforts at "self-expression" of those who have no genuine artistic talent.

The fact is, of course, that the fury of the steam engine and the cyclone of Big Business have so upset the standards and traditions of civilization—in economics, in ethics, in æsthetics, that the racial spirit has rather lost its way.

So far as the clash between Business and Art is concerned, if it were not for the introduction of the half-crazy little poetess, "Miss Krail," admirably done by Dorothy Stickney, all the advantage of the debate would go to Business as against Art.

The scheme of the play is slender in the extreme. Philip, delightfully personified by Harry Ellerbe, defies his millionaire father and "goes forth" to the city to write plays. His landlady, Mrs. Ferris (Marion Barney), who had once been a dramatic star of the first magnitude, tells him plainly that he does not really want to write plays. Speaking of that high aspiration for "self-expression," she says, "We only think we want to do it."

So Philip goes back to *business*, having demonstrated in New York that altho he cannot write a good play he is a good business man. He had accused Business of lacking "dramatic value", but joins his father rationally in the end in believing that it has.

The Art of Business—that is what the clumsy mind of humanity is discovering.

But what shall we do with Miss Krail?—the authentic artist, the real poet, whose addled brain catches glimpses of things which the business man cannot see, who writes verses that shine like the stars, and who makes us know that after The Machine has done all that it can, the soul of man will still thirst for something more!

THE TRUTH GAME

PHILANTHROPY and self-interest can sometimes make a happy combination, as Billie Burke in the rôle of a mercenary but thoroly human purchasing agent—anything from houses to husbands—proves in "The Truth Game", an amusing comedy which Lee Shubert is producing at the



George Kelly



Madge Evans and Harry Ellerbe in "Philip Goes Forth".

Ethel Barrymore Theatre. Ivor Novello is the author and one of the featured players.

To obtain a husband for a perennial spinster is certainly a piece of philanthropy—even if there is a price attached to the deal. Ten per cent or better is the slogan of this agent who brightens the somewhat uneven action of the play with her charm and vivacity. Ivor Novello also contributes a few clever bits, but the palm goes decidedly to Viola Tree, who portrays the spinster, Lady Joan Culver, whose social inclinations are somewhat handicapped by the frankness and grace of a Newfoundland puppy. It is comedy from start to finish, with the truth game one of its few serious moments—anyone guilty of telling an untruth must forfeit money—and all of the house guests of the purchasing agent are as careful of their purses as she. The sincerity of Max Clement (Ivor Novello) in his protestations of love for a young widow (Phoebe Foster) in the

truth game brings the romance of the

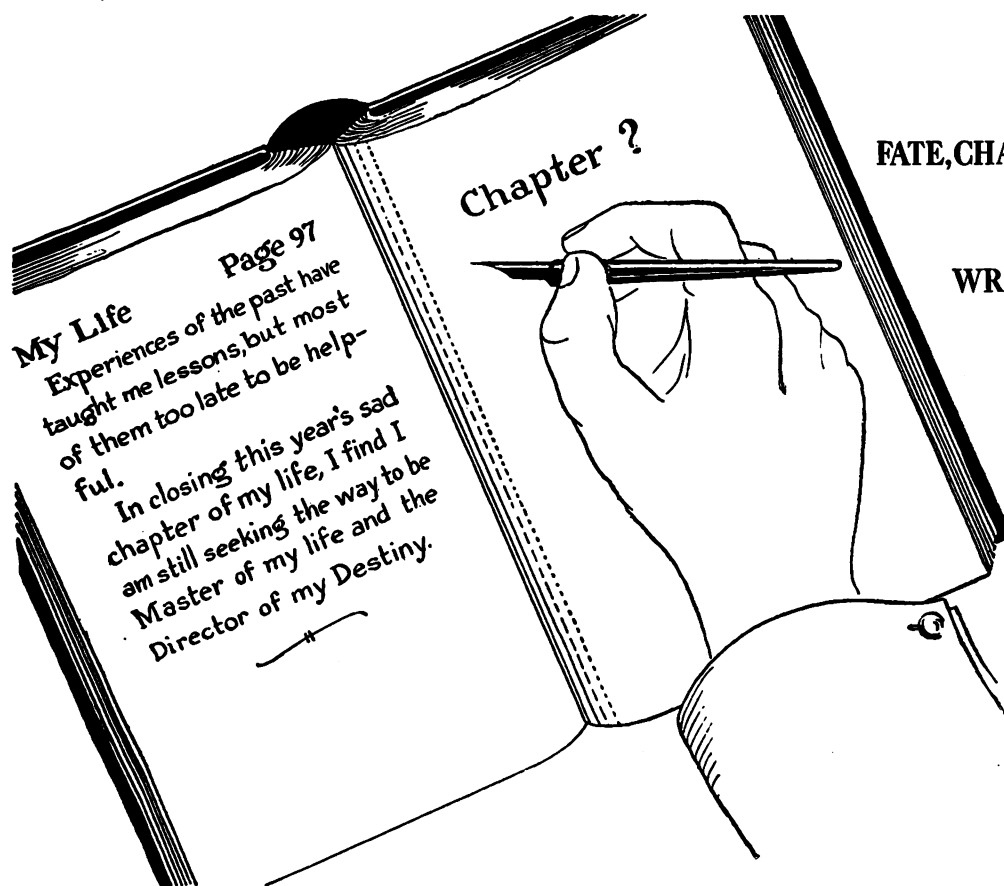


Dave Chasen and Joe Cook in "Fine and Dandy".

plot to a climax and the purchasing agent collects another commission.

FINE AND DANDY

THE appearance of Joe Cook in a new musical comedy is more than an event. It is an epoch. For Joe is without doubt the prince of enter- (Continued on page 75)



NOT—
FATE, CHANCE, OR CIRCUMSTANCE
BUT YOU—
WRITE THE NEXT CHAPTER
OF YOUR LIFE

Shape The Course Of Your Life!

Why let time and circumstances shape the course of your life? In the past chapters of your life, things merely happened—mistakes, blunders, joys, sorrows, one followed the other without restriction or direction by you. Realize, that just as the sun, moon, and planets are governed by definite laws, so YOU TOO are subject to certain natural principles.

HAPPINESS. SUCCESS. PROSPERITY, are not the result of chance, but the simple application of fundamental principles at the right time. Right now you can start the MASTERY OF YOUR LIFE and shape your future by the use of helpful, practical suggestions. The Rosicrucians will reveal to you how your future may be whatever you desire.

New FREE Book Tells How You May Do It

The Rosicrucians KNOW HOW. For ages this Brotherhood has demonstrated a greater knowledge and a superior power over all obstacles of life. Let them solve your problems, and show you how you may bring self-mastery into THE NEXT CHAPTER OF YOUR LIFE. Their guidance will reveal psychic laws and mystic principles which will make you MIGHTY and SUCCESSFUL in attaining the things you desire.

Write and ask for a free copy of the book, "LIGHT OF EGYPT," which will SHOW YOU the way. Those who are really sincere and WILLING TO STUDY, use the coupon below and get your copy.

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What Can We Do for You?

Conducted by C. Franklin Leavitt, M.D.

Dr. Leavitt has won thousands of friends thruout the United States and Canada by the skilful and sympathetic help he has given them in times of illness and anxiety.

He has the rare faculty of *Understanding Human Nature*. He understands people far better than they understand themselves. He understands the secret, hidden motives that drive them—motives they themselves are not aware of.

It is in these clashing motives that he finds the roots of their diseases and terrors, their disappointments and failures.

And by *locating* and showing them how to remove these "complexes" he guides them to the paths that lead to mental and physical health.

He has the advantage over non-medical psychologists of being a thoroly trained Doctor of Medicine, with many years of successful experience.

In this department Dr. Leavitt will continue to deal with the perplexing personal problems presented to him by direct correspondence, and give you just the help you need.

In his books you will find further helpful information and instruction by which you will be guided, step by step, on the pathway toward YOUR GOAL!

THE EDITORS.

QUESTION:—A. E. Y. writes:—

Will you please tell me whether women have a lower grade mentality than men? This is a discussion that came up at my club and it has been put over for a considerable period so that each one may bring in something on the subject. Are women as capable in business ways as men?

ANSWER:—

Women have not a lower grade mentality than men, but a different type of mentality. They are more capable in certain directions, and less capable in others. They have not inherited the business mind that men possess, because until recently women have not entered into that field to any great extent, and, therefore, it is lack of development along such lines. In her chosen field a woman is more patient, her sensibilities are keener and her parental instincts stronger. She is capable of excelling man in art and music. It is not fair to measure a woman by a man's standards. Women have their own tasks, their own measures, and in these they match up with the mentality of men. This is the accepted opinion of those who have made a study of the subject.

QUESTION:—M. R. F. writes:—

I am finishing my first semester in the University of California. I had intended to take up some form of engineering, preferably mechanical, but I am not doing well and am dissatisfied. I have been greatly interested in psychology but am unable to figure out a way that I could make a living at it. I like engineering almost as well so decided on that as a life's work. An upper classman friend of mine said that I should take something I liked and then figure out a way to make a living from it later. Is this your idea? I am an introvert type, nineteen years of age. I have read many books on psychological subjects.

ANSWER:—

In choosing a life's work I think that one should study from all angles the things he feels he might enjoy doing. He should take into consideration the theoretical, practical and business sides of that work. I believe you would be foolish to spend a number of years preparing for something of which you were not sure you could make a financial success. As long as you like your engineering work practically as well as psychology, I believe I would go into it, work hard and make good. You can study psychology as a side line. Thus you will really accomplish both purposes.

QUESTION:—M. E. D. writes:—

I am a young girl of nineteen years and am frightfully nervous when in company. I become so full of fear that I burst out in a profuse perspiration. Do you think that it would be best for me not to go out? And can you suggest any tonic that I might take?

ANSWER:—

The cure of a trouble like yours lies in training and development. It is impossible to grow strong thru doing easy things. It will be by your going out even more than usual, and each time you go striving to forget yourself more and more, that in time you will find yourself at ease. Strength comes from meeting resistance and overcoming it. Show just as much courage as possible. There is no tonic that can permanently help a case like yours. Yours is a mental battle and you must fight until you become master of your fears.

QUESTION:—D. C. E. writes:—

We have a neighbor whose child has been suffering from scarlet fever. The parents slip in and out of the back door without the health department knowing about it. Isn't this dangerous

for those with whom they come in contact? I have not wanted to be a tattletale or I would have notified the health department.

ANSWER:—

Of course there is danger of these parents communicating the disease to others, and I think you would be serving the community if you notified the health department. One reason for the spread of contagious diseases is bad neighbors. Either those afflicted do not care how their neighbors fare or, thru ignorance, these "bad neighbors" make themselves real carriers of the disease and thus cause others to suffer. It is my opinion that if persons suffering from contagious diseases could be properly isolated from the very beginning we would before long see a material decrease in the number of cases.

QUESTION:—O. R. Q. writes:—

I have a son seven years old who had infantile paralysis at the age of three. It has left one leg quite crippled. He can use the leg, but the leg is weak and he has not full control over it. Is there anything known to science that will help restore this leg to its normal degree of strength?

ANSWER:—

There are certain things that you and your boy can do that will help a lot. Sunlight, natural or artificial, is good, and also massage, exercise and plenty of nourishing food. Encourage him to use the leg. Let him indulge in all the usual sports that boys enjoy, and don't limit him thru thought or action. Too many mothers are inclined to be overcautious and thus keep the child away from the very things he requires for added development. Don't tell him that he can't expect to do as other boys, that he must not do this or that, but force him into strong action

(Continued on page 79)



A WARNING to men who would like to be independent in the next five years

YOU CAN tell a \$30 a week man how to make \$40 a week.

You can tell a \$50 a week man how to make \$75 a week.

But you can't tell a \$5,000 man how to make \$10,000. He's got to know.

Between \$5,000 and \$10,000 a year is where most men of talent stop.

Health, youth, good appearance, brains will carry a man far in business.

But you cannot draw forever on that bank account unless you put something else in. Somewhere between \$5,000 and \$10,000 a year you will stop dead.

Those who go on add something to their equipment at the same time they are drawing on it.

Profound changes are taking place in business—this year, this month, *now*. The man who sees in these changes his opportunity for independence and power is the man who will make his fortune in the next five years.

BUT this opportunity, like all great opportunities, is fraught with danger. Business today is new and complex. The old rules will no longer work.

A whole new set of problems is presented by production.

Foreign markets have become a vital issue. An entirely new conception of selling is replacing the old hit-or-miss way.

The man who would take advantage of opportunity today dare not grope. His experience is a dangerous

guide. He has no time to figure out all the possibilities and pitfalls. He lacks contact with the big, constructive minds of business.

How can he seize the *opportunity* and escape the *dangers*?

FOR two years the Alexander Hamilton Institute has been laying the foundation of a new Course and Service for the leaders of tomorrow.

The ablest business minds—the men

**Men who are
satisfied with
\$5,000
a year
will not be interested
in this Announcement**

who have had most to do in shaping present-day tendencies—have contributed greatly. Read the names of just a few of them:

ALFRED P. SLOAN, JR., *President, General Motors Corporation.*

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JOHN T. MADDEN, *Dean, School of Commerce, Accounts and Finance, New York University.*

DR. JULIUS KLEIN, *The Assistant Secretary, U. S. Department of Commerce.*

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HUBERT T. PARSON, *President, F. W. Woolworth Company.*

DAVID SARNOFF, *President, Radio Corporation of America.*

COLBY M. CHESTER, JR., *President, General Foods Corporation.*

Men who are satisfied with departmental jobs and small earnings will not be interested in this type of training. It is offered to the kind of men who want to become officers of their companies or go into business for themselves.

Representing the condensed experience of the best business brains in the country, it offers real help to executives in meeting the difficult business conditions of today.

A BOOKLET has been prepared which tells about this new Course and Service. Its title is "What an Executive Should Know." It should be read by every man who faces the responsibility of shaping his own future. It is free.

We will send you this booklet if you will simply give us your name and address on the coupon below. But we do not urge you to send for it. If you are the type of man for whom the new Course and Service has been constructed, if you are determined to take advantage of the

rich opportunities of the next five years, you will send for it without urging.

To the Alexander Hamilton Institute, 428 Astor Place, New York City. (In Canada, address Alexander Hamilton Institute, Ltd., C. P. R. Building, Toronto.)

Send me "What an Executive Should Know," which I may keep without charge.

NAME.....

BUSINESS ADDRESS

BUSINESS POSITION

You, Too, Can Make Money!

Says Pauline Cleaver

Mrs. Cleaver's weekly radio talks over the National Broadcasting Company system, from its New York station, WJZ, are rousing the women of America to still more buoyant faith in themselves. In the midst of financial and economic uncertainties, she keeps insisting—"You, Too, Can Make Money," and showing how it is to be done. Her ideas and advice are fruitful because they are fundamentally sound. Talent, expressed in Service, means Income! That is her message.

Let Mrs. Cleaver solve your problem. She answers personally all inquiries sent to her in care of this department. Address Pauline Cleaver, PSYCHOLOGY Magazine, 101 West 31st Street, New York City.

MANY have asked what I meant by this phrase: imagination in business? Here is an example. I knew a woman in the country who made wonderful jams and jellies. She bought the plain, ordinary glass jars; used the usual tin tops and wrote the name of the jelly or jam on the label in ink. These were packed in boxes, with crushed newspapers used for protection, and mailed. Now visualize the box as it is unpacked! This woman did a fair business because her jams and jellies were delicious, but what an unattractive way to handle these wonderful, tasty, home-made products. Certainly this woman used no imagination in her business.

Another woman was handling her products in the same fashion until I suggested certain improvements. Today she is doing a business many times larger than the other jam-and-jelly lady.

This woman bought a gross of china jars which were decorated in soft pastel shades of rose, yellow and blue. On each jar, with a paint brush, she followed the color scheme and lettered in the name of the product. Under the jar she placed her name and address as a permanent advertisement. Six of these dainty jars were assorted and packed in a box attractively colored and divided into compartments into which the lovely jars fitted. On the outside of the boxes an artistic label was pasted. Repeat orders flowed in. Yet the flavor and quality of the second woman's jams, to my mind, were not quite so good as those of the other woman.

Now do you understand what I mean by putting *imagination* in your business?

ART AND MONEY

RECENTLY I gave an exhibit of the art work of a young man just twenty-four years old. This boy's name is William Alexander Macdonald. Finding the diplomatic service impossible to his creative nature, Macdonald attended the School of Industrial Art in Philadelphia, then the Pennsylvania Academy of Fine Arts. By close living he managed to save enough of his earnings from his unusual art work to go

abroad. Knowing his life could only be harmonious thru creative work, he managed in every possible way to keep away from the usual business grind and keep "to his own God-given genius".

We of this department appreciate the value of knowing your talent and the reward that comes from doing something in keeping with one's nature. There are too many round pegs in square holes. That is partly the trouble with our industrial situation.

So Bill Macdonald listened to that voice within—and followed it. Often he has been "broke"—often uncomfortable but never once did he give up and say, "I'll quit and go only after the dollar."

In recognition of his ability and stick-to-itiveness I displayed for him in my studio six large silk murals. He calls this work "ambitik". Many of these wall hangings are done on silk velvet. My favorite one was the Madonna and Child. This was sold for four hundred dollars.

The method of this work is called the wax-resist process. Macdonald learned about this old method of art from his studies of the Javanese and Persian pieces. From his studies, research and experience he has produced something different; something we seldom see today. Some of the smallest pieces sell for two hundred dollars. Today Macdonald is not only happy for having stuck to his natural talents, but he is teaching others to do this old work in a new way. He has a great future before him, without compromise to his genius. This is the kind of story we like to hear about. Each one of you, every one in fact, has a special talent. It is true that many do not discover this until they have tired out their nerves and worn down their health and resistance by thinking first of "how much can I make?"

Money should be understood. It is necessary, and we must have it and plenty of it. But what is money? Remember it is merely a symbol of other values. It says, "I am something given for work actually done. And now I am to be used for anything else that my value will purchase." So money is only a method of exchange. The proper

way to earn money and to keep your life agreeable and healthy is first to find that talent within and train it to earn for you.

In this way one acquires a benefit too great to be told in words. It can only be understood thru actual realization.

COUCH COVERS

WHAT would you do if you were in my place and an elderly lady called with a pieced quilt under her arm and asked you to instruct her as to earning money? The quilt was one of her own making. She explained that such work was all that she could possibly do. On unfolding the quilt, I never looked upon anything more awful and conglomerated in color! Then I threw the quilt over my couch. I asked the dear old lady to criticize it. I wanted her to discover, if she could, what a harsh note it made in my studio. But the poor old lady could not see it. Then I explained, and by making different color effects in a corner of the room showed her the difference.

Finally she understood what I meant. She agreed to let me dip the quilt in a bath of luscious peach dye. My! the difference in her quilt. When we had it ironed and dry—it seemed to say, "Thank you for my trip to fairyland." It became a beautiful thing. The dark colors made a contrast and the crazy quilt was made harmonious and sane. You know that is what these pieced quilts are called. For the first time I understand why they were so named.

I then gave other directions to this anxious woman and sent her away with a list of places to visit: commission shops, wholesale material houses, houses where she could get samples and many others. I am sure when I hear from her again that she will tell me she has all the work she can manage to accept.

OFFICE BOXES

A YOUNG husband who had to support his mother in addition to his baby and wife came to me to find out what he could do at home in the evenings to earn a bit of extra money.

I found he was clever at carpentry. He worked in a large office building down town. We designed a chest for

men's umbrellas, overshoes, rain coats, etc. This young man understood how to paint these chests in interesting ways. He made designs to suit the offices. His own firm bought one immediately. They paid him twenty dollars. The materials cost him a bit over four dollars. With his wife's help he made this in three evenings. Then other orders came in. Now he has two young friends helping. One room in his apartment has been turned into a work shop. The men love their evenings together doing this work. Every time I find a lovely picture of old chests in color I mail it to him. He is doing an excellent business. Should his firm cut down expenses and give him a week's notice to leave, he knows how to work for himself and make quite enough to carry on. Someday he may open a work shop.

It is decidedly worth while to find your talent. You have one. Nothing hidden away or buried can work. It needs life, exercise and expression! I hope my readers are not burying their talents. If you have made such a mistake, get busy this minute. Search your nature and begin to put your gift to work. Do not delay until you feel the need too greatly.

GROUP MEETINGS

FOR the past few weeks I have opened my studio on Tuesday evenings for talks on "YOU, TOO, CAN MAKE MONEY". After the talk I display things my readers are making. We ask and answer questions and have refreshments so that the group may become better acquainted. I hope before Easter to have enough lovely things made by the readers of this magazine to have a week's display. We can invite the public and show them the actual result of this phase of practical psychology. I have given this group idea much thought. In fact, at present I am working on plans whereby I hope to have one man or woman in each city take charge of a club of my readers who wish to express themselves in the various ways suggested in this department. It will be somewhat like the Prosperity League which I formed while broadcasting under this same title, "YOU, TOO, CAN MAKE MONEY". Last month I had two letters from Africa—imagine that—asking full details of this club. The letters were from a business man who felt that we could greatly help those in Africa by the proper study of psychology and the carrying out of the actual "cash-in" plans of this department. Several men and women in England are eager to do a similar thing. Now how about my near-by readers? Which of you are ready to open your house to others, where one evening a week may be spent in discussing money-making

(Continued on page 76)

C. FRANKLIN LEAVITT, M.D.

Offers YOU a Private, Personal, Individual, Human Service

We find that many Psychology readers are misinformed regarding Dr. Leavitt's work, being under the impression that he devotes his entire time to writing books, articles, and his answers to questions in the "What Can We Do For You?" department of this magazine. This is an error, for practically all of his time is given to helping those in trouble.

Dr. Leavitt is a pioneer in the field of Applied Psychology and Physical Culture, having specialized in this work for the past Twenty-Four Years. Having practiced Medicine and Surgery for ten years prior to this, he is undoubtedly one of the best equipped men in this work. He has a world-wide reputation as a consultant, and the thousands who have come in contact with him by letter or in person, have been made stronger and happier thereby.

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MY Dear Dr. Miller:—
Your article, "Confessions of an ex-Dry Crusader," impels me to make reply.

Contrary to yourself I was not a Crusader, in early life, against the liquor traffic; which fact I now regret. I envy you your early career as a public champion of prohibition.

Since I was born and reared in the neighborhood in which Herbert Hoover spent his boyhood—a dry territory from which the saloon had been banished thru local option—I actually wondered what a saloon looked like.

Since graduating from college, many years ago, my life has been spent in many states from California to New York, having lived in or traveled extensively thru every state in the Union, except a few in the extreme dry South.

I have seen with my own eyes the indescribable degradation, revolting pollution, insidious corruption, dire poverty and ghastly tragedy of the licensed bar and have won my right to champion the temperance cause, including the much maligned Eighteenth Amendment, and I challenge any man to question my sincerity.

Your allusions to the Anti-Saloon League as an "unscrupulous organization—blinded by fanaticism," and its staff as having "soft, parasitical positions," etc., are unworthy of the dignity of a reply.

Suffice it to say that in my capacity as one of the League staff for the past six years I have known many of these men personally, both in state and national affairs, from coast to coast; I have dined with them, traveled with them, met them socially and worked with them, and upon my honor, I have yet to discover an expression of thought, an act or even the slightest gesture of insincerity; and as for "fanaticism," if an impelling conviction, born of knowledge and practical experience in dealing successfully with this enemy of social order, is fanaticism, make the most of it.

If you think that when the National League, as you say, "directed an open letter to the leaders of the anti-prohibition groups challenging them to get together on some constructive proposal," that a compromise on the

Eighteenth Amendment was in mind, as you infer, you are sadly mistaken. So don't let that get your hopes up.

It is a well-known fact that every sort of plan and proposal to regulate and control the liquor traffic, by giving it legal sanction, had been tried and failed. That is the reason the American people, after fifty years of education and political action during which time thirty-two states had gone dry, extended the domain of dry territory to the nation at large.

The results have been immeasurably to the good, rum conspiracies, bootleg traffic and speakeasies, notwithstanding.

To be fair—take the figures of the wet organization, the Association Against the Prohibition Amendment, as a basis of judgment. It states that the per capita consumption of alcoholic liquors in this country today is 9.05 gallons. But, according to the statistical abstract of the United States, in 1922, our consumption was, from 1910 to 1914 inclusive, 22.43 gallons a person. And it was mounting higher each year. According to wet figures, therefore, prohibition has reduced drinking 60 percent. Call that a failure?

HOWEVER, the figures of this organization are a gross exaggeration. Professor Irving Fisher, of the economics department of Yale, after making unbiased and expert analyses of the whole facts thruout America, has declared that liquor consumption in this country has certainly been reduced 84 percent. and probably 90 percent.

With respect to those 35,000, so-reported, speakeasies in New York City: if you think that these are all doing a flourishing business as did the open, free and easy, licensed bar of pre-prohibition days, you have another guess coming. I have been in scores of speakeasies on both sides of the Hudson in the metropolitan area of New York for the purpose of first-hand information and they have the appearance of the proverbial last year's bird's nest.

The amount of liquor consumed in all of these 35,000 speakeasies combined is a mere rivulet compared to a torrential stream of the wide open bars of

Yore. That is the reason one can walk the streets of New York City for hours and not see an intoxicated person. Yes, even in "wet" New York!

As for the relationship of economics and booze. You say, "Is it any wonder that poverty, unemployment and economic chaos are menacing the very life of the nation when this staggering amount of money (billions, you say) is being withheld from legitimate industry?"

Some theories have long since been exploded and blown into oblivion. Yours is one. I recall, in many parts of America, during the days of local option, hard-headed business men who were opposed to their town going dry on the plea that it would kill the town. I have seen those same towns go dry by popular vote and then take on an era of prosperity before unknown.

The town's fifteen or twenty licensed bars were gradually turned into stores, handling legitimate merchandise, the necessities and luxuries of life. The former patrons of the saloons now had money with which to buy these commodities for themselves and families, and pay cash.

Our present economic depression is a world-wide condition for which neither Republicans or Democrats, prohibition or booze, are directly responsible. We are coming out of it, but while passing thru it, family life is saved from much bitter hardship and grinding poverty had we the additional poverty-producing effects of the open bar.

AS for criminals, we have them all ways with us and while easy money from bootleg traffic has doubtless afforded the outlaws quick fortunes and acceptable graft, it is but a passing phase of a reconstructive era. Government authorities are becoming more effective in many ways, as government bulletins clearly show, and time will prove that organized society is the victor in the combat with outlaw racketeers.

I have no doubt that you have seen "splendid boys and charming girls from fourteen to eighteen drinking promiscuously quantities of bad liquor." That is not startling.

When I was a student of sociology under Prof. Graham Taylor in Chicago more than twenty-five years ago it was an important part of my practical laboratory work to know Chicago. I saw with my own eyes hundreds upon hundreds of "splendid boys and charming girls" in their teens mixing with older men and hardened women in the back rooms and dance halls of the saloons drinking "hard liquor" in such an atmosphere of hilarious lewdness and vulgar profanity that it would have made the modern New York night club look like a place of respectability in comparison. Honest, I mean it.

The Chicago Tribune as late as February 25, 1914, stated that, "The back-rooms of 445 saloons in Chicago contributed to the delinquency of more than 14,000 girls every twenty-four hours," and the Washington Star of January 27, 1926, referring to Chicago in pre-prohibition days said, "The lad of fifteen had not the slightest difficulty in stepping to the bar and nominating his poison." What was true of Chicago was true of every other American city where booze was unmolested by law.

Of course, there are young people who drink. It would be phenomenal if they did not, considering the fact that wet organizations, wet politicians and wet newspapers and some magazines vilify the Eighteenth Amendment, prattle about repeal, distort the facts, discourage enforcement, give comfort to outlaw criminals and rum conspirators and encourage law violation. If prohibition is not a complete success, these are to blame.

But the everlasting besmirching of modern youth, the finest and most promising the world has produced, gives me a pain. According to the Literary Digest four years ago the preponderance of evidence gathered from the colleges and universities of America was to the effect that drinking was declining. The American Education Association, in National Convention in 1930, confirmed this well-known fact.

The contenders for repeal haven't even a wooden leg to stand on. Their proposal for some sort of control by the state of legalized liquor is a delusion. For the United States Government to go into the liquor business is preposterous. The wet champions of the liquor traffic are fighting a losing warfare. They are behind the times and out of step with advancing civilization. Modern life demands sobriety for its own safety—not systems of so-called control.

NOAH C. GAUSE,
Acting District Superintendent, Capital District, Anti-Saloon League of New York.

BEING a radical "dry," I read just about everything I see on the sub-

(Continued on page 77)

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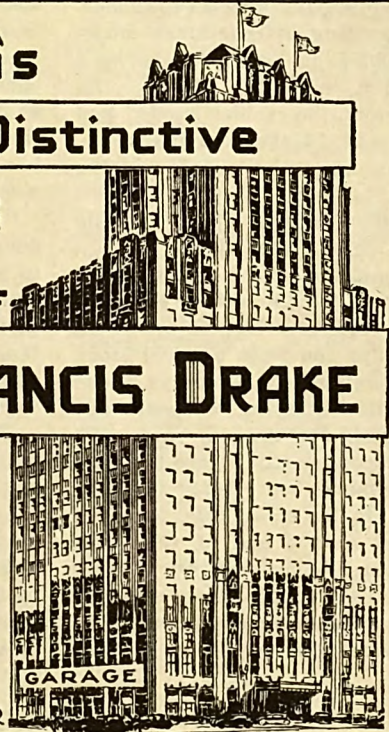
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3-31

Forty Thousand Grown-ups Go to School

(Continued from page 33)

In a three months' course conducted in various sections of the state remarkable results were obtained.

Mrs. J. V. Phiel, of Cordele, had lived sixty years without any educational training. She attended the adult education classes during January, February and March. At the end of the three months she could work problems in arithmetic, write correct sentences in a good hand and read rather fluently from a third reader.

Emma Stovall, a fifty-five-year-old Negress who entered a class at Bainbridge, learned not only to write correct sentences but could work rather difficult examples in multiplication and division.

The supervisors in the various counties tell interesting stories concerning the work. Mr. J. C. Mays, of Macon, tells of a seventy-year-old Negro man who, after a week's work in the night school, went to the bank where he was accustomed to having his checks cashed. Before presenting his check, he laboriously scribbled his name on the back and passed it in at the window. As was his custom, the cashier handed him a pen and said, "Make your mark."

"My name is on the back," said the old man.

The cashier looked at it. "Who signed this check?" he asked.

"I did," said the aged Negro proudly. "I've been to school this week and learned to write."

But perhaps the most unusual story of progress related by Mr. Mays is one which had its beginning ten years ago when he conducted the illiteracy campaign in Macon shortly before the 1920 census. A man about thirty years of age came into the class. He advanced rapidly and at the end of the three months' course continued his studies under the direction of college students whom he engaged to teach him at night. After considerable coaching he was

able to enter the University Law School from which he was graduated. This man, who ten years ago was an illiterate, is today a promising lawyer in a Georgia city.

Older students are rarely as ambitious as this one, yet in many instances the knowledge gained has resulted in continued study, better positions, a substantial increase in salary and more economical and systematic management of business or home.

"It is no doubt argued by some," says Mr. Clift of the Atlanta Opportunity School, "that it is a waste of time, effort and money to teach a person sixty to seventy years of age to read and write. This might be answered in this way: if a person had been blind all his life would it not be worth while if an operation could be performed which would enable him to see the wonders and beauties of the world for just one day? Would you not say the money and effort would be worth while? In teaching these unfortunate people to read and write, we feel that we are opening their eyes to a new world just as truly as an operation might open the eyes of a blind person and enable him to see the physical beauties of the world.

"We have literally hundreds of statements from persons who have learned to read and write. In all cases they state that the joy of being able to sign their names and write simple letters to their friends has been well worth the effort and time they have given to the work."

The 1930 census will show a vast improvement in the figures on illiteracy, for reports from the various counties show that 35,747 adults have been taught in classes and 4,160 taught individually, making a total of approximately 40,000 taught during the recent campaign.

Adult education is a division of the

State Department of Education and is under the supervision of the Georgia Illiteracy Commission. This Commission is composed of ten persons, including Governor L. G. Hardman and Dr. M. L. Duggan who are ex-officio members. The commissioners are appointed by the governor and are selected for their fitness, ability and experience in educational matters and their acquaintance with the conditions of illiteracy in the state. The members of the commission receive no compensation for their services but are reimbursed for actual expenses incurred in the performance of their duties.

When the campaign was planned there was no money available in the state treasury. Dr. Duggan raised, by private subscription, \$38,528.45. The Rosenwald Foundation of Chicago has given substantial aid by supplementing this amount at the ratio of one dollar for every two raised by voluntary contribution. The amount contributed by the Rosenwald Fund was \$19,284.22, making a grand total of \$57,812.67 expended in Georgia for adult education during the campaign.

In addition to this monetary aid other valuable contributions have been made. Text-books were donated and posters printed and distributed throughout the state.

Mrs. Inez Parker, state secretary of the Division of Adult Education, says, "Our purpose is to carry the work on indefinitely; to teach these people not only to read and write but to prepare them for positions. In response to a request, officials from 109 out of 161 counties stated that adult education and the establishment of adult schools would be of much benefit to their community and expressed an earnest desire to open permanent adult schools. We hope to wipe out illiteracy from our state and when the 1940 census is taken to present a clean slate."

Scientific Success

(Continued from page 21)

the people." That was the guide to all the work and in all the emergencies. These emergencies came often. We expected a major crisis at least once a month, a minor crisis at least once a week. And our expectations were more than realized.

I remember when the young man in charge of one of the districts came tearing into the director's office in Brussels with a report that the canal which ran thru his region had been blocked by a barge full of coal that had sunk

and was tying up a whole string of our food-laden canal boats.

This coal belonged to the occupying German army, a circumstance which made the situation more difficult. But those food-boats had to keep moving or somebody would starve.

What to do? The director mused for a moment. Then he said: "There seems to be only one thing to do and that is to blow the coal boat to pieces and scatter the coal, and to do it right away."

"Well," replied this young man cheerfully, "that's what I thought. So I did it. I just want to tell you that I think you will hear from the Germans."

The director did hear from the Germans and had a bad quarter of an hour with them. They wanted the young man sent back to America. What the director did was to promote him to a more important Belgian food district.

Young men who meet the emergency in business or in life generally will always get promoted.

The boy in hard luck is the one with too much money and the one who doesn't have to work. He hasn't the necessity to make his way by his own labor, hence, lacks the stimulus to do things. He frequently exhausts the usual normal thrills of youth too soon and then seeks abnormal ones. He must find something to occupy his time.

Hard competition is a mighty good thing for youth and most youths like it. It makes the wits keen. The universities object to so many and such intense extra-curricular activities on the part of their students. Let them encourage individualism, enhance competition and offer satisfying rewards and distinction in normal study work and the problem of the time spent outside of the classrooms will fade away. Boys like to win. They turn to the things in which merit is recognized. Extra-curricular activities recognize and reward merit. The university professor should take a lesson from the university football coach.

Young men often ask what kind of school and college training is the best one for a career in business or public affairs. I do not hesitate to reply: scientific training. I am thinking, of course, only of general early training. Specialized or professional training for particular purposes comes later.

Scientific training for the future man

of business or affairs is useful not so much for the scientific knowledge gained as for the scientific method and habits acquired. Science cultivates the open and inquiring mind. It teaches a man to look for facts. In connection with any proposed undertaking or enterprise there are facts which must be known if a sound basis for the undertaking is to be laid.

With the pertinent facts once collected the next step is the careful interpretation of their significance. Finally, on this basis of known facts and their significance comes the building of a constructive plan for action.

Facts alone are dead things. Even the understood significance of facts is but additional knowledge, interesting as that may be. There must be a plan of action. But facts and their significance are the indispensable basis of such a plan, if it is to have successful results.

I am always struck by noting how many engineers have shown themselves to be highly successful business men and men of affairs. This is not explained by their technical knowledge, but by their scientific training, their understanding of scientific method. They find out facts, interpret the significance of facts, use these facts and their significance and make them a basis for constructive undertaking.

Sleep

(Continued from page 49)

possessed of a conviction of error, or falls into doubt, immediately the psychic conditions thus established begin to work harm. One under such circumstances should strive to ignore these doubts and with a still stronger confidence go on fearlessly, until he has weathered the storm and is safe.

SUMMING UP

1. Thoroly useful people are not sleepy because their minds are functionally active.

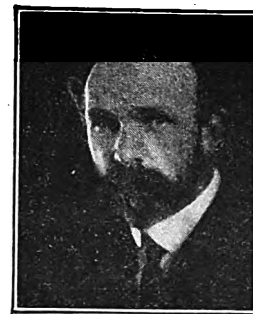
It is not astonishing that those who are sluggish in thought and disinterested in energetic action are dull and sleepy. Have you never noticed that the more you sleep the more you want to sleep? It is usually so. Have you not also noticed that when you get thoroly interested in something your sleepiness vanishes? Under excitement you are able to stay up until the wee hours of the morning, while if you are inactive and your mind not fully occupied with something that absorbs your interest, you become drowsy?

2. Dreams prove that the brain is active in sleep. It is commonly supposed that the brain is inactive during sleep. I doubt it. The brain is never at rest; but during deep sleep we are

unconscious of its activities because we are so far away from the state of normal consciousness, tho we are even then upon a plane of subliminal consciousness. A young woman patient told me that her husband is subject to walking in his sleep. For months she was very watchful and feared that he might walk out of an open window or do something quite as dangerous, but now she seldom even wakes when he starts to get up, she simply puts a restraining hand on him and he lies down again. She does this without her conscious knowledge and knows only because she is told of it the next morning, so she must be asleep at the time. To do this the brain must be active.

3. There is no conclusive data upon which to build precise rules concerning sleep requirements. Observers have drawn their own conclusions, but they do not correspond. It follows that every man has to be a rule unto himself. More important than anything else, in the effect on the mental and physical energies, are the depth and tenacity of the convictions held. One should be fully persuaded in his own mind if he is going to follow a course of action not agreeing with established beliefs; and if he is fully persuaded

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and continues so it is more than ten to one that he will be well sustained by his mental and physical energies.

4. It is mainly the slothful and timid who persuade themselves that they need a shade more than the average amount of sleep.

If you would be strong in mind and body, bring yourself under a discipline which does not hesitate to impose upon the organism an obedience involving the doing of many things contrary to popular opinion and practice. Cultivate strong qualities; be willing to suffer for the sake of being put into effective form. Do not be a servant to your feelings, but make all your sensibilities and emotions serve you. Remember a sensitive nature is a blessing as long as you have it under your control and direction, but the minute it gets the upper hand it can be a real tyrant.

5. The question of hours of rest, time of rest and our opinion toward sleep is to a great degree under the domination of habits which we have formed.

If one is accustomed to having eight hours' sleep and then gets but six, he feels it, and these feelings are misinterpreted and he believes that he has been weakened thru these shorter hours. If these breaks, either thru necessity or thru inability to sleep, become frequent, the sufferer is more than likely to view the whole thing too seriously and believe that if this condition continues his nerves are sure to be wrecked and all sorts of trouble follow. As I have tried to show, it is *not* the loss of sleep, but the attitude you assume toward the loss of sleep that breaks you down.

Of course you miss the extra sleep if your hours are suddenly shortened, and you will miss it until you pass thru a certain period of adjustment and new habits have been formed. A man who gives up smoking misses it for a long time afterwards as this too is a matter of destroying one habit and passing

thru the adjustment period until a new habit is formed. But when the new habit is formed he is just as happy and is stronger than he previously was because of having passed thru this fight which means added development.

Some of the statistics gathered during the Civil War which I have quoted before throw a little light on the matter of habits attached to sleep and living. The farmer boy was not able to stand the night picket duty as well as the city boy because the farmer boy was used to very regular hours of sleeping, eating and work, especially in those early days. He got up with the sun, was called to his meals at very regular hours, worked regularly during the daylight and retired soon after his evening meal. When this regularity was broken into he felt it, and felt it keenly. But the city boy was more used to irregular hours and did not miss his sleep as much.

Peculiar habits are often formed in connection with sleep. Some years ago a man was sent to me by a physician of another state. The man had formed the habit of sleeping one night, and the next night he would not sleep a wink. This was very regular in its action. After talking with him for a while I asked him whether tonight was the night he slept or didn't sleep. He replied that it was the night he would sleep. I told him that he was *not* to sleep tonight but that he was to remain awake if he had to walk the streets to do so. I changed things about from day to day until the habit itself was rather confused in its action, and before long he was sleeping every night. Another man regularly at a certain time each month remained wide awake for three consecutive nights. The balance of the month he would sleep well.

Thousands of persons form habits such as awakening during the night and having difficulty going to sleep again, or finding it difficult to go to sleep immediately upon retiring, of just

dozing during most of the night. It is all a matter of habit, and the habits have been created thru one's wrong viewpoint when the trouble first put in an appearance. People have taken their disturbed rest too seriously and have pictured all sorts of things in which fear has played too big a part.

You say that you are quite weak and unable to stand any form of dissipation, even when interested in what you are doing. Well what are your weaknesses from? Are they due perhaps to your not meeting life in the right way, of your seeking lines of least resistance, which is always weakening? Or are they due to your having lacked courage in meeting the resistance normal to life? In most cases I find weakness is a condition that the individual has, perhaps innocently, brought on to himself.

If you find it difficult to sleep, do not lie in bed and toss and fidget and get yourself into a nervous, restless state, thru your failure to control your body and direct your mind. Do not believe this is weakening or that you are going to get up in the morning feeling poorly prepared for work. Try to ignore it just as much as you can. Remember that the greatest benefit that is derived from sleep is rest to your body and equalizing the circulation which has been having a heavier task while you have been in an upright position. This mental and physical state of unrest, of course, keeps you awake and defeats the desire you have to sleep.

People who feel rather dull may find it beneficial to block up the foot of the bed just a little so that their heads are slightly lower than their feet. This will increase the circulation to the brain materially.

Be of good courage and see if you cannot meet these habits of yours in a more indifferent way. There is not the trouble in store for you that you picture, except to the extent that you make it possible.

“Junior”

(Continued from page 47)

man. He admires pretty girls and likes their company. He enjoys dancing, popular music and gay talk. He likes nice surroundings as the furnishings, the silver desk fittings, the deep upholstered chairs in his office will testify. He reads present-day authors—and likes them. His knowledge of the classics is sketchy. He is a thorogoin young modern.

He likes to be surrounded by young people—which explains just why Universal last year gave more young people a chance to prove their theories than any other studio. The lot fairly teems with young, enthusiastic minds.

When Junior is interested in some production problem he does not eat—he sends others out to meals but he remains at his desk. He is open minded, he likes new ideas—no matter how radical—and weighs them cannily in his mind to see if they can be of any possible use to him. “One thing—one great truth—about pictures I have learned in this last year,” he says, “is that the best is always the cheapest. This is true of stars, directors, writers, stories and executives. I believe that big names have a decided value not only at the box-office but on the lot. But I encourage new ideas, young ideas,

“Have I grown cynical? Lots of people ask me that. How can anyone know whether he is cynical or not? Most cynicism is a defense mechanism anyway. We are all sentimentalists at heart—if we have a heart. I find that I am less suspicious of people's motives today than I was a year ago. Perhaps that is because I don't care about their motives—I care only about what they can give that will better our pictures. And I am finding out how much I have to learn, how much help I need from others. This need makes me forget to examine motives too closely.

“Do I love my work? But of course!

How could I help it? I was brought up on pictures; I lived with them; grew up with them; it's all I know and they are a never-failing source of fascination to me—not just pictures themselves but the making of them. They call me 'inexperienced'—why, I remember watching with my father each day's work as it was projected on the screen as far back as I can recollect. I discussed pictures with my father as soon as I could talk intelligently. All my friends were picture people. I heard nothing but talk of pictures—I hardly think I am inexperienced.

"I don't care what people think or what the critics say as long as my father says I make good pictures—he knows."

People say that Junior sways first toward this opinion, then toward that. "He may sway—but so far it has been

only swaying. His feet remain firmly planted on the ground just where he planted them," his father replies.

Because he is small, because he has a ready smile, people think they can bamboozle him into doing things as they want them done. If they think they can put anything over on him they are due for a great disappointment. He is as firm as the famous rock of Gibraltar—he sets his jaw, tightens his lips and sticks to what he believes. He has been called in high derision "Little Napoleon", he has been accused of all sorts of high-hat complexes—as a matter of fact he is a work-ridden, harassed lad who has managed in spite of politics and flattery and too much money to keep a level head and give us a really big picture. And he is generous to a fault with his friends and bears little or no malice toward his enemies.

Happiness Is Growth

(Continued from page 39)

slip from their grasp. A few are making their own, which they keep—if they are willing to share it. Whilst the many—blind, selfish, frantic—are cursing an imaginary fate that is only the projection of their own blurred thought. Weary of the struggle, some have declared happiness a will-o'-the-wisp, impossible to capture and resting in delusion. But this only because they themselves do not see. They have chosen the wrong road, or wandered into a by-path, or fallen by the way—and paid for the error with bruises. Not because they follow a vision, but because they rush headlong, do the seekers of happiness come to grief. Happiness dwells just over the horizon. And until we lift our eyes we cannot know the path.

What does all this mean?

Is happiness right, as the first object of endeavor? If not, why do we want it? If so, why do we fail to get it?

The answer is this: really wanting a thing makes it right to have but hard to get. The answer needs explaining. Nobody really wants happiness—what everybody wants is growth. But the majority, seeing only the fruit of development, which is happiness, fail to consider the long hard months of pushing up thru the earthen crust that lies between the seed and the fruitage. So, during growing-time, we are apt to feel impatient.

When a little toddler is just learning to walk, the father does not prepare a scientific treatise on the benefits of exercise to a juvenile organism. Father says with a cheery tone and a winning smile, "Baby, see that big red apple across the room? You may have it if you reach it before it's gone!" And baby, forgetting he cannot walk, walks.

We are the babies, the morsel of fruit is happiness, and the all-wise father keeps the reward before us while we are learning, thru bruises and tears, to walk alone. Thus to be always reaching for happiness is to be a child in God's nursery. When we are grown, we see that we have only been learning how to walk.

What is happiness? This question has never been fully answered except by the one who asked it.

For happiness is as many different things as there are different people. Each must find his own, or go without. And here is where most of the confusion arises. We presume to borrow happiness from our neighbors, inherit it from our ancestors, beg it from our friends or steal it from our enemies; then if only misery comes we blame fate instead of our obtuseness.

The happiness of Napoleon would have been torture to Shelley—and the happiness of Shelley would have been irritation to Napoleon. Shelley was a fluttering, poignant, winged thing, whose joy was to soar with the skylark that he sang of; Napoleon was a great, rigid monster of destruction, moved by the blast of the north wind and exulting in a world lying wrecked. The warrior took his happiness from Nature—the poet took his from God. Ages of human experience, infinities of human longing, lay between.

Accordingly, to know what will make us happy, we must know where we are in the scale of evolution. Are we mostly animal—or mostly angel? Of the first, we need not be ashamed; of the last, we need not be afraid. Human life at best is nothing more than a temporary bridge to lead us from the rugged bounds of Nature into the

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Is there then a pronounced functional difference in people as regards these two methods of expression?

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fragrant realms of God. To want to be human for the sake of being human is to have for one's highest ambition the lonesome little sentry-box of a watchman on a bridge. We are not fully human until the heart and body of us hunger most for the natural wisdom of bird and flower and jungle-beast; while the mind and soul of us thirst as much for the heavenly understanding of angel, star and seraph. Being happy is just being whole.

There are women who, like the dove, are happy only when expressing tenderness; there are men who, like the lion, are happy only when expressing strength. And there are, now and then, full-grown humans having in them some of the dove, some of the lion, some of a thousand other primal ancestors unknown or long-forgotten. To these latter, happiness is a complex and painful object of endeavor. We all know people who are in anguish today, in ecstasy tomorrow. We think them "queer"—because we cannot understand them. They are great souls unable for the time to use themselves. The person called an "enigma" is some one all finished but the handle; while they who call him that are only just begun. A good way to be happy is to look back a million years to the worm we have been, then look on, a million ages, to the god we shall become; then smile at the foolish vexations and meaningless tragedies filling a life that takes but a moment.

Verify this doctrine of human evolution.

The next time you ride in a street car, examine the faces lined up for easy inspection. You will discover a variety of animals masquerading as men—and perhaps a variety of angels in embryo. There may be donkeys, rats, foxes, parrots and turkey gobblers. Or there may be tigers, elephants, grey-

hounds, eagles and birds of Paradise. Can you imagine a rhinoceros telling a fawn how to be happy? It may be just as difficult for me to tell you, or for you to tell me. What we can do is tell each other how to tell ourselves.

This brings us to our conclusion regarding happiness, as follows:

Human beings are the only earth-inhabitants that are proverbially, chronically and consistently unhappy. Animals are themselves—men and women are not. And that explains. Our food, our clothing, our dwellings, our books, our amusements, our habits and restrictions of work, even our education and theology, are mostly unnatural because forced upon us by heredity, environment, civilization in general. Therefore we must look to earth for our primary lesson in happiness. Before we can even picture happiness to ourselves, we must revive the natural instinct that impels us to do and be the thing we love. Moreover, instead of making us ungodly, this return of spontaneity will put us in closer touch with the great, celestial forces that come like a breath of wind, so fine and swift and gracious.

We call our dumb friends of the wood and air and sea the "lower animals". But in reality they are higher than we—because they are truer to what they know. In all the vital habits of life we must learn from them. Our food, our baths, our clothing, our exercise, our sleep and work and play must all conform to Nature if we are to be well, which is the first consideration in being happy.

This article is meant to be suggestive—nothing more. As a rule the people who want most to be happy are the ones who think least. Hence the initial step is that of self-analysis; illustrations of method but not necessarily of conclusion are offered here. What-

ever makes us true makes us happy; whatever makes us really happy must make us true; and the true thing is easier to find than the happy thing.

Happiness may come with a new frock, a business triumph or a favorite amusement. And it may come with a mother's sacrifice, a nun's vow or a martyr's anguish. It all depends on who we are, what we desire, how far we have gone in self-development.

Happiness is a power—not a possession. It is the capacity of being what we are, doing what we can, trusting in what we aspire to—and letting providence take care of the rest. Every one may have it by working for it. And no one keeps it save as he earns more of it. For happiness is not a gift, but a reward of merit.

The real secret of being happy is to be alert for new ways to grow. Joy is kaleidoscopic—a turn of the wrist and the combination changes. Every thought or act of ours puts a new set of forces into operation. If today we err, tomorrow we suffer. And we must learn to see the cause in the effect.

Moreover, the happiness we sought may not satisfy us when it comes. We must reckon with the transformation of likes into dislikes, and dislikes into likes. Every moment of our lives, waking or sleeping, we are changing. What gave us pleasure yesterday may today bring sorrow. Like the flower, happiness buds and blossoms and comes to fruition. Also like the flower, happiness withers and falls away. Only the seed remains; which is the aspiration at the heart of every joy. If we are humanly wise, learning how to take this and plant it again, we can make of happiness a perennial bloom, with a fruit to sustain us when the perfumed sensation of the petal has vanished into memory.

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Ten Ways to Overcome Failure

(Continued from page 29)

who would add something to human betterment.

FOURTH: SUBSTITUTE WORTHWHILE FRIENDS FOR UNWORTHY ASSOCIATES. A man is often known by the company he keeps. By this we often know the direction of his soul, the circle of his horizon and the quality of his life principles. I know two men, one of whom chose the village ball team and the other a business men's club. The ball team is in constant wrangle, and ever looking for the passing applause of the "bleachers". The club is composed of leading merchants, bankers, lawyers, ministers and farmers. One man surrounded himself with the passing sort of companions, the other with men who inspire leadership, elevate

ambition and arouse service.

James B. Forgan said, "Watch how friendship goes." Your friends are an asset or a liability. Friends of the wrong sort tend to handicap your reputation, lower your social standing, warp your ideals and blight your vision. Friends of the right kind give character to your personality, lend influence to your ambitions and silently recommend you to others. Drop unworthy associates as you would a red-hot iron. Get into the atmosphere of the ambitious and the achieving.

FIFTH: LET DEFINITE PURPOSE TAKE THE PLACE OF AIMLESSNESS. C. R. Doolley, personnel director of the Standard Oil Company, said, "I have dealt with almost 10,000 college men in the last

fifteen years, and I have invariably found that the college man with a purpose, with an urge, with anything like a fairly definite idea of what he wants to do, is a rare individual." Men without purpose are usually at the mercy of fate. They must take what they can get. They are not the masters of their fate nor the captains of their souls. They are slaves to circumstance. They are like ships without chart, compass and destination and must drift on life's surging sea.

A definite purpose focuses one's attention on a goal. It harnesses one's powers to one end. It sharpens the edge of one's talents. It gives meaning to the whole of life.

W. K. Wisheart tells of one of the

greatest bridge builders in the world, Othmar H. Ammann: "For twenty-five years he dreamed of such a project. . . . He had to cross the ocean to find a river big enough to suit his dream of what a magnificent bridge might be. And he dreamed and worked and charted his course always with the selfsame purpose in view."

If you would overcome failure let a definite purpose master your soul, lead you to thoro study of your subject and inspire you to sacrificial effort to achieve your goal.

LEARN TO SAVE

SIXTH: LET THRIFT SUPPLANT EXTRAVAGANCE. By thrift I do not mean miserliness. It is not starve today that you may feed tomorrow; nor sacrifice today's happiness for the ease of tomorrow; nor become a hermit today for the center of social life tomorrow. Benjamin Franklin defined thrift as, "If you know how to spend less than you get you have the philosopher's stone."

"Thrift is a state of mind," says one, "which measures life by its possibilities of accomplishment, applies its best effort with the tools at hand to make most of the present that it may be the fit foundation for a worth-while future." Be thrifty, therefore, with your time, money, health, talents and opportunities.

You must learn to save money. It represents your life, time, effort, study, pain and work. "If you want to know," said James J. Hill, "whether you are destined to be a success or not you can easily find out. The test is simple and is infallible. Are you able to save money? If not, drop out. You will lose. You may think not, but you will lose as sure as fate, for the seed of success is not in you." Are you a failure because you are a spendthrift? Then be thrifty today and tomorrow and keep on being thrifty, for then you are on the way to success.

SEVENTH: STAND FOR HIGH MORAL IDEALS. Fundamentally moral laws are as universal, inflexible and certain as the laws of nature, the stars above and the rising sun. Essentially the laws of earth, sea and sky are moral, and all are backed by the conviction that "there is a power in the world which makes for righteousness which is not ourselves."

A Philadelphia millionaire bade his clerks unload a ship on Sunday. A young man said, "I am sorry but I can not work on Sunday." "Well, sir, if you cannot do as I wish, we can part," said the employer. "I know that, sir," said the young man. "I also know that I have a widowed mother to care for. But I can not work on Sunday." "Very well. Go to the cashier's desk and he will settle with you."

Later a banker asked the millionaire

to recommend a young man as a cashier for his bank. The millionaire suggested the young man he discharged. "I thought you dismissed him from your office," said the banker. "I did," was the answer, "because he would not work on Sunday. The man who will lose his position for a principle is a man you can trust with your money."

A. C. Bedford, president of the Standard Oil Company, said, "I consider nothing so important as that a young man should have firm faith in a divine power, a trust in One who in the hour of trial and temptation will give him strength and courage to do always the right and to keep him clean, faithful, loyal and honest."

Moral principles, backed by religious conviction, will enable you to stand up for worthy causes, measure up toward noble character and inspire cleanliness, faithfulness, loyalty and honesty in you. Compliance with convention is not enough. There must be sterling character, high ideals and noble effort. Life eventually becomes shallow, mediocre and a husk without high moral ideals to govern you.

EIGHTH: LET COOPERATION TAKE THE PLACE OF INDEPENDENCE. You must remember that success is a social thing, that you benefit by the social good about you and that you are partner in the community. Roger Babson says, "Your job is to fit yourself into the mechanism of your organization. This is called cooperation. Cooperation is the ability to do the thing that is always for the interest of the organization rather than for the interest of a particular department or individual." If you would overcome your failure you must work with others, play the game of life with others and adjust yourself to others.

Always remember that in cooperation there is multiplied power. "I have a car," said a man. "It has four cylinders, an engine and four spark plugs which can furnish twenty horsepower. But I haven't much more than one horsepower in reality when one spark plug is 'out', whereas I ought to have fifteen horsepower, as I discover when I go to a farmhouse to get a farmer to pull me out of the mud."

Work with others, adjust yourself and make the success of those for whom you work the supreme purpose of your endeavor. You will thereby overcome your failure thru cooperation.

IDEALS AND IDEAS

NINTH: LET NOBLE MOTIVES SUPERSEDE LOW PURPOSES. The greatest need of modern youth is a noble motive. Holland says, "Ideals rule the world." Ideals and ideas make the man. Motives shape life. Goals give direction to our activities. Achievements draw upon hidden resources. High purposes make for worthy personality.

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"The great misfortune of my life," said Robert Burns, "was to want an aim." Emerson said of Napoleon, "Having decided what was to be done, he did that with might and main. He put out all his strength. He risked everything and spared nothing, neither ammunition nor money nor troops nor generals nor himself."

Rev. Christian F. Reisner tells of a person who visited a certain multimillionaire who had willed \$40,000,000 to an art institute. "Today is my birthday," he said. "I have no family. My only relative is a sister older than I am. I wonder if life is worth while." With great wealth, influence and honors he wondered if life is worth while.

It is the noble motive that helps make life worth while. In themselves,

money, education, fame and power are mere husks. Infused with worthy motives they make for satisfying and imperishable things: character, helpfulness and service.

TENTH: THE LOOK AHEAD SHOULD TAKE PLACE OF SHORTSIGHTEDNESS. Henry Ford said on his sixty-fourth birthday, "The biggest job of my life is ahead." Arthur Brisbane says, "The word 'ahead' is what counts!" Carnegie spoke of three classes of men: "those who do not do all their duty, those who profess to do their duty and those who do their duty and a little more."

Chauncey M. Depew asked Prof. E. P. Morris, of Cornell University, how he got there. "I fired on the New York Central Railroad," answered Morris. "While a locomotive engineer I made

up my mind to get an education. I studied at night and fitted myself for Union College, running all the time with my locomotive. I procured books and attended as far as possible the lectures and recitations. I kept up with my class and, on the day of graduation, I left my locomotive, washed up, put on the gown and cap, delivered my thesis and received my diploma."

Success and failure are often determined by the sort of a man one aims to become, whether or not one works with the future in mind, and whether or not one is willing to sacrifice for better things. If you would overcome your failure you must look ahead, always doing a little more than required. With a look ahead you will succeed, for the seed of success is in you.

Why Do I Feel that Way?

(Continued from page 38)

the individual who frequently wishes to censor material, and decide what is proper for others to see and hear and do, is just that type of individual. Such an individual often goes to all the questionable shows, reads all the doubtful books in order to see if there is anything improper in them so that he may see to it that other people do not see or read these things. Such an individual never admits that he, himself, will be harmed by doing this. Anthony Comstock insisted that his personality was not unfavorably affected by the large amount of indecent and improper material he was compelled to examine. It is even said that he kept a collection of that material which he sometimes showed to his friends in order to illustrate what wonderful work he was doing.

In other words, when an individual feels that he is viewing certain things from perfectly praiseworthy motives, he may frequently delude himself into thinking that the forces back of that tendency are not really there. This indirect expression of the conflict, as Hart calls it, is very important to understand, and must be taken into consideration in any study of personality or behavior. It is now evident why it is no longer possible to simply ask an individual why he behaves the way he does, because the reason he will give is often an incorrect one.

Another way of dealing with mental conflict is to keep the two opposing tendencies away from each other so that they are never in consciousness at the same time, and therefore never clash. Since both are given free expression at different times, the conflict is to some extent solved and the tension is released.

The hypocrite is an excellent example of this. Such a man goes to church

every Sunday, sings all the hymns and puts a small amount in the contribution box, thus giving his better nature free expression. He then goes home and puts this side of his nature in cold storage for the next six days, and gives his business personality a chance to express itself. He proceeds to short-change his customers and carry out other dishonest business methods. This state of things is recognized by some who say quite frankly, "You can't mix religion and business; you've got to keep them apart."

Mental conflict may be dealt with by rationalization. By this is meant the ascribing of a false reason to behavior. The reason given is one which will be satisfactory and will save the individual's own feelings of self respect. The classical example of rationalization is the fox and the sour grapes. When the fox found he could not get the grapes, he insisted that he did not want them any way, that they were probably sour. This represents a very common way of dealing with life. The student who receives poor grades in a subject is likely to ascribe his failure to the defects of the instructor, to unfair examinations, improper grading of his own paper or some similar reason, when the real cause is his own failure to study properly. Thus it is seen that rationalization tends to make life more satisfactory and to preserve one's own feeling of self-respect. It is a common method to use, but is not one which is entirely satisfactory.

Still another way of dealing with mental conflict is by projection. This means that one projects or transfers on to others the undesirable qualities which he himself has. So a person who has a strong tendency to be dishonest may react to it by questioning the honesty of every one associated with him.

This method also makes life more enduring by saving one's feeling of self-respect. This type of reaction occurs very commonly in cases of mental disease, when patients project all sorts of conditions on to the outside world instead of seeing these conditions within themselves. For example: a patient may complain that there is conflict in the world, that there are all sorts of vague and menacing forces outside, that the world is threatened and may even come to an end. This only means that he, himself, is full of all sorts of conflicts and is more or less afraid that he is about to come to his end.

Fantasy represents another way of dealing with mental conflict. If the world of reality fails to yield the conditions desired, the individual may construct a world of fantasy in which these desires are satisfied. A certain amount of fantasy is a perfectly normal and healthy thing, and most persons have some fantasy life. Fantasy becomes unhealthy and undesirable when it becomes largely an end in itself, when it no longer serves as a stimulus to action, and when one commences to prefer the pleasures of fantasy to pleasures of reality.

As an example of a borderline condition, there might be mentioned the case of a junior in college who had not been doing well in his studies and who gradually became more seclusive, so that he was finally advised to consult a psychiatrist. It had been noted that he did not attend the junior prom which had occurred a few days before and which was the most important social event of the year. On going over the situation with him it was found that he was a very sensitive boy who had not been able to mix well with others, that he had always greatly desired to be popular and occupy the center of the

stage, but that he had failed to do so. As a result of all this he had turned into himself and constructed a fantasy life in which he proceeded to live. On the night of the junior prom, instead of going to the dance, he went to his room, turned down the light, sat down in a chair and commenced to imagine himself leading the grand march with the most beautiful girl there. After this he saw himself as the most popular man at the dance with all the pretty girls clamoring to be introduced to him. He imagined that he was the center of all the fun and activity, and that every one was crowding about him to listen to the brilliant remarks he was making.

This case illustrates an indulgence in fantasy which has gone beyond the limits of health. It illustrates how an individual may deal with the difficulties in life by refuge to fantasy, and where the pleasures from fantasy were exceeding those from the world of reality.

Certain types of mental disease appear to be the result of an individual turning away from the world of reality, constructing a world of fantasy which solves his problems, and tending to live in it. As an example of this type of condition may be mentioned the case of a young instructor in a university, who because of his brilliant scholarship had been chosen to assist in an important piece of research. Suddenly he broke down and was brought to the hospital with a very elaborate set of delusions. When the situation was analyzed the mechanism was essentially as follows: the young man, whom we shall call Mr. A., had been brought up by poor parents, and by a great deal of effort on his part had achieved a brilliant record and finally obtained the appointment which seemed to indicate a brilliant future for him. After working for a little over a year and doing very satisfactory work, he went home for the Christmas holidays to visit his fiancée.

When he got there he discovered that she had her trousseau all ready and insisted that they be married at once. He replied that his salary was not enough to support both of them. Her answer was that they must be married then or not at all. He was very much upset over this situation and telegraphed to see if there was any chance of getting

his salary increased. The professor at the head of his department not understanding the situation sent back a rather sarcastic reply, informing him that he knew what his salary was and that there was no possibility of increasing it. The reply also intimated that the young man was trying to hold the university up for more salary because he was partly along on an important piece of work. This produced a severe upset, and the patient came back to college, having broken off definitely with his fiancée and feeling that he had lost the respect of his professor.

His room mate, Mr. B., who was another instructor, was the son of a multi-millionaire of a very distinguished family and who had everything in the way of wealth and position which the patient lacked. The patient came back feeling that life was not worth living and that he could no longer endure things as they were. The result was that he constructed a fantasy world which was essentially a solution to his problems. When brought to the hospital he insisted that he was Mr. B., not Mr. A., that Mr. A. was dead, having died of a broken heart. When it was pointed out to him that he had been brought up in a mid-western state as the son of poor parents, he replied that this was true, but his real parents, Mr. and Mrs. B., had done this in order that he might not become a snob, and that he should not suffer from the further defects of boys brought up in wealthy families. He insisted that he was to marry his former fiancée. In this mental breakdown it is apparent how the delusions represent the solution of a problem which the patient was inadequate to deal with, and how in his fantasy life the things which he really desired, marriage, wealth and family position, were given to him.

Sublimation represents the healthy and desirable method of dealing with mental conflict. In sublimation certain instinctive tendencies which cannot be allowed free and natural expression are turned into socially desirable channels, and their energy utilized in that fashion. For example: An unmarried woman may adopt a child and thus give a socially desirable outlet to her maternal tendency.

"Back Yard"

(Continued from page 35)

he would try. Perhaps if she didn't have anything definite planned for the afternoon they might take a peek at the Local Artists' Exhibit. He believed it was still on, altho he was not sure. He had read of it rather cursorily, read of it from force of habit because he was accustomed to reading such notices, without realizing either much about

what he was reading or that he was not reading with the vital interest he once had had. Going there would, at least, open a way to discuss more serious matters than they usually discussed.

But when he saw her he forgot all about such things, and about everything except her. There she was in her smart hat, every detail and acces-

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sory of her costume perfect. He would have groaned had there been time, amid his mental processes, to admit the consciousness of the cry, "How can I ever hope to make *her* happy?" But there wasn't time for that; so he strode toward her with his heart in his eyes and took both her hands and held them very tight while he said, "Gee, you're looking great! I have to pinch myself every time I meet you like this to make sure it is really I who am the lucky fellow you are waiting for."

And she was in high good spirits, so she laughed gayly and said, "Aren't you silly! Come on, let's eat! I'm starved."

While they were eating he heard two rather oldish men at the next table saying ". . . tragedy . . . all think . . . go on like that . . . will last . . . probably forty dollars a week. . . ."

He was sure of two things. First, that the men were discussing them; and second, that they were poor creatures who had lost the joy of living. He pitied them. So he gave them a smile, frank and fearless and a little amused.

Then he asked Lois what she had planned for the afternoon. She wasn't sure. She had thought some of looking for a new coat. Would he like to help her? And then they could have tea somewhere and dance a little before they went home.

IT was past mid-afternoon when Sid remembered the exhibit. He spoke rather apologetically. He had thought that perhaps they might run in and see it if they were over that way. Of course there probably wouldn't be anything great; but he would rather like to see what was being done. Lois had tired of shopping and it was not quite time for tea, so she said they might as well go there now. For her part she couldn't see much to this stuff people called art; but if he wanted to go they would, since they had some time to kill somehow.

Lois walked past the pictures. She had gone around the room before he had seen, even hastily, a fourth of the canvases. When she came back to him she paused before one called "Back Yard." In its foreground was a square metal garage behind which loomed the backs of the houses on the next street. They were ugly houses, and it was that ugly time of year between the melting of the last snow and the coming of spring. A tree which towered over the garage was bare, the ground was bare. Everything looked dull and dirty and sordid.

"Does that picture take hold of you somehow?" Sid asked as Lois came up. His face was alight.

"I should say not! No picture ever takes hold of me! I've told you before

that there is no appreciation of art in me. It simply is *not* my line."

"I don't know what it is," Sid said musingly, still looking at the picture. "I've got to think it out."

"Do you mean to tell me that you will actually waste time thinking about that picture after you leave here? Well, you're worse than I thought you were! Come on, let's get out of this and have our tea. I don't think I like you so well when you moon over an old painting." She looked up at him saucily, half pouting, and he was so seized with the desire to kiss her that he promptly forgot all about the picture.

But on his way home, after he had left her, the thought of it came back to him. Why had it gripped him so? He must see it again before the exhibit was taken down. It had given him a feeling akin to what he felt sometimes when he watched people in the park, when he read their faces and saw how desperately they were striving to "have fun", to color, for a few hours, the drabness of their lives. Poor creatures, seeking to cover up and evade the misery which existed because they lacked that within themselves which would lift them out of it.

Perhaps that was why the picture had affected him. It told of those same people. They lived in those ugly houses. They had cheap phonographs and bought records at the ten-cent store; or cheap radios which squawked from morning till night, always tuned in for jazz. They bought shoddy fur coats on the instalment plan, and screamed at their children in high nasal voices. They ate in the kitchen, on oil-cloth table covers, greasy fried potatoes and leather-like meat. They wrangled among themselves, and never thought of anything outside their own bare existences.

He thought of it again Sunday morning as he lounged about his room waiting for the afternoon to come, when he could go to see Lois. But he was not eager today as he had been other Sundays. He felt a sense of hurt and disappointment and a kind of loneliness that she did not try to understand or share the things he cared for. No, she was not interested in art, nor in music, nor in people, he had to admit after a moment's thought. She was interested in food and clothes and a good time. That was why he could not tell her those thoughts of his about living and understanding until, at last, you had something rich within you to give to your fellow men.

Perhaps, tho, he was only a silly idealist. Perhaps she was right in bringing him down to hard earth. He knew the boys in the office thought him queer. But they liked him, and looked up to him, in a way. He had thought sometimes that they wished they might see things the way he did, that they

might dream more and think less of stern reality. But they didn't dare. They had wives and families. And perhaps their wives were like Lois. That would make a difference.

He went to see the picture again Wednesday. He got to work an hour earlier in the morning and worked thru the noon hour in order to get off at three o'clock; for the exhibit would be over at five that evening. He did not tell the boys in the office where he was going. He didn't want to. The whole thing seemed so absurd. He had scarcely known a free, untroubled moment since he had seen that picture. Yet he felt it was not the picture itself which disturbed him. There was something behind it all which he did not understand. Again and again he had tried to be himself; but he had the feeling that he was merely holding the door against something, which, if he admitted it, would turn everything topsy-turvy. And so he had resolved to go and see the picture again and face it all. He would get rid of this disturbance within let come what might.

IT was nearly five o'clock when a young woman entered the room. She came leisurely, and appeared to be waiting rather than looking at the pictures. Sid was conscious of her presence and annoyed; for he had had the room to himself for some time. And besides, he was conscious of the fact that she was, not going about her own affairs, but was regarding him.

At last she came near. "Excuse me," she said, "but I see you are studying my picture. Would you mind telling me what you think of it?"

It was a shock. He looked up at her. She was neither pretty nor beautiful, but her face was fine.

"You painted that picture?" he asked almost stupidly.

She smiled a little at his astonishment. "Yes, I did," she said. Her voice was pleasing. It had a soothing quality. She radiated a sense of calm and security. "I'd like very much to know what you think of it."

"I . . . I really don't know. I came today to think it all out; but I'm not sure. I saw the picture last Saturday. It gripped me. It threw me into a regular turmoil. I came today to see if I could find out what it was all about, and to try to find peace again."

"That's odd," the girl said. "You must be either an artist yourself, or a poet, to have reacted in that way."

"I'm an architect by trade." He smiled a queer, crooked, grim smile. "But I guess I'm a silly idealist by nature. I reached the conclusion a few minutes ago that this picture showed me something I had always been subconsciously afraid of, always fighting against; bareness of life, mere human existence with nothing of spirit. I

think it gripped me because it represented, to me, such life, and set the fear to raging within me."

He had completely forgotten where he was or to whom he was talking. It was the most natural thing in the world that he should be telling this girl the things which concerned him so deeply. The whole matter seemed suddenly to be clarifying, opening up before him as he talked. He was eager to go on.

"Someone . . . someone I thought I cared for was with me the other day when I saw the picture. She couldn't understand even my interest in it. She is hard and practical and doesn't care at all for any of the things which mean a lot to me—tho I hadn't actually realized she didn't until the other day. I think when I came to know her attitude I felt that kind of life clutching me and drawing me under. Since I knew her I have been letting go the things I cared for. I've been going her way. The picture showed it all to me symbolically, I guess, and threw me into a conflict I didn't understand till now. I have got to face myself and determine what to give up."

"You mean your interests and ideals or her?"

"It is one or the other."

"Are you sure? Can't you reconcile the two? You know life in this world can't be all of the spirit. Ideals are only air castles unless they are put to practical use. It takes work, with purpose and strength and courage and wisdom, to build them into something fine. Perhaps you need someone 'practical' as you say to give you those things. Perhaps she is exactly what you need."

"No," he said. "She couldn't give those things. I never realized that anyone could." Then after a pause he said, "By the way, you haven't told me how you happened to paint that."

"My studio windows look out upon it. When my own spirit is rather starved it seems I shall go mad looking at it."

"What if one's spirit were always starved. What if it were kept trampled down within him?"

"Life wouldn't be worth the living."

"No. It wouldn't."

"But it need never be as bad as that. There are always books and music and pictures and friends."

"One might not be free to enjoy them."

They were silent for a time. Then she arose. "I must get my picture and go. I have been invited to show it in another exhibit which opens tomorrow. May I hope that you find the right solution to your problem?" she asked sincerely.

"Thank you. I think I have," he said. "And since I owe so much to you may I present myself? I am Sidney Thayer. I am with the North Shore Homes Company."

She took a card from her purse and handed it to him. It was a business card. It read: Beatrice Howard Parkinson, Commercial Artist.

"A business woman!" he exclaimed. "Then you practice what you preach about combining the practical with the ideal."

"I don't know," she said with a little sigh. "I think the spirit in me gets pretty dusty sometimes."

HE called Lois on the telephone the next day. Was she going to be at home that evening?

No, she wasn't. She had promised to have dinner with Jack Hargrave.

He had heard of Jack Hargrave before; but the mention of the name sent no peculiar feeling over him this time.

He spent the evening writing a letter to Lois.

Two days later he received her reply. "Dear Sid," it read, "I'm glad you have come to see things as you have, because I think both of us were mistaken about our feelings. I'm afraid we were never meant for each other. I would probably have made you dreadfully unhappy. And I'm sure I would have been bored to death with your kind of life. So let's say good-bye and part friends. Lois."

He read it thru twice and then felt in his pocket to make sure he still had a certain business card.

A Dozen Doors

(Continued from page 27)

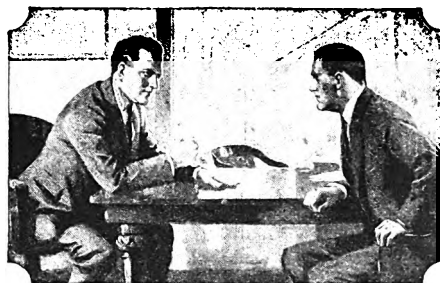
In room after room I reviewed each vocation with a cold and certain eye, and where the evidence for or against a vocation was doubtful I stroked against it and did not let sympathy nor an old affection for that work interfere.

Finally, I had closed permanently ten rooms and was wavering still between two vocations. I visited each one again and that time had no trouble in closing one more door and deciding definitely upon my life work. I have now followed this line of work for two years and it has convinced me of the

reliability of my scheme.

Had I never used some method of deciding what my life work should be, I might still be floundering, jumping from one thing to another, getting nowhere, losing money, despised by myself, and by others called a fool.

If you feel you are not getting all you can out of your time try this scheme. Use the method of selection. One last tip is this: when you close a door throw the key away, and destroy the room if necessary with all its old delays and cobwebs.



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| ☐ Law: LL. B. Degree. | ☐ Banking and Finance: Training for executive positions in Banks and Financial Institutions. |
| ☐ Modern Foremanship: Training for positions in Shop Management, such as that of Superintendent, General Foreman, Foreman, Sub-Foreman, etc. | ☐ Industrial Management: Training for positions in Works Management, Production Control, Industrial Engineering, etc. |
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Why Unemployment?

(Continued from page 20)

depression comes these goods are thrown back on the hands of merchant or manufacturer, thereby increasing the supply of available products. The result is stagnation. More men are laid off, no orders coming in. Fear now grips the psychology of the manufacturer, banker, merchant and credit-contractor. Business slows down still further; more men are thrown out of work. How long will this vicious circle continue?

4. Wall Street Gambling and Stock Market Speculation. During periods of prosperity there is a tendency to speculate or gamble with reserves, that is, money not needed for daily living. The urge back of this state of mind is as old as the race itself. "Try to get something for nothing"; "Try to get rich quick"; Try to make a living without honest work, of hand or brain. Buy on margin—watch the tape—see your fortune increase by leaps and bounds—sell out—buy again—you win—another loses—what a game! What a host—the butcher, the baker, the tinker, the bootlegger and boot-black, the little business man, the big fellow, the "small guy", the fat-head, the lawyer, the banker, the "has-been" and the "would-be", suddenly over night they all decided to become financiers. The money, idle money of the nation, instead of going into productive and creative industry, went into the stock gamblers' pool. The brokers and the bankers took the "swag", cleaned out the "crop of suckers", with a silent order: "Go back to work, and when you have earned or garnered more money, come around and let us show you again how to get rich by playing our 'tips'."

Today the banks are full of idle money, while idle men walk the streets and idle machines stand like ghosts in plants that cover acre upon acre of land.

Surely there must be something wrong with our whole social and economic scheme of life when millions of men are out of work, courting starvation and when our great captains of industry walk the floor at night, wondering and planning what is the next best thing to do.

5. Trusts and Chain Banks. No honest man, with any business sense or any conception of economics, will discount the value of money and banks in the great scheme of things. Banks primarily exist for one purpose: to be the depositories and trustees of the money of the nation. They were not organized to function as pawn shops, or as means of government. Banking

originally was a highly esteemed profession; today banking is no longer organized to serve the public, but things have so arranged themselves that the public and all forms of energy serve the banks. Taking a rational view, it is clear that the money lenders have appropriated too much for their favors. The scramble for big profits induced the bankers to get together and form trusts, obtaining powers to do anything from electing a senator to busting a railroad, together with the administration of the goods of the dead for the next 10,000 years.

In the upbuilding of our country the legal profession certainly played a most important part. Today the lawyer is a kind of an adjunct, a servant, a sort of a clerk to the bank.

THE EIGHT "DO MORES"

1. *Do more than exist, live.*
2. *Do more than touch, feel.*
3. *Do more than look, observe.*
4. *Do more than read, absorb.*
5. *Do more than hear, listen.*
6. *Do more than listen, understand.*
7. *Do more than think, ponder.*
8. *Do more than talk, say something.*

From Random Thoughts of a
Man at Fifty
By John Harsen Rhoades.

The handling of estates and the function of administering those estates is no longer left to a dignified lawyer; rather the bank looks after that little detail. When a merger takes place all the lawyers, secretaries, assistants are fired (efficiency of course), cutting down overhead. This means more men and women out of employment, and while this part of the drama goes on the salaries of the "officials" take a rise. The latest idea is not to operate a "bank", but run a chain—*super-service*. All the banks in the chain, of course, install automatic machines for doing the mental work, everything is reduced to the lowest possible terms; overhead is cut down to the lowest terms. When one bank sells out or is taken over by another, practically all the officials, together with the staff are "let go," and another group, some of whom may have spent their lives in the service of the institution, suddenly find

themselves on the street looking for a job.

The small business man is no longer known by sight at his bank; he is only known by his balance. The mechanism of modern banking is too ponderous to consider personality or character of depositors, customer, or client; it is impersonal in its attitude.

6. Chain Stores. Following the creation of giant trust companies and the extension of chain banks, we have as a natural expression, in the form of chain store systems, a means of employing the idle money garnered into the vaults of the great chain banks. Today we have chain stores covering the distribution of practically every commodity; chain grocery stores, chain shirt shops, chain cigar stores, chain drug stores, even chain department stores. Everything possible is "chained".

Now what happens when a chain grocery hits a small town, for example? The local grocer puts up a good fight until the price war puts him out of business. The little ex-grocer either has to seek a job with another concern or go to work for a chain store. If business "falls off" the chain store "lets him go". The chain wants "young blood". This grocer, and thousands of his kind representing the picture of the small merchant, is being gradually forced out of business. His sons, if he has any, must go to work in a shop, or for some corporation. In the event of a depression if this grocer were permitted to remain in business his business would suffer, to be sure, but one thing is certain; he would not "fire himself" or his sons. He would still "hang on", and maintain his respectability as a decent citizen of the community. He would not be, as he is today, looking for a job, or even an object of charity. Thus the chain-store system, as inevitable and beneficial as it will be eventually, adds its quota to the unemployed.

7. The Attitude of the Banks, within the past fifteen years, toward the development of new industries. In the banks thruout the nation a common "set of instructions" to depositors was always in evidence: "Beware of wild-cat speculation. Beware of the stock salesman who offers you a chance to invest or buy stock. First consult your banker—and let him advise you."

This seemed to be part of a militant campaign, directed against "crooks", swindlers and stock racketeers. The motive may have been prompted by high ideals, but the effect has been negative. A small business man, let us say, either develops a good idea or de-

sires to found an industry on some good invention. He forms a stock company and goes to the public with his offering of shares as a speculative investment. The general resistance put up by the banker, as adviser, makes it practically impossible to obtain the money with which to go forward.

Practically all the great industries of the nation are built on some man's idea incorporated in a patent.

But thousands of good inventions today are scrapped, or "put on the shelf", "bought up", "put out of the way", as a menace to obsolete service. It is really remarkable how fearful established industry is of new discoveries and inventions. *The progress of civilization is found in the activity of the inventor and the application of his "new idea".* The bankers have always stood against the development of new ideas, unless someone else came along to bear all the expense of developing and pioneering. Millions of dollars have been squandered thru the predatory activities of bankers and brokers in flotation of stock and bond issues at high-pressure methods. The point: Too much banker in business and politics.

8. Excessive Government Costs. The cost of government has gone up and is out of all proportions to our population. Too many leeches! Bull-neck politicians sucking the life blood out of the nation. America suffers from a dearth of statesmen. There is a big difference between a "statesman" and a "politician." This applies to city, state and nation. Election to public office is taken as an excuse for public plunder. Imagine a state of human society in which public office is bought and sold, where justice is sold to the highest bidder, where the poor man goes to prison for stealing a loaf of bread to keep the breath of life in the body of his starving wife and children and a banker goes to the United States Senate for stealing a railroad, or a chain of small banks.

The enterprising business man today never knows when he may be assailed by the Government and taxed practically out of existence, or compelled to suspend because of the activities of gangsters. Government is corrupt. Everything has a price; public office, "justice," protection from racketeers. An invisible government is growing up. It does not require a far stretch of the imagination to see what America is facing unless a change for the better takes place in the administration of our government.

9. The Farmer. The application of machinery to agriculture, the high

price of farm labor, the lure of high wages paid to labor in industrial plants, have practically brought about a revolution in agriculture.

Within the past fifteen years there has been a veritable Hegira from the farm to the city. This has been caused by the mechanism of our economic life. A job in the city offered shorter hours, higher pay, more chance for recreation. The low price of farm products, the high price of farm labor, the uncertain market condition, naturally discouraged the young man on the farm.

Agriculture has always functioned on a more or less precarious basis. One could not conceive of a manufacturer making a product in advance unless he knew just about what the sales price would be and with a pretty definite assurance that it would be sold at a profit. Not so with the farmer. He must close his eyes, take a gambler's chance. He has the weather to contend with, and high labor costs. When he garners his harvest he must accept whatever he is offered for his produce.

No nation can enjoy prosperity without a sound and safe economic policy as a basis for agriculture. The consuming power of the farmer is great, and if he is not prosperous he cannot purchase the products of manufacture, which fact, in turn, leads to more unemployment. All other industries are tributary to the farmer. When he is prosperous the nation prospers. We still live on earth, and obtain our sustenance from the soil.

These industrial upheavals travel in cycles; periods of great prosperity, followed by depression. As yet there seems to be no system incorporating a plan which will span the gulf between the two waves. The crux of the whole matter will be found in the use of money. The remedy will be found in proper coordination of industry and a more even-distribution of wealth, a process which will return to the farmer and labor a more just reward for their toil. Our present system of economics and government permits the few to exploit the many. A system which creates billionaires on the one hand and abject poverty on the other is not founded on a permanent and lasting basis.

A great crisis faces America. Let us hope that our common sense and resourcefulness as a people, our spirit of equity and fairness will rise to meet the needs of the occasion. I need not consult the stars or assume the rôle of a prophet to predict drastic changes in our government, if the present condition is permitted to continue.

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Do you know what the TRUE STAFF of LIFE is?
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Do you know why the drinking of too much water is harmful?
Do you know the dangers of eating nuts?
Do you know which of the NATURAL FOODS are CONSTIPATING?
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formulae should be looked for in every patient whose symptoms are peculiar and not typical of well recognized disease entities.

The first of these rules is: *No person develops hysteria unless, by so doing, he is able to avoid the responsibilities of adult life.* The frequent cases of complete paralysis of the lower extremities making it necessary for the patient to spend a lifetime in bed shows, in a perfect manner, the correctness of this statement. Frequently, a woman, shrinking from the toil and hardship of maturity, goes to bed and remains there for years, often for a lifetime. This conduct relieves her from the duties of adult womanhood; she does not have to cook, wash, keep house; she is not expected to marry, give birth to or care for children. It is an interesting fact that such cases usually occur in homes of very limited finances where every adult who is able to do so is forced to be a wage earner. In rich families such isolated invalidism would be useless to accomplish the required aim.

RULE 2: *The avoidance of adult responsibility is possible only when there is some normal adult who is able to assume the responsibility and is willing to do so.* The correctness of this rule can easily be seen in every case. All members of society must have food, shelter, clothing and other so-called necessities of life. If they are unable to obtain these by their own efforts, on account of hysteria, some normal person or persons will have to furnish them. Unless there is someone like this who is willing and able to carry this burden, the neurotic cannot develop the incapacitating symptoms, for doing so means great suffering and even actual death. On this account, we always find in the background of every case of hysteria a loving relative who is making the necessary sacrifices to care for the invalid. In rare cases, this care may be furnished by a church society or local hospital, but usually it is a father, mother, sibling, husband or wife who carries the extra load of responsibility. This conduct is prompted by love that is often so fanatical that it is carried to extremes; the inability to control the conduct of this relative is often one of the leading causes of failure to cure the patient.

RULE 3: *Recovery is the rule when the hysterical patient is separated from all sympathetic surroundings and is forced to care for herself or suffer the consequences of her refusal to do so.* This separation of the patient from the family and neighbors, placing her in an absolutely strange environment, and making her depend absolutely on herself for the maintenance of life, is often all that is necessary to effect a cure. All that is done is simply to tear the patient sharply away from the

stage of infantilism and force her to assume the life of an independent adult. One case will illustrate this fact.

The patient was a young girl of nineteen married to an old man of over seventy. After her marriage she had many convulsions, which made it necessary for her husband to obtain a house-maid to do all the work. After one of these convulsions the young wife became paralyzed and was unable to walk. She thus avoided the normal life of a married woman. During the week that she remained at home in this condition she was visited by a number of neighbors and her family. Her husband rarely left her bedside. At the end of this time she was removed to a hospital and placed under the care of a psychiatrist. After a period of thirty-six hours of observation and examination a diagnosis of hysteria was made. She was told that she would have to walk to the dining-room for her meals and would have to take all care of her person. She was ignored by both physician and nurses and treated as though there were nothing wrong with her. Her improvement was rapid. She at once started to walk, and there were no more convulsions. Had this patient been kept at home, she would have rapidly become an invalid for life.

In some cases, where the diagnosis of hysteria is not made and where the patient is improperly treated for years, a mental condition develops which closely resembles insanity. Yet, in some of these apparently hopeless cases, a complete recovery takes place if the patient is properly treated. Such conditions have been called *hysterical insanity*. In all of them the cardinal rules mentioned can be observed, and in every case there will be some of the so-called stigmata of hysteria, such as areas of anaesthesia, dual personality, tubular vision, amnesia. There may be total inability to use some of the special senses, such as deafness or blindness or the power to speak. One case of hysterical insanity will illustrate this group.

A woman, brilliantly educated, married and had one child. She developed convulsions, which occurred when her husband was unable to gratify her desires in regard to expensive additions to her wardrobe. These convulsions were so severe that they seemed to be life-threatening. Several attempts at suicide were made, but all of them were marked by the indecision and lack of real intent that marks the suicidal efforts of the hysterical patient. Finally it became necessary to place her in a state hospital for the insane. There she was looked upon as a case of *dementia praecox* and placed in a chronic ward. She became untidy, demented and mute and remained so for six years. At the end of that time the study of her case was renewed by a new staff member and it was found that she showed mirror writing, would



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answer questions by automatic writing and had distinct areas of anaesthesia.

These symptoms indicated a diagnosis of hysteria, which diagnosis was finally confirmed by the staff, but the opinion was given that she had been insane so long that her case was hopeless. She was given treatment by psycho-analysis and rapidly improved as she came *en rapport* with the psychiatrist. She was no longer spoon-fed (purely an infantile reversion); she became neat in the care of her clothing and person. When her husband visited her, he was given detailed instructions as to her care at home.

Finally she was discharged, it being realized that her future depended entirely upon the thoroughness with which the husband carried out the advice given him. He had always been a devoted, kind, indulgent man who had tried in every way to shield his wife from the responsibilities of married life. He now became "hard-boiled", discharged all the servants, forced his wife to care for the house and their daughter and even to make her own clothes. An attempt at suicide was aborted by a bucket of cold water and other symptoms were frustrated in ways that resembled the actions of a cave-man. As a result, the cure was complete and permanent, and for the last twelve years the woman has been entirely well. It was an impossibility for her to remain hysterical when there was no one available to fill the requirements of Rule 2.

It may be thought that such treatment has nothing to do with psycho-analysis, but it was thru the study of the neuroses by this procedure that a rational method of cure developed. If the psychiatrist can have the intelligent co-operation of the family, the cure is practically certain. In some cases, even among the ignorant, the proper method is used. Such a case follows:

A young woman was in bed for twelve years with paralysis of the lower extremities. During most of this time she was courted by a lumberman. The paralysis came on a few weeks before they were to be married and, no doubt, was a symbol of her aversion to assume the sexual life of maturity. However, in his way, the man was faithful to her and continued to call on her. Thus, she had all the pleasure of a courtship which she and her family thought could never develop into anything more.

The man started to drink, called on her one night, cursed her and told her with an oath that she could walk if she wanted to and if she got out of bed he would marry her at once. She did this and for the next fifteen years supported a drunken husband, six children and herself by taking in washing. Every effort to resume her former life of invalidism ended in a severe thrashing from her husband. There were no more hysterical symptoms in her busy life. It is unfortunate that this wife could not prove as adequate a physician to her husband as he had been to her.

But all husbands are not such good therapists. The following case is illustrative of failure on the part of the husband.

For twenty years a wife had remained in bed. During the daytime she received visitors, used the telephone and read the papers. Every evening her husband returned home from his work and was thru his supper by six-thirty. At that hour she began her convulsions, which lasted till eleven. During those hours of the evening, for twenty years, he had been her faithful nurse. At eleven she would go to sleep and allow her husband to do the same.

The rigid paralysis of her lower extremities made it necessary for her to lead the life of a celibate, and, by keeping her husband busy from supper till eleven, she made it impossible for him to have even the simplest relaxation. Her case, at the end of twenty years, was one of hopeless invalidism, but she could have easily been cured, years before, had the proper treatment been given her. In this case the husband refused to listen to all advice from the psychiatrist and said that such harsh measures would be sheer brutality to a patient and kind wife.

In every case where hysteria is suspected, the first and most important thing is to make a careful diagnosis. This cannot be done without excluding all actual disease. A psycho-analysis is always advisable, as many of the buried complexes will be uncovered, resulting in a better understanding of the case.

It is necessary to warn parents, especially in families where there is only one child, of the absolute necessity of making the child a responsible individual as soon as possible. It may be many years before he is financially self-sustaining, but at a very early age he can be trained to care for himself and to perform a certain part of the work of the household. He should be impressed by the fact that the sooner he ceases to be a baby the better his parents will be pleased with him and the more satisfaction he will obtain from the various activities of his life. There is in every individual, no matter how young, an unconscious desire to assert an individuality which should be encouraged in the child as soon as his intelligence is sufficient to permit him to understand what is said to him. A child who is thus taken out of the helpless stage of infancy as early as possible and is constantly required to attack and conquer new difficulties is not at all likely to become a case of hysteria in adult life. A careful family history of a majority of cases of hysteria will reveal faulty early training.

The libido as a desire to overcome fresh difficulties is a tremendous motive power in life. It can easily be seen that no one who has developed the

power of liberating his libido and constantly following it will ever develop hysteria. He will be too busy, too thoroly interested in constantly overcoming new difficulties to spend any time in recalling the pleasures of infancy. The individual is, therefore, urged to continue deliberately the struggle of life, even tho it is unnecessary to do so on account of his success or wealth. Even if he has to search for new problems to solve, it is better for

him to do so than to retrograde into the past.

The family of every case of hysteria should remember that the condition is largely a family problem; that the members of the family, as well as the patient, are in a large measure responsible for its occurrence and that the final cure will rest largely on the intelligence and the efficiency with which they follow the methods and principles here outlined.

Fine and Dandy (Dramatic Reviews)

(Continued from page 52)

tainers. We have a number of comedians on the American stage who have been giving the public the same line of laughs for a decade. But Joe Cook always has a brand new bag of tricks. He has the happy faculty of putting himself on intimate terms with his audience. His contagious, happy-go-lucky grin, stretching from ear to ear, causes the corners of every mouth to turn up. Men momentarily forget their stock market losses and women forget their domestic and social problems. All the world is happy when Joe Cook is around.

And ever by his side, making absurdities sublime, is Joe's irresistible team-mate and prodigy, Dave Chasen. Dave of the long hair, blackened teeth, inane grin, side-to-side salute and inimitable, constant, hilarious fun-making. Cook and Chasen are inseparable. To think of one is to see the other. Together they form a laugh-inducing conspiracy without equal.

Joe Cook is the most versatile entertainer on the American stage. In addition to being a comedian *de luxe*, he holds forth as acrobat, juggler, musician and almost anything and everything.

The story of the show revolves about the affairs of the Fordyce factory. The widow, Mrs. Fordyce (Dora Maughan), loses her heart to Joe Squibb (Joe Cook) and places him in charge of the factory. Then the fun begins. A mechanical ballet arranged by Eugene Von Grona is an artistic triumph of color, form and rhythm. The music is not notable but pleasing with one beautiful number "Can This Be Love?"

The entire supporting cast is excellent, particularly, in addition to Dave Chasen, Nell O'Day, of delicate, fragile beauty, Alice Bolden, who not only looks good but sings in an appealing manner and Joe Wagstaff, the whimsical juvenile. The chorus is not only glorified but glorious.

Altogether *Fine and Dandy* is a treat. If you can only see one musical comedy in New York by all means be good to yourself and see this one. This re-

viewer has been four times and enjoyed it increasingly on each occasion.

PAGAN LADY

LENORE ULRIC, of *Kiki*, *Lulu Belle* and *Mima* fame is giving a stirring performance this season in *Pagan Lady*. While the plot is too strongly reminiscent of *Rain*, it is an interesting play and the notable acting of the star, well supported by an able company, makes it well worth seeing.

The story concerns the efforts of the "pagan lady" to attract a young evangelist. She finally succeeds, falls in love with him, wins his embrace, only to be cast off because of his religious scruples and remorse.

THAT'S GRATITUDE

FRANK CRAVEN'S comedy *That's Gratitude*, at the John Golden Theatre, rings true to form as just one more delightful, amusing and wholesome contribution of Mr. Craven.

The opening act shows two men in a hotel room breaking the Eighteenth Amendment in a large way. One of them imagines the other has saved his life and insists upon taking his benefactor home to pay a visit.

Some months later the visitor is still enjoying free board, much to the distress of the household.

He then leaves, taking the daughter of the house with him to New York to go on the stage. In the last act she returns to play her home town. She has developed into a stunning prima donna. The friend of the family has fallen in love with her and announces his intention of marrying her. But she elopes with a "ham" actor, calling forth her father's exclamation, "That's gratitude".

As usual in Craven's written and directed shows, the cast is excellent. It's a corking little comedy.

THE VINEGAR TREE

IN a delightful comedy of manners—or lack of them—Mary Boland and her coy libido are featured in *The Vinegar Tree* at The Playhouse.

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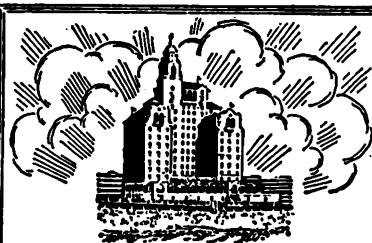
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The author, one Paul Osborn, so deftly pulls the strings of his puppets and so adroitly mixes comedy and intrigue, that neither the somewhat naughty—and certainly very startling—lines nor the amorous insinuations become at any time serious enough to shock the audience. Youth is shown with an overload of Freudian inhibitions tensely in quest of emotional release. And this is presented in such a naively humorous way that one is too busy choking off laughter to take offense.

Mary Boland as Laura Merrick, a modern Mrs. Malaprop, plays her rôle unerringly. So authoritative, so carefully drawn is her characterization, so surely does she know how to get the most humor out of every line, that occasionally one becomes slightly impatient of her comedy tricks. But on the whole she has only to raise her voice and the audience rocks with mirth.

Thru all the rattle-brained fluttering and pseudo-psychological clutter, Katherine Wilson sweeps,—the essence of normality. By contrast she debunks her sister Laura's burbling spontaneity and tendency to clothe with romantic glamor the vague memories of her youth. It is only when she sees her lover, Max, reacting to the frank de-

termination of Leone that, in utter boredom and exasperation, she flirts shamelessly with Geoffrey. And after it is all over and Max takes to the garden wondering, no doubt, how he is going to resurrect his vanity she calmly joins him, sportingly willing to call quits.

Fritz Leiber and His Repertory

THAT there would be little hazard in theatrical producing if the fire from heaven that blazed in Shakespeare could touch two or three of our modern writers was re-evidenced by the Chicago Civic Shakespeare Society's second annual presentation of Fritz Leiber and his Shakespearean Repertory Players. With all their strange sentiments and situations, expounded in stranger language, reeking with phrases drained almost of meaning by repetition thru three centuries, *Macbeth*, *Hamlet*, and half a dozen more of the bard's better known works, still succeed in gripping large New York audiences. Leiber, earnest student and one of America's most capable Shakespearean actors, is supported by a good company, including Lawrence Cecil, John Burke, Frank Peters, Robert Strauss, Mary Hone and Ingeborg Torrup.

You, Too, Can Make Money

(Continued from page 57)

plans—and who will together find a market for the things your members do? Of course, I will help you and send you special directions on how these little clubs may be successfully handled so as to benefit each member in a financial way.

CHAIRS FOR CHILDREN

I RECEIVED a little note from an eight-year-old tot written on paper decorated with little colored animals. Imagine one so young feeling the wisdom of using her talent. This little girl invited me to Brooklyn to see the lovely chair she had painted for her sister just four years old. I was sorry not to be able to go, but a gentleman who became interested brought the chair to me in his car. Really it was surprising how lovely the work of this eight-year-old child was. She had bought an unpainted small chair with a woven seat. She painted it first in marine blue. Then she cut out some calico pieces in shapes of ducks and dolls and pasted them on the back and arms of the chair and shellacked the chair to give it a nice finish. She even made a cushion to match the calico ducks and tied this to the spindles. Some store might like to put this chair on display.

Everyone is interested in work done by young persons. I hope soon to be able to meet this little girl and I believe she is just the one to begin decorating nurseries for the neighbors' babies. Think of her future.

Of course, the child's parents will not permit her to remain indoors when she should be out playing with other children. But when she must stay in, and on rainy days, she will enjoy this work.

PACKING BOXES AND PAINT

WHO would think that an entire room could be furnished and nicely so from packing boxes.

I did not see the actual room, but I did see the photographs. A clever woman of German birth came here and her husband met with hard times. It was necessary for her to help. And yet she could not leave the home. Seeing the displays of modernistic furniture, she set about making pieces similarly designed. She smoothed down the rough parts with a plane, then painted these with eggshell finish. Some pieces were painted black with bright blue or red edges. This seems to be a favorite color scheme. These sold rapidly—and at large profits. Today this woman has assistants—and is actually doing a splendid business.

"I Think"

(Continued from page 59)

ject of prohibition. I must congratulate Mr. Sherman Rogers for his suggestion that we "Take the Profit Out of Liquor." I have recommended that article to the careful consideration of my friends. It is the most sensible solution of the matter I have seen. Thanks for publishing it.

OMER S. WHITEMAN, Atty.,
110 W. 30th St.,
Indianapolis, Ind.

READING December PSYCHOLOGY all I could think of for the moment was: "When a feller needs a friend."

When I read the "expose" or "confessions" it was a bit puzzling but as I read the "Hot Shots" in this last issue I did a lot of real thinking.

Do you know what I love best in friend or follower? Loyalty.

Dr. Miller, as a reader and admirer of PSYCHOLOGY who has reaped unlimited helpfulness from it, I couldn't be such a cad as to do anything but keep right on believing in you until I had read the final word on any stand you might assume. Is there a reasoning brain that could deduct anything but a great and mighty purpose in your so-called "confessions"?

The greatest destructive force in our midst today is that of fanaticism.

Those few who have written so bitterly to you, and I must add ignorantly, are much better off your mailing lists and come under the category of contingents who slap you on the back so long as you think just as they do and knife you when you go outside their scope of reasoning.

Dr. Miller, there are thousands like myself who will believe in you and your publication and admire you still more for demonstrating the courage of your convictions—even with full knowledge that it will temporarily shift the balance to the red side of the ledger.

MABEL K. STOCK,
10819 Cedar St.,
Inglewood, Calif.

THE Scotch have a homely proverb to the effect that "fools and bairns (fools and children) should never see half-done things."

The article in November did stir my feelings considerably—it seemed so terrible, during these trying times, to have an outstanding dry crusader go over on the "wet" side of the question. The December issue gave me pause, but the January issue, carrying such a sensible and sanely constructive program, is a joy.

I am just one of the plain members of the W.C.T.U. but know I am voicing the feelings of many when I extend

congratulations on the interest aroused, the constructive proposition advanced, and the great good which doubtless will flow from your presentation of the case and the goals outlined toward which we can all work in intelligent agreement. We can continue to pray and believe that our leaders, and our rank and file, will "stand fast and go forward." (W.C.T.U. battle-cry.)

I note your article touches on other social maladjustments, and that, throwing off all disguise, you have come out boldly on the side of that which is good and wise and progressive. No doubt you will follow it up by a constructive program which will make your magazine and its influence felt deeply and widely thruout the land. We need such leadership and in God's good time it has come, is coming, and will continue to come.

You have aroused big expectations in many, and it will be a joy and a pleasure to watch their complete fulfillment as the battle for truth and righteousness and harmony and peace is fought and won.

J. G. DARLING,
38 Chestnut St.,
North Tarrytown, N. Y.

UNLIKE many of your readers who became offended at your article relative to prohibition, I expect to continue reading the many valuable messages which come to me thru your magazine. However: "Out of the abundance of the heart the mouth speaketh"; therefore, it is inconceivable how such a message could have been written by a man of your intelligence, experience and ability, a man who possibly has influenced for good more people than any other one man in America. A man whose soul appeared to vibrate with the higher things in life, both spiritual and otherwise.

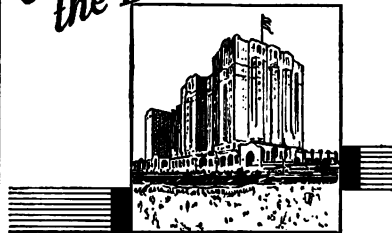
The writer is now well past the half century mark, a man with no little experience in life, and I want to say that I have never read anything which influenced my life to the extent of your articles, save the Bible.

I have read and re-read every copy of your magazine, and have bought possibly hundreds during this time which I have distributed among my friends, and have been directly responsible for numerous new subscribers, many of whom have ordered your book (this I have and carry with me everywhere I go, from coast to coast) and every one is delighted, perfectly charmed by these wonderful messages.

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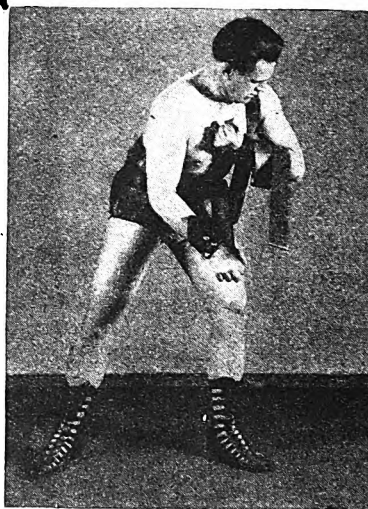
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