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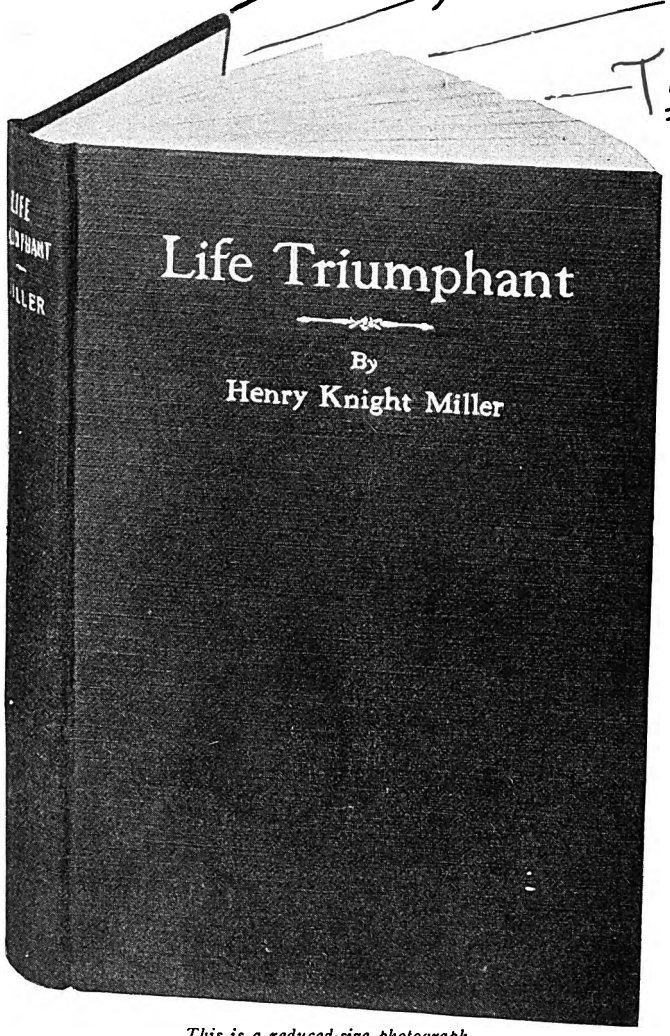
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PSYCHOLOGY

Life and the Modern World

VOL. XVII. No. 6 DECEMBER, 1931

Founded and Edited by Henry Knight Miller

Arthur Frank Payne, Associate Editor

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IN JANUARY

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The British seer, economist and humanitarian, states his view of world affairs, his hopes and fears for the future, adding some pungent comments from his own rich experiences on the problems of individual life. In an interview with Gladys Baker.

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Don't Travel In Circles

ARE YOU MAKING THE ENDLESS ROUNDS . . . . . hopefully or discouraged, but always vainly . . . . . from one doctor to another, from one so-called cure to another, subjecting that precious body of yours to every type of indignity, even allowing some of it to be cut away? Seeking . . . . . seeking . . . . . seeking . . . . . yet never finding, that seemingly magic secret that will give the key to the treasure house of health, where also dwell success and happiness! Each day brings new misery, a little bit more despair, and in the background the ever-growing, darkening shadow of death. The false relief of drugs, surgery, and back fence advice mock you with their failure.

YET NOT A DAY . . . . . NOT A MINUTE of illness or suffering is necessary. For dis-ease is very simple . . . . . a lack of harmony in the body. Lady Nature is warning you that all is not well . . . . . that you are disobeying the natural laws by which you were made and if you continue to ignore her red flag signals, she will deprive you of the life she has given you. You know that you cannot live without food, but do you know that it is because food contains certain ELEMENTS, without which no creature exists? That when you cheat your wonderful body-organism of one or even a part of one of these elements, you have deliberately laid open a weak spot and invited disease to enter and secure a strangle-hold? But Lady Nature is generous beyond comparison. Even if you have consistently broken her laws all your life, when you have determined to stop digging your way to the grave and start eating your way to health, she will reward you with your dreams fulfilled.

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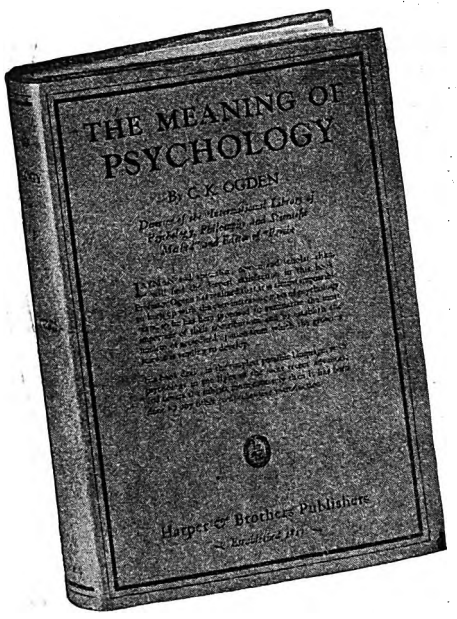
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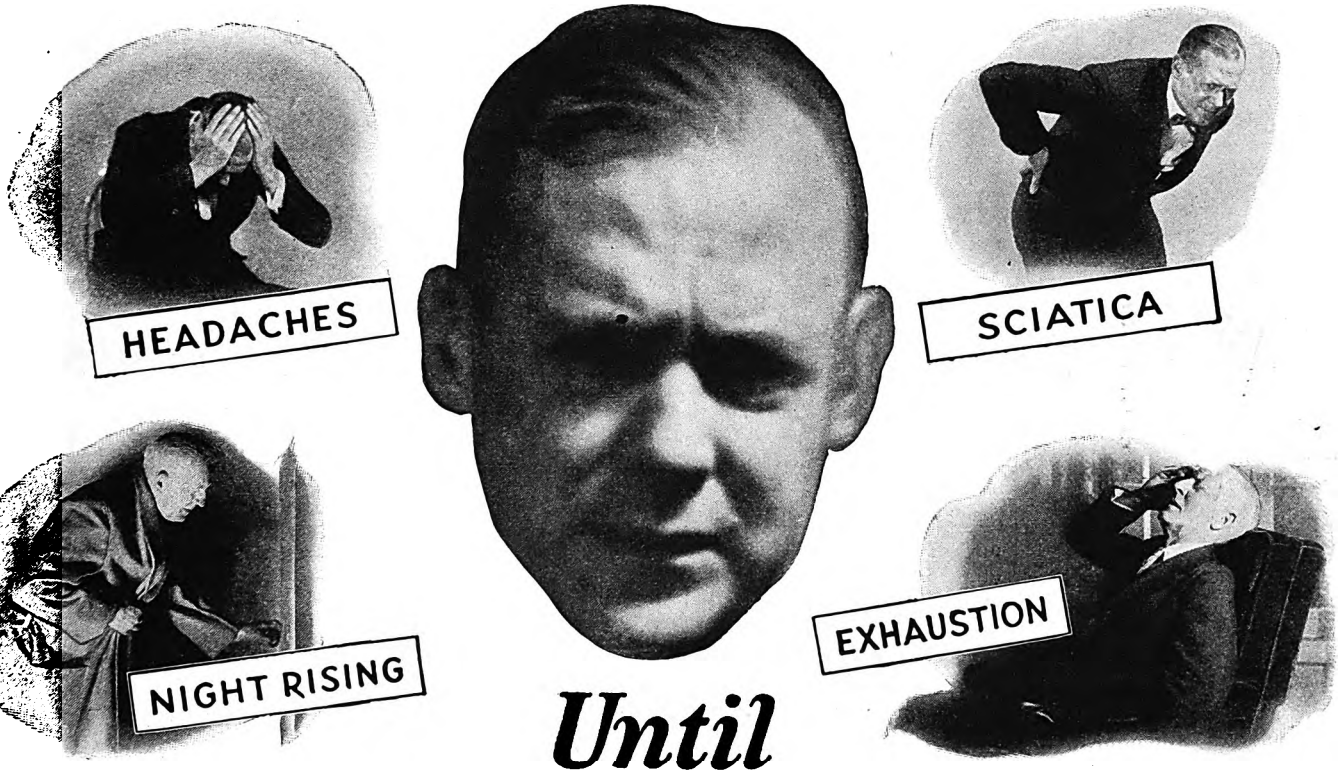
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It has been my experience that a majority of men past 60—and a surprising number even at 40—had one of these distressing symptoms, but few men had it as bad as I did. I had seen my doctor, of course. But he could offer me but little relief. I spent hundreds of dollars in an effort to avoid an operation, for I had learned that gland surgery was usually dangerous. This insidious little gland that robbed me of sleep and health now threatened my very life.

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Millions Make This Mistake

When I was at my lowest ebb, I encountered so many prostate sufferers that I know there must be millions of men doctoring for sciatica, pains in the back and legs, bladder and kidney weakness, chronic constipation, loss of physical and mental efficiency, and a host of supposed old age symptoms, *who should probably be treating the prostate gland!* In fact, I learned not long ago that certain medical authorities claim that 65% of men at or past middle age suffer from disorders of this vital gland.

My advice to these men, is not to make the mistake that I made. Send the coupon for that little book, "The Destroyer Of Male Health." Find out the facts about this little gland, which the book contains. It explains a prominent scientist's discovery of a new home hygiene—explains how, without drugs or surgery, without massage, diets or exercise, this method acts to reduce the congestion and combat the dangerous symptoms.

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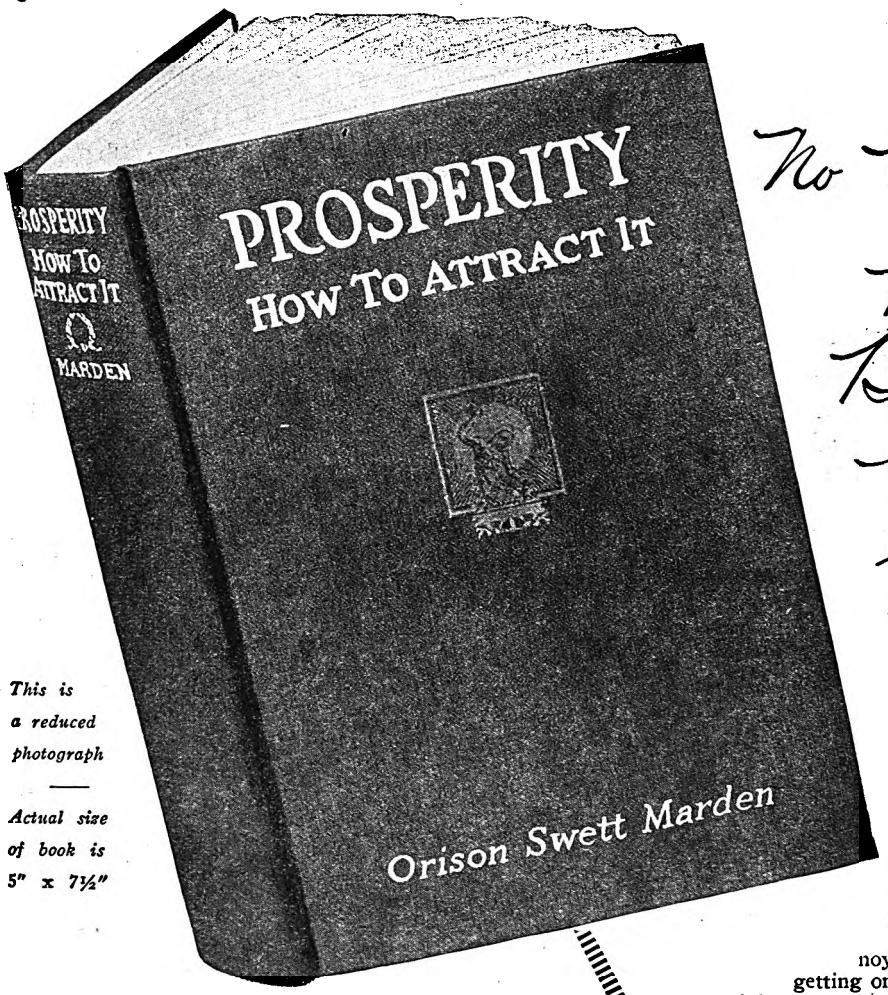
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No Newly-hatched panacea But basic laws any man or nation may follow

Man With the Hose

A great majority of people are in the position of a man who went out to water his garden, but inadvertently stepped on the hose, shutting off the water supply. He had a big hose and was very much annoyed, very much disappointed, because he was getting only a mere dribble of water when he had every right to expect—and should get—a liberal flow. Water was at the source in abundance, ready to supply his needs; only one thing was at fault, the man himself was pinching his supply, limiting it to a miserable dribble. He was standing on the hose and didn't know it.

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Is YOUR *Worst Enemy*

Fear Is The Most Destructive Force In Life

By FEAR I mean FEARS which are attached to self more than fears you may have of outside things. Some of the most easily recognized fears are—Worry, Self consciousness, Overanxiety, Overseriousness, Apprehension, Inability to decide, Fear of expressing initiativeness, Fear of criticism, Supersensitiveness and the ability to forget yourself when in certain situations. All this spells—LACK OF CONFIDENCE.

If you are suffering from any of these fears, happiness and true success are impossible. UNHAPPINESS, NERVOUSNESS, and many serious physical disorders originate in FEAR.

Drifting Is Sure to Bring Mental and Physical Agony

Acute FEARS have simple beginnings. Fear, in time, will lead you into a state of MENTAL CONFLICT which ends in NEURASTHENIA and a COMPLETE BREAKDOWN. If you could just come in contact with many who write to me or call in person, and trace from the beginning the suffering and limited lives they are living today, you would see that each case started in a very simple way and the acute condition was merely the result of lack of attention. This would awaken you to a realization of what drifting is SURE to mean in your case, and you would not let a DAY PASS without taking some definite step to correct your present condition.

How Fear Attacks the Nerves

FEAR gradually lowers your vitality and tone, causes functional inaction; decreases the circulation; and your body becomes toxic and perhaps overloaded with acids. FEAR creates a very real poison in our system through a chemical change which takes place. This state is a constant irritation to the Sympathetic Nervous System and overstimulates the nerves until a hypersensitiveness is present.

With sensitive nerves you will experience many alarming feelings and sensations, which frighten you tremendously through your lack of understanding. In these acute forms you may experience a sense of great weakness, dizziness, headache, digestive disturbances, a higher or lower blood pressure than normal, dimmed vision, roaring and fullness in the ears, uncertainty in your movements, and hypertension. And all of this can easily be JUST THE RESULT OF SIMPLE FEARS.

There Is a Sure Way Out of Your Trouble

Your first step will be to acquire a better understanding of your own powers and know JUST how to use them. Then with mental and physical training and a different viewpoint, you will gradually find strength being restored, and later, a normal state will actually be established. It is a matter of building up tone, resistance, vitality, confidence and positiveness. This has been accomplished in *thousands* of cases where the symptoms presented in the beginning were most acute. You can throw off these fears; CAN become a confident—FREE—positive person. Can you think of anything more desirable? I am not indulging in theories or fairy tales, but am presenting to you FACTS which have been tested and proved true through long years of experience.



C. FRANKLIN LEAVITT M.D.

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Jacksonville poet is doing well. He sent a New York magazine three poems, and they sent him back five.

—*Florida Times-Union.*

* * *

The sweet young thing entered the office of the fashionable dog kennels and tripped up to the handsome young man at the desk.

"I want a pet," she cooed.

"I'd love to," he answered sadly, "but the boss is awfully strict."

* * *

All Wrong

A party at the Zoological Gardens, says *Tit-Bits*, stood puzzled before a bird.

"It's a heagle," said one.

"It's not," said another, "it's a howl."

They appealed to a by-stander.

"Both wrong," he said shortly, "it's a nawk!"

—*The Kablegram.*

* * *

Policeman (to intoxicated man who is trying to fit his key to a lamp-post): "I'm afraid there's nobody home there tonight."

Stude: "Mus' be, Mus' be. Thersh a light upstairsh."

—*The Corn Cob.*

* * *

Doctor: I would advise you, madam, to take frequent baths, plenty of fresh air and dress in cool gowns.

Husband (an hour later): What did the doctor say?

Wife: He said I ought to go to a watering place, and afterwards to the mountains and to get some new light gowns at once.

—*Magazine Program.*

* * *

Mrs Petty: "I'm going to enter Fido in the dog show next month."

Friend: "Do you think he will win many prizes?"

"No, but he'll meet some very nice dogs."

—*Magazine Programme.*

Enthusiastic Agent: "Now, there is a house without a flaw!"

Customer: "My gosh, what do you walk on?"

—*Annapolis Log.*

* * *

Compliment for a Lady

Customer: "Three of those apples you sent me were rotten. I am bringing them back."

Storekeeper: "That's all right, madam. You needn't bring them back. Your word is just as good as the apples."

—*Syracuse Post-Standard.*

* * *

Squelched

A certain business man well-known was in a Pullman smoker when the general pest approached him and attempted to start a conversation with this question, "How many people work in your office?"

"Oh," replied the quiet gentleman, getting up and throwing his cigar away, "I should say, at a rough guess, about two-thirds of them."

—*The Iron Fireman Magazine.*

* * *

They Carry On

"How's this?" asked the lawyer of the contractor. "You've named six material dealers in your will to be your pallbearers. Would you not rather choose some of your friends with whom you are on better terms?"

"No, Judge, that's all right. Those fellows have carried me so long that they might as well finish the job."

—*The Balance Sheet.*

* * *

Memo to Ma and Pa

Several little hair pins
Scattered here and there,
Gasoline depleted,
Tires minus air,
Faint perfume aroma,
Mudguards sprayed with tar
Plainly show that Junior
Last night used the car!

—*A. L. in Life.*

Dorothy, the little daughter of a tire salesman, had seen triplets for the first time.

"Oh, mother," she cried on returning home, "what do you think I saw today?"

"I can't imagine, dear. What?"

"A lady that had twins—and a spare."

—*S. African Motorist.*

* * *

Wrong Meaning

Dealer: "I can let you have this bedroom suite for half the catalog price."

Customer: "And what do you sell the catalog for?"

—*Virginia Reel.*

* * *

Sound Logic!

Alfred Utley, the famous fiddler of pioneer days, was writing a letter one day when he asked a friend how to spell a certain word.

"Why don't you buy a dictionary?" asked the friend.

"What would I do with a dictionary? If I can't spell the words I couldn't find 'em, and if I can spell 'em I don't need a dictionary."

—*The Balance Sheet.*

* * *

Defined

"Now, John," said the judge, "tell us why you insulted this lady."

"Well, y'r Honor, I picked this lady up in me cab and took her to where she wanted to go an' when she got out she gave me the exact change, and no more, an' I sez under my breath, 'You stingy ol' hen,' an' she heard me."

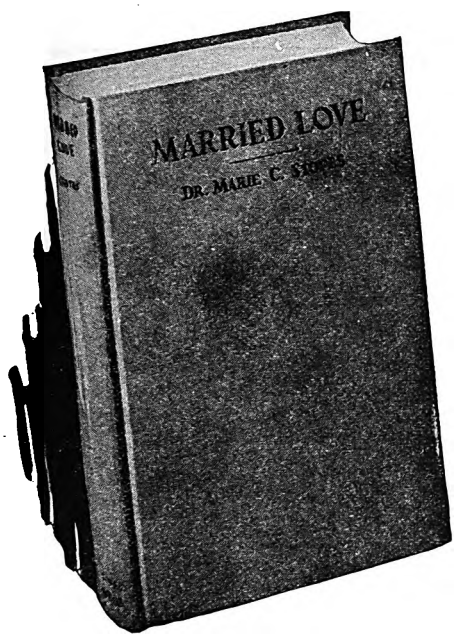
"Perhaps, John, you can tell us just what is your idea of a lady."

"Well, y'r Honor, I picked up a lady the other day an' took her to her destination an' she gave me a five dollar bill an' me, bein' an honest man, I reaches fur me change, but sez she, 'Aw, t'hell with the change, go buy yourself a shot o' gin.' Now, that's what I considers a lady."

—*Corn Cob.*

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THE censor's ban on "Married Love" has been lifted at last! The event was front page news in every city in America. Few books of modern times have been so bitterly assailed—and few have been so heartily endorsed by world-famous physicians, psychologists and social experts.

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Birth Control and many more
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DEVOTION

By ALICE E. DYSON

I have not knelt in musty pew
As often as I should—
But gold-barred day and tranquil night
Have taught me God is good.

I have not murmured man-made prayers
Nor empty ritual sung,
But sorrow probing my heart's faith
Has oft a prayer more poignant wrung.

I have not given tithes, I fear,
Nor hearkened to the Church's plea,
But in a beggar's thanks I've heard
The voice of Him of Galilee.



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Wealth Comes To Reader of "Secret of M. S. R."

"I have had your *Secret of M. S. R.* for several weeks—was quite busy when I received it—read it over and laid it aside. But on several occasions I would go pick it up and read it over. Something, I don't know what, would make me read it over and over. At last I am proud to say I have begun to grasp it and I have noticed some *Wonderful improvements* in what I have been trying for—that is what everybody is trying for—WEALTH!"

Oct. 12, 1931 I. W. M., Washington D. C.



SPECIFIC THINGS ACCOMPLISHED BY THE SECRET

Many, many letters come to me from my dear patrons the world over saying how **WONDERFUL** and **BEAUTIFUL** and **MARVELOUS** my Realization **SECRET** is. But I thought, in these distressing times, that you would be particularly interested in **SPECIFIC** things actually done for people by the **SECRET.** The above proves it is improving money conditions for others as it did for me—and here are other things the Secret does. —M. S. R.

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NOTE: I wish to explain here that the "Secret of M. S. R." endears *ONE'S OWN* religion or system of thought to himself and shows one how to get the most out of it. This is not a different system offered to take the place of your present ideas. Practically all readers of the Secret were and continue to be followers of some religion. The *"Secret of M. S. R."* does to one's religion, practical psychology or metaphysical system what the spark does to the automobile engine—sets it alive, starts it going, makes it work!—*M. S. R.*

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"Your brief system is the best I have ever read on demonstration."—*A. N., Gates Mills, Ohio.*

ACCOMPLISHED LONG DESIRED THINGS

"I must write now and thank you very, very much for the wonderful help I have secured from The '*Secret of M. S. R.*' It is so simple, so marvelous, so true. It has been an inspiration to me, and I have already received much joy from having accomplished one or two long-desired things, and I can see greater events in store for me. Thank you many times over. Yours in gratitude."—*L. R. T., Victoria, B. C., Canada.*

KEEPS HER WELL AND STRONG

"I know the '*Secret of M. S. R.*' has helped me for I used to get so very tired. Now I can tell you how happy I am that I keep well and strong."—*Mrs. F. D., Cleveland, Ohio.*

GIVES SENSE OF SECURITY

"I have been practicing the suggestions in the Secret faithfully since I received it and I must say that I do feel happier and comforted with a sense of security that I couldn't feel without it."—*Mrs. O. G. C., Washington, D. C.*

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"The '*Secret of M. S. R.*' is the most positive force for success I have ever read. Your method is practical and simple to apply and gives immediate enlightenment for personal benefit."—*D. S. S., Woodside, N. Y.*

GOOD EMOTIONS AROUSED

"Will say I got some good emotions aroused from the '*Secret of M. S. R.*'"—*J. J. S., Richmond, Va.*

Merry Christmas

Can Easily be a Reality if You Read the Secret NOW

The above are a few and there are hundreds more to whom Christmas will be truly a happy and a Merry Christmas because of the magical instructions of the *"Secret of M. S. R."* Money and gifts do not make Christmas. But a brightened outlook—new hope—immediate benefit and spiritual elation DO make Christmas Merry. Rush this coupon so you will have this great new idea in time to ponder on over the holidays.—M. S. R.

Happy New Year Awaits "Secret" Readers

Put this sad, old year behind! Clean the slate. Start out with the *"Secret of M. S. R."* as your guide, companion and friend. There will be nothing to *fear*—nothing to hinder your swift approach to the realization of your dreams.

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I have instructed my publisher that he is to accept your $1 only as a deposit. Give my *"Secret"* a reasonable trial. Then return it for full refund if you have not profited as you have been told you *will,* by this announcement.—M. S. R.

Dept. 12

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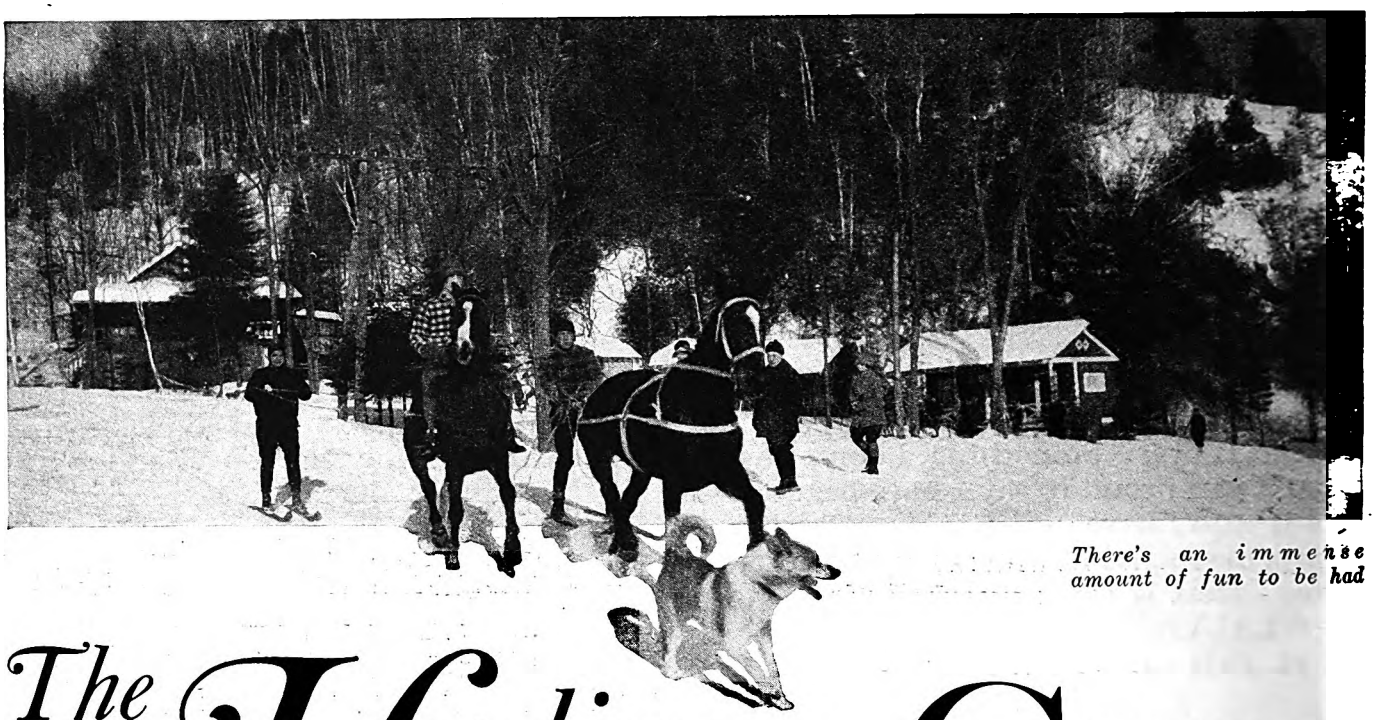
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There's an immense amount of fun to be had

The Healing Gift of Laughter

By Maurice C. Moore

"A HUMDRUM job, that man has—yet he is always keen, always high spirited: what you'd call an infectious gaiety!"

I overheard two fellows saying that about a third man.

It seemed to puzzle them, how this third man could keep his edge and happiness, doing work that would bore *them.*

But each to his taste and task; perhaps this man's work was not boring *him.*

That, however, does not necessarily follow, for I have known several cheerful and even quite riotously merry folk whose lot in life certainly, if I am any judge, palled upon them.

There is this. Dull work is not nearly the deadly thing it may seem. The discipline of it, forcing you away from the full-stretch constructive effort that of course you like best, can be surprisingly restorative. Your powers have not been taxed by it so much and afterwards you make the welcome discovery that you are fitter and fresher. One may cheerfully face a stretch of routine in that mood. And also, of course, there is the following satisfaction of something attempted, something done; the feeling of pleasure that comes when you have stuck at toil in which you are not specially interested is considerable.

But anyhow, whatever we may be doing, why *not* that "infectious gaiety"?

Tolstoy, the great Russian novelist, once wrote to Bernard Shaw, as great a man (I think a greater, if we understand him aright) and complained that he, Shaw, "treated life as a joke." To which Shaw replied: "Admitted; and my idea is to make it a *good* joke." This retort would be a bad joke to Tolstoy, who obviously found life itself the worst kind of joke. I go all the way with Shaw. Why gloom? Tolstoy no doubt painted a true picture of his environment and of life as he saw it. But we want to improve the picture. Then how? Let us sparkle in the mind, let us get "the healing gift of laughter," let's grasp at some of the immense amount of fun that's to be had, and we are re-born and become giants in strength through shedding defeatist thoughts. Shaw's my man!

If things are wrong, let's think the right things in their place.

It is the quick way to get them right.

There's more practical wisdom in a laugh than in a cry.

Hope makes the happy mind. And hope isn't an act of faith that may turn out to be delusion. It's an anticipation of what can *be* if you hope, but will never be if you don't. For hope means that high-spirited action which alone makes the good things come to pass.

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You whose children have food this Yuletide

Give unto those who are *starving*



Scent of holly in the air . . . . a gay tree brimming with holiday blessings . . . . perfume from the kitchen where a generous Christmas dinner is being readied by you and yours . . . . and a mother, her happy, healthy children in her arms, looking out upon the serene night, in which celestial candles gleam and glitter. Home . . . . sanctuary . . . . gifts . . . . food . . . . protection.

During good times or bad, the average American home manages to approach the Yuletide season with joyous anticipation. And the sympathetic urge to help those who are less fortunate, is, always, a national characteristic.

But today . . . . the need for "having a heart" is more tragic, more urgent, more terrifyingly necessary, than ever in the world's history. American children and children of many nations, are STARVING. As the facts accumulate, this situation might well cause us to shudder with horror . . . . "Starving Children" . . . . not a pleasant thought!

What a beautiful thing it will be for YOU, this Yuletide, to give, if but modestly, to these tiny sufferers to whom even a crust of dry bread will come as a blessing. "GOLDEN RULE WEEK" is a constructive opportunity in this direction. The long arm of its vast charity reaches out and finds these hungry youngsters . . . . feeds them. You will do YOUR share, we know.

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"GOLDEN RULE WEEK"

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Without obligation on my part, kindly send me your booklet, "The Golden Rule, A. D. 1931," giving information and suggestions concerning Golden Rule Week.

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Mold an Indomitable Will
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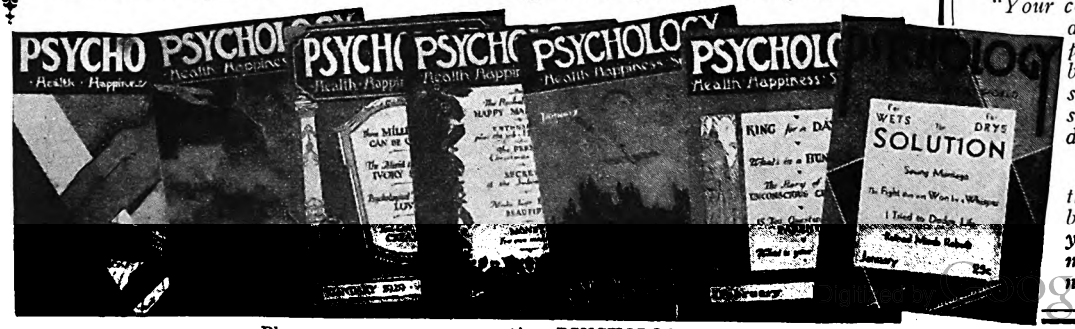
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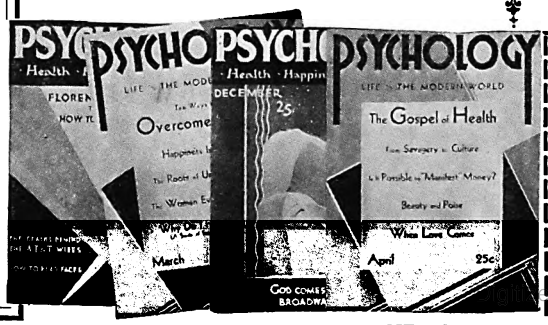
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My Christmas Gift to the World

A Chat with the Editor—

Henry Knight Miller

Dear World:

I WANT to make you a fitting present this Christmas. To many I fear this will be a sad and desolate Christmas. We are in the deadening grip of a world-wide depression. Millions are unable to find employment so as to support their families. Millions are hungry. Millions suffer from the cold.

Would that I might make you a present this Christmas of as many billions as might give employment to every one out of work and put food in every larder and fire in every stove. Unfortunately I have no billions to give. But I yearn to give such gifts as I have. I give you my love. Not a selfish love. Not a self-seeking love. Not a possessive love. The love I offer is untainted by jealousy. Jealousy is the fruit of selfishness and fear—selfishness in the desire for exclusive possession and fear of losing the object of our desire. But the love I give to you, dear world, on this Christmas day is unselfish. It is filled with compassion. It is tender with deep sympathy. It weeps at your suffering. It grieves at your desolation. It strives to help gather up the broken fragments of life, to sweeten and ennoble life, to dignify and beautify life, to make life more purposive, efficient, prosperous, happy.

A Gift of Love

I OFFER you love, fathomless as infinitude, tender as the love of mother for her infant child, strong as the eternal hills, fragrant as the forget-me-not.

I want nothing in return. No material gifts do I ask. Just the satisfaction of knowing you have accepted my gift and that my love has helped to carry your burden, that it has made the rough way smoother, that it has turned your darkness into light, brought faith, music in the night and rivers in the desert places of life.

If you should want to make me a present let it be just a little of your love. And as I give to you so give you to the world of your love, your helpfulness, your forbearance, your forgiveness.

"Give to the world the best that you have and the best will come back to you."

I give you freedom. By a bold stroke of the pen Lincoln set the colored man free. But slavery still curses life. Men are enslaved by fear, by envy, by greed, by hate, by superstition.

I cast forth your fears as the great Galilean cast forth the devils. They shall have no more power over you. Your enslavement to greed and envy will be broken by the transforming alchemy of love.

Your bondage to superstition will be broken by the white light of knowledge. I give you all the knowledge of the ages. While we still know little about the far-flung universe of which we are so insignificant a part, men devoted to science by patient investigation have compiled sufficient information that there should be no excuse for superstition, ignorance and fear to face the facts.

"Ye shall know the truth and the truth shall set you free."

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A Gift of Faith

I OFFER you a gift of faith this Christmas day. Faith is the essence of life. Faith in yourself. Faith in your fellows. Faith in the essential rightness of things. Faith leads to victorious life. It helps us to smile when the way is dark and difficult. It brings victory out of apparent defeat, strength out of weakness and joy out of sorrow.

I do not speak of the faith of musty books and outworn dogmas. Much that passes for faith is of scant value. It beclouds rather than clarifies. It shrivels rather than expands life. It retards rather than leads to glorious, all conquering advance.

I give you, rather, faith in the supreme goodness of God, the worthwhileness of life, the essential divinity of life.

You are the temple of the divine presence. Believe in this God whose majestic splendor illumines your own mind and heart, the great God that lives in you and reveals himself thru all that is noble and good in your life.

Another gift that I offer you is hope. This likewise is a sustaining factor in life. Hope sustains the unemployed that thru alertness, persistency and unremitting effort a position will soon be his. It sustains the husband or wife, when clouds hang darkly over the marital nest, that fragrance of the orange blossoms will be restored. It sustains the mother when her child, the object of her deepest devotion, disappoints her fond expectations, that the wayward fruit of her love will yet bring joy and honor to her declining years.

Take this gift of hope. Hold it close to your heart. When the way is dark, hope on. Millions before you have trod the weary way and came out of darkness into light. When the waves of life lash themselves in fury against you, hope on. Millions have weathered the storm, sailed the rough waters, passed the dangerous shoals and sailed into safe, calm harbors of aspiring hopes.

A New Way of Life

I OFFER you a new way of life. This is my peculiar gift to the world. It is the way of mental control. Thru the transforming power of right thinking, all of life's good things may be yours. Walk in this way of mind control and health will be yours. Most of your disease is avoidable if you will refuse to give way to negative emotions—fear, worry, anger, hate, jealousy, envy—and think in terms of health. Direct the subconscious mind, which is your servant, to organize your body for perfect health. Think illness and you will be ill. Think health and you tend to vanquish weakness and disease.

I give you happiness. Misery is a direct result of wrong thinking, negative emotional reactions and destructive habits of life. Get in tune with the infinite good. Cultivate the divinity that in you slumbers. Get a proper perspective of life. Thru faith, hope, love and right thinking your unhappiness will vanish as the mists before the August sun and happiness shall reign in your life.

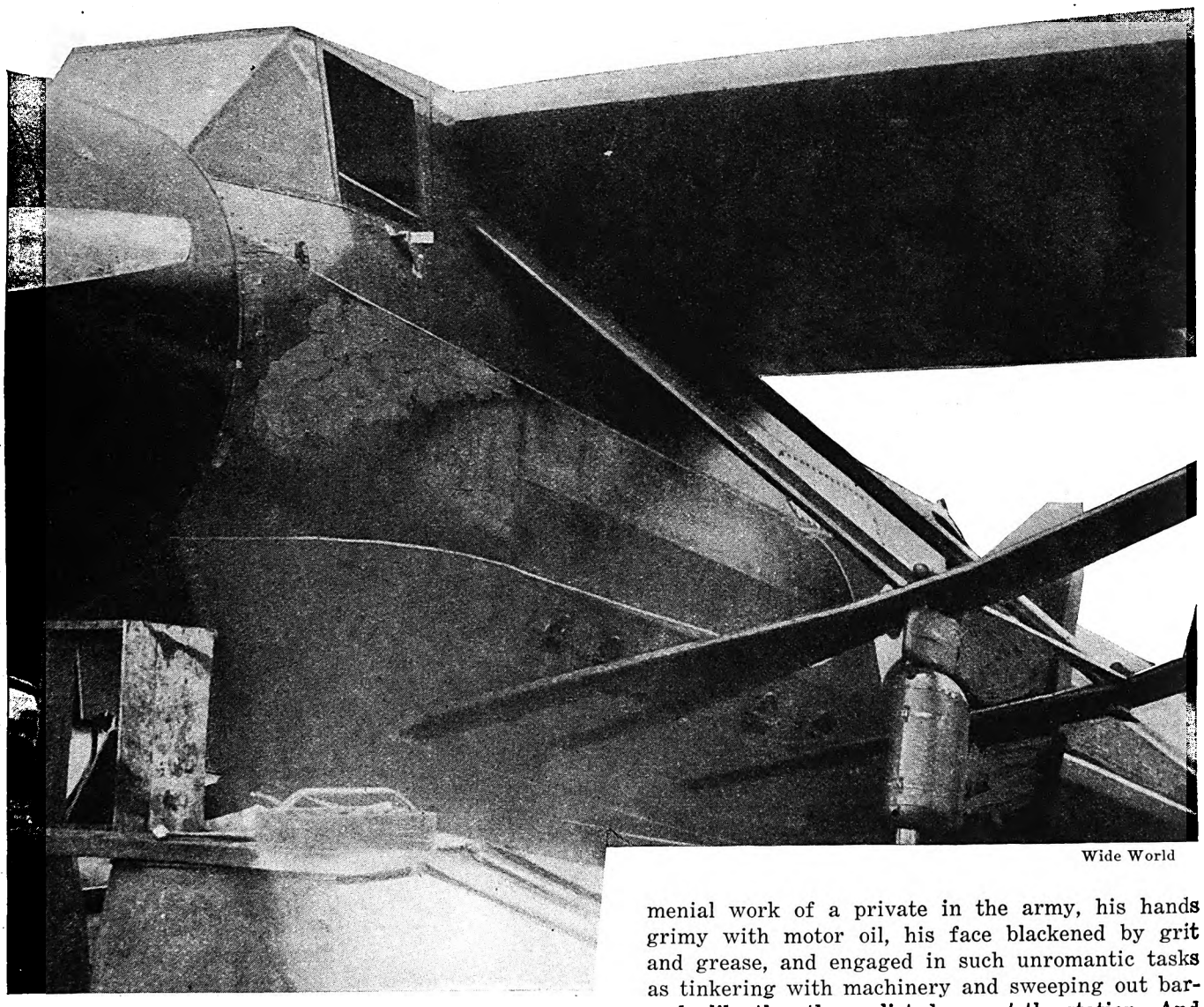
I give you prosperity. There need be no depression in your life. Thru the power of mind, you may build your own prosperity. Thru alertness, observation, imagination and reason, a thousand doors will open unto you.

The wealth of the world is yours, sufficient material goods to sustain you, but more than that, the wealth of beauty, love, adventure, industry, the wealth of friendship, of culture. The glories of nature, rolling seas, fertile prairies, rugged mountains, silvery mountain streams. The poetry of youth. A baby's laugh. A beggar's gratitude. A saint's peaceful countenance. A mother's tender love. All of this wealth of life is yours.

Take these gifts that I offer, dear world, and may this Christmas dawn upon you like a benediction and when the mantle of night folds upon you, may it be with the whispered blessing of that sustaining presence which transforms and transfigures life, making the desert places to blossom as the rose.

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Wide World

is those hopeless, impossible ambitions, those vague urgings that goad us on to what in our minds is a rather doubtful concept of success.

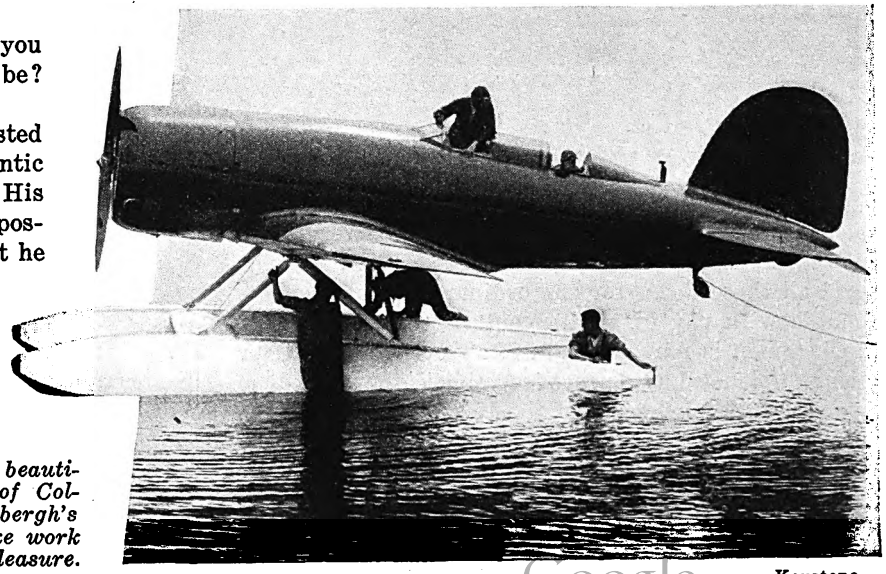
With too many of us our idea of success is blurred and distorted. It carries too much with it the thought of making money, obtaining power or winning praise. True success lies not in that direction and neither does happiness.

You think you would be happy if you possessed these things: but would you be?

Let us take a case in point.

Over in England, at Mt. Batten, enlisted in the Royal Air Force is a most romantic and mysteriously interesting figure. His fame is world-wide. He was once a possessor of unlimited power, so great that he dared to countermand the orders of field marshals in their campaigns during the Great War. He had untold wealth at his command. He was a man who was waited on hand and foot during his tenure of power and had but to raise a finger to have his orders obeyed, and now —we find him doing the menial work of a private in the army, his hands grimy with motor oil, his face blackened by grit and grease, and engaged in such unromantic tasks as tinkering with machinery and sweeping out barracks like the other enlisted men at the station. And all this by choice—he who once was a counselor of kings and princes.

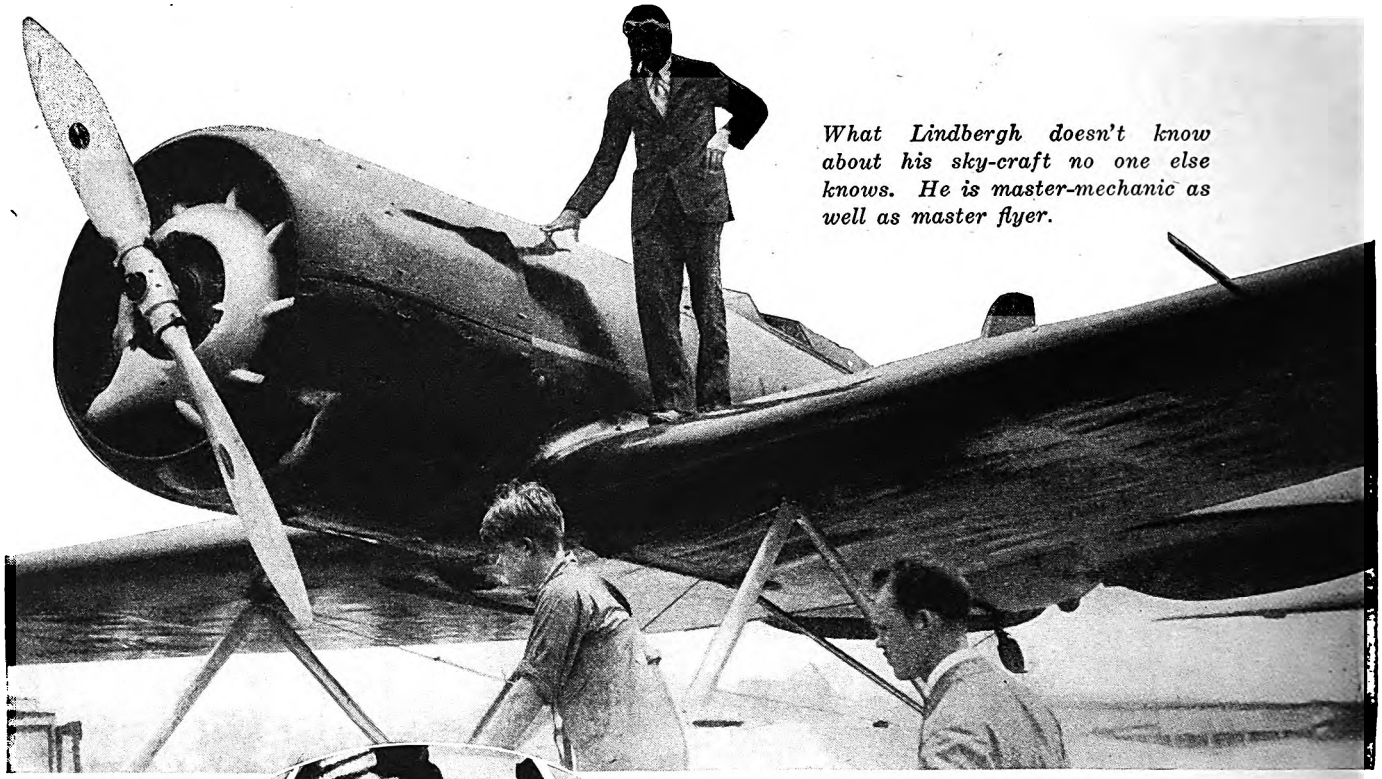
He is a man who could have had bestowed upon him the highest honors his country could have afforded. He could have been a full general, could have had



The sleek, beautiful lines of Colonel Lindbergh's plane make work on it a pleasure.

Keystone

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What Lindbergh doesn't know about his sky-craft no one else knows. He is master-mechanic as well as master flyer.

Keystone



Wide World

"I'm a perfectly contented human being with no desires and no ambitions worth mentioning," says Aircraftsman Shaw, who was Colonel Lawrence of Arabia.

immense wealth had he desired it, for the services rendered to his country were most valiant, but he turned all these down for the ordinary job of airplane mechanic with pay of eighty cents a day.

Such a man is Aircraftsman Shaw or as he is better known, "Colonel Lawrence of Arabia," the man who drove the Turk hordes out of the Holy Land during the World War.

This man has tasted of all the things we spend most of our lives yearning for—wealth, position, power, luxuries. Yet he is content now with his job of repairing and tinkering with dirty, greasy airplane engines, content when he is off duty with the simple pleasure of riding around in an American made motorboat in the waters adjoining the air station.

You will probably say that there is surely something the matter with such a man, but I assure you there is nothing wrong with him. He is normal and unusually brilliant, tho in one respect he differs from many others. He is one man who has discovered that the things we spend so much of our lives wishing and longing for do not always give us the thrill or the pleasure we had anticipated. He has learned that the acquirement of these things often makes one a target for envy, malice, slander and kindred evils which needless to say are not desirable.

But let us stop and have a talk with this famous person and hear what he has to say on the subject. Speaking of those about him, he said:

"Most of these others want something. Some want riches, some want women, some want rank. I want nothing. I have had almost everything worth trying in life. I have had power. I am sick and tired of it all. You must have had all this to know what it is. In short, I have tried practically everything and had enough, so I'm a perfectly contented human being with no desires and no ambitions worth mentioning."

This man has had success as we are wont to measure it, but with it all he is surfeited; a normal human being like the rest of us, all those things didn't make him happy.

(Continued on page 56)

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Shall my DAUGHTER Marry Young?

YES!

By Mrs. Harry Butman

WHEN I watch my two-year-old daughter trotting about the kitchen, carrying her doll by one leg, the question which *Psychology* has brought up seems almost fantastic. But after all, it isn't.

Before I know it, she will be at a marriageable age. I want that age to be an early one, and this is why.

In the first place, early marriage is a physical advantage. A girl between eighteen and twenty-two is physically able to cope with the problems of married life. Not *(Continued on page 58)*

THE PRIZE WINNERS

Mrs. Harry Butman, of Milton, Vermont, is awarded the prize of twenty-five dollars for the best letter telling why she hopes her daughter will marry young. Mrs. Babs Webster, of Astoria, Oregon, is the winner of an equivalent prize for the other side of the discussion.

It has been an interesting review of happiness and hopes, sorrows, regrets —above all vivid pictures of Love. Mothers and fathers speak from the fullness of the years, wishing their daughters to avoid the griefs and find the joys they knew.

But the young people, we know, will go their own sweet way, and, as prayed by Tiny Tim at Christmas— "God bless them all!"

THE EDITORS

NO!

By Mrs. Babs Webster

IF I had a girl I most assuredly should not want her to marry young! A girl in her teens and early twenties is not much more than a child, and is absolutely incapable of judging a true mate and life companion. As a rule she is oblivious to everything but the delightful sense of being in love. Rarely does she ever stop to question the differing characteristics that will surely lead to difficulties later on. Twenty-five is early enough to be married and later than that is even better. By that time a girl is sensible enough to distinguish the difference between true love and infatuation which so many younger girls mistake *(Continued on page 59)*

Young— but not too young!



Metro-Goldwyn-Mayer

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By
D. Campbell

ous about everything—my own life and the lives of those near and dear to me. Life was a burden. I was worse than the "Melancholy Dane." I told myself it was beneath a man's dignity to be glad; that happiness was meant for the frivolous. Looking back, I discover that life was a drab affair because I so regarded it. It eventually came to me that even if life were a drama, I should not admit it; I noticed that there was something in a man's attitude that either made or marred environment, and playing the game of happiness changed it.

Joy apparently flows out of the *(Continued on page 54)*



Don't be afraid of joy!

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At this desk sit the men who operate the train movements over the whole of the main line of the British Railway. Fast and careful thinking is necessary to avoid accidents and to keep the trains operating on schedule.



Photographs by Keystone

A captain of a ship must think fast, but not too fast, in an emergency. He must act swiftly, but not without taking into account all the facts.

processes require more time, but the creation of art is not a purely intellectual process. We speak here of making decisions, of coordinating the faculties, of producing a mental result.

A famous business executive once told me that his greatest difficulty was not in finding men who were able to think, but men who knew how to prepare themselves to think, and who would think after they were prepared, and think fast enough and thru to a practical conclusion. "Here is Executive A," he told me, "a splendid fellow with perhaps more basic brain capacity than all of us. But what happens? We put a problem up to him in January, and he's still fiddling with it in June. Why? Because he goes 'round and 'round the problem, like one of those bullocks you see in Egypt running a treadmill water-lifter. He considers one aspect of it, then moves on to another, finally coming back to the original aspect, and proceeds to follow the circle once more. His answer at any time is that the problem is very complicated and needs more study.

"Now take Executive B. He hasn't the basic brain capacity of Executive A and doesn't see the many sides of the problem. It all looks exceedingly simple—far too simple, of course—to Executive B. He promptly makes a decision, but it is not a good decision. A clear mind, a clarified problem, assembling the facts, and then fast thinking becomes possible.

"Both men are extremes, of course. Too slow and

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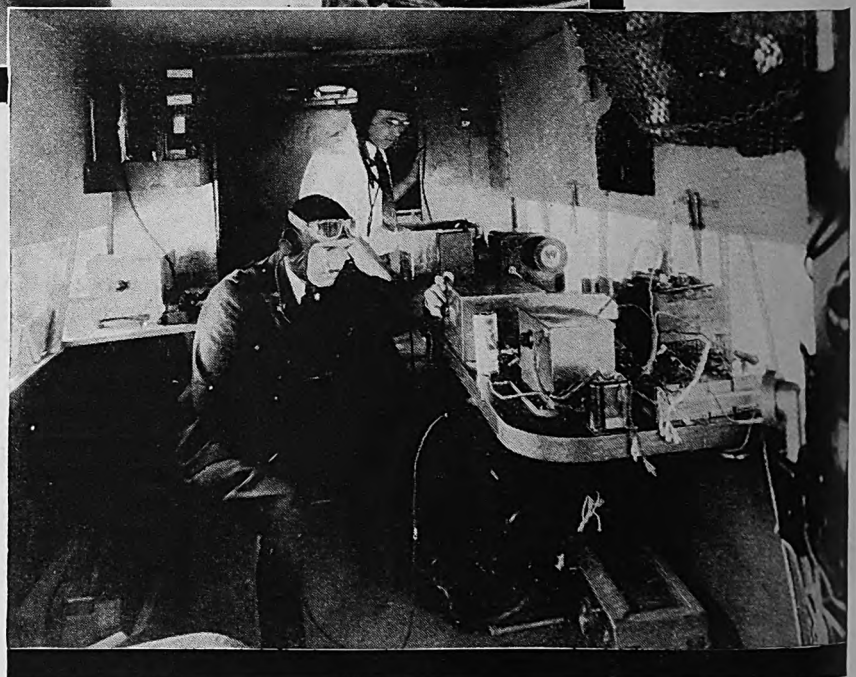


Air force commanders direct sky fighters from a desk in a bomber high up in the clouds. Continuous radio telephone contact is kept with all ships during maneuvers

Keystone

too fast thinking are apt to lead to wrong decisions because they both are incomplete processes. One stays too close to the incubating process of mind and the other too close to the decisive processes. One is always 'considering' and the other is always 'deciding'. Even so, give me the man who decides! At least he produces a result by which he can be measured, while the other man drives you crazy with his never-ending deliberations.

"The efficient mind moves at a fair speed over the whole process of thinking to its conclusion. The individual first clarifies and classifies his problem so that it stands in front of him crystal clear; so that he knows precisely what the problem consists of. Especially he determines what is the major part of the problem and what the minor part. Then he moves on to the next phase, which is research or fact-collecting. If information is not to be found, he may make a special survey, if the problem warrants it. When this information is analyzed, he is ready for his decision. It is astounding how many seemingly hopeless problems become relatively simple when they reach this stage—and that is why speed of decision becomes possible. The missing link may have been a question as to which was the major and which the minor part of the problem; or it may be solved, you can announce a decision which is wise and sound. A decision now, even with minor defects, is more important than a mythically perfect decision at some unstated future time."



Wide World

Nowhere is speed and accuracy more vital than in sending and receiving radio messages.

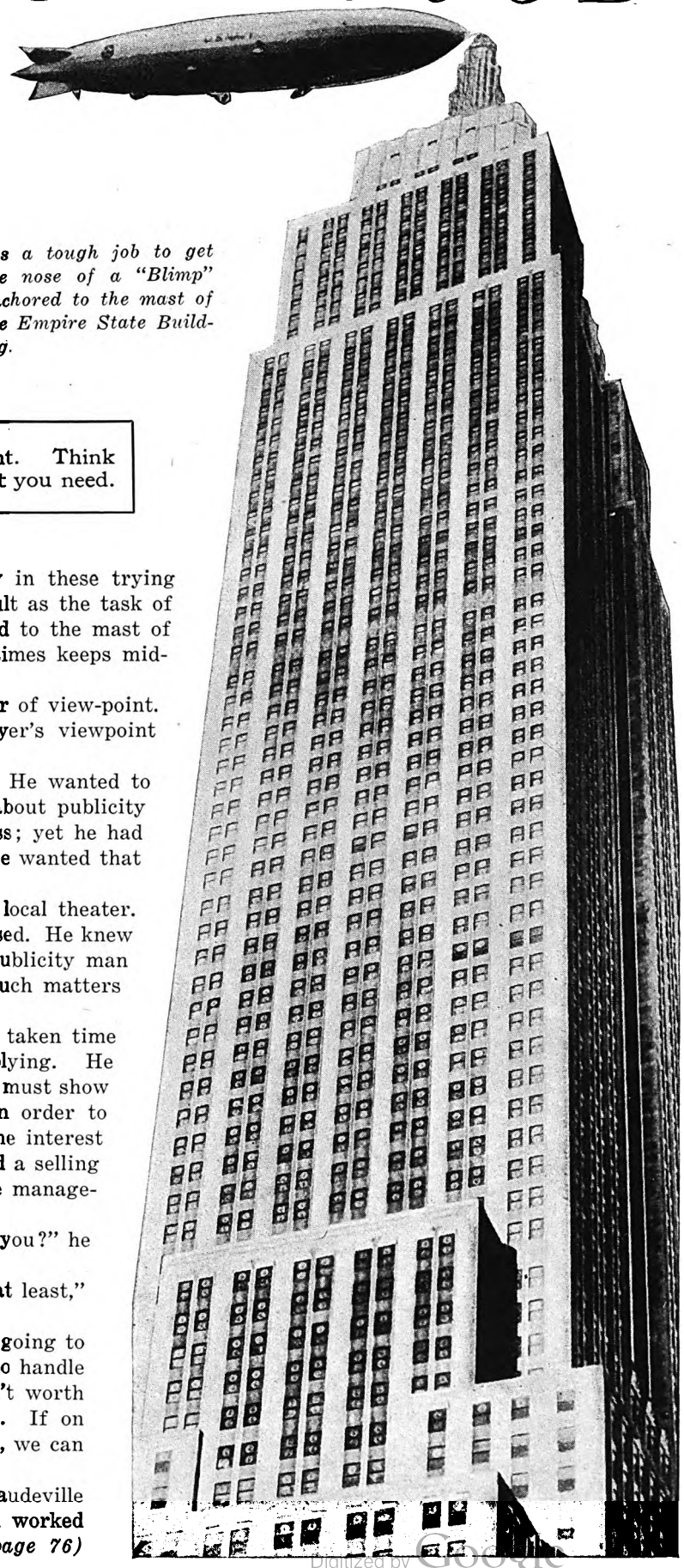
Millions of people do not think, or think with fatal slowness, because they do not know how to think. Some of them are fast thinkers, but on a "hunch basis." True, fast thinking is logical and *(Continued on page 73)*

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HE GOT *the* JOB

The Story of young Tupper —and Some Others

By Ruel McDaniel



It's a tough job to get the nose of a "Blimp" anchored to the mast of the Empire State Building.

It's chiefly a matter of viewpoint. Think what the employer needs—not what you need.

THE hardest part of a job—particularly in these trying times—is to get the job. It's as difficult as the task of getting the nose of a "Blimp" anchored to the mast of the Empire State Building, a task that sometimes keeps mid-Manhattan gaping for four or five hours.

Getting the job one wants is chiefly a matter of view-point. The trick is to see the job from the employer's viewpoint rather than from your own.

Consider the experience of young Tupper. He wanted to be a theater publicity man. He knew little about publicity work and nothing about the theatrical business; yet he had given the matter sound thought and believed he wanted that kind of work.

He talked with the manager of the leading local theater. No such job was open. Tupper was not surprised. He knew that curtailment of expense had cut off the publicity man and that the manager was now handling all such matters personally.

However, Tupper wanted that job. He had taken time to analyze the situation thoroly before applying. He realized that any expenditure the theater made must show a tangible financial return. He knew that in order to obtain the job he must prove that it was to the interest of the theater to hire him. He had formulated a selling plan based entirely upon the viewpoint of the management. His own interests were not considered.

"How much is newspaper publicity worth to you?" he asked the manager.

"If it's the right kind, two dollars an inch, at least," the manager replied.

"Very well," Tupper said with finality, "I'm going to start work for you this afternoon. I'm going to handle publicity one week for one. If what I do isn't worth anything to you, you won't owe me anything. If on the other hand it shows a tangible return, well, we can talk that over later."

On the program that week was a novel vaudeville act with which Tupper was familiar. He had worked over this mentally before *(Continued on page 76)*

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WHY DO YOU?

By Arthur Frank Payne

A Discussion of Unsuspected Motives

WHAT IS your mind? What makes it operate? How much of your behavior are you responsible for? How much of it is conscious?

The mind is not a vague conception; it is a machine. It is made up of wheels and gears which sometimes fail to mesh. We have scientific names for these processes, these mechanisms of the mind.





People become irritable, nervous; they must smoke, chew gum, adjust their neckties; they have to be doing something.

Keystone Views

I was walking down the avenue the other afternoon and tried to recall the names of two persons I know. One of them I like very much better than the other, and for the life of me I couldn't remember the name of the one I am not very fond of. That kind of behavior is unconscious. It is beyond my control. People are continually giving themselves away by their unconscious actions. Someone has said, "What you do makes such a noise that I can't hear what you say."

Today psychology is thoroly founded in biology. The new psychology ignores the old mechanisms and has worked out a new set. These mechanisms or actions of your mind are based primarily and fundamentally on the biological principles of escape and defense, progression and regression, reaction and response. In other words, we act and behave on much the same plan and somewhat the same plane as an animal. We want to avoid pain, we want to have all the pleasure possible. We escape from reality if it is unpleasant. We defend ourselves from reality. A mother who does not want her son to get married, who pretends that she is ill in order to bind him to her, is using a defense mechanism. She says to her son subconsciously, "I love you so much that if

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Inferiority Complex

the result of some sense of weakness or inadequacy instilled in men and women between babyhood and the end of adolescence.

When this sense of inferiority drives men and women into bluffing instead of doing, then they become difficult, even dangerous, partners in life.

The inferiority complex—like most mental habits—is usually beaten into people before they are ten years old. If it is founded on an actual physical inferiority, the thing begins to be noticed in childhood. John A.—these are actual cases described in this article—began life as a boy with weak muscles and thin bones. He was constantly being beaten in games that called for strength. He realizes now that when he accepted the idea of defeat and even thought of himself as a coward, his inferiority complex started. George B. said: "My folks were poor, but we children went to school with the children of the rich because there were no good private schools in our town. Their wealth was always being rubbed under my nose. They had a lot of pocket money and I had practically none. I think that unconsciously I absorbed from this a sense of social inferiority which soon became personal."

Children hurt one another by rubbing in shortcomings like these. Parents do even worse by overemphasizing mental and physical traits. The sense of inferiority which is branded on us in childhood lasts for a lifetime. Sometimes we are lucky enough to discover this mental kink of ours. Then we can live much more comfortably with ourselves. But—if you bar out the troubles of thoro-going psycho-neurotics and people on the way to insanity—there is nothing that warps and injures and tortures quite so much as the inferiority complex. And yet there is nothing that does quite so much to ennoble life and advance civilization.

Men seem to suffer more than women from the inferiority complex. A research showed this plainly

(Continued on page 74)

Women give themselves to the task of beautifying their bodies and emphasizing the charms which will win attention.



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VIENNA COMES to AMERICA

A Review of Dr. Fritz Wittels' Book, "Freud and His Time"

By A. H. Howland



DR. WITTELS

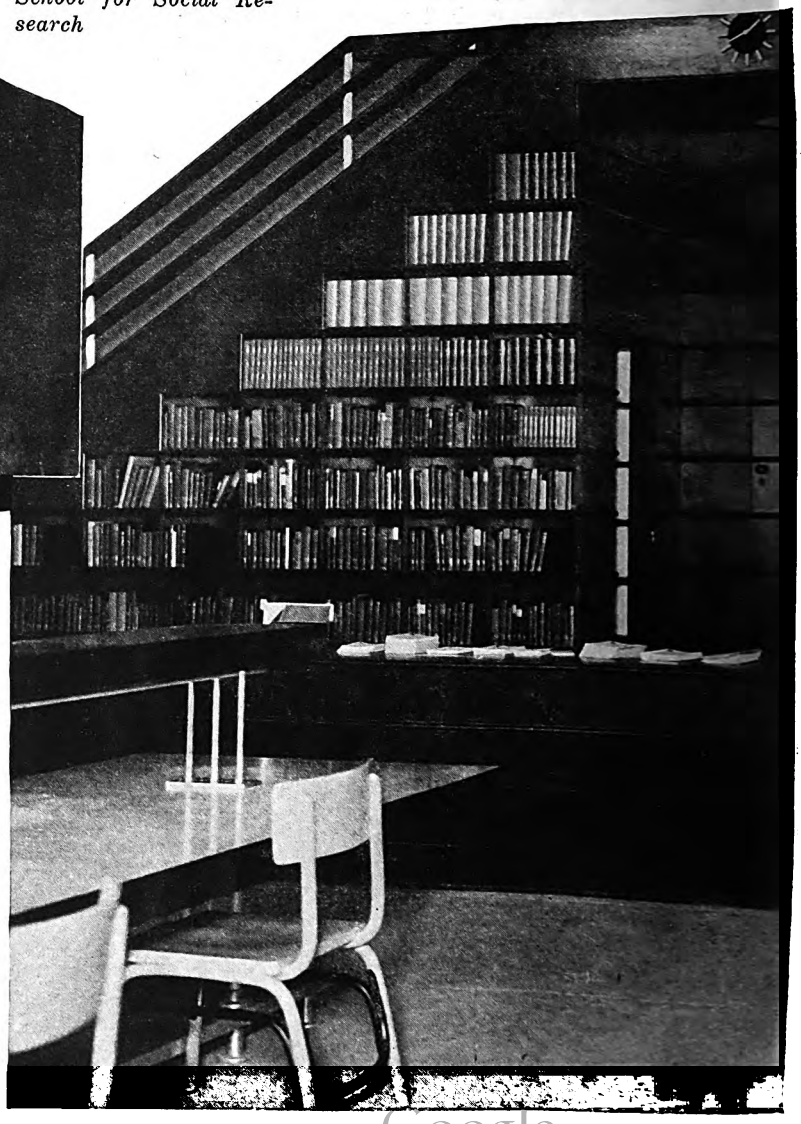
TWO recent events are of special interest to American students of psychology. The first is that Dr. Fritz Wittels, for many years among the closest associates of Dr. Sigmund Freud at Vienna, has taken up his residence in New York. The second is that almost simultaneously with the doctor's becoming an American resident, his book, *Freud and His Time* appeared.

In addition to his medical and psychological practice, Dr. Wittels is teaching at the New School for Social Research in Manhattan and lecturing at the Brooklyn Institute of Arts and Sciences.

He is an enthusiastic person. Speaking English perfectly, it is a delight to engage him in conversation. And it is quite evident that he is having no difficulty whatever in adjusting himself happily to life in the United States.

In the office in his modest apartment on Central Park West, we sat at his desk and sipped coffee, as we discussed Freud, Amer-

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bank curiously, then asked, "I can put nickles and dimes in it, too, can't I?"

"Oh, yes, and quarters. It will hold three or four dollars in small change."

"Gee, that's great. You see, Miss, I have decided to save up to buy a farm for the kid. It's what I've always wanted. I've worked in the dirt of sewers and the



like since I was old enough to hold a shovel, but I've dreamed of gardens, fields of grain, orchards, cattle, and chickens and geese and ducks, you know, but most of all I wanted flowers—roses, maybe, and old fashioned Portulaca. My kid is going to have things different from me, you bet."

My imagination was kindled by this man who dreamed of open spaces, sunrises and sunsets, summer showers and growing things. I caught the spirit of it and the man became a personality apart from the line of customers who usually came to my window.

"How old is little—" I glanced at the signature card —"William Henry?"

"He's four, and smart, I tell you! Gee, he loves to hear me tell about the farm he's going to have someday, and laughs at the stories I tell him about the animals on the farm. I give them names and have them talk, you know. There's Pinto, the gander, and Crumbie, the cow, and Dobbin, the horse, and a lot of others. I got the names from a book I had when I was a little chap. He just loves flowers. I take him by the flower shops on Sundays and he wrinkles his nose in the cutest way when he smells 'em. Excuse me, Miss, for talking so long, but it's seldom folks seem willing to listen to me—like you have. Good-night, Miss, and thank you."

With his flashing grin, he was gone.

It was closing time, and I carried a wave of emotion into the balancing of my cash that night.

The next Saturday night the man appeared at my window and pushed the bank toward me, saying proudly, "Well, Miss, here's the second installment on the farm."

"My! I can imagine I see little William Henry riding on old Dobbin's back, and you leading him down a shady lane," I said, as I hopefully visualized the realization of his dream.

He watched me expectantly as I unlocked the bank and counted the contents. "Forty-three cents," I told him.

His face fell. "Gee, I thought there was a lot more than that."

"Oh, don't be discouraged. 'Castles-in-Spain' aren't bought in a day," I smilingly reminded him, and he grinned back at me as he made way for the next in line.

Every Saturday night the man with the "vision" came to my window, and although his deposits were small he was always enthusiastic about the object for which he was saving, and at Christmas I *(Continued on page 63)*

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WHY I LIE

Typical Individuals Explain Why Deceit Is Easier Than Truth

By Edmund Vance Cooke

YOU CAN get quite a kick out of a bridge party and even call a halt to the quotation of golf scores if you will propound the general inquiry, "Why do you lie?" and get a candid answer from each guest.

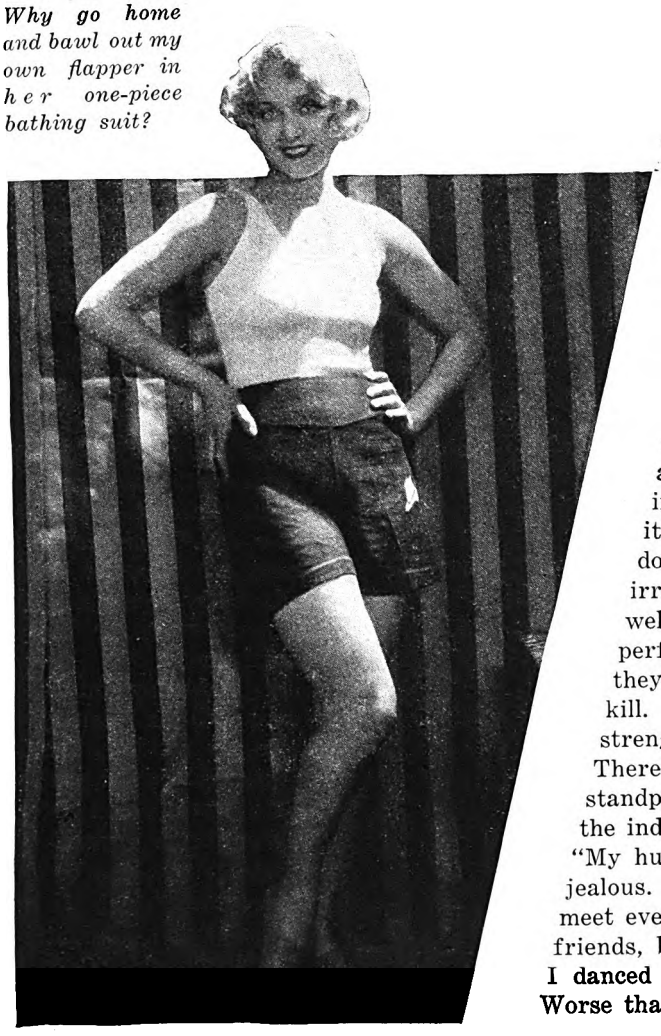
This is not so difficult to do as one might imagine, for deep within each one of us is a love of self-revealment. Each of us feels the need of self-justification, so it is not only possible but easy to get entirely honest answers from a group of admitted liars. Indeed, none but liars are able to answer the question candidly.



If I want a man to kiss me I pretend I never let other men kiss me.

Courtesy Metro-Goldwyn-Mayer

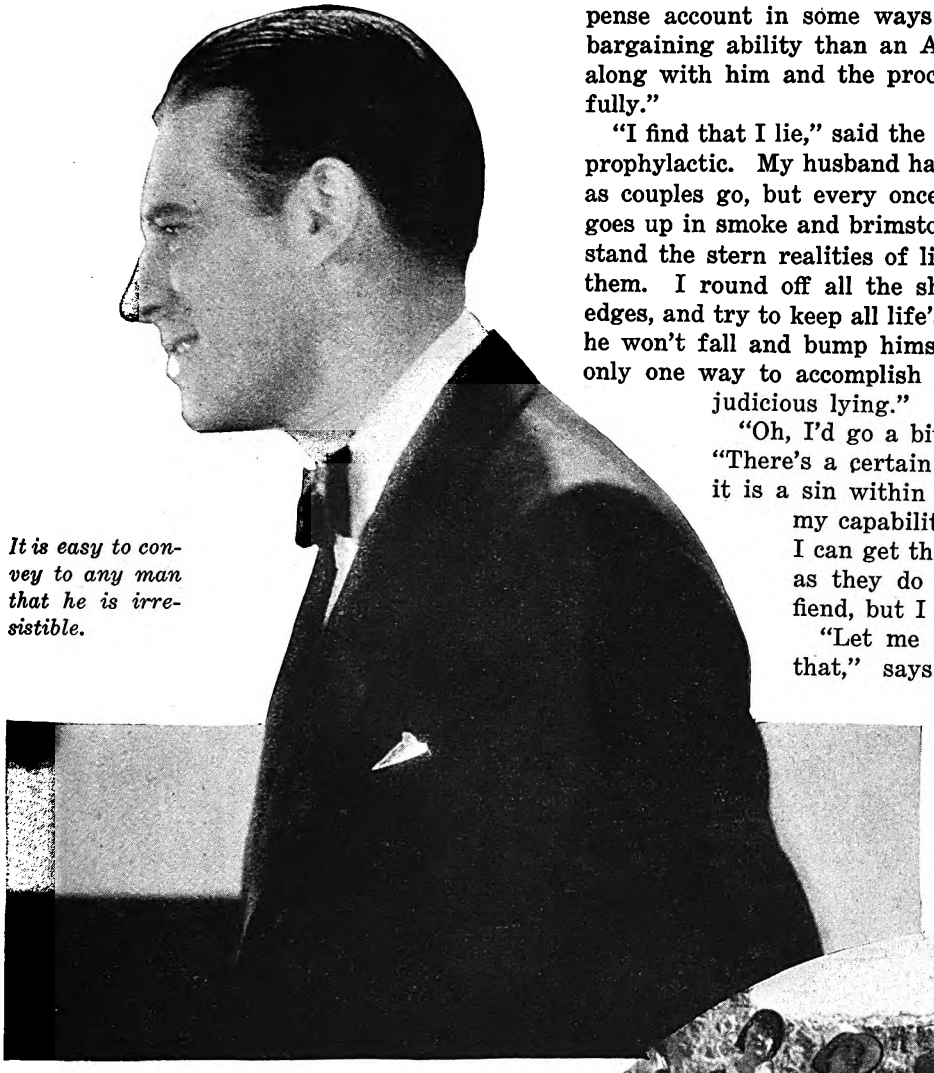
Why go home and bawl out my own flapper in her one-piece bathing suit?



"Dear me!" cries the Lady with the Innocent Eyes, "that's a shocking question. I lie because I'm a woman, of course. I'm a natural born actress and acting is lying. It's pretending to be something which one is not. If I want a man to kiss me, I pretend that I never let other men kiss me, and that only his wonderful attractiveness makes me succumb to the temptation. If a man doesn't attract me, I pretend that I don't attract him and I act as if there were a high board fence between us. Usually, tho, it is easy to make every man happy, whether I want him or don't want him. It is easy to convey to any man that he is irresistible and if we had met under different circumstances—well! Now, of course that's lying, but it is feminine lying and perfectly harmless. Maybe some women don't do it, but if so, they are not the sort of women that men want to kiss—and to kill. Man outmatches woman in brains, will-power and physical strength, so she has to fall back upon such weapons as she has. There's nothing really dishonest in all this, from a woman's standpoint. I'd be shocked and horrified to tell a direct lie, but the indirect lie doesn't seem wicked to a woman at all."

"My husband," says the Lady who Appeals to Men, "is just plain jealous. He insists upon knowing just where I am and whom I meet every hour of the day. Consequently, I have to call upon my friends, both real and fictitious, to help me out. If he knew that I danced with a man friend at tea he'd make himself ridiculous. Worse than that, he'd make *me* ridiculous. So what can I do? I've

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It is easy to convey to any man that he is irresistible.

either got to tell him to take his mid-Victorian notions and go to Hades or I've got to lie to him, haven't I?"

"I lie for protection," answers the Lady who is Happily Married. "My husband is both penurious and censorious. He is always asking me how much I spend for this, that and the other, yet he always expects me to be as well-groomed and as attractive as other women. But both fortunately and unfortunately, he has no idea of values. A twenty-dollar hat which gives my face just the touch of piquancy which it needs is to him a blasphemy of extravagance, but twenty dollars to the family bootlegger seems quite natural. What is sauce for the goose is souse for the gander. Five dollars once a week to my hairdresser is extravagance, but five dollars daily to the butcher is commendable. So I pad my expense account in some ways and in others I pretend to better bargaining ability than an Armenian. It's the only way to get along with him and the process cultivates my memory wonderfully."

"I find that I lie," said the Perfect Mother, "as a sort of moral prophylactic. My husband has brain-storms. We're not unhappy as couples go, but every once in so often he explodes. He just goes up in smoke and brimstone. He's a frail creature and can't stand the stern realities of life, so I have to guard him against them. I round off all the sharp corners, smooth all the rough edges, and try to keep all life's rugs from rumpling, in order that he won't fall and bump himself and squall, so to speak. I find only one way to accomplish this and that is by constant and judicious lying."

"Oh, I'd go a bit further," says the Lipstick Lady. "There's a certain secret joy in lying. I lie because it is a sin within the compass of my conscience and my capabilities. I couldn't be a Messalina, but I can get the same ecstacy out of a small crime as they do out of great ones. I'm no opium fiend, but I love a mild cigarette."

"Let me give you the masculine version of that," says the *(Continued on page 66)*

Who gets the crowds? Aimee McPherson or an orthodox minister?

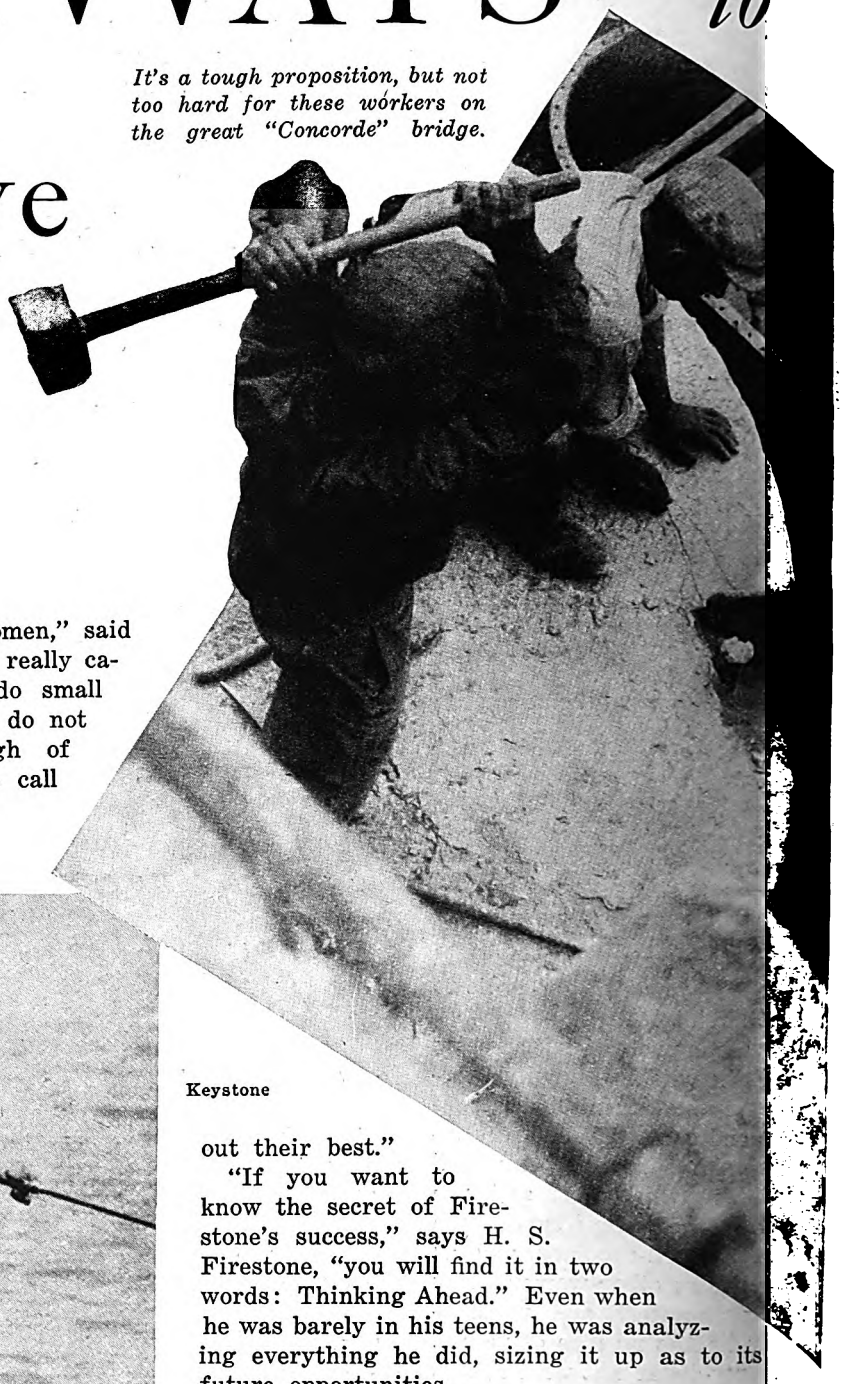


Wide World

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TEN WAYS to Improve Yourself

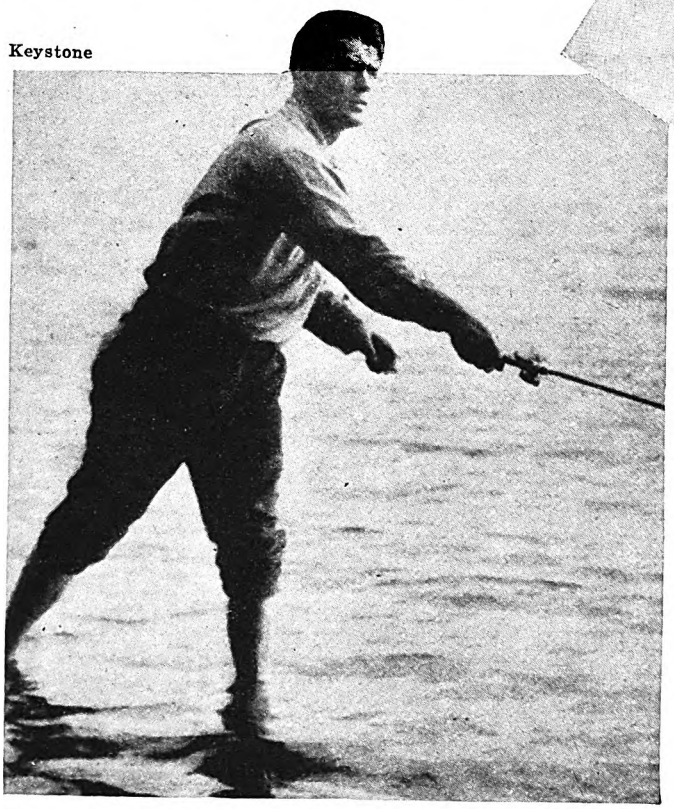
It's a tough proposition, but not too hard for these workers on the great "Concorde" bridge.



Keystone

By W. A. Mansur

"A VAST NUMBER of men and women," said Orison Swett Marden, "who are really capable of doing great things, do small things, live mediocre lives, because they do not expect enough, do not demand enough of themselves. They do not know how to call out their best."



Keystone

Resting and playing are essential elements in your program for growth and happiness. Tunney enjoyed his vacation in the Maine woods.

"If you want to know the secret of Firestone's success," says H. S. Firestone, "you will find it in two words: Thinking Ahead." Even when he was barely in his teens, he was analyzing everything he did, sizing it up as to its future opportunities.

J. Ogden Armour said: "The world is full of people who center around the halfway mark, receiving a halfway salary, just because they are afraid to push themselves and are content to be traveling the lines of least resistance. Anybody can be a halfway man, but the one who rises above this class is the one who keeps everlastingly pushing."

"The soul of improvement is the improvement of the soul" is an axiom of truth and power. Improving oneself is often in knowing better and oftener in knowing more. Bettering yourself is often in knowing

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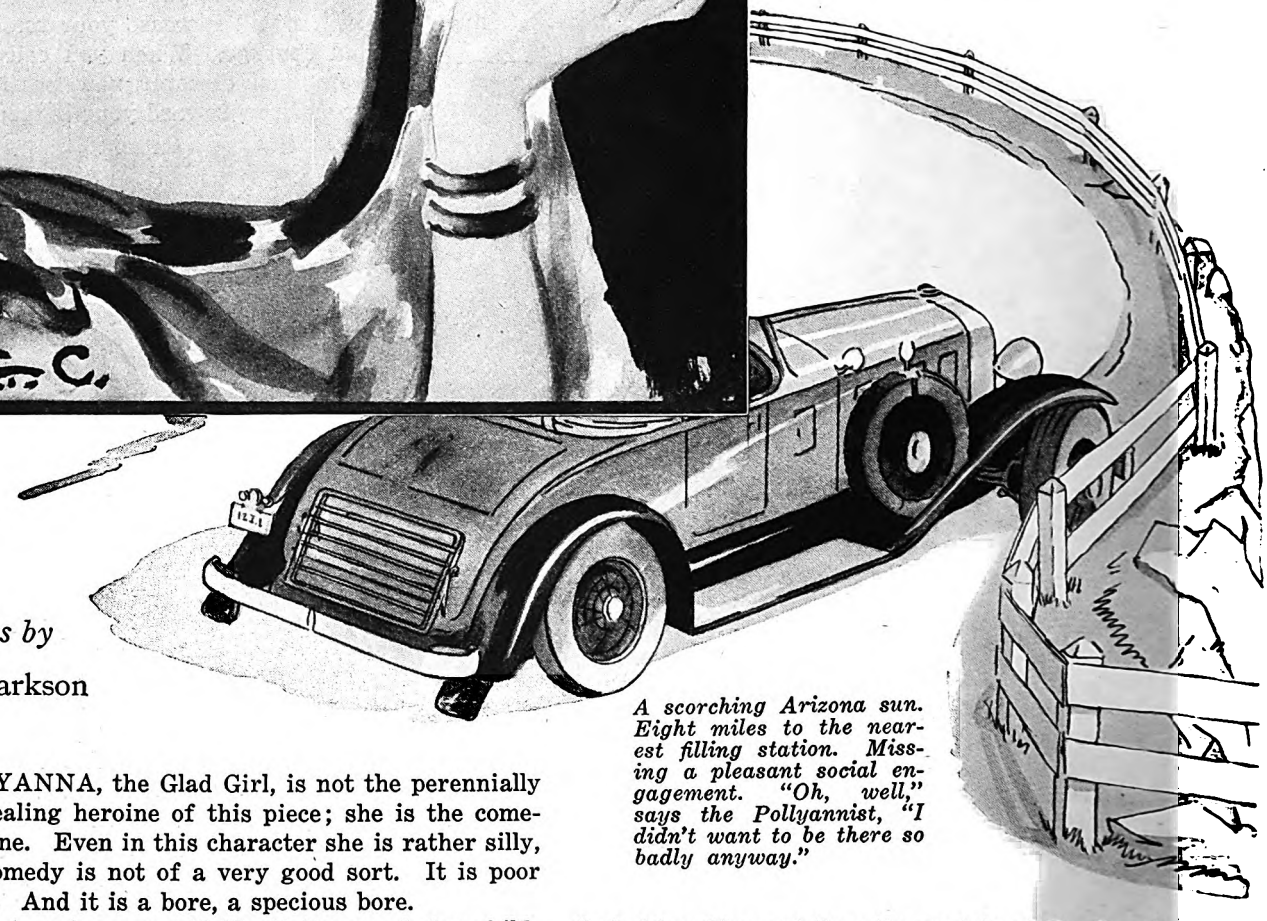
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Was

It's *Good* to Be an Optimist— But *Don't* Lie to Yourself



Some optimism is like the rouge on a girl's lips.



A scorching Arizona sun. Eight miles to the nearest filling station. Missing a pleasant social engagement. "Oh, well," says the Pollyannist, "I didn't want to be there so badly anyway."

Drawings by
Gene Clarkson

POLLYANNA, the Glad Girl, is not the perennially appealing heroine of this piece; she is the comedienne. Even in this character she is rather silly, for her comedy is not of a very good sort. It is poor burlesque. And it is a bore, a specious bore.

Can you imagine yourself, like Pollyanna, being childishly "glad" all the time? Of course not; you would not wish to be. Glad Girlism is simply a gesture, repeated until it amounts to auto-hypnosis. Pollyanna's only appeal lies in her masquerade as an optimist.

Giddily, in a transport of cheerfulness, the Pollyanna philosophy cries its gladness loudly, like the barker at an amusement park. One hearkens to the barker and finds himself swept thru the portals of the Scenic River —oh, the deceptive glamour of the Scenic River, where, boating along in the blackness, one comes upon enchanting sylvan scenes, dream castles, pools of shimmering light and beauty! But the sylvan scenes are painted canvas drops. The dream castles will tumble at a touch. The light and beauty are quite artificial.

The Pollyannists call their hysterical attitude opti-

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Pollyanna Right?

By Gregor Norman-Wilcox

mism, yes. And if we are not overmuch critical of the views along the Scenic River, if we take the barker's enthusiastic cries at their face value, we may mistake the Glad Girl for a genuine optimist. The Pollyannist does go thru the motions of optimism, but his mental mold is not true.

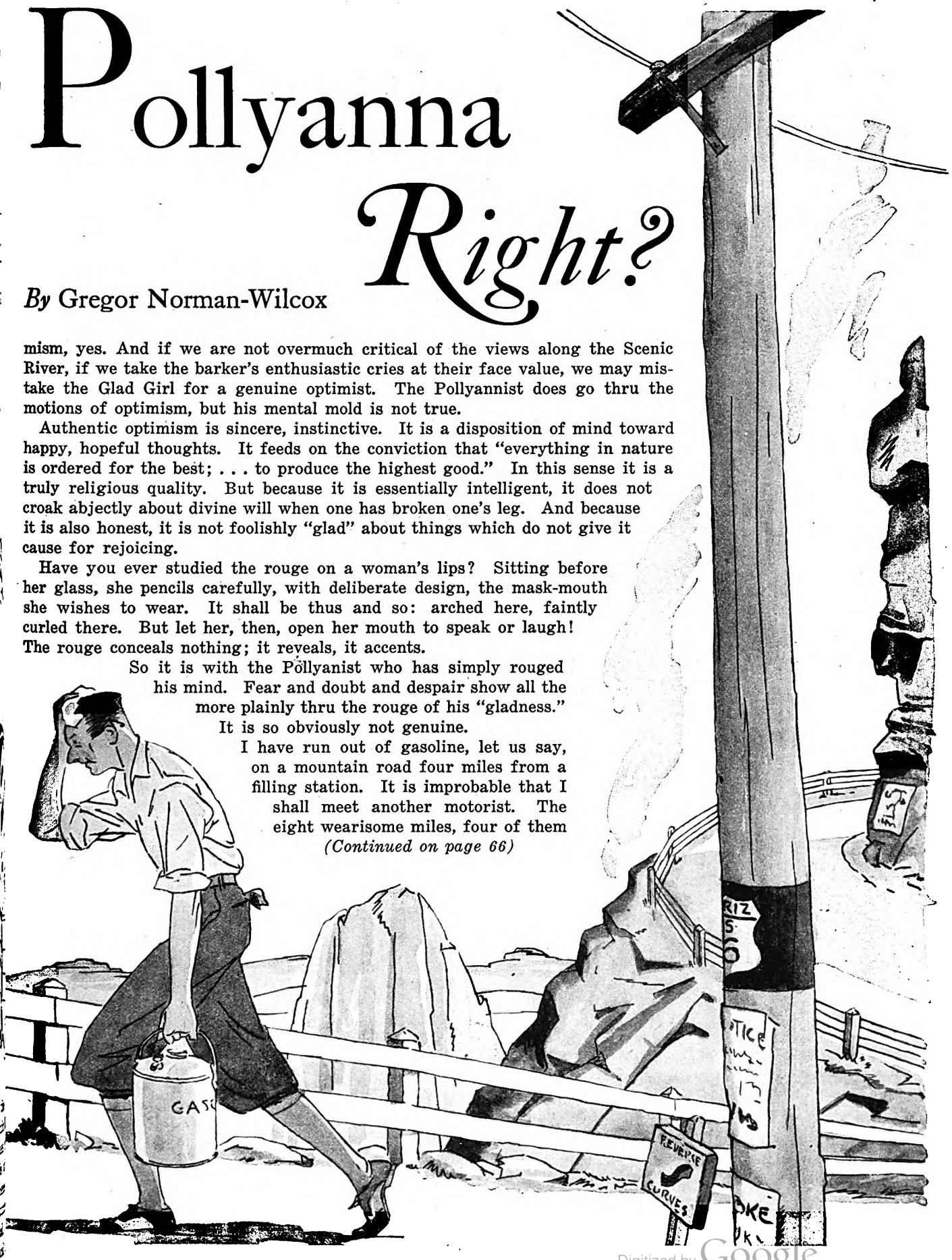
Authentic optimism is sincere, instinctive. It is a disposition of mind toward happy, hopeful thoughts. It feeds on the conviction that "everything in nature is ordered for the best; . . . to produce the highest good." In this sense it is a truly religious quality. But because it is essentially intelligent, it does not croak abjectly about divine will when one has broken one's leg. And because it is also honest, it is not foolishly "glad" about things which do not give it cause for rejoicing.

Have you ever studied the rouge on a woman's lips? Sitting before her glass, she pencils carefully, with deliberate design, the mask-mouth she wishes to wear. It shall be thus and so: arched here, faintly curled there. But let her, then, open her mouth to speak or laugh! The rouge conceals nothing; it reveals, it accents.

So it is with the Pollyanist who has simply rouged his mind. Fear and doubt and despair show all the more plainly thru the rouge of his "gladness." It is so obviously not genuine.

I have run out of gasoline, let us say, on a mountain road four miles from a filling station. It is improbable that I shall meet another motorist. The eight wearisome miles, four of them

(Continued on page 66)



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TEN DON'TS for

Things I Would Not Do if I were Married

Illustrated by F. W. Swain



I would try to remember that husbands, even when playing bridge, are human beings

I WOULD NOT:

1. Insult my husband publicly. Or privately either, if I could help it. I would try to remember as a great many wives do not, that husbands, even when playing bridge, are human beings, and as such entitled to courtesy and consideration. I would not burst forth with, "Oh, don't tell that one," as he started on his favorite joke. I would not interrupt him, contradict him, argue with him over unimportant details. I would not tell him what to tip the waiter or how to play a bridge hand. I would not pick quarrels with him or take him to task for faults past and present. In short, I would be as polite to him as I would be to any other man to whom I was not married.

2. Torture myself over anniversaries. I would not, days and weeks before the fatal date, keep asking myself, "Will he remember?" If I wanted my husband to remember our anniversaries, he'd never have the chance to forget. I'd remind him every time. Life has too many unavoidable wounds to place oneself deliberately in a position to be hurt. It wouldn't be a case of my wondering whether he'd remember. I'd let him worry whether *I'd* remember.

3. Give forth intimate details of my married life, the merits or demerits of my husband as a lover, across the tea table and the bridge table. I would consider that certain things in life were sacred and would act accordingly. Why, in the town where I live there are half a dozen husbands of whose personal lives I know almost enough details to write a case history for a psychiatrist. If these men knew what I know about them, they could never come into my presence without

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WIVES

By a Spinster



And as such, are entitled to courtesy and consideration

embarrassment, or, incidentally, never forgive their wives.

4. Ever, EVER try to "ridd up" my husband any place outside our own home. His tie could be crooked, his coat collar have dandruff, his face be black with dirt, without a movement from me. Tell him about it, yes. But I would leave the necessary straightening, brushing, rubbing off, to him. The best grounds for divorce I know is for a wife to pull out a handkerchief from her pocketbook, wet it with her tongue, pounce upon her mate, and while he writhes in helpless fury, scrub off some spot of dirt from his face.

5. Neglect my mind for my looks; in other words, park my brains in the beauty parlor. "But," say the sleekly smart young matrons, "women age so much faster than men. We must keep up." Yes, it is the bitter biological fact that both being the same age, the man almost invariably looks younger than the woman. But just for that reason I would not go down a blind alley by placing all the emphasis on something that was growing constantly less. I'd keep intellectually on my toes even though I missed a few facials. Complexions may come and complexions may go, but an eager, alert mind goes on forever.

6. Refuse my partner physical and mental privacy. I would not insist upon going every place with him or upon his giving strict account of all hours spent apart from me. I would not make it an issue of whether he did, or did not love me, because he wanted to open his own letters, go off by himself to think or take a fishing trip with a man friend.

7. Talk poverty. I would not say loudly before a roomful of people, my husband being present, "What, pay eleven dollars for two tickets to Galli-Curci! Why, we eat on that for a week." I would not let my husband sit in hurt silence while I boasted of my bargains and petty economies, the box of washing soap bought forty-nine cents cheaper, my two year old winter coat dyed and made over for the third winter, the four dollars saved by getting down on my hands and knees—and I wish you could see the *(Continued on page 53)*

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devastating feeling. Out it must come by its very roots. To compromise with self-pity only makes the job of eradication harder in the end.

Self-pity can be cured! It can be conquered without danger of recurrence. It is no more inevitable than are the other mental upsets that so frequently harass and obsess the mind.

For self-pity is merely a functional reaction of the thinking mechanism, like fears, doubts, compulsions and the other ills that go under the name of neurosis.

Yes, self-pity is a symptom of a neurosis! The person who harbors this destructive agent is a neurotic!

I hope none of my readers will conclude that I am using the term neurosis or neurotic in a disparaging sense. The best of us are neurotic. There is not the faintest shadow of reflection in such a description by a medical psychologist.



Brown Brothers

Get acquainted with Mother Earth

Neurosis simply means that, although organically—from the standpoint of the structure of the nerves—there is nothing wrong, the nerves and their cells being sound, there is nevertheless some difficulty in the way in which nerve energy travels from one nerve association path to another. In other words, we might say that a neurotic does not think as well as he might or should for his own peace of mind and general ability. His intelligence may be that of a genius, but if he cannot think, feel or act without being obsessed with fears, self-pity or whatever the disconcerting influence may be, he is handicapped, even tho structural pathology be absent.

I am stressing the point that self-pity is a symptom of neurosis because that fact is seldom appreciated, especially by the sufferers themselves. Tell the average man, woman or youngster that feeling sorry for himself is part and parcel of a nervous disorder and he will think you are either joking or trying to frighten him.

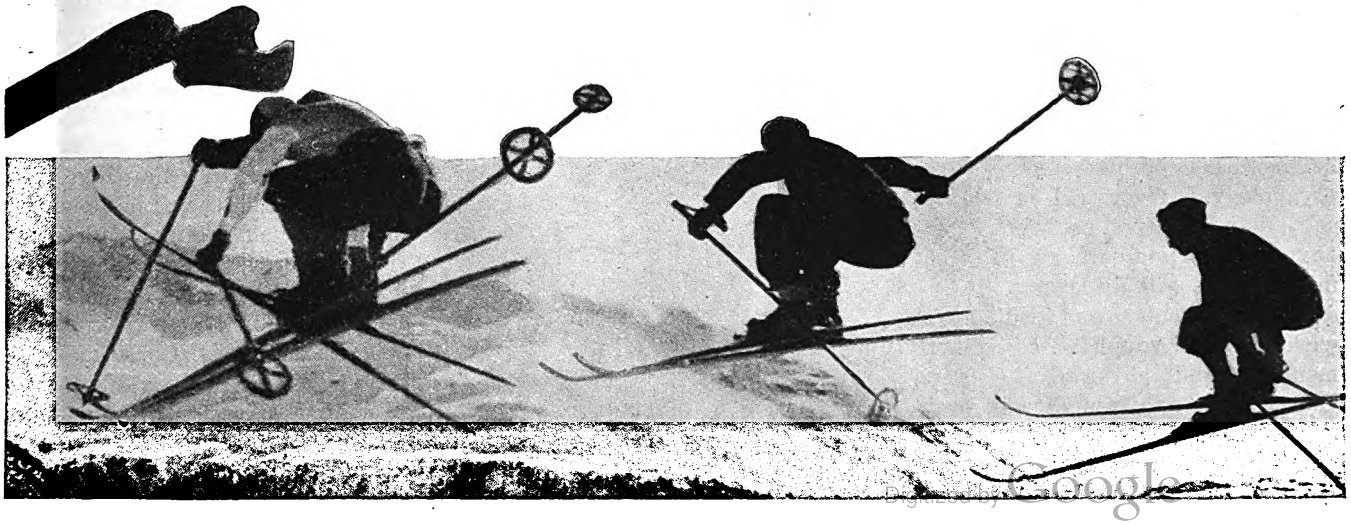
Yet facing such scientific facts with honesty and fearlessness is exactly what every addict to self-pity needs.

The very nature of self-pity makes the patient "let himself down easy." Substituting plausible reasons for real reasons has become a habit with him. And often this habit has existed so long that he cannot recognize the truth about his mental make-up, especially when mentally ill.

I recall the case of a lawyer whom I psycho-analyzed many years ago. Here was a man who for many years had occupied an outstanding position in the courts of his state. Of course he prided himself upon his logical reasoning.

In matters touching himself, however, it was a different story. Whereas he could see thru to the truth without bias when the problem concerned somebody else, he found it impossible to take an unprejudiced attitude when the client was himself. Nor did he, like most every other self-pity victim, realize what he was doing!

This man had never been *(Continued on page 62)*



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You, Too, Can Make *Money!*

Says Pauline Cleaver

Mrs. Cleaver has long been known to radio listeners, newspaper, magazine and book readers, women's clubs, business clubs, correspondents, students and warm personal friends by the thousands, all over the United States. 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.

VANITY BOXES

MONTH by month in this department we write of actual doings, of those who have succeeded after thinking thru their problems.

We take stock and get acquainted with ourselves—what we are, what we have and what we may become.

A young woman (we'll call her Miss Thorne) was in great need of an absorbing interest. Remembering that the success of many women has come from small beginnings, she worked out an idea of her own.

She bought a box, twelve inches long, eight wide and six high, with a lid that lifted back like a trunk top. She covered the box with bluish-green velvet over cotton padding. The inside was lined with delicate pink satin and a mirror was attached to the inside cover.

The box held six gauze bags of oatmeal mixed with bath salts, six fluffy powder puffs, twenty-four cheesecloth squares, face and bath powder, face cream, a nail file, a hand brush and a bit of real castile soap. The whole cost was $4.30. Had she bought a larger quantity of supplies the price would have been reduced to $3.00 each.

I asked six women to judge the price of the box. Their guesses ranged from $10.00 to $15.00.

Miss Thorne, delighted with the vanity boxes, employed a young woman to help her and has been highly successful in selling her product at $7.50 each.

She is planning to place these boxes in gift shops where they will retail for a much higher price.

A LENDING LIBRARY

A CHURCH society some time ago voted to support four little orphan girls. As the income of the society was small, they were in a quandary. Recently they have told me of a plan that has worked wonders.

They decided that the Sunday school room, which was seldom used during the week would be an excellent place for a lending library. A drive to obtain old and new books was highly successful. Dealers who were permitted to stamp their name and address on the covers contributed many books. Friends of the organization were generous with their books and in less than a month the library was sufficiently stocked to open its doors.

Young women gave their services in two hour shifts and the books were put out at five cents a day. An opening tea started the project toward success.

Today the society sells a home-cooked luncheon for business men, and this feature has added substantially to the society's philanthropic coffers.

LIGHTING CONSULTATIONS

A YOUNG man who owned a small electrical shop where the largest sales were on lamps and bulbs was anxious to augment his income by establishing a new service in his business.

He knew that more and better work is done in offices and workrooms where there is proper lighting.

He made a thoro study of scientific lighting and before long notified his customers that he was offering a free service—advice and information on the proper lighting of homes, offices and work rooms.

He received an immediate response from his customers and new business came in rapidly.

In this young man's case, willingness to study and absorb new ideas and courage to put the ideas into operation are responsible for his growing success.

AMATEUR TAXI-DRIVING

MISS ROSS, a country school teacher, heard of two little girls who did not attend school because their family doctor thought the distance too great for them to walk.

Altho the mother taught the girls at home, the teacher knew that the children were missing valuable experience. Talking with several parents in the neighborhood she realized that at least a dozen children could be added to her school if transportation were provided.

Miss Ross had such faith in a plan that had come to her that she purchased an inexpensive car. She believed that she could pay for the car with money earned by taxiing the children to and from school, and her idea proved to be sound. She later made sight-seeing and educational tours on Saturdays and found other practical uses as well as much pleasure in her inexpensive little car.

HEALTH KITCHEN

A STUDENT dietitian and his sister agreed to go into business. Their father had lost his savings in a bank failure and had had a reduction in salary. The family was compelled to economize in every way.

Realizing that years of thrift had not saved their parents from poverty-stricken old age, the son and daughter decided there was no capital more valuable than ability to make money. What did they do?

They studied special diet lists and worked out suitable recipes. They planned special diets for diabetes, anemia, et cetera. A diet kitchen was planned. The home kitchen was modernized to save time and steps. The boy built in new shelves and painted the place in attractive colors.

Pamphlets describing the service were mailed thruout the city to doctors and laymen. The idea went over from the start. Small square baskets of food were neatly packed. Simple and explicit directions for preparing it were typed and placed in each basket. A room at the front of the house was soon furnished with four small tables for those who could call for the noon-day meal. Fresh green salads and fresh fruits were always on the menu. Around the room, on little shelves, were glass jars of prune jam, apple butter, dates with nut fillings and other health foods. In larger crockery jars were oatmeal cookies, whole-wheat biscuits and so forth.

It was surprising to find so many persons in this town ready and eager

(Continued on page 79)

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DON'T EAT too MUCH

But here are some hints for Christmas dishes that Look Good, Taste Good and ARE *Good*

By Dr. J. Douglas Thompson

ASK yourself the question, "Am I committing suicide on the instalment plan, a little down and a little each meal?"

You need not do this, for the digestive organs easily can be kept in good condition. Over-eating is a dangerous habit. It over-burdens the vital organs, makes for accumulation and retention of waste poisons and this is the cause of many diseases.

The functions of the kidneys, liver, spleen, heart and lungs are controlled by the sympathetic nervous system and are, on the whole, automatic. Seldom are we aware of their action. Impairment may be unnoticed until grave symptoms appear.

Why wreck your health thru wrong cooking, thru over-indulgence, thru wrong food combinations? Old Mother Nature and old Father Time, the great referees, surely will exact their full penalty.

Now is the time to "eat your way to health." Most persons eat from two to three times as much as their bodies require, forcing those delicate organs of digestion to work day and night. Many eat more than their bodies possibly can assimilate.

There are many ailments from which you need not suffer, for most of you were born with good bodies and if you do not now possess perfect health, you alone are to blame. You can be well, if you eat correctly. The human body is composed of the same sixteen chemical elements that are found in the soil, the names of which are: phosphorus, sodium, silicon, potassium, sulphur, lime, magnesium, carbon, iron, chlorine, manganese, nitrogen, iodine, oxygen, hydrogen and fluorine.

It is from these sixteen chemical elements derived from the foods that you eat each day that various tissues of your body are nourished and kept up to par. For instance, your body must have iodine, and unless it gets its supply thru your food, you will develop what is known as iodine deficiency, the result of which is an enlargement of your thyroid gland.

As another illustration, take iron. Your blood must have iron and altho the quantity is small, it is something that the body absolutely cannot do without. If you omit from your diet, foods that contain iron, you will suffer from iron deficiency, resulting in low blood pressure, depleted vitality, exhaustion and finally disease. These two illustrations indicate the concrete foundations upon which disease gets its start in life.

Your health is determined by your food. When you are "eating your way to health" you automatically have stopped digging your way to the grave. Christmas shortly will be upon us. Let us consider the wholesome foods—those that look good, taste good and *are* good. If ever carefulness should be the watch-word of the kitchen, it is at the holiday season.

Here is a group of menus prepared especially for the holidays:

Holiday Menus

Christmas Dinner Menu Containing Meat

Pineapple cottage cheese salad
with mayonnaise
Celery consomme
Celery stalks Ripe olives
Roast Turkey
with spinach dressing
Steamed celery Steamed spinach
Whole wheat bread with butter
Jello
with whipped cream

Recipes for above menu

Spinach Dressing. One cup of finely chopped spinach, one cup of whole wheat bread crumbs. Half a cup of diced celery, one cup of whole rice (previously cooked until very soft) and half a cup of finely minced ripe olives. Moisten thoroly with plain broth. Stuff fowl with this dressing.

Special. This dressing may be used with chicken, duck and other poultry, and other vegetables may be substituted as desired. Always be certain, however, that potatoes, carrots or starchy vegetables are served.

Christmas Dinner Menu Containing Meat Substitutes

Cottage cheese salad
with mayonnaise
Cream of spinach soup
Celery stalks Ripe olives
Mock veal roast
Stuffed artichoke hearts Stuffed tomatoes
Prune whip
with whipped cream

Recipes for above menu

Mayonnoise dressing—Raw egg, yolks well beaten. Add salad oil in tablespoonful quantities, beating between intervals. Then add chopped olives and lemon juice, sufficient to flavor.

(Continued on page 79)

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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 skillful 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.

If you wish to consult him in a very personal way thru correspondence, we assure you that your confidences will be sacredly guarded. THE EDITORS.

QUESTION:—L. E. B. writes:—

For years I have had the worry habit and this business depression has made my life nothing but worry. I can see that the cure of such a trouble is up to myself, but what is the best and shortest course to pursue? Do you really believe that worry can be entirely overcome?

ANSWER:—

Yes, worry can be overcome. There is no short-cut that I know of; it is a matter of turning your mind away from depressing and destructive thoughts and substituting other thoughts to take their place. We cannot stop thinking, but we can change our thoughts effectively. Most of us worry over trifles. I find that people face the real trials of life with considerable courage. You must strive to assume a "don't care" attitude toward your future as far as the dark side is concerned, and to work constructively on very definite plans for your future. Worry is a question of crossing your bridges before you get to them. Most of the things you worry over never come to pass. If you will look back on your life and see how few of your worries have materialized, I am sure you will feel ashamed of yourself. Destroy this worry habit, for if you do not it will gradually rob you of the blessings of life. Training, discipline and practice will help you overcome this bad habit.

QUESTION:—W. O. E. writes:—

Do you think it is dangerous for me to work with children during this infantile paralysis epidemic? My work takes me among large groups of children in a section where the disease is rife. I am a woman 53 years old and I am dependent on my work for a living. I am dreadfully afraid of this disease and if you can reassure me it will help a lot.

ANSWER:—

I presume your work has to be done by someone and if I were you I would tell myself that I was just as capable of doing it, and ran no more risk, than another. There is comparatively little danger. This disease is confined pretty much to children and it is the exception to the rule when the adult takes it. Get out in the air quite a bit and stop being afraid. Tell yourself that you are willing to take your chances in life along with the rest of the world. We are all facing possible danger at all times, you know.

QUESTION:—J. B. writes:—

I am a young man of eighteen. I desire to be popular with my associates and to have a winning personality. I want to be able to make friends and keep them. Can you give me any helpful advice?

ANSWER:—

Personality represents "what we give out." You should not be self-centered, and you must try to be thoughtful, pleasant, sparkling and optimistic. You will find that people will like you because they are buoyed up and made happier thru coming in contact with you. It is not necessary for you to talk constantly, for people like good listeners. Be interested in what others are saying, rejoice over their good fortune, don't be envious or jealous.

Always be on hand to help a young lady and try to anticipate her needs. Girls like young men with good manners. Remember that what you present externally is of less importance than personality and character. I don't mean that you should be the "valet" of your group and let them impose on you; but just bear in mind that people will enjoy being with you and continue to be your friends if they feel that you have given them something mentally or spiritually to carry away with them. Always try to play fair and be generous in praising others.

QUESTION:—W. M. B. writes:—

For two years my husband has been frequently in the company of another man's wife. I have seen him myself, but when I mention it he denies it. He has lied to me so much I have lost all faith in him. I suspect him every time he goes out. He has promised me that he will never have anything to do with her, and swears he never has, when I know he has. If he should keep his promise, how can I have faith and trust in him again?

ANSWER:—

The fact that your husband denies having been with this woman when you have actually seen him with her looks as tho there was more than smoke here. A man who had nothing to hide would admit that he had been with her but would explain that there was nothing questionable about it. It is a hard task to reestablish your faith in him when he has told you so many falsehoods. The only suggestion that I can make is that you trust him as much as you can, and then, if time proves to you that he is sincere in his promise and is not seeing her, I feel sure your faith will return. You must try to forgive him if you intend to remain his wife. Be as cheerful and pleasant as you can and see if you can't make yourself more desirable to him than this other woman is.

(Continued on page 62)

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George J. MacDonald, 39 Chester Street, Malden, Mass., writes:

Just a word of comment upon the remarkable editions of PSYCHOLOGY that have been published the last few months. The lay reader is given up-to-date and instructive material. I have appreciated all the articles on scientific topics and being a student of psychology, I always await the latest issue of PSYCHOLOGY with keen interest.

I PURCHASED a copy of your magazine, PSYCHOLOGY, at a newsstand here yesterday, the first one I had ever seen. The contents was a revelation and surprise to me, and I assure you that I am "sold" on your publication. It is surely a good buy. More power to you!

David F. Nygren,
9 E. Woodlawn Ave.,
Youngstown, Ohio.

I READ so much these days that makes me wonder why, if the capitalists wish to hoard their money, the foolish workers fail to unite (as they are in the majority) and trade materials and labor. They would thus outwit these few; their capital would then become valueless which would relieve all of us. Let those who deserve to suffer for their selfishness, just as they make others suffer. Many of us are willing to work and can't get anything to do.

A. F. S.

J. Goebel, 95 Bedford St., New York, writes:

MY REASON for writing you is to express my appreciation for the article "Relax." The simple way in which it was presented, made it the best exposition on this interesting subject that I have seen.

If this talk could be made into a phonographic record, then sold or given away to subscribers of PSYCHOLOGY, I think it would be a wonderful business proposition. As the talk is of universal interest, it should have universal commercial value.

I WANT to pay tribute to Dr. Henry Knight Miller, whose career I consider one of the most successful and interesting in America. His book, *Life Triumphant* is of great informative and inspirational value.

I am a colored boy and it comforts me, Dr. Miller, to realize that you will read this with open mind, uncontaminated by race prejudice. I have had to leave school for economic reasons, although I am very ambitious to have further education. You may not know it, but colored young men and women, because of circumstances of various kinds, are much handicapped in getting higher learning. It is doubtful whether I can get back to finish High School.

William L. Purifoy,
3715 Court St.,
Fairfield, Ala.

Dr. Miller answers: I assure you of my sympathetic interest in your struggle to acquire an education. I feel sure that you will meet with success, for you apparently have the qualities which make for development and achievement. I know that racial, religious and other prejudices are severe handicaps, but others have triumphed over them and I am sure you will.

Jerry Matson, of Omaha, Nebraska, writes:

I HAVE been an interested reader of PSYCHOLOGY since its first issue and wish to congratulate you upon its consistent improvement, especially in the character of the articles.

Much has been published on the value of suggestion, but never before has anyone so clearly shown the reason why so many cases fail as Olga Rudholm in her article, *Suggestion and Sleep*. She proves conclusively, by analysis, that in many cases the cause must first be found and then removed, and a new and healthy thought put in its place. She further shows that a great many nervous and mental diseases of the adult can be prevented during childhood by the judicious use of suggestion by thoughtful parents.

Parents and teachers should be made to realize the harmful, blighting effect of thoughtless, negative, complex-producing suggestions to children.

John Hendrickson writes from the U. S. Naval Communication Service, Laguna, P. I.

IN the theatre we usually applaud when we enjoy the performance, but very few of us will go to the trouble to write a letter to a magazine to let the editor know that the magazine is well liked.

I have derived more benefit from PSYCHOLOGY than from reading any other magazine. Never stop publishing it.

M. C. Kelly, of Findlay, Ohio, writes:

I HAVE been a regular reader of your wonderful PSYCHOLOGY, and recently my four sons have become interested. An article "Be Ready" by Edward Earle Purinton seemed to have an unusual lesson for young men, getting ready to embark on the sea of life. My oldest son was especially interested in the reference to the president of a large corporation who said: "I always have a number of $10,000 positions waiting and unfilled, for I can't find the men worthy to hold them."

I WISH author C. F. Street would answer a question born of his excellent article "Creative Power." Does the spirit also control the brain of the wrong-doer, criminal, killer?

A. C. Clavel,
Wauchula, Fla.

Mr. Street answers: "It is my thought that brain power, under the direction and control of spiritual power develops in force and becomes an important aid in the dissemination of the forces of love, beauty, truth, justice and in creative accomplishment.

"Without that control, mental power can do no good thing; it feeds on and destroys itself, during which proceeding, it gives nourishment to the forces

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of greed, jealousy, hate. It generates dissentions, wars and other agents of destruction. Evil in man appears to be mental power out of control. It is like a fire which, when under control gives warmth and comfort but when out of control, destroys."

EVER since I attended Dr. Miller's lectures at the "Play House" in Washington, D. C., some years ago, I have been a constant reader of PSYCHOLOGY. At first a lone reader in this section of Ozark County, I now enjoy talking with many readers of PSYCHOLOGY here, for after I have given or lent my copies to neighbors or friends they usually subscribe for themselves. I enjoy watching the progress of the magazine, but some of the old copies are very dear to me. I keep them to re-read over and over.

(Mrs. W. L.) Agatha Cole,
Union, Mo.

I LIKE PSYCHOLOGY and I get great inspiration from its pages. That does not mean that I agree with everything in it, nor that I am through being puzzled.

Right now, of course, there is that depression. Everyone seems to be shouting, "Have self confidence;" say "I can;" "I will succeed" etc. Now whenever I have succeeded in something, it was because I had been conscious of my limitations as well as of my abilities. This seemed to keep me in the right balance.

According to observation, the inferiority complex occasionally can develop into a superior complex (inflated ego). Failure seems to come from one as well as the other. I should like to hear from readers of PSYCHOLOGY about this.

E. M. Drescher,
1507 State St.,
Pine Bluff, Ark.

I AM a constant reader of PSYCHOLOGY and would not miss a copy for anything. I truly believe that if it were in every home, there would be less adversity to deal with. It has been a guiding star to me and has helped me understand and master problems many, many times.

In the waiting room of my shop, I find that PSYCHOLOGY is read more than any other magazine. Many patrons have expressed pleasure at my keeping it for them to read.

Stephen Litter,
2882 West 25th St.,
Cleveland, Ohio.

IN THE final sentence of the July editorial "Some Lessons from Adversity," I again found inspiration to carry on. Thus out of chaos may come order and out of abysmal darkness the light which shineth more and more unto the perfect day. Unemployed, sadly aware of our industrial confusion, my spirits at a low ebb, these words inspired me with new and constructive hope. Man has endured thru the ages and in times of common danger and adversity his spirit of cooperation has a rebirth. At the end of each socially and economically outworn system he has always united with his fellows to obtain a more just system of society. I have formulated what I call the modern, progressive creed, "I believe in universal brotherhood, the emancipation of man, the communion of nations, the life everlastingly progressive."

Robert Davidson,
458 W. 31st St.,
New York City.

AFTER reading my first copy of PSYCHOLOGY, over a year ago, I decided that it should be a monthly visitor to my home. It has many splendid writers, whose articles I study and enjoy to the full. At least one article each month, seems to have been written especially for me. I look forward to each copy with a feeling that I'll learn something worth while regarding self improvement.

Mrs. D. D. Knight,
616 Commercial Ave.,
Coleman, Texas.

MANY times have I read with enthusiasm and inspiration your always-good editorials. Each one seems the best ever. For downright practicability, I do not believe you have ever written an article that equals the one in the August issue, *Are You An Egocentric?*

It is so rare that a genuine portrayal of psychological truth emanates from a current teacher that I just have to rear up on my hind legs and shout the praises of one who writes as you write.

Stanford Claunch,
380 McClellan Ave.,
Monterey, California.

Ten Don'ts for Wives

(Continued from page 45)

blisters, my dears—and waxing the floors myself. It gets to be a habit, this poverty talk. It's the surest way to hurt a man not only in his own estimation but in that of the world.

8. Turn my husband into an errand boy and handy-andy man. This is quite a wifely trick altho by a slight mental exertion much wear and tear could be saved not only on husbands' heels but also on husbands' dispositions. I know I wouldn't forget to take an occasional inventory of my foodstuffs. I wouldn't have to send my husband off in the middle of a meal to buy vinegar for the spinach. Nor would I pile up all the pesky little household tasks for him to do in his few leisure hours. If I couldn't do them myself I'd think far enough ahead to hire someone to do it. A man half a day a week is usually sufficient for the odds and ends of jobs that accumulate around a house. Being my most precious possession, at least that's the way I'd feel about *my* husband, I wouldn't use him for washing windows, cleaning furnaces, burning garbage.

9. Bank too much on my marriage's permanency. (Chorus of shocked voices.) I wouldn't refuse to face the fact that I had a fifty-fifty chance of being a widow by death, and—altho I don't know the statistics—quite a large chance of being a widow by divorce. I would not consider it disloyal to my husband to have an anchor to leeward. No matter how thrilling a person he was, I would not be so absorbed in him that I could not keep up some hobby, some interest entirely apart from him, something leading toward an inner self-sufficiency. And no matter how financially secure I was, I would not neglect to have a string, tenuous though it was, reaching toward a means of independence should I be left alone.

10. Be smug and pitying towards such of my friends who were still unmarried. I would try to remember that I had found life interesting and exciting before marriage and that perhaps other women did, too. True it is, as a great many wives repeatedly tell me, one cannot know *all* of life till one has been married. No, nor till one has broken a leg, written a play, traveled to Timbuctoo. But supposing the incredible, that once married, I actually did think of all single women as wandering in a bleak and barren desert, I hope I wouldn't have the wretched bad taste to let them know about it.

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A Very Merry World

(Continued from page 23)

heart that ceaselessly imagines joy. It is very simple. One does not have to be a psychologist to make it work. Joy works for a man! It is immaterial whether there be sense or science in this sort of belief. Results, not theory or even proof, are what we want.

In my own case, rich and manifold blessings have followed in the wake of the happiness habit. It all depends on the question, "Can you imagine it?" Can you imagine that you are joyful? Imagine you are happy even when you are not? If one can do this so constantly that the idea of happiness becomes habitual, most of life's problems will vanish.

After all, at least three-fourths of those conditions and circumstances that perplex us are imaginary. We think they are real. They stand around mournfully and they lie in wait for us. But assume that they are only fancies and they fade away. More than this: the remaining perplexities that we know are real, invariably follow the crowd when we get rid of the former.

To make a success in this sort of experiment, one must evolve slowly into the habit of being happy. One can not get rid of the brood in one fell swoop. Will must be awakened and put to work. Dewey thinks our habits are our wills. He tells us that the "Essence of habit is an acquired predisposition to ways or modes of response. . . . Habit means special sensitiveness or accessibility to certain classes of stimuli. . . . It means will. . . . We are nothing save habits."

"Education is not merely giving people information," says Everett Dean Martin. "Education," he adds, "is the formation of those habits which enable an individual to react adequately to real situations." And if this be true of education, why does it not apply also to biology and men's affairs? Everything one is, and does, surely reacts on environment. We are what we are—ailing, miserable and lonely, or we are happy and rich by reason of our habitual attitudes.

It is quite easy to fall into the bad habit of brooding over one's troubles. We may choose to be poor and forlorn. That is our privilege. But it is also a man's right, and it certainly is his duty, to establish the opposite traits of character and to make them a part of his brain-cells and nerve-fibres.

Old age is mostly due to a shattering of life's illusions. We acquire an inner unrest and soul-sickness because we discover that those things we hoped for are not possible unless we are willing to pay in sacrifice the price required. When we face the fact that we must accept life as it is, and not as we would like to have it, we sometimes establish within us the habit of melancholy. Men may carry around a frozen smile, in order to preserve before their fellows an attitude of cheerfulness, but many are sick at heart, and this habitual state of mind is one of the chief causes of old age.

It is not well, however, to cherish illusions about ourselves. We should face life as it is. The state sets aside institutions for those who fail to do this: hospitals for the insane, they are called. They are meant for those who live too much in realms of fancy. But there is a sort of play spirit of the imagination that is natural and normal. Don't be afraid of play.

This is really a very merry world if



we feel that it is. Sacred books and traditions tell us that it is so. They say that when God made heaven and earth, He called his works "very good." If God made the world good, we are ungrateful if we do not attune ourselves to the music of the spheres. We may, if we wish, do otherwise; but it seems to me there is a better part, and wise Old Marcus Aurelius must have had that side in mind when he exclaimed:

"O, Universe! What thou wishest, I wish!"

The philosopher seemed to realize that the Cosmic Wish is that we too, shall declare that all we make and do and are is very good!

The habit of happiness is not precisely a "frame of mind;" it is a state of emotion and body, too. The whole nature of man, like that of a little child, in his physical, mental and emotional being, should radiate joy else it is not complete in its expression. The delicious cup of joy should always be full and running over!

We have been taught to believe that feeling should be disciplined. No doubt it should be but under proper guidance of thought, it is not apt to become a nightmare of libertinism, sensuality and excess of physical pleasure. Restraint has value in every department of life save in that of joy, the impulse of which is so high and sweet that it enters a spiritual realm above mere excess of animal spirits. It is well to deny one's self in physical pleasures to a certain extent, but it is dangerous to deny one's self joy.

The finest quality of joy demands the assistance of the imagination: they are inseparable; emotion is trained and perfected only by the use of this fine quality of mind and spirit. Imagination has no bounds and one should not measure, weigh nor calculate joy. Let joy be unconfined! Nor should we await in one's environment that which shall arouse it for joy is a cause rather than an effect. And if one withholds happiness until one's ship comes in, that ship that is to bring joy is quite apt to be delayed. It may never arrive in port unless one seeks it with joy.

One who feels no interest in the trivial, is a failure; one of the elements of greatness is to be able to feed one's soul on the plain and simple. The trait stands out in bold relief in the life of Abraham Lincoln. He got joy out of the homely. A hundred things came daily to minister and to bless: a leaf-pattern on the floor; Walt Whitman striding down the street in shirt-sleeves; humor, love and tolerance, simple joy continually welling up from a great heart. Napoleon had at least one virtue: he was amused by small things. And Goethe—beautiful of body as well as of mind—was aroused and reacted to simple joys. Simple as well as great joys stimulate the ductless glands, increase normal secretions and create new body-and-brain cells. Joy attracts not only friends, but prosperity: it rejuvenates body, mind and heart.

Democritus discovered that which Lucretius could never know, that gayety is wiser than wisdom: it is a concept often admitted by philosophers but seldom applied to body, mind and affairs. Dante of dark countenance who never smiled, might have changed destiny had he known that a forbidding countenance wins no lady fair. While I have no way of knowing, I strongly suspect that he might have won his Beatrice if he had used his imagina-

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tion more, cracked a smile now and then and showered upon her a little of life's joy. Dante got the rewards of gloom. All men do. How few of us realize that to get friends, we must be a friend and to gain love and joy, we must radiate these qualities of soul upon others!

To live continually in an atmosphere of "indefinite, pining fear, tremulous, pusillanimous, apprehensive," like poor Teufelsdrokh, is not good for either body or soul, and that individual who forms the habit is likely to drift, like Teufelsdrockh, toward "The Everlasting No." Honest but pessimistic Tom Carlyle must have realized the dangers of building a mental world in which there was no light, for philosophizing on the pessimism of his hero, he chides him.

"Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling?" he asks. "Despicable biped! . . . . . Has thou not a heart? Canst thou not suffer whatsoever it be; as a child of freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee?"

Whereupon, Teufelsdrockh—whipped into action by his imagination and that of the imaginative Carlyle—completely changed his outlook on life and was paid right well for it.

"I will meet it and defy it," he declared, and there rushed over his soul an impulse, like a stream of fire, that must have been divine joy. "And I shook base fear away from me forever," and "from that hour I began to be a man," he concluded.

We shall have to find finer gods to worship than those fears in our environment which continually dictate. There are instinctive springs of vigor and happiness within us that respond quite adequately to a change of heart. Our inheritance is such that we need not bow and scrape to those fancies that stand around and will not let us sleep. We are gods ourselves in embryo.

It is true that we must at times suffer, and we must consider suffering. We must bear some cross and we must, of a certainty, infrequently face grave and perplexing difficulties. Even so, there is no good reason why we should be gluttons for punishment. We need not accept punishment at all, as a matter of fact, and assuredly, we should not try to seize upon all the evil that exists around us and incorporate it into our lives. Evils and problems are apparently quite docile and harmless when we meet them with a courageous and cheery heart and laugh them out of existence. Good beyond a doubt far outweighs the bad. Life seems to me not so much like a fight: it seems like a splendid and romantic play. It has profited me well to feel it so.



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The Soul's Flight to Happiness

(Continued from page 20)

You may consider his a deplorable state, you may not understand such a deprecation of fame, riches and other worldly things, but wouldn't it be a finer world if only a few more of us could see things in the same light and so be contented with our lot instead of inflicting upon ourselves that constant misery brought on by desires and ambitions we can never reasonably hope to achieve?

Not so long ago a friend stopped in my office, a smart, attractive, middle-aged woman holding a high executive office in a mercantile establishment. She seated herself beside my desk and started a discourse which finally led to the subject of husbands, and in a rather hesitating manner she went on discussing her sentiments about her mate.

"I must say Bob is a most devoted and loyal companion," she said. "He always looks after my welfare, constantly declares his love for me but, somehow, I can't help feeling a trifle disappointed. He works hard and conscientiously at his position but he never seems to get anywhere. He's at the same task, following the same routine day in and day out, brings in but a meagre return and never will be much of a success, I fear. Why, I earn more than twice as much as he does and could take care of both of us if need be," she remarked with emphasis. "Oh, I'd be so much happier if he could only rise and get somewhere in this world instead of remaining in the same old rut all his life, but it doesn't seem likely that he will."

I listened intently to her and then stopped to ponder over the situation. Here was a man, a good, steady, faithful worker, married to a woman whom he loved with the utmost devotion and whose only thought was of her comfort and welfare but who, in spite of all this, was not considered a success by the woman to whom he was wedded. She wanted him to rise to lofty heights, to become eminent in some field of endeavor, but he wasn't an executive. It just wasn't in him. He was a good, faithful husband but, to his wife, that was not enough. He was not a "success" in her scale of things. And in this I could not share her point of view. I could not see where her dejection was justified. Giving my thoughts a chance to shape themselves I turned to her:

"Tell me, my good friend, just how do you measure success? You say your husband is loving, kind and true, is always looking out for your comfort, is a hard, steady worker, and yet you do not consider him a success. Has it ever occurred to you," I continued, "that every man is not born to be an Edison, a Kipling or a Pierpont Morgan? There are some men in this world who are just meant to remain in the subordinate positions, the lower rungs of a ladder so to speak, and never destined to reach the top, but who can deny that they are, nevertheless, good essential workers in our scheme of things?"

Continuing the simile, I asked, "Of what use would those uppermost rungs of a ladder be without the lower rungs to serve as a brace and foundation? From a certain point of view, they must be considered just as great a success, even tho in a limited way, as those geniuses mentioned. And has it ever occurred to you that many of the wives of these so-called successful business men gladly would exchange their mates for just such a husband as you possess, one who treated them as you say yours does? Many of these husbands are so wrapped up in business that they cannot find time to show their wives those little attentions and courtesies for which they hunger and which go a long way toward making life more enjoyable, those little kindnesses which you enjoy but do not fully appreciate the value of. Those men are successful in their professions, but would you consider them successful husbands and would a man of this kind suit you?"

We are much too prone to adopt and assume the same viewpoint and attitude of this woman; too likely to pass up unnoticed the treasures and blessings that lie at our very door. Evidence of these lies on every hand. I pick up my daily paper and see where a cowboy from the wide-open spaces has written to a columnist in our biggest city saying, in substance:

"Dear Sir: I am one of those cowboys that movie-goers think live a hectic life breaking in bronchos, sleeping under stars, communing with nature and riding into Main Street towns for one of those alluring Saturday night flings. I can bull-dog steers, cop prizes for trick riding in rodeos, hit pint bottles thrown in the air every shot. In other words, I'm one of those romantic cowboys everyone likes to read about, but with all this, I'd exchange my lot for any decent ordinary job in your city. I'd rather live eight hours underground as a subway conductor than keep at this pokey business. Trees, horses, mountains are nice to look at a few times but I'd rather look at human beings; there is more diversity. Gorgeous sunsets, moonbeams and winding trails are hot stuff to write about, but I'd rather be pushing my way thru a crowd, looking at electric light signs and dodging gasoline buggies instead of steer."

And the first thought that occurs to me, as it very likely does you, is that on any prominent Broadway corner you can find, without a doubt, a half a dozen city dandies who will gladly exchange places with this unhappy, discontented son of the plains. And thus I could go on endlessly citing instances.

We are never satisfied; we, as humans, hold out our hands and reach for the stars. If those twinkling satellites came within our grasp, we would cry for the moon.

Success is something we all long for but, with most of us, our conception is too materialistic, too often connected with riches. Success is certainly not in making money. For instance, the most successful man I ever knew was a Congressman who confided in me that if he were to lose his place he would not have enough resources on hand to pay the expenses of maintaining himself and family for one month. He was a man who never could make money, never accomplished anything great in the business field, but I always regarded him as one of the most successful men I ever knew because he was always so cheery, most conscientious, fearless and ever

Invocation

(CHRISTMAS 1931)

Light of the World! On every far
Horizon shed Thy healing rays
That hearts long-darkened may rejoice
Now and in glad, hereafter days!

That Nations nevermore may be
Misled thru ways of war and strife
But, banded in their perfect strength
Seek out the deeds that gladden life!

HELENE P. COLLEN.

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thoughtful of those about him. He was ever helping others and looking for the good in them. He died a poor man with scarcely enough for a decent burial, yet by the many who mourned him he was considered a most successful man. The monetary part of life held no important place with him; gold to him was no symbol of success. Success to him meant the accomplishment of a noble purpose, and in this he succeeded admirably. He well exemplified those wise words of the philosopher Socrates when he said, "He is richest who is content with the least, for content is the wealth of nature."

As long as a man's life is an exemplification of right principles, who can say that he is other than a success?

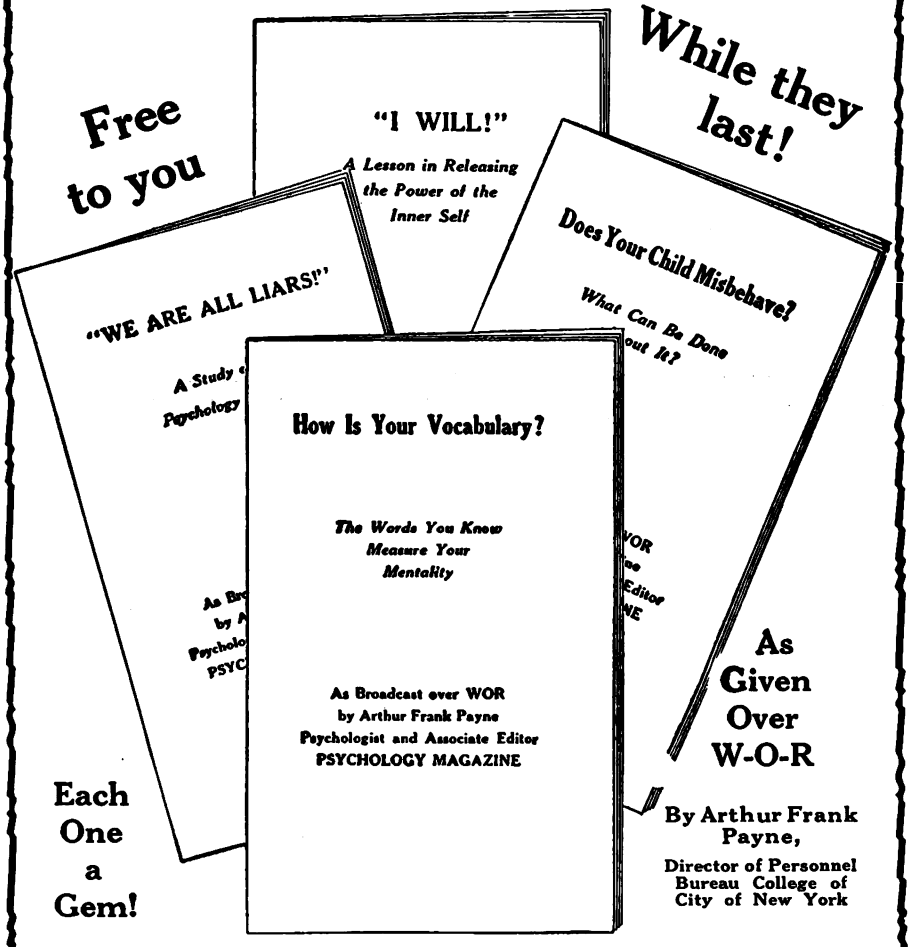
In our search for success, our aims and ambitions are frequently a bit too lofty. Success usually seems some dim point far in the distance. We are steeped in hopeless ambition, that besetting sin which stands like Satan in the pathway pointing to the tree of desire, tempting one to eat and become like the gods. And if we only searched within ourselves we should find that what lies beneath is simply a deep spring of selfishness: too much pride, too much desire for distinction, too much eagerness to climb the lofty niches in the temple of fame and stand there as a guiding light to an equally anxious legion craving celebrity. All we can obtain thus is misery.

It is a great mistake to set such men as Washington or Napoleon as a mark at which the average man should aim. No one man in a million can reach the pinnacles attained by these men, altho it is true that we all can have the character and personal worth these men possessed.

We, as a whole, are much too dissatisfied with our lot. We are so engrossed in obtaining that unattainable pot of gold at the end of the rainbow that we are unable to realize how much of life we miss, how much beauty there is in the simple things around us. Where does one find greater beauty than in the fragrant flower, in the greenness of the field, the brightness of the stars or in the exquisitely colored plumage of the birds? Quite commonplace they are, but nevertheless beautiful.

As to material things, I have never seen a greedy, grasping money-chaser who after obtaining his wants was not disappointed at what money had given him for his trouble. Happiness is not materialistic; it is only a state of mind and can not be found in things. Win or lose, rise or fall, we should extract our happiness as we go along and not put it off for a later date. We can be rich without money and we can live without the success popular standards demand.

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If we could only be impressed with the hordes that have toiled vainly over tasks that turned them gray, tasks that proved but millstones around their necks and which by their own weight drowned them in a sea of retrogression, tasks that jarred the very foundations of their lives and consigned them to an early grave, then we would make a greater point by enjoying what we have and be more content with our lot.

Contentment is something we can all have, so why not partake of it? Let us make it the keynote of our happiness.

My crown is in my heart, not on my head,
Nor decked with diamonds and Indian stones,
Nor to be seen; my crown is called content;
A crown it is, that seldom kings enjoy.

Shakespeare.

Shall My Daughter Marry Young?

(Continued from page 21)

only is she able to bear children more easily, but she has the strength and recuperative powers of youth. A young mother is far more adequate to face the tiring routine of housework. Her health will be superior and that makes a great difference. Go into a household where the mother is a chronic invalid and contrast the atmosphere with that of a home where the mother is able to get her work done without exhausting herself.

It is my opinion that motherhood is the supreme task of a woman's side of the marital relationship. I'm not a believer in childless marriages. They don't work out. They seem easier, but like a lot of easy things, they're not very satisfying. If a girl approaches marriage with the realization that she is to rear a family, she will be able to stand the physical test of birth better than an older woman.

Kipling has a verse, jumping to another aspect of the matter, which is worth serious consideration. The verse is this:

I've taken my fun where I've found it,
And now I must pay for my fun
For the more you have known of the others,
The less you will settle to one.

This doesn't mean, of course, that I want my daughter to be married as girls used to be in Central Europe, a stranger to any man until she met her parent-chosen husband. She should have her normal romantic experiences. It is true, however, that the girl who has played around a good deal, is likely to lose a fine first something that will be hers if she marries early.

There are girls who wait until they can get exactly the man they want. They crush any feeling of love for a man if he does not meet their social and economic standards. To me, there is something revolting about this cool picking. Later marriages have a tendency to be calculating and mercenary. Theoretically, knowing many of "the others" ought to make a girl the possessor of an ideal husband, chosen from among many. In turn, the search should give her a poise and an experience that make her a perfect wife.

Unfortunately, it doesn't work out that way. The girl who marries the first good, decent fellow that she knows and loves, is far more likely to have a happy married life than the one who lets the years go by in meticulous sorting of eligibles. There is a lot of truth in the old proverb about going thru the woods and picking up a crooked stick.

Young couples have the best part of their lives ahead of them together. They do not come to each other with the fruits of life as already plucked gifts, but rather as hopes; dreams to be realized. Who gets the greater thrill? —the mature woman who marries the successful business man, or the girl who works thru the stiff years with her mate, and helps him with counsel and sympathy, and knows that her husband is a successful man because she has helped him to be one? The girl who marries young knows a thrill of anticipation. The best experiences of life are ahead, to be shared, and there is nothing sweeter than shared happiness.

The girl who marries young has her children reared and in homes of their own, while the girl who marries late is still struggling with the problem of rearing a family. She has discharged her duty toward society, and she is free to do as she pleases. A girl who is a mother at twenty-one, can have a family of three or four, well on their way to complete independence when she is forty-five. She then has the golden years of mature judgment and deep knowledge of life ahead of her, to be lived and enjoyed. She is still capable of many of the finest emotions of life, and they will be all the more appreciated because she knows that she has earned them. The girl who takes her fun before marriage, and then settles down late to the problems of married life has eaten her dessert first. It's better to have it later.

Finally, I want my daughter to marry young because that is the only right time from a psychological standpoint. There are many delicate emotional readjustments to be made in marriage, and these can be made only during adolescence. Only young people can mould themselves into that strange bi-unity, that two-in-oneness, that is the core of a happy married life. Older people have formed their habits, their mental reactions, their personal quirks of behavior, and they cannot change these, even to please the one they love. Habits grave themselves deep into the subconscious, and once graven, nothing can wipe them out.

Two young people come together plastic and yet unhardened. They can mould each other's characters in such a way that they will become part of each other. Older people must of necessity go on with their own types of actions. They can prevent hurting each other by drawing within themselves whenever one of these peculiarities affects the other, but just because they must thus live a little apart, they can never know that tense, rapturous union that is the summation of married life.

Youth is hot and impetuous. It is prone to mistakes because of that. But just *because* it is impulsive and ardent it has the potentiality of real fusion. Older girls, older men, are set in their personalities. They are bars of iron already forged. But youth is still glowing. One cannot take two bars of cold iron and beat them together. But one can take two white-hot pieces of steel, and with the blows of a hammer, forge them into one. So it is with married life. The two personalities, joined while warm with the fire of youth, are hammered into an indissoluble unit by the blows of life.

I want my daughter to marry young. I do not want her to be a cool, polished, experienced woman of the world when she goes into the tremendous experiment of marriage. I want her to meet a clean boy, young like herself. I want to see the two, body, mind and soul incandescent with love, fuse themselves into a unity, so that they shall no more be twain, but one flesh.

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No!

(Continued from page 21)

for love. Mr. Connolly wants his daughter to "marry young—in the glow of first love, when everything seems a bit dreamlike and unreal."

This sounds romantic and appealing, all right, until you happen to remember how many remnants of these "glows of first loves" are daily being aired in the divorce courts, and how many countless others there are who, because of a dread for the publicity and scandal involved in a divorce suit, will go on and on, living a life of mockery and allowing the world to think them happy until later on, possibly after they have reached the much ridiculed "foolish forties," they are suddenly brought face to face with the fact that life is slowly but surely slipping by without their having really lived.

All the little hateful quarrels and bickerings, due to differing characteristics, have, by this time become mountain-high. They are "fed up" with each other and long to escape the monotony of what seems to them an eternal married life. In desperation they either resort to divorce, or else decide to snatch what little happiness they can from life by indulging in secret love affairs.

It's tragic, really, but the most tragic story of married unhappiness ever told will not impress a young girl, once she imagines she is in love and wants to marry. There is no way of teaching youth. They must find out for themselves.

I was barely eighteen when I married. My mother, who before me had made an early marriage and regretted it, advised me strongly not to marry so young. "You're giving up the sweetest time of your life," she told me, but I was absolutely unimpressed by all of her arguments and advice. I figured that with me it was going to be altogether different. The things mother told me about never could happen to me. I never once thought about the responsible side of marriage. There wasn't any, as far as I was concerned. Nothing but sunshine and golden dreams loomed ahead for me. It certainly was as Mr. Connolly would have it, "a bit dreamlike and unreal." But the pity of it is that dreams are short-lived, and awakening usually means disillusionment.

At nineteen my son was born. I loved him dearly, but I know now that I didn't appreciate him as I would have done had I been a few years older. I recall with great regret now how I used to threaten him with the "boogie man" if he wasn't good, and how I took a child-like pleasure in hiding away from him, until, fearful that



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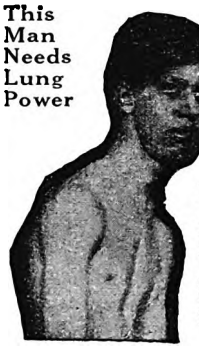
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"Mummie" had left him, he would break into frightened tears. Knowing nothing at all about the psychology of child training, I didn't realize that all unconsciously I was instilling a fear into his sub-conscious mind that was to remain with him for many years. Only thru applied psychology was he, later on, able to conquer that fear.

I agree with Mrs. L. T. S. R. that "Young mothers do not make the best mothers." They can't! Being little more than children themselves they haven't the patience, the understanding heart of the more mature woman.

When my baby was three months old I was faced with maternity again. With all the arrogant confidence of inexperienced youth, we decided we did not want any more children. "One is enough—for awhile, anyway," we said. So I submitted to an operation that not only impaired my health, but robbed my son of ever enjoying the sweet companionship of a brother or a sister. And tho I have tried to be mother, sister, and brother to him, I know that he has felt his loneliness and the call of youth to youth has taken him away from home far more than if he had a brother or a sister.

As the years went along I found it more and more difficult to stay settled. I loved dancing. I longed to go to dances and have a good time, but my husband, who is my opposite in nearly everything, never cared for dancing. I wouldn't go alone and risk being talked about. I had too much pride for that. So I learned to curb my longings, one after another.

Mr. Connolly may say what he pleases about it's being easier for young people of differing characteristics to adjust themselves to each other. To all outward appearances this may be, but inwardly—what fierce rebellion there is at times!

Anyway, here I am at forty-three, still youthful, not only in looks, but in spirit also. Yet I have the feeling of having been married all my life. In fact, I feel as tho I have really never known anything but married life. Even tho our silver wedding is nearing, I still have a secret longing to break loose and have a good time for once in my life.

"Ridiculous!" someone will say.

It does sound ridiculous, but it's the penalty of marrying too young and not having the fun out of life when I should have had it. I continually have the feeling of looking ahead for something; something that always seems to be just around the corner, but I know I shall never find it. It is something that passed me by years and years ago, when I gave up my girlhood too soon.

Tho I am what Mrs. L. T. S. R. terms one of the "super-women," having had the stamina and fighting ability to resist the crushing forces of twenty-five years of domestic drudgery; tho at middle-age I am still considered an attractive woman and have started on a future career in which I know I shall be successful; tho I have a wonderful son whom I love dearly and would gladly die for, should the occasion ever arise, I should not want my daughter to marry young. I should rather, as Mrs. L. T. S. R. says, "that she risk a misstep, which can always be lived down."

Life is too short, and marriage, at its very best, too trying.



From Other Parents

A Happy Mother

IF I HAD my life to live over, I should do exactly as I did—marry very young. Altho my husband died a short time ago, I treasure the memory of those wonderful years with him. And my two lovely boys! The fact that I was married young, makes it possible for me to be a real companion to them.

On a visit to school recently, one of my boys rose right in class and said, "That's my mother." If you could have seen his look when he said it—well, it was worth money to me! I would gladly pay the rest of my life for the wonderful years I have had with my husband and boys.

Mrs. Maude Morris,
3740 3rd St.,
Riverside, Cal.

Preparedness

THE question, "Do I want my daughter to marry young?" seems to me to resolve itself into the question, "Shall I train my daughter to marry young?" Do not the greater majority enter into marriage with no slightest conception of its responsibilities?

With proper training for marriage, most of the arguments against it would be eliminated.

Let preparedness be the watchword for marriage. This would include training to get the right view point, to have the body healthy, to understand the much-discussed birth control. This done, practically all worry about marriage for young or old, will be removed!

Mrs. Katherine Shry,
710 N. Verdugo Ave.,
Burbank, Cal.

The Happier Path

I WANT my daughter to marry young—because I didn't! I hope my daughter will early take the path marked "Marriage." If she does not choose that one, other roads may beckon with sign-posts which many mothers do not recognize, but which exist as menaces.

Marriage is no bed of roses. Added responsibilities are always on its trail, but there is much more likely to be happiness.

Mothers who fondly believe their daughters can have ten or so years of "freedom" before taking the marital step, will find that such girls have about one hundredth as good a chance.

Porter Norton,
360 E. 50th St.,
New York, N. Y.

Emphatically No

I DO NOT want my daughter to marry young. It is quite easy to cite innumerable marriages whose early shipwreck might fairly be laid at the door of immature youth.

Youth is the building-up period. It is the time when the physical nature needs the opportunity to grow and to become strong for future strain and stress.

Mary S. Thomas,
229 Lonsmount Dr.,
Toronto, Canada.

Don't Stand in the Way

I THINK it is not only wicked, but absurd, to stand in the way of young marriages. I have known parents who did this and later have regretted it very much. Personally, I've noticed older marriages all my life and I find that these persons do not find the enjoyment in life that the younger married ones find.

Mrs. Alma Sallade,
217½ East Adams St.,
Springfield, Ill.

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Better to Wait

WHAT is the span of youth? Eighteen or twenty-some-odd years.

Glorious, beautiful youth! With its growing body, plastic mind, its inability to reason! Yet some would expect a boy or girl under twenty to assume marriage. You wouldn't expect such youths to shoulder a big business, and yet marriage itself is a *serious* business, full of trying responsibilities.

Marriage belongs to semi-maturity. Then, and then only, does a young person realize what constitutes the essentials for married happiness. Psychology says that there is a time for everything. Days of youth never were intended to be days full of cares and responsibilities.

Mabel Kincaid,
10819 Cedar St.,
Inglewood, Calif.

The Way of Nature

I SHOULD want my daughter to marry young. That's the time when everything is new, when all that's instinctive naturally appeals to one; the time when nature provides the dynamic, powerful sex urge. This urge gives the greatest motive for achievement and it is a gift which can turn life into a glorious garden of happiness.

To the girl who marries young, life opens up like a beautiful paradise. Instead of wasting youth repressing natural impulses and emotions, a girl who marries young lives her years in supremely satisfying wedlock.

Youthful marriage is an asset. All wise parents should encourage their children to marry young. It is life as Nature wills it.

Rahman B. Gajraj,
13 Water St.,
Georgetown, Demerara,
British Guiana.

Not Too Young

I WAS married shortly after I was seventeen. I paid and paid as the proverbial woman does for when I had my baby to take care of, I was something like a child with her doll. I was only eighteen. . . . Children are a costly commodity. The girl who looks fully developed may not be ready for parenthood and may pay with her life for the privilege.

It is the duty of parents to impress upon boys and girls the grave responsibility of marriage and all that it includes. Young people are inclined to be in love with love. Then they are caught in the mesh and when they discover their mistake, it is too late.

Cecilia N. Fieldman,
223 Woodford St.,
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Getting plenty of money is not the result of thrift—many penurious persons are very poor, while many free spenders get rich.

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* *

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* *

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* *

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What Can We Do For You?

(Continued from page 51)

QUESTION:—Q. T. writes:—

Of late I am constantly sleepy during the day and it is hard for me to keep my eyes open at my work. Could this be due to some serious disorder that is beginning to work in my system? I have been to my family physician and he says that I am organically sound.

ANSWER:—

You perhaps have no plan of life and therefore take very little interest in work or even play. Perhaps you overeat, and your body is having a hard time to take care of the surplus. It may be that your bowels do not function properly. Do you get enough physical exercise and fresh air? You may have allowed yourself to become nervous.

QUESTION:—E. U. R. writes:—

I have been suffering from gas pressure for years and am most uncomfortable. At times I feel uncertain in my movement. I am sure this feeling is caused by gas pressure, for I have never once experienced the uncertainty when free from it. Do you think I have cancer or ulceration of some part of the intestines?

ANSWER:—

The gas pressure is undoubtedly caused by wrong foods and food combinations. I suggest that you try reducing your starches and never combine starches and proteins. That is, with a meat meal never eat potatoes, bread, pastry or other starchy foods. Follow these instructions, and I am sure you will note an improvement. You may not feel quite so well at first because your system has to go through somewhat of a change with your changed diet.

QUESTION:—Pearl writes:—

I love to swim but have been told that frequent swimming is too much of a tax on one's heart. What is your opinion?

ANSWER:—

I look upon swimming as one of the very best forms of exercise. It stretches muscles that are seldom used. Any form of exercise can be overdone. Don't get too tried, don't try for endurance records, don't get chilled. If your body reacts properly to the cold water go ahead and indulge, but don't be immoderate.

QUESTION:—E. C. writes:—

I am a woman forty-nine years old and have suffered from so-called "hot flashes" for over a year. These make me frightfully uncomfortable and nervous. Is there anything that can be done to relieve this situation? I have talked with other women and they tell me that it is something I must stand, that there is nothing I can do.

ANSWER:—

The women who have advised you that there is nothing to do are not up-to-date. To-day medical men are using ovarian extracts in such cases with great success. It is not necessary for you to suffer. Visit some recognized physician and I am sure he will help you.

Sorry For Yourself?

(Continued from page 47)

known to whine or complain in his life. He had suffered many financial reverses and had lost a beloved son. He had had much to draw upon for self-pity. But no! Always had he borne his misfortunes bravely and always had he fought thru uncomplainingly.

Until . . . ! Here is where his neurotic character manifested itself. Until, one day, he got it into his head that his wife had been unfaithful. After that "straw that broke the camel's back" the brilliant attorney was so overwhelmed by self-pity that he finally sought medical aid.

The precipitating causes of self-pity may be varied and unusual. One woman pitied herself because her husband could not afford to keep an automobile. Another complained that she did not go to parties often enough. A third considered lack of jewelry a justification for self-pity. A fourth felt that without a servant, she was not "keeping up with the Joneses." For her this was a source of commiseration.

Men, too, lapse into self-pity for trivial reasons. A friend tells me he is unhappy each summer while on vacation because he cannot master the technique of fly-fishing. Some months ago a patient was much upset because he is bald. Another admitted being sorry for himself because alcohol upset his digestion to such an extent he couldn't enjoy himself as did his friends.

The reasons for indulgence in self-pity are often of a more weighty nature, altho not necessarily more devastating in their effects.

A woman with a bad complexion, chronic acne, for example, suffers from self-pity. An excellent reason to feel depressed.

Then there is the case of Miss L. She is thirty-five. Feeling duty-bound to take care of her aged father, she has had to renounce several proposals of marriage. Her mother instinct is strong, and during the past year the urge to marry and establish a home of her own has grown stronger. Is she not justified, she asks, in indulging in self-pity?

Let us consider the history of Mr. D. He has been working for the same firm for twenty-three years. Never has he missed a day. From errand boy he has elevated himself to shipping clerk, to salesman, and finally to sales manager. As he states it: "I helped build up that firm. From a single, small shop I aided in its development until now it is a big corporation. Which means, of course, that it has lost its soul."

In short, Mr. D. was dismissed recently, the excuse on the part of his employers being the "depression." Apparently his long and faithful service was not taken into consideration. "Do you blame me," Mr. D. adds, "for developing self-pity?"

Yes, I do blame Mr. D. as well as Miss L. and the girl whose complexion makes her unattractive—also those others whose reasons for self-pity seem childish. When I employ the word "blame," I am not engaging in destructive criticism.

I censure them psychologically, so to speak, and only because this self-pity which they have allowed to dominate them, no matter what the cause may be, has led to a mental standstill, a do-nothing attitude, which is against all the standards of the ego, against self-esteem and self-respect.

First of all, if any one of those persons were to write down a list of his character assets, the battle against self-pity would already be nearly won.

Second, as is characteristic of all self-pity subjects, instead of fighting their difficulties they have allowed themselves to be overwhelmed or, perhaps it is better to say, they have

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allowed themselves to be narcotized to the point of coma.

Third, if they were to recognize the underlying neurosis which is responsible for their self-pity and remove it, they would quickly turn from a state of self-depreciation, tearfulness and even shame to one of colossal strength and courage.

In the case of the young woman with chronic acne, I found that she had not followed out conscientiously the treatments prescribed by the several skin specialists she consulted. She always had followed the part dealing with creams and lotions applied externally. But the upbuilding of her general health was invariably neglected by the patient. It took too much time. Proper diet, exercise and sleep seemed to her a remote cause for a facial eruption.

An intensive study of Miss L.'s case was also illuminating. What she suffered from was a very strong "father complex." She had been told this by a psycho-analyst but she would not admit it. In other words, she would not face the unconscious complexes underlying her exaggerated loyalty to her father who, by the way, would have been happy to see his daughter married. She refused to continue the analysis which would emancipate her emotional life and allow her to love and fulfill her natural destiny.

And as for Mr. D., here, too, a neurotic make-up was in evidence. He actually was able to get another job but, apparently, he preferred to tell himself how he had been abused than to knuckle down to work and forget the injustice done him.

These summaries of self-pity cases should make clear the necessity for recognition of a neurosis on the part of the sufferer.

Nine times out of ten the person who indulges in self-pity is either getting some sort of pleasure out of it or he is using self-pity as a self-punishment mechanism!

Neither the pleasure element nor the self-punishment may be evident to the patient. Usually when such an explanation is given to an individual he is dumbfounded. It often takes days for him to appreciate its full significance.

After a person realizes why he has drifted into such a helpless state of torture as self-pity and uproots it, his unhappiness disappears as does the night mist before the rising sun.

For the *mind is an optimistic organ.* When it functions normally we are happy, buoyant, unafraid. A normal mind induces a fighting, courageous state of feeling. Contrariwise, when self-pity engulfs the thinking there can be no question that neurotic complexes are beginning their devastating work.

The big thing is to get busy—either at work or play. Get acquainted with Mother Earth. Raise things; make things. And play, too, as hard as you can. Nobody has time to feel sorry for himself, flying thru the air on skis, or driving an ice-boat over the course at ninety miles an hour. Some patients have cured themselves from serious neuroses by the simple expedient of learning to drive a car.

Watch yourself, therefore, for signs of self-pity and never allow yourself to dwell on such ideas.

If you cannot rid yourself of it, analyze your thinking to find the proverbial "nigger in the woodpile" that may be responsible.

Most self-pity can be dispelled by simple, heart-to-heart communion with oneself. Despite the neurotic background that is a part of this condition the task is anything but hopeless.

And should such self-help fail after repeated and unflinching attempts at cure, even then there is no need for despair. For today medical psychology is available for everyone. In other words, rout out self-pity. Never allow it to gain a strong foothold in the citadel of your mind.

A Dollar and a Vision

(Continued from page 37)

added something to his vision. Once there was as much as two dollars and seven cents, and he was duly elated.

"Well, well, I see little William Henry climbing up in the hay mow for eggs, and laughing in glee when he finds the setting hen with the newly hatched chickens."

"Say, Miss, you know all about it, don't you? Gee, I'm going to bring the kid down here to see you some Saturday night. You take a real interest in folks, don't you?"

"I like folks. Perhaps that is why they put me at the window instead of working on the books. Don't fail to bring William Henry."

"Sure thing," he grinned.

The man did not come the next Saturday night, but the following Monday morning he was there as soon as the doors opened—the first customer.

Looking up from my work I was startled by the subtle change in the man. The usual grin had become like scintillation from an unseen force—his whole being was aglow.

As he handed me the bank to open, he said, "I won't be coming in Saturday nights any more, Miss."



Encouraged by $100

"Perhaps you will be interested to learn that I have succeeded in selling a short story to 'War Birds,' aviation magazine, for which I received a check for $100. The story is the first I have attempted. As the story was paid for at higher than the regular rates, I certainly felt encouraged."

Darrell Jordan,
Box 277, Friendship, N. Y.

How do *you* know *you can't write?*

Have you ever tried?

Have you ever attempted even the least bit of training, under competent guidance?

Or have you been sitting back, as it is so easy to do, waiting for the day to come some time when you will awaken, all of a sudden, to the discovery, "I *am* a writer"?

If the latter course is the one of your choosing, you probably *never will write.* Lawyers must be law clerks. Doctors must be internes. Engineers must be draftsmen. We all know that, in our times, the egg does come before the chicken.

It is seldom that anyone becomes a writer until he (or she) has been writing for some time. That is why so many authors and writers spring up out of the newspaper business. The day-to-day necessity of writing—of gathering material about which to write—develops their talent, their insight, their background and their confidence as nothing else could.

That is why the Newspaper Institute of America bases its writing instruction on journalism—continuous writing—the training that has produced so many successful authors.

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NEWSPAPER Institute training is based on the New York Copy-Desk Method. It starts and keeps you writing in your own home, on your own time. Week by week you receive actual assignments, just as if you were right at work on a great metropolitan daily. Your writing is *individually* corrected and constructively criticized. A group of men with 182 years of newspaper experience behind them are responsible for this instruction. Under such sympathetic guidance, you will find that (instead of vainly trying to copy someone else's writing tricks) you are rapidly developing your own distinctive, self-flavored style—undergoing an experience that has a thrill to it and which at the same time develops in you the power to make your feelings articulate.

Many people who *should* be writing become awestruck by fabulous stories about millionaire authors and therefore give little thought to the $25, $50 and $100 or more that can often be earned for material that takes little time to write—stories, articles on business, fads, travels, sports, recipes, etc.—things that can easily be turned out in leisure hours, and often on the impulse of the moment.

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We have prepared a unique Writing Aptitude Test. This tells you whether you possess the fundamental qualities necessary to successful writing—acute observation, dramatic instinct, creative imagination, etc. You'll enjoy taking this test. The coupon will bring it, without obligation. Newspaper Institute of America, 1776 Broadway, New York.

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Why don't you write?

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"Oh, that is too bad," I exclaimed.

"Oh, no, it ain't, Miss. Wait till I tell you what's happened. You see it's this way. I was telling my Boss the other day at lunch time how I was trying to save up to buy a farm for the kid, and he asked me a lot of questions. I told him what I told you and some of the things you told me, too. He kind of laughed, but ended up by slapping me on the back. I wished I hadn't told him.

"Sunday afternoon, that's yesterday, what do you think? The Boss drove up to my house with another man, in a fine car. They came in, and I was sort of embarrassed, but after they met the wife and kid and we all got to talking, I felt all right.

"This other man, Mr. Clark, has a farm; he's rich and it's his hobby. He wants a man to live on the farm and look after it for him as he only goes there over Sunday and the like. My Boss had told him about me trying to get a farm by depositing a dollar, and being enthusiastic about it. Mr. Clark told the Boss I was the kind of a man he would like to meet; so they came.

"Gee, I can't tell you all, but Mr. Clark says that when anybody makes pictures in his mind of what he wants and wants it hard enough, it sort of starts things in his direction, like a magnet, and it makes his pictures come true. He said he had been looking for a man with my kind of spunk, for he knows I'll keep on trying.

"I'm to get wages, a house to live in and fruit and vegetables, too. I can save most of my wages, and after while, he said, he would sell me a few acres on time. Ain't that great?" he asked breathlessly.

Thrilled and happy with him, I answered, "It is wonderful."

"It sure is, Miss. There is a real barn with a hay mow and animals on the place. I asked Mr. Clark if I might give the animals names, and he laughed like everything, and said, 'You can name them to your heart's content'."

"I thought of you right away, Miss, because you helped me with my dreaming. Will you come and see us on the farm?" he asked, anxiously.

"I shall look forward to it," and I counted the money in the bank. It seemed to sparkle like diamonds, tho it may have been only tears in my eyes.

Ten Ways to Improve Yourself

(Continued from page 41)

pear. With your hope brightened by optimism and faith in your fellowmen, you can acquire a winning spirit.

"Keep your heart up," said Stevenson, "and you will do it." Unless you "keep your heart up" on integrity all your efforts will be vain; you build on shifting sand and you cannot truly improve yourself.

Second: Appreciate the Value of Time

The appreciation of time will enable you rightly to evaluate it, use it and grow. Too much time is wasted, dissipated and unused by the average person. Spare moments rightly used will elevate you. Evening reading will nerve you.

A book buyer entered Benjamin Franklin's store. A clerk priced a book at $1. Hoping for a lower price the buyer asked for Mr. Franklin. He asked $1.25 for the book. After some haggling the customer asked, "What is the least you will take?" Mr. Franklin said. "$1.50. You have wasted fifty cents' worth of my time." The buyer paid the amount and thereby bought the wisdom that time is worth money.

To improve yourself, fill the idle, unused and wasted corners of your life with worthwhile things. Fine friendships will recommend you to others. Self-education will develop your powers. Noble ideals will clothe you with noble environment. A prophet said, "The waste places shall rejoice." The way to redeem wasted time is to make it produce good. You improve yourself by making your time produce something of friendship, education, better methods, larger vision.

Third: Cultivate a Winning Personality

You make a long stride ahead when you realize that you improve your personality the moment you start cultivating yourself. We can better ourselves within, without and about us, and thereby create more wholesome conditions for improvement.

What is personality? "Personality is not in physical form, color and contour," says Dr. Frank Smith. "It is in emotions, ideals, wisdom and will."

The higher the quality of your emotions, the more superior the wisdom of your choices and the more steadfast the power of your will, the more winning your personality. Remember you travel in the direction of your ideals. Your life reacts to the nature of your emotions. Your choices give direction to your ambitions. Your will gives power to your undertakings. Cultivate, therefore, good-will, hopefulness, tolerance, generosity, and interest in the general welfare of humanity.

Fourth: Know That Spiritual Forces Are Supreme

Calvin Coolidge said, "We come here today in defense of some of the great realities of life. We come to continue the guarantee of progress in the future by continuing a knowledge of progress in the past. We come to proclaim our allegiance to those ideals which have made the predominant civilizations of the earth. We come because we believe that thought is the master of things." Many are deceived by lavish display, superficial reasoning and mechanical efficiency.

"When we recognize the fact that thought rules the world," says A. H. Palmer, "we admit that the spiritual is stronger than any material force."

To improve, trust in the power of truth. Believe in the influence of sincerity. Mere pretense is not power, mere bravado is not convincing and mere authority is insufficient. There is spiritual power in tactfulness, understanding, tolerance and timeliness.

Fifth: Divide the Difficulties You Must Conquer

It is easy to conquer if you divide the enemy, the opponent or the difficulty. Many fail because they cannot get around their difficulties; others remain mediocre because they refuse to resist their opponents; still others lag because they are overwhelmed by the enormity of the problem. Individuals succeed because they study their problems, analyze their makeup and attempt to solve, destroy or climb over them.

Henry Ford says, "Nothing is particularly hard if you subdivide it into small jobs. That's the way we do our work and that is the easy way to do it."

Divide, subdivide, dissect your difficulty. Attempt solutions of various parts. Use every approach possible. Adopt the method most apt in different situations. General Goethals succeeded in digging the Panama canal after analyzing the difficulties and removing them one by one. You may become the captain of your soul and the master of your fate by dividing your difficulties and conquering each part.

Sixth: Consider the Success of Others

Success is a social thing. You succeed to the extent that others succeed with you. You climb as others help you and are helped by you. You make good to the extent that others make good with you and thru you. You improve yourself as others are improved with you.

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George Eastman said of William G. Stuber, president of the Eastman Kodak Company, "Somebody has attributed to Mr. Stuber the maxim that to succeed in business a man should act as if he owned the business. That does not quite describe William Stuber's attitude toward his job. He always worked as if he owned our business."

Success in personal improvement is a social thing. To succeed your company must succeed with you. There must be no break in the chain of success, and you are but one link in that chain. Work for the success of the other fellow as if you were working for your own self. Sell to your customer as tho you were selling to yourself. Look out for the other fellow's success and he will look out for yours.

Seventh: MAINTAIN A HEALTHY PHYSICAL CONDITION

If you wish to improve yourself you must take care of your physical being. Eating, resting, playing, are essential elements in your program for growth and happiness. What you sow into the field of your body you will certainly reap. Live that the highest physical efficiency may be yours daily.

"Eat intelligently," said Frank Crane. "Quit eating as an indoor sport. Find out what your body needs."

To develop the maximum vital force you need health. Persons who are lacking in vitality do not have the winning spirit. Individuals lose faith, courage and initiative when they have dissipated their energy.

Eighth: LEARN THE ART OF CAREFULNESS

The higher up the ladder of success, the more careful are the successful. The greater the responsibilities, the more pains taken over the little as well as the large things. The greater the moral obligations, the greater are the efforts to truthfulness. Great leaders in science, education, industry, business and banking are great in carefulness.

J. C. Penney says, "Experience teaches the absolute necessity for carefulness. Training in carefulness develops an individual in many ways and makes him well poised."

Do not let a little success bloat you with carelessness. Do not permit praise to throw you out of balance in matters of accuracy. Do not allow sudden prosperity to lessen your efforts for absolute carefulness. If you would improve yourself in personality, in business, in society, you must increase your carefulness in word, thought and deed. It will save your time, promote your good name among others and bring greater success to your endeavors.

Ninth: BE AN AUDACIOUS THINKER

Unless you think audaciously, you will remain mediocre, lag behind and lose initiative for further progress. Too many are bound by old methods of doing things. Those who have not courage to think with the times will flounder, drift and drown in the surging movement while the courageous are swimming with the tide to better times.

C. F. Kettering said to Bruce Barton, "Men don't think audaciously enough. We were told that it took thirty-one days to put a car thru the paint shops. Instead of trying to cut the thirty-one days to thirty days or to twenty-five days, we tried to find some way of finishing a car in an hour! Of course we were told it couldn't be done, that the paint wouldn't dry. But finally we found an enamel-like paint and by spraying it on the car with an air brush, we actually did finish a car in about an hour."

To win, you must be bold, extravagant, reckless. Sometimes you have to throw all to the winds, and Columbus-like discover new land; fling all to chance, and Lindbergh-like accomplish the impossible; and Byrd-like risk all to fate and fly over both North and South Poles. To improve, rise and move forward you must think, act and dream audaciously.

Tenth: PRACTICE SELF-EXAMINATION

Self-examination is a vital part of the program for growing people. Knowing yourself better is often more important than knowing more about what you have to say, sell or do. Knowing what you cannot do may be more important than what you can do. Not knowing our limitations often hinders our progress. Acknowledging your failures may be the next step to prosperity. Failure to examine yourself may be your real hindrance to physical, mental, social and material growth.

Gene Tunney illustrates this principle of self-examination for improvement. "I had one weakness," he said. "It was my fragile hands. In 1920 I hid away in the Maine woods for six months to live the life of a lumberjack and strengthen my egg-shell fists that cracked under the strain of steady pounding. There, in the heart of nature's domain, my mind attained an even more soothing serenity than ever.

You may rise above failure by analyzing yourself. A little success often hinders because of its exhilaration. The self-satisfied, the habit-ridden and the conceited miss the road that leads to bigger things. Those growing in knowledge, enlightened in methods and wide-awake to the times are always subjecting themselves to examination to increase their skill, their vision and their courage.

This Book Tells Why

MANY ARE SICK BUT DO NOT KNOW IT!

Dr. Hay's Amazing Book is of Great Importance to those Who are Fatigued or Ill . . . But of Even Greater Value to Those Who Think They are Well.



"Health via Food" by William Howard Hay, M.D., has been acclaimed as the greatest contribution to health, happiness and long life ever written. It explains clearly how disease originates, how to recognize signs of ill-health, how to eliminate worry and fear, how to free yourself easily of such common complaints as headaches, colds, insomnia, bad breath, drowsiness, etc., and the more serious disorders such as asthma, neurasthenia, kidney trouble, ulcers of the stomach, rheumatism and many others.

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Dr. Hay explains why disease is unnecessary because self-created, therefore self-controllable. He shows why the only effective treatment for disease is what the body itself can do. He proves conclusively that we create health or disease at the dinner table. He cites case after case in his twenty years of successful experience with diet control to prove what his methods have done for thousands of people . . . many of them hopelessly ill and despondent.

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As Director of the internationally famous Sun-Diet Sanatorium, Dr. Hay has had countless opportunities to demonstrate the all-important curative powers of correct diet. Chronic cases have been corrected that were passed up by many specialists. This amazing book explains the vital importance of proper food choice so clearly and logically that you need never fear illness or distress if you will follow its simple suggestions.

Among the subjects discussed are What Is Disease? How Disease Originates, Disease and Crime, Insanity a Physical Condition, The Cure of Disease, The Role of Medicine, The Role of Food, Vital and Dead Foods, Digestive Enervation, Constipation, Fasting, Normal Diet, Menus for One Month, and Everyone His Own Physician.

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Was Pollyanna Right?

(Continued from page 43)

uphill, must be covered afoot if I am to get gasoline. There is a scorching Arizona sun overhead; moreover, I shall miss an unimportant, but pleasant, social engagement. "Oh well," I say, "I didn't want to be there so badly anyway. And it will be just a good walk down the canyon. A peach of a day. . . ." (I leave my coat in the car nevertheless; after all, it is a little warm.)

That is Pollyannaism. Why the welcome hand offered to misadventure? It is a despicable self-lie. I have no wish to walk eight miles. I do not want to miss my appointment. I am angry with myself; and angry at the car and the sun and a good many other things of which I cannot seem to think at the moment.

But suppose I check myself: "See here, it's nobody's fault but your own. Let this teach you to keep better watch on the gasoline gauge. And come on, now—it's no particular fun, but forget the grousing. Back down the canyon for you, and you may as well whistle." I do forget my resentment and I do whistle as I walk. That is elementary optimism.

The optimist irradiates; for his doctrine is live, a primitive truth of fact. It is a significant manifestation: the fruiting of an adult comprehension.

The power of optimism once was suggested clearly to me by means of its opposite . . .

I was slouched on a park bench reading one afternoon when a gargantuan sigh at my elbow aroused me. An aged man was seating himself beside me. His hands trembled on the crook of his walking stick; his pale eyes blinked behind thick glasses. Forthwith and to the point was his greeting as turning toward me he asked, "Sir, are you a Christian?"

Probably my reply was evasive (he had selected a subject I do not discuss with strangers); but, at any rate, it answered his purposes. Anything save a lusty ratification, I gathered, amounted to a denial.

Well, was I aware that my soul was without hope? Did I realize that, in my obstinate perversity, my voluntary (nay, eager) allegiance to Satan, I was making myself ready for such agony of eternal torture after death as scarcely could be imagined? He appeared to take righteous pleasure in pointing out the certainty of my doom, according to the Scriptures.

What was more, he informed me, all men were, like myself, evil by nature unless redeemed thru repentance. Little babes were born in sin, and so on. That ol' devil Lucifer just sat back and chuckled to see the vast number of his disciples. The instincts and impulses of man were foul from the word go. The only good thing on earth, it appeared, was my informant's particular church, tho he did not take the trouble to enlighten me concerning it.

Thus for half an hour he declaimed, without encouragement or even response on my part. I lent my ear partly because he was an old man, and partly because his conversation was fascinating by reason of its incredible brutality.

Finally, from lack of breath I suppose, he arose with effort and went away as abruptly as he had come. "Jeez," said a hoarse young voice at the other end of the bench. "Cracked, ain't he?"

No, I think he was quite sane—a fanatic, but sane. I was concerned, however, less with his special exhortations than with the general temper of his mind. Never before had I encountered anyone who truly, whole-heartedly, believed not only in the congenital evilness of mankind, but in evil as an actually ruling force. As an artist sometimes holds his sketch upside down to study it, this old man had inverted optimism for my clear inspection. His philosophy was the antithesis of optimism; and it was horrible, profane.

If we would optimize, it is unnecessary to pore over Plato and Descartes and Leibnitz. Optimism may be inspired and fed and kept growing in the simplest of ways. The simplest approaches are the most direct, and communion with nature is the deepest well-spring. It is to be sought anywhere, everywhere—and its myriad voices speak one tongue.

It is richest, to me, in the great naked mountains of the Southwest. One stands mile-high above the valleys; it is quiet, vast and alive. The mountains do not belong to the plain. One does not feel that they are upheavals of lowland surface. They are separate, enormous entities, ageless and serene. They send out countless crooked foothills, like roots; and the lowlands knit into their slopes with cool, dark canyons.

Far, widely far, across the valleys are other mountains in interminable, solid chains. They are molded in hugely curving planes of lightness and shadow. The motion of a wind is in the air; ineffable peace and clarity are borne along its breath. Spiritual as well as physical greatness surrounds one. It is a soul's-eye glimpse into timeless, dynamic reality: a reverential perception of Source.

Instinctively, the beholder senses the essence of optimism. He reaffirms silently the pervading, certain truth that all things are "ordered for the best; . . . to produce the highest good."

Why I Lie

(Continued from page 39)

Diplomat. "My joy in lying is purely artistic. When I go to a play, what do I see? A beautifully acted lie; a group of people doing their best to make me believe something which they know isn't so and which I know isn't so, and which they know I know isn't so. When I read a novel, I read a lie and author, publisher, reviewer, reader, all know that it is a lie and yet treat it as if it were the truth. Of course I do not proclaim that I am lying, any more than the actor or the story-writer does. That would spoil the effect. As an artist, I am a liar, and as a liar, I am an artist."

"Me?" answers the Salesman of Chewing Gun Accessories, "I lie because I'm a go-getter. It's my job to bring back to the shack the streaks of fat and lean garnishings regardless. Suppose I'm a preacher. Don't I have to assert a lot of things I don't know? I do, *if* I'm going to hang out the S. R. O. sign Sunday mornings in front of my prayer shop. Who gets the crowds, Billy Sunday or an Ethical Culturist? Suppose I'm a pug. Do I get anywhere in the profession if I admit that I'm a third rater with no chance at the big gate and the championship? Suppose I sell autos. Did you ever hear of a car that wasn't the best for the fewest? No matter what I am, or do, I've got to advertise. What's advertising? It's making folks think they've got to have something they don't want. Ask me a straight question and you'll get a straight an-

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swer—maybe. But aside from that, I'm a human being and I've got to lie."

"I lie," smiles the Genial Gentleman, "because I love my family. Many men make the mistake of spending all their perfectly good qualities outside of the family, which is not playing fair. I find that I lie to my friends, to my trade, to my rival, so why should I slight my family? When I dine at the Gray's, I manage to put in a word of praise for every dish from cocktails to coffee. Mrs. Gray doesn't believe me entirely, but she is pleased just the same. Why not lie a little to Friend Wife over her every-day dinner? When the Browns make their little Jimmy screech his violin at me, I applaud and wonder if Mischa Elman was any better at his age. Old Brown knows I don't mean it, but he's my friend for life. Well, then, when my own youngest wheezes at the mouth organ, why should I yell at him to cut it out? When the Green girl comes back from college with a bull pup, a stocking-flask and a cigaret case, I mention her strong individuality to Green, which heartens him considerably. Why go home and bawl out my own flapper in her one pieceless bathing suit? Why not tell her she makes the front row of the follies look like the first act of Sis Hopkins? Perhaps lying is a questionable habit, but if one must do it, why not play fair and share it with the family?"

"I," muses the Efficiency Expert, "lie because I have the practical, scientific mind. I see something I want—a sale, an office, a woman. I say to myself, 'This is worth one lie or two or twenty.' I pay the price and I am entitled to my purchase. I do not try to deceive myself by my self-justification. I am a liar, but I am an honest liar."

"It's expected of me," says the man with a Worried Look. "I just seem to have been cast for the part and one cannot escape his fate. If some one asks me what time it is and I say that it is ten minutes past twelve, he at once knows that it is either fifteen minutes of eleven or half-past one. If I answer correctly, it only serves to confuse him and he has genuine grounds for complaint that I am trying to deceive him."

"I really cannot admit a deviation from the truth," said the Interlocking Director. "A man in my position of trust has to be careful about admissions. For example, I am a strong believer in the Inviolability of the Constitution, yet I sometimes find myself compelled to drink my friend's synthetic port and ceremoniously pretend that it is pre-war stuff. In my opinion *Parsifal* is a gruesome crime and *The Miracle* is lugubrious larceny, but I nod my head when my minister raves about their spiritual uplift, well knowing that both of us get more kick out of *Gentlemen Prefer Blondes*. I even kissed my wife rapturously when she gave me a radio set for my birthday, tho I haven't had a peaceful evening since. Come to think of it, maybe I'm not entirely altruistic. Maybe I'm just plain coward."

"As for me," said the Self-Made Merchant, "I guess I lie because I'm a man and have learned how by slow and careful study. Now a woman lies because she's a liar. It's an inborn natural talent with her and she just can't help it. It's no credit to her at all, but a man has to acquire it. Take me, for example. When I started, I was such a poor liar that even my mother could catch me at it. My father tried to lam it out of me and many a black eye and crimson nose I got from my chums who resented my crude attempts. But I have the virtue of perseverance and I knew that anything so difficult to acquire must be worth the price, so I persisted. Now, I am happy to say, I am a successful genteel liar, without being an addict."

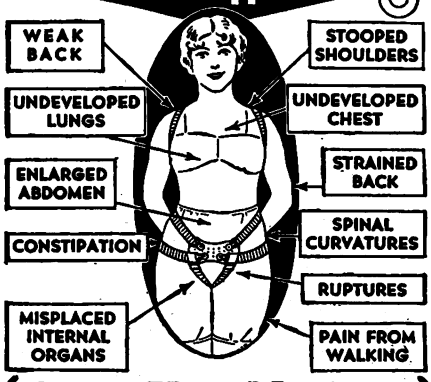
"The reason that I lie," says Honest George, "is because I have a reputation for truthfulness. Early in my career I ran for Congress or something, and was interviewed by a cub reporter who was working for but two things, Saturday's pay-check and a date with his Sheba. His article represented me as denouncing the K. K. K., attacking the Catholics, ridiculing the fundamentalists, mocking the modernists, deriding the drys as fanatics and sneering at the wets as old-soaks. When the interview appeared, I was as popular as a dry detective in the Albany State House. What did I do? I wrote an open letter to the cub's chief complimenting him upon his newspaper's accuracy. Ever since then I have been known as Honest George.

There are only two people left. One is the Wise Child and the other our best-known Realtor. The Wise Child speaks first, "I lie because grownups are bigger'n I am. I can't tell daddy that he's too old to understand things yet, and mother isn't satisfied if I tell her she'll know all about it some day and to run away and play. But I have to tell them *something* to quiet them and nothing seems to satisfy them so much as a lie."

All eyes now turned towards the Realtor. "I?" says he, in palpable surprise. "I am a Realtor. Realtors never lie."

This article has not convinced us that lying is excusable. We are interested in *why* people deceive others. We still believe it wiser to be strictly truthful—except in those rare cases where the truth would cause too great anguish and pain.

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THE NATURAL BODY BRACE

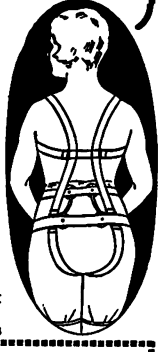
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THE PSYCHOLOGY TOUR

IN OUR last issue a suggestion was offered for a Psychology Tour to Europe to be accompanied by Henry Knight Miller, editor of PSYCHOLOGY. The idea grows in significance. Omitting nothing in the way of sightseeing and recreation the itinerary will be enriched by visits to the fountain heads of modern learning; to scenes and to people whose names are enshrined in the annals of psychological research. Illustrious leaders in the realm of human understanding, will extend a welcoming hand to visitors from these happy shores and speak words of wisdom and inspiration as prophets of the new day.

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TRAVEL FILMS

FILMS illustrating modes of travel abroad, scenes in great cities, glories of heavenly landscapes, customs, costumes, etc., are offered by several transportation companies without cost, for use in connection with club programs, social gatherings, etc. Again this department may be of service as an intermediary and will undertake to assist in consummating arrangements of this sort. Our suggestion is that in any given community, groups of people might be formed into travel clubs to receive the benefits of this proffered cooperation and to

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By William C. O'Donnell, Ph. D.

Dr. O'Donnell, of the O'Donnell-Murray Tours, will conduct a Travel Service Department for PSYCHOLOGY *Magazine. He will be glad to answer any questions regarding rates, time boats leave or arrive, the best seasons to visit certain places, and give you any help you may need.*

secure many other advantages to be derived from communal effort.

GOOD BYE SECOND CLASS

ONE of the larger steamship companies recently announced the discontinuance of all second class type of accommodations on trans-Atlantic steamers. The action indicates a trend. The second class distinction is passing.

For many years, ocean travelers accepted as inevitable the differentiation between first, second and third classes. The third class section was known as the steerage and it meant stacks of berths in one compartment, inferior food and a general aspect of misery. Now, the cheapest accommodations are clean and comfortable with tolerable living conditions on all lines.

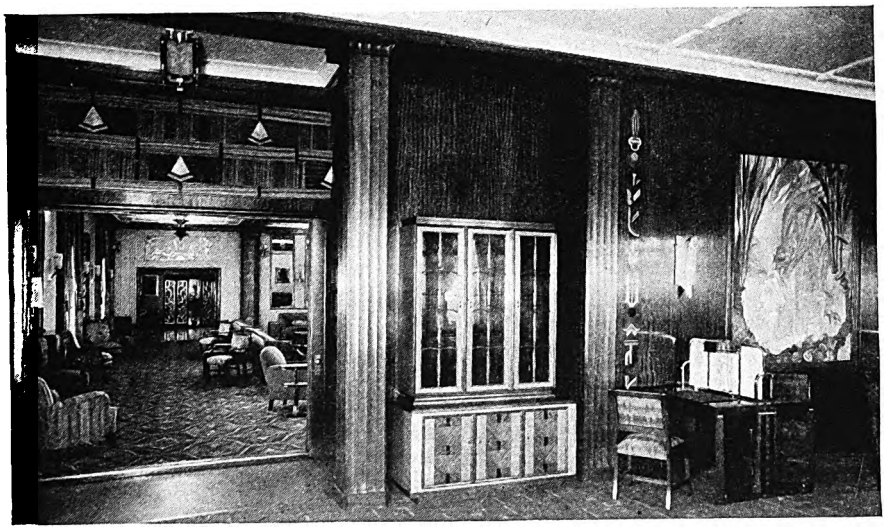
A few years ago, another class was introduced, now known as "Tourist Class." It may be said that the popularity of this type of service sounded the death knell of the second class. The transatlantic voyage is no longer the exclusive privilege of the well-to-do.

SAVE TO TRAVEL

"TRAVELURE" is a recent addition to travel nomenclature. The name has been adopted by a new organization seeking to encourage travel through a system of easy weekly payments on account. Persons of moderate salary may find it possible to lay aside $3.50 a week and by so doing, save enough to pay for a trip to Europe in a year's time. Should the amount accumulated be insufficient for the tour selected, a loan is granted to be paid back during the year following. Thrift saving for travel expenses may become as popular as the well established Christmas Fund idea. Further information concerning "Travelure" will be furnished on request.

MOSS OR MENTALITY?

THE proverbial rolling stone that gathers no moss was evidently intended to be a serious admonition to us who are inclined to restless gadding. But who cares to be a moss gatherer? No one in this active age. The smooth glistening pebble is more attractive than the moss burdened stone. Travel burnishes the mind. There is no place like home if one does not have to stay there all the time. And anyway, home gains added glamor if one travels to far-away places.



One of the beautiful interiors of the new President Coolidge, in which the modern note of luxury is emphasized.

FREE MAP OF EUROPE

A MAP is practically indispensable to any American planning a tour of Europe. An outline map showing national boundaries, principal rivers, most important cities with distances between and the number of hours required to make the journey by rail, is available for free distribution. "The Propeller" will be pleased to supply readers of PSYCHOLOGY on request.

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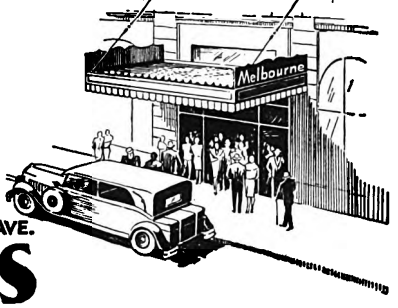
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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of PSYCHOLOGY, published monthly at Mt. Morris, Ill., for October 1, 1931.

State of Illinois, } ss.
County of Ogle, }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Henry Knight Miller, who, having been duly sworn according to law, deposes and says that he is the Editor and Publisher of the PSYCHOLOGY Magazine and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, managing editor, and business managers are: Publisher, Henry Knight Miller, 101 West 31st St., New York, N. Y.; Editor, Henry Knight Miller, 101 West 31st St., New York, N. Y.; Managing Editor, Arthur H. Howland, 101 West 31st St., New York, N. Y.; Business Manager, Henry Knight Miller, 101 West 31st St., New York, N. Y.

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5. That the average number of copies of each issue of this publication sold or distributed, thru the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only).

HENRY K. MILLER.

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(SEAL) JOSEPH CASS.

(My commission expires March 30, 1933.)

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Vienna Comes to America

(Continued from page 35)

knows that the ultimate test of his greatness will be the truth that shall be found to inhere in his work—and he is more than willing to wait for that.

Along with his almost arrogance as a relentless scientist, one observes in Freud's writings an accompanying modesty that makes his statements all the more challenging. He keeps saying, in effect—"You do not have to believe this; it may not be true; I am only saying that my observations up to now lead me to believe these to be the facts."

Now comes Wittels, younger, more buoyant, more artistic, more "spiritual", more social—and flies out to lights and heights and distances from which Freud himself shrinks.

The first fundamental importance of the book is that in its comprehensive sweep it shows the place that Freud's work and the whole theory of psychoanalysis holds in evolution; not only in the history of civilization and the whole of human history, but in cosmology itself. Man is shown in his place with reference to the development of the physical planet and, more fascinating than the Arabian Nights, the effects of the movements of rock and ice, changes in atmosphere, vegetation, animal life upon mind and body are outlined. The reading of the book makes the individual feel both immeasurably small and immeasurably great—small in comparison to so vast a scheme but great just because he does belong to something so vast and not only receives but can expend something of its power.

Not only does the book contain these facts about the physical world and man's place in it, but it is a brief compendium of philosophy as well. The various significant schools, from Plato to Nietzsche, are outlined, and Freud's place in the path is shown. Literature and art, as well, meet the touch of an enlightened and sympathetic mind. Here Wittels' book is particularly significant. Freud is afraid of art, as he is afraid of error-making. It was a work of art—literary art—that gave him his first inspiration. But getting that inspiration, he turned away from art to science and has refused ever since to be anything but a scientist and to employ anything but the scientific method in his search for truth.

In the earlier pages of Wittels' book, in which he outlines the influence of Goethe upon the young student, Sigmund Freud, the reader feasts upon rich fare. The incomparably great

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Goethe is seen not only as a poet but as himself a scientist and, of course, a philosopher. It is almost startling to come again, in the setting, with the fact that Goethe was not only a scientist, but a pioneer scientist, antedating Darwin in his recognition of the fact of evolution as the method of cosmic, planetary, biological and anthropological development. Casual readers are apt to forget this about Goethe, and to read about it in its relation to Freud and his work is to enjoy a kind of mental stimulation and enlightenment that is all too rare.

Again, it is little short of thrilling to re-learn, or to learn for the first time, the method of Goethe's mind in his scientific work. He *saw* the thing before he found it; he called it his *Anschauung*, his view, and then searched for the object that would justify his vision or his deduction. He was sometimes mistaken; he lived too soon to have the advantages of the spectrum and the microscope, but in other points the work of latter-day scientists has served only to ratify the findings of this pioneer.

It was Goethe's essay, *"Fragment upon Nature,* that first quickened the mind of Freud. Nature is not something apart from man; it is not true that man can never pierce to the inner core of Nature, because that inner core is in man himself, and in understanding his innermost self man may come upon the innermost secrets of Nature. So Freud set out to understand the inner man, and lost himself so completely in that search that he never returned to the fields of art and philosophy.

Not so Wittels. His mind is welded to the mind of Freud, but he is alive to the power of poetry, music and the other arts. One almost catches an echo of Browning, making Abt Vogler say, "The rest may reason, and welcome; 'tis we musicians *know.*" Music has a wordless language, both expressing and satisfying the yearnings of the human spirit. And poets may know what the scientists only guess and be right when the scientists are wrong.

Such sayings will horrify many of the later Freudians; but Wittels is more truly Freudian than all of them, and has a right to say these things. Goethe inspired Freud; now with the new knowledge and light gained from Freud, Wittels goes back to Goethe—rather brings him forward to carry on his light into the new age.

But it is in the sociological phrases of his work that Wittels shines most brightly. One of the weaknesses of psycho-analysis is that to so great an extent its findings have been based on the experiences of the rich, or at least of the well-to-do. Practically all the cases referred to in psycho-analytical literature are taken from these classes. This has, perhaps, been necessarily so, because, with the exception of "institutionalized" cases, in which it is difficult to give the required time to each individual case, the practitioners have been forced to charge large fees for the time-consuming, painstaking toil.

Wittels treats the rich, but understands the poor. He suffers with them and plans and strives for their emancipation. What he learns about human nature from his work and from his deep studies in the fields of psychology and sociology, he applies to the whole problem of human misery. His first book, written in 1920, bore the title, *An End to Poverty.* It was chiefly an exposition and an endorsement of the theory and program of Lynkeus—the organization of a civil or "subsistence" army, which should provide enough of the necessities of life for all, thus freeing mankind forever from fear of death by lack of food and shelter, but leaving the way open for additional toil and trade for the accumulation of luxuries. And in this later book, he carries on this plea for a plan that shall emancipate mankind. Here again one sees the advantage of a younger, more daring, more "emotional" mind, taking Freud and thrusting him forward into fields which he himself does not care to tread and into the future, into which he is reluctant to venture.

Unlike Freud he is neither afraid nor ashamed of his emotionalism. "Where human emotions are absent," he says, "no work for humanity can succeed."

Again:

The individual is not, as it were, a blossom on a tree, a tone in a harmony, a mere crank in a complicated engine. These comparisons are inapt and inadequate. The individual is unique, and the individual human being cannot properly be compared with any of the afore-mentioned parts of a whole. Does an apple-blossom feel pain? Does a tone suffer from fear of death? Does a lever in a machine shed tears?

Thruout both his earlier book and the pages of this later book on Freud, he reveals his conviction of the grip with which the "property" idea holds the mind and the institutions of modern man. In the beginning of this recent book he refers to Goethe's "internationalism," showing that a too intense nationalism is the mood of inferior, restricted minds and that the only human concept that can interest the mature, free mind is of mankind as a unit. The words of Goethe which he quotes sound strangely sublime when one remembers that they were written when the hatreds of the Prussian and the French were at their heights and reads them in this latter moment when so much is being done to perpetuate these old hates. Said

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Goethe, "One feels a joy and sorrow of a neighboring people as if it were one's own."

Nationalism, property, industry, crime, war—these acute problems of society are put, in Wittels' book, under the bright light that has streamed from the quiet work-rooms of the Viennese physician where he has observed the innermost processes of many thousands of human beings. To Freud's analytical work have been added many years of the same sort of work done by Wittels himself. And with his own experience added to that of his great colleague, he finds that the great drives of human nature are not to possess but to *create*, not to fight but to *love*.

Now the greatest need is to do away with the "wickedness that hinders loving".

And this, Wittels believes, can be done by reorganization in our social structure.

He can be enraged as well as grieved over social wrongs. Great as is his hatred of war his hatred of the crimes of peace is, if possible, even more intense. He writes:

It becomes ever more intolerable to the social conscience that so many people suffer want.—Distribution of goods is intolerably unjust and cruel.

And again:

War is the exception; murderous peace the rule. The laborer on the average lives to be not more than forty years old; tuberculosis, insufficient nourishment, anxiety, occupational disease, cut him off. Statisticians have computed that the economic struggle of the last century in Europe devoured thirty-six billion years of human life.

Again:

We shall not be readily inclined to admit that poverty is a civilizing force. Many have succumbed to its hardships; not one has won through without being weakened.

Further:

Individual right is persistently in conflict with the state and with alleged necessities of the state. The individual man, weak in his isolation, fights the colossus of the privileged state.

Under no pretext whatever must the community demand of the individual that, against his own will and in the full persuasion of his own innocence, he allow himself to be murdered.—We are familiar with the contention that there is an insoluble contradiction between the idea of the individual and the idea of the state. We are not frightened by that specter.

The individual demands something more than security from murder. He demands that his daily life shall be made secure. As far as the technical side of the question is concerned, he has expert warrant for the conviction that this is already soluble, that by wisely ordered joint human effort human beings can provide adequately for all their pressing needs. That is enough to make the individual insist upon the requisite minimum of security.—The individual, in his irresistible advance, will ere long gain this victory.

The individual is both kind and cruel. But love will conquer if given right of way. Criminals are largely led to crime not only by the unjust and insufferable facts of their economic environment but because the strictures of their early training give them a sense of guilt before they have committed any outright offences. It is startling to be reminded again of Freud's theory, also that of Nietzsche, that men often commit crime because they have this sense of guilt but cannot discover what wrong they have done. The commission of a crime satisfies this curiosity, and, strangely enough often removes entirely this sense of guilt instead of intensifying it. And punishment, whether in the case of the criminal or the child, fails entirely of its purpose in restraining from wrongdoing or removing the impulse to it.

Wittels does not in the least shrink from Freud's unyielding insistance that sex is the driving force of racial and individual life. Not only does he scorn the evasions and compromises on this point made by Freud's earlier colleagues (these details are dealt with at greater length in his earlier book on Freud) but he himself in one or two instances is inclined to accuse the master of unnecessary caution. And Wittels' frank, hearty acceptances of the more aesthetic and "spiritual" phases of life add to his ability to state the facts about sex without offence. He feels the beauty as well as the power of sex experiences and, while recognizing fully the physical phases of sex, shows how these facts underlie all that is highest and most beautiful in life itself.

The chapters devoted to the technical phases of psycho-analysis retell in compact form the familiar points of that embryonic science. He feels and expresses the same "tentativeness" that is the charm of Freud. "I do not ask you to believe this; I merely tell you what we have found and what seems to us now to be its implications. If you find that something else is true and that this is false, I am ready to abandon my position for yours." But there is, of course, firm, personal conviction in what he writes and most of it will be convincing to mature and independent minds.

The human being has a primary and a secondary function. The primary function is sex—the physical, creative power. This is the drive of the *id*. Freud's manufactured word for the deepest stratum of the subconscious. The *id* knows no words; is not amenable to reason; it deals with pictures, symbols, feelings. The impact, the pressure of society upon the individual and the individual's own striving for his proper place in society make it necessary for him to curb or deflect to some extent the drives of the subconscious. This he does by the use of the secondary function, which includes the use of words and the attempt to reason—all that is meant by the "conscious" mind. From this conflict between unconscious and conscious, between the completely selfish, sex-driven individual and the social group, come what we call civilization and culture and, in their wake, the neuroses and other forms and degrees of mental, nervous and physical breakdown and defeat.

The myths of the race are not meaningless, but reveal many elements of this basic "*id*" Each individual has his *myth*, his realm of fancy, in which he lives in sleeping dream and waking fancy. The paranoic lives entirely in this world of unreality. The neurotic is in constant difficulty trying to adjust the two worlds. It is hard for him to leave the dream world of childhood

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are to be judges—Dr. Thomas M. Putnam, dean at University of California; Robert Carl Zuppke, athletic coach at the University of Illinois; Heywood Broun, outstanding columnist of the New York World-Telegram.

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for the adult world of objective reality. When the primary function clashes hopelessly with the world of reality the result is hysteria; when the reasoning efforts of the secondary function intervene there arise the compulsive neuroses. (This classification of hysteria and the neuroses with reference to primary and secondary function is original with Wittels.) The psycho-analytical method and technique relieve both kinds of disorder by bringing the facts of the unconscious to conscious recognition, with the resulting ability to relate the reorganized drives of the entire individual organism to the actualities of daily life.

The *super-ego* is the authoritative voice of tradition, of the parent, of the "superior" influences of childhood. The *ego ideal* is the goal the adult individual sets for himself and toward which he must strive or suffer the pangs of remorse.

A word full of meaning and serving again to take psycho-analysis out of the realm of the purely materialistic is *imunu*. It is taken from the speech of New Guinea savages, but well supplies a needed word for that impalpable something which seems to artists, poets, musicians and like-souled individuals to hover about or dwell in the objects of the world of reality. Beside the thing, there seems to be the *ghost of the thing*. When the poet writes about a tree he sees and is conscious of more than the actual tree —so many pounds of wood fibre and so many thousand leaves. There is something in the tree that gives the poet a certain *feeling* about it, and there is something in the poet that gives him the power to make words that tend to give others, too, this feeling. This the New Guineans call *imunu:* the tree has it; the man has it. Wittels tells a legend of New Guinea to the effect that the *imunu* of a certain chief dwelt in a particular tree. He could not be slain because his real self lived in the tree. Traitors pointed out the tree to the chief's enemies—and both tragedies happened at the same instant, the tree was felled and the chief slain.

Dr. Wittels believes this helps us to understand Freud's theory of the *libido*. There is something within us that is constantly flowing out upon other individuals and other objects, investing them with something of ourselves. Our real self lives in these others—other things, other persons. The artist lives in his creations; the craftsman in his; the business man in his business; the crusader in his mission. If these fail something of the man himself dies—and often he himself literally and physically dies.

So the word which gives life its meaning is love. Wittels revises Descartes' dictum. The French philosopher said—"I think, therefore I am." Wittels sums up the findings of psycho-analysis, daring to defy Freud's unwillingness to turn psycho-analysis into a philosophy—"I love; therefore I exist."

And he believes that the flowering of this love will set mankind free and show him the paths to power and joy.

Fast Minds Are Efficient Minds

(Continued from page 26)

effective thinking toward real solutions.

Professor Hugo Münsterberg, the famous German psychologist, once told me that a great steamship company had hired him to test their captains for fast or slow thinking. "The steamship company," he said, "had noticed that when a serious emergency called for swift, wise action, some of their captains acted very swiftly, but without taking into account all the facts. Others took into account so many facts that they delayed decision fatally. I devised some tests to ascertain in which group each captain belonged. Thereafter the company gave preference to the captains who struck the happy middle-ground of thinking."

Here we come to the point that good thinking, however rapid, must be not merely reflex action, as a man dodges an automobile, but a true judgment. Your judgment and your faculties act most rapidly when they have been trained. A champion typist who writes over 200 words a minute actually makes fewer errors than the person who slowly and laboriously presses down the keys. It is the same with any type of work in which the faculties are trained. Many of our great novelists and writers produce an amazing amount of first-rate literature. They would do inferior work if they wrote more slowly. Others, largely because they have not developed their art up to a conscious level, write slowly and painfully, and throw away much that they write. But, generally speaking, speed in any kind of work is a distinct badge of excellence, of high mental and emotional coordination, of a balanced personality.

How can you learn to think more rapidly? There are philosophers who say that the human animal will not think unless it must; that the brain is what you might call an organ of "last resort"; you use it only when there is no other way left. The cornered rat becomes clever, the trapped crim-

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inal cunning, the lawyer on the losing side brilliant, the hemmed-in general masterly, the cripple mentally alert, the dying man spiritual. They think fast because of the dire pressure of necessity.

All of this is true; but civilization develops other and milder incentives to using the brain as well as instincts, habits and reflex actions. Pride, curiosity, love of praise and high position, genuine interest in problems, lead people to think more speedily. Our entire educational system is under fire today because it does not produce more thinkers—more rapid and effective thinkers, more thoro-going thinkers. Bernard Shaw has said that there are only 50,000 people who can think in the world. No doubt a good half of them are non-college men. The means of learning to think are everywhere about one.

I have assembled some interesting tests for rapidity of thought by which you can rate yourself or others very readily. They will give you a good "line on yourself." You may be astounded to learn how slow or how rapid you are.

1. Speed of Mathematical Calculation

Make this test with a watch which has a dial marking off the seconds, or a stop watch. Note the number of seconds between question and answer. If several persons take the test at one time, have them mark their answers on a sheet of paper. Strict silence should be exacted. The questions should be read twice, very deliberately.

(a) How many oranges can be bought for 70 cents if 2 oranges cost 5 cents?

(b) What 5 coins add up to 22 cents?

(c) What 4 coins add up to 41 cents?

(d) How many pencils can be bought with one dime, one quarter, two nickels and five pennies, if pencils cost three for ten cents?

(e) If rolls cost 15 cents a dozen and the baker gives 13 rolls to a dozen, how many rolls will there be left at a dinner for 18 people, for which 30 cents' worth of rolls has been bought and every third person eats two instead of one?

The average person will require 60 seconds for *a*, *b*, *c*, and two minutes for *d* or *e*. The answers are at the end of the article.

2. Speed of Comprehension

(This is also to be tested with the second hand of a watch.)

(a) Dictate certain words, and one minute after they have been written down instruct the persons taking the test to write beside each word the word which describes the natural consequence of the word. For instance, if the word given is *hunger*, then *starvation* or *faintness* should be written beside it.

This is called a cause and effort test.

dirt. melting Snows. Sin. Effort. Practice.

(b) Call out certain words which name a part of something. Those taking the test must name the whole of which the word is a part. For instance, if we give the word *toe*, they should write *foot*.

Cob. Stamen. Page. Sail. Leaf.

(c) Have the persons taking the test name the opposite of each given word. For instance, if the word black is given, the answer should be white.

Blunt. Public. Always. Vague. Pride.

(d) Have each person make as many words out of a given number of letters as possible in five minutes' time. For instance, if the letters are *E, O, H, M, F*, then all should quickly write down such words as home, hoe, foe. At the end of five minutes count the words.

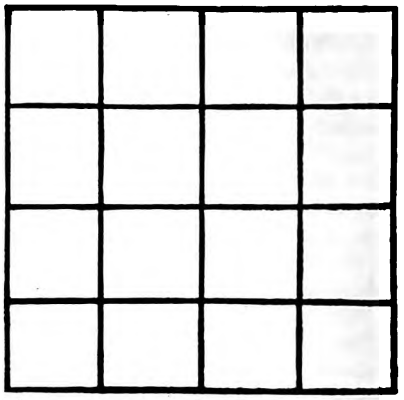
The group of letters for this test is

A, E, I, R, L, P.

It is possible to make a total of sixty words out of these letters, but the average adult can get only about twenty-three in five minutes.

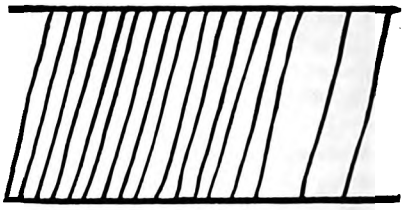
3. Speed of Movement and Coordination

(a) This is a "tapping test." Each person must have a pencil and a sheet of paper on which are joined together forty or fifty half-inch squares. These can easily and quickly be made with ruler and pencil, like this:



Two signals are given, the first to begin the test and the other, ten seconds later, to end it. At the first signal all should begin to make a dot in each square. When ten seconds are up each person is to count how many squares he has dotted. An average person can do about 30.

(b) This is a "slant-line" test. Each person is given a pencil and a piece of paper on which are two parallel lines about one inch apart. With signals as before, each person is to draw slanting parallel lines covering the full space between the lines:



The idea is to make as many of these as possible in ten seconds. The average person can make about 30 or 35.

ANSWERS

1(a)—twenty-eight

1(b)—one dime, two nickels, two cents

1(c)—one quarter, one dime, one nickel, one cent

1(d)—fifteen

1(e)—two

2(a)—disease, flood, punishment, achievement, skill

2(b)—corn, flower, book, boat, tree

2(c)—sharp, private, never, clear, humility

What to Do with the Inferiority Complex

(Continued from page 33)

enough thru questions by which the examiner was able to estimate the self-confidence of the men and women—which is, of course, the opposite of their sense of inferiority. The women showed a distinctly higher average. They were not so afraid of appearing physically unattractive, socially awkward, stupid, tiresome, lacking in forcefulness, undersized or undesirable.

Even before marriage woman has in her an almost mystical sense of her biological importance. Moreover, man centers on her all his adoration. In his pursuit of love he idealizes her in word and action. Even the plainest woman can win what must seem admiration to her.

Further back, in childhood, woman has the advantage over man. Thruout courtship woman is the center of attention, and she is trained to this role from girlhood. Freud says that a woman does not love a man in the same way that he loves her. Freud says that a woman gains her greatest satisfaction from joining a man in loving herself. She is pursued and courted. A whole tradition of chivalry and devotion centers around her.

Men praise her beauty and she devotes endless time and energy to its

cultivation. Her primary purpose is love—from which come children—and she gives herself to the task of beautifying her body and emphasizing the charms which will win attention.

Woman's absorption in her own person speaks from every corner of the city. She pauses before the slot machine to inspect her face and move a wisp of hair a quarter of an inch. When she sits down at the soda fountain she inspects herself in the mirror overhead and when she gets up she repeats the ritual.

Art gives us a clear picture of this self-centered superiority of woman in the field of love. When beauty is to be painted, it is the beauty of woman first of all and of nature second.

The body of woman and not the body of man fills our museums with loveliness. The woman who walks thru an art gallery sees that it is *her* nudity that glows in the oils of the old masters and warms the marbles of the sculptors. Ziegfeld was not the first to glorify the golden girl.

A man, on the other hand, is given every opportunity to develop a thorogoing inferiority complex from his relationship to women. It is only as a baby that his emotional and social contacts with woman are clear and satisfactory. Then he is sure of the love and admiration of his mother. No matter how ugly he may really be or how futilely insignificant, he is supremely important to one woman.

When he passes into boyhood, the outside world begins to bear down on him and underscore all his physical and mental shortcomings and, when he reaches adolescence and turns to interest in girls and women, his inferiorities are emphasized and re-emphasized.

Love sets him seeking from the other sex the satisfaction he had from his mother in babyhood. He soon discovers that other women don't look on him with the prejudiced eyes of his mother. They see his imperfections and they let him know they do. He becomes extraordinarily touchy about his shortcomings. All the inferiority he may have felt in boyhood is many times multiplied by his contact with women.

When a boy acquires an inferiority complex he may do one of four things about it, and he will usually go right on doing it the rest of his life.

To begin with, he may deliberately set out to develop the ability or the quality that he lacks. Or his parents may make him do it. This way of beating the inferiority complex is apt to be reserved for adolescence. We see Theodore Roosevelt go into college a puny young fellow and come out something of an athlete ready to ride the western ranges. Sometimes parents deliberately force or lead a boy into developing mental qualities that he appears to lack.

The commonest of the four ways of handling an inferiority complex is for the boy to compensate himself in some other direction. If he is physically inferior, he develops quickness of mind and agility of body. When he comes close to manhood he may pick out some mental line in which he can excel.

Keats with his weak lungs and Byron with his clubfoot took to poetry; if they had been slum-born, Keats probably would have died in childhood, and Byron might have become a sneakthief or more likely a gigolo.

Literature is rich with examples of men like Dostoievsky, the epileptic, wizened little DeQuincey, sickly Edgar Allan Poe, impotent John Ruskin—the list could run on thru hundreds of cases.

Sometimes the inferiority lies in an unconscious twist in the psyche that turns a bull-necked man away from the physical and toward developing his brain. Very often the man with the inferiority complex tries politics—and we have a Disraeli or a Marat, Aaron Burr or a Napoleon.

If ever there was a man of physical strength with the psychological earmarks of the inferiority complex all over his career, it is Mussolini.

The withered arm of the Kaiser and the humpback of Steinmetz are classic keys to different sorts of power.

The third way in which a boy or a man may react to a sense of inferiority is to accept it in a submissive, almost craven, spirit. He behaves like the young dog who won't fight when a bigger dog comes along, but simply rolls over on his back. The "gentleman's gentleman" and other types of the hereditary servant class are products of this attitude. Generally speaking, the submissive reaction is harmful but only to the man concerned.

In all these three cases, the inferiority may be either real or imagined—it doesn't matter so long as it is a reality in the mind of the person. Also, it may rest in his *conscious* mind as either a lively or a vague reality, or it may be buried so deep in his unconscious that he may be wholly unaware of it. The latter condition produces the fourth type of reaction. It is much the worst, and it plays havoc with marriage.

These men—and women, too—are so deeply tortured by some psychological inferiority that they try to square themselves with life by pretending to be something that they aren't within miles of being.

They bluff about their ability and their importance. They lie about triumphs they have never made. They magnify little successes into great conquests. They bully inferiors and dependents. They interrupt other peo-

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ple. They ignore introductions and forget the names of persons they have met before.

They high-hat everyone. They score off their acquaintances with smart remarks. They make enormous nuisances of themselves to every person they come across.

If their sense of inferiority is terribly deep and terribly painful to their unconscious minds, they may become "compulsive" drunkards, men who are driven to liquor as an escape from themselves. Or if they are women they may become thoroly neurotic invalids.

A man with such qualities developed to an offensive degree might have considerable difficulty in getting married. But usually the symptoms are weaker and more intermittent. They crop out and become unbearable only at intervals or after long acquaintance. This sort of man marries easily enough, and then the trouble begins.

One of the women in the research had married just such a man and she was miserably unhappy.

First she discovered that he was not the commercial success he had made her believe he was. Soon she became irritated at his lies and pretences, particularly as he did not improve as a provider.

She felt humiliated when he was rude to guests, and she began to see that others noticed his faults. She suffered acutely when he bullied waiters in public. She found she was often in for the same sort of bullying when they were alone at home.

Worse still, she had to sit quietly by while he wisecracked her before her friends and built up his ego at the expense of her own. But she was not as badly off as the woman with a husband who was ordinarily sweet-tempered and considerate, but who suffered so much from an unconscious sense of inferiority that he tried to hide away in drink once every five or six weeks and then became a menace.

If men suffer more than women from an inferiority complex, women seem much more conscious than men that something of this sort troubles their mates. They are not so apt to put down to pure cussedness the temperamental shortcomings of the person they are tied to for life.

The victim of an inferiority complex can do a good deal himself to get rid of it—or at least to get rid of its worst effects. You who read this may be far from a high-hatting, wise-cracking husband, or its wifely equivalent, and yet you may learn important things about the inferiority complex and be able to do something to ease it—and to ease the lives of your wife or your friends. You can estimate your own sense of inferiority much as the director of the research estimated the inferiority of the husbands and wives he interviewed.

The advantage of facing your own sense of inferiority is that you can do something about it. You can compensate for it in a useful, creative way. You may even find it disappearing if it is largely imaginary or merely a result of physical shortcomings.

Far more important, you may be able to catch yourself compensating in some of the hurtful, essentially vicious ways that we have listed. You can do this most easily if you start by watching your neighbor. If you catch him bullying, bluffing, wise-cracking and high-hatting, you may be able to cure yourself of just such faults.

You will certainly understand yourself better, and your wife, too. And you can do a great deal to make your marriage smoother if you can thus rid yourself of some of the worst results of an inferiority complex.

He Got the Job

(Continued from page 27)

visiting the manager. In the same block as the theater was an enterprising furniture store which had used novel merchandising ideas successfully. Tupper talked with the owner of this store, then with the manager of the vaudeville troupe and finally with the theater manager.

The result was that the theater received forty-seven inches of valuable publicity in local papers during the following four days and twenty-seven inches of advertising paid for by the furniture store in which the vaudeville act and the theater were featured.

Tupper called upon the manager of the theater at the end of the week and showed him a scrap-book of clippings. He informed him that thirty-five dollars a week would be an acceptable starting salary, with a raise to fifty dollars at the end of a month if all concerned were satisfied. That was a little more than a year ago. Today Tupper is director of publicity for a chain of eighteen important theaters, of which that local house is a unit.

He never could have obtained a position with that theater merely by taking the attitude that he wanted a job. When he switched the viewpoint and appealed to the management from the theater's viewpoint, the matter took on a different aspect. The theater needed no additional employes, but as a business enterprise it was always ready to consider a sound financial investment that offered a high return on the money.

The best positions available today are those that do not "exist" to the mere observer. They are waiting, however, for the person who sees from the viewpoint of the employer and proves that his services are needed as a profitable investment.

Consider the case of a sales-manager of one of the major south-western oil companies. Four years ago he asked for a job in the sales department. There was no opening. In fact, they were laying off men.

"I'm familiar with your company and its policies," the applicant insisted, "and I would prove a sound investment for you. I want to sell; but in order to get started with you, I'm willing to tackle anything. I've been told that I am a reliable truck driver."

The following Monday morning he began driving a company delivery truck. He got to work at six-thirty every morning and juggled tanks of oil sometimes far into the night for a month, all the while becoming more familiar with the company's products and business policies.

One day his foot slipped and a drum of oil rolled over him. He was ordered home for a week's rest. Instead, he went to the office of the vice-president and asked for permission to offer a new sales idea.

"This company has a filling station out near my home," he pointed out. "Every day hundreds of automobiles, driven by men and women who live in that general neighborhood, pass the station on the way to and from town. Not five per cent of them stop at the station for gasoline and oil.

"During the next few days while I'm recuperating, I should like to stand in front of our service station and take down the numbers of the cars that pass. I can get the names of the owners by referring to the license bureau.

"I believe if we write these people a series of letters telling them about our station and how convenient it is to them, many would come in. Anyway, I should like to try it."

He did, and the plan worked. The first series of letters increased the business of this station more than 75 per

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cent in four months, although it had been profitable before.

The vice-president recognized the man as a good investment and made a place for him in the sales department. His rise was phenomenal. Today he is sales manager, and as profitable an investment for the company as he was when he juggled drums of oil and drove a truck.

Selling one's self to another is the most difficult kind of selling, and the average man or woman when applying for a position ignores this first rule. The applicant usually makes the appeal from his own rather than from the viewpoint of the employer who is to buy his services.

Recently our organization needed a secretary. We inserted a "blind" advertisement in a local paper. Before we had had time to receive any written applications a young woman came to see us. The advertisement had given a brief description of the kind of business we had. By a series of deductions she found us out and applied for the job.

We were favorably impressed but she did not know shorthand, and we informed her that this was a requisite.

"Did you ever try using a dictating machine?" she inquired. "I have never seen a man try that form of dictation and then go back to the old method. I am an expert in transcribing. I can operate the shaving machine, too."

We did not have a dictating machine and did not feel inclined to make such an investment.

"I know where a second-hand outfit in perfect order can be bought at less than one-fourth the original cost. The concern has gone out of business and the equipment has been in storage for a year," she informed us. "I used the outfit myself just before it went into storage. I know it is all right and I should be glad to arrange for a demonstration so that you can see how satisfactory it is to handle dictation that way."

The young woman is transcribing this from that second-hand machine. We are enthusiastic about it and our new secretary. We did not have an opening for a dictaphone operator, but she made one and has proved an excellent investment.

She got her chance by making us see the idea from our viewpoint as a practical investment.

Why Do You?

(Continued from page 81)

Recently a young woman told me that her sister day-dreams all the time. By this means she is escaping from the world of reality. She would rather go to her bedroom and day-dream about pleasant things, about a certain boy, than face what is actually happening.

These mechanisms we classify as escape mechanisms and defense mechanisms. The individual who runs away from reality is using an escape mechanism. A man may get drunk to escape reality; his wife makes her escape by an aspirin tablet.

The individual who uses a defense mechanism bluffs and rebuffs reality. He may develop headaches. A child becomes nauseated when he doesn't want to go to school. Heart trouble is frequently a defense mechanism. Many a mother or grandmother makes this the excuse for asking Johnny to help her at this and to do that for her. The truth is that she sits in the rocking chair too much. If she were more careful about her diet she would be far better off. You mothers who are not in this category, please forgive me. I have a mother of my own who is wonderful.

These escape mechanisms spring from the will to live, the ego. We can tell by a person's dreams whether he is fighting, whether he is trying to face reality, whether the feeling of inferiority is present. When we want to retreat, when we go to bed and have others care for us, we regress. We have to remember we can if we will. *Face reality*, don't dodge it or try to escape from it. Never adopt the neurotic formula: "I would if I could, but I can't because . . ." Adults are just as bad as children. When we don't want to work we escape by having a headache. Just watch yourselves. I know some of you are smiling at memories of times you have used this excuse to avoid some disagreeable task.

One of the mechanisms is the principle of repression. That is a dominating factor in our civilization. By repression I mean the attempt to forget or to exclude from our conscious mind thoughts that bring us pain. These repressed thoughts build up the subconscious mind. Repression brings tension. A little child is not repressed at all, but from the minute the child is born we begin to teach it habits. We even spank the tiny baby. We have to control children and teach them how to behave. Civilization is always telling us "thou shalt" and "thou shalt not." Education is the same. Schools try to make us do things that nature doesn't care a hoot

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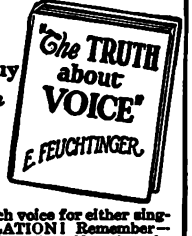
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whether we do or not. Morals and manners are quite artificial. Religion, too, is always saying "thou shalt" and "thou shalt not" and law does the same. Discipline in the army, navy and police department is a perfect example. It is all part of the machinery of repression. We are not free at all. It is impossible for us to go thru the day's work without breaking ten or fifteen laws.

Repression is really the crucial point of psycho-analysis. After an analysis, your repressed thoughts are released, simply because you understand what you want to do. You refuse to be repressed; you say you want to do a thing and you do it. Repression is dangerous. A repressed thought or feeling consumes an enormous amount of nervous energy, energy that we need. People become irritable, nervous; they must smoke, but they crush the unconsumed cigaret in the ashtray; they have to chew gum, adjust their necktie, bite their nails; they have to do something all the time, consuming energy which should be employed in useful activity. One of the great rewards of being free from tension is that we never get tired; we get sleepy, but we can work, work, work, simply because we do not consume energy by repressing things into our subconsciousness.

About a year ago I had the pleasure of seeing a play called *Rhapsody*. It was based upon repression. In the drama a man was ill. He was trying to escape reality. The psychologist made him face his fear. There were several splendid lines. The man said, "The closer I get to my fear, the smaller it is, and the farther I get away from my fear, the bigger it is." The psychologist taught him how to overcome the things he was afraid of, and then suddenly his patient said, "I am free. The other man inside of me is now dead." And so it can be with all of us.

Always keep in mind that we must face the truth. Do not repress anything out of your consciousness into the subconscious. Face facts. Some of you write all your troubles to me. Sometimes you tell me not to bother to answer. You say it has helped you just to write these things down. Anything is more courageous than forcing them out of your consciousness. And when fears are faced they gradually disappear.

Let Love Save You from Hate

(Continued from page 29)

bosoms, they revealed in their faces little or nothing of them. I never heard them say, "I hate him" or "I have an unconquerable dislike for her." They praised or were silent. Gradually, instead of being proud of my "deep unconquerable dislikes," I came to know that I should feel ashamed of them.

A definite step in overcoming this hideous habit was the realization that it was the trait, rather than the person who possessed it, which I so keenly disliked. Vulgarity, cruelty, covetousness, pompousness, were the objects of my detestation, not John who practiced those traits nor Mary who was the unfortunate possessor of them. Thereafter I was sorry that John or Mary was so impeded in the race of life and watched eagerly for signs that the impedimenta had been thrown off.

I made another step in the long road of conquest of hatred when I heard a woman say, "It is quite impossible for me to hate anyone." Several of that woman's traits I by no means admired. But from her eyes shone a friendliness to all humankind. Awed by it, I felt like kneeling before her. That look rises before me as a reprimand whenever I am tempted to analyze too searchingly the character of any brother or sister in the human family.

Greatest of all my aids, chief in the lessons that helped me to subjugate hate, is the knowledge that at the end of every road is a grave. I perceive the woman who is adjudged to be vain, silly, self indulgent, indifferent to her obligations, dancing along the road of life. At the end of that road I know is her grave. I know a man who is rated as selfish, exacting, domineering, a tyrant. When he is weary the color drains from his face and his gait is a stumbling one. Presently, I know, he will tumble into that open grave.

Elbert Hubbard aided me in casting out hatred. That social philosopher who went nobly and calmly, as becomes a man, to his final fate when the Lusitania sank in mid-Atlantic, said: "In a world where death is, there is no room for hate."

"The dark background which death supplies brings out the tender colors of life in all their purity," said another student of the world of today. Thought of death brings compassion. Hatred and compassion cannot dwell in the same world or the same heart.

Envy was more easily conquered than hatred. Perhaps because even in childhood, weighted by pride in my strong likes and dislikes, a clear vision was granted me to see envy as the ugly, misshapen thing it is, dragging its twisted way thru the soul.

A concrete lesson has more weight than an abstract principle. The only being I ever envied was a shining young woman who lived at the small hotel that was my home. I was a hard-working, ambitious girl reporter. Often I returned in the evening, tired, dull eyed, my hair untidy. I craved a quarter of an hour to freshen myself for dinner. My watch and the waiter's sulky manner told me that the dining room door would be closed before I could return. There was not time to seek food in the neighborhood as I must set out on another story in a half hour. I took a seat in the farthest corner of the dining room.

At that hour this young woman always faced me from a neighboring table. I still think she was the best-groomed woman I have ever known. Her black hair was smooth and shining. Her brilliant, restless eyes sparkled. So did her nails. And her skin. She was a shining individual.

Envy entered my heart. Lived there unchallenged. Made me acutely conscious of it at every hurrying dinner. Eventually I learned that the woman's smile hid discomfiture, humiliation, an overwhelming apprehension. Her husband was a business man with an office in Boston. He was too busy to come often to New York, too busy to encourage his wife to pay him many visits. A woman with no right to his society demanded more and more of his time. His affairs became involved. He embezzled a large sum of money from the firm that employed him. He was arrested, sent to the penitentiary. The shining woman came to me to ask what work she might do to earn her livelihood. She tried millinery and made several hats for me. Tuberculosis claimed her. Less than a year from the time I first sat opposite her and envied her the time she had for perfect grooming she was dead.

The first person I ever envied and the last! If ever I were tempted again to envy anyone I should recite to myself his troubles. He is sure to have them. Knowing them I should pity him. And pity casteth out envy.

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You, Too, Can Make Money

(Continued from page 49)

to obtain the proper food stuffs. The young man soon took on the agency for certain food products and his sister did the cooking and buying. The mother helped wait on customers. They are now planning to open another room and to serve dinners.

Consider this thoughtfully. These persons might have suffered severely from the present depression and changes in business. Instead, they worked out a plan which has made them happier than ever. There is great joy in solving one's problems successfully.

SAND AND GRAVEL

THE last descendant of an old family studied the farm where for generations his forebears had literally scratched gravel for a living.

He saw that under the thin top soil was an inexhaustible deposit of coarse sharp sand, and the thought occurred to him that such sand is necessary in the daily diet of chickens and other fowl.

He placed a small quantity of sand in bags, and with a clever message explaining the merits, he sent the samples to farmers. He no longer farms, but on his land is a quarry which ships tons of sharp, coarse sand to poultry dealers and keeps its owner in comfort.

WOODS AND PORCELAINS

A YOUNG man who had always done the repair work in his home decided to make a business of it. He has learned cabinet-making at the local trade school and has studied enough chemistry to know how to restore the attractive appearance of wood, porcelain, etc.

He put out a modest sign and telephoned a number of persons of his decision. His charge is small, but he is doing quite a bit of business for he repairs so well that it is almost impossible to detect where they were made.

SOCIETY EXPERTS

A YOUNG woman who had suffered financial reverses decided that it would be easier for her to supplement her income by her own efforts than to live without the little comforts to which she was accustomed.

She thought she was well-qualified to take full charge of parties, even to buying and supervising the preparation of refreshments. She could plan entertainment and mingle with the guests.

She has found this work enjoyable as well as remunerative. Her imagination has become very active with the result that the parties she plans for her clients are most successful, and she keeps her engagement book full.

Hints for Christmas Dishes

(Continued from page 50)

Mock Veal Roast—Three hard boiled eggs, one teaspoonful of vegex, one-quarter of a cup of walnuts, one-half of a cup of pecans, one-quarter of a cup of almonds, three eggs, two cups of unpearled rice, two cups of dried whole wheat bread crumbs. Put the bread crumbs in a sauce pan, and cover with water. Boil for five minutes. Remove from the fire, add the nuts which you have ground in a meat grinder, the unpolished rice, the hard boiled eggs chopped fine, and the vegex dissolved in a little hot water. Stir mixture well and add the three raw eggs. Shape this into a loaf. Brush with butter and bake in a moderate oven for one hour. Serve hot with spinach or any one non-starchy vegetable.

Cream of spinach soup—Use milk as the creaming substance.

Here you have two ideal types of Christmas dinner menus which contain meat in reasonable quantities with plenty of roughage in the form of raw and cooked vegetables. The second, a meatless dinner, substituting the eggs, cottage cheese, etc. Both of these menus can be used in any home with the feeling that thru their use, better health is awaiting one. Along with holiday menus, it is always best to use certain rules covering the meal itself, which are as follows: (1) Chew your food well. (2) Never use anything ice cold or very hot. (3) Take plenty of time to eat. (4) Do not use beverages at meal time, but if you must use them, drink sparingly. (5) Do not eat between meals. (6) Always arise from the table hungry. (7) Take a short walk after a heavy dinner. It helps digest your food. (8) Nothing promotes better digestion more than a good story or a clean joke. Indulge freely in laughter. It is a splendid digestive aid and will be a great aid in making your Christmas a merry one.

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Think Yourself Thin

(Continued from page 48)

metrical lines. Overweight persons who are not really pathological cases, but who have become discouraged, feeling that over-weight is a natural condition in their case, must be aroused from this mental resignation. To handle the question from the mental side, is to watch your every movement thru all the day. You will see that upon arising in the morning, you are likely to drag yourself from the bed, instead of lightly jumping out of it.

This weighted attitude is often evident as you walk up and down the stairs. Upon entering a room, you pick out the most comfortable chair. If you should analyze this, you will find that in each case you are acquiring movements that encourage weight.

Change your habits and see what results.

In the mornings, for instance, fold your arms coming to a sitting position. Then get out of bed, and you not only have taken an exercise, but mentally have brought into play certain reflexes of the muscles that previously lay idle. Walk up the stairs without holding to the banisters and you will experience a feeling of freedom. On the other hand, if you choose a chair that compresses, it will make you conscious of your weight and will give you a decided feeling of ungainliness.

All of this brings us to the decided conclusion that the mind has an important role in determining whether we shall be fat or thin. If you have had difficulty in keeping yourself to a normal weight; have tried all sorts of diets; have swathed your body in rubber bandages, and have exercised until your muscles cried out, let me bring this thought to you: In doing all these things, you have been starting at the end of the game, instead of at the beginning.

All these methods scientifically applied, are needed for reducing the weight of the human body, but the first rule is to visualize yourself exactly as you *should be;* not only in relation to the correct number of pounds, but also to the symmetry of line, the grace of movement, the true beauty which is your ideal.

Visualize this continually. Paint the picture so firmly and definitely upon your subsconscious self, that forces you never before recognized may be brought into play and will give you that which is your birthright—beauty.

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