

PSYCHOLOGY

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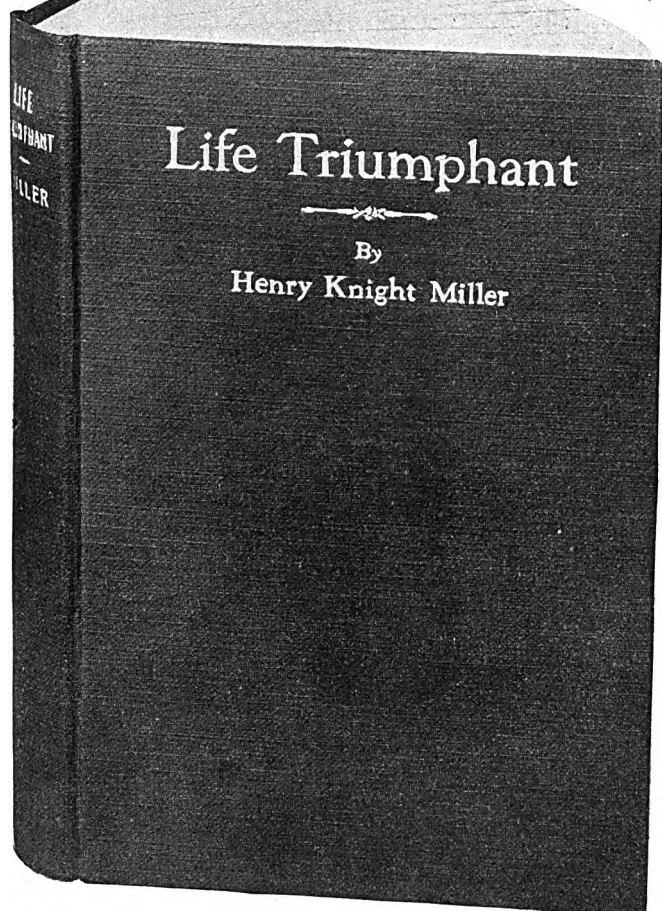
*What Is Your Balance
in the Bank of Life?*

*Who Makes Up
Your Mind?*

JANUARY 1932

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To an Executive who has earned \$6,000 a year

ALONG the route of a business career, nearly all men get stalled temporarily at some point.

After going ahead nicely for a few years, passing milestone after milestone of salary increases, they suddenly find themselves "brought up with a short turn."

For most men, this occurs at about the \$100-a-week or the \$6,000-a-year mark.

What is there about round figures like these that buffalo good men and stops them from going on and up?

Two types of men can answer that question.

One type might say: "Six thousand a year is my goal. It's a good income—much better than average. I'm satisfied."

The second type will answer: "Two years at the same salary! Me! That will never do. I've run myself out of gas, and now I'm due to get the tank filled. It simply takes *more power* to go on from here."

If you are one of the latter type, this page is addressed to you. What will give you the added power to go forward?

More knowledge. Yes—but not mere *volume* of knowledge. You might easily spend years increasing your store of knowledge, yet not affect your income in the slightest.

What you need is a *definite kind* of knowledge that will help you to meet conditions as they are today. Business today is entirely different from business ten, or even five, years ago. The old rules no longer work.

To progress beyond the \$6,000 mark you *must know the new rules*. No matter what your job, you must have an understanding of the new influences that are at work everywhere. There is a new sales strategy, there are new production methods,

a new export situation, new methods of determining security prices, a wave toward big consolidations—in short, a new era of business.

How can you get this new equipment?

Many men in precisely this situation are finding the answer to their prob-

WARNING

*The next 5 years offer
more opportunity for
profit—and more danger—than any similar
period in a generation*

lems in the Alexander Hamilton Institute's new Course and Service. This Course, new from start to finish—so new, in fact, that the latter part is barely off the press—is abreast of modern business down to its final detail.

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Department of Commerce; DAVID SARNOFF, *President*, Radio Corporation of America. And many others.

Can any ambitious man fail to get something of value from contact with minds like these? Here are a few examples, selected from many hundreds, showing how this organized knowledge is translated into added earning power:

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PSYCHOLOGY

Life and the Modern World

VOL. XVIII. No. 1

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The Snow Curtain (A Poem)

Founded and Edited by Henry Knight Miller
Arthur Frank Payne, Associate Editor

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IN FEBRUARY

Rosalie Raynor Watson's daring article on "The Future of Motherhood," announced for this issue of PSYCHOLOGY will appear in the February number.

Can You Tell True Love From False?

What should a wife do when her husband thinks he loves another woman? Shall she stand by him and help him find out? Or leave him? Or kill him?

A human presentation of a human problem—By Mary Thayer Birch.

People Like to Pay Their Debts

A thought-provoking analysis of the way the average person feels about his debts, told by Clara Sanborn, a high-power debt-collector, in an interview with Hannah Stein.

Some Men Never Quit

How Tom, Dick, Harry and Company are reacting to the Depression, with some will-stiffening true narratives of men who refused to run away when they were defeated. By Eugene F. Tinker.

Is Your Mind Alive?

Another of J. George Frederick's tests that will help you to place yourself, and others, on the mental scale. Good for mighty serious thinking, and equally good for a jolly evening's amusement.

Arthur H. Howland, Managing Editor; Charles H. Desgrey, Advertising Manager; Irene Kenney, Circulation Manager; James F. McCarthy, Executive Secretary; Samuel J. Schwartzman, General Counsel.

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Nervous and Mental Breakdowns!

They tell you . . . "Your troubles are only imaginary . . . FORGET THEM!"

The Psychology of Your Fears

NERVOUS and Mental Breakdowns are primarily due to FEAR. These FEARS are due to your possessing a sensitive, emotional, impressionable nature. Such people are known as introverts. No one who has never experienced such a state can conceive of the suffering and torture which is possible. These FEARS become very real and intense in character—to the point perhaps of one becoming panicky and even hysterical. You feel "trapped" and know not which way to turn. Your relatives tell you it is all foolishness, your physician tells you—"to forget it," and you are ashamed to tell your friends of your trouble for fear they may think you queer. Thus you suffer in patience and wonder what the end is to be. Deeper and deeper into the mental mire you sink and inwardly cry—"Oh, what shall I do?"

What Your Imagination Can DO

You are told your FEARS are not REAL but yet you suffer quite as much from them as though they were real. You do not understand the condition, therefore your mind is full of doubt. If a good friend told you that a dear one had been killed in an automobile accident you would suffer keenly and pass through some very pronounced physical reactions, even though that friend were mistaken about its being your dear one. You believed him, and that was enough. In a like manner you believe these fears you have are likely to culminate into realities, and believing it causes keen reactions. Through constantly holding these fears you generate a very real poison in your body, with a definite chemical change, which produces an auto intoxication. This means a lowered vitality, functional inaction, and supersensitive nerves—all of which forms fertile soil for the growth of very real disorders. Every fear has its reaction on the Sympathetic Nervous System and is a shock which is felt throughout your entire being.

Your Fears as a Neurasthenic

Neurasthenia is a child of FEAR. It is due to your sensitive, emotional nature getting the upper hand and dominating YOU, instead of your controlling and directing it. Frequent indulgence in these fears form fixed HABITS which trap you. Some of the more common fears are: Fear of insanity, fear of suicide, fear of injuring a loved one, fear of crowds and closed places, fear of being alone, fear that something might happen to you, fear of death, fear of disease, fear of germs or dirt, fear that people may recognize your trouble, fear that you might lose control of yourself and make a scene. You find it practically impossible to forget yourself and you assume an overserious and overanxious attitude toward most everything. You lose interest even in life, and each morning you get up to—"just another day." Where the fears and feelings are acute the nerves become extremely sensitive and weak and you have peculiar sensations, such as uncertainty in locomotion, a slight dizziness,



C. FRANKLIN LEAVITT, M.D.

Dr. Leavitt has been helping people make adjustments for THIRTY-FOUR years; ten years in the practice of Medicine and Surgery, and the past twenty-four years exclusively devoted to Psychology and Physical Culture. He has made several trips abroad and is thorough, scientific and practical in all his work. He is the author of several books which have had a wide sale, a writer for magazines, and conducts a Psychological Department in one of our leading magazines. Each month, since the beginning of Psychology Magazine, he has carried his message to its readers and thousands have profited by it.

nervous indigestion, etc., which seem quite alarming to you. Remember, worry alone, which is a form of fear, can upset your nervous system completely.

You Ask—"Is My Mind Weak?"

No, only those with active, "going" minds experience these breakdowns. It is merely due to lack of understanding and repressed emotions which have accumulated to such an extent that you are like an overloaded boiler—just about ready to burst. This good mind of yours has become introspective, that is all. But to just continue to drift of course will mean more and more acute suffering. Such a nature as yours is capable of carrying you to great heights. The truly successful have just such a type of mind. You are out of adjustment, that is all. The depressing reactions you are experiencing are NATURAL reactions for the life you have been living. Things are according to LAW. It is a matter of "reaping what we sow." You lack UNDERSTANDING, TRAINING and DEVELOPMENT.

You Are Wasting Your Energies

RIGHT thinking and living along with proper mental and physical training and development, will set that delicate and wonderful machinery of yours working FOR you instead of against you, and will bring HARMONY. You have tremendous power, the SAME power that others have used to win success and happiness. Your confidence has been badly shaken and you are now on a negative plane of life, with your life's batteries short-circuited and low. All this CAN be changed completely, and has been in thousands of cases.

A Personal, Individual, Human Service Is Offered You by Dr. Leavitt

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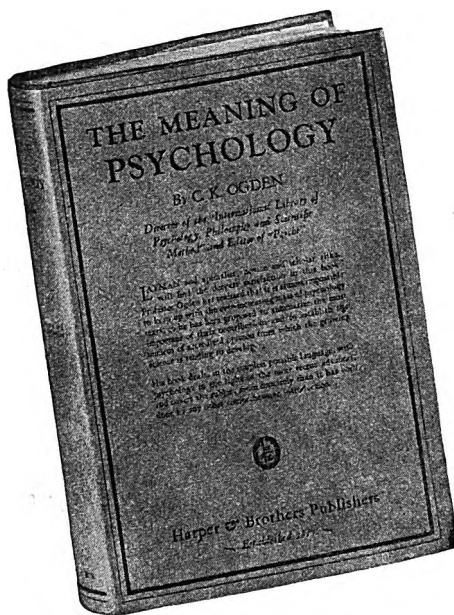
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The Meaning of Psychology

By C. K. OGDEN

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*An Idea of the Fullness of a Single Chapter

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

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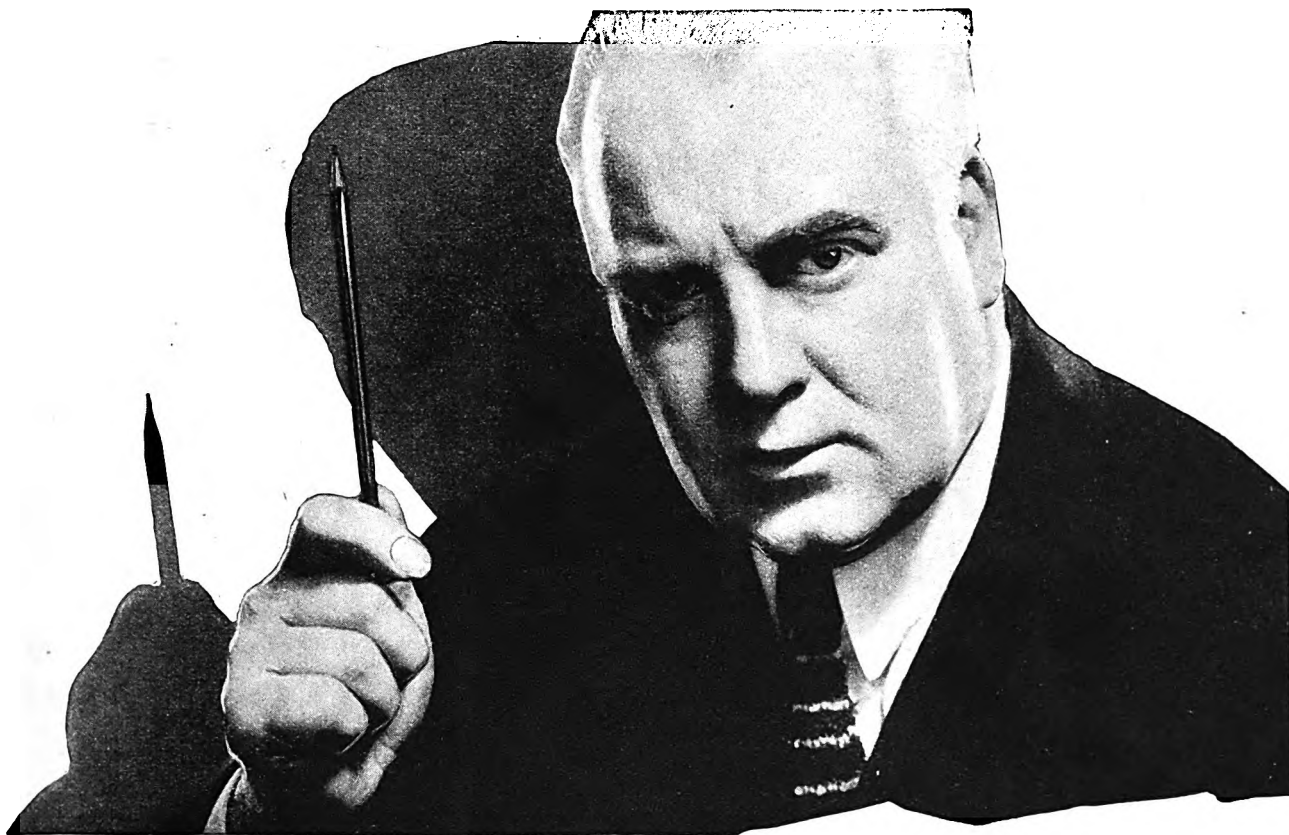
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Personal magnetism is not limited to a fortunate few—it is Nature's gift to every man and woman! You need only release the full sweep of your magnetic potentialities to become the dynamic, forceful, fascinating person you were intended to be.

The Facts Are Free

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*Behind its folds
the whitening
bushes bend*

THE SNOW CURTAIN

By GARNET ENGLE

WHEN fluffy pompons quietly descend,
And hosts of snowflakes, blanketing
the ground,
Give promise of a landscape, beauty crowned,
A soft and gauzy curtain they suspend.
Behind its folds the whitening bushes bend
To don the plumage, shed, without a sound,
By miles and miles of curtain, falling round
Ere lifting, its chaste handiwork to lend.

So, from its thickly-falling stormy veil,
Is builded, flake by flake, the finished scene;
Revealing in its guiding upward trail,
A snowy glimpse of Purity's demesne:
Thus, thought by thought, and act by act,
thru storm,
The power and beauty of a life take form.

"ATHLETES FOOT"

Banished in 5 Days

or No Cost!

Hot, Tired, Aching Feet...Excess Perspiration... Even Corns and Callouses...Instantly Relieved and Banished within a Few Days at a Cost of a Few Cents. And Your Money Back If It Fails



THOUSANDS every day are suffering with the vicious torturing foot infection known as Athletes Foot, exposing themselves to really dangerous infections through cracked skin and acid blisters and the irritation and chafing that usually accompanies "burning feet." Most of these cases are aggravated further by excess perspiration which is not only uncomfortable but unpleasant, ruinous to hosiery and spoils shoes which would otherwise be fit for almost twice their accustomed life. Up 'till now thousands upon thousands of dollars have been expended annually in an effort to correct these disorders without seriously reducing their prevalence.

Now, however, after years of study and experiment, a director of a well-known laboratory in New York, an eminent and wellknown practising physician, has discovered a practical means of successfully banishing these painful and unnecessary ailments. He has devised an ingeniously designed, almost paper-thin inner sole which is an absolutely non-conductor of heat and which is 96% impregnated with the one specific which has been found successful in correcting Athletes Foot, checking perspiration and neutralizing the odor-

ous sulphuric acid normally given off by the feet.

These remarkable inner soles, which cost but very little, can be instantly slipped into any shoe and within 5 hours their effectiveness is felt. The manner in which they work is almost miraculous. By reducing the friction normally existing between the sole of your foot and the sole of your shoe they reduce the foot temperature, prevent swelling and thereby further reduce normal friction. Non-conductors of heat they are unaffected by pavement temperatures, while at the same time due to body heat they release in vapor form the corrective medication; it combines with the always present moisture of the skin, neutralizes the

acid and serves as an antiseptic in removing the infection.

Only, however, by trying these miraculous inner soles can you convince yourself how wonderfully effective they are. Why wait another day? Microscopic examinations of shoes worn only a few days have disclosed almost every known disease germ. So confident are we that these inner soles will do everything we claim for them, you are hereby guaranteed that if you are not satisfied with them at the end of five days, send them back to us and every penny of your money will be returned. Mail the coupon today.

Note: Absolutely harmless to the most fragile hosiery or shoe leather.

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Enclosed please find 50c (Money Order or currency) for which you are to send me one pair of your Anti-faction Footpads. The size of my shoe is..... If I am not entirely satisfied with them at the end of five days I may return them and get every penny of my money back.

Name
Street Address
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WITH THE WITS

Psychology Plus

The very modern artist was explaining his theories.

"You see," he said, "what we aim at is the elimination of the egocentric vision, without destroying the essential unity of the subconscious reflex. Do you follow me?"

"I'm way ahead of you," said his friend. "I came out of the asylum yesterday."

* * *

Indignant Citizen: "Officer, stop that man!"

Officer: "What fur?"

Citizen: "He's a bootlegger!"

Officer: "Don't get so excited; there'll be another one along in a minute."

—Exchange.

* * *

A Story

Six-year-old Mary awoke at two o'clock in the morning.

"Tell me a story, mother," she pleaded.

Mother: "Wait a few minutes, dear. Daddy will be in soon, and he'll tell us both one."

—The Balance Sheet.

* * *

Getting a New Boss

"How do you like your new boss?"

"Rotten. We don't pull together at all. When I'm late he's early and when I'm early he's late."

—Kablegram.

* * *

Manhattan

"I have a great memory. I can repeat all the names on three pages of the telephone directory. Wanna hear me? All right, then—Levy, Levy, Levy, Levy, Levy, Levy—."

—Typo-Graphic.

* * *

Observant

Teacher: "Johnny, can you tell me what a waffle is?"

Johnny: "Yes'm. It's a pancake with a non-skid tread."

—Catalina Islander.

* * *

Experience Necessary

"Come, Mary, I will show you how to milk the cows," said Martha to her city cousin visiting the dairy farm for the first time.

"Hadn't I better begin with a calf until I get more experience?"

What Difference Does It Make?

"What's your name, boy?" a Kentuckian asked a negro lad.

"Well, boss," came the answer, "everywhere I goes they gives me a new name, but my maiden name was Moses."

—The Balance Sheet.

* * *

In Society

Suitor (waiting for the lady): "Is your daughter coming out next winter?"

Father: "She'll come out when she's good and ready, and if you git fresh I'll knock your block off."

—Cornell Widow.

Boiling It Down

The reporter came idly into the office.

"Well," said the editor, "what did our eminent statesman have to say?"

"Nothing."

"Well, keep it down to a column."

* * *

How Editors Get Rich

I have just learned of a small town editor who started poor twenty years ago and retired with a comfortable fortune of \$50,000. This was acquired through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left him \$49,990.

8

PSYCHOLOGY



Why Teachers Get Married
What are glaciers?
Guys what fix windows when they are broken.

What is a peninsula?
A bird that lives on icebergs.
What is a volcano?

A mountain with a hole in the top.
If you look down you can see the creator smoking.

Why does a dog hang out his tongue when running?
To balance its tail.

What is etiquette?
Saying "No, thank you," when you mean "gimme".

—Balance Sheet.

One Good Turn Deserves Another
A naval officer fell overboard. He was rescued by a deck hand. The officer asked his preserver how he could reward him.

"The best way, sir," said Jack, "is to say nothing about it. If the other fellows knew I'd pulled you out, they'd chuck me in."

—Printalk.

He Passed the Exam
The professor was delivering the last lecture of the term. He told the students with much emphasis that he expected them to devote all their time to preparing for the final examination.

"The examination papers are now in the hands of the printer," he concluded. "Now, is there any question you would like answered?"

Silence prevailed for a moment, then a voice piped up:
"Who is the printer?"

—The Balance Sheet.

Save the Scenery
Theatrical Agent: Good news! I've

booked your performing pigeons for a six weeks' tour.

Ham: Too late. I've eaten the act!

—Everybody's Weekly.

Well Paid

A well-known lawyer was always lecturing his office boy, whether he needed it or not. One day he chanced to hear the following conversation between the boy and the one employed next door:

"How much does he pay you?" asked the latter.

"I get \$2,000 a year," replied the lawyer's boy, "ten dollars a week in cash and the rest in legal advice."

—The Redemptor.

Following Directions
"Where is the manager's office?" asked the salesman.

"Follow the passage until you come to the sign reading 'No admittance.' Go upstairs till you see the sign 'Keep out.' Follow the corridor till you see the sign 'Silence,' then yell for him."

—Indiana Telephone News.

Painless Worker
"I am sorry," said the dentist, "but you cannot have an appointment with me this afternoon. I have eighteen cavities to fill." And he picked up his golf bag and went out.

These Months
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"I am sorry," said the dentist, "but you cannot have an appointment with me this afternoon. I have eighteen cavities to fill." And he picked up his golf bag and went out.

Two truck drivers were snarled up in the traffic of a busy street. One of them, losing his good nature, yelled out: "Why don't you look where you are going, you piece-eyed, blankety, blank, blank?" The other replied politely: "You're nice looking too."

—The Life Aetna-Ler.

Just As Good

A man went into Cohen's Store and asked for a copy of *Who's Who and What's What* by Jerome K. Jerome. "I haven't got that book," said Cohen, "but we have *Who's He and Who's He Got* by Bradstreet."

—Balance Sheet.

Genesis: What did you wife say when you got in at two last night?
Exodus: She never said a word. Ah, wuz goin' to have dem two old teeth pulled out anyhow.

—Exchange.

During a thunderstorm, a young parents' daughter, a child might be awake and afraid, if they visited the nursery.

During a thunderstorm, a young parents' daughter, a child might be awake and afraid, if they visited the nursery.

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NOT LUCKY ENOUGH!

How can I be that way? --- MAYBE ---

SORRY, HAVE

I'm afraid to try it

SOMEDAY ---

NO, I CAN'T AFFORD IT

TO PASS IT UP

Wish I had that car!



THESE . . .

and hundreds of such other thoughts whirled through my mind at one time and there seemed no remedy for the everlasting monotonous daily grind of discouragement, but slowly and surely there came over me the feeling that there was a way out.

I knew that I was amply fitted to find this way once I hit upon the right track. Early theological training combined with the more recent study of PSYCHOLOGY looked as if it held the key, and

IT DID!

I was staggered by the simple, yet astounding revelations which came to me through careful and scientific research, for

I FOUND

Financial Success

I FOUND

Health

I FOUND

Happiness

AND YOU TOO MAY FIND THE SAME IDENTICAL SUCCESS, HEALTH AND HAPPINESS WHICH I FOUND IN A MUCH EASIER WAY BY SIMPLY LETTING ME BE YOUR GUIDE ALONG THE SAME PATHS I HAD TO TAKE ALONE.

*I Can Help
YOU
If You Will
Let Me*

You Must Make
the Choice
YOURSELF !

I had to do it years ago myself and you must do it now. I cannot make you take my course which has been prepared from the mighty truths I learned of in my search, but if the same and similar thoughts keep crowding through your mind as they did mine you are missing the best things of life and need to immediately about face to a

BIGGER LIFE

If you think the good things of life are *not* for you, mail this coupon.

FREE — FREE — FREE

----- P-1 -----

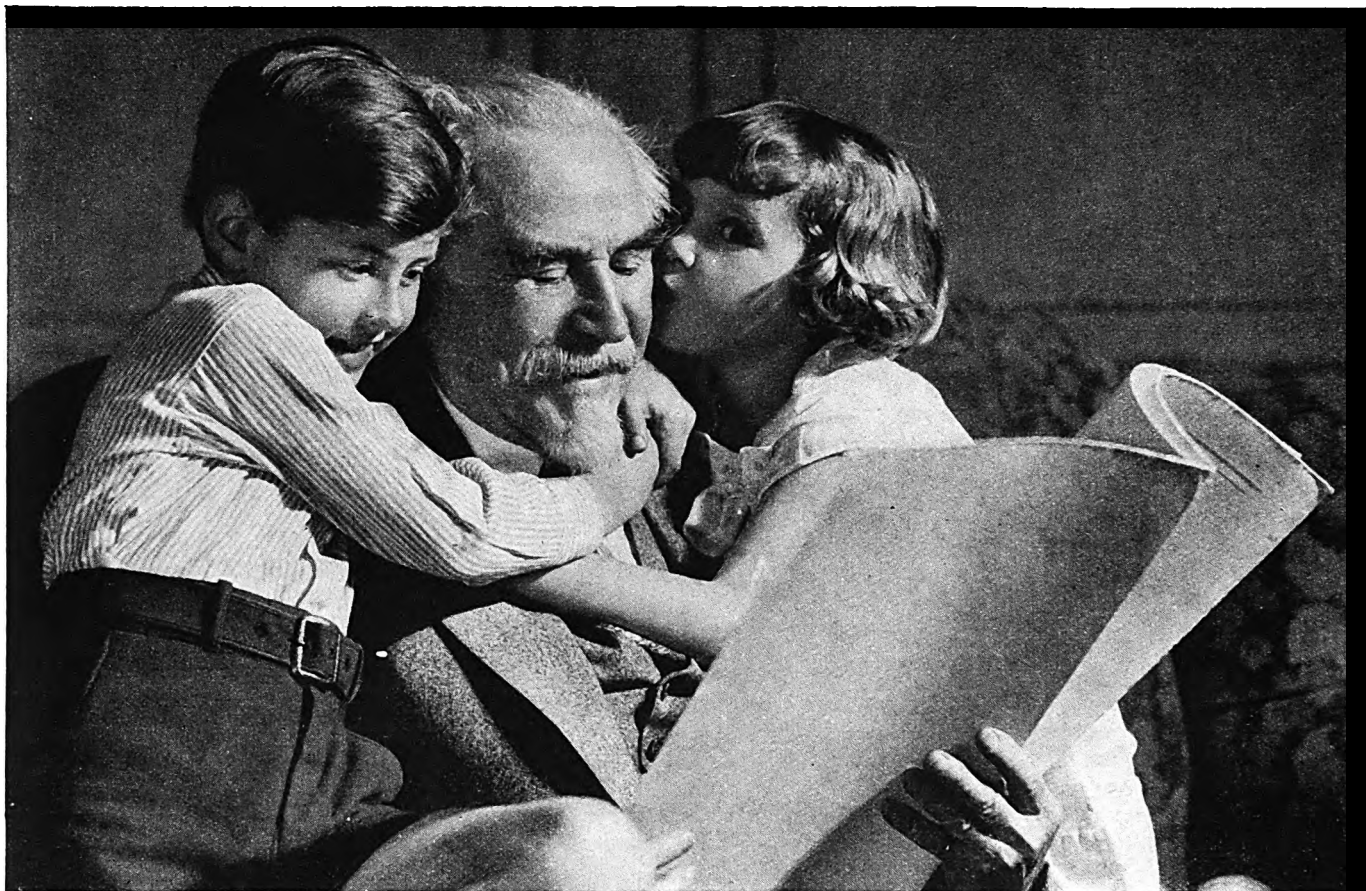
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Send this to "PSYCHIANA," Moscow, Idaho.
NO OBLIGATIONS WHATSOEVER



Let's OUTGROW our Troubles

By Maurice C. Moore

A PHYSIOLOGIST told me yesterday that adults feel pain much more acutely than children. I hadn't thought this—the way my neighbor's infant bawls when it has stomach-ache.

But I'll take his word. Anyhow, nature, as usual, adjusts the balance. If our nerves are more sensitive, our response to hard knocks of the non-physical kind is blunter.

Remember that day, as a youngster, when you had the first taste of something going all wrong with your little world?

Perhaps you were taken from the primary school where you had been unconsciously happy and from conditions which you thought would last for ever, and sent to another school which seemed wholly hateful. Strange school-fellows bumped you; it was an environment in which you seemed to have absolutely no part.

Or remember when Timothy, the old house cat, who was in the family before you were born and seemed as much an unalterable part of your scheme of things as the bricks and cement of the house itself, died? Or maybe something worse. How it hurt! How it filled creation! There was no possible idea in your head that you would ever be anything else but sad. How could you be otherwise? This was not your school; the cat's place was vacant on the hearth-rug.

Then slowly you learned that troubles can be very numerous. Nothing you liked stayed put for long. Constantly you were having to face up to disagreeables.

And now you are, say, forty, and you know that troubles are in the natural order; that they come

daily and always will come.

And four hundred troubles do not hurt nearly so much as four did when you were ten. Why? Do we lose our capacity to be hurt? Not if we are real men and women and haven't adopted the easy device of being determined to have a good time, indifferent and callous about troubles.

No, it is simply that one idea pushes out another. Every adult has his standard capacity for being bruised within. He can worry so far and no farther. So in time there ceases to be any *shock* in a fresh trouble. The worry-capacity remains at a level and only the *causes* of worry alter.

Eventually the condition hardly hurts at all. It is as normal, thru familiarity, as lacing your shoes every morning. You eat square meals and keep well and evenly cheerful—altho you DO worry.

In time you get to the attitude; "This, by Jove, is the limit. . . . But to-morrow there will be something else which is another limit—in its direction."

And to-morrow it comes, and your mind is filled with *that*.

It must always be so, and we are lucky.

If the first worry you met in childhood was never followed by any other worry to push it in the background, what miserable creatures we should be!

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.

KEY TO HAPPINESS AND PROSPERITY

"The '*Secret of M. S. R.*' expresses in an absolutely clear, concise way the Key to happiness and prosperity."—K. H. M., Unadella, N. Y.

SIMPLIFIED MENTAL WORK

"The '*Secret of M. S. R.*' immediately improved my own private mental work."—Mrs. B. D., Great Falls, Mont.

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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"This is how the '*Secret of M. S. R.*' worked for me. I worked for a home that was to our liking and less than one month from the time I started working on it, the way was made clear."—Mrs. C. H. T., Detroit, Mich.

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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.

GIVES IMMEDIATE ENLIGHTENMENT

"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.

A Happy and Prosperous New Year

Can Easily be a Reality if You Read the Secret NOW

The above are a few and there are hundreds more to whom the New Year will be truly a happy and a prosperous one because of the magical instructions of the "*Secret of M. S. R.*" You will get a brightened outlook—new hope—immediate benefit and spiritual elation to start off the New Year. 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.

Guarantee

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.

John L. Rogers, Publisher
101 West 31st St., New York, N. Y.

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Send me the "*SECRET OF M. S. R.*" price complete, \$1. I enclose my dollar as a **DEPOSIT** which is to be refunded at once if I ask for it and return the "*SECRET*" to you.

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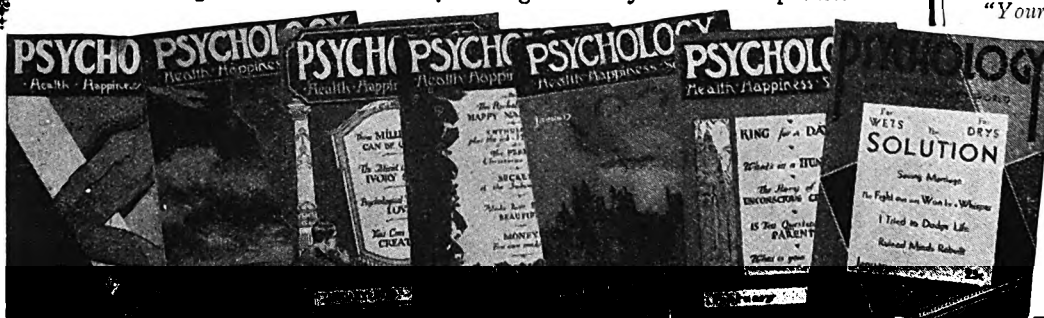
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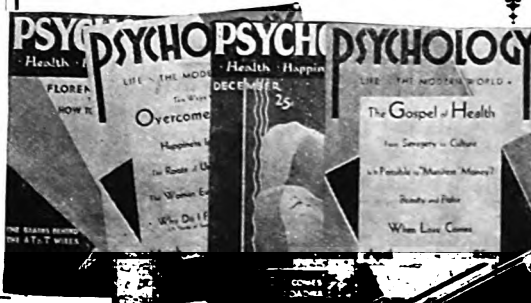
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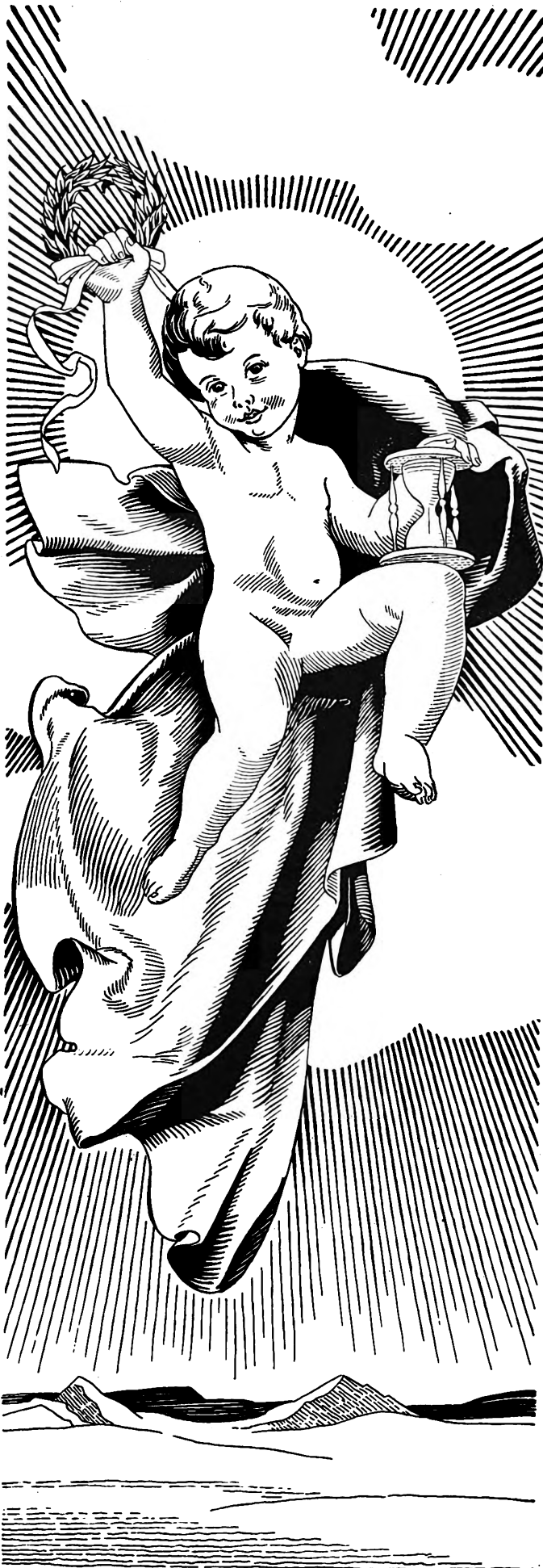
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A Chat with the Editor

Henry Knight Miller



THE year grows old. His step is feeble and slow. His heart-beat uncertain. The zero hour approaches. His face is wrinkled with care. His head bowed in tragic reminiscence. And what memories must be his! Memories of jobless men tramping the streets in fruitless search of work, standing in long bread lines, gaunt, hungry hopeless wrecks, tragic mute witnesses of the utter inadequacy of our boasted industrial order. Memories of little children crying themselves to sleep in homes that have no food in the larders and no fires in the stoves. Memories of great floods, angry waters, relentlessly sweeping away entire villages, carrying tens of thousands to death. Memories of famine, pestilence, war; great nations tottering on the verge of another cataclysm which threatens to engulf the world in insane, destructive combat in which, as always, the winners will be losers and the whole earth groan in travail. No wonder the old year is sad as he trudges his weary way toward oblivion.

And yet the heartache of his reclining hours must be somewhat assuaged by other memories less morose. Memories of brave deeds, of kind hearts, of scientific advance, of new discoveries, of fortitude, courage, unselfishness, love. The prayer of a saint, a baby's smile, a mother's tender love, the perfume of a forget-me-not, blue skies, tranquil waters, moonlit nights, soft music, the love of a man for his mate and her undying love for him.

Ah! yes, the old year has trod a rough road. He has seen much tragedy, hardship, privation. But he has also smiled into the face of the infinite. He has walked with the beauty of life. He has walked and talked with God, and so, old year, we bid you farewell.

We bear no malice, we direct at you no curse of hate, we would remember in you only that which is good, seek to have die with you the memory of all discordant notes that have been struck in the symphony of your time. And soon you will be gone. Another year will take your place. Fresh from the womb of eternity, out of the nebulous reaches of infinitude, another year dawns.

We greet you New Year. You are just an infant gazing with wide-open, wondering eyes at a world of unfamiliar objects about you. Soon you will grow to adolescence. The restless spirit of adventure will be upon you. You will attempt new things. You will create, experiment, dare mighty feats.

We wish you well. May you be the year of all years in the endless procession of the centuries. May your days be instinct with deepest significance, your blessings be poured forth to the enrichment of life and your benefactions crown you as the king of all great benefactors.

We wish you joy; joy that will flood forth as the sunlight after an August shower making glad the hearts of a weary and troubled race.

We wish you prosperity; prosperity which will turn

YEAR DAWNS

Decorations by R. H. Petrocelli

the wheels of commerce, bring about international resumption of trade, create a job for every man, remove the smarting and blighting sting of poverty, fill the farmer's barn with rich harvest, and the city dweller's table with overflowing abundance.

We wish you to be memorable among all the years as the giver of peace and good will among men; that men shall no longer go forth to murder their brothers in bestial combat; that the poison of national and class hate shall give way before the transforming touch of brotherly love, good will, cooperation and human kindness.

May you be the year in which new inventions of sweeping importance shall be born; new industries created for the enrichment of men; labor-saving devices made to lessen the burden which the sturdy workers of earth must bear, shortening the hours and days of toil; new methods be brought forth of spreading enlightenment and general knowledge to enrich the minds and souls of men.

During the majestic march of your days may there be crystalized a transfiguring philosophy of life, reconstructed from the sacred wisdom of the ages, simplified to the level of the average intelligence, shorn of all superstition, hypocrisy and intellectual dishonesty, thru which men shall come to know themselves, their fellows and God.

May you witness a signal spread of the cult of beauty, filling the souls of men with exquisite images of iridescent gems of loveliness, inspired, haunting dreams of symmetrical and colorful imagery.

Finally, we wish that during your beneficent reign the principles of sound, sane psychology further shall be applied to the myriad problems of human personality and social behaviour to the end that the laws of life may be widely understood; that life shall be redeemed from greed, anger, jealousy, worry and fear, cleansed from all dross, touched with new divinity, reflecting the celestial nobility of the giver of all life.

We salute you, 1932!

Measure up to the exalted ideal which we set for you. We enroll under your banner. With you we will march loyally along the sunlit way. We will give our wholehearted efforts to the embellishment of your name. We will perform our every task with the air and atmosphere of kings of a royal line. We will write your name high in the scroll of the ages.

Then shall your maturity be kingly and your reclining hours touched with the blessing of the master of all good workmen; your reward an immortal place at the right hand of that power which broods over the spirits of men and shapes the destinies of life.



PEACE IN

By

Kensuke Horinouchi
*Consul General of Japan
at New York*

Henry K. Chang
*Consul General of China
at New York*

Philip C. Nash
*Director General of the
League of Nations Asso-
ciation in America*

*In Interviews with
Esther M. Harrow*

JAPAN By MR. HORINOUCI

NO ONE can be more sympathetic to the legitimate aspirations of China than Japan. It was in the not so distant past that Japan herself was engaged in restoring her full sovereignty when western countries were enjoying extra-territoriality in that country. But Japan adopted a modern legal system and procedure and reformed all her political, economic and social institutions so as to fulfill the conditions prerequisite to her national emancipation.

China has been struggling for the recovery of her international rights. But so far she has done little to establish the foundation for law and order. This has been impossible because of her incessant civil wars. In such unpreparedness she declared last January that she would repudiate extra-territoriality enjoyed by foreign powers by treaty. Naturally this declaration has been simply disregarded by the interested powers and has never been carried through. Unfortunately China has applied the same tactics to her "recovery of rights" movement in Manchuria. Instead of co-operation, a policy of provocation and obstruction has been persistently pursued. This is the fundamental cause of

(Continued on page 53)



*Council of the League of
Nations at Geneva*

Kensuke Horinouchi



While the personal viewpoints of the two Consuls General differ on important issues it is thru those divergent views that Americans may approach an understanding of the problem at present con-

MANCHURIA

Aristide Briand
President of the Council
of the League of Nations

Wide World



Keystone Views

Planning for World Peace

fronting the League of Nations and America has a vital interest in seeking a solution of the Manchurian Crisis. Whatever the outcome it will inevitably affect her national as well as her international position.

Henry K. Chang



CHINA By
MR. CHANG

SINCE the establishment of the Republic in 1911, there has been a wave of steady growth of nationalism in China. The people at large have felt that in the first essential of developing their national life, it was of primary importance to recover their full sovereign rights. This necessitated a revision of unequal treaties imposed in former times. And on the principle of reciprocity, or mutual respect for each other's sovereign rights, a good many treaties have been revised in recent years. The so-called extra-territorial rights have been a hindrance to the development of national life—hampering the government in exercising its sovereign

jurisdiction. As Germany and several countries have already given up their extra-territorial rights, and have found that it has not only not prevented them from doing legitimate business in China, but as a matter of fact, has helped them in their transactions.

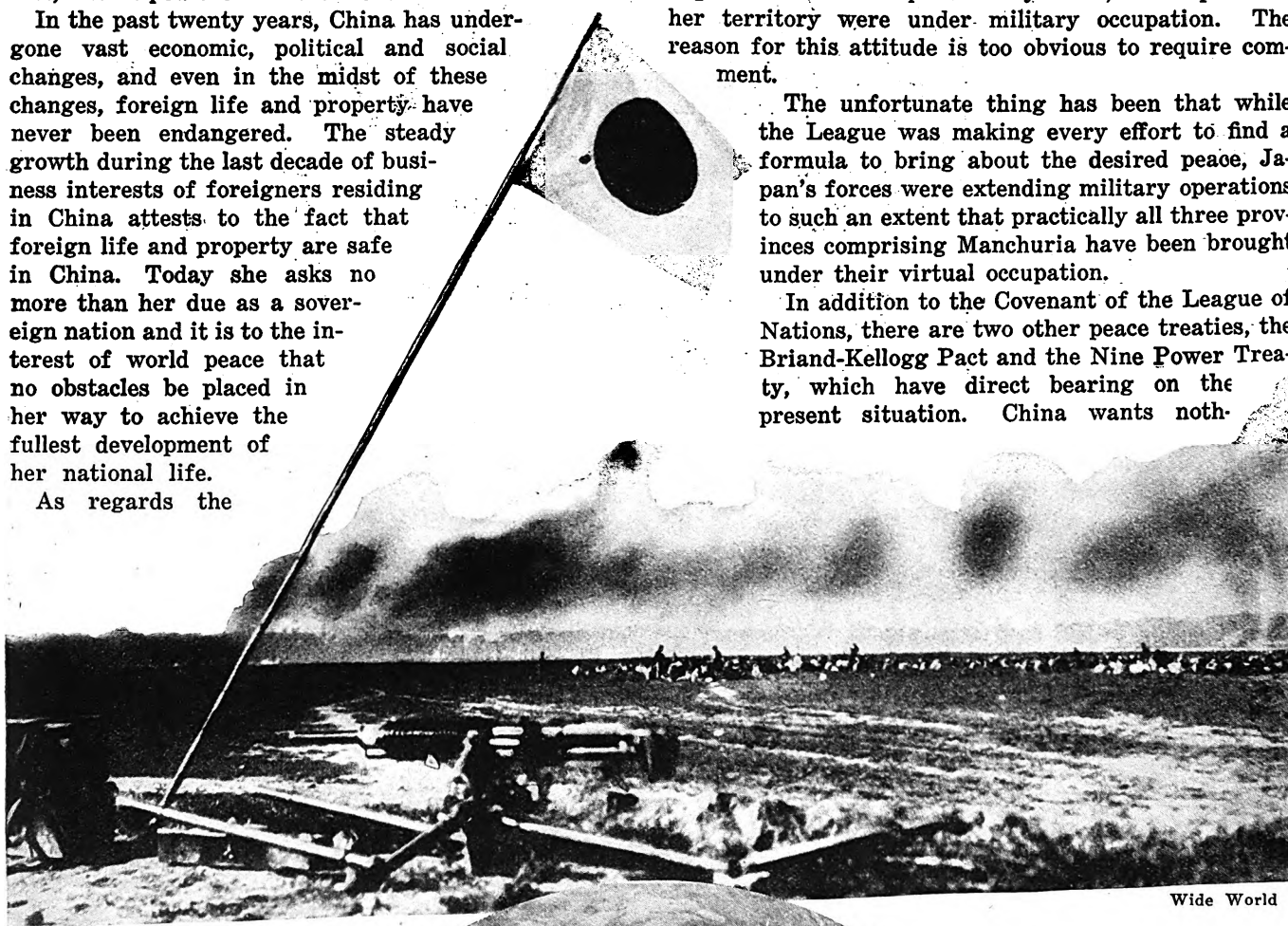
In the past twenty years, China has undergone vast economic, political and social changes, and even in the midst of these changes, foreign life and property have never been endangered. The steady growth during the last decade of business interests of foreigners residing in China attests to the fact that foreign life and property are safe in China. Today she asks no more than her due as a sovereign nation and it is to the interest of world peace that no obstacles be placed in her way to achieve the fullest development of her national life.

As regards the

shows very clearly what the world thinks. The world is trying to demonstrate the effectiveness of resorting to law and equity for settling disputes between nations. China has repeatedly declared it could not undertake negotiations with Japan in any form, while parts of her territory were under military occupation. The reason for this attitude is too obvious to require comment.

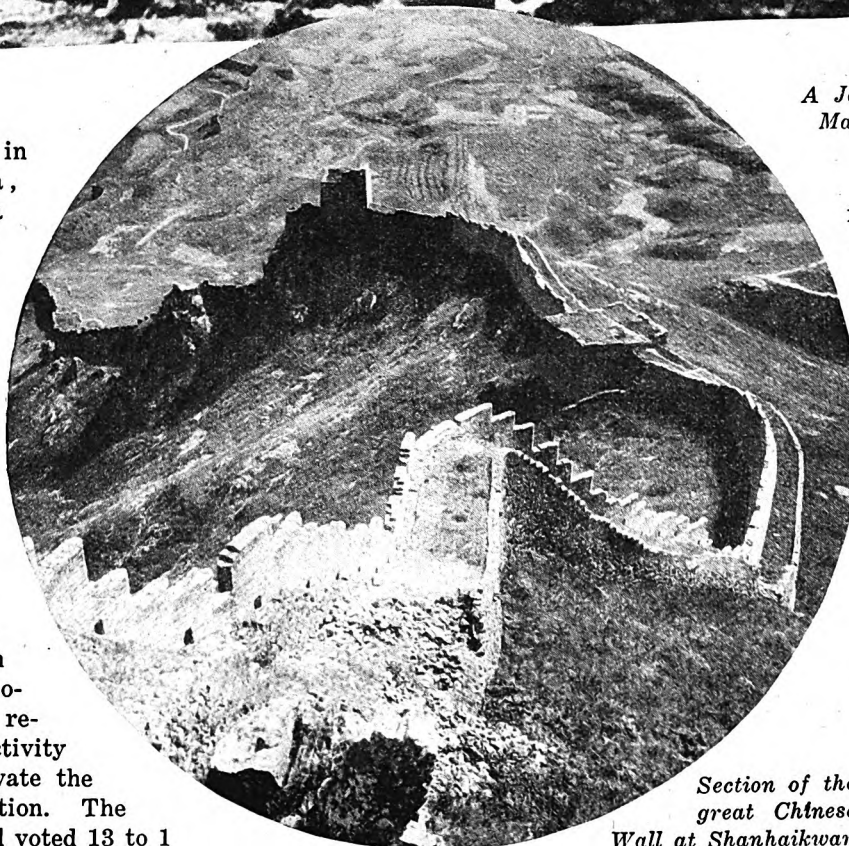
The unfortunate thing has been that while the League was making every effort to find a formula to bring about the desired peace, Japan's forces were extending military operations to such an extent that practically all three provinces comprising Manchuria have been brought under their virtual occupation.

In addition to the Covenant of the League of Nations, there are two other peace treaties, the Briand-Kellogg Pact and the Nine Power Treaty, which have direct bearing on the present situation. China wants noth-



Wide World

present situation in Manchuria, China, by becoming a party to the Covenant of the League of Nations, believes that the League should exert its efforts and use its machinery to bring about a peaceful solution, for this is a case in point and should be dealt with accordingly. In conformity with the Council's two resolutions, China has refrained from any activity which might aggravate the already acute situation. The fact that the Council voted 13 to 1



Section of the great Chinese Wall at Shanhaikwan

A Japanese flag flies over Manchurian battle-front

ing more than to present the facts to the world so that it may impartially judge them. She has made her position clear. She desires only a peaceful settlement as a signatory of the Briand-Kellogg Pact, and the Nine Power Treaty. Although the Nine Power Treaty guarantees China's territorial and administrative integrity, her territory is being invaded in direct

contravention to that treaty. The Chinese administration in three provinces has been uprooted and destroyed and here her administrative integrity has been violated. If the sanctity of these two treaties is to be preserved, evacuation is the first essential.

It has been said in behalf of Japan that she made large investments in Manchuria. It is the fact of common knowledge that of Manchuria's population, 97% is Chinese,

while there are little over 200,000 Japanese. The development of Manchuria may be ascribed to climatic conditions, fertility of the soil and the industry and energy of the Chinese people. The size of the population alone indicates that Chinese investments must have been made to an extent many times greater than Japan's.

Japan seems to feel dependent upon Manchuria for certain natural products, such as coal, iron, oil, food-



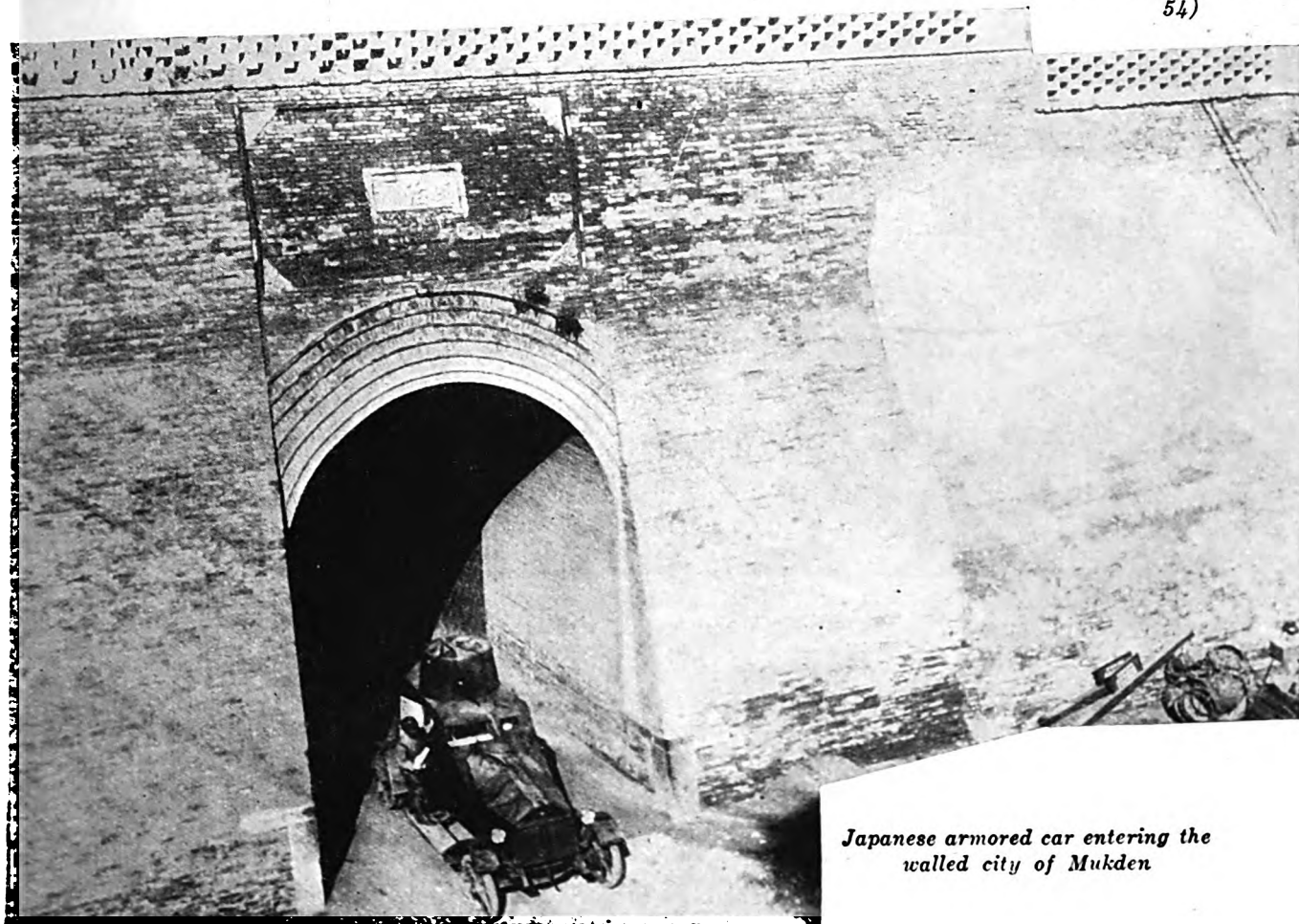
Chinese monks praying for their nation at an altar at Peking

stuffs, etc., but the mere fact that a nation does not produce certain articles gives it neither the ethical nor moral right to take anything from another state, any more than an individual may assume that attitude toward another. These necessary products may be secured through the usual channels of international trade.

As for Japan's present military move, the claim that it has the sanction of treaties cannot

be too emphatically denied. The right claimed by Japan to continue to station her military forces, even along the South Manchurian Railway, has never been formally recognized by China. On the contrary, according to Article II of the additional agreement to the Treaty of 1905, between China and Japan, Japan promised she would take similar steps with Russia in the event that Russia agree to withdraw her railway guards along the Chinese Eastern Railway. Since Russia has long

(Continued on page 54)



Japanese armored car entering the walled city of Mukden

"I Am An

Even before her debut into Florida society Miss Baker attracted attention by the brilliance of her newspaper work in connection with the Red Cross drives. From Jacksonville, by way of the Birmingham (Alabama) News, she came to New York. Her serial stories,

interviews and sketches are syndicated in this and other countries, and everywhere praised for their keen thought and crisp style. In this fascinating narrative the Titan of the British press opens his heart to the buoyant young American interviewer.



MISS BAKER



*"Existence
impresses
me as a
perpetual
dawn."*

—H. G. Wells.

Keystone Views

There is a Falstaffian robustness about him, emphasized by a well-rounded face and ruddy complexion

DRAWING conclusions from the current press one might think that H. G. Wells, British novelist and historian, is visiting America for the sole purpose of foretelling the downfall of civilization. This came about from the journalistic practice of "playing-up" the sensational angle of a celebrated person's utterances, with the result that frequently only half-truths are impressed on the mind of the public. By this method England's literary Titan is relegated, overnight, to the role of Arch-Pessimist.

Nothing could be further from the real Wells who said to me in a recent interview for PSYCHOLOGY: "I am an incurable optimist. If anything, I have always placed too much faith in the common sense of mankind. We have never lived in times so fraught with possibilities. I see knowledge increasing and human power increasing. Existence impresses me as a perpetual dawn."

Not that this historian, with his kodak-mind trained to world-wide analysis, is inclined to side-step the dangerous era thru which we are passing. He repeated, as

INCURABLE OPTIMIST!"

*Says H. G. Wells
In an Interview with
Gladys Baker*

a matter of fact, those explosive statements which lead the imagination to a view of the universe plunged into chaos and old night. "To shut our eyes to the seriousness of the situation would be sheer idiocy," was his reply to a charge of pessimism.

Then the visiting eminent envisioned the possibility of the Red Flag being carried to the Rhine; the Bolshevik frontier extending to the Atlantic; the collapse of Western Europe and anarchy raging thruout the United States. Our fall would be more cataclysmic than the dismal fate of Greece and Rome, whose ancient glories he considers inferior to our present-day culture. Nor does he minimize the distressful conditions brought about by debts, taxation, unemployment and over-production. But on the other hand we have Wells at his more natural and preferred post of sociologist, outlining ways and means of realizing the vast potentialities which he believes we are capable of bringing to fruition.

First of all he insists that our problems be treated as international in point of urgency and solution. The job of coping with the general "depression" must be taken away from politicians and placed in the hands of economists. This, he maintains, should result in a reorganization of the capitalistic system and the adoption of a universal coinage.

"New forms of employment, based on community effort must be found," he said. "We must accept the responsibility of re-housing mankind. This can only be accomplished by rebuilding cities and by reclamation of roads and countrysides."

Tho he dislikes to think that he is living in a world with fellow beings so lacking in intelligence that they permit the bestiality of war, he admits that another great conflict is in the brewing unless the China-Japanese controversy is brought to a swift and amicable settlement. Asked if he thought the League of Nations would function adequately in the Manchurian



situation, he expressed contempt for that whole body of peace-makers by a vigorous snap of his fingers.

"What is your opinion of Soviet Russia?" I asked.

"Russia's experiment will result in at least something that looks like success," he replied. And tho he admitted that the peasant classes were far from contented under the existing regime he would remind us that they were never anything but miserable. "At any rate they are no longer beaten," was his comment, "and they have something to look forward to." More specifically he stated: "If the Five-Year-Plan fails to usher in the promised millennium the people will still cling to their vision and accept its postponement. They are infinitely better off than your pitiful unemployed who have nothing to hope for."

THE distinguished author turns with ready enthusiasm to a world harmonious and beautiful which must emerge from our present perplexities if, and when, it avoids the impending doom. "Changes, revolutionary changes, must come. It is impossible for nations, civilization and human nature to remain static. Such a reconditioning includes a complete moral and intellectual revolution. This will be accomplished by knowledge of the inner psychological and biological laws on which all human behavior is founded." He sees men freeing themselves of philosophical speculations and *learning to live by applied psychology*, which, as one of its staunchest adherents, he declared several years ago to be "*the hope of the world.*"

He would include this science as a compulsory part of

educational systems the world over. "By the time a pupil has reached the age of sixteen he should be trained to watch for the coming of evil moods, of outbreak of temper in himself and others; should have learnt patience and tolerance; self-control and the reasonableness of conciliation when self-control has failed."

Mr. Wells believes that the richest gifts of mind and character should be developed as methodically as a mastery of mathematics and languages. These he holds to be patience, humor, honesty and optimism. With this would be the eagerness of the individual to avail himself of advantages. He does not believe in luck. Nor is he able to tolerate laziness or compromise with one's abilities.

The straight-seeing, practical side of him delights in the progress already made thru the application of modern psychology which sets up new evaluations conducive to the well-being and usefulness of mankind. As a scientist and not a theologian, he takes satisfaction in the fact that "modern folk now think of cleanliness instead of purity; health instead of chastity."

Contrary to popular estimate was the discovery that H. G. Wells is not an out-and-out socialist. In his pleadings for socialism in innumerable pamphlets and such of his books as *New Worlds for Old* and *This Misery of Boots*, he holds strongly to individualism.

"I don't believe in the surrender of one jot or tittle of one's intelligence and will to the happiness of the greatest number, or any such nonsense," is the way he puts it. "The thing that matters most to a man is the thing that is peculiar to him, (*Continued on page 60*)



Keystone Views

About to hop off from Newark airport to Washington



The PROBLEMS of INSECURITY

By Arthur Frank Payne, Ph. D.

THIS is the age of the great psychological insecurities. The present "depression,"

is caused by insecurity—the insecurity that is in the mind, conscious and subconscious of all the people. It is the age of the great dissatisfactions, the age of great repressions and suppressions. We repress ourselves, and others suppress us. It is the age of unrest. As Gandhi said recently "it is a bloodless revolution." Here we are with more material wealth, particularly in this country, than the world has ever known, and yet everybody is pessimistic. People are worried, they feel insecure, and I wish that newspapers and orators would stop talking about this depression. We have been living on a pie and ice-cream diet for the past ten years and it is pretty hard to go down to the corned beef and cabbage in the kitchen. There are a million and one remedies, so I don't see why I should

not put mine in the pot. The underlying cause is that society has been represented by its leaders,

financial, political, religious, all sorts of industrial leaders. These have made property secure, but have failed to make people feel secure. There is only one aim of civilization, of progress, of life, and that is to attain security. Do a little experiment with yourself. After I get thru start making a little notebook and you will see that you are trying to do two things in every thought and act you have.

Play this little experiment with me. You are trying to make yourself secure along a great many lines. You are trying to make yourself superior and preventing yourself from becoming inferior. Look upon life, upon yourself as part of a psychological laboratory. You won't take yourself so seriously, and incidentally, you won't take others quite (Continued on page 54)

Byron Bidwell

Took Part in Seven New Year Celebrations
in Seven Oriental Countries in Four Months
and Tells the Tale of

*Chinese Idol ready for the
New Year Devotions.*



NEW YEAR Around the WORLD

THERE is a certain similarity in the observance of New Year's Day thruout the world.

In some countries it is primarily a time for worship, fasting and the renewal of faith, while in others religion plays a minor role, but everywhere it is a celebration of joyousness.

From the standpoint of ostentation and display, we as Christians make the least ceremony and pomp of the occasion; the Chinese, the greatest. It is his day of days.

Nor does New Year's in distant lands fall on the same day or the same month of the year.

On Thursday Island, northernmost tip of Queensland, Australia, the last day of last year, I found the same holiday spirit that actuates the white man in every portion of the globe. There was nothing, however, to remind one of the last-minute scramble for seats in some hotel, cafe or night-club that occurs in the average American city. Nor were there the fabulous resolutions, bells and tin horns with the attendant headache, to start the New Year.

Instead, during the afternoon some of the aborigines from the mainland and surrounding islands staged a corroboree for us in commemoration of the white man's dominance and his holiday. This wild and fantastic dance, to the throbbing and tumult of



(Left) Geisha girl, all decked out in her gorgeous New Year finery for celebrating the day in Japan. (Right) This Malay maid of Singapore welcomes the New Year with a roguish smile.

WHAT IS YOUR

Illustrated by
FRANK REISZ

*One tossed her life
capital upon the sea of
dissipation and the
winds of chance.*



VARYING are the concepts that persons have of life.

To some it is a vision of a gay scarf to be tossed over the shoulder and flaunted in the breeze. Others view it as a burden to be borne, a weight to be endured. Some there are who see it as a forced march with pauses for battle against adverse forces. A drama to be witnessed rather than to be shared, is another picture of life.

To me it is something to be invested.

How are you investing your life? Are you investing it as carefully as you would, or should, your money?

Any banker, who deserves to sit in the seat of advice, will tell you to ask yourself two questions about proposed investments.

Are they safe?

What dividends will they yield?

Everyone wants to live with safety. Despite the hedonistic "A short life and a merry one" the universal wish, whether uttered or unexpressed, is for a long and effective existence. Risks of life and health are made with reservations.

The drunkard, after a spree, declares with sincere intent, that he will drink no more. The gambler, whether in games of chance or Wall Street, is always on the verge of reform. He may voice bravado but he does not feel it. The drug addict promises that this will be the "last shot." He will begin tomorrow to "come thru clean." The overweight woman says *this* box of sweets will be her last. The dancer, whose physician tells him he must dance no more, promises that he will stop after this season. And so the athlete, who has heard the medical hint that sooner or later all hearts stop pumping.

The safe investment is for the benefit of the investor and the welfare of society.

Everybody certainly wants

BALANCE —

By Ada Patterson

In the Bank of Life?

to invest his life with prudence and safety but some defer too long the time of the investment.

No sane or sober person would cast a handful of coins into the street. Yet the man or woman who violates the laws of health does the equivalent of that.

Neglect of all available pure air means money drawn from the bank of health. Staying indoors in dark rooms while the sunlight calls and can be secured by the effort of going out in the open, is a spendthrift process. Dissipating the strength by late hours, when the body cries for sleep, is throwing away the golden coins of tomorrow's strength. Eating too much, or too little, of food that nourishes, or any that does not nourish at all, is the way of the wastrel of health.

Worry is another means of casting the life fund to the winds. If it is with a sense of foresight you refuse to cross the bridge before you come to it, reflect judiciously upon whether to go further up the stream, to its fordable point, if the timbers of the bridge are weak, the anticipation of the disaster is prudent. Worry is thinking in a circle, arriving like the person lost in the forest, at the place he started.

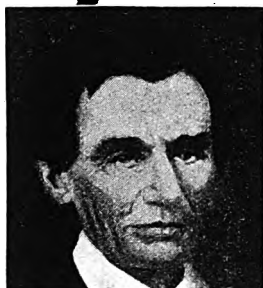
Foresight is thinking the way thru a problem and determining its solution. But the man who, grieving because his false sweetheart had married another, fell into nervous prostration, and the woman who walked the floor all night when Wall Street stocks slumped, were gambling with folly. In the emergencies of life we need every ounce of our strength, all of our brain power. The person who grieves unduly is exhausting

(Continued on page 72)

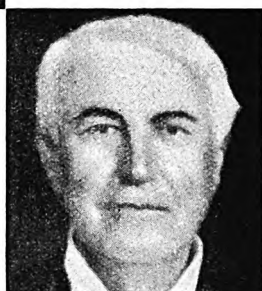
The other invested it wisely in bonds that yielded friendship, success and content.



The TEN GREATEST AMERICANS



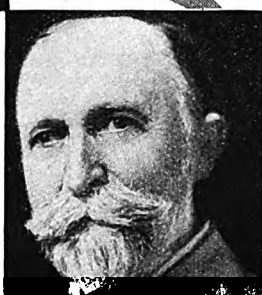
LINCOLN
From Painting by
Margaret F. Browne
—Wide World.



EDISON
Photo by
M. E. Berner.



BURBANK
—Keystone Views.



KELLOGG
—Wide World.

ONE of the most impressive and distinctive sights of New York is the Woolworth Building, for many years the tallest structure in America. It dominates the picturesque scenery lying all around Gotham. Its clear, majestic height of sixty stories and 792 feet lifts it far above surrounding objects.

Did you ever ascend to the tower of the Woolworth Building, and gaze abroad in leisurely manner to your heart's content? If so you probably experienced a new thrill, a new thoughtfulness, a new consciousness of power and supremacy. Viewing thousands of lesser buildings in perspective, and the crowds of mortals rushing in the streets far below, then visioning the broad peaceful horizon of ocean meeting sky, you felt a new understanding of life and its possibilities enlarging and empowering your mind.

The act of regarding everybody and everything from a commanding height of serene silence and fair estimation is a mental exercise of unusual benefit. Clear vision precedes all effective action. Most people have a clouded vision, and are crippled and hurt by it. The mistakes of the man who fails were due largely to misconceptions; but the man who has made millions first saw clearly just what he wanted and just how to get it.

A Woolworth Building for the mind is what everybody needs who wishes to look around so as to get ahead. The average person lives in a mental hut, with obstacles the principal scenery. No wonder he gets nowhere. He isn't high enough to see the road to anywhere.

Now the quickest way to enter a lofty observatory and gain a commanding view is to enter the life of a great man. Every great man has built for himself a mental tower in the course of his career, and from this tower he estimates and operates the factors in success. How to see a great future: Know a great man.

Do you know any really great men? If so, who are they? What lesson or lessons have you learned from each? Wherein has the life or work of each been most valuable to you in planning your life or work? They all have information or inspiration for your advancement, if you are able to profit thereby.

Our experience may be cited. We have known, personally or professionally, at least fifty men of national reputation as leaders in their various lines of work. Every one of them has done or said things of such character as to be helpful to us in our work. Yet most of them had vocations utterly different. All good work is advanced by the proper study of any other good work. The

To Make Your Own Choice Is a Good Game for the New Year

Says

Edward Earle Purinton

motives, aims and principles are identical, only methods and personalities vary.

Do you want to succeed more largely, more quickly? Then look for the secrets of success in the lives of men who have reached the top. Their guidance means most.

Who are the ten greatest men of American history, past and present? This far-reaching question has lately been discussed by prominent educators, ministers, writers and other able thinkers, but no agreement has resulted. Lists of names of the supreme ten have been proposed, but they are all different. Nobody can make such a list authentic on the basis of personal feelings or opinions, that almost everybody has regarding certain leaders of the nation. Facts alone should determine our choice.

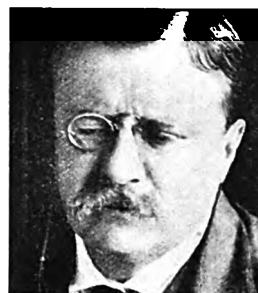
We consider these the ten greatest men, judged on a basis of analysis and comparison:

Abraham Lincoln
Ralph Waldo Emerson
Benjamin Franklin
Henry Ward Beecher
Dr. John Harvey Kellogg
THEODORE ROOSEVELT
Luther Burbank
John D. Rockefeller
Thomas A. Edison
CHIEF JUSTICE CHARLES EVANS HUGHES

The list may not be finally conclusive, but is, we think, fairly comprehensive. How, if at all, would you change it? What names would you substitute for any of those given? What reasons in your mind would warrant the substitutions? How and why have the men of your choice been greater than those of our choice? A frank discussion along this line with your relatives and friends should be interesting and useful.

A vital question should precede your discussion. What makes a man great? Everybody should know but hardly anybody does. There is a great national need for a national standard of greatness. Why has it never been developed? We can appraise the height and scope of a building, but not the height and scope of a man. Are buildings more important than men? Before great men can be studied right, the facts and forces of human greatness must be understood. Guessing at greatness marks a smallness that cannot discern greatness.

The man who towers above his fellows does it by science, not by chance. The crowning science is (Continued on page 73)



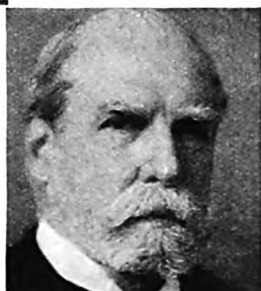
ROOSEVELT
—Wide World.



EMERSON
—Wide World.



FRANKLIN
—Wide World.



HUGHES
—Wide World.



BEECHER
—Wide World.



ROCKEFELLER
—Wide World.

ACT—

By Grant Milton Sassaman

dancers, were doing their long glide towards the left wings. Dolly Merrill, her bare legs gleaming, below black tights, was giving him an encouraging smile. Coyle, his right arm around her slim waist, kept his

bing. Dully he wondered if those two, across from him, had ever felt the nauseating wave of stage fright that had possession of him now.

The orchestra was striking up the melody that was his cue. It would continue to play until he reached the piano, placed in the center of the stage, just back of the footlights far enough to give Merrill and Coyle enough space.

Dudley felt a light touch upon his shoulder. Wheeling, he saw Dan Steinman, the stage manager, standing directly behind him.

"Give 'em all you have, Wyck, my boy," the latter was saying. His steady voice fell upon Dudley's unstrung nerves like oil upon angry waters. "Don't get panicky and you'll go over big. Your act's good."



Leaning against the piano, he bowed stiffly

Illustrated by
F. W. Swain

face riveted upon the audience until the curtain screened him from view. Then he, too, sent a brilliant smile flashing across the boards.

A warm wave of gratitude engulfed Dudley. He tried to smile back, but the smile was thin and strained. He was nervous. If only his throat would stop throb-

bing. He gave Dudley a reassuring squeeze upon the arm and the latter stepped out upon the stage.

A sea of faces, spread into infinity beyond the line of fire that was the footlights, met Dudley's view. There was a bit of desultory handclapping. Faintly he heard it, knowing it to be the tentative applause of courtesy.

He was new to them. His act was new and untried. For genuine applause he would have to do his best! And that would have to be (Continued on page 65)

THE *TYRANNY* of *Love*

By Ouise Vaupel

DOCTOR BAIRD, psychologist, had not married until he was thirty-five years old.

"Never had time," he used to answer laughingly when asked how he had escaped so long. And then suddenly he had fallen in love as all men of his type do, wholeheartedly.

The "girl of his dreams" he called her. She was as sweet as a girl could be, with the fragrance of young, budding womanhood, in full health. The love of the couple for each other was a glorious symphony. Her eyes softened when they rested on him. She was so proud of him. And his arms were empty save when she was in them. For three years they were divinely happy.



Illustrated
by
Frank Reisz

Then the doctor began to worry a bit, for he found that his practice was falling off. That meant that expenses were

A True Story

not being met promptly. He had his office in the apartment where they lived. Harriet had insisted that she could not bear to be separated from him all day. And he had been delighted to feel that she was constantly near him. That is he was at first.

He began to notice that many patients—especially women—would come once or twice and then stop coming. One day he asked a loyal woman friend, for whom he had been confidential adviser for years, if she could explain the reason for this.

She hesitated a moment and then reluctantly told him that Harriet, who insisted upon opening the door

and receiving his patients herself, was insufferably rude to many of the women patients, glaring at them as though their coming

were an intrusion which she bitterly resented. This patient told my friend that, altho she had known him for years and really needed his help, she herself, because of his wife's attitude, had almost made up her mind to stop coming to him for treatment.

The psychologist was terribly perturbed. He adored Harriet and couldn't bear to hurt her. But what if all his patients were driven away? They both would suffer. Finally he conceived the idea of securing an office away from home in which to receive his patients. He enthusiastically mentioned it that evening. Did Harriet approve? Not she. Her response was an emphatic "No." He should not have women calling on him and be locked up all alone with them in his office. No indeed.

All the doctor's psychology went down in a heap. He was madly in love with Harriet. To see the tears tremble in those soft brown eyes, to hurt this woman who was the whole world to him was something he could not bear. He took her in his arms and kissed her back to happiness and good-nature again.

They went on as before. He saw the patients in his home. He opened the door himself when he could and made a routine practice of escorting the women patients to the outer door after he had treated them. This helped a little.

However, if he had a case that required more than the half hour usually allotted to each patient—espe-



Harriet glared at the patient as she bitterly resented her intrusion

cially if the woman happened to be more than ordinarily attractive—the doctor began to feel

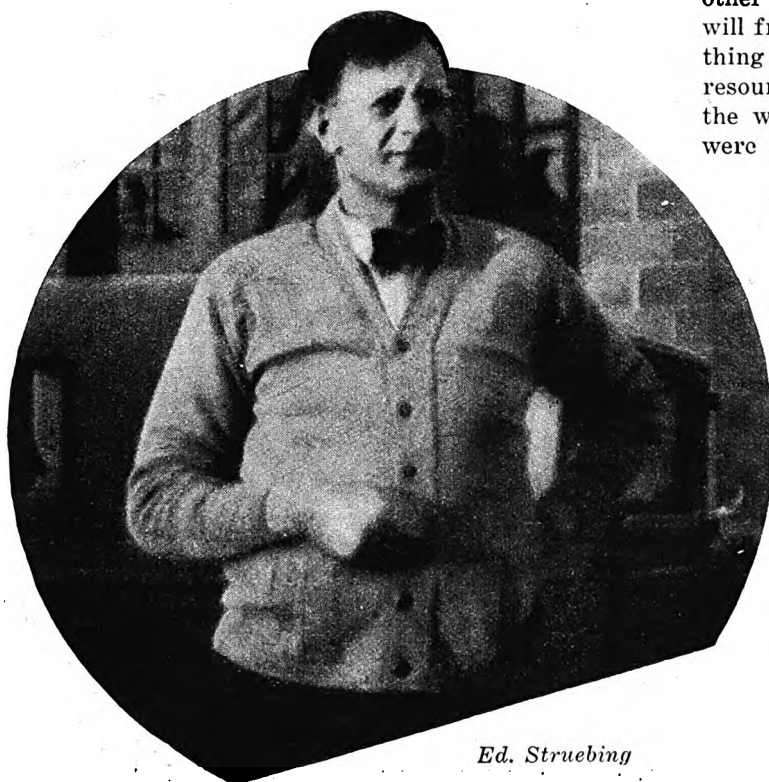
the hand of terror creeping toward him; that forewarning of the bitter, jealous scene that was coming after the patient had left. Subconsciously Harriet suggested to him that he was giving to these patients the love and time he should be giving her.

He tried to shake off this (Continued on page 62)

Ed Struebing's GAS STATION

By LLOYD S. GRAHAM

Four years ago he was just a
factory-hand.
He was fired—
BUT
He had Brains, and, if you'll
pardon us, "Guts"—
And he's building himself a
Fortune.



Ed. Struebing

MANY of the business successes of tomorrow will be the enterprises started today by men who were fired yesterday. Thousands of persons in these United States are being shuffled now for a new deal. This means heart-break for many and opportunity for others who can grasp it.

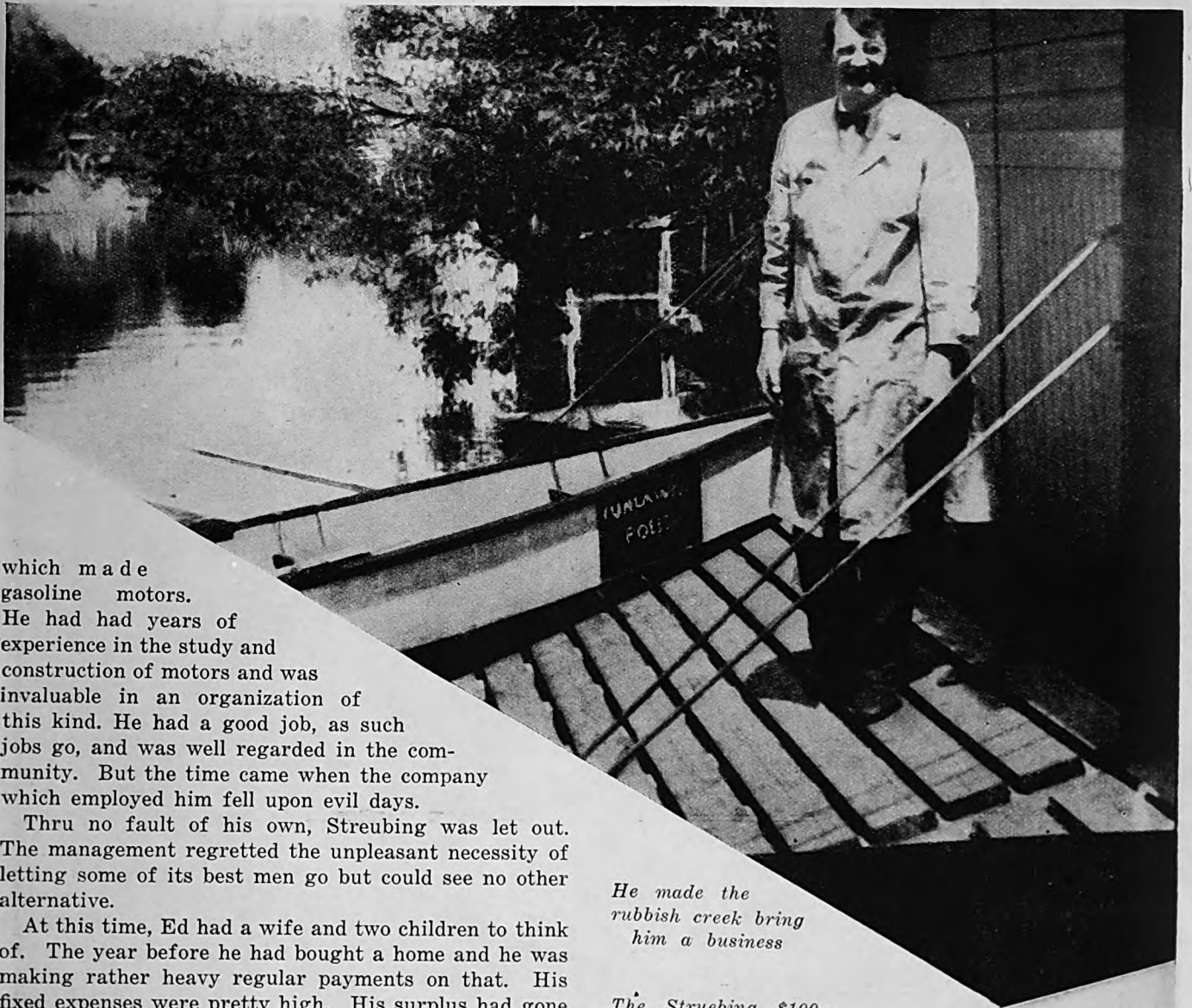
Many men today, far past middle life, who have weathered every financial depression during their working years until this one, are now pounding the pavement, bewildered, dismayed and utterly unable to cope with the problem of starting their earning life anew. Some will undoubtedly be submerged. A few will end their own lives. Others will struggle along to the end of their days, also failures and still bewildered by the scurvy trick which world economics has played upon them.

On the other hand, there will be others of indomitable courage who will go on and seize opportunity after the accident, to them, of being fired. Most of the captains of industry of today were at one time or another similarly fired. Many of them—and some of them will freely admit it, never would have amounted to anything if they had not been thrown out upon their own resources. It is likely they would still be working in the wage rut in which they started. But when they were forcibly separated from their pay envelopes, the urge to eat and to sleep under shelter was still strong within them. They bestirred their mental faculties and proceeded to make a place for themselves regardless of the opposition of a grudging world.

Back to the wall, they made the most of their training and mental faculties and found, perhaps to their huge surprise, that the world had something better for them than a day wage and a chance for advancement. They found that during the years they had been working upon a salary, they had acquired knowledge that could not be taken away from them in the mere losing of a job. And it was this knowledge that they began cashing in on. Without the impetus of their discharge they would never have had the courage to take the initiative in such a move themselves.

That's the way it was with Edward H. Struebing, of Tonawanda, New York.

In 1927 Ed was working for a company



which made gasoline motors. He had had years of experience in the study and construction of motors and was invaluable in an organization of this kind. He had a good job, as such jobs go, and was well regarded in the community. But the time came when the company which employed him fell upon evil days.

Thru no fault of his own, Streubing was let out. The management regretted the unpleasant necessity of letting some of its best men go but could see no other alternative.

At this time, Ed had a wife and two children to think of. The year before he had bought a home and he was making rather heavy regular payments on that. His fixed expenses were pretty high. His surplus had gone into the down-payment on the house and he had no further opportunity to get an emergency fund together.

Mrs. Struebing took her husband's dismissal lightly. She had unbounded confidence in him and was sure that in a few days some (Continued on page 74)

He made the rubbish creek bring him a business

The Struebing \$100,000 plant and equipment



WELCOME, HARD TIMES!



By McClellan Van der Veer

Excitement: There was no limit to the clothes and the parties and the put-on that she demanded.

"YES," said my friend, the incorrigible dissenter, "I'm enjoying the depression. There are so many things I like about it that I'm beginning to think that maybe hard times are really better than good times."

"For once, then, I find you an optimist," I said.

"For once, if never again! Prosperity may return and wreck all my hopes. But I'm busy now making my hay while the clouds hang low."

"I always thought that the time must come when even you would have to admit that life can have its compensations. But tho my foresight and intuition are thus justified, I am forced to confess that I don't precisely understand how it has come about."

"It's simple enough. Let me explain."

"Please do."

"Well, take my dog, for example. You know my dog. I've always liked him. But it's only lately that I really have achieved friendship with him. I always gave him a pat on the head when I came home from the office, but when things were thriving I never seemed to get much farther with him than that. If I wasn't thinking about something that had happened, I was planning something that was going to happen. Now, many times when I come home nothing *has* happened and I haven't the least idea that the next day anything will happen—except, of course, just more and more of the same figuring about what's to be done about it.

"Naturally I've had enough of that most nights by the time I meet my dog. So now I like to look at him. I like to wonder why he seems so glad to see me. I'm most remarkably interested to know what it is that he finds to care for in me. He makes me feel that maybe there's something to me that really counts even tho he is the only one who can see it. I like to watch him, 'standing at ease in Nature,' as old Whitman said.

"There's no squirming and squealing about my dog. He just takes it all as it comes and there's one thing I'm sure of—that no matter what comes, he's on my side. I've even experimented with him. I've justified it by telling myself that there is so much that I can learn from him. I've purposely been late in feeding him—so late that I knew he must be wondering. None of us can keep from wondering. But his wondering and his hunger never disturbed his marvelous stoicism. He only waited—calmly, patiently. He never suspected that either the world or I was not playing just right with him. My dog means a lot to me now. You'd have to have a dog yourself to understand."

"So it's your dog that has proved to you 'that God's in His heaven and all's right with the world'?"

"That's only one thing."

"Do continue, then."

"You remember Bill Bigshot as he was only three short years ago? We used to borrow money from him. If we wanted to build a twenty-five-thousand dollar house we got twenty-

three thousand of it from Bill—or thought we did. And then we paid and paid. Bill sat on top of our world. He lived in a hundred-thousand-dollar place himself and every member of his family sported a car that simply knocked your eye out.

"It all seemed so easy for Bill. You went to him and he always was so willing to let you have what you wanted. But, just the same, there was something about it all and about Bill that you didn't exactly like. You wondered whether he really was earning all he seemed to be making. I know I did. But even I didn't try to figure it out exactly. Things were just that way, Bill was in the saddle and we sort of smothered our intuitions and accepted what seemed to be the inevitable. But just the same we didn't altogether like Bill.

"Well, you know what happened to Bill. We kept on paying and paying and paying him back, and then somehow we ran out of stuff to pay him with. Bill didn't last very long after that. I admit that when I heard about him slipping, something in me was not displeased. I met Bill the other day. He didn't look at me in quite the same way he used to. But he did

look at me, straight enough and flinching just sufficiently for me to understand that he had not
(Continued on page 58)



*Contentment:
They are happy
—the first time
for years and
years*

T. G. RICHARDSON

Pictures by

T. G. Richardson

WHY CRIMINALS

By
Louis M.-Bisch,
M.D.Ph.D.

Do **WRONG** to Ease Their Conscience—with
Further Facts about the Mysteries of **GUILT**

In addition to his other activities which have brought him world fame as a psychiatrist, Dr. Bisch was for some years head of the Psychological Laboratory of the New-York City Police Department, where he came into daily contact with that strange mentality which makes a business of crime.

Photographs by
International News

*Girl pals of gangster suspects being escorted from
New York City Police Headquarters to jail*



THERE are few who do not experience feelings of guilt. This may be conscious and it may not. If not, it is due to maladjustments and disturbances in the unconscious of which the person is wholly unaware.

A business man, let us say, actuated by competition and a keen desire to get ahead, manages to manoeuvre a rival into a tight corner. He succeeds in worsting

him, but all the time there is either a vague or definite conviction of wrongdoing, altho the methods employed were quite orthodox and according to prevailing business standards.

Another individual feels uneasy but doesn't know

WHO Makes up YOUR MIND?

By Pearl Irene Brown

Representatives of
Three Generations state
their formulae for deciding
Right and Wrong.

Who makes up your own
mind?

I DON'T give a rap what other people think about it; I'm going to do as I please!"

A dozen times I have made that statement when doing something which might be objectionable to others. And hundreds of times I have heard other young people say exactly the same thing.

But would my mother or my grandmother have made such a statement when they were young, or even now? No, they wouldn't. They would have been more sensitive to public opinion, customs, the teachings of the Bible.

Take the question of drinking. Why don't I drink? Well, simply because I *do not want to!* I wouldn't get any "kick" out of it. But, if I *wanted* to drink and got pleasure from it, I'd probably drink. I wouldn't care if prohibition said "no," if ministers termed it "immoral," if public opinion frowned upon it. I'd be just like the hundreds of young people who drink simply because they *want to*.

But is that the reason my mother and grandmother

do not drink?

Absolutely not!

My mother does

not drink be-

cause it is against the

law; it might be injuri-

ous to her health; her

friends would think ill of her. And my grandmother would say that she wouldn't drink because it is wrong according to the way she was reared, according to the principles of the Bible.

My grandmother's reason alone indicates that our standards, the basis of our conduct, are gradually changing. The older generation decided what is right and wrong according to the teachings of the Bible; members of the next generation make their decisions more in accordance with public opinion, custom, prudence; while the youngest generation decides its actions more on the basis of personal pleasure.

The result of an investigation I recently made is further proof.

I asked fifty representative persons, members of three generations, to name the basis by which they decide what is right and what is wrong. About thirty-five of them were affiliated with some church. In personal interviews I asked these individuals how they would act in certain situations involving moral conduct, such as cheating on an examination, telling a lie, gambling, having an affair, drinking, using business advantages for wrong purposes.

The general result was that members of the oldest generation decide moral questions and situations on



the basis of whether it is right or wrong according to the teachings of the Bible. They would not cheat on an examination, they would not drink, they would not lie or steal, because it is *wrong* to do so. And they do not necessarily need a reason for their action other than the rightness or wrongness of it.

The next generation, however, decides its problems according to whether it thinks it will be prudent, discreet and in harmony with public opinion. Consideration of what is right and wrong according to the Bible also enters in, but not to the degree it influences the parents. Members of this generation are ruled more strongly by public opinion.

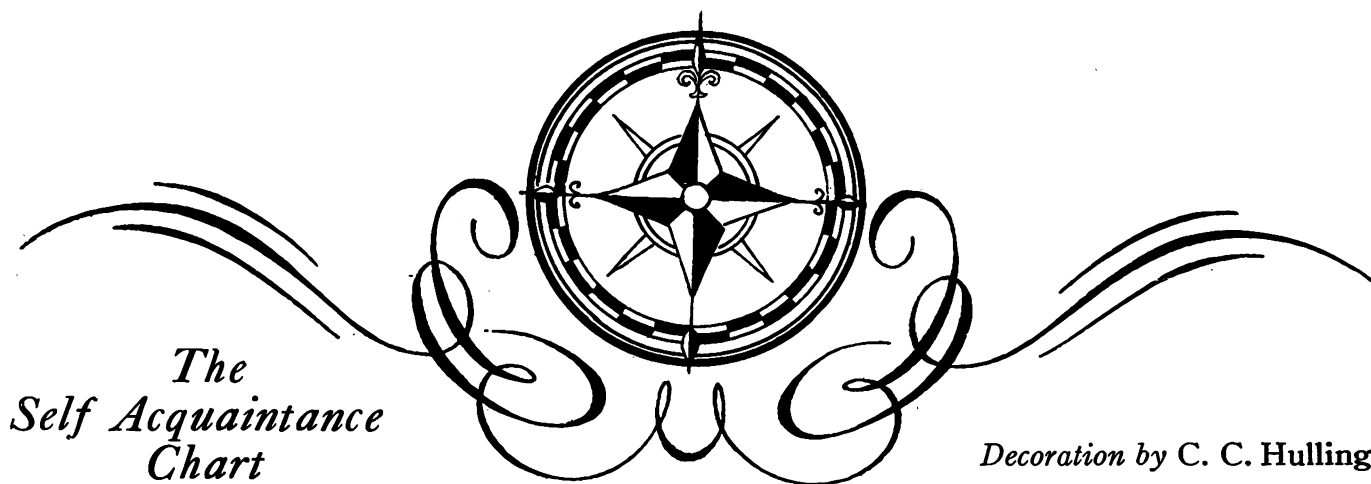
Almost all the members of the youngest generation said that they solve their problems in accordance with what fits their philosophy of life or on the basis of personal pleasure. They want reasons why they should do or not do a thing, but even then they usually do as they please. And they (Continued on page 78)

*"When anyone tells me
I'm not doing 'right'
it makes me mad!"*



Illustrated

By William George Fix



- (1) NAME..... (2) AGE..... (3) BIRTHPLACE.....
- (4) NATIONALITY [self]..... (5) [parents].....
- (6) How much schooling:..... Continuous..... broken (by illness)..... (moving).....
- (7) Grades skipped..... not promoted.....
- (8) Grammar..... Junior High..... High.....
- (9) Special outside studies..... when..... why.....
- (10) In what did you excel..... In what, fail.....
- (11) You liked best:..... Mathematics..... History..... Science..... Literature.....
Laboratory work Composition..... Note books..... Social Science (Civics).....
- (12) You prefer your examinations: written..... oral.....
- (13) You learn best..... reading..... listening..... seeing things.....
demonstrations..... or discussions.....
- (14) You like to be with: your fellow pupils..... teachers.....
- (15) Are you studying now.....
Plan to study later.....
- (16) Can you work alone.....
Must you be told how to do things.....
- (17) Are you happy alone.....
Happy in a crowd.....
Can you lead others.....
- (18) Do you like new places.....
Do you hate to move to new places.....
- (19) Are you happiest outdoors..... in country.....
Are you happiest indoors..... in city.....
- (20) Which interests you most: people..... books..... animals..... plants..... machinery.....
handling things..... talking..... or business.....
- (21) What books have you read for your own pleasure?.....
- (22) What subject would you like to know more about?.....
- (23) Who is your ideal character (living..... fiction..... history).....
- (24) SUMMARY
- You lack..... are weak in..... strong in..... excel in.....

This is not a "self-analysis" chart. It will not tell you much about yourself. But it will make you ask questions that you have not thought of asking before. The answers will tell any trained vocational adviser whether you are a misfit; a day-dreamer blaming fate; or a lucky fellow who is already doing the thing he can best do in the place where he belongs.

And some one question along the line (a different one for each person) will evoke a flood of memories, desires, resentments, that are the key to your own personal "problem." Then, with the aid of your adviser, you may plan to make your life fit your character, instead of distorting your character in blind obedience to the demands of life.

A CHART FOR YOUR CHARACTER *and Your Career*

By Louise T. Lazell

IN HIS quest for knowledge, man has journeyed thru the realm of mineral, plant, beast and stars to be confronted at last, by the greatest mystery of all—himself, the human ego, with its boundless desires, its self-limiting fears, its cherished ignorances.

Instead of going directly toward the problem, he has for centuries sought the answer to his personal problems in the stars; in "readings" of fortune-tellers; in omens and amulets.

Even today in the era of so-called science, he turns to wish-fulfillment instead of effort to gain his desires. But there is no short cut to lasting success. Why investigate the workings of auto and airplane, then trust to fickle luck that our neglected personal equipment may stand the stress of emergency?

We have bodies, minds and emotions that may serve us well, or betray us in moments of direst need. Is this our fault? The answer is obvious. We may go to any physician and get a rating as to our physical fitness, depending as it does on our organic and functional health and the "age" of our arteries: the mind, as a calculating and recording machine, may be as adequately measured by the intelligence tests.

But when a healthy body or a normal mind fails us in a crisis, it is time to do a little investigating of the emotions. A nervous breakdown, hysterical paralysis, or a "lost mind" if the doctor has found no "organic or functional" reason for these, always can be traced to emotional disturbance.

This then is the time for the psychologist to chart our characters and see what distortions or excrescences are at the bottom of the trouble. For these "ills of the mind" are really ills of the emotions. Our emotional momentum has been dammed up, diverted, or accelerated to excess. No physical or mental palliatives can do more than still the ache momentarily.

But how set about charting that character? Even tho we seem to be fooling ourselves, we really know more about ourselves than anyone else can ever know. If we can

look into a mirror that reveals our characteristic traits and the false attitudes we have adopted, we can set about acting in character, and all will soon be well with us.

We do not suffer because we are ourselves; we suffer because we have been imitating someone else or because we have been told we are other than our true selves and have believed it. We also may suffer because we are doing far less than we should be doing. Our pride is hurt at our low level of achievement. Often a "nervous breakdown" comes from this cause rather than from overwork. Self-condemnation and worry are at the bottom of these cases. We can only do all that is possible. If we fail, then someone else must carry on. Physical exhaustion and undernourishment are easier to treat than obscure and painful reactions to the knowledge that we are a slacker or a misfit (in our own judgment, even tho the world seems satisfied with us).

Let us then take a chart that will "hold a mirror up to the character," and set about profiting by the knowledge thus gained. We may be sure that the good will offset the bad; that the release from false ideas and attitudes will more than compensate for any obligations assumed. When we stop trying to be, or thinking that we are, like someone else, we shall suddenly have much more courage and strength to be ourselves, and to develop into better selves. We have been like a man trying to tread in the footprints of another whose stride is quite different. There is timidity, uncertainty, in each forward step, and no assurance is gained in such progress. We are unhappily conscious of doing nothing of our own initiative and feel

our painstaking efforts are of little value. But an honest acknowledgment of our likes and dislikes, our opportunities and our lacks, our plans and our diversions, will make us acquainted with ourselves and we shall be able (Continued on page 76)



Only One in a HUNDRED

You can't beat the LAW OF AVERAGES—But you can learn how to make it serve you

PART I

LET'S play a game! Get two hundred marbles, or buttons—one hundred yellows, and one hundred blues—or any objects of two different colors, place in a bowl or box and shake until thoroly mixed.

Now pass them around and ask others to withdraw two at a time, without looking. When all the marbles or buttons or what-not, are taken out, collect them, keeping all the blue pairs together, all the yellows, and all the mixed colors. Now count each set. What have you?

I thought so.
The chances are
you have 50 blues,
50 yellows and

100 mixed, altho you might have a slight variance. The ratio is generally 50-50-100, no matter how many times you try this experiment.

Here's another one of interest. Take two coins, flip them for ten times, and see how many times you get either both heads, both tails, or one head and one tail. Try this for ten times, and the chances are you will get five heads and tails, and five of either both heads or both tails. You may get six of one and four of the other, one time, but if you try this experiment for three times, you will probably get five and five, six and four, and four and six. In other words, the chances are half and half, and by trying this for a number of times they will very nearly equalize themselves.

Roll a pair of dice. What do you get? Seven? Eleven? A one spot on each? Or have you rolled a four, five, six, eight, nine or ten? Most likely the latter. You have 10 chances out of 44 to roll a 7 or 11; 6 chances out of 44 of rolling a 2, 3 or 12, and 28 chances out of 44 to show a

Illustrated by
F. W. Swain



GOES WRONG

Says

Leo P. Bott, Jr.

4, 5, 6, 8, 9 or 10.

What is the reason for these strange results? **THE LAW OF AVERAGES.** What is the Law of Averages? I do not know. I do not believe anyone knows. I don't think it has ever been definitely defined. It is as immutable as the law of action and reaction, the law of compensation, the law of gravity, and other natural laws.

This article does not intend to delve into the theory of this law of chance, but to stress the *practical uses* to which it may be applied. To every person the Law of Averages is a veritable gold mine. Learn how to fit it in your own business
(Continued on page 55)

Worked out from 7,000,000 cases, the ideal honesty risk is an Englishman or Dutchman well over thirty years of age; married; fat; quietly at work; interested in a hobby, and if possible, quick tempered and profane



Strain

WHAT Makes You ILL?

A Plain Talk about the Relationship of Diet and Health

By Dr. J. Douglas Thompson

MUCH is heard about disease these days, but little is actually known among average individuals. Old Mother Nature causes disease in order that you may receive certain warnings from her. If heeded, these will lead to the conquest of your diseased condition and the return of health. All disease is essentially the same; the chief difference is the organ affected.

How Diseases Differ

Let us say that your body is like a railroad, where all of the trains must start out on its main line, but yet divide in many branch lines to reach a given destination. So let us say that we all start out in life at the station of Good Health, on the road to Wealth, to reach the city of Happiness, Joy and Contentment. We entrain at the station of Good Health, which is the condition that the average individual enjoys when he is born. As your train of good health gets under-way and you are off to a good start, you feel convinced within yourself that you are well on the way to someone of those cities, Happiness, or Joy, or Contentment. But as life goes on and you become more accustomed to its routine ways, you also become extremely interested in the various branches of this railroad. In other words, you get tired of traveling on the main line; so you leave the main-line train but the farther away you travel, the farther away you are from your health and happiness and the things in life that you were meant to enjoy. Finally, you reach the city of Poverty, Disillusionment. Instead of happiness, joy and contentment, you find just the opposite. You see sickness, sorrow, poverty, misery and disease.

So it is with people today, starting out in life. When you were a baby your mother watched over your diet. You were fed a very well balanced diet. When you grow up, you feel that you know better than your mother and insist upon selecting your own food combinations, with the result that your lack of good judgment and common sense causes you to suffer the consequence, and before you know it, you are afflicted with a diseased condition.

Old Mother Nature's Penalty

"Why is it?" you may ask, "that if all disease is the same, it afflicts the liver of one, the heart of another, the kidneys of a third and the lungs of a fourth, and so on?" In order to answer that question we must tell you the fundamentals of good health. The body is composed of sixteen tissues. All these tissues must be fed certain types of nutrition. For instance, your bones require lime; your blood requires sulphur, iron and phosphates; your hair requires silicon; your white blood cells require magnesium and iodine. It is because these sixteen different tissues necessitate different types of nourishment that kind old Mother Nature has given you the best medicine chest in all the world—the foods that you eat.

How the Body Rebuilds

The foods that you eat contain all of the nourishing, repairing and rebuilding elements that the body needs. These different chemical elements must be fed to the body thru the foods you eat and should any of them be lacking in the smallest degree, your body will not function properly until that one is supplied to it. If it is partially starved for any length of time, it gives rise to a condition of disease.

A great many of you may be wondering how these substances are secured. Of course you do not eat them as phosphorus or lime, nor drink them as iodine, but you do eat them thru five different types of food known to humanity as proteins, starches, fruits, vegetables and fats. These five group combinations cover every one of the various foods that you know, such as spinach, meat, fish, etc. It is vital that you follow a well balanced diet—efficiency demands it.

The body of man is made up of the same sixteen elements that are found in the soil. The foods that are known as the refined foods, have eight of the elements entirely removed in the process of manufacture. Four others are removed to the extent of seventy-five per cent. One element cannot take the place of another in your body, nor can the lack of an element be artificially supplied by tonics, etc. They must be given to you in the form that Nature meant them to be given. So you see that it is vitally necessary that you begin "eating your way to health." Diseased conditions are nothing more than conditions which have been brought on by one's own self thru improper eating. Your heart, your lungs, your kidneys, your stomach and all the other organs of your body, including your hair and nails, can live only by the nourishment with which you supply them in the form of food. If you give them the correct elements that will nourish them, they will thrive as nature meant them to. But if you cheat and starve them, they cannot help developing diseased conditions. When your blood stream becomes congested with poisonous matter that has entered your body thru wrong food combinations, this in turn is absorbed into your blood and this morbid matter is eventually fed to the organs. It is this that prevents them from functioning in their normal capacity. This occlusion, as it is called by the profession, is caused by the inability of the blood to pass freely thru various parts of the body. This partial stoppage results in the breaking down of the various organs and tissues, causing them to merely perform a small part of their actual normal duties. The blood is thicker than it should be, having risen several points in its pacific gravity.

How the Mind Affects the Body

THE secondary causes of disease are those which come from the mind. Anger, for instance, is unquestionably the greatest user of nervous energy and it therefore follows that the control of one's temper is very necessary for longevity. Anger is espe- (Continued on page 64)

A GUIDE

To the Mountains of Desire

THE Mountains of Desire have many peaks, some very

high, their summits snow-crowned, some of medium height and many quite low. Toward this mountain range there constantly travel along the roads leading to each peak interminable streams of humanity, men and women, young, middle-aged and old. All roads have their beginnings at The Great Common where mankind is born and where youth begins to dream dreams.

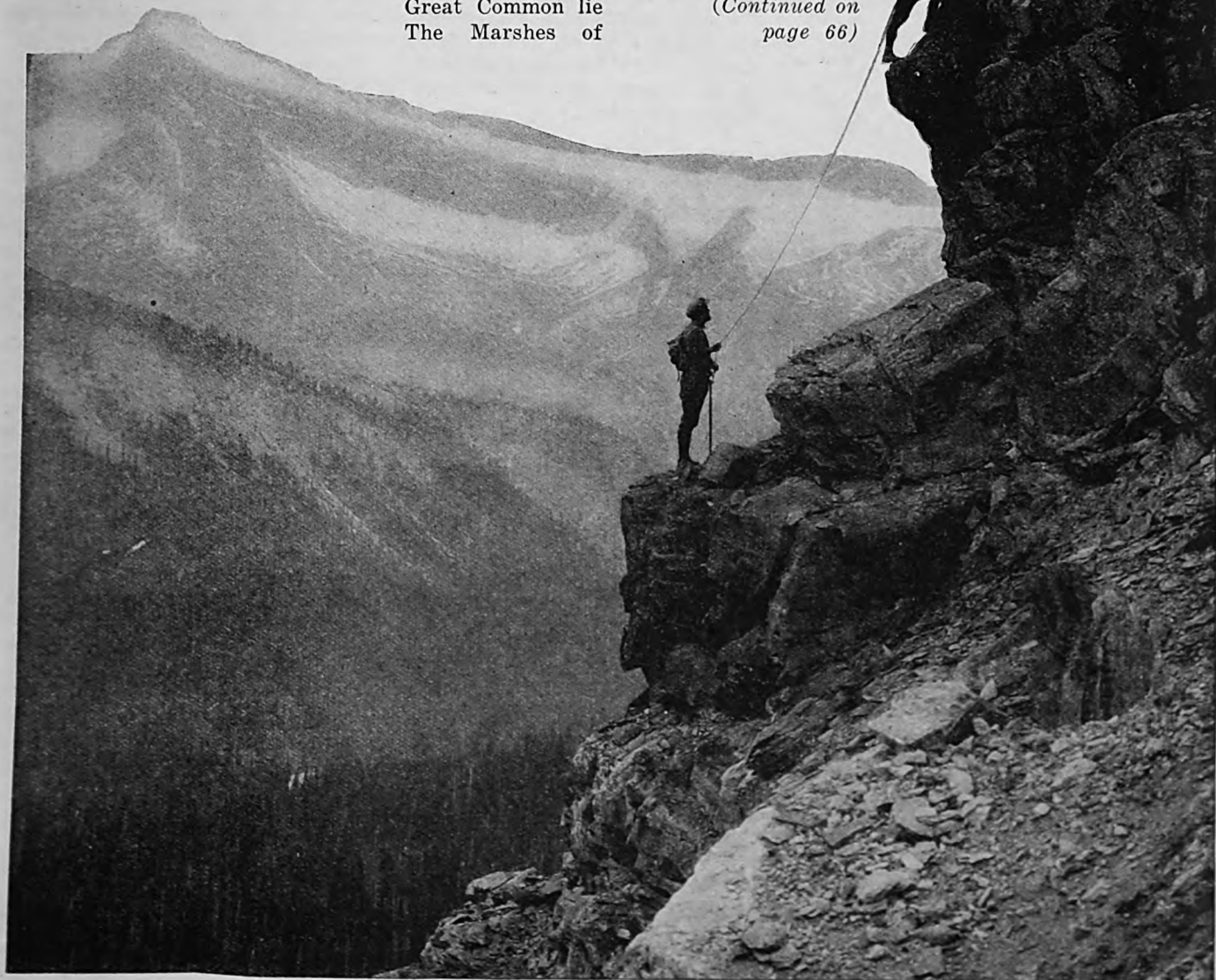
Now these roads which lead to The Mountains of Desire are, at their beginnings, easy to travel; but as they continue they grow rougher, and are beset with barriers of various kinds. Between The Mountains of Desire and The Great Common lie The Marshes of

An Allegory by FRED A. BARROW

Misery, Ordinary Plain, and The Hills of Mediocrity.

The roads to the peaks of The Mountains of Desire, when they leave The Great Common, are thronged with eager travelers, for these roads, as we have said, are easy to travel at their beginnings. As they continue, and become rougher, the

(Continued on page 66)



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:—B. E. D. writes:—

A relative of mine committed suicide recently and I have wondered many times since if he could not have been saved from this fate. May I give you a few of the details, and will you kindly give me your opinion? He was a man, in seemingly perfect health, large in frame, and with a very good mind. He became involved, innocently, in a financial crash which meant that his savings, and they were considerable, were wiped out. He gradually became more and more depressed, could think of nothing but his loss, and not even his family, whom he had previously loved dearly, could interest him. He spent a large part of his time just thinking about himself. Toward the end he frequently complained of feeling somewhat strange and feared going about alone. He was extremely nervous. Physicians who examined him told us that there was nothing physically wrong. May I hear from you?

ANSWER:—

During these times a great many have experienced the same financial setback that your relative did. Many have become greatly depressed over it, and we would read of far more suicides than we do were it not for the fact that most people fear either the act itself, or what they may have to face in the hereafter. But I also find many facing their troubles with very real courage and not complaining. Your relative was probably a sensitive, impressionable, emotional type and because his losses were an extreme shock to him, he lost his confidence and hope and drifted into an acute state of neurasthenia. He could see no way out, the future looked black, and he figured that ending it all was the solution. But it was a cowardly thing to do, for his family must pay a dear

price for his act. He could have been saved and he could have come back even financially, if he had fallen into just the right hands. He was badly in need of wise direction, encouragement from one he could trust, and the feeling that someone was standing back of him in his struggle. You all have my deepest sympathy.

QUESTION:—W. O. W. writes:—

Can you tell me briefly the psychological condition present in so-called neurasthenia? I mean, what is absent mentally in such a state that causes one to develop such a condition?

ANSWER:—

Briefly this is the situation:—We have in such cases a normal intellect, a will-power that is minus, and an emotion which is plus. This causes introspection, and because the will-power is weak one feels that he is unable to cope with the situation and soon finds himself "trapped" by his own thoughts.

QUESTION:—I. E. A. writes:—

(1) Is the administration of iron called for in the treatment of rheumatism? (2) Do fruits such as oranges, tomatoes and strawberries do one any harm?

ANSWER:—

(1) Yes, it is quite essential that iron be added to the system. This can be accomplished through eating certain foods, such as lettuce, spinach and the green variety of vegetables. It is far better to get your supply of iron thru some natural source than to rely upon the temporary effects produced thru its administration by mouth or hypodermically. (2) The fruits you have

named will not harm you. Certain people are sensitive to strawberries and an innocent rash may be present in consequence, but this is only true where one is hyper-sensitive to this particular fruit.

QUESTION:—C. M. T. writes:—

Is there anything an outsider can do to help an extremely jealous person overcome this fault? My daughter is married to a man that is so jealous that he hates their baby or anything that she likes and will hardly let her out of his sight for fear she will see a man. My daughter is becoming very nervous in consequence.

ANSWER:—

Much can be done for such a person if one can gain his cooperation. But one who is unable to see his faults and is not interested in trying to help himself is rather hopeless. It represents a lack of faith, either faith in his ability to hold the woman he loves, or lack of faith in her goodness. It is a very trying situation. Such people usually claim to love the one they are jealous of, but true love trusts, therefore I doubt such a statement. Perhaps this man loves his wife enough so that if she were to leave for a time it would open his eyes to the truth. Her health must be guarded and she must not be permitted to go to pieces.

QUESTION:—S. A. writes:—

Permit me to confide in you my problems and sufferings which no doctor here in our locality can remedy. I am nervous, always beset with fears, irritable, easily annoyed and always worried. At present I am teaching in a grade school and I can hardly carry

on the work successfully. Whenever I think of the work I have to do, such as lesson-planning, preparing charts, correcting pupils test papers, making reports, preparing for the teachers Saturday classes, making devices, etc., my mind is in a constant whirl. In every mental or physical work I undertake I am very slow and easily fatigued. I am "scatter-brained." When there are so many things to be done I do not know which one to begin first, and while I am working on one thing the thought of some other work will enter my mind and sometimes I have the work half done and begin something different. Whenever I do any kind of mental exertion at night I cannot sleep and often have hallucinations. Then the next day I will suffer from dizziness, shallow breathing, cold sweats, heart palpitation and mental uneasiness. I have constant difficulty with proper elimination. I also have financial worries due to the very poor salaries they pay in the Philippine Islands.

ANSWER:—

All your trouble is due to LACK OF CONFIDENCE. You have a good type of mind but have failed to train and direct it properly. You teach your pupils order, discipline, etc., but you have failed to apply these same things to yourself. You lack concentration, are over-serious and too conscientious. You are expending nerve energy wastefully thru your worry-and-hurry attitude. Exercise develops, and practice makes perfect. Try this on your mental powers and you will find them growing and gradually coming more and more under your control and direction. Strive to assume more of an indifferent attitude toward results and realize that worry only confuses you and makes good work less possible. You have every right to trust yourself and you can do your work well if you will just develop added control and faith. The nervous way you go about things in your studies and work at night excites and stimulates you and makes sleep impossible. There is no question regarding your ability, but you must have more faith. My own plan in my office work is to do the hard things first, then the balance of the day seems easier. It is always necessary to slight or neglect some things in a busy life. Let these things be the ones you deem least important.

QUESTION:—S. K. writes:—

(This is a long letter and I shall only quote the "high spots" in it.)

I am twenty-eight years old—have two children. After three years of happy marriage my husband came to me with the story of another woman. I immediately boarded out my children and went to work. I threw myself deeply into studies, being of an intellectual type. I went into this deeply,

heart and soul, and went from one lecture to another. For the last year or so my zest for life has left me and a deep depression has settled over me. Try as I will I cannot shake this off. Study and lecture-going have lost their interest. I go to the office each day without spirit or interest. Now and then I meet young men who seek me socially, but it is quite obvious with all of them what their intentions are. In consequence I find myself quite alone most of the time. My mother died when I was young and my father was harsh and unsympathetic. The family drifted apart, and I am not even close to my brothers, thru lack of contact and understanding. I try to exercise, try to tell myself I have everything to be happy over, but to no avail. I have two darling children. I am young and am considered pretty and have a mental capacity for the joys of the mind and the artistic sensibilities for the joys of the spirit. I am now entirely indifferent to life and my mind frequently turns to suicide. My husband has since married.

ANSWER:—

You are of a sensitive, impressionable nature, with a tendency toward nervousness. Thru your early environment you were denied the usual outlets for happiness and thru habit I am afraid you developed a state where you found it difficult to play. You have been over-serious and this is responsible for the depression into which you have drifted. When you left your husband—and you showed real courage in making this move—you should have turned to some of the lighter things of life instead of constantly feeding your mind with the serious subjects you write about. You are young, are human, but you have not treated yourself as tho you were. Suppose you do have some unpleasant experiences with men, don't get so serious over it and distrust all men in consequence. You are perfectly capable of taking care of yourself, therefore nothing terrible need happen. Get out more, socially. Have girl friends as well as men, and try to treat life less seriously. The state you are now in is only a temporary one and you will throw it off if you will *force* yourself to take an interest in outside things of a lighter character. Don't give up the ship for you have shown a great deal of courage and you must not go back on yourself now. Life is fine and splendid, full of joys and gladness; and things are mountains or mole-hills, according to the way we view them. It is your viewpoint that is now wrong and you have for the moment lost confidence in your ability to meet life.

Your letter has impressed me deeply and I know that you are big enough to

meet all these problems and get the best of them. You *can* make life a very real success and will, if you give yourself a fair chance.

QUESTION:—"Self Conscious" writes:—

I am a young man of twenty-six years who has been in mental agony for the past six months. The cause is as follows:—I am employed as a clothing salesman and naturally I must play the part—by resembling a fashion plate. I have always prided myself on the selection of smart wearing apparel and have received many compliments regarding my appearance. One day, however, a fellow salesman criticized a smart collar I was wearing—adding also that my "Adam's apple" was too prominent. The remark pertaining to the collar did not bother me but the remark about the physical defect did. I am ever conscious of a bulging lump in my neck and I have lost much of my poise. What is the answer?

ANSWER:—

This is an example of how a very foolish, unreasonable thing will take possession of one, and thru dwelling on it and making it a fixed habit, one will not alone be unhappy, but can go down and down until self-fears really crush him and take away all confidence. Now is the time for you to nip this in the bud. What this salesman said to you was the opinion of but one, and that opinion may have been fostered thru jealousy. People often make remarks just to see another squirm, when they know there is no truth back of the statement. Your "Adam's apple" could not have been very conspicuous or you would have noticed it long ago. But now in your self consciousness I presume it looks as big as a football.

The self-conscious person always magnifies things, makes mountains out of mole-hills, and goes about actually looking for trouble. Your super-sensitiveness is foolish, unreasonable. Toughen yourself, don't wear your feelings on your sleeve, and care less what other persons think about you.

It is your opinion of yourself that counts the most in life.

Ignore that "Adam's apple." All thin people have this prominent larynx, but they don't go around with a long face and all upset over it. It has given you good service, so praise that "Adam's apple" instead of condemning it. Forget all about it; it is not worthy of your attention.

Keep on dressing well, hold your head high, have plenty of faith and don't *give a rap* what the other fellow thinks.

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.

THE BOYS MAKE MONEY

WE were beginning to wonder if this department had been overlooking the boys and young men but Robert T. H. says that he has sold a number of cigarette stands, made from plans found in the "You, Too, Can Make Money" column.

Then he wondered if he could please customers with handsome cigarette boxes and humidors. He began collecting pictures from which he made designs that attractively decorated plain boxes and jars.

Several boy friends became interested and with their help, a number of these articles were made and sold for Christmas presents. "I feel very independent, now that I can create things that really bring in money," Robert declares.

FOLDING SERVICE WAGONS

ANOTHER young man, assisted by his mother, has made folding service wagons. "The materials for these cost less than two dollars, including the paint and rollers," he said "and they sell for four times that much." Several were made with heavy, glass trays and these brought much more. The young man did the carpentry work and his mother, the painting and trimming.

"These wagons are real time savers to the busy housewife," the mother remarked "and they are not difficult to make. They are great fun to decorate."

LIP STICK TOWELS

THESE are tiny, dainty towels, measuring only six by twelve inches. They have fringed ends and instead of a monogram, "Lip-stick" is outlined in the center. Their bright colors are their most attractive feature, as they are made of thin linen in red, coral, deep rose, or pink. If one frays the ends, and rolls the edges of the two long sides, the work may be done very quickly. It is very simple too, to outline the two words in a thread of contrasting, or deeper hue.

These are very new and sell readily. Six can be placed in a gift box and by selling at two dollars, or even less, a neat little profit is made.

CROCHETED RUGS

A WESTERN reader wrote me asking that I describe the color scheme of my bath room. Some time later, she sent me a lovely, crocheted rug and the main colors of my bath room sea green, blue, yellow and black (a painted wall representing water is part of the decoration) were placed in the rug. The patterns of fish are put in by cross stitch work and the effect is charming. This brings us to the point, that if you are making hooked or crocheted rugs, why not have them match in tone and general design, the room in which they are to serve?

GUEST POWDER PUFFS

ASK your dentist where he gets those cotton rolls he uses—the very small rolls. Then buy a box of them and with a sharp, small scissors, clip little cuts around one circumference of the roll. Then, open back these slits, just as you would unfold the leaves of a rose bud. You now have a little, round puff cotton with a neat handle. Around this, tie small, ribbon pink or blue bows. Place about fifty or more of these lovely, little individual powder puffs in a large-necked bottle or a large, plain glass bowl. Although any child could make these puffs, they sell readily. Almost any beauty shop will give you a trial order, anyway.

WHIP CREAM AND MAYONNAISE

A WOMAN who had successfully sold all the home-made mayonnaise that she could make and was having orders that she could not fill, was in a quandry. Should she turn away orders, or raise her price? She took my advice and did neither. Instead she bought an electric mixer, doubled her output many times and made far more business contacts than she had before. In addition to the home-made mayonnaise, she prepared

jars of whipped cream, on special orders, for parties. The business is growing and she tells me that she must now give her entire time to it, hiring a maid to take care of her own home duties. She is opening a path to Big Business.

SILVER CHEST

A WOMAN who had had some experience in selling but who was uncertain what article to offer to prospective customers, consulted me and I suggested that she try making silver chests, one of which I recently made. These are excellent containers for knives, forks and spoons, for if the right kind of lining is used, the silver will not tarnish.

I took a box made of light wood, eighteen inches long, twelve wide and six high. I lined this with a deep purple flannel, treated with chemicals to neutralize the sulphur (it is sulphur that tarnishes) and glued this firmly to bottom, sides and top. The outside was painted (some might be painted and decorated to match the dining room furniture) It really took very little time to make.

The woman, delighted with the suggestion, took one week off from sales work and being quick, she made up fifty of these chests. Her first day out, she sold a dozen of these silver chests to people out through the country (she drives a little coupe) and she feels that she has hold of an excellent-selling commodity.

ORGANIZING FOR RESULTS

MRS. Mollie Pattison of Colonia, N. J., anxious to do her "bit" in unemployment relief, outlined plans for her town, submitted these plans to many of Colonia's residents and the result was a series of activities that have borne much good fruit. First, there was a dramatic pageant, depicting the old and the new era. The old way, with its haphazard, hit-or-miss way of doing things and the efficient, scientific mode of accomplishing results. This was very successful.

Encouraged, a number of towns-

people organized a Town Fair, where the handiwork of many persons were sold and where the products of others were exhibited and in many cases, sold. Among the things made at home and sold at the Fair, were candy, cakes, pickles, jams, canned fruits and vegetables. There was a dolls' booth where home-dressed dolls and dolls represent-

ing many nations, were attractively displayed. A baby booth had sensible, educative toys, unbreakable wooden animals.

And the men had a booth at the fair! There was also one for articles made by boys and girls. Indeed, it seemed as if Colonia was full of talented persons and almost every one had some-

thing to represent his talents at this wonderful affair. The encouraging thing is that any other town or city can do what Colonia did and for every fair that is held hundreds of persons will find an outlet for their creations. A spirit of co-operation will grow from any such activity as this, and that is good for any community.

Peace In Manchuria

(Continued from page 16)

Japan

the present Manchurian tangle. China's history is one long record of four thousand years of internal strife—a series of conquests by different tribes.

In their struggle for political prestige, shrewd politicians have gained and exercised power. A handful of leaders are even now directing the country's destiny. They often seek to gain popularity through anti-foreign utterance and agitation. Text-books in various schools bear anti-foreign sentiment which becomes deeply rooted in the Chinese mind. The present boycott is warfare without arms and seriously affects Japanese interests, but of more far-reaching significance is the anti-foreign propaganda which threatens not only Japan but the rest of the world with a hatred of foreign peoples inconsistent with human ideals of peace and friendship. Foreign scientific research is barred. American and Japanese scientists have often been victims of her dog-in-the-manger policy. In defiance of the existing treaties, China has vigorously agitated to undermine foreign rights and interests in China, particularly in Manchuria. As quoted in the New York Times of November 19th, Willis J. Abbot, former editor of The Christian Science Monitor states that Japan is entirely justified in taking military action in Manchuria but she has not been able to explain her case properly before the world. "The Chinese attempt to repudiate solemn treaty obligations, their indifference to financial obligations involved in the building of railroads and their aggressions upon Japanese citizens justified strong remedial if not punitive action." . . . "I was in Manchuria long enough to understand how great was the provocation under which Japan acted. In fact, Japan stood for aggressions she never would have permitted had they come from responsible government. Far from blaming Japan for the trouble in Manchuria, the world would marvel at the patience and endurance

of Japan if the truth were known about the Manchurian situation."

Japan has been compelled to take military action in Manchuria to protect the lives and property of her nationals as well as her vital economic interests. This action is nothing but a measure of self-defense—a measure which other powers under similar circumstances have often taken in



CHARLES G. DAWES

various parts of the world. The Japanese Government has repeatedly declared that it has no territorial designs in Manchuria. For the past twenty-five years Japan has made tremendous efforts to develop that region to the mutual advantage of both China and Japan. In transportation, mining, trading, farming, manufacturing and banking Japanese capital of nearly one billion dollars has been invested. Moreover her endeavours along the lines of education, sanitation and scientific research have greatly contributed to making Manchuria a Land of Promise.

At the very beginning of the present China-Japanese conflict in Manchuria, Japan declared her readiness to settle it amicably by direct negotiations between both countries. She agreed to appoint a joint commission of conciliation but this failed to be effected. Since then Japan has consistently taken every opportunity to open direct negotiations. However, China, entrenched by the intervention of the League of Nations, has obstinately refused to meet Japan's offers for peaceful adjustment. China demands first the withdrawal of Japanese forces. But without security it is impossible for Japan to withdraw her troops. It will inevitably leave the vast region a prey to anarchy and banditry. A million Japanese subjects and their vital interests will be gravely endangered. China is making a great point of the withdrawal of Japanese troops. It will be recalled, however, that in the Tsinan Affair in 1928, which provoked a tense national feeling, Japan and China reached an amicable settlement while Japanese troops remained in Shantung. As a matter of fact, China after stipulating a time limit for the Japanese evacuation solicited its postponement for reasons of her internal politics. Japan, as often declared, will withdraw her forces to the treaty zones as soon as security is actually offered.

The Manchurian question is one of highly intricate nature—a politico-economic entanglement in a set of circumstances existing nowhere else in the world. It is too heavy a meal to be digested at a table thousands of miles away. A neutral commission is hoped to clear up hazy vision and contribute to securing permanent peace. In the meantime, a policy of obstruction is not contributing to order and progress in an area where vital international interests are interwoven.

China's policy should be one of co-operation—a policy "to live and let live."

China

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ago withdrawn her military forces from the Chinese Eastern Railway zone and since Chinese troops have assumed the task of protecting that railway, the continued presence of Japanese military forces in Manchuria is without legal basis to treaty sanction.

The League of Nations for Peace

By PHILIP C. NASH

"THE League of Nations is not a super-state, neither invested with such powers nor aiming to exercise such prerogative. In actual practice it is limited to the mobilization of public opinion, the effect of which is likely to result in some decisive action in a controversial issue—tending toward peaceful adjustment of differences instead of resorting to arms."

The Manchurian situation is the most difficult problem that has faced the League, taxing its powers and patience by the complications and the highly individual character of the issues involved. But the League can do no more than it is already doing in fairness to the two nations and in consideration of their respective demands. The cynic has condemned the League and all it represents because the Japanese failed to act upon the League's request that Japanese troops evacuate the occupied area in Manchuria. But those who are more worldly-wise recognize the difficulties of the local situation and the handicaps under which the League operates. They are more hopeful of results through an admittedly inadequate ma-

chinery for effective peace measures. It is the best we have, and in the small beginnings it has accomplished much.

It has handled nine controversies in which war was threatened or actually begun, viz: over the Aaland Islands (Sweden vs. Finland), the Vilna district (Poland vs. Lithuania), Upper Silesia (Poland vs. Germany), murder of Italian officers followed by invasion of Ionian Islands (Italy vs. Greece), border fight and invasion of the Bulgarian territory (Greece vs. Bulgaria), etc. In the Greece-Bulgarian dispute the League actually prevented war by demanding a withdrawal of all troops within 60 hours, and then fixed the indemnity Greece should pay. Both demands were fulfilled promptly. In the Italian-Greek case the League suggested the terms of final settlement and rapidly and successfully mobilized the public opinion of the world against the warlike methods of the Italian Government.

As these words are written it appears that Japan has halted her military advance and that both nations will accept the neutral League commission to make a full investigation of fundamental conditions in Manchuria. If this is so, the machinery for peace will have scored a decisive victory and a gradual but permanent solution of the Manchurian problem may be in sight.

If the League is expected to order the nations as to what they *must* do, and is to have a police force to carry out its orders, then the whole structure of the League and of the world must be changed. A real superstate must be created. I do not believe the world is quite ready to so revise its peace machinery and it must, in the meantime pay the price in abiding by the best within the League's present power.

The supreme court of the United States has evolved into being the strength and fortress of the nation as

an interpreter of its laws. In its beginnings it was also subjected to the criticism, antagonism and cynicism of an earlier day.

Treaty interpretations are not within the province of the League, but can be settled authoritatively by an appeal to the Permanent Court of International Justice.

The United States, the one nation throughout the world known for her professions of peace, has, to the great disappointment of the world, resorted to secret diplomacy. There is no certainty of her cooperating with the League in its gallant efforts toward peaceful settlement of the Manchurian controversy. Her position ought to be made clear and her secret documents made public, for her present policy seems inconsistent with American ideals and inimical to the world's efforts toward peace.

The purpose of the League of Nations Association is to cultivate such public opinion as will influence the government of the United States to cooperate to the fullest extent practicable in the activities of the League of Nations and to enter the League of Nations at the earliest possible date with such reservations as seem wise.

The Association sets forth the following statement of its platform:

1. Unceasing promotion of American cooperation with and support of the various commissions and other agencies of the League in political as well as non-political activities.
2. Active encouragement of ratification by the United States of conventions and treaties which it has signed as the result of participating in League activities.
3. Vigorous support of the three protocols for adherence to the World Court.
4. Continued and increasing campaign of education regarding the history of the League of Nations, its purposes, methods and achievements.

Problems of Insecurity

(Continued from page 23)

so seriously. So the aim of life is security. The leaders, the managers of our social, industrial, financial, religious order have failed because the great mass of people are possessed by a sense of insecurity. What are some of these insecurities? Let us get down to brass tacks.

One of the great fears in man today is the fear of losing his job, the fear of not being able to save enough money to protect himself, take care of himself and family in illness. In 1895 our frontier disappeared, the free lands disappeared in the West,

and since then a man cannot change from one situation to another as easily as he could before. Our industrial order, with its machine production, has robbed the working man of his last bit of capital. Employers have a responsibility. We have to give the workers a chance. Our order has to be re-organized so that any man who wants to work may work.

We are insecure in our right to live. I expect that some of you will disagree, but sure the Great War, we are more sure than ever that men have a right to live. Thirteen million of our fin-

est young men were killed, and remember to a psychologist and biologist a fine German boy is just as important as a fine English boy or fine American boy. Twenty million were crippled. Are we secure? People today are afraid of war. That is one of the great fears. What is the matter with the French. Today the French feel insecure. They are afraid of the spectre of war. Whatever we do, let us never pick out our best biological breeding stock and send them to be killed; pick older men, like myself.

We are insecure because of the

racketeer and gangster. People are insecure as regards their bodily health. There has been very little progress made in the medical profession. In the matter of health, too, there is fear and insecurity.

Then we are insecure about the integrity of our political leaders. We have no statesmen in this country. I know that some of you have been following with the deepest interest the developments in England. History is being made, but in this country we have no great statesmen. We have politicians, some of them are good, some of them—I hope most of them—do the best they can under the conditions as they exist, but we feel insecure. It is a matter of citizenship, a matter of Americanism, the matter of the success or failure of the democracy and all it implies.

Another great insecurity that I find in the minds of people is the insecurity as regards protection by the process of law. We are getting to be afraid of law, afraid of lawyers, afraid of going to court, afraid of being dragged into court. We do not know what is going to happen. There is a growing distinction in the mind of people between law and justice, and there is no one who appreciates this fact more than our finest and best jurists, some of whom are very good friends of mine. We have tied up with the administration of law the stool-pigeon, frame-ups, the third degree, graft, bribery, all the way thru. I mention these things to you to show you that the great fact in the hearts and minds of the people is their feeling of insecurity.

Then we have the great insecurity as regards personal liberty and the opportunity to grow and develop our own individuality. We have almost gotten to be a civilization of "Thou shalt nots" and of course the one great prohibition which is now becoming a farce is that prohibition which we call the Volstead Act. We must have more freedom in this democracy. This is not a free country any more. It is the most repressed nation and that repression has made us hypocrites, all **BECAUSE** we are insecure about the fundamental things of life. We feel

insecure also in our concept of a God. Now don't begin to think I am going to preach to you. I'm not. We psychologists know that every single person has to have something to worship, the ideals he has to look up for. Sometimes it is embodied in a person, creed, but he has to have something to worship, something to work for. Please do not ever find fault with anyone else's concept of God. Leave that to the individual to argue about, but don't fight about it. At the present time we have been rendered insecure in regard to our concept of God by the conflict of science and theology. I am not the least bit interested in theology. I can conceive of no greater waste of time. I am tremendously interested in religion and being religious.

By the way, I should say this, that there is no conflict between science and real religion. We feel insecure in the different creeds that are presented to us. The broad-minded people see the truth that is represented in different religions. Some people like spinach and some don't. Let us look at it that way. Let us demand freedom for ourselves, and at the same time let us give freedom to others. The narrow-minded see only the differences.

We feel insecure, too, in that great fear that is common to all, the fear of death. We get a little cold, something happens, we read about some of our friends dying, and our timid little soul begins to quiver. Death is inevitable; it is part of life. We eat so we may stall off death. There are only two things possible as regards it, one of them is that we go into utter and complete oblivion—in that case we can do nothing at all about it, and therefore we have nothing to worry about, or else there is a continuance of ourselves in some form or other. I have no ideas about it; it is beyond the capacity of our minds. In that case we shall go on and it becomes a great and glorious adventure.

We feel insecure about that because of the failure of the leaders of our churches. In fact, they have increased the fear of death by inventing a sense of sin, inventing a heaven and a hell.

The other great insecurity we have is love insecurity. This matter of mar-

riage and love and divorce is getting to be a very real problem. Men today are avoiding what we conceive to be the bondage of marriage. Women, on the other hand, look at marriage as a climax to their career, and almost the end of effort for them. Our ideas are changing about that, and I am glad they are. The young men and women from eighteen to thirty who are doing things, who are thinking things are not satisfied with mere sops, they want action. I am with them heart and soul. They are going to make a better world. They will have a greater measure of happiness and freedom, and one of the things they are going to get after right away is that matter of love insecurity. It is a terrible insecurity to feel that the one you love no longer loves you, or is not true to you. There is nothing that can bring you greater pain than that. All of this is a part of progress. It is a part of evolution, the bloodless revolution Gandhi spoke about is nothing but another name for evolution.

Keep your mind open, do not forget to change, do not forget to grow. It is all evolution upward. We are getting better and finer, toward the Superman. What we need in the United States is not, as some people say a "good five-cent cigar," or light wines and beer. That is quite all right, but the great thing we need today is to focus together all these ideas and bring forth a constructive program, and produce leaders to carry it thru. Recently we heard over the radio from England the voice of a leader, a poor man, a man who wears a loin cloth, Gandhi. Have we got a Gandhi? Tell me his name. We need a Moses. I wonder do we need a Mussolini. Will we have to come to that? But I wonder if we have a MacDonald among us, or a Snowden, men with unselfishness, men of intellectual integrity. We had Jefferson. Washington, Lincoln, and I know that somewhere among this younger generation that is coming up, with all of its little eccentricities, with all its loose talk, somewhere among these people there is a leader that is going to lead us out of this wilderness of insecurity. Let us hope that he will come soon.

Only One in a Hundred Goes Wrong

(Continued from page 47)

or livelihood. Closely allied with the Law of Averages is human nature, and closely allied to both is statistics. By human nature we do many things; by the Law of Averages, so many of us per thousand, act or react in the very

same manner. By statistics, such reports are gathered. So this treatise touches on all of these three subjects.

Have you ever realized how much alike people are? We have certain

individual characteristics, peculiarities or idiosyncrasies, that's true, but after all, people are very much alike and act much the same under similar circumstances.

(Continued in February issue)

Let's Get Back to the Land

(Continued from page 33)

who have their hotels in the subways where they can travel all night up and down and back and forth, snatching broken hours of sleep, for a nickel. These are the white-collared people that, too proud to beg or to accept charity, prolong existence many times actually by feeding surreptitiously from garbage boxes and ash-cans. These are the desperate people that leap from high windows and find in various forms of suicide the only escape from worse evils. These are the people of education and refinement that feel more keenly than any other class the evils of this period of business stagnation that is a reproach to civilization and a shame to the responsible rulers and economic leaders of modern times.

Those of the white-collar class that are still employed are haunted with a feeling of insecurity and uncertainty as to the future, which takes the joy out of living and makes them fearful and apprehensive of the future.

What can be done for the white-collar people is a question that is beginning to give concern to the philanthropists and economists who are devoting thought to the problems that are now confronting civilization.

Governor Roosevelt has recently announced it as his opinion that migration from the crowded city sections to the farm lands presents a partial solution of our economic difficulties.

For many years the trend of population has been from the country to the city, from agricultural to industrial life. The loneliness and discomforts of life on the farm have been sharply contrasted with the social advantages and modern conveniences of city life.

In the boom days of great prosperity the city seemed able to absorb the millions who chose to forsake their simple country environment for the artificial life of congested centers. In the midst of the present tragic depression, however, when our supposedly invulnerable economic order has proven its utter inadequacy and millions find themselves out of employment, the city looms as a cruel relentless monster, threatening to devour those who so eagerly rushed into its arms.

In this crisis the so-called, white-collar man is especially hard hit. He is either out of work or working at a reduced salary and entirely uncertain as to the duration of his present employment. One after another of his associates have been laid off. He may be the next. He has saved up two or three thousand dollars. He shudders as his imagination pictures what may happen when his little capital is ex-

hausted. Out of work. Out of funds. Out of food. He may be turned with his little family out of his home and find himself in the fierce cold of winter, unsheltered, friendless, hopeless.

The solution of this tragic human problem is for millions of the unemployed or precariously employed to get back to the soil while they have, at least, some money left. If all of the unemployed could be transported to small farms where they could at least be assured of a roof over their heads, food derived from the soil and their own live stock there would be no problem of unemployment. All might be employed. None would be hungry and most could be happy. It is possible, thru intelligent leadership to provide most, if not all, of the advantages of city life thru the radio, home talkies, community social gatherings, lectures, athletic activities, etc., yet offer the security, the assurance of food and shelter which the city cannot give.

In a most excellent article entitled "Are You Adjustable?" in *PSYCHOLOGY Magazine* for November, 1931, Dr. Henry Knight Miller painted a picture of a man who had held a responsible executive position in a great industry completely demoralized by the industrial depression. The man lost his position, his income, his health and his home. He determined to get back to nature "the great healer of broken bodies and distraught minds."

He found his health restored, his mind at ease and happiness such as he had not known in twenty years. He had brains and common sense enough to adjust himself to new conditions and found consolations and compensations in a new environment closer to nature and more responsive to his actual and inner cravings. In defeat he found victory.

Another instance is that of a man, caught in the toils of the depression who lost his money, his income and his home but did not lose hope, heart, or courage. He adjusted himself to conditions by taking a few hundred dollars saved from the wreck and moving with his little family to a small truck farm where he "dug in" to wait for the storm to blow over. With his cows and chickens and ducks and pigs he found health, vigor and happiness and a security he had not known in many years. He had obtained the power of adjustment to his environment; had mastered pessimism and fear and found a new life of peace and satisfaction in surroundings that in past times he would have thought unendurable and impossible.

That life in the country is not a

Utopia of ease and plenty is undeniable. The country, as well as the city, has been seriously affected by the hard times but not to the same degree or in the same manner. In the city and in industrial life when the job is gone, everything is gone. The rent must be paid, the milk must be bought and the potatoes and bread must be provided. When the savings are gone and the last jewelry is pawned and the mortgage takes the furniture, there only remains starvation or suicide.

In the country, the depression may be felt but there still is the roof of the humble home. The old cow, browsing in the underbrush, still provides milk for the babies; the chickens still lay eggs; the trees yield their fruit, and the garden is prolific of beans, potatoes, pumpkins and squash. The taxes may be unpaid, the interest may be overdue, there may be financial pinch in every direction, but the man in the country does not actually starve and he is never out of employment. In times of depression the life on the farm is not without its compensations and it never descends to the degradation and desperation engendered by the gnawing pangs of an empty stomach. Panics do not affect the fertility of the soil, nor stop the beneficent downfall of the sweet and gentle rains.

It is small wonder that these considerations are beginning to have their influence upon the thinking man of the white-collar class and have engendered the beginning of a back-to-the-land movement that may assume important proportions and change to a considerable degree the life, habits and manners of future generations.

Intensive agriculture will undoubtedly play a great part in the rehabilitation of the world and a back-to-the-land movement will be one of the quickest routes back to normalcy.

Practical steps are being taken to inaugurate such a movement along the lines of modern thought and in accordance with common sense and practicability.

Some years ago, even before the spectre of depression laid its withering blight, a Russian gentleman, Marc H. Gureff, appalled at the misery and ill-adjustment of thousands of his compatriots who had emigrated to America from the farms of Russia and been caught in the maelstrom of city life, interested the leaders of the Greek Orthodox church to which most of these Russian emigrants belonged, for colonization work in Florida. This was before the days of the Florida land boom.

Numerous colonies were successfully established where Russian peasants rescued from the slums of the cities and the blighting rigors of mine camp life were set up on small farms where they could raise three crops a year of garden vegetables, have plenty to eat, comfortable little homes and could enjoy the blessings of the out-of-doors, fresh air, sunshine, balmy moonlight nights, song of the birds, the murmur of laughing waters, the fragrance of flowers and the bounties of nature which poured into their waiting arms.

Interviewed in his spacious study in New York recently, Mr. Gureff stated: "I plan a colony of five hundred or more people clustering around a co-operative community center that will consist of a department store, where all the supplies of the colony will be bought at wholesale prices and be distributed without profit at cost price to the members of the colony; a storage warehouse and distributing center where all the excess products of the colonists will be stored and sold or shipped to city markets at the most advantageous prices; a community house containing an ample auditorium suitable for public assemblages, theatrical and motion-picture entertainments, balls, parties, psychology lectures and religious gatherings, a gymnasium and baths; an athletic field; a public garage and bus station; a public inn and restaurant; a post office; a vocational training school; a public library and other institutions, all for the convenience and service of the community."

"A public park with flower gardens and dancing pavillion, playgrounds and physical culture facilities will also be features adding to the attractiveness and cosmopolitan characteristics of the miniature colony center."

"The plans will provide for no court house and no jail."

"Around this center will cluster the homes of those who will serve the community in the work of its management and business; who will handle the storage, sales and distribution of the goods and products and direct the other workers not engaged in the actual tilling of the soil."

"These homes will have ample gardens that will furnish to each family a considerable portion of its daily food wants."

"Beyond and encircling these village homes will be the truck farms and garden lands consisting of units of five, ten and twenty acres each with a comfortable bungalow and out-houses. Still farther out will be the larger tracts of thirty, forty and fifty acres of the farmers raising the more staple products of the country."

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and most effective labor-saving agricultural machinery to intensively and effectively cultivate the land in accordance with the latest scientific methods. Machinery and chemistry must bring about a new world for those who till the soil and live close to nature.

"It is proposed that each colonist shall purchase and own his property with a very small initial payment and the balance on long-term payments of ten to fifteen years at a low rate of interest. These payments easily can be earned from the soil. Each deed will carry an insurance policy, so that in case of death the part of the debt that remains unpaid automatically will be cancelled."

"The tractors, plows, harvesters and other labor-saving machines and equipment will be owned cooperatively thru an operative corporation whose stock will be owned by the colonists and the service of such machines will be paid for by each colonist according to the amount of work done."

"In short, it is planned to have an individual ownership of the land coupled with the advantages of a collective service of the most efficient machinery, thus reducing the labor and

cost of individual effort to a minimum."

"In this way it is sought to humanize labor on the farm giving the greatest amount of products for the least amount of effort; by cooperative bulk-buying, selling and shipping to save middle-men's profits and to buy and sell at advantage and profit not otherwise possible."

Dr. Henry Knight Miller, publisher and editor of PSYCHOLOGY Magazine recently met Mr. Gureff at a social function. Discussing the tragic unemployment situation, Dr. Miller cited the case of his friend mentioned earlier in this article and told Mr. Gureff that he felt that the solution of the present unemployment situation and general economic debacle was to get the unemployed and those who, while employed were unable to make enough to support their families, and were seeing their small capital gradually diminish, back to the soil. When Mr. Gureff outlined his plans for a white-collar colonization movement, Dr. Miller became extremely enthusiastic. He felt that this would prove a happy solution for the economic problem that confronts thousands of readers of PSYCHOLOGY Magazine, in whose wel-

fare Dr. Miller feels a great personal concern.

PSYCHOLOGY Magazine seeks at all times to serve the welfare of its readers. Its publisher and editor would be happy indeed if the magazine might prove the instrument thru which thousands of families might find a happy escape from the inferno of overcrowded and hazardous existence in congested centers, going back to the friendly arms of mother nature where life can be tranquil, serene and secure. He has, therefore, arranged to give several pages each month to the back-to-the-land movement and personally to assist in the colonization activities as proposed by Mr. Gureff.

Colonies will be established in Florida, the Carolinas, New York, California and other strategic centers. The interest of persons of great wealth and of pronounced humanitarian sympathies interested in the greatest of all philanthropies—helping people to help themselves—has been enlisted.

Editor's Note—Any readers of this article interested in joining such colonization activities are invited to write to the "Back to the Land Department" of PSYCHOLOGY Magazine for further information.

Welcome Hard Times

(Continued from page 39)

forgotten. Bill's keeping books again, now, at a hundred and twenty-five a month, they say. He surprised me. I didn't think he had it in him. And his wife is doing her own cooking. You remember her limousine? I believe I could like Bill now—and maybe Mrs. Bill, too."

"I believe I follow you."

"You know how it was. Everywhere everybody was begging you to buy and insisting that you positively could not survive without what they were offering you. And paying for it? That was the simplest matter in the world. They found out that you always seemed to have been a pretty honest kind of fellow and that was all that was necessary. You could pay for what you wanted on time. There was no limit, apparently, to what you were supposed to be able to pay for on time. The result was that not many of us even dared to add up what we were due to pay every month, for all the things we finally agreed to take. It got to the point, of course, where we could take care only of the fellow who most persistently told us he had to have his money, and we had to let the others wait. It wasn't so very long before lots of them were waiting. Now, of course, we are buy-

ing mighty little until we can pay for some of the things we already have bought. I like that. I always believed it really was right that a man should pay for what he buys.

"There's a woman I know," my friend continued, without even a pause, "who used to represent perfectly my conception of nothing at all. She rode her husband for every cent he was worth and then some. There was no limit to the clothes and the parties and the put-on that she demanded. When the bubble burst, his last dollar disappeared with it. I know her husband. He has confided to me something of what has happened. At first, she did not know what to make of it all. For awhile she apparently kept expecting that everything soon would be all right again and she could go on with her show. But months went by and at last she realized that something had to be done. Well, you would never have expected it, but she was the one who did it. Now she's selling ready-to-wear instead of buying it. Making a good thing of it, too. Enough, at least, to be turning in more than he does toward the family's support. They are happy, her husband says. It's the first time he has been for years and years."

"I'm afraid you are allowing a few isolated incidents to cause you to lose sight of the quite different picture which the situation presents as a whole."

"By that, I suppose you mean that I am forgetting the millions who are out of work and have no prospect of any and the countless people who actually are suffering for want of the necessities. No, I haven't forgotten them and I don't dispute the obvious fact that for many of them it is a bitter and an awful time. But I never expect every unpleasantness to be reconciled. There would be so little left for us to do. And anyway, I still find much in the general situation over which to be cheerful.

"Speaking of the unemployed, you remember, of course, that long before our sales curves headed downward, we had plenty of people who were desperately unsuccessful in finding a way to make a living. The difference is that now we have more of them—so many more of them that we've got to do something about it. This business of providing a means of livelihood for all has been growing inevitably more and more acute as we developed our machines and increased the complexity and the scale of our trading of

things between ourselves. We seemed to think that, even tho the needs and the tastes of everybody varied, still by some sort of magic chance, all could just keep busy at something and the result would be that the fruits of labor would be exchanged and each would have what he wanted and enough of it.

"Just now are we beginning to understand how childish that expectation was. But we couldn't be expected to work out a better system until we were forced to do it. Men never do anything that requires effort unless there is a pressing need to stimulate them. The need's very urgent right now. I'm glad we've reached that point because it may mean that we are that much nearer a better order of things. In fact, I'm a little fearful that improvement may slip up on us again before we have been driven to doing something really effective about this problem.

"About those who are in want I can't be, of course, so complacent. I can only hope—and I do believe—that there aren't so very many of them who are literally hungry or without shelter. I so seem to see, in this depression, a very real development of our sense of solidarity—of brotherhood, the spirit of looking after one another. I believe that spirit will provide for most of those who can't provide for themselves. As for the rest, nothing is perfect and they are the one problem hardest to be borne.

"I know of the families who had proudly set themselves up in new homes and then had to surrender them abjectly and creep away into a little bit of a place away off on a side street. Such cases are sad in some respects, but it is more endurable to see them in small houses for which they at least are trying to pay the rent than in mansions which they not only couldn't afford but sometimes didn't even seriously trouble about meeting the payments on. And I think that they, too, must be nearer contentment where they are. Surely they are now working out of, instead of into, disaster."

"Almost thou persuadest me to be happy, too," I said, lightly. "Almost, but not quite. You haven't yet quite justified all the frustration, all the hopelessness, all the dumb misery that I see all about me. Some of the other victims are not equal to your philosophical achievements."

"When I say I am enjoying the depression, don't think I am trying to make you believe that I am not also suffering from it. I've been hit like everybody and probably in as many different places as most. I was never very enthusiastic, as you know, about our days of prosperity, but I did fall in line and when the break came I, too, was walloped until it hurt and

was as uncertain as everybody else what the next move was.

"Once I went to the office and there before me, waiting, was the next thing to be done. When that was finished, something else always turned up. The time came when I went to the office and the only thing to be done was to start wondering again what could be done. I would sit and stare into space and the answer would not come and then I would begin to think how terrible it all was. Sometimes I would spend the rest of a day thinking and telling others how terrible it all was. I got awfully tired of that. Maybe that was why I had to find another way of looking at it.

"We used to sit at home, my wife and I, facing an evening that stretched endlessly ahead of us. Reading wasn't the thing any more, most nights. I could never quite understand that. We would wonder why our friends didn't come around as often as they used to and why it seemed there were never any more of those carefree little get-togethers, with nobody worried overly much about anything. Suddenly we would remember that just as our friends didn't come to see us as they used to, so did we not go to see them. Somehow, all around, there just wasn't any spirit for that kind of thing. Too bad! It's this terrible depression, we thought. When would it end?

"Sometimes I got so low that I would deliberately try to encourage myself by reminding myself of the good things in my life. I'll admit to you there were occasions when, for the life of me, I could hardly think of anything to put down in my accounting as absolutely worth while. My business seemed to be evaporating, despite everything I could do about it. My friends had deserted me and I had deserted them. My wife must be worn out with me, sitting around glumly and silently for hours on end. The radio was torture. I couldn't tell one card from another when I looked at a hand for bridge. What was there in living that was worth the effort, anyway? I literally had such a time framing a satisfactory answer to the question that frequently I had to give it up. But you couldn't give it up for long. For, in an hour, it was right back at you.

"I had to keep on trying to decide why everything seemed wrong with life merely because business was bad, and finally, of course, as is my way, I had to arrive at some sort of an answer. You can't imagine the simplicity of the solution that at length I convinced myself was correct. The trouble with things and with everybody, I concluded, simply was a reduction of sensible activity.

"Just why it is, I don't pretend to

"I just can't believe he ever finished school!"

—Do you hear how he talks?"



THIS man may actually be a college graduate. But people do not judge him for one when they hear him speak. On the other hand, some people who have never even finished school are immediately taken for college graduates because of the English they use. An attractive appearance, an engaging personality, good manners—all of these advantages can instantly be completely nullified by the impression a person makes after he opens his mouth to speak or grasps his pen to write!

Find YOUR Mistakes!

Of course you do not make the crude and glaring errors which instantly undermine your opinion of someone else. But you may be making many mistakes which offend others as much as these offend you! Are you ALWAYS certain of everything you speak or write?

However, poor English is really no indication that the person using it "has never even finished school." In fact, the old method of teaching English through tiresome rules is the actual CAUSE of most poor English. In tests made in the schools of Gary, Racine, and other cities Sherwin Cody's method produced as much as FIVE TIMES greater results than these older methods!

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begin to understand, but it seems indisputable that *human beings are happiest when they are actively doing something themselves instead of passively experiencing sensations.*

"The slowing down of our business had left many of us with nothing to do and therefore we were very unhappy about it. Our usual routines were seriously changed and we had not yet proved equal to the task of creating other routines to take their places.

"Were the circumstances in which I personally found myself really so much more difficult to deal with than the circumstances to which I had been accustomed? Was one necessarily less happy trying to make his job or his business provide him with enough to

get by on, than he was when he was trying to make it pay ever more and more? Is a hard situation inevitably more trying than an easy situation?

"I began to suspect that maybe this world is stepping things up a bit to a level where instead of having things cut out and dried for us, we take a hand ourselves in determining the kind of living we are going to do. Another thing that is increasingly clear, tho I can't entirely account for it either, is that the kind of living we enjoy most is the kind which we think we ourselves are controlling and developing. If business just rolls in, that's fine, of course. But if you have to conceive how to create it and then go out and get it, that's another and better thing yet. A friend who just

happens to be a friend is worth having, of course, but a friend you really make a friend is something more.

"Maybe the ways of adversity really can be sweet. And the more I thought about it, the more I believed it might be true and the more I was conscious of what a long, long time it had taken me to really get hold of an old thought.

"So I think it's likely that many of us are going to learn something besides economics as a result of these problems with which we now contend. We are going to learn something about ourselves."

"Are you really enjoying the lesson?"

"So much that I tremble when I think that prosperity may come again at any minute."

"I Am An Incurable Optimist"

(Continued from page 22)

his distinctive gift and aptitude, however small it may be." Nor is this inconsistent with the author's Utopian ideals reasoning as he does that it is only by the perfectibility of man's individual powers that he is able to transmute his talents to the benefit of the world.

Neither in his writings nor in his bold, free mode of living has the straightforward Englishman made any pretense of subscribing to orthodox conventionality. Life to him should not be hemmed about by defense and subterfuge which cater to custom-made rules and regulations. He warms to festivity, conviviality and close, human relationships. In the early days his Sunday afternoon gatherings at Hampstead were informally gay. After luncheon he would take his companions to a heath beyond the heights of North London and indulge in an unhampered exchange of ideas.

For twenty years Easton Glebe, the old Georgian house in Essex, was the rendezvous for a brilliant galaxy of diversified talent—artists, writers, statesmen, theatrical folk, who came from the end of the earth to enjoy the Bohemian sort of hospitality dispensed by their genial host.

The past sixty-five, Mr. Wells possesses an exuberance for life which makes itself felt in a sharp mental resiliency and a lively air of expectancy. It was to retain this hold on youth that the owner abandoned, a year or so ago, his country estate and took up his abode in a pent-house apartment in London. At Easton Glebe he had watched his sons grow into manhood. Here "Jane" Wells has stood by his side, loyal, sympa-

thetic; contributing congenially to the literary atmosphere created by her famous husband. His sons have assumed positions in the world of which their father might well be proud. They are absorbed in their own interests and affairs. His wife is no longer there.

But was it not a wrench to detach himself from the notoriously lovely place, with its sunken gardens, calm lily pools, wild-rose hedges and avenues of ancient elms? Across the canvas of future years I could see pilgrims journeying to the thatched-roofed studio where that unique caravan of Wellsian characters surged into creatures of flesh and blood. Did the former owner of Easton Glebe regret the concession made to the belief that a new environment inspired to a fresher, more stimulating perspective?

The author, with a wide sweep of his smallish, plump hand, dismissed the two decades of a rich and colorful past as tho they had never touched him. "That part of me," he explained, "belongs to another Wells. It is dead. Completely done with."

Manifestly the experiment has worked. Even in appearance Wells is a half-score years on the brighter side of sixty. There is a Falstaffian robustness about him, which is emphasized by a well-rounded face and a ruddy complexion. Dark brown hair and close-clipped moustache show little signs of graying.

The author of the *Outline of History* still finds his chief recreation in gathering his friends about him. At Grasse, on the Riviera, he maintains two villas, one for his workshop and the other for an ever-widening circle

of celebrated personages who delight in the unroutined ways of a household where each guest is given a key to the wine-cellar and allowed to pursue his own diversions until joined by the author—usually in the evening.

He lives lavishly. Buys high-powered motor cars; serves rare vintage wine on his table; patronizes the most expensive tailors and pays a rental on his town apartment which, I have been told, soars well into five figures. Extreme hardships of his youth condone this marked antipathy for poverty. In addition to an economic struggle, the undeveloped genius had known the bitter loneliness of a limited social status imposed by the England of the last quarters of the 19th century. His mother was an innkeeper's daughter, a ladies' maid and a housekeeper. His father, the son of a gardener.

These were the years when he describes himself as being "ill and angry." He had to fight every inch of the way. One job followed another. Apprentice in an apothecary's shop; clerking in second-rate department stores. First there was resentment against conditions over which he had no control. Then determination to strike off the strangle-hold of environment. Dingy lodgings. A thin young man of twenty pouring over books until almost time to drag himself listlessly to uncongenial labors. Final emancipation came thru the mediums of night school and a scholarship. London University. His clothes and circumstances poorer than his fellow students, but in the end a science degree and the happier professions of teaching and journalism.

With this liberation Wells, himself, became another personality. He began writing novels. His works were autobiographical from the start. It was George Ponderevo in *Tono Bun-gay* who gave the first intimation of a startling metamorphosis which made it possible for a creative artist to turn out such ponderous and serious tomes as the *Outline of History* and the *Science of Life*.

"I don't think," says the writer thru Ponderevo, "that I'm blind to the fun, the surprises, the jolly little coarsenesses and insufficiency of life; to the humor of it, as people say, and to adventure. But that isn't the root of the matter with me. There's no humor in my blood. I'm in earnest, warp and woof. I stumble and flounder, but I know that over all these merry, immediate things there are other things that are great and serene, very high, beautiful things—the reality."

This was that period of transformation when Wells admits a shifting of allegiance from the high imaginings of Platonism to a grave acceptance of the Aristotelian credo of "looking facts in the face."

It is testimony to the gigantic energy of the man that he could undertake (after bringing out a succession of best-sellers for twenty years) to condense the whole pageantry of mankind to a few hundred pages. From the standpoint of prestige or remunerative reward he need never have touched pen to paper again. His war-time novel *Mr. Britling Sees It Through*, had sold more than a million copies. But having found "the reality" he has never been tempted to let it go. After his *History* proved the most popular non-fiction book ever published, he began the story of life itself. In telling, picturesque phrases he dramatizes the epic of evolution. Dinosaurs and bacteria, insects, flowers, reptiles, fish, mammals and the races of mankind are sifted thru the lens of science to the understanding of the layman.

Tho none would underestimate the practical contribution that H. G. Wells has made to the education of the world it is not without sadness that some of us wave farewell to the artist of less recent years.

"Will there never be another Mr. Polly?" I asked, even as he enthusiastically sketched the highlights of his latest effort: *The Work, Wealth and Happiness of Mankind*.

A decisive gesture indicated that he had finished with that part of his career quite as definitely as he had relinquished Easton Glebe. It said just as plainly: "That part of me belongs to another Wells. It is dead. Completely done with."

This is not to be translated as a slackening of the amazing dynamo of productivity. Even while his monumental outline of economics, social and political science is being turned out from the presses the author is planning the commencement of another book immediately upon his return to England.

His method of work has been accelerated with the reorientation of his literary and personal life. In the old days it was sometimes necessary for the writer to go off, knapsack on shoulder, to seek solitude for untangling certain episodes of his fiction plots. Now he works everywhere. In automobiles, boats, hotels and trains. He keeps a note book by the side of his bed. If an idea occurs to him, he is quick to jot it down. Not infrequently he gets up in the middle of the night to continue writing a chapter of whatever book is absorbing his attention.

His is still that unflagging zealotness which prompted the oft-quoted rebuke to Beverley Nichols, a writer one half the age of the historian. Astounded at the older man's avidness for learning Nichols had suggested the futility of attempting to master the general knowledge of the world.

To which Wells retorted: "If you begin to feel that way, it's merely a sign that you're fatigued. I'm not fatigued. And, as a matter of fact, I don't see myself becoming fatigued."

And what does this colossal genius, who is conceded to be one of the most vigorous and influential thinkers of our age, "believe"?

Tho long ago he severed his connection with orthodox religion, the questions of death and immortality have intrigued him to profound and earnest thought. From introspective analysis and wide investigation he has made certain conclusions of his own.

He has put his creed on record himself. "I don't believe," he declared in a recent symposium, "that either the body of H. G. Wells or his personality is immortal. But I do believe that the growing process of thought, knowledge and will, of which we are part, may go on growing in range and power forever. I think man is immortal but not men."

And has this self-arrived-at doctrine served him well? The distinguished visitor admitted the spiritual contentment resulting from his extraordinary theory in the following words:

"By this belief I got a certain mastery over the greed, the fears, the passions and vanities that troubled my earlier days. And by it I have rid myself altogether of the fear of death."



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The Tyranny of Love

(Continued from page 35)

feeling. He offered to send Harriet for a trip to Europe, hoping to get a grip on himself. He was convinced that if she were weaned away from him a bit she would be broader in her viewpoint when she came back. But this offer only brought a deluge of angry tears. Her rage was bewildering to him. Her scathing words of accusation stunned him.

So that was his game, was it? Wanted to get rid of her so that he could have his affairs with women. To think that it had come to this!

Then another flood of tears plunged him into a state of bewildered misery and another valuable hour was lost in soothing her and explaining that he had suggested this plan only for her good.

The doctor began to have a haggard look. Finally he received an offer to go on a lecture tour, to speak before women's clubs on psychology and life. "This is a way out," he thought.

Women always had been deeply interested in him when he was on tour, for the doctor was not only one of the best-informed psychologists in this country but was a pleasure to the eye. He looked every inch the man—free from inhibitions—completely the master of himself. With his splendid res-

onant voice and clear-cut reasoning he carried conviction to the minds of his listeners, carrying a message of health and hope to all who were sick in body and mind.

The lecture trip was too tempting to ignore. The doctor had visions of his last triumphant tour. He remembered the good he had accomplished and he greatly needed the money. So he decided to go.

He broke the news of his coming tour to Harriet. She was very quiet. A bitter line crept around her mouth, erasing the sweetness that had been there a moment before. Then she announced in the cold voice he had learned to dread, that she would get ready to go with him. He tried to explain that it would cost too much to take her on this tour.

He also stressed the fact that staying only a day or two in each place would be too much for her frail vitality, but Harriet insisted that she would go with him. He tried to reason with her but the flood-gate of tears opened, forcing him to give in to her, after which he spent the remainder of the afternoon soothing her outraged feelings.

Yet the only thing he was trying to do was to make a living for her.

And he'd have given his life to spare her pain.

And so Harriet accompanied him on his speaking tour. But every time he forged into the full swing of his lecture—getting the thrill that comes only from the complete rapport between audience and speaker—he broke out in a cold sweat. He knew that Harriet was sitting somewhere out there, weighing every word, turning it into some fancied slight against herself and perhaps crediting his inspiration to the face of some woman in the audience. Her cold, appraising eyes were searching for this imaginary rival in each gathering.

The lecture tour ended in complete failure. He never lectured again. Today he is scraping along with a practice that is a bare living. He is filled with those very fears and doubts that he cures so readily in others.

His wife talks by the hour to him of the failure he has made of life. She accuses him of teaching one thing and living another. And no one in the world would laugh more scornfully than Harriet if she were charged with having allowed her love to become a jealous tyranny that had all but destroyed her husband's life.

Why Criminals Do Wrong

(Continued from page 41)

alize. That is, our business friend will argue the matter out with himself; he will consider other business deals like his own; he will compare his behavior with that of other men in the same calling and try to prove that many of them are continually more ruthless than he ever attempted to be. This, of course, is a search for plausible reasons for conduct of a doubtful nature, a hunt for excuses, the substitution of good reasons for real facts, a desire to ease his own mind—in short, the process of rationalizing.

The person who suffers from unconscious guilt, on the other hand, since he experiences only the result, the effect, the *feeling* of the guilt, is in no such fortunate position. He cannot rationalize. He is unable to ease his conscience, because he cannot trace the source of his trouble.

If he knew what it was he could fight it, twist it, sugar-coat it, compromise with it, admit his guilt but offer a justification for his behavior, perhaps promise himself that, altho wrong, he will never, never do it again. But being in the dark about the source of all this annoying and tantalizing guilt feeling, he finds himself about as helpless as a shipwrecked sailor upon a barren rock.

This latter type of guilt is what this article will primarily concern itself about.

The first kind is easy to cure. If you are so constituted, as most of us are, that the difference between right and wrong is clearly defined in your mind, you can avoid feelings of guilt by doing right and avoiding wrong.

On the other hand, if you are forever trying to do right—and your intellectual processes, your reasoning,

tell you that you are—yet you continue to be haunted by guilt, the remedy does not lie at close hand as in the other instance.

It can, however, be found. Feelings of guilt *can be cured*. The ways of accomplishing this, as you probably have already surmised, are sought in the deep, inner self of the individual, in an understanding of how his *emotional* life has developed.

In using the term "intellectual processes" in reference to conscious guilt, and "emotional life" with respect to unconscious guilt, I do not mean to imply that in the former case the emotions are not affected or that in the latter the higher mental processes, such as reasoning, logic, powers of inference and comparison and the rest, are not likewise involved.

Emotion and intellect go hand in hand where feelings of guilt are con-

cerned. For, in the last analysis, it is the curbing of our instincts which engender guilt, the instincts being of an emotional nature and the curbing processes of an intellectual.

Even in the case of the business man mentioned this holds true. For what motivated him to get the better of his adversary was his predatory instinct or, if you will, his instinct for self-preservation. But the point is that he knew all the while what he was doing. His awareness of his motives, his conscious recognition of his emotional strivings, although not technically labeled as instincts and emotions, were nevertheless more or less controlled by his caution, planning, etc.—all intellectual mechanisms.

But in unconscious guilt particularly do we find the play of emotion and intellect. In fact, the emotional instincts in conflict with intellectual concepts is the crux of the whole guilt feeling problem.

We are born animals; that is, we are a bundle of instincts, primitive, selfish and materialistic. What our home training and educational system attempt to do is curb these instinctive primal traits so that we may be able to harmonize as much as possible with the world of reality as we find it. Reasoning, you see, does not put in an appearance until about the fifth year. And even after that age the child for a few years more is little better than a more or less inhibited savage.

Our standards of culture and civilization, therefore—those which are finally adopted by us, altho it would be more scientifically accurate to say those which are achieved by us in this harmonizing process—are paid for by just so much coercion of instincts, in short by repression of various sorts. And in the end what happens is that we are saved much trouble because reasoning reminds us that such-and-such a course of thinking or action will not be tolerated by society, and automatically, in a way, we respond to the demands which the majority make upon us; the standards which are embraced in group ideas which go by the name of morals, social and family obligations and religion.

It does not mean, however, even if we have our instincts well in hand, repressed, that they are wiped out forever or that they will not assert themselves. Indeed, they never are eradicated entirely from the emotional system. At best they are merely held in check. And that is why almost anybody may break loose, as it were, even if he has been a well-behaved person for years and do something for which he afterwards will feel guilty.

Yes, one might say that whenever the savage inside escapes and has his way we feel guilty. That would be conscious guilt. And when we try to

keep him repressed according to our early teachings, even if we succeed, we may nevertheless be bothered by unconscious guilt.

Let me try to make these theoretical conceptions clearer by way of an example, especially in regard to the last.

We will suppose that a female infant shows a very strong nutrition instinct. The mother has great difficulty in satisfying the baby while on the breast and afterwards, when weaned, the baby seems to want more milk than average children and even digestive disturbances may occur.

Later on, say after five, this same child still displays voraciousness. The mother tries to curb it, of course. She represses this pronounced desire for food as much as possible. Finally she seems to succeed.

This initial over-strong nutrition instinct however, in the passage of years, has ramified itself in other directions. As a young girl this individual finds herself craving sweets and delicacies and being very fussy about her meals. Likewise does fundamental nutrition craving lead her to want to acquire wealth, to hoard, to become stingy—all variants of the tendency to make things, originally food, part of herself.

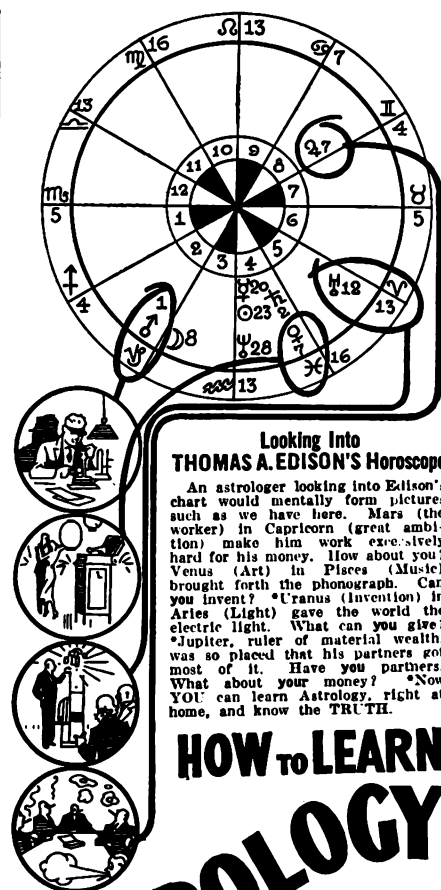
But she fights it, or rather all of the tendencies that social usage holds undesirable. She may fight down and repress these instinctive yearnings so well that actually an opposite form of behavior takes their place. She may even show an indifference to food and worldly goods. She may become generous and philanthropic.

Deep down, however, in the very marrow of her mental make-up the instinctive craving on the unconscious level belies her reactions on the conscious. It is as tho the unconscious were calling "fake" to the conscious. The result is that whenever this person withholds buying something beautiful or refrains from ordering a specially good dinner or gives money to the poor a strange feeling of uneasiness, vague guilt, pervades her whole being.

I realize that it is difficult to make plain the workings of the unconscious mind that may produce guilt where the nutrition instinct is concerned. It does occur, however, and usually there is associated with so strong a nutrition urge what psychologists call an *autoerotic fixation*, namely an overplus of love for self. The instinctive love of self is always trying to assert itself while the conscious training says "No." Such persons may feel guilty even when they buy a necessity like a new hat or suit of clothes.

Most of our feelings of guilt, however, arise from instinctive sex cravings which are held taboo by conscious, trained, intellectual thinking.

When boys begin to think about



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girls, and girls boys—even during the early teens—a feeling of wrongdoing is often experienced. Not having been prepared for such sensations by the parents they think they are wrong. And when bad sex habits are established and surreptitious sex contacts made with the opposite sex the feeling of guilt mounts high.

As children grow to mature years these sex worries are forgotten. They are not, however, wiped out of the memory storehouse in the unconscious. If, besides private worry, children have also been "caught" in a sex act and scolded, the resultant repression and its influence in the unconscious mind remain all the stronger.

Such guilt convictions regarding sexual thoughts and acts may not only produce guilt feelings in adults where love is concerned; it may even be the basic cause for all types of guilt feelings whatever their nature. In the practice of psychoanalysis guilt of all kinds, whether in men or in women, is usually found to have such a sex basis in youth. Even in cases where the subjects felt guilty when going to the theater or motion pictures and enjoying themselves in a similar innocent manner the guilty feelings have been traced to this fundamental cause.

When such feelings become very severe they may take on the familiar neurotic symptom of a *sense of impending danger*. Such patients are forever experiencing a feeling as though a "sword of Damocles" were always dangling over their heads, ready to drop at any moment.

In this case, as in the case of so many guilt sensations, the afflicted ones know that it is foolish to feel the way they do; that actually they have done nothing to merit so persistent and nagging a punishment. Still they cannot shake off this feeling consciously.

The only way it can be done is to trace the source of guilt and bring it out of the unconscious into the con-

scious. Then, when it is seen how trivial an indiscretion has produced so much wrong—in other words, when the light of adult conscious intellectual thinking is thrown upon buried, repressed infantile instincts—the feelings of guilt vanish as if by a miracle.

In any discussion of guilt feelings, one naturally thinks of criminal behavior. Do criminals, the arch-wrongdoers, feel guilty? If so, how do they stand it?

As director of a special psychological laboratory for the scientific study of the criminal mind some years ago, I paid particular attention to this phase of the criminal's character. And since the laboratory was conducted under the auspices of the New York Police Department, and cases were selected for study from the daily "line-up," all varieties of criminality came under our investigation, from that of the pickpocket to the hold-up thug and safe cracksman.

Many of the criminals were, of course, distinctly psychopathic. That is, they were actually deficient in emotional response. From such persons one could not expect guilt feelings. They had little or no fear, love, loyalty or any other emotion to start with. Others, again—also classed as psychopaths—possessed emotions and instinctive urges markedly enough but regarding these they did not respond like normal human beings. For instance, an occurrence that might call forth pity in an average individual might either leave such a psychopath indifferent or even cause him to be vindictive or aggressively cruel. In other words, in these qualitative types of psychopaths—in distinction to the former or quantitative ones—an *ordinary* stimulus produced upon them an *extraordinary* effect.

Yet there were many criminals who were not psychopaths. In fact, the majority of those examined were not. And, strange as it may seem, the very

guilt feelings which one might suppose would deter a person from the commission of a crime, often acted as the primary and direct cause for repeated acts of criminality.

If you will recall my previous discussion regarding guilt as an unconscious force of which consciousness may be ignorant, you will at once possess the clue to the problem why persons who feel guilty may actually be led to the commission of misdeeds because of it. For such individuals feel guilty and don't know why. This bothers them, makes them uneasy and restive. How to rid themselves of such torture is the question.

One simple way, at least, is to commit a crime and so find emotional relief. It is the line of least resistance. And this they do!

The relief from guilt feelings is only temporary, however, since such letting off of steam does not remove the real causes in the unconscious. That explains why many criminals soon become habitual offenders. To gain further relief from guilt they must needs commit another crime, and still another, again and again.

Guilt feelings may spring from many sources. Always, however—if the mechanism be worked out thoroughly—is the conflict seen to be one between the emotionally unconscious and the intellectually conscious. This holds true even in the cases where the criminal act is like "letting off steam." Here the motivation underneath is identical, only these individuals, like those mentioned in the very beginning as cases of conscious guilt—like the business man—do not make the link between the conscious and the unconscious as to effect and cause.

Guilt, therefore, is a curable complaint. Those who know how it is produced can do a great deal in helping themselves. In stubborn cases, however, nothing short of a searching psychoanalysis will accomplish desired results.

What Makes You Ill?

(Continued from page 48)

cially detrimental to the body just before eating or during the process of a meal, or even within two hours after the meal has been eaten. It takes this amount of time for the food to leave the stomach on its journey through that twenty-eight-foot subway called the intestines.

Another great contributing factor to disease is fear. It is next to the greatest user of nervous energy be-

cause it also interferes with digestion. It should be the habit with people who are afraid of various things, to try to like these same objects.

Poise should be the constant aim. Another contributing factor to disease is worry. It consumes a tremendous amount of nervous energy and has probably sent more people to an early grave than any one other habit. Not only does it destroy the mind but also

the body. No one can face a new day with vim, pep, and with a desire to achieve something new and better, to become more successful in life, if he constantly permits himself to worry over matters, large or small. The fourth greatest mental menace is jealousy. Jealousy is a pernicious state which many thousands suffer from. People do things when afflicted with jealousy that they would never

do at any other time. Cultivate a disposition which will be even and smooth at all times.

There are various other things that wear on the nervous system during the course of the day's activity, such as shopping, overwork, lack of sleep and standing on one's feet for a long period

of time. To overcome these conditions, one must first start "eating his way to health." Then use a reasonable quantity of exercise regularly every morning on arising. In next month's article, I am going to tell you how you too can start "eating your way to health."

Not in the Act

(Continued from page 31)

done in five minutes. Five minutes! Unless he was called out for one or more encores.

In a few more strides he would be at the piano, running his fingers along those grinning keys. Passionately he wished he hadn't included that silly little recitation in his act. What if that old habit of stammering should come back? Hot and cold waves traveled up his spine at the memory of the mortification he had suffered until he had conquered that defect in his speech.

At the keys he was adroit, fascinating, clever and sure. He knew that. But when it came to speaking—

He raged at himself for being foolish enough to attempt lines at his first try in the Big Time.

The orchestra trailed off as he seated himself at the piano. Launching into a speedy march, Dudley went thru the whole number without a hitch. Half-hearted applause greeted him as he spun around on the bench to face the audience. He managed a smile and a half-bow, but a tiny hand was clutching at his heart.

Swinging around to the keyboard he slouched off into a Negro waltz, jazzing it to give the impression of a realistic Negro strut. The pace quickened and Dudley for a time forgot the rows upon rows of faces gleaming out there beyond the lights.

He was looking down a wide and lazy river, moving sluggishly onward to an unknown destination. He was seeing a clumsy river steamer moored to a low bank, with ebony bodies weaving and cooing down its sloping gangplank. His own head and shoulders were moving to the rhythm of shuffling feet, to the tempo of bobbing fuzzy heads.

Finally the last laboring roustabout jostled down the gangplank. Dudley brought the number to a close with a low rumbling tremolo in the base clef. It sounded like the deep throb of a ship's engine pulling away from shore.

For a long moment there was a dead silence in the house. Dudley had turned towards the audience, the spell of the river still lingering in his eyes. Then like a strong wind tearing away a veil of mist the sea of indifferent faces bored into his consciousness.

The dreamy smile died upon his lips. Panic seized him. They hadn't been able to visualize that romantic picture he had painted in music. He felt his backbone freeze; small fingers tugged at his scalp.

Then the storm broke. It started with a small, hesitant sound way up in the topmost gallery. Down to the first and second balconies it traveled in an increasing roll of thunderous applause. The rigid figures in the orchestra seats were clapping now—a long, sustained tide of applause that seemed to hurl itself over the footlights and reverberate from a source back of the stage.

Wyck Dudley sat there upon the piano bench like one turned to stone. Finally he rose bewilderedly. Out of the corner of his eye he saw Steinman beckoning frantically. The manager wanted him to bow.

Dudley complied. It seemed to him that he had bowed a dozen times before the furor of sound finally ceased.

Now the real test was to begin. That humorous little poem of bucolic love which a friend had written for him. Again he raged at himself for not omitting it from the program. Interpreting it in music would have been a simple matter, but to recite it!

He heard himself speaking: "I will give you my interpretation of a love-lorn youth crooning to his sweetheart. It is a short bit of verse entitled, 'When The Moon Rides High.'"

He cleared his throat and began reciting.

He got thru the first stanza haltingly, but his mind was not on the words. Instead, it fastened itself upon the picture of a boy in knee breeches standing before a crowded schoolroom—a boy who was flushing painfully, his stuttering speech drowned in jeers and catcalls. Brilliant rays of sun from the window were streaming in upon him and—

No, it wasn't the sun. It was the rich haze of a spotlight trained upon him from a point way up in the rear of the top gallery. Jeers? No. The vast audience was respectfully attentive, but was it not puzzlement that he saw upon their massed faces?

Midway thru the second stanza Dud-

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ley saw a man in the fourth row pull a handkerchief from his pocket. The man's weazened face seemed to be working. He had clapped the handkerchief to his face and was leaning forward as if struggling to strangle his mirth.

Derision! The full significance of the man's act descended upon Wyck Dudley with a force that almost buckled his knees. The man was laughing at him. It was ridicule.

The years he thought safely buried rose up and mocked him. The little weazened man in the dress suit down there seemed to swell and fill out, cluttering the entire house with his bulk—an immense, mocking figure that hurled Wyck Dudley back upon the futile years.

Not stopping to reason that the glaring stage lights neutralized the beet-red flush upon his face, Dudley abandoned himself to the wracking misery that twisted his tongue and numbed his brain.

The inevitable happened. As he launched off into the third and last stanza of the poem his tongue skipped and danced and trilled, gone beyond control. In the agony of his suffering he made no effort to control the stammering.

With an emotion akin to anger he stumbled thru the closing lines:

"And I'll alw-w-ways l-l-love you b-best, m-y d-d-dear, W-when the m-m-moon rides high."

Leaning against the edge of the piano, he bowed stiffly from the waist.

It was more the mechanical action of an automaton than the graceful gesture of stagecraft. But even in that apparently insignificant movement the audience thought it detected the genius of mimicry in pantomime. They caught the illusion Dudley had unwittingly created—the illusion of inarticulate love.

They saw it all now, the carefully built-up climax. Oh yes, they understood. Restrained comedy. Skillful burlesque of romance.

Embarrassed suspense gave way like a frozen river when the spring thaws have opened it up. Dudley found himself halfway to the exit when the second tumult of applause shook the house. The unexpectedness of it almost stunned him.

He found himself in the wings, his mind groping for a reason for that outburst of applause. Hadn't they seen how miserably he had fallen down? Then the truth dawned upon him. They had taken it for real acting.

Dudley felt Steinman's arm around his shoulders. The stage manager was shouting gleefully in his ear. The words were drowned in the din pouring in from the audience.

At last Steinman's words became intelligible. "No time for any more," he was saying. "But thank 'em. Thank 'em," he implored, giving Dudley a shove towards the stage.

The other stepped out. He was smiling now, smiling with the newly-born self-assurance of one who has made good—and knows it.

Moving up to the footlights he lifted a deprecatory hand. The plaudits ceased reluctantly. Here and there thruout the house unrestrained chuckles still persisted. Down in the fourth row Dudley saw the weazened little man. The latter's watery blue eyes were twinkling with appreciation.

"F-f-folks," said Dudley, stuttering purposely, "th-thanks."

That was all. With a grin he wheeled and hurried off the stage.

In his dressing room Dudley was removing his make-up when Steinman came pouncing noisily thru the door. The manager beamed down at him for a long moment before speaking.

"What a wow!" he finally exploded. "Kid, you went over like Lindbergh went over the Atlantic." He sat down on a chair opposite Dudley.

"But, say, Wyck, my boy, I was pretty scared there for a time," he reflected. "Saw you looking at that old bird with hay fever. He did look comical trying to keep from sneezing out loud. Was afraid you might break out of character and start laughing."

Dudley opened his mouth in surprise, a towel suspended in his hands. But the other was continuing.

"That stuttering business was a masterpiece," the stage manager chortled. "Real genius, I'd say. Certainly pulled one over on Dan Steinman. I didn't know that was in your act."

Dudley looked at him searchingly, then grinned.

"N-n-neither did I," he said, and they both laughed together.

A Guide to the Mountains of Desire

(Continued from page 49)

wayfarers diminish in number, some preferring the easy paths that lead to Ordinary Plain, many remaining in The Hills of Mediocrity. A goodly number, undaunted by difficulties, and lured by the flames of Love, Fame, Wealth, Glory and Happiness which hover above the peaks of The Mountains of Desire, keep to the roads.

Now the names of some few of the great peaks are as follows: Statesman Pinnacle, Law Crest, Commerce Height, the twin peaks called Art and Letters, Science Summit, Music Pinnacle, and the peaks of Medicine and of Philosophy.

The paths which diverge from the main roads and which lead, by longer or shorter routes, to Ordinary Plain and thru it to The Marshes of Misery, are to be found soon after leaving Great Common and they continue to appear all along the way. There is the path called Easier Way; there is one named All-Pleasure; another

named Sense-Delight; another To-morrow and so on. Along these paths and others go those who find the roads to The Mountains of Desire too hard to travel, or who prefer ease and petty pleasures to great accomplishment. These pilgrims are legion, and constantly add to the population of Ordinary Plain, while some pass thru the Plain to The Marshes of Misery.

Now Ordinary Plain is not an altogether uncomfortable place in which to dwell. Its principal discomfort arises from the fact that it is over-populated, and that at times it is difficult to earn a decent living. Yet, withal, the people of the Plain are fairly happy. They are, as a general rule, an easy-going and kindly folk, but without any great ambitions. The motto of most of them is, "Let us eat, drink, love and be merry, for to-morrow we die."

Popular sayings amongst the Plain-dwellers are many. Here are two of them: "If there were no Plains there

could be no Mountains," and "God must like us Plains-folk, He has made so many of us."

The Plain-dwellers have a liking for many and diverse things. Many of them can appreciate things which are excellent, but for the most part they are satisfied with poorer things. They can, and do, admire greatness and capability, but do not aspire to either. "The roads to distinction and to genius are, as we know, rough and laborious," they say. "Let those toil for these things who will; we shall give to them their tribute of praise, but as for ourselves, the common level is good enough."

And so, while the Plain-dwellers have refused to follow the roads to The Mountains of Desire, they yet offer tribute to those who have successfully made the journey. And this tribute given to those who have reached the heights takes many forms. It is given as Love, as Admiration, as Respect,

sometimes as Fear and sometimes as a Pecuniary tribute.

The Marshes of Misery, bordering the Plain, is peopled by those who have persistently followed the paths Easy-way, Sense-Delight, All-Pleasure and To-morrow. These diverge from the roads to the Mountains and lead to Ordinary Plain, for these paths lead thru the Plain and to the Marshes. The wail of these poor folk is, "It might have been! It might have been!" They know they have had their opportunities, and that they would have been better off had they consented to abide in the Plain.

Now between The Great Common and the Hills of Mediocrity, which cross all the roads leading to the Mountains, there are no very great barriers, yet there are enough difficulties to weary those lacking somewhat in will or in strength or in highest purpose. Many there are who remain in these Hills, content to abide there. These Hills are not so thickly populated as is Ordinary Plain, yet is the population great enough.

The dwellers in these Hills are a happy people. They labor, but not too hard. They enjoy the excellent things of life, but make no great effort to create them. "It will get by," "It is good enough," are common expressions amongst them. So they strive not after Perfection. Yet, having come so far along the roads leading to the Great Peaks, and having from their present heights a good view of The Mountains of Desire, they are somewhat envious of those who have had the courage and ability to venture on in the face of all difficulties.

These Hill-dwellers, too, pay tribute to those who have reached The Mountains of Desire more freely than do the Plain-dwellers. They have greater knowledge of the difficulties to be encountered on the way to the peaks, and therefore greater respect and admiration for those who have made the arduous journey.

Now beyond the Hills of Mediocrity, and all along the many roads leading to the peaks, the travelers meet with Dissuaders—men and women who have failed to reach the Mountains because of lack of strength, or of courage, or of capacity and who are returning to abide in the Hills. "Give it up," urge these discouraged ones. "The going is too hard. You will spend yourselves in vain. Be content and happy with what you have. We have seen men and women die in their efforts to reach The Peaks of Desire. Play safe. Be satisfied with that you already have gained." Others of the defeated ones speak more bitterly to the travelers, saying, "The Mountains of Desire are but a mirage. We have seen them fade

away before our very eyes. Go back, you fools, to the things you know are real. Why suffer wounds and weariness in pursuit of a mirage?"

And many of the travelers harken and heed, and turn back to the Hills. But the truly courageous keep to the roads of their first choosing and continue on their way to the Mountains, saying, "We are willing to undergo trials and fatigue; to encounter and overcome all obstacles; even to suffer wounds, rather than give up our journey to The Mountains of Desire." These are the ones who get their joy out of striving; who get a thrill of happiness out of adventure and out of achievement.

The undaunted keep on—until the goal is won.

Thus we have written of certain of the barriers and temptations and trials met with by those who follow the roads leading to The Mountains of Desire; but of the happiness to be found by the way we have said nothing, altho there is much happiness to be found. There is the happiness which comes from companionship with those of high endeavor; from association with the brave and venturesome; from fellowship with the invincible; from intercourse with minds of great resolve and from communion with glorious spirits that cannot be cast down by any adversities. Then, too, there is the great thrill of satisfaction that must come to every brave soul as barrier after barrier is surmounted and the goal is seen to be nearer. These are joys worth while. Also there are to be found along every road to the Mountains, places called Stations of Respite, where travelers may rest and refresh themselves. But in each one of them is this sign, "Tarry but a while,"—for it has been found that while he who makes his stay brief is strengthened, he who tarries too long is weakened.

And so we have written of the adventures that beset all who journey to The Mountains of Desire; of the wayfarers who wander from the main roads; of those who travel them but part of the distance and of the few who keep bravely on until their chosen peaks of Desire are reached.

From the courageous and successful few have we learned this—that the peaks of The Mountains of Desire which are visible from The Great Common, and from Ordinary Plain, and from The Hills of Mediocrity, are not the ultimate heights. There are other heights beyond, only to be seen by those who have ascended this first mountain range. The great desires of great souls never can be satisfied, and their cry which has rung thru the ages, and which shall ring thru ages to come, is "EXCELSIOR!"



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The PROPELLER

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

PSYCHOLOGY AND AVIATION

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That, if air transportation continues growth at its present rate, is the number of passengers that will travel on scheduled air transport lines next year.

Approximately 500,000 is the total for 1931—this from a total of 6,000 in 1926, which reached 400,000 in 1930.

What is the reason for this rapid growth?

Two factors are responsible for this splendid advancement of air transportation. One is a psychological factor, the other is the normal development of facilities.

It is of course essential that the facilities be equal to the demand, and it is a known fact that in 1926 the airlines in operation were so few and the equipment so inadequate that a volume of flying passengers could not be handled. During the boom period of aviation, however, a tremendous amount of money was expended on equipment and field facilities, with a resultant rise in airline patronage.

The psychological factor is of equally fundamental nature. The attitude of

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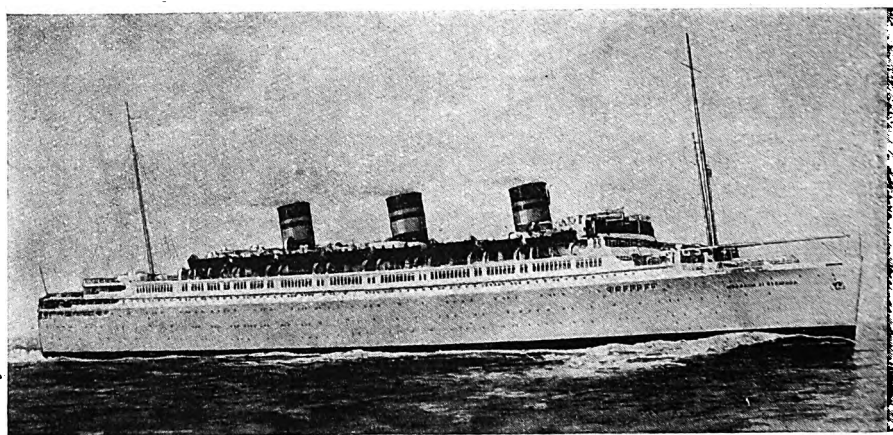
the world at large has greatly changed in recent years in regard to new things, but there still remains an inbred aversion to something new and little understood. It will be recalled that the railroad

was the subject of great ridicule when the Iron Horse first began to puff along its rails. Fulton's "devil-on-a-raft" was about as popular as Satan himself in the pioneering days of the steamboat.

Aviation sprang into prominence during the World War. It had several advantages over the railroad and steamboat at the beginning, for aviation fired the imagination of youth. A deep yearning to fly was born within them. For some years after the war this yearning was satisfied by barnstorming pilots. Then began air transportation as we know it. The old folk in the majority of cases shunned airplanes, but the youngsters flocked to flying schools, airports, aviation libraries—any place where a little more could be learned about the big mechanical birds.

The World War ended over thirteen years ago. The boys and girls of that period are now conducting their own businesses, have their own wealth; many are married and have families.

The appearance of the new ship, "Monarch of Bermuda," marked an epoch in the history of ship-building.



Steamship "Monarch of Bermuda"

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But they grew up with aviation. Flying is nothing strange and mysterious to them. They laugh at the older generation's fear of aircraft. When they want to go on trips they buy their airline tickets as readily as their fathers and mothers buy railroad tickets.

With the rising tide of air passengers, air lines are increasing their schedules, putting on bigger planes, flying farther. With a larger income from passengers more comforts are added to the craft and fares are reduced. As comforts grow and fares come down, air travel comes within the range and desirability of more people, and the passenger volume rises higher. One air line, the Eastern Air Transport System, formerly flew small five-passenger planes between Miami, Atlanta and Richmond with larger planes from Richmond to New York, but this route is now served by luxurious 18-passenger Curtiss Condors as far south as Atlanta and Jacksonville.

The future of aviation is assured. The boys and girls who went wild over Lindbergh's flight to Paris are near their majorities now. When they begin to have their own incomes and have business in Washington, or Baltimore, or South America, they will not hesitate to use wings for travel.

or about any one who can better the record.

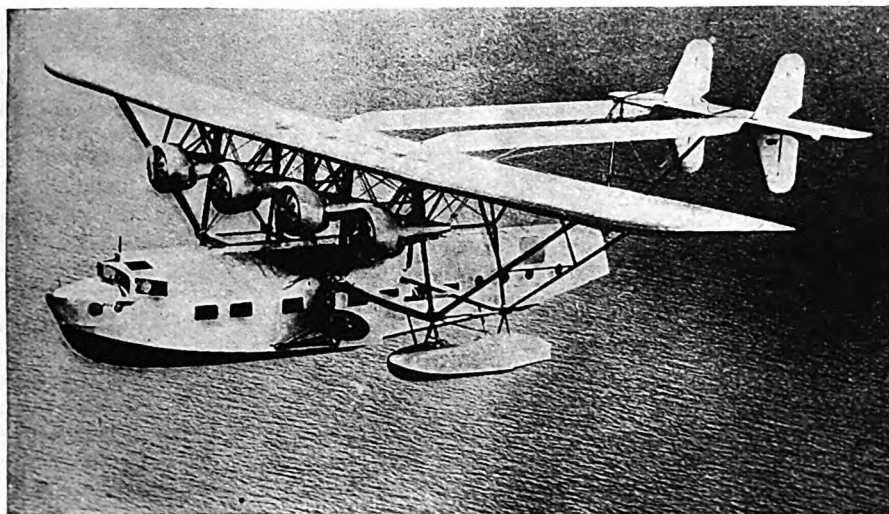
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token of the conveniences now offered ocean travelers here is a liner providing bath or shower with every room and a telephone system keeping passengers in constant touch with home and office. There are also two swimming pools and two night clubs. The *Monarch* is the largest and speediest ship ever built for the regular run from New York to Bermuda. Other great ships are in process of construction. Astounding results are being achieved. The pretty tales of Greek mythology are outclassed by the handiwork of the modern ship-builder.

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New Year Around the World

(Continued from page 25)

and rites. Except for the almost breathless heat, the cosmopolitanism of the crowd gathered from the four corners of the universe and the sensationalness and melodrama of the stories, it was the same type of evening spent by thousands in our own Mid-Western homes.

The next morning saw me aboard a Japanese freighter bound for Tandjong Priok, Java, and during the ensuing four months I experienced six more New Year's celebrations with six different races in as many countries on six different dates.

The officers and crew of the boat, all Japanese, were enjoying the beginning of a three-day festival with as little infringement on religion as the New Year of Christian moderns.

The first of January in Japan is termed *San-ga-nichi* or "three days" and on the last night of the old year few ever dream of going to bed. Full of desire to see the new little stranger in, they remain up all night to welcome him and start him on his happy twelve months' of life.

It is a fanciful supposition that the Gods Of All Luck sail into port on New Year's Eve on the *Takara-bune*, or Treasure Ship, and besides these welcome and longed-for passengers, the vessel is laden with *Takara-mono* or treasures; the "hat of invisibility," the "lucky rain coat," "the sacred key," "the never empty purse" and "the precious jewel" and other boons to the followers of the Mikado.

Pictures of this dream-ship were given to all on board and we placed them under our pillows in hopes that they might bring the promised good fortune.

In his cabin on the bridge after dinner, the captain cheered by numerous hot *sakes* told me of the customs in the Land of the Rising Sun. Of the pairs of dancers called *manzai* who parade the streets in weird and colorful costumes—one carrying a small hand drum and the other a fan; their revelings and merry-making. Of the pretty little Jap girls in large hats with *sami-sens* that play from door to door and wish success and happiness to all. He agreed with me that as a race the Japanese did not do as much temple-going at this time as do those of other Eastern countries.

Arriving in Java, I witnessed the Chinese jubilation—for it can be called nothing less.

John Chinaman, regardless of where he may be found, never misses this holiday. He opens it with a fanfare of trumpets and closes it with an orgy of feasting.

In every respect, the followers of Confucius differ from any other people in the world, and in commemoration of New Year's, they are no less an anomaly. They celebrate it longer, fifteen days being their prescribed period; but they are like most of their oriental neighbors in that they accept this particular observance as one primarily for religious worship. As with most things, they overdo it, from an occidental point of view.

The women of the households spend weeks in preparing the feasts that are to accompany the festive season. On the eve all the temples are crowded, and everyone who can afford it is in new clothing. Small printed papers are given by the priests to all devotees. On these papers are mottoes and maxims from the laws of Confucius. One is selected and burned, the ashes are dropped into a cup of tea and drunk, while the priest beats a gong endeavoring to appeal to the Gods to listen. Another custom of great popularity is that of selecting a small bamboo stick and consulting the writing on it. The stick is then thrown into the air and the position in which it falls and the side that is uppermost denotes the good or bad luck for the following year.

Everyone bows and prays before his respective god. There are sixty of them in the temple to account for what is hoped to be three score years of life, every year being reserved for a different deity until the rounds are completed. If the worshiper has not "resigned his dignities and ascended the dragon throne," or if he has reached seventy, he starts all over again with God Number One.

Of greater significance are the kitchen, or household, gods. These are to be taken seriously, very seriously. A domestic hearth without a personal idol enshrined would be as rare as a good Methodist dwelling without a family Bible. The thing is unthinkable. And even tho this deity may have been made at home and is of ordinary paper, he represents the most exalted idealism and receives most rapturous reverence. And every year there is a conflagration thruout all lands where Chinamen gather on New Year's eve until midnight. At that time all these paper Almighties are publicly cremated outside the homes and new ones are created to replace them. It is assumed that every god cannot reach the heaven without a trusty steed, consequently straw and water are placed alongside the blaze so that the horse's thirst will be prop-

erly quenched and he will be fed on his trip to Glory.

Since the God is going to report on the deportment and conduct of the family that he has observed from the kitchen's point of vantage, the cunning housewife inadvertently throws a few pieces of sweetmeats into the blaze so that he will report in honeyed words and sweetened phrases. Opium being the glad luxury of the native who can afford it, they flatter their god prudently by smearing his nose with it. Sometimes the entire paper is dipped in wine with the hope that the divinity may get too drunk to report and will go to sleep and wile away eternity in the shade of some celestial pagoda.

It takes seven days and nights for the god to get to heaven and return, and during that time the familiar niche in the kitchen is empty, so the family have a week's freedom from the careful scrutiny of the guardian. The customs and ceremonies in vogue at this time are the oldest on record and according to historians, were practiced in 3000 B. C.

The noise, clangor and pyrotechnics of our Fourth of July pale into insignificance in comparison with the proceedings that the Chinese inject into a parade of dragons. Automobiles, gaily decorated with flags and bunting, toot raucously and furiously while they visit friends and relatives distributing gifts. Torches, lanterns and every conceivable noise-making instrument follow, while fireworks snap and crack their way in all directions.

Proceeding to Singapore I found the Mohammedan New Year in progress. It was the first week in March. This celebration is the greatest and most auspicious day in their particular calendar. The Mussulman year is divided into twelve moons and since they add one full moon every third year, their calendar nearly corresponds with our own.

While the rites last for a week, preparations are made a month in advance. This month is generally distinguished by fasting. The typical Mohammedan dons new clothing, adorns himself in his most expensive jewels and finery and goes in search of pleasurable adventure. The theaters are the most obviously diverting places, for there he sees the nautch dancers. These dances correspond with nothing we see in the United States and have little to interest the white observer, due to their lack of speed and action.

On the eve of the new moon in the month of March the Hindu begins to celebrate his New Year. The Indian division of time is extremely complicated. For a knowledge of these clas-

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sifications one must be familiar with the different measures of time used—era, solar or lunar year. Much study is required and constant confusion results except to the student of Hindu teachings.

I arrived in Calcutta in the midst of their holiday. Two customs seemed to me to be outstanding besides the general spirit of celebration, visiting and bathing. The first was the decoration of a pole with some new garment, usually a woman's robe and a brass drinking-pot. The pole is then thrust out of a window or tied to a tree or the roof of the house to sway in the breeze. The second practice is the eating of the leaves of the *nim* tree. Many of the explanations of the pole custom have to do with the return of Rama (one of their legendary and spiritual figures) but the origin is forgotten in the centuries that have passed and the popular idea is to bring luck. The eating of the *nim* leaves is believed to be beneficial to health, especially in smallpox cases.

From Saigon to Hue, capital of Annam, I witnessed the people's enjoyment of the New Year festivities extending over a period of ten days. It is partially religious in character. The graves of the venerable ancestors are visited and tended with care; the dwellings are swept and cleaned, and red papers with black characters that adorn the inside and outside of the houses are renewed.

For all these functions considerable money is necessary and as a result there is a hurried collection of all debts, a driving of hard bargains and many thefts.

The savings of months are expended by these Buddhists on gifts for the altar, new tunics and turbans, squibs and firecrackers.

Gambling is rife and the Chinaman, who is everywhere in Indo-China, being the better business man and not

so excitable, reaps a rich reward. The native of Annam goes in for sports at this time, to a greater extent than any of his neighbors. One of the popular forms of athletics is a sham battle between a number of men sitting or standing in little bamboo basket-boats. The contestants strive to tip over the other craft. There is much shrieking and cheering and laughter as the boats finally tip and the occupants vanish into the water.

Thruout Indo-China as well as China, respect is paid to the dragon. It has an enormous and brightly colored head that spouts flames and smoke from mouth and nostrils. All the traditional movements of the monstrous serpent are followed: the head tosses from side to side and the men inside the body being of unequal heights the resulting curves and gyrations are most realistic. The dragon itself is over forty yards long and is escorted up and down their Broadway by a shouting, screaming crowd bearing lanterns, Chinese drums, gongs and fiddles. Many firecrackers are thrown in front of the procession and as a result plenty of accidents happen, which seem to only add zest to the daring privilege of becoming part of the "game."

It is also the season of the theatre. The performances are given outdoors in a ring of torches held by men. In the hand not occupied by the flame each person has a basin filled with petroleum which he squirts now and then on the dimming torch *via* his mouth.

The plays generally last three days and nights, stopping only for the actors to eat, and a good audience is never wanting. The characters represented in the drama are a tiger, a cock, supernatural beings and a man. The acting consists of making the most outlandish grimaces and bodily contortions. A performer stands on one foot with the other lifted. Slowly he

starts spreading his toes on the lifted foot and at the same time contorts his fingers, hands, arms and body to seemingly impossible angles. Another stares with such intensity that his eyes become bloodshot, then with a howl he whirls and twists around the circle that constitutes the stage. All the contortions cause great mirth and shouts of admiration. Applause is manifested by a gong hanging nearby. If a spectator likes anything in particular he demonstrates his appreciation by going over to the gong and beating it.

In Bangkok, up the Menam River, the Siamese welcome their New Year on the first of April and it's not an April Fool's Day celebration, either. I was awakened by the booming of guns from the King's palace and the royal navy anchored in the river. In the forenoon a procession of yellow clad monks with shaven heads and eyebrows marched to the temples to offer up sacrifices and prayers to scare away all evil spirits.

On the second day of this three-day festival in the Wat Phra Keo, a gorgeously beautiful example of Siamese architecture, the King receives his yearly ceremonial bath. Amid much gaiety and feasting and drinking the observance ends with the important state function known as *Tue Nam*, or the ritual of drinking the water of allegiance to the Crown. All civil and military officials, from cabinet ministers down to humble village elders, soldiers and policemen, renew their oath of fealty and fidelity by drinking the consecrated water as a token of their loyalty.

Unlike New Year celebrations in America and other western countries, it is to be stated that the oriental celebration is generally consecrated to the worship either of Deity or Crown, if not both. It is a holiday of the spirit and the flesh; ours a hesitant hiatus of the laborer.

What Is Your Balance in the Bank of Life?

(Continued from page 27)

his capital. He who beats his breast and cries, "What shall I do?" is heading for bankruptcy.

"She sat like one dumb," I heard of a friend who quietly received the news of the accidental death of her husband.

"Stunned, but summoning her strength," I said. And so she was. For after she had gone into a room, asking to be left alone, she came forth white-faced but adequate to all the tasks that accompany bereavement.

She made arrangements for the reception of the crushed body of her mate. She held the necessary conference with the undertaker. She listened calmly to the offered sympathy of friends. Behind that white brow immediate and ultimate problems were being solved. When the body arrived she went into the room where it lay and again asked to be alone. Anxious friends, passing the room, hovered about the door listen-

ing for an outcry, fearing that the silence meant she had fainted, yet not daring to pass that closed door. In another half hour she came out again, paler than before, but adequate.

From that dark day she went quietly on weaving the pattern of her life from which the golden thread of her happy marriage had been dropped. There were duties to be performed, her children to be thot of and she permitted no word of woe to pass her

lips. Gradually, as nature ordains, the wound that might have been fatal to a weaker woman, healed. In grief, in loss, in the tumults of life Benjamin Franklin's advice, "Say nothing except what will benefit yourself or someone else" is a saving adage.

A well-known woman died a spend-thrift in California. She had thrown away her strength, her beauty, her talent, in the quest of romance. Had she guided her life-ship wisely she would have sailed into the port of success and happiness. But she had written one check after another against her life fund until it was overdrawn. The few who stood about her coffin knew that hers was a most flagrant example of the wasted life.

Another woman I know has been a wise investor of her life fund. The first woman's excuse for the squandering of her life was that her "heart" had misled her. The other has as much "heart." But unlike the first, while she listened to its promptings she called her head into counsel. Thru all the illnesses, the mutations, the black disappointments caused by so-called friends and her husband, living for twenty years under the shadow of his insanity, she has continued her

way and has developed her talent. That talent, not so great as that of the first woman, she consistently has used for the benefit of the world and for her own protection against want in her later years.

These women were of the same age. One lies in an unmarked grave, visited occasionally for a brief downfall of tears or to point a discourse on squandered lives. The other is in fair health, at the height of her usefulness, loving life, honored by friends and the public. Only certain lines of her face show that the battle has been one that summoned all her strength and courage.

One tossed her life-capital upon the sea of dissipation and the winds of chance. The other invested it wisely in bonds that yielded her friendship, success and content. One lives in honor, the other died in dishonor.

One speculated in life—and lost. The other wisely invested hers—and won.

Which are you doing?

Are you throwing into the street your time, your strength, your talent, your character? Or are you, and always will you be, able to say in truth: "I have done my best with my life capital"?

The Ten Greatest Americans

(Continued from page 29)

the science of supremacy, that world leaders know, and that everybody should know.

Our list of the ten greatest men was based on a ten-point standard of supremacy, outlined below. The record of each man seems to exemplify and verify the points of the standard.

1. Vision of a great national need summoning his powers.
2. Creation of a national demand for his work to fill the need.
3. Origination of the best product or service of its kind.
4. Consummation of tremendous purposes in spite of all obstacles.
5. Development of new efficiency standards in his line of work.
6. Establishment of friendly relations with professional or industrial associates.
7. Absolute reliability of words and deeds, official and personal.
8. Healthful balance of the subjective and objective forces in life.
9. Courtesy and fairness to all, even to critics, rivals or opponents.
10. Organized emphasis on cooperation for mutual benefits.

We do not guarantee this standard of supremacy complete or perfect. Other points might well be added. You may think of new points better than some

of those here. But a start has been made toward the production of a national standard of human greatness. The completion, publication, and adoption of the standard in all American educational institutions would mark a new era in the emulation and evolution of greatness.

A practical reader may ask: "Who would formulate the standard, making it comprehensive and authoritative?" Well, who could? That is a problem. We invite a consensus of expert opinion.

The first draft of the proposed standard might be outlined by a national committee of eminent psychologists, educators, sociologists, efficiency engineers, and biographical specialists. A vote on the initial result might then be taken, and improvements suggested, by the officials of national associations of teachers, ministers, editors, bankers, statesmen, merchants, manufacturers, members of other principal vocations. The standard thus evolved should be representative, ideal, practical, universally appealing.

What then? Take the standard and use it. By its application find the ten greatest men of American history.

A national vote on this question would be a fine project, and should bring large benefits to our young

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people. Such a vote might be conducted by State universities, or by a chain of newspapers, or by a group of civic associations, or by a research foundation, or by a millionaire philanthropist.

When the vote was decided and the list of ten greatest men recorded, a brief, attractive and effective story and summary of each man's life and work should be written, for publication in a book to include all ten biographies, with special illustrations and other features enjoyable to young folks. This book, adopted as a text in high schools, trade schools, colleges and universities, would do more than any book ever did before in training and inspiring young men for superb achievements. The action that appeals to youth is based on admiration. If you want your boy to be a winner, let him find a hero to worship and emulate.

For the guidance of ambitious girls, a companion book should offer the biographies of the ten greatest women of American history, past and present. They would be harder to find, because the greatest women are often the least known. But their lives should be more inspiring than those of the greatest men. The ultimate inspiration must be largely feminine. Womanhood has a reach heavenward that manhood seldom knows.

When will these national guides to personal greatness be ready for distribution? Maybe in a century or two. Our subjective progress is as slow as our objective progress is speedy. The

science of getting is far ahead of the art of giving. On meeting a project that looks altruistic, most people behave like cripples. Suggest a bargain to them, and they rush in droves to grab it. Suggest a beneficence to them, and the poor things are so paralyzed they can't move. Our plan is therefore subject to delay.

But you need not postpone action for a hundred years or more. You can start a practice move now. Call a meeting of your home folks or a few select friends. Read this article to them. Ask each to make a list of the ten greatest men of your city or community, specifying how and why each man belongs on the list. Ask your listeners to bring their reports to another meeting, a week or so later. It is a good game for the New Year.

You might offer a prize for the best list and explanation, the prize to be conferred by vote of the assemblage. If the submission of the ten names would be exhausting, or impossible because your community lacks that number of great men, put the number at five. Better yet, make it the five greatest men and the five greatest women. Caution: let not the result be published, or even mentioned abroad, as no community is great enough to allow a few citizens to be called greatest by members of the community, regardless of the slight to all the other citizens.

The first aid to study of the achievements of great men, local or national, would be a copy of "Who's Who in America," generally available at a public library or newspaper office. A good

procedure for one of your family would be to visit a large book store, get a list of biographies of famous men there obtainable, ask the unanimous approval of your folks on at least one biography, then secure the book for home reading.

Biography is the kind of history that helps the reader make history. Achievements of immortals lift the beholder to a point where he can see how to make his own. The start of many a great life has been the story of another great life. The way to become a leader is to learn from the leaders; some day this truth will be made a fundamental of education. All young people want good luck as their portion. Good luck is not a piece of good fortune but a program of good management, and the leaders of a nation are the master managers.

We offer a prediction. Future generations of Americans will know how to produce great men, as we know how to produce great buildings. The laws of human architecture will then be understood. They include the principles and methods of psychology, hygiene, industry, economy, efficiency, vocational guidance, research, cooperation, other new branches in the science of success. A college graduate, then, will be trained to reach the top before he starts. One of his first manuals of progress will be his own compilation and application of leadership lessons from the lives of ten or more of the greatest men of the nation. As their companion, he will mount the heights to greatness.

(Copyright 1931 by Edward Earle Purinton.)

Ed Struebing's Gas Station

(Continued from page 37)

garage or service station would snap him up and be glad of the opportunity. But Ed had no illusions on the subject. The garage business was none too good in that particular community and he was not surprised that no jobs were forthcoming.

After a week of thinking and worrying, he announced a momentous decision to his wife as they sat on the front porch one evening after the children were in bed. Henceforth, he would work for no man for wages. Never again would any man be able to say to him, "I'm sorry, but your services are no longer required. . . . I've got to let you go, this is your last week's pay. . . . You're fired! Get out!"

Mrs. Struebing was aghast. What could Ed do but look for a job? Start in business for himself? What kind of a business? And what would he use for money?

But Struebing had it all doped out. Down on Old Street was a small vacant garage. It was really nothing more than a shack; there was not even a gasoline pump on it. Back of it was a rubbish dump on the bank of a large creek which flowed into the canal, a quarter of a mile away. It was not a good location. At least it did not seem so. On either side of the garage, were boat-houses along the creek-side. Ed knew all of its faults, but he could rent it cheaply, the owner would wait for part of his first month's rent, and it was all he could afford. He figured that he would soon get enough business to equal his recent salary, and more. He knew motors and he knew that a great many persons in the community knew that he knew them.

It was an uphill business at first and there were many doubts and misgivings. But he refused to quit. He stuck to his resolve that henceforth no

one could fire him. He gloried in his new-found independence. Always planning for the future, he knew no regular hours of work. When the work was there he kept at it, often working far into the night.

In one of the nearby boat-houses, the cashier of a local bank kept his motor-boat, and often, after he had put up his boat for the night, he would climb the bank and loaf in Struebing's garage. After six months of this he asked Ed one night why he did not put in a gas station. He thought it was strange that when Ed wanted gas and oil for his own use, he had to buy it of a near-by gas station. Struebing frankly admitted that while the business now seemed to be on a paying basis and he had all the work that he and a helper could take care of, he was not quite ready to undertake the expense and responsibility of a gas station.

Thru the immediately following evenings, the banker friend told Ed some things he ought to know about business finance and helped him to arrange for financing his gas station. Across the street was a neighborhood candy and notion store and part of the business of this store was a pair of gasoline pumps at the curb. The day Struebing opened his gasoline station for business, the candy man changed the sign on his pumps to read one cent less per gallon than the normal price. The candy man was a friend of Ed's, or so the latter thought, but he still had some things to learn about business competition.

"What's the idea of the price cut?" Ed called across the street.

"What's the idea of going into the gasoline business?" the candy man called back, irately.

Ed was staggered by this reply and had no answer ready. Whereupon the candy man continued:

"It's a pity you can't be satisfied with a garage business without horn-ing in on my gasoline trade. You'll be blamed sick of the gasoline business before I'm done with you."

Ed had nothing more to say but he did plenty of thinking during the next few days. A hundred feet away from his garage, railroad tracks crossed the creek. He found that with a slightly larger investment in storage tanks, he could get railroad delivery at a price which he knew his competitor across the street could not meet. In other words, he could meet the candy man on his own price-cutting grounds and beat him to a frazzle. The candy man could not get his supplies of gasoline in the same way because there was a street intersection between him and the railroad and it would be almost impossible for him to get permission to put a gasoline line under the street, even if he were willing to invest the necessary money.

Ed talked the problem over with his banker friend, who now had an interest in the business, and it was agreed that this railroad delivery was the logical move to make in the type of competition they had to face. Without delay, they made their arrangements and as soon as they opened for business on the new basis, their across-the-street competition faded back to normal price.

The installation of the gas station proved to be even a wiser move than had been expected. It brought more maintenance work to the garage, which was soon rebuilt and enlarged. A basement and three greasing pits were put in. There were ample facilities for repairing tires and servicing batteries. Business increased steadily. There were times when Ed's wife

helped out in the rush at the pumps on busy days. New pumps were added from time to time. Inside of three years Ed had eight or ten men working for him, at times, and a girl in the office.

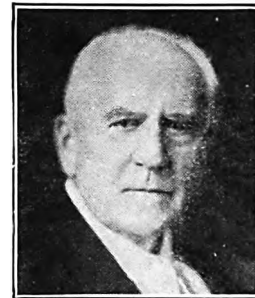
One night in the summer of the third year, after a long day in the broiling sun tending the pumps for a holiday crowd, Ed left the pump line and perched himself back of the garage to catch a few minutes of rest and relaxation. The creek-side with its accumulation of rubbish was anything but inviting. It ran thru his mind that he might do well to clean it up just for the sake of appearance. There was a path up over the rubbish which motor-boat owners used in calling for gasoline and oil. Out of the fog of his weariness there came a bright idea, such an idea as never would have come to him had he been working for some-one else.

Why not develop the creek-side into a motor-boat service station? While he was pondering his idea his banker-partner came around the corner of the garage and joined him. He told his partner of the new idea but the other man did not appear enthusiastic. Knowing his partner to be a motor-boat enthusiast, Ed felt that if the idea had merit the banker would see it eventually.

Three days later Ed found his banker-partner examining the creek-side thoughtfully and he knew his idea was catching on. A long-term lease was arranged for the land. Financing for a new additional building was arranged and upon the rubbishy creek-side, there arose a drive-in motor-boat service station. There were slips for nine large boats; ramps for small outboard motor-boats; electric hoists for raising and lowering boats to and from a second level where the repair and service shop was located. An agency franchise was obtained for sale of an outboard motor and two marine engines. Here a man could store his boat and get it serviced just as he would his car. When he was to go out in his motor-boat, he could if he wished leave his car for repairs, servicing or storage and Ed would see that it was ready for him on his return.

Before the first winter set in all of the storage space was taken, there was plenty of winter service work on stored boats and motors and a few orders were taken for the construction of small outboard motor-boats. The total business had been doubled by developing a creek-side which had been the repository of rubbish. So it was that at the end of four years from the time he was fired Edward H. Struebing was the boss of his own business, with a capital investment of about \$100,000

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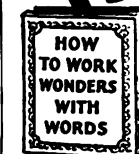
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and a volume of business which was paying handsomely on the investment. There was still plenty of opportunity for expansion.

It may be argued that Ed got the breaks; that the advantages of his location were accidental; that the connection with his banker friend was also accidental. Perhaps there is something in this point of view, but the biggest break—tho it did not seem so at the time—was the one he got when he was fired. If he had not been fired, he probably would still be working for the ordinary pay of a factory "hand."

In developing his business he merely did his honest best, searched for and made use of his opportunities. Not every person who is fired experiences this change for the better. But perhaps more might do so, if they looked for the advantages, rather than the disadvantages, of being fired.

A Chart for Your Character

(Continued from page 45)

to plan and work in the future toward a more definite and attainable goal. Perhaps at first a little encouragement and help may be needed in filling out the "Character Chart" but suddenly at some item, the floodgates of repression will open and a stream of memories will flow freely—and amazingly.

There will not be the same response, even from members of the same family as there is no such thing as a standardization of character. Ten children reared with the same affection, education and opportunity will each choose differently, remembering only such incidents as have had vital influence. These incidents may have seemed trivial to other members of the family (if remembered at all) and therefore the testimony of even a brother or sister is of little value.

How could anyone else know that the mere writing of a name (1) may hold in it the depths of shame, or a glowing pride for the writer? He was named perhaps for a famous forebear and has striven proudly to carry that name forward with honor; or he was crushed by the weight of a "Junior" tho he was utterly unlike his famous father. He could not gather the courage to assert himself and escape from this blighting shadow. Perhaps names marked us as aliens, enemies in wartime, and yet our hearts were all friendliness for our suspicious neighbors. Or, a seemingly trivial thing, we simply did not like our name and cringed when we were called "Clarance" or "Annabelle" when our own

choice would have been "Jack" or "Mary Jane."

Tragedy may stalk on the very first line of the chart, or may lurk in the nationality (4) of either or both parents; the child may have been the tiny bone of contention between militant members of two warring races. They enjoyed the conflict, perhaps, but their helpless victim did not. Or a divided allegiance may have given the child a "split personality," even tho there was peace and amity between two very different parents. The variations of this theme, with hate, love, fear, or excessive admiration of one parent is endless, as you may see.

When it comes to schooling (6), too much moving about may have produced timidity, anti-social habits, or restlessness. Grades skipped (7) are often as damaging as failures of promotion. For the child who skips a grade is dislocated emotionally and socially, may develop as a bookworm and teacher's pet; or may find competition with his elders too difficult and cease to study at all.

The record of (10) failure or excellence in grades below the eighth has little to do with intelligence, but tells much of the pupil's emotional reactions to his teachers. They have stood between him and some studies, they have opened the door upon others. It is usually not until high school, often even later, that the student feels the pull of attraction for the study itself, even tho the teacher be disliked. (9) Outside studies? Here is a vital question. Highly gifted children set about painting, drawing, or piano-playing without encouragement. But such little prodigies are rare. Many gifted children are started on the road to personal self-expression by wise and sympathetic elders. Lacking this direction, they sometimes grow into adulthood with only a vague discontent, and no knowledge of any special aptitude. Still other children, without any special talent, are driven ruthlessly by ambitious parents whose personal desire has been thwarted and who attempt to gain a vicarious satisfaction thru their children. This is criminal exploitation; a slavery disguised as "giving my child all the advantages I missed."

Many children have had no outside studies whatever. These often grow up without a hobby, and this is a great misfortune. Some may find a study in the regular school courses that arouses their enthusiasm. (11) "You liked best?" . . . Here an interest in one, or more than one, study gives the pattern of the mind. History and science combine in the statistical mind; mathematics and science show a purely scientific bent; literature and composition mark the future writer; laboratory and note-book work point toward the orig-

inal investigator. Here again the individual combinations are various and interesting in members of the same family.

(12) Do you prefer your examinations written or oral? Here we may find a natural aptitude for writing, for speech, a mastery of both or a retreat from the difficulties of writing or of speaking. The shy person writes from fear, not from preference, and always suffers a feeling of inferiority if he is of a naturally sociable bent. The "bluffer" who travels on his personality prefers to speak much and say little, instead of showing how little he really knows, in honest black and white.

The fortunate person is one who both writes and speaks with ease as the occasion demands. Fortunate also is the one who learns in more than one way. (13) You learn best: Reading, listening, seeing things, handling things, from demonstration, or discussion? How many heartaches and humiliations might have been avoided had more children been tested for their aural, visual, or tactile alertness. One remembers what he hears; another what he sees and still another, must touch and handle and feel.

The reader may be self-educated to a great degree. The listener will do better in college than in the grade schools. He who learns thru seeing or handling things can go to the University of the World with greater benefit than to a school where the learning is chiefly academic. The docile mind with a bent for memorizing, learns best from demonstration. The alert and questioning mind must be fed on discussion.

But in any case, teachers and books are only part of school. Vital lessons must be learned from association with fellow pupils. (14) You like to be with your fellow pupils, or your teachers? Teachers are to inspire, mates to give companionship; we should like both, but in quite a different manner. To go thru school unstirred by the voice of a teacher is to miss one source of inspiration; to go thru school without forming friendships is so unhealthy as to demand serious treatment.

You may have been a fair student in school, but interest may have lagged after the stimuli of competition and good marks are gone. (15) "Are you studying now? Do you plan to study later?" This is a point of interest and discussion. It may depend upon the answers to the next (16) "Can you work alone?" Much futile home study is attempted by those who have not yet grown into the power of independent study. To answer "yes" in answer to the question: "Must you be told to do things?" is an indication of retarded development in anyone over twelve years of age. It marks the

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parting of the ways between those who can strike out for themselves and those who must submit to the authority of others unless they are able to change their attitude and outgrow this dependence. Those who have been dominated by a power-loving parent or elder may often have to be reassured as to their *right to rebel* and be independent. In some cases this is unwise, in others it is imperative; and here the trained adviser is needed.

The next item (17) has to do with social reactions. If you are happy when alone, you are at peace with yourself. But if the mere sight of a crowd makes you cringe and hurry in the other direction, you are not at peace with your fellow-men. You are only half adjusted! Not that you must force yourself to plunge into groups continually, but you must learn to take people, many or few, as they come.

Much the same applies to (18): "Do you like new places? . . . etc." A healthy interest in the unknown is good; but an urgent wish to get away from wherever you are is not healthy. We can never escape from ourselves, or from our own unsolved problems. What brought you into "the wrong place" will bring you there again and again unless you learn more about yourself.

The questions (19) as to indoors, outdoors, city, or country, have to do with basic (inherited) characteristics and may have everything to do with your present ill health, depression, or lack of success. City types develop melancholia, and even insanity, in the solitude of the country. Country types, in their turn, become aenemic and despairing in the hurly-burly of the city. A leader in a small community finds it hard to adapt himself to a subordinate position in the metropolis, yet his experience does not admit of his dominating this wider field. A job in the city and a home in the suburbs is the ideal solution for those who can afford it, while the move from a disturbing household to a hotel is the equivalent of a vacation to some sociable souls. If we must, for a time, remain in unsuitable and depleting en-

vironments, then we must do everything in our power to offset this by recreations and hobbies that refresh us.

Now for the chief interests: (20) Persons who do not know their own minds make the longest pause here. They must be sternly admonished, "Choose one and only one! Imagine that all the rest are to be swept out of your life for a day, a week, forever." Then, which could you not exist without? After this drastic choice is made, a second one may be allowed. "People" is, of course, the normal answer. The next three items are all substitutes for people. Books are the ideas of people, minus their personal contact; animals are affection, minus mind; plants are sociability, minus speech or will. As for the other items, they represent your preoccupation with mechanisms, the manipulation of things; their symbolic use in words, or the gregariousness of barter. Whatever interests you most, should be your chief occupation; but if not, at least it must be a hobby, or your chance of happiness is lost.

(21) "What books do you read for your own pleasure?" The answer may tell of a vital interest that is being indulged beneficially; or a hunger that is drugged by the substitute of fancy. Love-starved men and maidens read stories with the "heart interest"; it may be travel, fame, or social excitement that is thus experienced vicariously. A person who reads widely and with discrimination is never found to possess a thwarted or distorted spirit.

(22) Then the hobby or interest that we would indulge without thought of gain or fame. This is what gives us our personal "flavor." By it we are distinguished from our neighbors. One man may be a professional landscape gardener, but not an interesting personality. His neighbor may have only a tiny garden, yet be vividly interesting because of his love and knowledge of flowers. When doctors or lawyers meet "off duty," they gather in groups according to their mutual love of fishing, billiards, or

automobiles. The whole fabric of society is held together by mutual interest in hobbies.

And now the last and most personal question of all: (23) "Who is *your* ideal character (living, fiction, history)?" The answer may seem to carry us far afield from the study of the obscure person before us, for it may be Napoleon, or St. Paul. In reality the great name is the mask for our own buried, personal ambition. When asked to give just one adjective to describe that great person, each one of us will name the quality that we treasure above all else. We possess it in some small measure, or we fear that we lack it. But never does it stand for the opposite of what we ourselves most desire to be. And what we so deeply desire to be, that must we finally become (brave . . . kind . . . powerful . . . intelligent) or else we are self-condemned to an emotional hell from which there would seem to be no release. Is such a thing possible? Is it not far easier to believe in the possibility that each of us is capable of growing toward his ideal as one climbs toward a mountain peak; until some higher ideal shall arise beyond it as "new Alps on Alp arise" in all our actual climbing?

When the chart has been carefully checked, it is rare indeed to find a person who cannot fill in his own lacks, weaknesses, strengths and excellences. The note below is for the adviser to fill in, but in most cases the decisions have already been made as to whether the consultant should mix with his elders, contemporaries, or juniors: whether it is travel, manual skill, technical training or further academic education that is most needed in the future.

But always the chief gain is from having held the mirror up to likes and dislikes, advantages and lacks, talents and limitations. When the character is known clearly, the environment, training, and opportunity for expansion, are all more easily obtained and happiness—the lasting happiness of doing a well loved thing well, lies not too far ahead on the road of life.

Who Makes Up Your Mind?

(Continued from page 43)

are far more concerned with their own opinions than with what other people think about their actions.

Specific answers from some of the individuals will illustrate:

"In making my decisions I think of myself only," a successful young busi-

ness girl in St. Louis told me. "If it seems to me all right to do a thing, that's all that is necessary. I don't care what other people think, for it isn't any of their business. If I go to my boy friend's home to spend a weekend, if I have a petting party, if I

drink occasionally, it should not concern others. I don't interfere with their affairs. I don't care what they do because I'm not 'my brother's keeper'."

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the same idea: "If I know I can do a thing and feel all right about it and if I think it won't hurt me, then I do it. And I think other young people generally feel the same way. We think thru what we want to do, for we like to have reasons for our actions. But we are so broad-minded we don't care whether anyone else considers our actions right or wrong. We do not feel obligated to take the other person into consideration."

"I do what I want to regardless of what anyone else thinks," a stenographer in Washington says. "I do what is right according to my own notion, the basis of my decisions being personal pleasure."

Dozens of similar statements I might quote, showing how the basis for our decisions of right and wrong is changing.

The reasons why young people feel this way are varied. One young teacher told me: "We young people tend to consider how a thing will affect only our individual selves, because we feel that we alone get the results of our own acts and decisions. We like to feel that we are independent, custom-and-convention-breaking."

A university co-ed said: "We are in the age of youth, love and romance, characterized by wild parties and gay companionship. We have good health, good humor, right affections and we want to have good times. We therefore have the tendency to seize fleeting pleasures before it is too late."

Youth is indeed independent, refusing to be bound by convention and custom. There is a tendency for each of us to feel that he is responsible to no one but himself, to think that he has as much authority as anyone else. And many conclude that perhaps, after all, there isn't anything in life except pleasure.

Young people do not want to be dictated to. A young business girl told me:

"When anyone tells me I am not doing 'right' it makes me mad, because that person has no more authority than I to judge what is right or wrong. I consider my own opinion as valuable as that of another, and I should have just as much authority. Therefore, I conduct myself as I please. I decide my actions on the basis of personal pleasure and not according to the Bible, or public opinion. And I have found that most young persons do the same."

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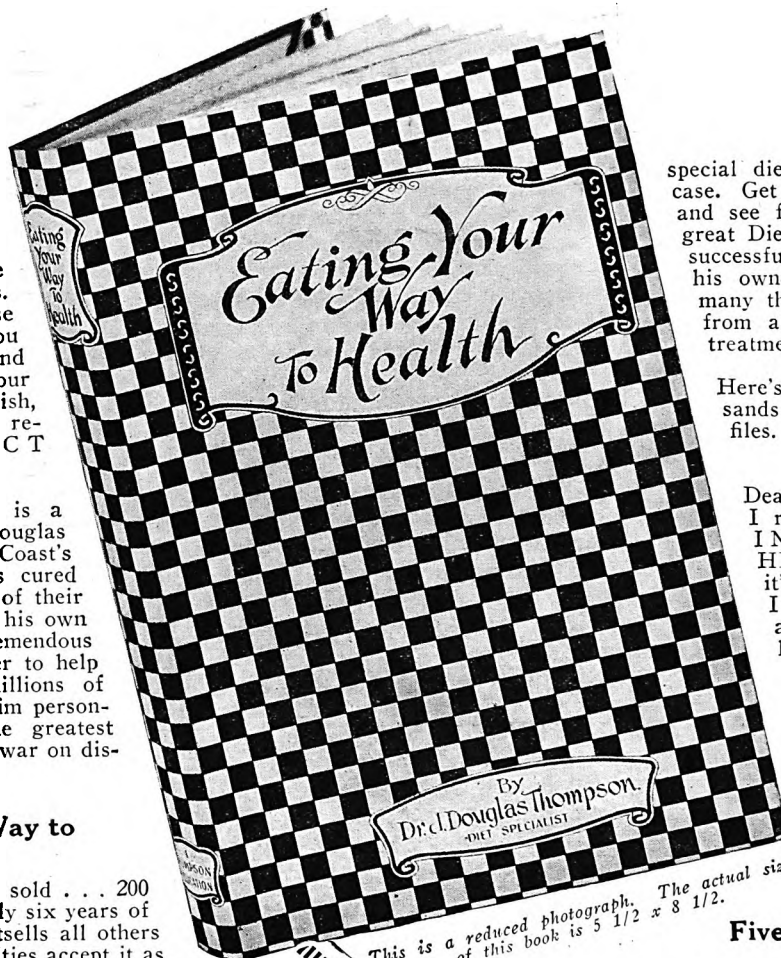
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