PSYCHOLOGY

JUNE 1932

25¢

The Seven Ages of Our Love Life

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NEW BIG MONEY FIELD

FOR WIDE AWAKE MEN!

SELLING NEW SPECIALTY to BUSINESS and PROFESSIONAL MEN

Four $15 Sales Daily Pay $280 Weekly

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

WORLD'S LARGEST

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

GUARANTEED

To Bring Customer 10 Times Its Cost in Actual Cash

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

Here's What Our Men Make

$400 Weekly!

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

EDDIE FOYER
$4920 in 3 Months

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

G. F. PEGRAM
Nets $315
First Five Days

Pegram, Dallas, Texas, writes, "I sold five $15 sizes out of six calls in less than 2 hours. The first five days netted me $315. If I don't make at least $12,000 my first year with your proposition I'll know it's my fault."

$165 First Day!

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

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

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

$1500 a Month

clear for M. L. Tardy, California.

$6,000 First Year

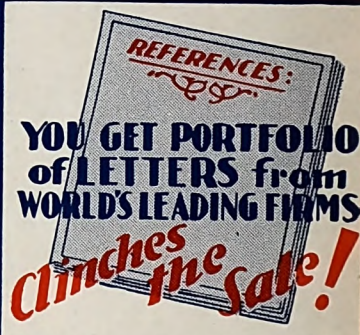
for A. R. Almond, South Carolina. They make good everywhere.

$60 Per Day

for W. E. Vaughn, North Carolina.

Write for Other Salesmen's Reports

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



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

BE SURE TO READ THIS

Remember, this is no ordinary proposition. You deal with a company that doesn't split pennies, headed by a man who spent twenty years on the road. A company with a record you can be proud of as our representative. Get the facts—see with your own eyes what you can make in this business. Mail the coupon for full information.

Surety Company's BOND Protects Customer

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

Seeing Is Believing...Mail Coupon for Proof

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

F. E. ARMSTRONG, *Pres.*, Dept. 4023-F, Mobile, Ala.

SEND ME FULL INFORMATION, MR. ARMSTRONG

F. E. Armstrong, Pres., Dept. 4023-F, Mobile, Ala.
Without obligation to me, send me full information on your proposition.

Name .....
Street or Route .....
Box No. .....
City .....
State .....

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To Men Who Want to Be WELL OFF *by* 1937

THIS is a personal message to the man who wants to win a secure place for himself in the next five years.

It is a message to the man who feels that he should be earning several thousand dollars more a year, but simply lacks the confidence necessary to command one of the bigger places in business.

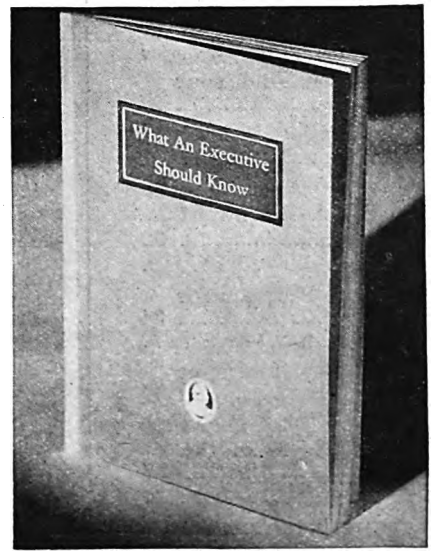
Business conditions have radically changed in the last few years. The old rules no longer work. There is a whole new set of rules to be mastered. New influences are at work everywhere. There is a new sales strategy; there are new production methods, a new export situation, new methods of determining security prices, a wave toward bigger consolidations—in short, a new Era of Business.

Systems may crack in times like these, but individuals can go ahead just the same.

Many men are finding the answer to their problems in the Alexander Hamilton Institute's new Service for business men. Representing the condensed experience of the best business brains in the country, this new Service is the most comprehensive, tangible help available to executives in meeting the difficult business conditions of today.

Among the business leaders who have contributed to this new Service are such prominent executives as: Alfred P. Sloan, Jr., Bruce Barton, Dr. Julius Klein, Hon. Will H. Hays, and many others equally famous.

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:



This booklet is for men who want to enter the highest-paid branch of business

CASE 1. Works Engineer, salary $6,000; now Vice-president and General Manager, salary $18,000.

CASE 2. Local Manager at $5,200; now Regional Manager, salary $15,000.

CASE 3. Production Manager, salary $6,000; now President, salary $21,600.

We invite you to send for the facts in an interesting booklet called "What an Executive Should Know." It is a book that should be read by every man who expects to win a prominent place for himself in the next few years. It is well worth a half hour of your time.

The book will be sent you by mail, without charge, if you will simply mail the coupon.

To the Alexander Hamilton Institute, 638 Astor Place, New York City. (In Canada, address Alexander Hamilton Institute, Ltd., C. P. R. Bldg., Toronto.)

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

Name .....

Business Position ..... Age .....

Business Address .....

.....

The old rules of business no longer work. Send for the booklet which tells how you can learn the new rules

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The Standard Publication of Practical, Inspirational and Applied Psychology

PSYCHOLOGY

Life and the Modern World

VOL. XVIII, No. 6 JUNE, 1932

Founded and Edited by Henry Knight Miller

Arthur Frank Payne, Associate Editor

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IN JULY

The Best Short Story

ever published in this magazine and one of the best ever published in any magazine, "The Salamander's Helper," by Mandus E. Bridston. The story of a frightened man—victim of shell shock—who faced the horrors of fighting gas fires in the oil fields with nitro-glycerine, and—but we must not tell too much.

Don't miss it. You'll say it's the best story you have read in ten years.

Harry Emerson Fosdick

delivers a soul-searching message to churchmen and non-churchmen alike, telling us certain things that we all must think and do and be in this grave crisis which civilization faces. "A Religious Faith for a Discouraging Year." It will strengthen your heart and your will—and quite likely help you to see the next best step for your own life.

Sixty Thousand Neighbors

The amazing story of G. Allison Phelps, who has churned up more genuine good-will in the neighborhood of Los Angeles than has ever been known in any corresponding area. Stung into action by a series of bitter defeats, Phelps began his radio broadcasting, which has grown into a vast system of practical relief and glorious entertainment for many thousands who are held together by ties of mutual helpfulness and good cheer.

Arthur H. Howland, Managing Editor; Eldora Field, Assistant Editor; Charles C. Hulling, Art Editor; Charles H. Desgrey, Advertising Manager; Irene Kenney, Circulation Manager; James F. McCarthy, Secretary; Samuel J. Schwartzman, General Counsel.

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FEAR!

Is YOUR *Worst Enemy*

Fear Is The Most Destructive Force In Life

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

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

Drifting Is Sure to Bring Mental and Physical Agony

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

How Fear Attacks the Nerves

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

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

There Is a Sure Way Out of Your Trouble

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

C. FRANKLIN LEAVITT M.D.
Practiced Medicine and Surgery for ten years. For the past twenty-four years has specialized in DRUGLESS METHODS—Psychology, Physical Culture, Dietetics, etc. Author of: The Laws of Self Development, Are You You? and Self Mastery Through Understanding, Contributor to several of the Leading Magazines. Nationally known Psychological Consultant.

Here Is Something That Will Be Worth Its Weight in Gold to You

I have written a book, "SELF MASTERY THROUGH UNDERSTANDING," which represents my deductions and conclusions covering 24 years of active practice in directing people suffering from FEARS. 200,000 copies have already been sold. It will tell YOU of YOUR powers and HOW TO USE THEM FOR SUCCESS. It will teach YOU of the wonders within YOURSELF. It will tell you all about these many FEARS and the nerve states which follow. It will show you just what is wrong in YOUR case. It has been pronounced priceless by thousands. It will be a real loss to YOU if you fail to procure a copy. Mailed to any address upon receipt of 25 CENTS in stamps or coin.

To still further help you determine JUST what is back of your troubles, I offer you a FREE Preliminary Analysis with the purchase of this book. There will be *no publicity—no obligation* in any way. Your mail will come direct to MY desk and be opened by ME. I will mail a Complete Question Blank with the book.

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Suite 1516-U, 58 E. Washington St., Chicago, Ill.

Enclosed you will find 25c to cover the cost of your book, Self Mastery Through Understanding. This also entitles me to a FREE Preliminary Psychological Analysis of my case—WITHOUT ANY OBLIGATION.

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Radiant Health! Supreme Happiness! Success!

Miller's 14 Master Lessons Show You How to Get Ahead While Others Are Marking Time

This Master Course Tells You How to—

Build a Perfect Body
Breathe Scientifically
Cure Constipation: Insomnia
Prevent and Cure Tuberculosis
Eat for Health and Strength
Reduce or Increase Weight
Keep Youthful
Develop Genius
Improve Powers of Observation
Mold an Indomitable Will
Get What You Want
Change Your Life at Will
Develop Perfect Memory
Improve Power of Imagination
Use the Subconscious Mind
Break Undesirable Habits
Overcome Depression
Use Your Mystic Powers
Heal Yourself and Others
Use Suggestion and Auto-suggestion
Profit Through Visualization
Use the Silence
Outgrow Limitations
Rise to Heights of Power
Use Psychoanalysis
Locate Complexes
Restore Inner Harmony
Understand and Wisely train Children
Attain Success
Overcome All Negative Emotion
Banish Fear, Worry, Hate
Cure Jealousy
Build a Triumphant Life
Scientific Breathing for Health
The Conscious Mind
Academic Psychology
Perception—Memory
***Imagination*—Will**
Reason
Subconscious Mind
Law of Compensation
Cell Consciousness
Law of Attraction
Law of Predominate Impression
Thought Transference
Reaching the Subconscious
The Master Formula
Psychological Moments
The Mental Bath
Habit Formation
Suggestive Healing
Cause of Nervousness
Cause of Marital Unhappiness
Sublimation
Child Psychology
Principles of Success
Self Mastery
Principles of Salesmanship
Happiness the Goal of Life
Utilization of God Power

THE AMAZING POSSIBILITIES of the use of psychology in every-day affairs are known to many people. But few, very few, know the real *know-how*—the basic principles that govern the use of the mind as applied to the accumulation of money, the winning of personal success, happiness and achievement. The basic principles of psychology help you to get what you want as surely and as easily as the letters of the alphabet bring the words you desire into existence. THESE PSYCHOLOGICAL PRINCIPLES ARE UNIVERSAL IN THEIR APPLICATION. *THEY APPLY TO ANYTHING—EVERYTHING—A HUMAN BEING CAN DESIRE.*

Into Seven Handy Volumes—so simply written that they can be read easily, absorbed quickly, and applied immediately, Dr. Henry Knight Miller, editor and founder of PSYCHOLOGY, has put the meat of his world-famous teachings on practical psychology. Here is information of the most startling nature — secrets that were known only to the favored few. All that years of studious research have revealed, all that modern psychology has to offer, all that Dr. Miller has learned in his years of personal contact with tens of thousands of people, is now condensed into basic *principles,* written in plain English and given to you in a way that you can put to immediate and highly profitable use.

The Complete Key to life's supreme prizes is here unfolded to you—no idle theories, but sound, practical invincible laws of life whereby thousands have climbed to superb heights of joyous and exuberant being. Here are given in simple, forceful language the principles whereby *you may rise to complete self-mastery,* throw off fear, self-consciousness, inferiority, worry, disease, failure. Health, happiness and splendid prosperity yours!

Destructive habits can be broken at will through the technique herein unfolded. Sex can be understood, controlled and wisely used through the instruction given in this great master course. Take this key to happiness, health and personal power offered you and unlock the treasure chest of hidden riches.

This is the same course that Dr. Henry Knight Miller, its author, has given to thousands in cities throughout the country at paid lectures. Wherever given, amazing reports have resulted. *Tuberculosis, insomnia, chronic constipation, nervousness, colds, catarrh, tobaccoism, the drink habit, and other negative conditions,* have been conquered. Financial prosperity has resulted to many. Happiness and inspiration have followed unfailingly.

Filled with priceless information, this great, inspirational, basic course in the New Psychology is now offered you absolutely *FREE* with a two-year subscription to PSYCHOLOGY, the great LIFE magazine, at the regular subscription price of *five dollars for two years.* Without the subscription, you may obtain the course for the sum of two dollars.

Letters Like These In Every Day's Mail

"Your writings furnish many new ideas for selling life insurance, and I'm really putting these ideas into use. I cannot see how salesmen can afford to be without them."—Howard E. Barlow, Birmingham Agency Mgr., American Central Life Insurance Co., of Indianapolis, Ind.

"I hold a responsible position in the Federal Treasury Office. Collections have increased one hundred per cent in my department since taking Dr. Miller's course in Psychology."

"Everyone in the world should have this course. It would revolutionize all of life, bringing about universal happiness, health and prosperity."

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No man or woman can afford to miss this marvelous revelation of hidden powers, pointing the way to complete self mastery and revealing *hidden* powers through which you can be supreme.

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Or, I enclose two dollars for the course alone. ☐

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DON'T POISON YOUR FAMILY

IN millions and millions of homes throughout the world today, the best selected food is innocently taken, washed and scrupulously cleaned of the dirt, then placed in a container full of water and boiled anywhere from one-half an hour to two hours' time. Following this religious procedure, the water is then poured off from the vegetables and the foods are served to the family. When food is served this way, the very life has been boiled out of it, and nothing remains but the so-called bulk, or what may more familiarly be termed refuse or garbage. Boiling foods takes from them the sixteen essential elements that the body of man requires to rebuild each of the tissues and replace the lost energy of each day's work. Is it any wonder that the average individual is a fit candidate for a chair in some doctor's office? Is it any wonder that his health is impaired ninety-nine percent of the time? That his teeth have softened and are decaying because of the want of the sodium, calcium, and lime salts contained within these foods originally, but taken from them in the boiling process?

Stop Digging Your Way to the Grave With Your Knife and Fork

The food that you eat may be likened to the gasoline that your motor car consumes. It serves very much the same purpose, which is, namely, that of a refueling problem. You always think of gasoline as a highly refined and processed substance which must be used in its purest state, or the results would not be satisfactory to you or your car; but when it comes to the use of food, few people think of the necessity of using it in its purest state. Hence, they boil, stew, and fry the very life out of foods, eating the refuse, and wondering why they should suffer from diseased conditions which are nothing more or less than the result of body starvation; because the food scientists advise that their bodies are over-fed with refuse resulting from these improperly prepared foods, and starving for the want of those sixteen chemical elements which keep the body of every living creature on this earth.

Why Not Eat Your Way to Health?

It is just as easy, and more so, when one knows how, for all that is necessary is the knowledge of combining your foods properly, and that is the reason why California's famous diet specialist, Dr. J. Douglas Thompson, has written a special book on this particular subject, the title of which is, the EATING YOUR WAY TO HEALTH COOK BOOK. This splendid cook book is the last word in the science of health cookery. It comes to you from the pen of a man who has spent twenty-two years in scientific research work, during which many hundreds of thousands of people have been restored to health through his unusual EATING YOUR WAY TO HEALTH methods. The EATING YOUR WAY TO HEALTH COOK BOOK is the type of book you will really enjoy reading, as everyone of its hundreds and hundreds of recipes have been tested not once but dozens of times in the kitchens of the Doctor's own home before they were allowed to enter this book that has now become so famous that it is used in hundreds of domestice science schools throughout the country.

Among its many delightful chapters are "Why Natural Foods Are Necessary," "Combining Your Foods Correctly," "Why You Should Not Use Condiments," "How Old Mother Nature Has Provided Natural Flavoring for Each and Every Food," "Eating Your Way to Health Soups," "Eating Your Way to Health Salad Dressings," "Eating Your Way to Health Salads," "Eating Your Way to Health Vegetables," "Eating Your Way to Health Vegetable Time Table," "Eating Your Way to Health Sauces," "Eating Your Way to Health Chafing Dishes," "Eating Your Way to Health Poultry," "Eating Your Way to Health Meats," "Eating Your Way to Health Fish," "Eating Your Way to Health Sandwiches," "Eating Your Way to Health Cereals," "Eating Your Way to Health Beverages," "Eating Your Way to Health Confections," "Eating Your Way to Health Desserts," "Eating Your Way to Health Tonics," "Caloric Value of Various Foods," "Amount of Time Required for Digestion," and nine pages of food value charts, the first ever to appear in the printed form. This splendid accomplishment is the type of book that you will treasure and prize, because of what it will do for each and every one of the members of your family. To introduce it to you, the Doctor has especially priced it at a ridiculously low price.

FIVE DAYS' FREE TRIAL. . . . See for yourself why the EATING YOUR WAY TO HEALTH COOK BOOK has become so popular among sick people. You will like this book because you can use it every day. Simply mail the coupon below. When the expressman delivers your book, pay him $2.30. Inspect it for five full days and if not satisfied in every way, return it and the price of the EATING YOUR WAY TO HEALTH COOK BOOK will be refunded to you without question.

Fill out this coupon and mail immediately. The best $2.00 you ever invested.

SEND NO MONEY

Dr. J. Douglas Thompson — Psy. 6-32
Diet Specialist
Thompson Building, Oakland, Calif.

Dear Dr. Thompson:

Please send me the EATING YOUR WAY TO HEALTH COOK BOOK, for which I enclose $2.00, or upon receiving same I shall pay the expressman $2.30. I understand you pay the shipping charges and that I can return this book within five days and receive my money back if I am not satisfied.

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City_____ State_____

THIS BOOK IS SOLD AT A MONEY-BACK GUARANTEE

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"Nerves" Are Caused By Fear

And Fear Can Be Abolished

NERVES as strong and steady as a new-born babe's!

Thousands of men and women who suffered for years from severe "nerve" conditions, leading uneventful, mediocre, even sickly, harassed lives, have found new joy in living, never have the "blues" or nervous trepidations; no longer suffer from mental depression, lack of confidence, doubts, fears, worries. With them, that deadening sense of powerlessness traceable to sub-normal nerve force is a thing of the past.

Tell you the story of how they abolished fear? *Why certainly,* here it is!

These surprising results have been produced not by drugs or medicines of any kind, not by foregoing pleasures, not by retiring into seclusion, not by going through torturous physical exercises, but *by simply knowing the few natural laws* which govern the nervous system. These men and women know how to direct intelligently the hidden forces within them—how to easily develop a healthy nerve force and to control it scientifically.

When the nerve force is misdirected, it results in weak, anaemic men and women who are listless, dragged out, sickly and neurotic—"nerve" patients who crowd the physicians' offices, sanatoriums, and health resorts.

But when the nerve force is intelligently directed, the result is strong, healthy, red-blooded men and women—people of almost endless endurance; keen minded, forceful folks who are on their toes with vim and drive every waking hour. And when they retire, they sleep peaceful, dreamless sleep, waking refreshed and rejuvenated.

Science and medicine now admit that only through Psycho-Analysis can men and women be quickly freed from obsessions, fears and many nervous disorders, which all other methods of treatment have been powerless to reach.

Prof. Eugene Victor Legaren has proved that in just one evening a great number who suffered from nerves for years and never knew what their real trouble was, found an easy, simple method that directed them out of their misery into joyous health, success and happiness.

Conquer Your Nerves

Prof. Legaren has perfected a simplified method of learning and applying Psycho-Analysis. This course which he entitles "Subconscious Power—the Secret of Achievement," is absolutely simple, remarkably easy to follow, and *can readily be put into practice by the layman,* because it is written in a non-technical way. Each one of its six graphic lessons will hold you spellbound from its first to its last sentence. It will direct you so that you will know how to conquer your nerves and accomplish almost any purpose you desire. The various things which have held you back for years will lose their power and actually be made to help you to health, happiness and success.

There is positively nothing mysterious about Psycho-Analysis as taught by Prof. Legaren. It is all plain common sense. Simple, clear, concise, and unerringly accurate. Once you understand the principles of analyzing your "Nerves," which are always caused by subconscious nervous fears, through Prof. Legaren's simple methods you learn to banish all fear, self-consciousness, timidity, nervousness, and all other forces which have caused you suffering, sorrow and failure. And you will quickly know how to release a tremendous new force of amazing energy and power within you.

Money Back Guarantee

Much could be written about Prof. Legaren's new system for treating nervous troubles. But this is unnecessary, for you can now test the system in the privacy of your own home with the protection of an absolute money-back guarantee.

You owe it to yourself to use all of the power with which Nature has endowed you—to be fairly bubbling over with good health, instead of running the risk of being a weak, half-sick nervous wreck.

But if you are ever going to use all your powers—if you are ever going to develop into your full possibilities, you must know how to free yourself from your physical and mental handicaps.

Through Prof. Legaren's easy system you can quickly master this ability. In less than fifteen minutes you will know the principles and how to apply them. The very first night you will start to analyze yourself so that you can know just what is holding you back. You will discover the true cause of your own particular case of Nerves and by redirection transform your shattered nervous system into a vigorous, success-compelling power.

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"BLUES"	☐
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Doubts	☐
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Inferiority	☐
Fears, such as: of *thunder; the dark; empty places; crowds; being alone; the boss; my competitor*	☐
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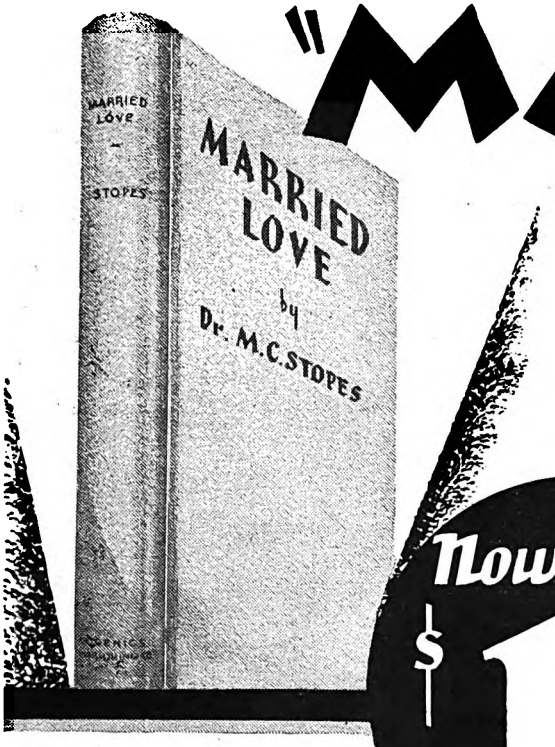

A new Contribution to the Solution of Sex Difficulties

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The Psychology of Grief

The young married couple had been quarrelling, and the wife had retreated into her room, slamming the door behind her and and maintaining an audible sniffle. After a quarter of an hour she summoned the maid and inquired:

"Is my husband still in his room?"

"Yes, ma'am," said the maid, somewhat mystified at the question.

"Then sit here and cry for a few minutes—I'm so tired I must take a little rest."

—*Kablegram.*

* * *

When Pain is Joy

"Think of something very nice," said the dentist as he started to drill, "then you won't notice the pain."

The patient did not move.

"Splendid! What did you think about?"

"Well, I thought my boss was here in my place.'

—*Fawn (Vienna).*

* * *

Encouraging

Man in Swimming—Are you quite sure there are no crocodiles about here?

Negro on the Shore—Yes, sah; de sharks done scare 'em all away, sah.

—*Catalina Islander.*

* * *

No Cause For Complaint

"Say, looky hya, Rastus, you know what you're doin'? You is goin' away fo' a week and they ain't a stick of wood cut for de house."

"Well, what you'all whinin' about, woman? I ain't takin' de axe wid me, am I?"

—*Kablegram.*

Either Way Right

"Did you have a nice time at the party?"

"Well, I had a nice party at the time."

—*M. I. T. Voo Doo.*

* * *

News

Pepperell: "Anything new in the paper?"

Salterini: "Naw. Same old thing just happening to different people, that's all."

* * *

Something In Common

"Delighted to have met you. Come over some evening soon and bring your husband."

"Thank you so much, but we seldom go visiting; you see my husband is paralyzed——"

"Oh, don't mind that, dear. My husband's that way most of the time himself."

—*Unknown.*

* * *

"A woman can make a fool of a man in five minutes."

"Ah! But think of those five minutes."

—*Twin Twinkles.*

* * *

Clinical

A husband is all that is left of a sweetheart after the nerve has been removed.

—*Ziffs.*

On a rainy day recently a lady in a sable coat got on a Madison Avenue street-car. "I don't suppose I've ridden on a street-car in two years," she said to the conductor, a gloomy fellow, as she gave him her fare. "I ride in my own car," she explained.

The conductor rang up the fare. "You don't know how we've missed you," he said.

—*New York Morning Telegraph.*

The Seat of Memory

"You must have a wonderful memory to keep all that knowledge in your head," praised Grey.

"Yes," said Bray, "I never forget anything when it is once in my head."

Grey smiled artfully, and said:

"Well, old man, how about that $25 I lent you some time back?"

"Of course, that's different," came from Bray. "I put that in my pocket."

—*Kablegram.*

* * *

Oh—Yes

The absent-minded professor has nothing on the absent-minded business man who kissed his wife and then started to dictate a letter.

—*Pathfinder.*

* * *

Dear Old Gentleman: "Sergeant, last month I told you my pocketbook had been stolen. I was mistaken because I found it this morning."

Sergeant: "You're too late, buddy. We sent that crook to San Quentin last week."

—*Twin Twinkles.*

* * *

"Here, sonny, is a quarter. Now tell me, does any other fellow besides me call to see your sister?"

"I don't think he really calls to see her, 'cause they never have any light in the parlor when he's there."

—*Exchange.*

* * *

Mrs. De Style (at modiste's, as mannequins display gowns): "Which do you like best, Robert?"

Husband: "I prefer the tall brunette —er—that is, I mean the pink chiffon, my dear."

—*Boston Transcript.*

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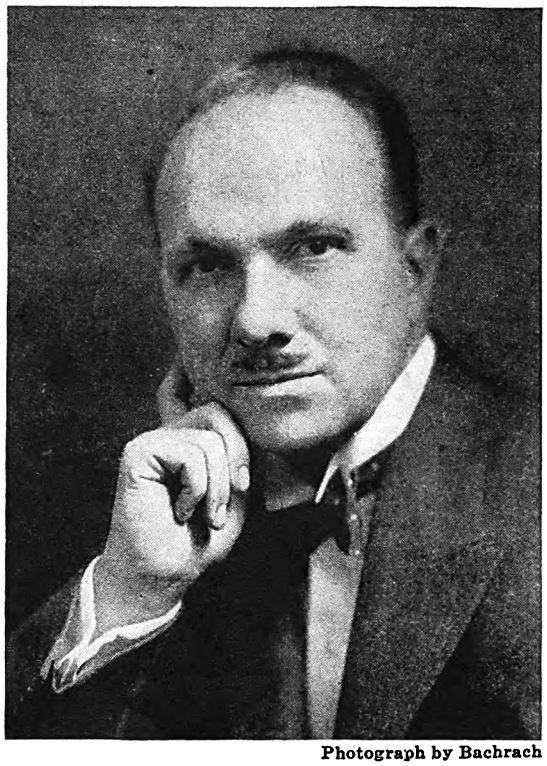

Photograph by Bachrach

DR. MILLER

RICHES

A Chat with the Editor

MANY years ago a man died who had been rated a millionaire. He had accumulated a fortune thru clever scheming. He was a social parasite. He had helped no one but himself. He had rendered no constructive service. He founded no humanitarian fund. He gave to no worthy cause. His personal life was barren of culture. He hated music, art, nature. He died. Some one asked "How much did he leave?" The caustic reply was, "Everything."

He died unable to take with him a dollar of his hoarded wealth. No ultimate riches were his. No wealth of love, friendship, service. No treasures of constructive achievement. No memories of noble deeds. No soul wealth of beauty. He had concentrated everything on the mad mania of accumulation. He left everything. He presented himself before the courts of eternity, a pauper.

This incident illustrates a fact so self-evident that it should require no exhortation, yet it is almost universally ignored. We take no material wealth with us, yet millions expend their energies in a fruitless quest of accumulation. They work, struggle, scheme to amass a fortune. They build homes larger than they need to impress their neighbors with their wealth and ironically gain not respect and love but envy and hate.

Money as a medium of exchange has its value. It is a means to power. Its possession in reasonable amount is a guarantee against want, need, hunger. Its possession is not to be despised. Millions suffer today because of the lack of money. Their little hoard was invested in stocks, bonds or mortgages and either lost or depreciated to an inconsequential amount.

Not only the poor suffer in the midst of this economic cataclysm. Those who, a few years ago, were rated as millionaires are suffering acutely today. Many have seen their entire fortunes swept away. Masters of millions three years ago are penniless today. The bankers who once fawned upon them, elected them to directorship and sold them worthless international bonds, turn a deaf ear to their plea for assistance.

One constructive result of the present situation is that millions are finding that money is not the only thing in life. Even in the midst of poverty and want our citizens are finding happiness in the cultivation of more lasting interests. We are coming to see the futility of mere accumulation. How useless to lend our entire energies to the hoarding of what we can't take with us when we die, as die we must, and which we have no guarantee of being able to preserve and enjoy the results of, even while we live.

I am not preaching improvidence. We should all work and enjoy the activity of our labor. We should all seek to be self-sustaining, to accumulate enough, if possible, so that we may enjoy security for ourselves and our loved ones. We should invest our earnings wisely, content with small yield and maximum security. Millions are in poverty today because they gambled their all in an effort to turn thousands into millions. For every one who succeeds in speculative investment thousands lose their all. Don't gamble. The chances are about fifty to one against you. Shun Wall Street and its parasitical crooks as you would a gambling den with crooked roulette wheels.

Many victims of the prevailing economic cataclysm are crushed and broken by the hardships enforced by their present lack of money. Some commit suicide. Others become despondent. Some give up, curse God, and beg to die.

Stalwart Souls Laugh at Losses

BUT I have met a number of stalwart souls who laugh at their losses, defy the general conditions, adapt themselves to their changed status, bravely face the future and seek with undiminished zeal to reconstruct their fortune.

If we learn the lessons which the upheaval has

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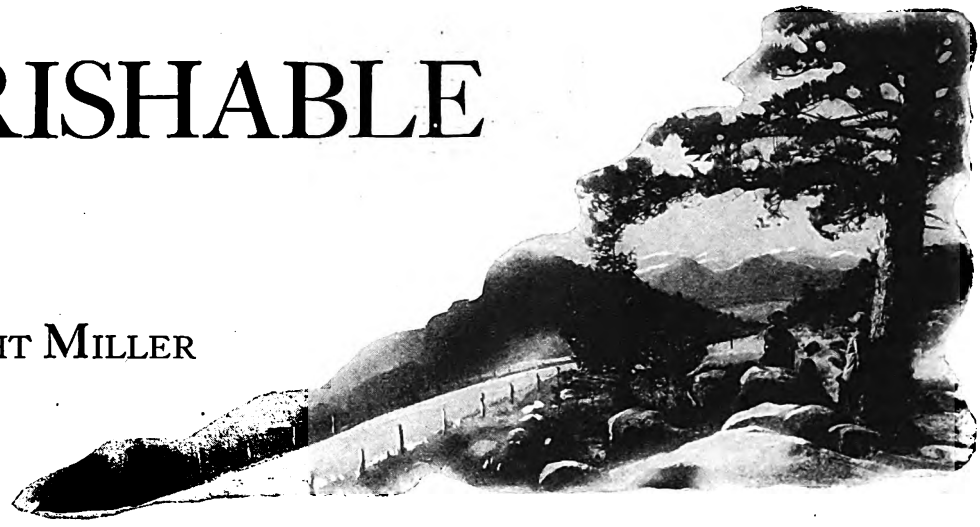
IMPERISHABLE

By
HENRY KNIGHT MILLER



brought, the futility of worshiping money, the error of undue emphasis on non-essentials, the absurdity of the false show and tinsel of trying to "keep up with the Jones," and seek with unrelenting optimism and application of all the resources at our command, to build on the ruins of what was, a more substantial and enduring structure, then will the tragedy of depression give way for us to ultimate success and victory.

But we should never again make money our God. We must construct a new standard of values. Money must be recognized as a mere convenience, a means to an end. But the end—what is it? Not money. Nothing material. Not houses, lands, jewels, clothes, cars. The real ends of life must be more enduring. They must have spiritual significance. They must enrich the soul.

What Is Worth While?

WHAT is worth while? What can we carry with us when the hour comes that calls us forth upon the great adventure? What are some of the things which make us rich even when the banks refuse to give us aid?

There is the wealth of love. Love is life's priceless treasure. Millions are rich today in the tender love of those who care even tho their estates have crashed and their material riches vanished. Loyal, noble women facing hardship and privation without complaint make men feel rich in the face of material poverty.

Friendship is another rare jewel that means more than the riches of Croesus. What is the advantage of having millions in the bank if you have no real friend? And times like this reveal the glistening gem of friendship. Do not become cynical because most of those you regarded as friends drop away from you. There are many fair-weather friends, selfish parasites, who care only for what they get out of us. But one true soul who understands and cares, who shoulders our burden, fights our battles, grieves at our sorrows and rejoices in the hour of our victory is worth a thousand who fail us in the hour of need. Cultivate friendship. You can only gain a friend by being a friend. Many of us made the mistake of supposing we could buy friendship. That is one thing money cannot buy. By lavish entertainment, by reckless spending, you can build up a group of craven parasites. But it is only thru kindness, sympathy, comradeship that you make friends. You must live with them, suffer with them, go to Gethsemane, and if needs be, climb the lonely hill and be crucified with them. But one of life's most worth-while riches is friendship. The man or woman who has a true friend is rich indeed, with a wealth that cannot be affected with market crashes and bank failures.

Earth's Richest Man Died Penniless

THEN there is the wealth of service. The richest man that ever lived was not Rockefeller, Ford or Croesus. He was born in a stable. He died leaving only the clothes he had on. He was crucified on a cross of rough-hewn wood. He was buried in a borrowed grave. Yet he has influenced human life as no other has ever done. He has changed the course of history. He has transformed the consciousness of life. Millions of followers have called themselves by his name. Not that they have perfectly apprehended his message or the spirit that was his. They have worshipped externals and lost the true significance of his message. He is far in advance of the attainments of his most ardent disciples. But he still leads the onward march of human destiny and why? Because he gave his life in an unselfish passion of love. He said "I am among you as one who serves."

He healed the sick, opened the eyes of the blind, caused the lame to walk and brought comfort to the sorrowing. He proclaimed a new way of life—the way of unselfish service. And his influence will live forever, lifting men from selfishness, greed and hate to kindliness, service and love.

May the spirit of the Master servant, the Galilean Carpenter, be ours. May we realize that the abiding wealth that makes life sublime, giving us in the hour of death a currency that we can bear with us, is the cup of cold water to thirsty lips, the balm we have applied to our neighbors wounds, the kindness we have given to those in need, the encouragement we have offered to the depressed, the love we have lavished upon the desolate. Not maudlin sentiment. Not a dime to

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fake blind men who have accumulated fortunes from well-meaning sentimentalists. But constructive help, intelligent sympathy, human kindness, love. Give in this supreme service of human helpfulness. You will be rich in proportion as you serve.

Self-mastery is another of life's worth-while objectives. It is said "He who ruleth his spirit is greater than he that taketh a city." It is nothing to rule a city, but to rule oneself is one of life's noblest attainments. The road to self-mastery is difficult. It calls for heroic effort, There is no royal and easy way. The way is hard and obscure. But the rewards are rich.

Psychology holds the key. It offers a technique of self-control. Emotions need not destroy you. Instincts need not control you. Environment need not determine your behavior. You are supreme. You can control your emotions, triumph over your instincts and build for your growing self-hood a new and more splendid environment.

Herein we differ from those debasing mechanistic theories of certain schools of psychology that proclaim we are the fixed and unalterable products of inherited instincts and conditioning environmental influences. If the teaching of this morbid pseudo-science were so, there would be no advantage in effort, self-discipline, self-improvement, striving for mastery. But a million heroic examples of men who have triumphed in the face of unfavorable heredity and environment prove this fad—popular with many academic thinkers who deal in theories rather than facts—is not ultimate truth.

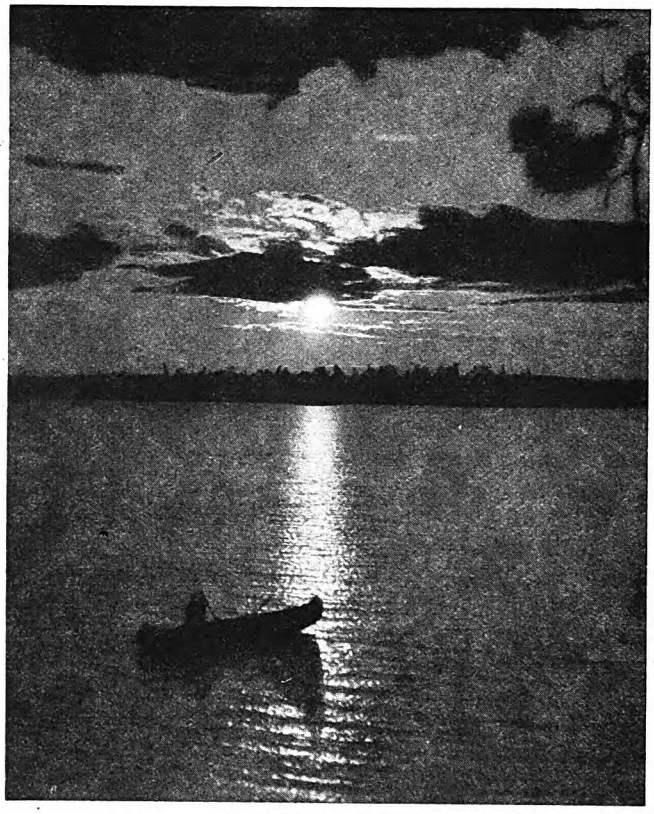
The imagination, the will, the power of suggestion, intelligently directed effort, right habits can and do transform personality and lead to noble mastery of self. The real You is master, not slave. Rise to the sublime heights of self-mastery and be rich in the realization of the conquest of self.

There is also the wealth of culture. Enrich your soul by comradeship with the great writers, poets, dramatists. All that has been written is yours. Possess it and be rich in the knowledge and inspired writing of the ages. Revel in the beauty of great paintings, in the entrancing rhythm of exquisite music. Know something of the great sciences: geology, which unfolds the fascinating story of the earth's building; biology, which throws light upon the physical structure and growth of living organisms; botany, which describes the story of the vegetable kingdom; astronomy, which discovers the wonders of a far-flung universe about us. Knowledge tends to the enrichment of life. Here is wealth waiting for you to appropriate. Do not be impoverished in the midst of this fabulous richness. Have your share of the wisdom of life.

These are but a few of the avenues open to all. The storehouse of richness is filled.

There are unlimited possibilities. None need be poor. None need die and "leave everything."

Be rich in those riches that endure. Live an exultant and victorious life. Depend not upon those treasures which can be swept away overnight, but concentrate upon the riches which are not dependent upon market quotations, dividends and banks. And when the hour approaches when the mist is in your eye and the fog is in your throat go forth as a noble of the realm of eternity, unafraid, to bear with you to the eternal courts the wealth, not built with hands, eternal and indestructible.



Open Your Heart

By MARY K. ARMSTRONG

WOULD you sing a golden song
To an unforgettable tune?
Listen when winds sing all night long,
And the stars sing low to the moon.
Bend you down to the whispering grass,
Lean to the shadowed stream,
Lift up your eyes to clouds that pass
Like dream ships out of a dream.

Would you weave a melody
Sweet as release from pain?
Open your heart to the sky and sea,
To the sun, and wind, and the rain.
Open your heart as the flowers do
To beauty everywhere;
Look in the throbbing heart of you
And sing the song that is there!

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What *South Carolina* Did

By Bertram Robinson

To Lift Victims *of the* Depression Into HEALTH *and* PROSPERITY

Captain Robert W. Hudgens, dynamic World War Veteran and prominent Greenville attorney. His indefatigable efforts in helping destitute families get back to the land and a living, tremendously aided the success of the project.

An undernourished boy. Now living on one of the farms where he is fast regaining health.

SOUTH CAROLINA'S answer to the protracted and far-reaching depression in every field of human endeavor is to return to the land for a living! It is the only real solution to the perplexing and vital problem, in which human existence itself is at stake, and the eventual course that all other states will follow if they expect to avert acute suffering and actual starvation.

Back to the land, the fundamental source of all material sustenance! That is what forty-two unemployed families in upper South Carolina, threatened with hunger and destitution, did last year. And today they are all contented, happy and bubbling over with that rare species of robust health and boundless energy which only intimate contact with Mother Nature can impart.

This brave little band of modern pioneers, despite their meager physical resources, started hopefully out early last spring to wrest a livelihood from the soil, away from the world of men and machinery which had sadly failed them in their hour of most desperate need.

Naturally they had to have help to start. This came in the form of an outside donation of $5,000 thru the efforts and influence of the local Red Cross chapter which, with the assistance of two experts from the Department of Labor, worked out the plan for colonizing the families.

From the very start, Mr. Robert W. Hudgens, a World War veteran with a never-say-die spirit, now a prominent Greenville attorney, took the initiative in putting the project on its feet. It was he who finally succeeded, after much discussing, explaining and begging, in attracting the attention of the President's Emergency Relief Organization and the Department of Labor. And he was instrumental in having the two Labor Department men sent to Greenville to help develop a practical plan for alleviating the desperate plight of some of the city and county's great army of unemployed.

The idea of instituting a migration to the farm was conceived early last winter when the local relief problem assumed such proportions that facilities were strained to the limit and more effective means

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for taking care of the situation were rendered necessary. The local Red Cross chapter was unable to add additional workers for the expansion of its constructive case work, and there was small opportunity to counteract the ill effects of charity-giving.

While the representatives of the Department of Labor and the local Red Cross chapter were in conference, an organization interested in the proposed project as an experiment contributed $5,000 to finance the venture.

When I called upon Mr. Hudgens for an explanation of the supervision and management of the work, I found him highly enthusiastic over the success of the colonization project. It was clearly evident that he believes an effective solution to a baffling problem has been found. I fell in with his mood at once, for such exceptional confidence in the practicability of a plan to counteract the vital economic situation of a whole county, was irresistibly contagious.

"It was so simple it was almost ridiculous," he began in his rich, Irish poice. "I don't see why someone didn't think of it before. But the very simplicity and logic of the idea precluded its being considered feasible by those who apparently were seeking some complicated and obtuse remedy, I suppose.

"It was really the psychological effect the depression was having upon those families who were depending upon our local Red Cross chapter for subsistence that caused us to seek some more effective plan of rehabilitation. We noticed that each time these people returned for supplies that there had been a perceptible depreciation in their morale.

"Finally it occurred to us that we might be able to finance some of these families in such a way that they would be able to make a living. It was at this point that we succeeded in obtaining governmental cooperation. While the government men and Red Cross officials were working out a plan, a national organization appropriated the funds to finance our project on condition that we refrain from disclosing the source of the gift, a provision we readily acceded to.

"We decided to launch the experiment in a small way to begin with, gradually expanding as facilities and results permitted. The forty-two most needy families we were to help were carefully selected by our Red Cross workers in conjunction with the Labor Department men. Some of them had at some previous time lived on a farm and each family seemed eager to get back to the fundamental source of earning a living. Others had never lived on a farm; some had been operatives in textile plants and were out of work because of unstable conditions in the cloth market.

"These families received different degrees of assistance. Some had to be financed from the beginning, which included farm implements, stock, seed and fertilizer. Others did not require so much help at the beginning, as some already possessed farm implements and some others had previously been provided with stock and only needed seed and fertilizer.

"We established one colony down in Abbeville County, and this is probably the most interesting part of the experiment. The land was secured under an arrangement with the Joint Stock Land Bank, which offered us farms at $25 per farm per year, and agreed to

This young girl is enjoying her work on a Greenville-Abbeville colonization farm. Health and prosperity are hers.

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Sharing the pure, fresh water from the old well with a Red Cross supervisor as they talk over the coming crops. Is any one down-hearted? Decidedly, no! Courage and optimism are everywhere expressed.

spend the $25 in repairing the houses located on the farms. They actually spent even more than that, but as the land in question had been idle for two years, they were glad to get tenants even at a slight net expense to themselves.

"The schedule of planning which was adopted on these farms was based on a common-sense program to provide food for the family, food for the stock and a small amount that could be turned into cash. The schedule provided for each family: 7 acres of corn, 7 acres of cotton, 6 acres of all kinds of vegetables, including potatoes, and six acres of peas, a well diversified program as you can see.

"We arranged credit for these families during the summer, and all of them have been able to pay out of the cotton sold all of their outstanding obligations for food and some clothes. They had on hand sufficient food for themselves and stock thru the winter and, in addition, an average of over 300 quarts of canned fruits and vegetables. A few of the farmers have sufficient money to buy grain for planting now, which will insure a bountiful supply of feed for their stock thruout the present year.

"If they had been able to secure as much as eight cents for cotton, all of them would have been able to plant wheat and have enough money for fertilizer for next year's crop."

He paused and smiled cheerfully, happily.

"Not so bad when you consider that these people were largely inexperienced in modern agricultural practices and had to begin with only the barest essentials, not to mention the depressed condition of prices for all farm products."

I agreed that it was little short of marvelous, but hastened on to still more concrete facts.

"Just how much was required to finance each family?" I asked.

"Thru the first crop year, the average cost per family was $308.00," he replied. "And we estimate that an additional $75.00, judiciously spent, should put each of these families on an independent basis."

Asked if he thought the plan feasible in other sections, Mr. Hudgens said:

"In general I think it practicable in any agricultural community. I believe the most important consideration is the care with which the families are chosen and the care with which their work is supervised. For that reason it would be difficult to try to work such rehabilitation in units too large for personal supervision. However, such rehabilitation can be effected at an average cost of about $300.00 per family, and it seems to me to be entirely workable since it involves the fundamental principle that a man with a fair amount of energy can make a living out of the ground."

And are they happy, these families, many of them victims of the industrial depression and of the inroads which improved machinery is making upon cotton-mill production? And do they like their new work?

Ask any of them, from the huskiest middle-aged man to the dwarfed little pellagrian, and the answer is a veritable barrage of enthusiastic "ayes!" For they are again self-respecting members of society, making

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"Of course I have a good mind. Who says I haven't?" Keystone-Underwood.

TWENTY MEASURES *of a* GOOD MIND

By Arthur Frank Payne, *Ph. D.*

WHEN the psychologist asks, "Have you a good mind?" he is, if not declaring himself a brave man, admitting that he is a very bold one.

For practically everybody thinks of himself as possessing a mind of fairly superior parts.

"Of course I have a good mind. Who *says* I have not?" bristles Mr. Average Citizen and Mother and Junior, down to the Youngest, add long or short waves of somewhat indignant protest.

But the psychologist is a persistent fellow.

"I mean to ask if you have minds that are capable of staying above emotion—and in these stressful times it is so easy to be swayed by our feelings—minds, given to calm, logical thinking?"

Granted that you have such minds, you yet feel the urge, do you not, to develop your inborn intelligence? You want to be sure that daily you are adding to your mental storehouse.

Fortunately we'll never have so much information that we cannot find places in our brains to store it but we do well to remember that our native intelligence is inherited.

It is true that thru bad habits, mistaken modes of living and thru disease that is frequently resultant, you may *decrease* your intelligence but it is not true that you can increase your native intelligence.

What you *can* increase, is your knowledge. There is an important difference here but it need not confuse you.

It is also important I think, that we take a sort of mental inventory, finding out what we have to start with right here, right now. When we have established this point we can then begin putting this mental capital into more active, more vivid use.

Do not doubt that there is real need for us to do this. Without stressing any note of pessimism, it is yet quite easy to believe that each of us as individuals must be more alert, more wide awake than ever before. This is true because:

Civilization as it is organized today is breeding not intelligence, but *unintelligence.*

Those of a higher stratum of intelligence are breeding themselves out, for intelligent people are practicing birth control. Unintelligent people are not.

A sad but interesting fact is that at the present time we have in the United States six million morons; seventy-five per cent are below normal intelligence, and there are all of 1,270,000 mental defectives in our fair country.

Included in our population are 600,000 feeble-minded and of these, four per cent are, or have been, in insane asylums.

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These are serious facts, of course, and they tell only part of the story; the intenseness of our civilization, the speed at which we are traveling, the high-powered demands of modern living accelerate and bring forward unusual conditions and problems.

So again I say, we have very great need for calm, logical thinking, for effective modes of applying our intelligence.

Before I ask you to get out paper and pencil, or fountain pen with which to grade yourself and before I even begin to tell you what constitute twenty measures of a good mind, I want to say that I make no pretense of covering the whole field.

These measures will, however, at least start you to enumerate what is in your mind and will help you to more effectively use what you find there.

Grade yourself from zero to one hundred on each of these twenty statements. If possible, do this alone, not conferring with other persons who may be near, and be sure to be perfectly honest with yourself. Be careful of wish-thinking or wish-fulfilment.

In other words, don't write down what you would *like* to be. Write down what you *know* yourself to be.

1—*The first measure is this: Before taking action, I always establish a goal. I define my purpose.*

For instance, if you are about to write a letter, you should ask yourself: Why am I writing this letter? What is my purpose? At what goal am I aiming? What do I expect to accomplish by doing this?

Are you about to ask a question of some one? To yourself you might say: Why do I ask this question? Is it an unconscious attempt to belittle someone? Is it an effort to relieve myself of some feeling of inferiority, or am I really in need of, and desirous of information?

When you laugh—even though mildly—at someone, what emotion is back of this? Are you demonstrating an unconscious feeling of superiority?

Why do you want to go to high school, young fellow? Or to college, young lady? Is it because others in your circle of friends intend going? Because it is the custom?

Why did you make the emphatic statements of this morning, father? And why did you, mother?

When you do things, even when you but *plan* to do them, don't act hastily. Think things over.

Now decide what mark you should have on this and grade yourself anywhere from zero to 100.

2—*When planning a long term program, I always rule out all emotion.*

This is very important. When you are emotionally aroused—angry or hurt or upset in any way—refuse to make an important declaration or decision.

No decisions of any importance should be made unless we can calmly weigh all sides of the question. Particularly should married couples, subject to occasional emotional upheavals, observe this rule.

Absolutely refuse to harbor hate, anger, fear, and particularly rule out all intolerance. It is especially wise to avoid the intolerance aroused by religious or political subjects of conversation.

3—*Before I act upon any matter I always try to consider what the results of my act are likely to be and what is the motive behind my act.*

I hope I may impress all of you with the importance of one guiding principle in your relationship with others; that is, pay small attention to what people *say*. Look back of their words and find out, if you can, *why* they say what they do. Look back of the action, the outgrowth of their words, and see what prompts it.

4—*The fourth measure of a good mind is that I do not confuse my personal opinion with absolute knowledge, facts or truths.*

Your opinions, you must remember, are, after all, nothing but your conclusions and they may be wrong. Many times they are inspired by emotion. In that case, somebody else's opinion is just as good as yours—that is, of course, unless the opinion is based upon real knowledge and irrefutable truth.

5—*I do not formulate or express opinions regarding matters about which I have little knowledge.*

By the way, if one intellectual crime is committed more than any other, it is this one. People are generally very prone to express opinions about matters of which they have very little knowledge and about which they have assembled no facts.

6—*I do not resort to emotion, ridicule or sarcasm when defeated or proved wrong in an argument or discussion.* In a debate, of course, this is permissable for placing your opponent in an embarrassing position then constitutes a weapon often resorted to. Ordinarily tho, you would not do this.

7—*I have a tendency to analyze and evaluate carefully what I think, hear, read* *(Continued on page 51)*

M-G-M.

Civilization as it is organized today is breeding not intelligence but unintelligence.

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Three other fellows who know the psychology of gayety, friendliness and success: D. W. Griffith, Donald Crisp (at Griffith's left) and Jean Hersholt

Psychology Has Taught Me How to Live

By T. W. Harper

What has applied psychology done for you? A prize of $10 will be given for the best 250-word article telling of your experience. Contest closes July 1, 1932. Address Contest Editor

Psychology Magazine,
101 West 31st St., New York City

IT IS much easier to recognize our limitations than it is to do anything about them. But they can be overcome if we are in earnest about doing the job.

About a year ago I began reading some things that told me that my subconscious mind always obeys the suggestions I give it—and even the ones I allow other people to give it. I was led to understand that wonders could be worked by giving this subconscious mind suggestions of a vigorous and constructive kind.

That interested me altho I can't say I really believed the statements.

"It's surely worth trying, anyway," I said to myself.

So began the work of rebuilding my whole life.

Not having any other "constructive" statement at my tongue's end, I began with that far-famed Coue thing—"Every day, in every way, I'm getting better and better." Twenty times every night I said this, hoping my subconscious was taking it to heart.

With real sternness I refused to allow myself any day-dreaming—that idle pastime of an idle fellow. Instead, I used my imagination to visualize myself as I wished to be—and as I shortly felt that I was really going to be.

For as "success makes for success," by the same token "progress makes for progress." I began to feel my fears getting weaker and my periods of despondency and self-condemnation getting down to zero.

"What's this?" I said to myself, "Am I going to become a success?"

I got bolder with my subconscious ally. I made out a list of the things I wanted to be. Adding to and polishing up this list several times, it finally was something like this: (and remember I realized and tried to *feel* these statements—they weren't mere *words*).

"I am always and forever happy, cheerful, optimistic, full of joy and peace. I am becoming more so every day.

"I am in love with life. I love to live, and I enjoy life immensely.

"I have perfect and complete faith and confidence in myself, in the power we call God, and in the future.

"I have the power to demonstrate anything in the world that I *believe* I can, and I ever demonstrate abundance of every good that I need.

"I am always full of energy, vitality and nerve-force.

"My body is strong, powerful, tireless and free from illness of any kind.

"I have a mind that is full of wisdom, knowledge and understanding; a mind that can find the answer to any problem that I need to solve."

Experiencing such good results from these statements, I began using them both night and morning.

Now, after a year's time I find that I have completely rebuilt my whole life.

In all this I learned several important facts, but none more important than this: that our acts and words actually do make impressions *(Continued on page 48)*

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WHITE VOODOO

The *Story* of A *Dream*

By Jack Woodford

Illustrated by C. Edward Cerullo

ASHELL VAN BUREN took his foot off the accelerator, used his foot brake, and finally, with a yank that would have injured a less firm car, pulled on his emergency brake.

Never before, in his twenty-eight years, had Ashell been so startled. The scene before him, he realized, was the scene of his strange dreams.

There was the long, low, white house; with boxwood hedges before it, and Virginia creeper climbing over it. On the white house was a sign: "Chicken Dinners."

Ashell started the car again and drove into a parking place behind the house. He glanced thru the trees. Yes, sure enough, there was the river; just as he had dreamed, and it *was* red. The psychoanalyst had made a great to-do over the river in the strange dreams being red. He had said:

"Of course, there *is* no such thing as a red river, so the thing is sure to be a symbol of something." Almost everything, Ashell found, seemed to be a symbol for the same thing to the psychoanalyst. And how wrong the learned gentleman had been; for here, indeed, *was* a red river, made so from recent rains which had stirred up the red clay in the bed of the James River.

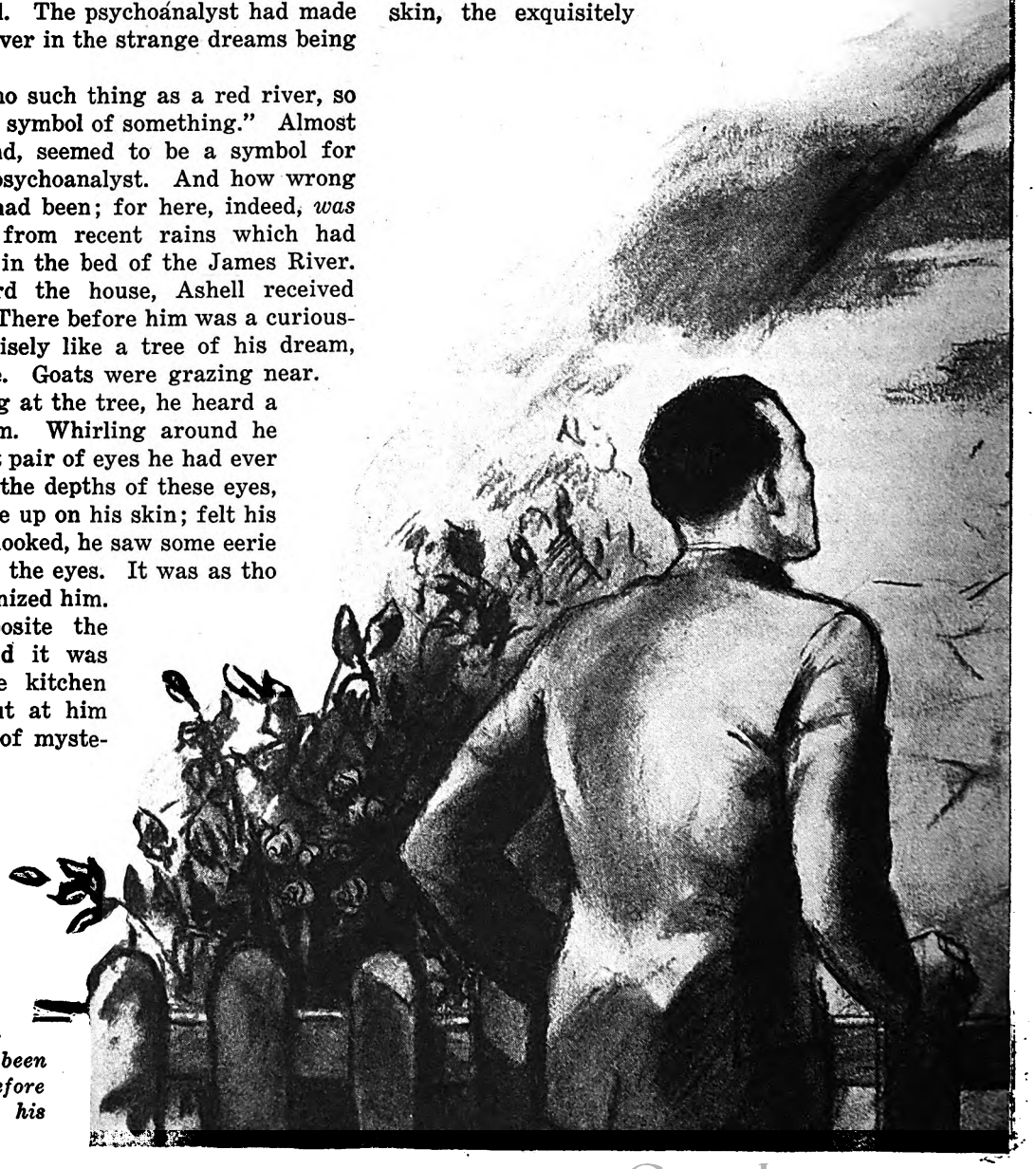
As he walked toward the house, Ashell received another distinct shock. There before him was a curiously misshapen tree, precisely like a tree of his dream, standing near the house. Goats were grazing near.

While he stood looking at the tree, he heard a slight sound behind him. Whirling around he looked into the strangest pair of eyes he had ever seen. As he gazed into the depths of these eyes, he felt goose pimples rise up on his skin; felt his scalp prickle; for, as he looked, he saw some eerie thing happening back of the eyes. It was as tho the owner of them recognized him. He was evidently opposite the kitchen of the inn, and it was from a window of the kitchen that the eyes looked out at him so steadily, and so full of mysterious recognition.

There had been a negro in the dream too; but the negro had always been vague and shadowy, so that he could not say, for certain, whether this were the negro of the dream, whose eyes so perplexed him now as she silently regarded him. She was a very old negro, with whitened hair and wrinkled skin.

Almost in fear, Ashell turned from her and hurried around to the front entrance of the inn. There was just one of the dream symbols yet to be discovered. And now, somehow, he felt a terrific sense of fear . . . hoped that he would not discover this final symbol.

But there she was, at the door, the moment he stepped into the building. . . . There she was, to the life, to the last detail. The stunning slimness; the remarkably white skin, the exquisitely



Never before, in his twenty-eight years, had Ashell been so startled. The scene before him was the scene of his strange dream.

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"DREAMS are never silly," the psychoanalyst had said when Ashell had gone to consult him—because the dreams had actually begun to interfere with his business and to threaten his health.

He had told the details of the recurring dream to the expert; said that the locality was clearly Virginia, near Richmond, but nearer a dream town called Ashland. Replying to further incisive queries, Ashell informed him that he had never been to Virginia; that both his parents were dead; that he was not married, nor engaged and had never had had a love affair—and the upshot of the consultation was that he was insistently advised to take a vacation trip to Virginia, try to find the locality of the dream, and let events take their course.

So Ashell had found Ashland on the map—astonished to discover that such a town actually existed, near Richmond—and here he was, his mind distraught with the uncanny happenings of the morning, eating this marvelous chicken dinner at the Ashland inn.

* * *

SITTING alone, he thought sharply of the curious negro woman, and the queer look that had come into her eyes. She had glanced sharply, he remembered now, at the slight scar on his forehead, as tho that had some especial significance to her. He had received the scar, in some dimly remembered childhood accident which he could not wholly recall. When the young colored girl came to bring his dessert, Ashell questioned her:

"How long have you been serving meals here?"

"Me?" she interrogated vaguely in return.

"How long," he qualified, "has this old residence been converted into an inn?"

"About five years," she told him. "Ever since Miss Forrest was eighteen."

"Miss Forrest, then, is the young lady who is called 'Marie?' "

"Yasser. Her mother she got some kind misery in her bones and she have to stay up in the mountains most the time; and her father, he daid long time now. When Miz Marie get out of school, she turn the ole place into a inn."

"I see," Ashell returned. "By the way, you have a splendid cook here."

"Yasser. Ole Aunty Bell. She always lived in this-a-place. She born here. Used be colored folks cabins out back of the house in the old days. Before the war, Forrests mighty rich. After the war, not so good." But Ashell was hardly listening to her. Mention of the cabins startled him. He recalled now that something had been missing from the picture before—to make the objective inn and vicinity agree with the weird and unaccountable dreams.

When he had finished his dessert, Ashell lit a cigarette and probed his mind almost with disgust. He hated mysteries. . . . And common enough it was, he knew, for people to have the feeling, upon coming to some place they had never seen before, that they had seen it previously. It was a phenomenon of which his friends had often told him, and he had experienced it before to a lesser degree. But this was different. So many *details* checked perfectly.

And then Marie came in. He saw her glance at him, particularly at the faint scar, and then turn very white. Never before in his life had he seen such a beautiful creature. She looked like a little Puritan, in a pale gray dress having an ample white collar—an ideal outfit for business wear. There was something unmistakably patrician in her bearing; yet Ashell knew that she was badly disconcerted over something. Her eyes were very large and almost incredibly soft and lovely as she looked squarely into his eyes. Ashell took a long chance to detain her as she passed thru the room, apparently bent upon leaving it.

"This is one of the loveliest old residences I have ever seen," he remarked levelly, trembling lest she think him offensive for thus speaking without preliminaries.

"Did you enjoy your dinner?" she returned, nervously.

"Hugely," he told her. She was silent for a moment. Leaned back upon a chair across from him, scrutinized him curiously. The suppleness of her figure was that of a very young girl; but the rounded perfection of it was blossoming young womanhood. Her skin was almost unbelievably white, and the regularity of her perfect features was more than mere prettiness. Ashell felt as tho he were dropping thru a void. Because he could not keep his self-control while looking into her face, he dropped his eyes.

"Yes," she said, after a minute, "It is the loveliest place in the world to me. My mother was born here, and her mother."

"I expect you disliked turning it into an inn?" he probed, gently.

"No," she denied, "it's rather jolly, on the whole. I haven't minded at all, really."

"What," he said, on the spur of the moment, "became of the nice old man who tended the goats and took so much pleasure in them?"

"Why!" she ejaculated in astonishment; "then you *are*—you *did* come to—to . . ." Impulsively she sat down opposite him. Leaned, with her elbows, upon the table, toward him. The lovely curvature of her slim throat was one of the most beautiful sights he had ever seen. He could see a thinly blue vein in it throbbing. His lips felt queer, as he thought of pressing them

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against that slim, warm white throat. All of the curious atmosphere of glamour and charm that had haunted his strange dreams came over him now. He thanked all the gods that there was no other guest in the small dining room. Presently he found that he could talk to her with amazing ease. Almost before he knew it, he was blurting out the whole story. . . . The story surrounding his strange dreams. He saw her lovely dark eyes widen as he talked on. She paled, and then the delicate soft white of her dimpled cheeks was suffused with color as her excitement and interest grew.

"Oh!" she said at last, "it's the strangest and weirdest thing I ever heard of. . . . And the funniest part of it is that I, too—they began this spring—have had dreams . . . of one who would come—and he had that very scar on the side of his head that you have. . . . You see, Aunty Bell has always told me that you would come."

"What!" he shot out in astonishment. She jumped up nervously.

"Come with me," she got out, somewhat jerkily. "I'll show you around the place, and let's see if you recognize any other landmarks. I've never heard of anything in my life that interests me half so much as those strange dreams of yours. . . . And imagine your being *positive* that you couldn't ever have seen the vicinity before."

They went out a side door, and walked down toward the river, to the boundary line of the estate at the water's edge.

"I've seen you wade lightly across this river, in those queer dreams," he told her. "But I don't see how it could be possible; it looks so wide, and so deep at this point."

"But there was a time," she told him, "before I was born, when it *could* be waded. The channel has changed with the years."

He was standing close to her side. His pulses hammered as they never before had. He felt as tho he were going to choke. All of that mysterious, beautiful something of the dreams came over him now. He felt an almost uncontrollable desire to surround her slim waist with his arm. She looked up at him, and something glowed in her eyes for a moment; she turned quickly away in embarrassment and led off along the river bank. Ashell followed her silently.

As he neared her she turned, and something in her expression made him refrain from saying what it had been upon the tip of his tongue to say: That he had wanted her so much *(Continued on page 57)*

"Wait outside—down by the river," said Aunty Bell.

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How the *INVENTIVE MIND* Meets Its Testings

Stories of Famous Inventors *Who Refused to Stop Short of Triumph*

By
EVERETT SPRING

Keystone—Underwood Photos.

Commodore Vanderbilt—who lived to regret his famous message to Westinghouse, "I have no time for fools."

Elias Howe was driven by the poverty of his wife and himself to invent the sewing machine.

ALL GREAT inventors are optimists. They have to be. They meet obstacles of all sorts—doubt, ridicule, poverty, often illness—but while some may fail and surrender, a few stalwart souls win thru and in the end force their benefactions upon an unwilling world. Some, like Edison, Marconi, Burbank, win fame and wealth. History records no braver battles than those fought by the men whose restless and resistless genius has forced their mind and will and muscle to persevere until they have wrested from nature the secret they sought and persuaded mankind to make use of it.

George Westinghouse was comparatively unknown when he first approached railroad men in connection with his air-brake. He had great difficulty in inducing the big railroad officials to listen to him or test his mechanism. A train of fifty cars, running twenty miles an hour, could be brought to rest in about two hundred and sixty-five yards, by ten men manning the old-fashioned hand-brakes. The same train running forty miles an hour could not be brought to rest in less than eight hundred yards, or five-elevenths of a mile,

Railroad men and inventors in America and Europe struggled with the problem of quicker stoppage, but little advance was made until Westinghouse came forward with his scheme of using compressed air to apply the brakes.

Westinghouse was born in Central Bridge, a little village in Schoharie County, New York, in 1846. In 1856 his father removed to Schenectady and opened a small machine shop. Altho the boy attended school, all his spare time was spent in the shop, and when he was fifteen years old he had perfected a rotary engine for his own and his father's use.

After serving in both the army and navy during the Civil War he entered Union College in the autumn of 1866. The money for his tuition he had earned and saved himself.

During the two years he remained, he worked after school hours and during vacations. But he was not able to continue his college course after his sophomore year.

Leaving college, Westinghouse devoted his attention to mechanics, taking particular interest in safety appliances for railroads. The first one of any account was the air-brake, patented in 1872. Tho it was a clumsy affair, operated from the cab of the engine and requiring eighteen seconds to transmit power from the first to the last of a train of thirty cars, it was a big improvement over all previous brakes and contained the correct principle.

None of the railroads, however, were willing to try the new inven-

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tion, and Westinghouse set himself to fashion a brake that they would have to adopt. He worked three years on it and finally brought forth the brake that is an automatic unit in controlling each individual car. When he had this ready for exhibition he wrote to Commodore Vanderbilt, president of the New York Central Railroad, explaining the merits of the invention and asking for an interview.

Vanderbilt read the letter and then leaned back in his chair and roared with laughter. It was a great joke to think a train of cars could be stopped by wind. So he scribbled at the bottom of Westinghouse's letter, "I have no time to waste on fools," and sent it back to him.

Alexander J. Cassatt, of the Pennsylvania Railroad, was of a different mind. He saw that altho speed was increasing on the roads, and the weight of the trains becoming greater, no advance was being made in brakes. He therefore gave Westinghouse a chance to explain his brake, examined it thoroly, and even gave the inventor financial assistance when he found that the cost of his experiments had left him broken and in debt.

Then Cassatt gave the brake a thoro tryout on the Pennsylvania road. It was demonstrated that a fifty-car train, running twenty miles an hour, could be stopped within fifty yards, and a fifty-car train running forty miles an hour within 195 yards.

Vanderbilt heard of the tests and immediately sent a note to Westinghouse, asking him to call at once and explain his new brake. The letter came back with this notation—"I have no time to waste on fools. G. Westinghouse."

Vanderbilt's letter had not been forgotten.

In the spring of the same year a grand test of safety brakes was made on the Midland Railway, in England. More than ninety different brakes were used, and the Westinghouse brake was found to be by far the best. Still it was not perfect, and ten years more of experimenting were necessary before he produced the brake that can be applied within two seconds to every one of a fifty-car train, which means a train nearly one-third of a mile long. The brake is now in use on every railroad in the world and has increased immeasurably the safety of travel.

Elias Howe, inventor of the sewing machine, was a Massachusetts boy, who went to work at the age of six. He came of an ingenious family, one of his uncles having invented the truss bridge and another the spring bed.

By the time Elias had reached the age of twenty-one he was an expert machinist and had won the reputation of always wanting to do things in different and better ways. His work was irregular and poorly paid, and out of his very poverty came his great boon to the poor.

His wife had to take in sewing to eke out his wages. One day he overheard his employer say that some one would make a fortune if he could only invent a machine to do plain sewing. Shortly afterward Howe was home, sick. He was discouraged and his wife was sewing far into the night. As he watched her from his bed he became filled with a determination to invent a sewing-machine.

At first he toiled at night and when he had no job; then he gave up all his usual work for his invention. For a whole year he tried in vain to devise a double-eyed needle. One device after another failed. At last the idea came of having the eye at the point and locking the stitch by another thread carried by a shuttle.

The first model was made in October, 1844. It had a capacity of three hundred stitches a minute and was a crude affair.

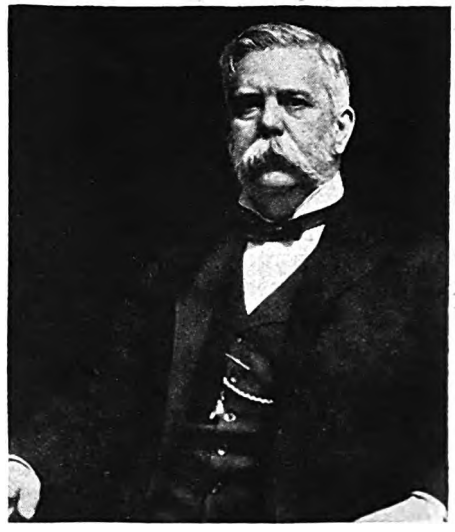
Then came an amazing struggle with poverty. For a time an old schoolmate supported Howe but his faith waned. Not so Howe's. Then his father took him in, but a fire burned them out.

However, the machine was constructed and patented in 1848, but altho every one praised it, no one invested in it.

But he stuck to his task, never losing hope. And within ten years his royalties were four thousand dollars a day and soon he had a fortune of more than two million dollars.

Sir Henry Bessemer met the inventor's customary difficulty in in-

Sir Henry Bessemer, whom failure could not stop on his path to give to the world the secret of steel manufacture.



George Westinghouse, whose air-brakes revolutionized railroading.

Alfred Nobel made a fortune by making industrial explosives safe—and established the Nobel Prizes for world benefactors.

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ducing the world to use his obvious and revolutionary methods of producing steel. The only way he could get his process used was to put up a factory, manufacture steel and undersell his competitors.

He went at his problem deliberately. He knew nothing of the business. He began at the bottom and learned the science of it. In the end he made a retort with provision for forcing air from below. He melted his iron and turned on the air. The whole immediately became a sparkling furnace that burned so hotly and rapidly that it was impossible to reach the valve which would turn off the air. So hot was the fire that the very fastenings of the retort were nearly melted. The transforming process was, however, completed before the heat had demolished the plant. So was the discovery made.

Triumph at last. Alexander Graham Bell opening the New York-Chicago long distance telephone line, October 18, 1892.

Yet those people with whom Bessemer contracted for the use of his process failed utterly in getting results and abandoned it. He formed a company of his own, built a plant and began the production of steel. This he sold at a price that the producers under the old process could not meet and still he made a fabulous profit. He proved the value of his patents, after many years brought them into general use and from the royalties he became enormously rich.

C. Francis Jenkins is one of the inventors of the moving picture. He worked upon the moving-picture idea for many years before he finally hit upon the key to the whole problem, namely the right sized hole in the camera's shutter.

Yet this great invention was a thing which led its maker immediately into unlimited worry and harassment. In the first place he attempted to popularize the moving picture, but the thing was so novel that there was nothing with which to compare it. The public could not be reached by a word-of-mouth explanation of it. An advertisement could not be written that would carry an appreciation of what this thing actually was. The people could not understand that it was anything more than a magic lantern machine, thru which one picture after another, was drawn.

Alfred Nobel, the man who has done most toward the development of commercial explosives, thereby making modern mining, canal building, railroad building and kindred industries possible, suffered untold discouragements and temporary defeats before he finally attained success. In the end, however, he amassed a great fortune, of which he set aside $12,000,000, the income from which was to be distributed in yearly prizes to the men and women of the world doing most for human progress.

Nobel was very delicate in health from birth, and his battles in making explosives possible were from first to last in the face of physical suffering that would have discouraged any but a man of superb determination. It was approximately eighty years ago that he first undertook the task of making the transportation and handling of nitro-glycerine comparatively safe.

Nitro-glycerine, when it comes in contact with the hands, produces intense headaches. Nobel, delicate, nervous and supersensitive, suffered intensely from headaches caused in this way for the twenty-five years that he handled explosives. He constantly ran the risk of being blown to pieces by the materials that he handled. The tragedies that resulted from his efforts, but which he escaped, show the danger to which he was exposed.

Early in his investigation he went far toward removing the danger from nitro-glycerine. Finally, a shipload of his preparation was started for Chile. In mid-ocean it blew up and recorded one of the great tragedies of its time. Because of this explosion all the world turned from his invention, blaming him for the disaster. No one would use his explosive. There was even an effort made to make its transportation anywhere in the world unlawful.

Nobel acknowledged that his problem was not yet worked out and he labored for ten years more. The final solution he happened upon by accident. While working in his laboratory he cut his finger. He sent out for collodion with which to dress the wound. Collodion is made of gun-cotton dissolved in some volatile solvent such as ether. When this combination is spread on a wound the ether immediately evaporates and the dressing of gun-cotton is left as a sort of *(Continued on page 54)*

Marconi—wizard of wireless.

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It's a lot of fun—working out a popularity test

Are You POPULAR?

Tests for Knowing What *Others* Think of You—and What You *Ought* to Think of *Yourself*

By Jeanne Goodside

WHAT does your neighbor think of you? What does your business associate think of you? How do you stand in popularity with your own group? In your lodge? What does your classmate think of you?

Professor Henry Foster Adams, of the University of Michigan, has perfected an ingenious method, simple and yet workable, that will give you a pretty accurate idea. Our own notions of ourselves, he has discovered, are generally wrong, bearing out the difficulty of Socrates' dictum, "Know yourself." Of more than 50,000 persons tested, he found that only eighteen per cent could judge themselves correctly. Fifty-six per cent, he found, overestimate themselves, and forty-four per cent underestimate themselves.

You may think yourself perfect but that does not make others think so. And if they—the other people, those with whom you associate and have business dealings—don't think you are a likeable fellow, then you're not. This is one instance where the criterion is the crowd and there is no appeal from their decision.

I remember when in some crude fashion, years back, while I was still a university student, one of my professors in psychology tried the stunt of revealing ourselves to ourselves. In many cases it was like swallowing a dose of castor oil, but despite the bad taste, I believe it did us good.

The professor did this with us: he asked us to look around the class and note where we thought we stood in the matter of appearance. Then he asked the students to pick out, who, in their opinion, was the best-looking man in the class, the second best, the third best, etc. Since we knew each other, he asked us to follow the same procedure for such traits as popularity, loyalty, stick-to-itiveness. In many cases, the shock to our

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vanity and pride was horrible. Some of us couldn't get over it for months.

The test devised by Professor Adams is based on the same principle but it goes much further, obtaining from the results significant and far-reaching deductions. Then there is a test devised by Professor Donald A. Laird, of Colgate. This one you can do in the privacy of your own home. Professor Adams' test requires a group, and since personality is a matter of group judgment, the results from this test can help you enormously to find out where you stand and how to improve your position in the group.

It is fun—lots of fun—working out Professor Adams' test. The larger the group the more probably accurate are the results. For this test it is best not to select a group that is linked by emotional ties. A sweetheart cannot come within a mile of an accurate guess of her beau's popularity. A husband and wife cannot judge each other objectively, neither can parents do that for children. A group that has known each other for a long time, such as lodge brothers, classmates, office associates, is ideal.

Pick a chairman. Anyone who can do simple arithmetic up to a hundred can act as leader. Each member of the group is, after careful deliberation, to rate all the other members in the order of popularity. The most popular one should be rated one, the second most popular two, etc. Each one is also to rate himself in relation to the group.

In his book, *Exploring the Mind,* Albert Edward Wiggam has compiled a chart drawn up by a group using Professor Adams' test.

If other people don't think you're likeable—you're not, and that's all there is to that!

If you overrate yourself, you may be fairly sure others don't like you as well as you like yourself.

If you like others, others will like you.

Best of all—you can overcome the traits that stand in the way of your popularity.

Try out these tests, prepared by Professors Henry Foster Adams and Donald A. Laird.

"I have, of course," explains Wiggam, "given these persons fictitious names. All of the figures in parenthesis are the ratings that each person has given to himself on his rating sheet on the point of popularity. It is easy to see what the table means. You see at the upper left-hand, John first rates himself nine and puts this figure down at the right under his own name. Plainly John does not think he is popular. Next to the right he rates Donald's popularity and has set down one. He regards Donald as the most popular one on the team. He puts Ted, eight, Lucile three and so on down to Kathleen, whom he rates ten.

"Quite possibly John does not like Kathleen, because on the next line below you see Donald has rated her one. Donald seems to have a liking for Kathleen. Donald rates himself three on popularity and he rates John two. He puts Jack down as the least popular, that is ten, whereas John, you see, rated Jack two.

"Finally when your team leader has set down all these ratings taken from the separate rating sheets it is easy for him to add up each column and compute the total score on popularity of each member of the team. You will see each one's score below the table. For example, you see Donald's total score is 1.7. He is therefore the highest and the most popular member of the team. His final score is therefore Number one. John comes next, Number two. Philip is Number three, Dorothy four, and so to the end of the scale. Sam gets the 'booby prize' in this instance and is rated ten. It is probably the best thing Sam ever had happen to him to learn this because if you look back at his own self-rating you will see he rated himself five in popularity. It was probably quite a healthy and much needed warning for Sam to learn that he had overestimated his popularity 100 per cent."

As you look over Donald's rating, you are struck by the fact that he doesn't seem to be nearly right about any of the people he judged, but that Dorothy has a pretty good idea of people. In fact, three of her judgments are perfect. But Donald is so far off that when it comes to judging people he might as well decide by the toss of a coin because his judgments are worse than mere chance.

Professor Adams has found that generally those persons who overrate themselves are consistently rated by their teammates as "stupid," unsympathetic," "lacking in courage," "of a pessimistic disposition," "inconsiderate of the feelings and rights of others" and "likely to blow up in an emergency." A little thinking will make clear why this should be so. What makes a person liked? Generally, such traits as optimism, courage, sympathy, tact, generosity. The egotist, bloated with his own importance, is too self-centered to consider anybody else but himself.

Continuing to discuss the results, Professor Adams went on to say: "As a rule, he (the one who overrates himself) is not interested in other people as persons. He makes few real friends. He is a poor judge of human nature. He does not try to oblige or put himself out for others. He is, as a rule, undemonstrative, tactless, impolite, self-conscious and unpopular.

"Now you must understand that the man who underestimates his own powers and traits is usually just the reverse of the fellow who overestimates himself. Taking those 50,000 ratings, of which 10,567 are self-ratings, they show that the person who underestimates himself, is voted by his comrades as being more courageous than the average person. They vote him as being endowed with greater observation, higher intelligence, more generosity, more joyful disposition, keeps his head, does not give up so *(Continued on page 30)*

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Just How to Measure Yourself

GIVE yourself a score of three for each of the following questions to which you answer "Yes":

1. Can you always be depended on to do what you say you will do?
2. Do you go out of your way cheerfully to help others?
3. Are you careful not to exaggerate?
4. Do you resist the temptation not to be sarcastic?
5. Do you refrain from showing off how much you know?
6. Are you able to keep from feeling superior to most of your associates?
7. Do you refrain from bossing people not employed by you?
8. Do you refrain from reprimanding people who do things that displease you?
9. Are you careful never to make fun of others behind their backs?
10. Do you refrain from trying to dominate others?

GIVE yourself a score of two for each of the following questions to which you answer "Yes."

11. Do you keep your clothing neat and tidy?
12. Do you avoid being over-bold?
13. Do you refrain from laughing at the mistakes of others?
14. Is your attitude to the opposite sex free from vulgarity?
15. Do you refrain from grumbling about things you cannot change?
16. Do you let the mistakes of others pass you without correcting them?
17. Do you lend things to others readily?
18. Are you careful not to tell jokes that will embarrass those listening?
19. Are you willing to let others have their own way?
20. Do you generally keep control of your temper?
21. Do you keep out of arguments?
22. Do you greet others cordially?
23. Do you refrain from talking almost continuously?
24. Do you keep your nose entirely out of other peoples' business?

GIVE yourself a score of one for each of the following questions to which you can answer "Yes."

25. Have you patience with modern ideas?
26. Do you avoid flattering others?
27. Are you careful not to gossip?
28. Do you refrain from asking questions just to keep the conversation going?
29. Are you careful not to ask favors of others?
30. Do you refrain from trying to reform others?
31. Do you keep your personal troubles to yourself?
32. Are you natural rather than dignified?
33. Are you usually cheerful?
34. Are you conservative in politics?
35. Are you enthusiastic rather than lethargic?
36. Are you careful to avoid slovenly diction?
37. Do you look upon others without suspicion?
38. Are you energetic?
39. Do you refrain from borrowing things?
40. Do you refrain from telling people what they should do morally?
41. Do you refrain from trying to persuade others to your point of view?
42. Do you refrain from talking rapidly?
43. Do you refrain from talking loudly?
44. Do you avoid making fun of people to their faces?

DIRECTIONS FOR SCORING

The higher the number of points you have scored, the better you are liked. The highest score made is seventy-nine, so if you make that you can regard yourself as among the top ten of any hundred in popularity. The lowest score made by a person who was generally liked was fifty-six. The average person has a score of sixty-four, which indicates that most people are fairly well liked. The average score of a person generally disliked is thirty. The lowest score made by any person thus far taking the test was twelve. By a constant and persevering work, it is possible to change every "no" answer to a "yes" answer. The best time to begin is right now.

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easily, is more resolute, more trustworthy, has greater strength of will, is more interested in other persons, likes to be with other people, has a much better knowledge of human nature, puts himself out to be agreeable to others, is not self-conscious, is more truthful, conscientious and broad-minded.

"FROM the social standpoint it seems to indicate that the 'swell-head' is an introvert and the one who underestimates himself is an extrovert. They are sometimes thought of as being the opposite of this but these results indicate that the popular notion is untrue. In other words the 'swell-head' is thinking of himself while the person who underestimates himself is more likely to care little about himself and to be thinking of others and of the world outside.

"And we find that those who make very small errors in judging themselves are judged by their friends as having a higher mental ability than those who judge others well. It takes higher intelligence to judge yourself than to judge others well. It also takes a higher degree of courage to look yourself straight in the face and judge yourself well than it does to judge others correctly. The man who judges himself correctly has had the courage, ability, honesty, trustworthiness, self-command, powers of commonsense and of observation to look at his own face squarely without dodging and see himself as others see him."

Dr. Laird, from his famous psychological laboratory at Colgate, noticed that toward commencement time many students did not particularly relish the thought of the forthcoming visit by their parents. In fact, many regarded the meeting as an ordeal. The question arose, why? Perhaps, he conjectured, the parents were poor and would come shabbily dressed. But the same dislike was shown by students who came from wealthy homes. It was plain to see he was on the wrong track. The answer was to be found somewhere else. From heart-to-heart talks with the students he discovered much, convincing him that he was approaching the solution of the problem. The students, he learned, disliked and resented the frequent habit of parents to dominate and to make their children seem small and inferior.

This led him to still further inquiry. He had students write papers, taking as subjects the people they disliked most. The students described landladies, relatives, brothers, sisters, classmates, so-called friends. Professor Laird suspected that in many instances the landladies served as disguises for their parents. He gathered the papers, classified the most common traits that made for unpopularity and compiled them in order of frequency.

HE found, for instance, that you can do the following things and yet, strange as it may seem, not endanger your popularity:

Argue about religion
Talk braggingly about things you have bought
Be calm or easy-going or always in a hurry
Brag about unusual places you have visited
Swear habitually, or only under emotional strain
Play practical jokes
Have a musical or rasping voice
Giggle or laugh at anything
Use big words
Use slang
Talk on intellectual subjects
Use pet phrases, such as "I'd say," etc.
Use foreign phrases
Hem and haw in conversation.
Be witty, or try to be
Pull the other fellow's lapel while talking
Be unusually pious, or unusually flippant
Be of melancholy make-up

There was no iron-clad rule about it. When it comes to human relationships, there seldom is. It may be that a girl can't stand bragging and if her suitor persists in bragging, he may find himself out of luck. It may be that an employer may regard the easy-going person as good-for-nothing and a menace to his business. If he finds one such in his employ, he may ask him to find another job.

But there were other things, he discovered, that you most positively never do if you want your friends and associates to like you and find you agreeable. Out of a thousand persons at least nine-hundred and ninety-nine would object to them. And what are they? For one, you must never permit yourself to make anyone seem small and inferior. No one wants to have his ego deflated, his own personality made small. Don't throw up mistakes. Refrain from pointing out stupidities to the individual concerned.

"THIS deflation of our personal ego—this puncturing of our personality balloon—together with our own reactions to the little, annoying, embarrassing acts of others largely determine whether we dislike or like people," Dr. Laird pointed out. "We also dislike and resent people who try to dominate and are sarcastic, or whom we know are gossips. If we analyze these traits, we notice that they are closely linked with making the other fellow feel inferior.

"Also, there are petty little things that offend our taste. Under this head," he said, "comes habitual untidiness, grouchiness, lack of patience with modern ideas, the habit of constantly borrowing, constantly asking questions just to keep up conversation, and the like."

As a result of this investigation, Dr. Laird has devised a self-revelatory test, which is published with this article. If you are truthful with yourself, the examination will give you a good idea of how you stand as a person, whether people look forward to seeing you or whether they find excuses for getting away. Directions for scoring are found at the bottom of the test. Try not to read them until the very end. There will be less tendency, if you do this, to try to fool yourself.

One who has a disagreeable personality need not feel that he is lost. He needn't have it, if he is willing to work to change it. Any weak or undesirable trait can be eliminated by persevering effort.

Another test given by Professor Laird showed the relationship between popularity and liking for people. He asked students to jot down as rapidly as possible, within a stated time limit, the names of persons they disliked. Some of the students couldn't think of a single name, some wrote three or four names, others as many as twelve and others were still writing when the time was up. From the knowledge *(Continued on page 63)*

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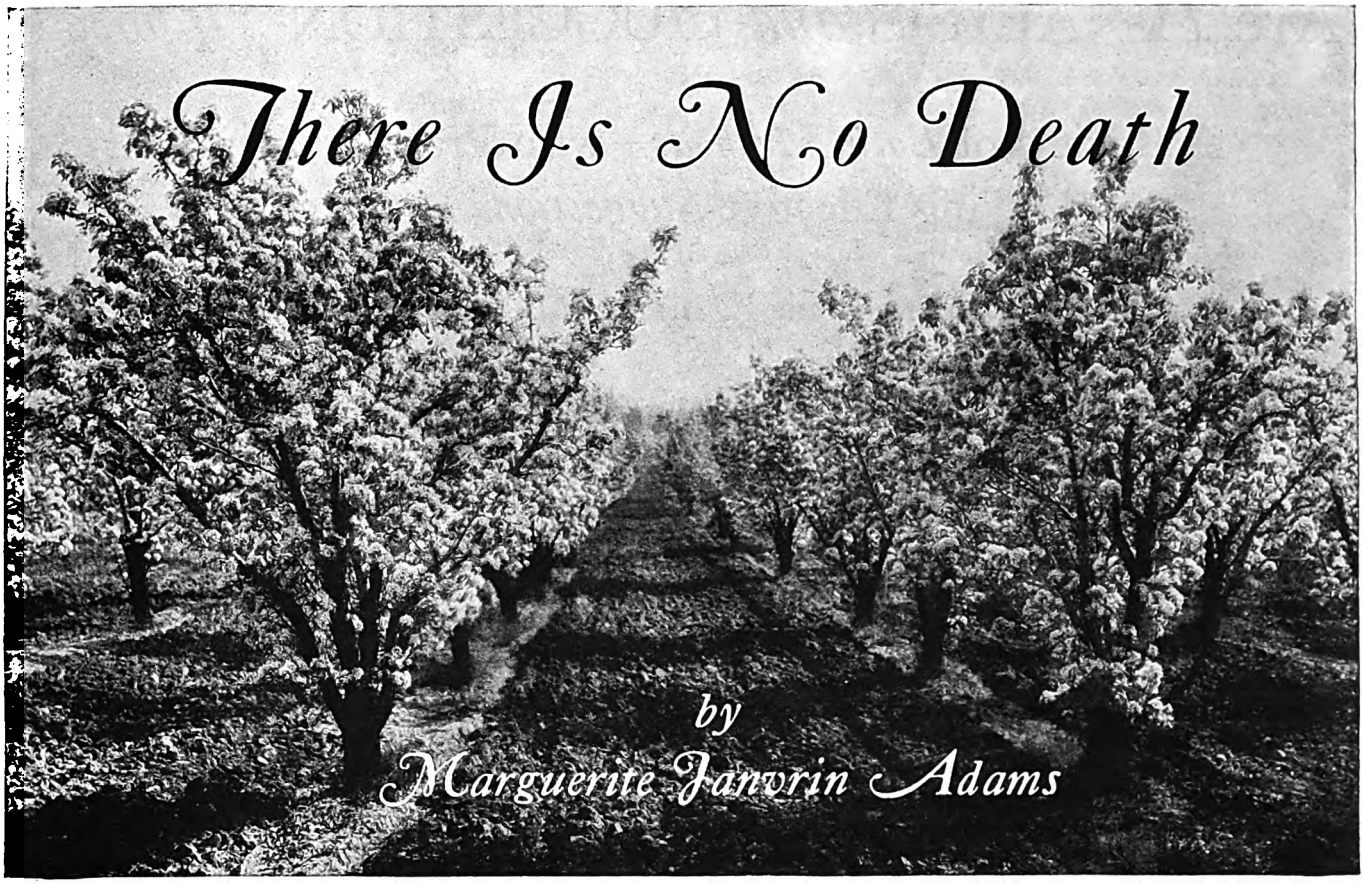

There Is No Death

by

Marguerite Janvrin Adams

THERE *is no Death. Only a newer form,*
a broader life.
Mark how the buds are heavy on each tree,
And over hillsides comes the fragrant breath
Of spring's awak'ning. There can never be
A living Death.

New trees will flower; a meadow-lark arise
Singing into the blue; above the clay
That presses tenderly on sleeping eyes
A crimson sun inflames a new-born day.
There is no Death.

There is no end. Death springs to Life again
Beneath our cold grey ashes. See the entire
Sweet warmth of summer burgeon from
spring rain
That moistens winter earth about the pyre.
There is no Death.

And this frail shell that holds us in embrace:—
This thing called me and you, we lose,—and
free
Of hindering shackles, turn about and face
The measured stride of immortality.
There is no Death!

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Are ANALYSIS *and* SUGGESTION *Opposed?*

A Review of *Both Methods*—with Practical Hints for Making Effective *Suggestions to Oneself*

By Louis E. Bisch, *M.D., Ph.D.*

THERE was a period during which hypnotism as well as suggestion in general had a tremendous vogue, not only in the cure of nervous ailments but in improving individual circumstances of success and happiness.

Then psychoanalysis came along, sponsored by Dr. Sigmund Freud of Vienna, and after a while this newer method superseded the old and at the present day rather definitely overshadows it.

The truth of the matter is that there has always been a strong tendency toward what might be termed a kind of faddism where healing for functional nerve disturbances is concerned. Those of us who have been specializing along these lines for many years—the older men, shall I say?—remember distinctly when there were waves of enthusiasm not only for suggestion methods and analysis but also when electrotherapy and hydrotherapy, treatment respectively with electricity and water, held the stage of medical as well as popular approval.

I think a man who consulted me some months ago about his own nervous condition stated the problem quite definitely and concisely when he said: "What is a patient nowadays to think or do? You go to one doctor with a neurosis and he says 'psychoanalysis.' Another tells you there's nothing in it, and all you need is a rest and a trip, while a third recommends just the opposite, hard work—to forget yourself. Then a medico who is psychologically inclined tells you to visit a professional hypnotist or to try the familiar Coue formula. And, of course, every patient takes in some electrical and water treatments simply to be on the safe side, and not a few try 'glands' for no better reason."

One day I resolved to hypnotize her and, luckily, I found her a perfect subject.

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Ten Short Steps to Well-Being

A *Personal Program* for Rising Above the *Depression*

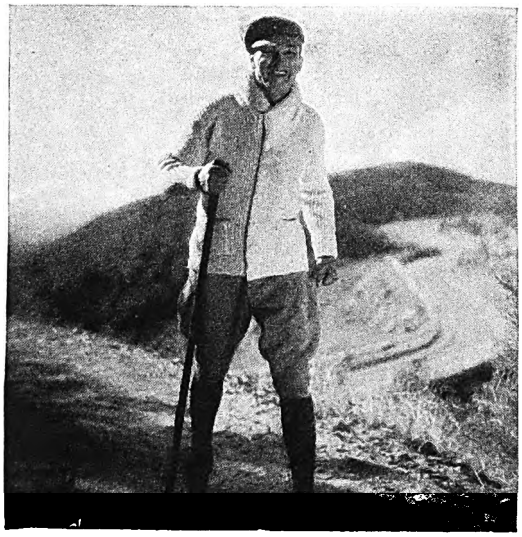
By William A. McKeever, *Ph. D.*
Director, Oklahoma City School of Psychology

ONLY ten short steps are required, I find, in order to move from a point beneath the economic depression to a place of advantage and security above it. Since these are chiefly matters of reconditioning myself and are easily within the reach of any other ordinary person, I shall define the ten steps briefly.

I. *Improved Psysical Condition.*

I first look to the condition of my body, my health, knowing well that any ill or negative situation I find there will weaken my mind and turn my thoughts awry. I therefore see to it that my simple diet is well arranged and suited to keeping my blood rich, healing and life-giving in its quality. I realize that "there is a natural (gross, material) body and there is a spiritual (clean, vibrant) body"; that the blood stream cleansed of its impurities, the flesh built firm and resilient thru proper care—that such conditioning of my physical being will contribute powerfully to the keenness, the clarity and the driving power of my mind.

I have found that once the blood within my body is made clean and free from putrefaction material; that by keeping the spinal pressure and impactions incidental to work and worry, released over my heart and respiration centers—thus providing for deep breathing within the diaphragm area of my lungs; that by home-applied hydrotone bathing and massage, toning the surface of my body and so accelerating the venous circulation—I have found that these simple, natural methods enable me to bring the living, vibrant energies of mind and body into service of my purposes.



I first look to the condition of my body.

To discover how to bring a constant stream of vital energy out of your body by natural, quickening methods; not to resort to artificial stimulants, is to become master of fatigue and ill health and to lay a firm foundation for carrying on any desired line of work or business. With a superb store of psychophysical well-being at my command, I have a sense of mastery, an active, creative vision; a ready, sustaining courage to go forward and attack every ordinary problem. In short, I have taken the first step in business success.

The great, durable satisfactions of life are not derived from economic possessions.

II. *Avoidance of Negatives.*

My second definite step in overcoming the economic depression in my own life is the avoidance of practically all negatives. I have found that negative thinking means negative speaking, and this, in turn, means negative acting. If I go about my work or business secretly thinking of any point of weakness or failure, my conversation with others will soon betray the fact that I am both looking for failure and expecting to find it. So the law of my vision will produce in kind, and failure will come as a result.

It is plain that I must be perfectly honest and consistent with the laws of the inner mind. I must not say one thing and think another. I must not go about agreeing with others and even contributing to their discussions of "hard times" and "failure-in-the-air," and still expect to produce my own economic advancement. My thoughts must be brought under discipline

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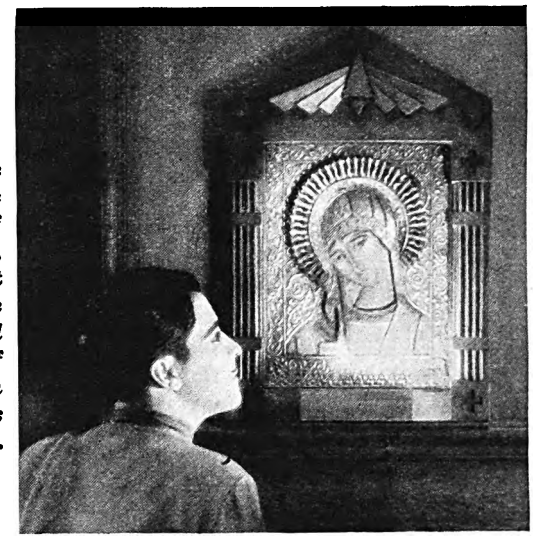
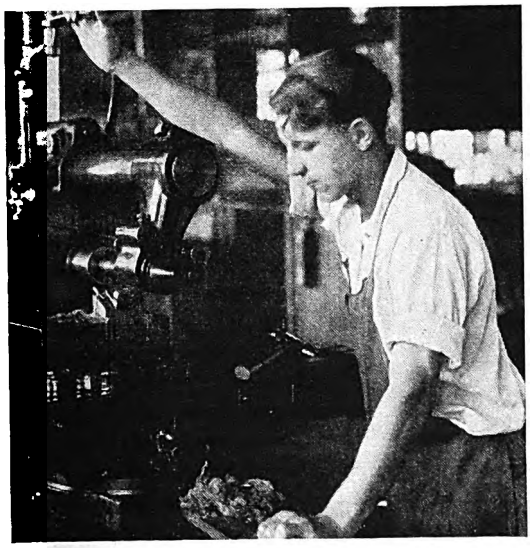
here, and my whole manner must co-operate: a cheerful tone of voice, an attitude of assurance of good results, a reasonable program of diligence and close application to business duty, a secret affirmation running thru my mind constantly that "My own shall come to me"—is coming to me in accordance with the personal laws of supply and demand.

To make the method clear: I demand spiritually only what I deserve unselfishly. I understand, then, that the supply will be forthcoming in proportion as I fulfill every requirement of the spiritual law of giving my whole self in complete fidelity. The one who fully understands the reliable laws of the secret mind should know that he cannot get something for nothing; that he cannot cheat the productive spiritual law of business success any more than he can cheat the Almighty himself.



I meditate on the meaning of existence, until at length the Still Small Voice of Wisdom speaks within me.



I go into this fascinating game of getting ahead financially thru productive employment of my hand and brain.

III. *Interesting Revelations.*

I proceed along my way, overcoming by natural methods the so-called economic depression. There must be a law within human nature, a law available for my personal service, which will lead me on and upward, economically, as fast as I deserve to go. I find, too, that universal nature herself is broken rhythm. The mighty sun changes again and again, powerfully affecting the conditions of mundane life. There are varying phases of the moon; the earth tilts and sways in its course; the atmosphere is now calm, now cyclonic; the seasons bring their lean and their fat productions. Outwardly, within the earth's envelopment, and in the known universe as well, there are cataclysmic changes, varying in time and intensity, and never even predictable.

I am a miniature copy of all this cosmic perturbation. The uneven beating of my own heart; the rise and fall of my emotions, the alternating pleasure and pain, hunger and satiety, loss and gain, tragedy and triumph —how wonderful! A drama within a drama. But the test and trial in which this cosmic-personal variation involves me; the strain and struggle; the mountains of difficulty to climb and the valley of rest and peace beyond—what a challenge to come forth bravely and throw myself into the midst of it! I accept thy call, O Universe. O mundane change and evolution, I respond to thy invitation. O storm and calm within my own perturbed heart, I arise as a conqueror.

Since I am a part of a great universal rhythm of alternating storm and calm, poverty and plenty, I am prepared to meet a little thing like the economic depression as one going happily to his schooling. Here I learn thru personal experience and achievement that such things as want and failure and hunger are the disciplines of my mind and spirit.

IV. *Learning Self-Analysis.*

Now, as I pursue the easy steps to a deeper understanding of my nature and its relation to the laws of the world and the universe, I am filled with comfort and with increased assurance of success. I find that it is advisable to keep my thought somewhat away from the mere goal of acquisition and more upon the fulfillment of the laws of my being. I am coming to believe that business success is best accomplished when regarded as a necessary and happy incident of a larger thing, namely, my whole life functioning normally. Wherein have I come short in the living of a complete, balanced life? Have I participated sufficiently in the great human concerns of persistent industry, of recreative leisure, of stimulating friendships, of reverent worship?

In many ways the business slump seems to throw me back upon myself for critical analysis. Why am I failing? What are my points of strength and what my points of weakness? Am I impatient or short-sighted? Am I expecting too much of myself? Am I fearful of some kind of disgrace or dishonor? Are some of my family or other intimates holding me overmuch to a false business attitude? Is there a new work in which I should now engage and which I am prepared by interest and experience to pursue? Is there a prospect that my line of business is likely to come back to its own? Or have deep changes of an economic character thrown it out permanently?

Assuming that the laws of success in an economic way are just as firmly implanted in me as in any other ordinary mortal, I continue faithfully and with thoroness this self-analysis, confidant that I shall in due time derive a valuable conclusion as to how to go forward.

V. *Acquiring Social Sympathy.*

The theory here advanced is that it is easy to achieve business success—to get a job, to advance in employ-

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ment rank, to get ahead financially and finally to have permanent, sustaining income—provided one is willing to pay the price of laying a solid foundation for such desirable accomplishment. It is the foundational part that is now being presented; a phase of business to which I have given years of study. Social sympathy is tremendously important for any commercial enterprise. And why is that?

First, I discover that being a common human being, I must live in fellowship and harmony with the masses. I look about just now, for example, and I find that literally thousands within a possible neighboring zone are seriously affected by the times; that whatever I am called upon to endure by way of privation is shared by the many; that I should be willing if not glad to go thru any necessary ordeal with them likewise reduced. I belong to the great common humanity, and they belong spiritually to me. I must labor with them, laugh with them, love with them, look toward The Infinite Goodness with them.

And, do you know, I have found the financial failure so often to be a childish whiner. Selfish, detached in thought and purpose from the common lot, he either consciously or unconsciously attempts to grab some unfair advantage, or he seeks some short cut to gain and wealth. Later, he gets his "jolt," and it crumples him up. Now, as to myself, I take the view that I cannot go forward permanently, except the common people move ahead with me. And I cannot long enjoy the material product of my endeavors unless society may be enjoying a reasonable amount of prosperity. This social point of view helps me immensely in getting ahead in business and in the enjoyment of my work.

VI. *Revising the Budget.*

Next, in advancing toward greater assurance of permanent business success, I examine my budget. Where are the leaks, inconsistent with the depressive times? Where and what have I that can be dispensed with? Will it not likely prove a pleasing change for me to forego some extravagance or light indulgence hitherto possible. I was born in the midst of poverty, nurtured during childhood in the discipline of privation and later slowly attained an abundance. But, can I not return happily, if necessary, to the old order, and do without all but the bare necessities of life and comfort, for the sake of conscious self-mastery?

I shall thus have a feeling of security, whatever may become of the economic situation. I shall have the feeling that after I have done my day's work faithfully I can lie down to pleasant dreams, knowing all is well. There is actual delight in the thought that the great durable satisfactions of life and well-being are not derived from my economic possessions but from my spiritual store.

Therefore, during the depression, I proceed without murmuring to cut out excess, waste, unnecessary overhead, and all forms of extravagance, and like it so. With this attitude of humility and this consciousness of spiritual worth to supplement my economic worth, all fear of poverty and want seems to leave me, and I have instead an actual reverence for life and its remaining restricted opportunities.

How little is required for my sustenance—three simple meals per day, modest wearing apparel, a comfortable, modest place where I may have the seclusion, the quietude and the love of what is called home—how little these cost in actual outlay of money. The mere thought of it all makes it easy for me to rise above depression.

VII. *Assuming the Creative Attitude.*

Whatever I have of wealth of any kind, I must deserve it, I must earn it, or it soon will dwindle away. I have seen so many try to use the trickery of something got for nothing given, and finally fail in the deceptive quest. I should prefer to start with nothing and slowly accummulate something by my honest application to duty than to start with much, as a free donation from some loving relative or intimate, and see that imagined prize slip away from me. It is not getting, but *creating*, that first concerns me.

The solid wealth of the world represents the creative enterprise of the masses. Common labor, fidelity to business, long hours of close application to employment duty—this sort of thing has created the material wealth of the world. Now, I am desirous of going into this fascinating people's game of getting ahead financially thru the productive employment of my hand and brain.

Even today a common man or woman who is "broke," if you will call it that, can start with a pittance and make that little grow slowly but surely into more. No, it is not extra brains, or personal "pull," or a "lucky break" (how I dislike that phrase), but simply going ahead with faith and work joined in a creative, productive partnership. A plain man or woman, with the common rudiments of schooling and with the creative attitude of mind and heart here enjoined, can acquire a competence.

It helps me to keep my poise and peace of mind amidst the turmoil of depression to think that "man doth not live by bread alone," that life is something bigger, grander, nobler, and I must create my share of this spiritual wealth as a step to easy production of material wealth. Be-

(Continued on page 59)

Keystone-Underwood Photo.

How little is required for my maintenance—three simple meals a day, modest wearing apparel, a comfortable, modest place where one may have the seclusion, the quietude and the love of what is called home.

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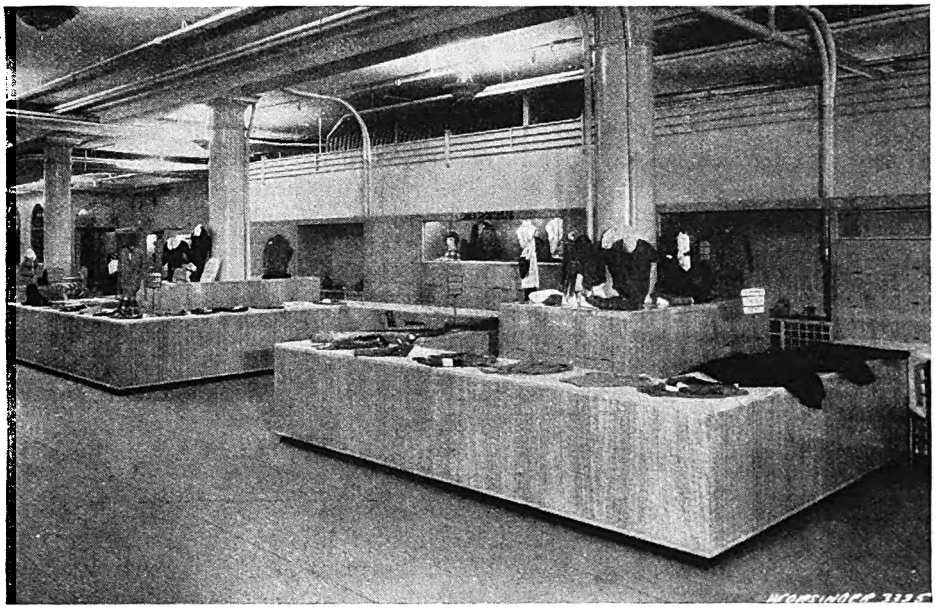
It's No Trouble—

Says Pauline Krenz—

To Run the Advertising Department

By Mandus E. Bridston *of a* Big Store



A corner of Macy's, at New York

IN ONE of the large department stores of the West, a woman sits behind the broad desk where the advertising jobs of the day are performed. Not an ordinary woman—nor an ordinary job!

The woman is Miss Pauline Krenz. The job is officially titled, "Advertising and Sales Promotion Manager." How this woman got her executive position and how she has become one of the few women advertising managers of department stores of the magnitude of Fraser-Paterson's in Seattle, Washington, should be an inspiration to every woman with an ambition or two. For Miss Krenz had no special training for the position she fills—except womanly intuition.

It is hard to believe that a department store management would turn its advertising over to a young woman who knew no more about the technicalities of advertising than a farmer—or a housewife. Yet that is just what this store did on Labor Day, 1919.

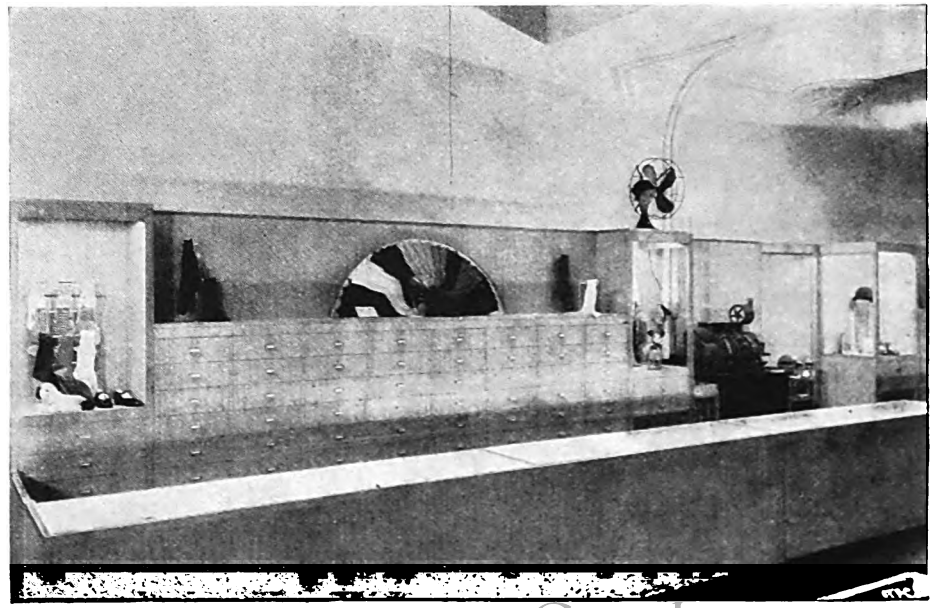
"I had always considered 'Labor Day' something of a misnomer for the holiday when nobody works," she chuckled. "But for that particular Labor Day, the title suited exactly.

"The management told me that it wanted someone who didn't know too much about advertising! I fulfilled that qualification to a "T"! The first day I ever spent in an advertising office, was the day I moved in behind the manager's desk and got acquainted.

"I had never been trained for advertising work. Instead of taking journalism or business administration while at college, I took general courses to fit me for teaching and public-service work. I did teach and was active in playfield supervision and that sort of thing. Then one summer I got my first taste of business and I found it so fascinating that I decided to keep on in the new line.

"My first work with this store was in the credit department, in the classification of accounts, and the development of prospect lists for credit. Advertising—it was far from my mind—until the occasion when the

Beauty and order in a big store. Another glimpse of Macy's



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store head asked me if I had ever thought of writing advertising. Then I began the chit-chat column which became a part of the Sunday displays. This was a column titled, "What's What and Where" and was written from the viewpoint of the customer. Six months from this time a vacancy arose in the advertising department, I was asked to fill it—and here I am.

"While I knew nothing of type faces and layouts and all the other technical points of the advertising craft, I believe I had the viewpoint of the reader, rather than the writer of the ads. And that is the viewpoint I still want to have today.

"The most important thing in advertising is to know and understand people—and in the department store field, that means women. Unless one is in sympathy with women, and knows their human likes and habits, it is impossible to talk to them—which, in stripped analysis, is all there is to advertising.

"I don't believe in advertising copy, as such. Neither does the average woman reader of the ads. The women you and I know do not read the daily advertisements for literary regalement or art uplift. Advertising that talks simply and understandably as woman to woman is the kind of advertising they believe in. Advertising a woman's store, I feel, presents in itself no overpowering task to one who understands what other women look for in advertising, and who knows, in general, how to get along with women.

"For women do not pass judgment on the advertising as such, but on what it contains as related to their needs. Among students of advertising, it seems to me, there is liable to be too much consideration of the mechanical construction of the advertisement and too little consideration of the merchandise and the customer. Big space is not the essential, for women are actually awaiting audience for a store's advertising. They *want* to read the merchandise news—the advertisements.

"Women logically belong in the retail field—and their primary attribute is just being women! Women understand better what women want—they speak a common language. It is no more surprising for a woman to be the advertising head of a large store than it is for a woman to be a buyer, or a seller."

There is no better way of demonstrating how this woman advertising chief talks to women—and sells them—than by quoting from some of her advertisements.

For instance, every store in the country during the past year, has wrestled with the problem of introducing low price lines, such as ten dollar dresses. Probably few stores have approached the problem as this woman did. She reasoned how would she have told a feminine friend—such as a luncheon-mate at her club—that the dress shop included a ten dollar frock line. In just that way she used the printed word. The advertisement was headed, "We were undecided about ten dollar dresses until we saw these." "We debated for some time whether or not to put a ten dollar dress unit in our lower-price dress section upstairs, but when we saw these dresses it closed the argument!" was the statement that followed.

And now she is running a series of advertisements, quoting directly from stylists' reports from Paris and New York. Why not let the public in on what is usually kept within the store confines? Why not, indeed!

When the store moved into a new home, she took advantage of the occasion to publish the names of all the employees who had been with the firm for five, ten, fifteen and twenty years—not *(Continued on page 61)*

People—to the Department Store world—means women

Keystone-Underwood

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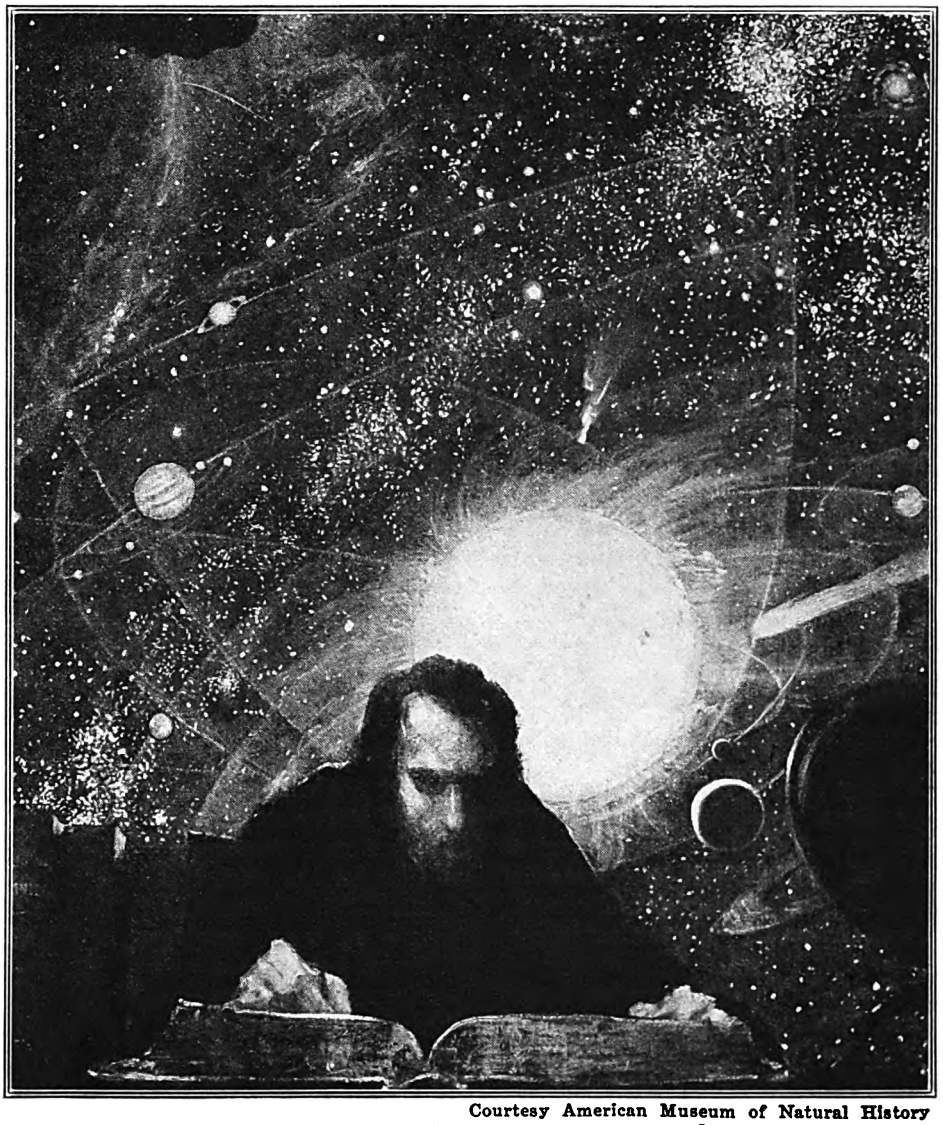

Courtesy American Museum of Natural History

The Astronomer—Painting by D. Owen Stephens

Illimitable Space

The book of the skies written in letters of everlasting light glows with highest wisdom

First of the Ten GREAT IDEAS *of the* Ultimate Religion

By

William Charles O'Donnell, Ph.D.

WHAT do we know as to the extent of creation? What does its vastness signify? Seeking answer to these questions we take the first step toward a more adequate intimate and personal acquaintanceship with our universe, a knowledge fundamental to the building of religious beliefs.

Regardless of the testimony of our eyes, we know that the world is not bounded by horizons.

We know that yonder mountain rim is but the border of our valley; that over beyond is another valley and another mountain; then more valleys, more mountains and plains and rivers and oceans and islands until the circle is complete and the beginning and the ending of the world journey coincide. A globe some four thousand miles thru to the core, more than six times that distance in circumference at the equator, a spheroid inhabited by something less than two billion people—that is our earth-home.

We know how we are related to this earth, absolutely dependent upon it for physical sustenance, our activities limited to its surface and a few layers of its atmosphere. Yet our thoughts project themselves to other

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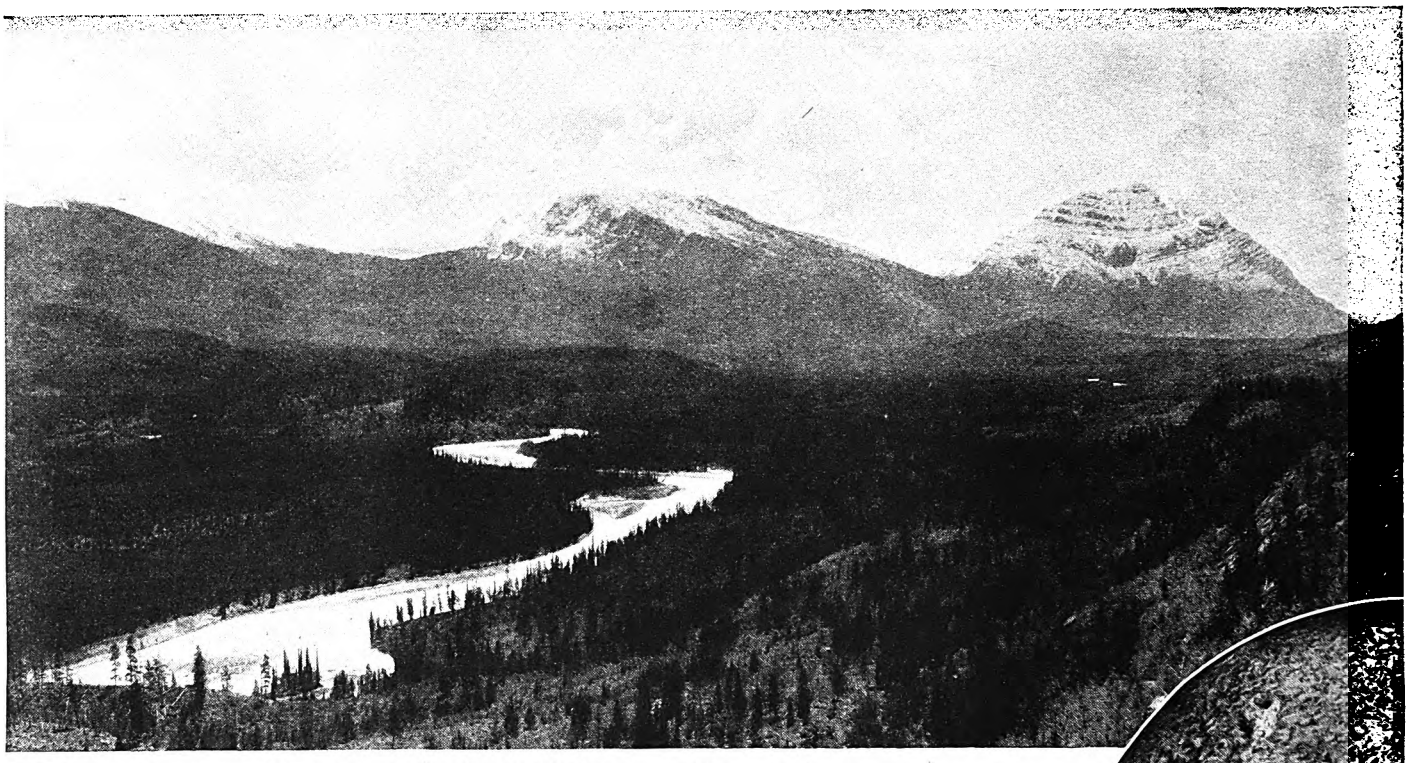

Man's physical nature binds him to earth

worlds far distant, so many and so vast that our planet is but a speck among them. We know, not thru the inspirations of Scriptures, but thru the revelations of science that this earth belongs to a system of celestial spheres—planets, asteroids, meteors, moons and comets, all revolving around and controlled by a central luminary called the Sun.

Within the mathematical limits of this system interplanetary distances are amazing. Ninety-two million miles, the approximate distance from the earth to the sun, is a staggering figure, difficult of comprehension. It would take 11,500 worlds like ours with equators touching to measure the stretch. Yet out from the sun to the remotest known planet of the system, recently discovered, is a distance approaching fifty times the distance from the sun to the earth. Here we have the mystical reach of over four billion miles, giving us a known diameter of the solar system of at least eight billion miles. New knowledge is ever adding wonder to the picture. The thrilling romance of expanding boundaries has not yet reached its climax.

The spectacle of the surpassing glories of our solar system is calculated to awaken a profound personal interest, a sense of proprietorship, a vivid response to the appeal of the immensities. We belong to this system, and it belongs to us. If ever in ancient time there was reason for a man to be proud of his citizenship in the Roman Empire, what greater glory attaches to citizenship in the stupendous Empire of the Sun. Americans, boastful of their United States, may with a far greater pride, claim birthright privileges in the mighty Republic of the United Planets of the Solar System.

Were our knowledge confined to the phenomena associated with the celestial family of the Sun it would be sufficient to inspire the grateful mind to awe and reverence. Our system is, however, but a brief preface to a volume immensely more vast and amazing. The enormous diameter of the orbit of the remotest planet is but as a fraction of an inch in the yardstick of ultimate distance. As the size of a toy marble fashioned for the sport of boys compared to the size of the complete globe of earth, so may we conceive our solar system as compared to the dimensional universe. The measurements and calculations of mathematical astronomy deal with distances so tremendous that they emphatically convey the idea of illimitability.

In this idea of infinitude we sum up and generalize the soundings of science in its exploration of the spangled spaces. Inconceivable distances are calculated, but no human measurement can fix the finalities. Stars may seem to thin out in number as the farthermost distances are reached by giant telescopes, indicating approach to the limit of occupied space. A finite, tho inconceivably vast universe is conditionally predicated. Again, according to the theory advanced by Einstein, space turns back upon itself so that a straight line indefinitely drawn would ultimately merge into its starting point. Later researches with the aid of the giant telescope at Mt. Wilson led the master scientist to abandon or to modify this idea of curvature of space.

On any possible hypothesis we have to deal with forces working thru the unknown immensities of space.

Suppose, in imagination, we step out from our solar system to call on our nearest stellar neighbor. Should we succeed in escaping the perils that might lurk be-

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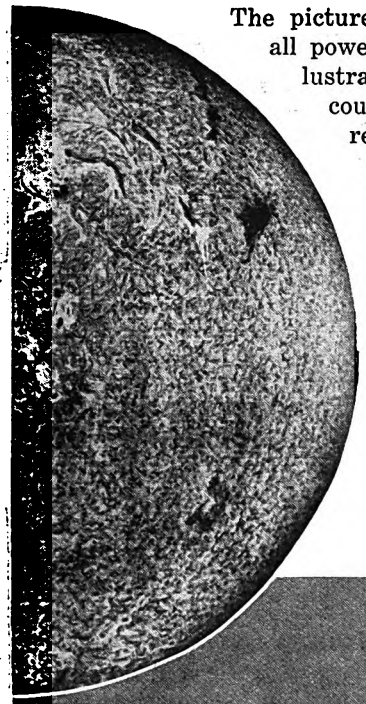
tween and make safe arrival at our destination we would have made a little journey of some 25,000,000,000,000 miles. If ambition and social inclination should prompt us to drop in on the next nearest neighbor, we shall have but another million million miles to go. If we could stand a journey of another eleven million million miles we would reach the third star station. Appalling distances—yet they are as but a few steps toward the far frontiers of celestial empire.

Sirius, they tell us, that resplendent jewel of winter skies, is some fifty trillion miles distant. This doubles the distance of our nearest star. Passing from wonder to wonder, we reflect that there are known objects in the sky more than twenty thousand times farther on. Star clusters are there, and nebulae at inconceivable distances and of incomprehensible dimensions. A star cloud known to science is said to be six quintillion miles away. Marvel upon marvel. Six million, million, million miles to that distant dweller on the outskirts of the universe. And still there is a beyond!



The picture is a thrilling one beyond all power of verbal expression. Illustrations in brilliant array could be marshalled from the records of astronomy. From day to day announcements are made of the measurement of masses and motions millions of light years from the earth. Remembering that light travels at the speed of 186,000 miles a second, we can but faintly fancy the distance traversed in a whole year, or 31,536,000 seconds. A recent item circulating as daily news described the measurements of motion taking place at a distance of 75,000,000 light years. Science is dealing with a universe having a radius of two billion light years!

Now the story runs that our solar system is but an infinitessimal part of a grand galaxy of three hundred billion stars as large as the sun, a galaxy revolving around the central sun once in 250,000 years. We have need of a philosophy great enough to coordinate itself with an illimitable universe. We must have a dimensional faith commensurate with the endless reaches of space. No petty pietism, no espousal of tribal divinities will meet the requirements. A broad, wholesame, all-embracing, triumphant outlook on life —this is religion.

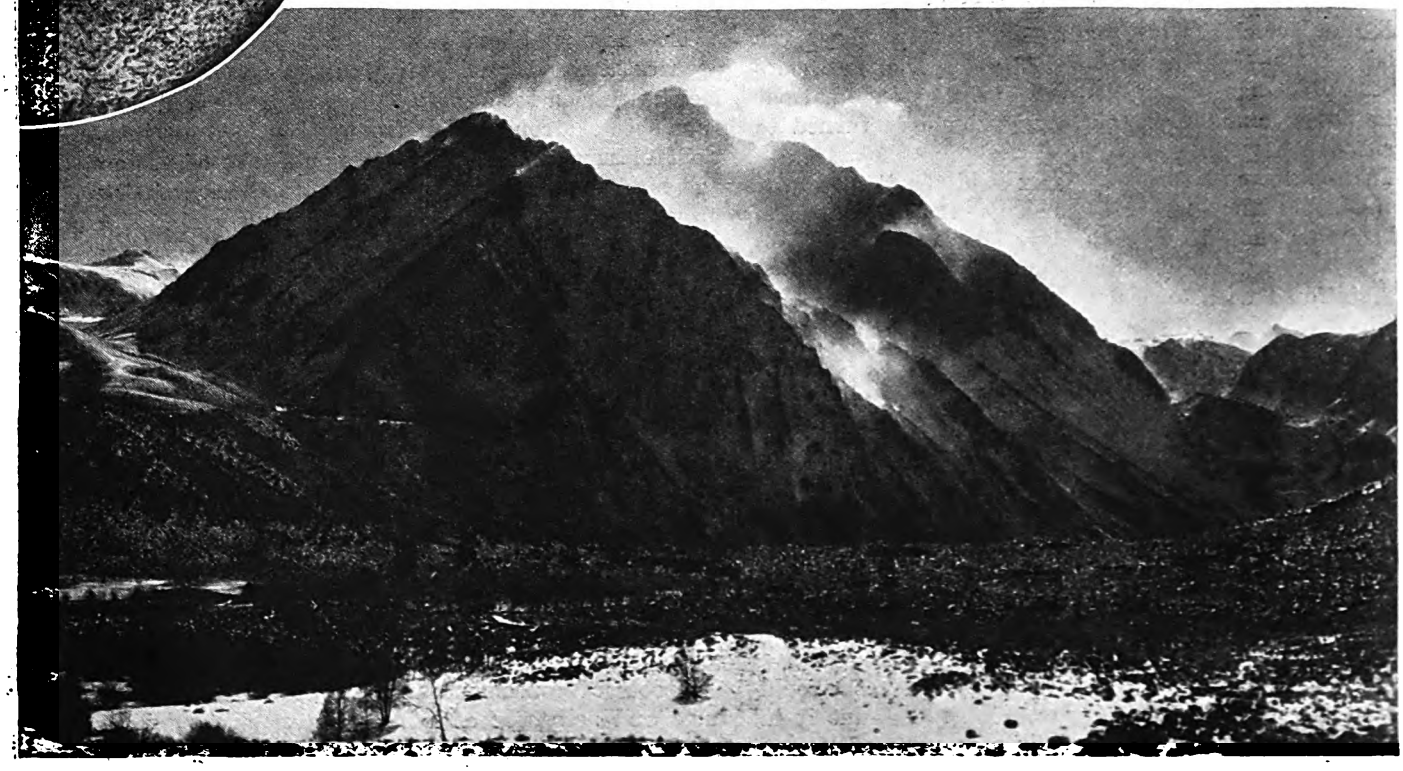
Right relationship with the sovereignties of space; fellowship with motivating power; intelligent appreciation of and emotional response to the appeal of cosmic splendors; imagination contacting with measureless distances—this is religion.

The man who gets no inspiration to higher ideals thru acquaintanceship with brotherly stars, however remote may be their habitat, will hardly be moved to nobler things thru prolonged controversies on such moot problems as the doctrine of the Trinity, Immaculate Conception, Virgin Birth, Transubstantiation or the recognition of loved ones in heaven.

Day unto day uttereth speech and night unto night showeth knowledge. The book of the skies written in letters of lasting light glows with highest wisdom. Who reads aright finds understanding and inspiration. This is religion.

To the mind awake to the significance of interstellar spaces and the immensity of the spheres there is a lifetime of substantial pleasure to be found in pursuing the facts, figures and fancies that serve to illustrate the idea of illimitability. No *(Continued on page 62)*

Man's spiritual nature wings him to the outermost expanses of Creation



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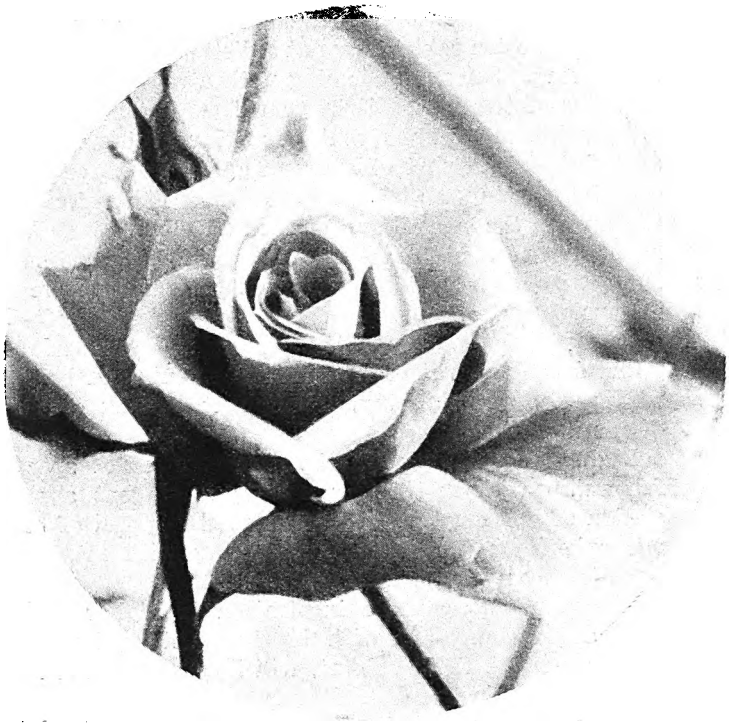

The Call to a *Life* of *Vital Thinking*

By

Emery C. Williamson

UNDERSTANDING REBORN

IN MY garden roses bloom, white, red, yellow and the softer hues. Their stems and leaves, a dark rich green, are resplendent with the vigor of life. Their roots dip deep into the black smelly soil, the remnant of roses and leaves of yesteryear. Never have I heard them say they must hie away from the roses that faded and fell. There they grow, and blossoms come and fall when their day is done to blanch in the soil and enrich its strength. As they lie about the tender roots—I know not how—but thru the tiny fibers of the plant again they come within the stems and out into flower and on the air tangy mould is turned to scents most sweet.

In this room are books. They hold the thoughts of man—noble thoughts of the days that have gone. Those thoughts fitted their days, but shall I look to Mohammed to learn the wave length of the broadcasting station I wish to hear?

Shall I look to Galen for a pill, or to Sappho for love?

Shall I wear the wisdom of Solomon and use the astronomy of Joshua?

Could I not as well take the sinewy flesh of a bullock and with thongs and clasps fasten it to my slender biceps and offer challenge to a modern Sampson?

Rather will I seek with the tendrils of understanding to absorb treasures of the past, just as the roses use the enriched earth and so let the renewed ideas conceived in my consciousness come forth mellowed and tinted by the light of today.

It would be a sorry sight if my bushes should gather up the mummied ancient rose and flaunt it in silly pride while neglecting their own urge of life to blossom and express; but would that be more unnatural, or more to be condemned, than for me, when asked who and what is right, to say, "A book says....."?

The growth and expression of yesterday is the source of supply for the rose today, and the beauty that was buried in the brown mantle of winter lives again, a new flower. Its perfume comes thru my window. It has life and gives joy.

The struggles and experiences of men, their responses, their visions, their thoughts and their achievements are rich food and we prize the record. The past furnishes a strong mulch from which to draw inspiration for new ideas; but if we would take of yesterday and bind on our consciousness a bit of the past, it will prove as dead flesh tied on the arm unless it first goes down into the seed-bed of our being and then comes forth again in new ideas tinted with the enlivening rays of the present.

If we use our memories as binding twine to tie on ideas of others instead of merely holding them for assimilation, or if we try to use our reference library to save from the labor of creating thought, the treasure of the past may prove only a smothering, choking, dwarfing and destroying blanket of dead leaves. Our thinking may come to be a hollow, dry thing that rattles with insincerity, stifles with the dust of tradition, and disgusts with the mould of pretense.

Understanding can come only as a new bloom in each life. It can never be grafted on nor borrowed nor bought nor sold. It is a free gift of life, taken up by the roots of consciousness from the experiences, contacts and activities of life. We can only understand love when we love, hunger when we hunger, and serv-

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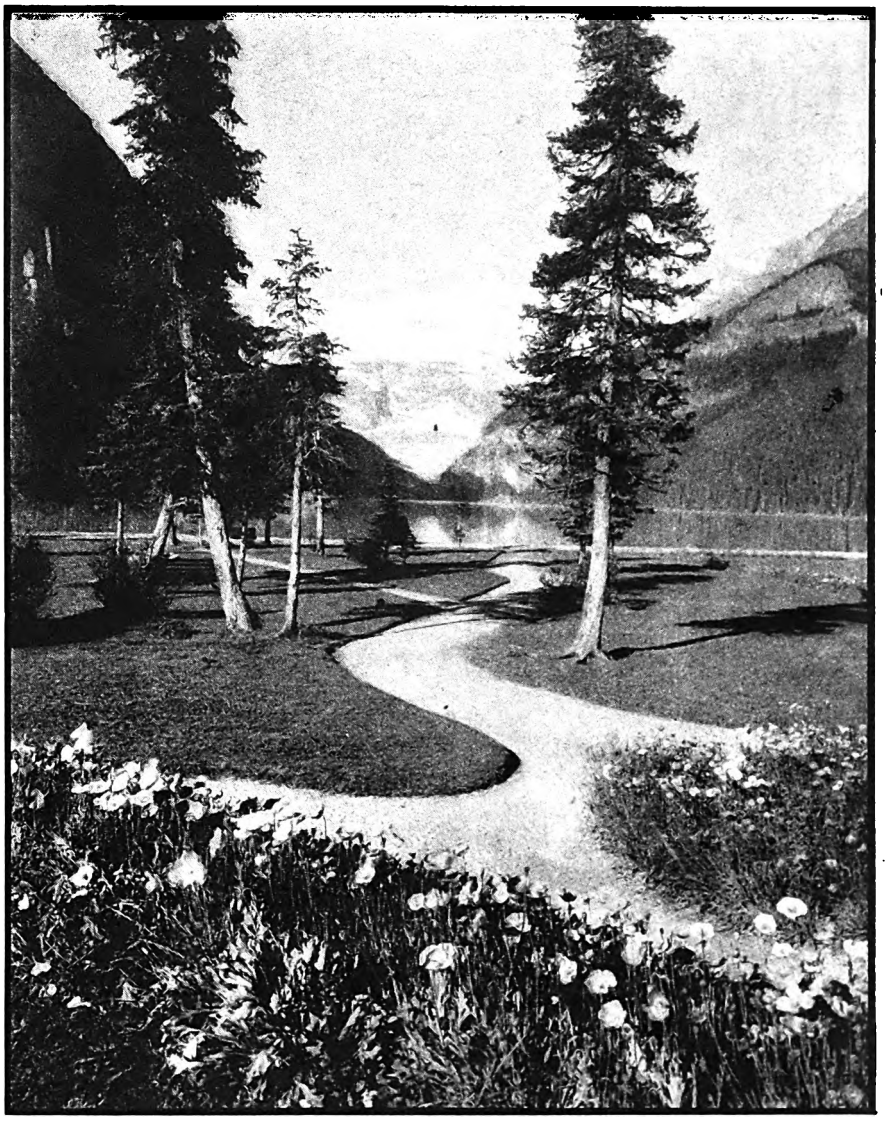
ice when we serve.

We may learn from others how to build a house, how to fly a plane, how to tunnel a mountain, how to use the laws of nature; but until the known facts are assimilated into our consciousness, and understanding buds, the knowledge is not part of us. It is only tied on like the pack on a mule.

These fine books may make a weakling of me. I may become like the hermit crab, seeking shelter in the shell of the dead. I may become like the mistletoe, unable to stand alone and only cling to the trunk of a tree. I would loathe to be such a thing. Yet, I am thankful for the heritage the ages have brought down to me. However, I must realize that only that is mine in understanding which my consciousness by metabolism has assimilated for new expressions of life.

Ground down by icy glaciers, carried by the turbulent stream, changing with each click of the clock of eternity — until from the harsh, forbidding cliff, the garden has evolved to the zenith of beauty



Courtesy Canadian Pacific

The stored thoughts of yesterday give me an automobile in which to ride, while my legs grow flabby. I no longer climb stairs, but ride on the thoughts of the past in an elevator. I run not after the deer, for the packing house brings meat to my door. Nor do I paddle my canoe to cross the water, for a steamer evolved from Fulton's toy conveys me to my destination. I need not make music on the piano, for I press a button and sweet melody fills the air. I need not figure the interest I must pay on the mortgage, for a handy book of tables tells me the sum. A host of creeds shouts what I should believe. The press tells me the political party to support. The dietician declares my food. The reformer prescribes my drink. New York and Paris design my clothes. The curfew tolls the time to go to bed, and the whistle commands the hour to work. Truly it is hard to avoid the fate of a parasite in these days of the Twentieth Century. And yet, after all the glorious years from Solon to Hoover, with all the recorded wisdom of Plato, Kant, Washington, Lincoln, Karl Marx and William Jennings Bryan, we see people hungry because they have produced too much food; ragged because they have woven too much cloth; cold because they have dug too much coal; and idle because they have made too many tools. Surely the destiny of a parasite is set before the land.

It takes courage to walk enough to keep an active body strong, while King Gasoline bids to climb on and ride. It takes determination to think our own thoughts while canned ideas crowd the shelves in our rooms. It takes character to make our own decisions while experts stand ready to direct our course, and it takes sincerity of purpose to make our own acquaintance with the Infinite, while fourteen hundred different beliefs demand our faith. But my roses use the blooms of yesterday only to draw of their substance to build new petals to catch the resplendent glory of the sun.

Is not life as real to me as to the plant in the garden?

May I not also draw on the past with the roots of my soul and gather into my consciousness faith that is my own, have understanding that is alive, a vital force?

Must I surrender to the demands of standardization and instead of having a sparkling, living blossom of life have only the borrowed putrid mould fit only for a parasite?

I will not yield, neither will the nation; for there is a truer purpose, a vision of life not bound down by the virtues of yesterday, but grown from their substance. It sees coming in the future new blooms, budding and unfolding into perfection in spite of those who would cling to stale flowers smother- *(Continued on page 50)*

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The Seven Ages of Our Love-Life

Keystone-Underwood

We begin our emotional experiences in the limited circle of a mother's arms.

By

Louise T. Lazell

WE BEGIN our emotional experiences in the limited circle of a mother's arms. Comfort and tenderness are ours without even the asking, and our fleeting smile or coo is greeted with delight, wooed with assiduity. Small wonder if we come to think ourselves "great little fellows" indeed, little despots whose wish is law and whose hungers must be appeased, whose smiles are worth a kingdom. We need this excess of egoism in order to meet the attacks of a world that will do its best to "take it out of us." And much of this self-interest must be turned upon other things, if we are to grow emotionally. That is why affection is as necessary as food or sunshine to the tiny child. Its greatest value is in the response it evokes from the child, the isolation it destroys.

Our emotional life is (or should be) an orderly succession of loves for other objects than self. But there is a shrewd instinct born within us that prevents us from giving love in full degree, where love is not deserved. If parents and nurse are not affectionate, are not deserving of affection, then the baby soon finds deputies for them. He loves his pillow, his bottle, his teddy bear, and later his live pets, his toys, his books, his ideas; and more perilously *himself*. For love he must, even tho it be in strange and fruitless enthusiasms.

But the more normal and fortunate child grows from love of mother (or nurse) to the less tender awe and admiration of father, which is a stimulus toward actions that may evoke praise from that formidable being, make *him* proud of *us*. Here you may interrupt with the comment that many children seem to love their fathers best, even in their infancy. Yes, but then the father will be found to be fulfilling the mother-rôle of uncritical tenderness, far more than the actual mother. In such a case the period of mother-loving is abridged, and the same kind of love that is usually felt for the mother is now given to the father. Such children have sunny dispositions, have little fear of life, but are often indolent, and if over-indulged of course become spoiled little tyrants.

For besides the joy of each love, there are in it the ingredients for character-formation; each love ordeal is indeed a bitter tonic, sugar-coated, that should strengthen us for further loving. If we have enjoyed a mother's uncritical tenderness, have won a father's tempered praise, then we begin to consider ourselves as of some importance in the world. We begin to take almost a spectator's interest in this new "Self" parading and posturing in the theater, life. Without this healthy self-approbation, we might never discover the urge of latent talents, might never emerge as individuals, never become more than the newest member of our own family group.

Alone, our imaginations afire, we make brave speeches, we fight legendary beasts, we rescue the helpless, we inherit the mantle of saint or hero. Remaining in this day-dream state of mind for years we are fit only for the padded cell. But we are rescued from that fate by our contemporaries. There are other boys, other girls whom we must impress with our prowess; other children dreaming the same dreams, each with an eager, boastful, timid, ego that will strive with our own; will deride and applaud us, and bring into our lives the corrective element of reality; whom we shall learn to love, and to need for the companionship of someone like ourselves. Thus is the love for our own sex born, flowering into "life-friendships" to hold society together

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in social bonds. For the next love is anti-social, at least in its first stages; mate love, seeking its completion in one of the opposite sex. Comrade-love is often strained to the breaking point during the period of courtship and the fever of possessive desire. Friends become anything but friendly; pals criticize instead of sympathizing. Much as we have idealized it, mate love needs far more of redeeming from the primitive than any friendship or any love of the earlier years. Potentially it is higher, actually it often sinks lower, bringing to the surface savage moods, and torturing doubts and fears.

For now it does not matter how well we were loved by mother, how proud father has been in the past of his boy, nor how much of self-esteem we may have required thru our own successes. Even the friendships we have made with others of our own sex are no guarantee that we shall be acceptable to this flower of all womanhood. We are being judged now as men (or women) in our fitness to take on life's responsibilities and to represent the race. No wonder that adolescence is a period of stress and storm. Characters are made or marred now. Some square their shoulders and assume bravely the habits and thoughts of true adults. Others sulk, regress, "go native" on some lower level of living. Without this ordeal none can have proof of adulthood achieved, tho there are roads and bypaths of "sublimation" that bring a limited yet ripe maturity, to such as have the rare courage to travel alone and still to face forward rather than turn back.

But this emotional growing up is not a matter of years or of surface experiences. Here indeed all evolution is purposive. A man may take a wife as a nurse, as a cook, as a flattering slave, as a valuable possession. And if this be so, his attitude and his love-life are infantile, childish, or boyish. Here is no marriage, for here is no man. And a woman may seek a protector and provider, such as was her own father, in her own little-girlhood. She may even think that she is advanced indeed when she demands that her mate shall be her "pal." But we know that she is only on the level of sexless friendship and is as yet incapable of adolescent surrender and transformation, in a true blending of two personalities and two careers.

Those seeking security, flattery, or adventure, betray to us the fact that they are not yet "grown up" emotionally. Their characters are still in the making. True parenthood is not for these. Children have rights and make demands that interfere with the rights and demands of elder brothers and sisters, and racially these parents are only the older children, not the parents in any family. Often a woman, smiling, says that her husband is "her oldest child,"—only a great boy after all. Well enough for her, even for him perhaps, but what of the children thus robbed of a true father and being forced to share mother-love with a parent?

The love of children, and an interest in the problems, in the joys and sorrows of another generation, crowns the achievement of adulthood with new joy. "All the children of all the people" are their children, and the doors of the future swing open to include such of these, whose circle of interest comes near to being the widest of any yet achieved by mankind.

We may all aspire to become such adults, and this lies in the power of every normal and intelligent person. It would round the cycle of living, were that cycle a true circle of repetition. But there is a plus of knowledge, a progress, a widening of the widest existing circle of interest; and this is the work of the ones we may safely call the "super-adults," since they challenge the unknown and do not consider conformity to the highest of adult standards as a final goal.

They are few, and their gift of enlightenment, their deeds of heroism, are little enough known even to those whose lives they have protected, perhaps saved from an untimely end. They are the hunger-fighters, the microbe-hunters, the ones who wage war against ignorance, against disease, and to mitigate the destruction wreaked by flood and fire and earthquake. These love, with a love more than personal, the race of which they are born, and they feed that race the one food of immortality .... TRUTH.

Comrade-love is often strained to the breaking point during the period of courtship and the fire of possessive desire.

As we must love "upward" as well as "downward" for our fulfillment, it is not well for us to remain in ignorance of our publicity-shunning benefactors. Their names alone may shine on our century's roll call of the future. That we knew and appreciated their worth, may be our own sole bid for immortality. They have spent, and continue to spend, their lives in the search for truth; we may at least spend a few minutes scanning the latest shelf in our own public libraries for a roll call of their names. This scant tribute, at least, they deserve of us, and we owe it to ourselves to give. They stand

(Continued on page 47)

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What Can We Do for You?

Conducted by C. Franklin Leavitt, M.D.

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

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

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

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

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

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

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

THE EDITORS.

QUESTION:—O. E. writes:

I carried on a successful brokerage business for a number of years. Two years ago I failed and I have not been able to get hold of myself since. I am still quite young and I realize that there are still many years ahead of me, unless I were to end it all, as I sometimes think might be for the best. If you can let in any light for God's sake do so.

ANSWER:

The reason you went to pieces is because you lost your confidence. You took your failure rather more seriously than most men do. It probably seemed to you like the end of everything. And you will continue to feel as you do until you are able to change your viewpoint. This failure caused you to lose earthly possessions, such as money and other material things, but the most priceless thing you possess is *faith.* Unfortunately, you permitted even faith to be lost in this failure. You really possess all the essential powers you did before you went into the brokerage business, and your business experiences have added to your understanding so that you are truly better fitted to succeed now than you were at the beginning of your brokerage career.

Get back your confidence, restore faith in self, and then you will be able to make the necessary adjustment and can begin again. Naturally during these times your advancement will be slow and you will have to accept such things as wages or profits that you would have refused two years ago. But keep in mind that practically everyone is now in this same boat and tell yourself that if others can go through the struggle that you can too. It is cowardly for you to think of ending it all for I am sure were you to do so that you would materially add to the suffering of dear ones that were left. You can't even think of such a course. Get fighting mad and make up your mind that you *will make good* if it takes a leg. Get again into the swing of life and the old spirit will come back that caused you to make good before. *You can do it.*

QUESTION:—R. L. writes:

Why is it that when I do something I consider wrong, even some little thing, I feel so sinful and cannot get over it for days, and perhaps weeks? I don't believe that I am any worse than the average girl, but I am so ashamed, even of mistakes, that I wish I could "crawl in a hole and pull the hole in after me" each time such a thing happens. What is the reason for this?

ANSWER:

I would say that it is due to the fact that you are oversensitive, overserious and overconscientious. You haven't a good enough opinion of yourself and are really suffering from an Inferiority Complex. For you to indulge in self-condemnation brings depression and gradually robs you of your self-esteem. Try to encourage yourself instead of condemning yourself. Tell yourself that you will gradually improve and that right today you are quite as good as others. Build up a better opinion of yourself and don't be so oversensitive. You are inclined to go to extremes. Probably at times you are as extremely happy as you are at others depressed. Your emotional life is out of balance. You know one can be intemperate in good things as well as bad, and I feel sure that you are carrying this idea of "goodness and badness" to an intemperate degree. *Believe in yourself,* my dear. Always be ready to forgive yourself for a mistake and just remember that everyone makes mistakes. If this were not true they would not put erasers on pencils. Instead of getting so serious over an error, try to laugh it off.

QUESTION:—W. A. writes:

I have been out of a position for two years and have reached a point where I am beginning to believe there is no job to be had. I have spent much time in looking for work and am sure it is not due to laziness but rather to the law of supply and demand working out in my case. Can you give me any word of encouragement?

ANSWER:

The law of supply and demand of course plays a big part in one's selling himself, as well as in selling any given commodity. But nevertheless, it is really more than this law that is at work in your case. Personality plays a big part, I assure you. In contacting a person whom you are applying to for a position it is a matter of "selling yourself." If you seem to lack pep, confidence, positiveness and initiative, you may be sure in this present market that you will not be engaged. The employer has a great deal of latitude, a large opportunity to select just the one he believes will well fit into the place he wishes to fill. If you are living in a city you may be sure that people are being discharged and hired every day and there are some positions to be had. It is a matter today of being "the early bird," and of convincing the "boss' that you are just the right man to fill the position. Give your own attitude some serious thought and try to learn whether the fact you have failed to secure a position may not be partly your fault.

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The Seven Ages of Our Love Life

(Continued from page 45)

on the highest steps of emotional and of mental maturity that the world yet knows.

Their characters and their activities are various. Some are friendly, some are shy, some are gruff and antipathetic to the general public. How is it that these emotional "grown-ups" are not all well-rounded characters? There is another age that must be checked up, and the growth here may not have been made to an equal height and power.

This is the SOCIAL AGE. As babies, we know no social responsibilities. In early childhood we learn painfully that others have feelings, rights, demands that cannot be over-ridden or ignored. Then we adapt ourselves and soon derive pleasure as well as discomfort from the company of others; we now get a return in other ways for the sacrifice of personal choice and personal possessions. In business, that stage must be reached before there can be any team-work, and in business most men at least superficially restrain their egotistic and predatory tendencies. But restraint is not change. Such persons are often childish, brutal, and inconsiderate in their homes and toward their dependents. Socially few of them are over eight years old, and many are little better than three-year-olds by this reckoning.

Social education lags behind the mental and physical training and the emotional experiences in many otherwise high types. Gifted persons are often born into families that do not understand them, and they defensively live in their minds, in their daydreams, in a world where they are alone. Thru meditation or research they are often able to build a world of ideas or of scientific facts, and here they are at home; while in the world of human beings they are shy or resentful aliens.

We are socially adult when we are neither afraid of the group nor wholly dependent upon it. If we either fear or seek crowds inordinately, we have not yet come into our own. Respecting the power of public opinion, yet challenging it unafraid when a newly discovered truth demands that public opinion be changed, we can at last assure ourselves that we are "grown-up" in this most neglected, least understood, yet vital age for each individual, the Social Age.

Are Analysis and Suggestion Opposed?

(Continued from page 33)

proceed. But this happened twenty years ago!

At any rate, my patient had had a dream in which she was sitting on a bench in a park in Frankfort-on-the-Main, Germany. It was summer and the sun hot. She was holding a parasol over her head, tilted to one side in such a position that she could not see a person who might be approaching from the right along the garden path.

All at once, however, the dream went on, she heard footsteps on the gravel walk. They came nearer and nearer. She knew them to be the footsteps of a man. Her heart began to palpitate. Something told her, she said, that she knew this man. And just as she was about to raise the parasol to see this intruder, she awoke and the dream ended.

Well, we tried on several occasions —the patient and I—to decipher this dream symbol of the man or to discover who he might be. Employing the method of free association my patient let her thoughts drift aimlessly to this and that, wherever they wanted to go. But always when it came to the "sticking point,'" so to speak, she could think of nothing else, would experience what we call "blocking of thought" and that was the end of it.

So one day I resolved to hypnotize her and, luckily, I found her a perfect subject.

During the hypnotic state I then recalled the dream to her. "You are sitting on the park bench," I said. "It is warm; you have raised your parasol; you are enjoying your blissful reverie. Now you hear footsteps on the gravel walk; they come nearer and nearer; your heart is beating fast because the footfalls sound familiar Now, finally, you can stand the suspense no longer. You raise your parasol to see who it is. And who is it?" I demanded.

"My brother," promptly answered the lady.

Which, of course, was exactly what I wanted to know. After this the psychoanalysis proceeded apace and it was a simple matter, without any further help from hypnotism, to prove to the patient that her entire neurosis was based upon a strong brother attachment (complex) as the primary, fundamental cause and engendered during early childhood.

I do not wish to give the impression that I had invented, thru the combination of methods used, anything new or revolutionary in the treatment of neruotic states. Indeed, I believe Freud himself, in his beginning days of experimentation, employed similar devices. I do want to point out, however, that there is value to be found in both methods and that each of the different forms of therapy still employed may have very definite value for specific cases.

Theoretically, to be sure, psychoanalysis and hypnotism (and this term I would employ to embrace waking suggestion either given by someone else or induced by the person himself, the latter being known as auto-suggestion) might be said to be opposed in technique and point of view.

But both assume the existence of an unconscious as well as a conscious mind, the former being the storehouse of all our memories and experiences from the cradle up—possibly even the storehouse of sensations before birth, "*in utero*"—while the conscious mind remains in that state of waking awareness by means of which we remain in contact with the outside world.

In hypnosis the operator makes a clear, forceful and often a repeated suggestion to the unconscious which, it is believed by exponents of the method, promptly attends to and heads the suggestion. If an individual suffers from a fear of closed places, let us say—technically called "claustrophobia"—the hypnotist reiterates to the patient, while in the hypnotic trance state, that when he awakens he will no longed be afraid of entering a closed place like an elevator or small room.

By means of waking suggestion, where the subject is not "put to sleep," as it were, and is fully conscious thruout, similar strong, distinct and repeated suggestion is made. And when auto-suggestion is used the patient, of course, likewise remains awake and makes the suggestions to himself alone.

It is no great trick really to hypnotize a person, that is, deliberately to submerge his consciousness and remove it as an obstacle to direct communication with his unconscious. But the patient must be willing.

For therapeutic purposes it may not be necessary to hypnotize a person deeply. The subject may simply feel sleepy and hear distinctly what the op-

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erator is saying.

In psychoanalysis, on the contrary, the subject is always fully awake. He lies on a couch and is asked to relax and tell what thoughts pass thru his mind. The analyst sits at the head of the couch and the patient does not see him. The analyst makes notes of the thoughts expressed by the subject and particularly of the way the thoughts jump from one subject to another. This, besides other indicators, gives the analyst the hint as to how the thought-stream in the unconscious is traveling. At the end of the psychoanalytic session he explains this to the patient. By that means he liberates, or makes conscious, complexes and the like—in other words, unconscious mental maladjustments, usually in the emotional sphere —which are responsible for the patient's symptoms.

This is, of course, only a cursory review of the way a psychoanalysis proceeds. The method takes weeks and months; therapy by suggestion a much shorter time. But this recital may nevertheless be sufficient to point out the salient differences in the method.

In short, hypnosis drops a suggestion, let us say a constructive, upbuilding thought into the unconscious, and the unconscious is supposed to do the rest. Psychoanalysis, on the other hand, continually hunts for the *causes* of the mental disturbances in the unconscious and, having found them—and finding always, it is held, that they are repressions which the patient has not been able to face consciously—it raises them to the surface, makes them conscious again and—presto! —they are gone.

Wise doctors have for years made use of self-suggestion to further mental attitudes on the part of their patients which would be favorable to recovery. And wise individuals, without the help of a doctor, frequently suggest hope and cheer and the like to themselves.

To be sure, both work and often miraculously. But what to do when the mental upset is a definite neurosis, with most harassing symptoms, and much torture?

Well, the psychoanalysts claim that their method is more thoro and therefore more lasting. Yet one must admit that not everyone can be analyzed. A certain type of mentality is necessary for that, also a certain degree of intelligence. Besides, you cannot analyze a person who is too old.

And suppose you are upset no end over the death of a beloved one, or for some reason or other you have been troubled with insomnia for months. You consult a specialist. He advises a thoro-going psychoanalysis which, he says, may take a few months to complete.

But your frantic need is sleep. You have tried massage, wet packs, electricity and altogether too many drugs in ever-increasing doses. Surely here some method of suggestion has tremendous advantage to tide one over. The crisis must be bridged. Afterwards a real, fundamental analysis can be undertaken.

Yes, and all the other methods have their distinct value and uses too. Often nothing is so soothing for jaded nerves as the right kind of electric current or the right kind of bath, electric cabinet, the douche nozzle under pressure or whatever.

Treatment with glands is sometimes essential. For in most neurotic states the blood pressure is low and the entire glandular system, being connected with the brain and the rest of the central nervous system by means of the sympathetic chain of nerves, has been upset by disturbing ideas, repressions and the like in the unconscious. The state of the mind influences the glands and the glands the mind. Thus is a sort of vicious circle created which must be broken into. A quick way of doing it is to feed the patient the necessary glands while at the same time administering mental therapy.

In my own opinion nothing is quite as reliable and lasting as a psychoanalysis. On the other hand, different cases demand different types of treatment. There is some virtue in all of them.

What everybody can do for himself, however, is practice the right kind of auto-suggestion. You are not really "kidding" yourself, as vulgar parlance would have it, when you tell yourself, in effect, that "every cloud has a silver lining" and that you possess the power within you to fight, conquer and forge ahead.

For, after all, the mind is a very optimistic organ. It wants to do the best it can for itself and that, naturally, means for you. Don't crowd it with destructive thoughts. Give it a helping hand. Soon you are surprised how marvelously it prospers.

But, of course, if you are to practice a course of up-building suggestion you cannot do it all of a sudden. You must be patient. You must keep on making the same, identical suggestion to yourself over and over again. If you are chronically depressed, for instance, say to yourself "I *will* be happy; I *am* happy" at least a half dozen or more times a day.

And if it is a specialist you need be sure and weigh and consider carefully the type of treatment he recommends before you actually start.

Psychology Has Taught Me How to Live

(Continued from page 19)

on our subconscious and produce results entirely independent of our conscious mind.

I put this fact to work by acting just as I would if I really had what I desired. You would scarcely believe how much good I have got from this *acceptance* of the thing desired before it could be *seen*.

Psychology has helped me a lot by teaching me to enjoy the simple things of life. I found that unless we are able to appreciate what small pleasures we have (even tho we may be having ideals) that we will not enjoy the greater things when they arrive (if they *do*, with your holding an unappreciative attitude.)

For a long time I utterly failed to apply my thoughts to the practical subject of money. Perhaps I made too much of this fear of the lack of it. After thinking about it for a time I found that I gave myself counter-suggestions about money and defeated my feeling of freedom about this more or less necessary commodity.

This counter-suggestion was an unpleasant memory, associated with money. I found that this memory was tied up with the fact that I never had liked the work that I did and had not been able to get along with the fellows with whom I had worked.

I learned that once a mental fact is understood, the power of it to cause us disturbance is lessened. So I quit linking money with this unpleasantness and in a short time I had work that was agreeable and that pays well.

All my life I had been practically without friends, but now I am learning to understand people by this study of psychology and I really have a host of friends. From my better understanding of people I have made the discovery that all people are really searching for the same things that I am and that we are helping ourselves when we are helping the other fellow. In a way we have known this—at least we've been told it, but somehow you get a different understanding of it after you try to apply the thoughts I have told you about.

Psychology can help you if you are willing to be helped.

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Pauline Cleaver *Says*

You, Too, Can Make Money!

Radio listeners, newspaper, magazine and book readers, women's clubs, business clubs, correspondents, students and friends all over the United States know Mrs. Cleaver.

"You, Too, Can Make Money," she declares and shows how it can be done. Fundamentally sound, her ideas are valuable. "Talent expressed in service, means income"—that is her message.

Mrs. Cleaver can help solve your problems. All inquiries sent in care of this department, she answers personally. Address Pauline Cleaver, PSYCHOLOGY Magazine, 101 West 31st Street, New York City.

RUG WASHING MAKES MONEY

A YOUNG MAN who had a second-hand roadster learned how to make himself a nice income with only a few house cleaning tools and some soap as capital.

He cleans both cheap and fine rugs. He prepares a lather of pure soap, spreads this on the rugs and then with a vacuum cleaner completes the job. The nicest part of it is that the rugs do not have to be lifted from the floor.

This young man has been doing this work only two months and he writes me that patrons—some of them with very fine rugs—are constantly calling in to him. He has done so well that he is preparing to turn the roadster in on a sedan and will take his nephew into business with him.

They plan to add every cleaning device to this sedan and to have it prepared so that it is possible to sleep there at night in case they are far out on a job. This is not such a new idea but, after all, old ideas if they are really *put into action*, count. It's young men like this one who actually do simple things at hand instead of whining about how *little* there is to do, that defeat depression.

BRIDGE TRAYS

MRS. BRIDGE PLAYER of our town asked me about bridge trays.

"Certainly," I said, "We can supply just what you are looking for."

She now agrees with me. It takes four of these flat trays to cover the table. Imagine the top of the table, then fold over the two opposite covers, then fold again. You then have a triangular shaped cover. Four of these with their points meeting at the center of the table, exactly and completely cover the table.

We have a square glass, cut in four pieces in this manner. Then we had these four triangular glass trays framed with unpainted picture moulding. We painted these mouldings to match whatever color scheme was desired. And behold, the most charming of bridge trays!

When not in use, they take no more space than one.

BEAUTY OUT OF OLD THINGS

A YOUNG MOTHER with two daughters of school age found it necessary to economize. She studied the children's clothes as the first piece of economy. She knew that their happiness depended largely on their feeling right about what they wore.

This mother wrote to several of her out-of-town friends and relatives, told them that she was learning to sew and assured them she would be glad to use their discarded frocks to make over for the two girls.

She was very successful in this and it gave her an idea. She enlarged her making-over activities, got a woman to rip, clean and press for her and now she is known as the maker of the most charming frocks in town. People are delighted that they can bring their partly worn garments but which they may have got tired of and have them transformed into fresh, up-to-date, pleasing frocks. This is a good time to put some such idea as this into action.

A SCHOOL TEACHER'S IDEA

PERHAPS some of your remember the young man who worked himself into a good income by evolving charming baskets and boxes, filled with wholesome goodies for children convalescing in hospitals.

A young doctor who came to know of this considered the idea excellent and encouraged him. Now he tells me of two school teachers who had a somewhat similar idea. They first telephoned many of their friends and told them of their plan. The sisters knew that many women liked to have breakfast in bed, and the tray meals were designed for these. The tray not only held the usual place for the breakfast things but also a place for newspapers and magazines. A place for a little glass of flowers was fitted to each tray and paper lacettes of unusual design gave an air of gayety.

With the pretty tray went a book of recipes and illustrations of how the dainty breakfast dishes should look. The sisters prepared the first meal for each purchaser, teaching the maid or housekeeper just how to get the best results. "It is impossible" says one of the sisters "to make you understand how charming these trays look. We are having many orders come in."

HOUSEWIFE MAKES MONEY

A WOMAN who has a home and family wrote me that she wanted to find something to do that would not take too much time away from them. However, she needed extra money.

She finally decided that she could succeed in designing, making and selling fine lingerie. "I love designing," she declared, "and I have a talent for cutting, planning and originating patterns."

This woman began by getting a bolt of the finest wash silk at wholesale. She bought remnants of real lace, a supply of all kinds of needles and pastel embroidery thread. Then she shopped at the most exclusive French shops in her city merely to get ideas.

She advertised for a woman who could do fine sewing by the week. She engaged a woman who was very versatile and a good seamstress. She came at nine every morning except Saturday and sewed until five. Her work was so planned that she sat near the telephone. She also did mending and odd jobs about the house.

After a number of the sample garments had been made up, this lady gave a tea, with the garments attractively on display. They were not cheap garments but they were very individual and smart.

The women were delighted that they could have undergarments of such excellent material and which harmonized with any outer garments they might care to match.

Friends from out of town asked her to bring a trunk of this dainty lingerie and have a display tea at their homes but she was already too busy. The business is constantly growing.

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Ideas to Dollars

→ → Here's how ← ←

ALL OVER THE COUNTRY —people who have been jostled out of "permanent" routine positions or jobs are profiting by the wisdom of Pauline Cleaver, author of "You, Too, Can Make Money." These men and women, deprived of the accustomed salary check or pay envelope, like perhaps yourself, faced the problem of meeting fixed recurring expenses and solved it by turning ideas into dollars.

How Is It Done?

The *true-story* letters of success and appreciation which have steadily flowed into Pauline Cleaver's mail-bag during the three or more years she has conducted the "You, Too, Can Make Money" Department in PSYCHOLOGY Magazine would fill a deep gully. Dollars, round and flat and shiny, have been made to sprout in the most barren and unexpected corners, and these literally "found" dollars are paying the rent, the taxes and the provision bills!

You, Too, Can Make MONEY

No matter where you live, or what your past experience or training has been, you can make money by turning an idea into dollars! In Pauline Cleaver's book, entitled, "YOU, TOO, CAN MAKE MONEY," you will find one hundred descriptive reports of ideas that have been put to work and have removed financial worry from the lives of those who conceived them. There was nothing marvelous or mysterious about any of these ideas, but they were just the kind of ideas which might have come to you.

You Can't Lose!

Even if you had never had an idea in your life—before you get very far into this inspiring book, you'll begin to realize that you are a go-getter, after all. You'll be amazed at the way you go right to it and set yourself up in the dollar-making business. If this book fails to give you at least one idea that will substantially increase your income when put to work, we guarantee to refund the full price of the book provided it is returned in perfect condition. Price $2.00.

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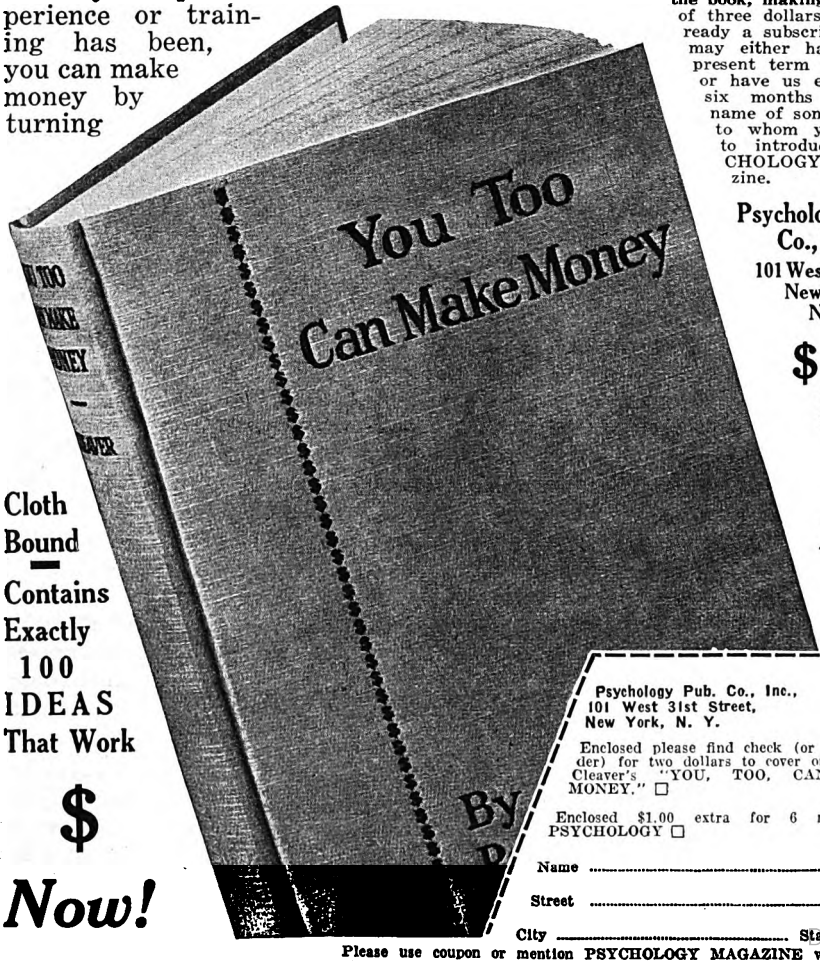
If, at this time, you desire your name also to be entered for six months' subscription to PSYCHOLOGY Magazine, add only one dollar to your remittance for the book, making a total of three dollars. If already a subscriber, you may either have your present term extended or have us enter the six months in the name of some friend to whom you wish to introduce PSYCHOLOGY Magazine.



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Understanding Reborn

(Continued from page 43)

ing in decay.

Gravity, cohesion, adhesion, chemical affinity, love, intelligence, wisdom, and power have not been embalmed. They do not demand that we live only in and thru expressions that have been made. They are alive in us. We are as close to the Infinite as were Moses and the prophets. Wisdom is as free to us as it was to Plato. Nothing of reality ever dies. But a parasite takes only from another and when the wind shakes the oak the mistletoe trembles. When the borrowed shell breaks the hermit crab is without a home.

Each new invention, each new discovery, every problem solved, and every achievement attained, makes a richer soil in the garden of life from which to bring forth finer blossoms, for all of Reality is everywhere equally present, ready to manifest in beauty, in power to serve and to delight.

The parasite mind is afraid to think alone, is afraid to let the tendrils of its intelligence select food for the soul. It demands the standardized thoughts of yesterday. It will only read such things as reflect glory on the bunch of mould it thinks is a flower. It is horrified if a new bud appears which promises to blossom into a new social order where men may not starve if they produce food. It shivers in terror when understanding threatens an idol of inherited belief. It is afraid to go into the closet of silent meditation and listen for understanding to come from Infinite Wisdom thru creative thought. It will harken only to the bleating of its own voice echoing words from the dead. It hides in a borrowed shell of tradition that it can neither move nor change.

But no one need remain a parasite, tho the habit is hard to break and difficult to avoid, with the accumulation of the ages gone by acting as tyrant, instead of being a source of inspiration. It doubtless seems easier for the crab to live in another's shell than to build a house of his own. It is quite tempting merely to take old ideas, without making the effort to make them over into understanding, and yet borrowed ideas not understood bring only incumbrance and decay.

The rose grows new blooms from the mould in the ground. It does not run away nor despise the past. It uses yesterday reborn today.

The very base of the soil in my garden is made of the past. In the days of Adam it was a granite peak on the mountain. It is not impersonating a mountain peak now, but is wondrously living as a rose. Ground

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down by icy glaciers, carried by the turbulent stream, changing, constantly changing with each tick of the clock of eternity, until from the harsh, forbidding cliff, as cheerless as death, it has evolved to the zenith of beauty with the fragrance of a rose.

Shall we be afraid of change?

Shall we refuse to listen to the Infinite Power within, which uses the old to create the new?

Shall we cling to the mould, or shall we let the buds form and the blossoms come?

Shall we express life or shall we deify death?

My bushes never try to imitate the dahlias which grow near by, neither do they paint to look like the sunflower, but some blooms excel as roses and all of them are fragrant in their full expression of life.

I want my books, my associates, my occupation, and everything in my life to serve as the mould in the soil does for the rose and to be a source of inspiration and power, never smother me in a shell of death.

I want the understanding born from the marriage of my consciousness with the facts of life, to be as natural and as real as those flowers. I would be as free of the entangling alliances with undigested thoughts as my roses are free from the blooms that have passed. They build of them, but they do so in harmony with the law of life and are not strangled with the decay.

Twenty Measures of a Good Mind

(Continued from page 18)

and see. I continually ask myself, "Is this actually true?"

Don't absorb everything you read in the newspapers, believing it absolute truth. Think for yourself. Find out if the things stated as facts and said to be true, are *really* so.

8—*The eighth measure of a good mind is to cultivate a memory that is selective. I select and remember only the really important points of a paragraph, a book, a lecture or a discussion.*

Many people retain the memory of the little insignificant things—things that amount to nothing. Perhaps, for instance, they remember some whimsical little personal thing the lecturer said, quite overlooking the big message he tried to put across to them.

In all you see and hear, try to pick out and retain the really significant.

9—*The ninth measure of a good mind is: I know how to find and to make good use of all sort of facts, every bit of information, all knowledge available.*

You should see that in the library you know how to make use of the ways of finding the information you need.

Writing
. . . a source of income that many people neglect

"Since enrolling with the N. I. A. I have written several articles for health publications that have been accepted and printed. I am now engaged in the preparation of some articles on church music and on business. Again I want to assure you that I am well satisfied that I decided to learn to write by your copy-desk method."—Arthur S. Pettit, 368¾ So. Burlington Ave., Los Angeles, Cal.

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"My first big thrill came last month. An acceptance slip! The check that followed was not large but I got a real kick out of it just the same, for it proved that I can write printable stuff."—L. A. Emerton, Jackson Street, Hanover, Pa.

MANY people who *should* be writing never even try it because they just can't picture themselves making "big money." They are so awe-struck by the fabulous stories about millionaire authors that they overlook the fact that $25, $50 and $100 or more can often be earned for material that takes little time to write—stories, articles on home or business management, sports, travels, recipes, etc.—things that can be easily and naturally written in spare time.

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10—*I am able to state my ideas clearly and to present a problem in such fashion that upon the part of my hearers there is no confusion, no misunderstanding.*

The inability to do this constitutes the reason why many persons attempting to make a point utterly fail to impress. Without a definite, clear-cut idea and plan, one cannot convey to another what is in the mind. Perhaps those of you who are employees and have not had the opportunity to advance when you felt you should will recognize that the reason lies in your failure to clearly state to the "man higher up" what you wanted him to know.

11—*The eleventh measure of a good mind is: I keep my mind receptive to new ideas and different points of view. Especially do I do this where questions involving emotion are concerned.*

It is extremely regrettable that very many persons after they get forty or so, become entirely stagnant—become mental tight-wads. To get the most from life, you must keep your mind-channels free and open. Let the wonderful new ideas of this wonderfully interesting age, flow freely into your minds.

12—*I am able to read, listen, and to observe accurately—to make an accurate, reliable record of all that comes into my experience and to isolate matter resulting from unimportant points of view.*

After listening to a lecture, for instance, you should be able in three paragraphs, to embody the main points of that lecture.

A little habit that I myself have and which I recommend to you is that of underlining paragrahps. This habit surprisingly impresses important points and passages. I never read a book—if it is my own—unless I have a red pencil at hand to underscore what seems worth while.

13—*I constantly endeavor to be more exact, more scientific in my thinking, in all my work, in every action.*

I use the five "W's"—Who? When? Where? What? Why?

Search out the answer to these five "W's" and you have important light on any situation or problem. Pay particular attention to that last "W."

"*Why* does one do what he does?" is a vitally important question.

14—*After I have worked out a plan and set my goal, I allow nothing to stop me from accomplishing the purpose in mind.*

Many persons have a good idea—a splendid one, perhaps—and they put this idea before them as a goal which they intend to reach, but it is borne in

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upon them that arriving at that goal takes work—hard work—they give up the splendid idea and never arrive anywhere with it.

15—*I am always ready when new ideas or facts are presented to revise my opinions and judgments.*

This is a tremendously worth-while thing to do. When you can do this you feel fine and clean and strong inside, and those with whom you are associated feel an added respect for you.

16—*I have an active curiosity, an interest, a desire for awareness about numberless fields of thought and knowledge.*

Such questions as: "What do I know about the tariff in England?" or "What do I know about the development of Einstein's latest religious ideas?" should start wide and active trains of thought.

17—*On unimportant, trivial matters, I stand firmly, but not obnoxiously.* For instance, men, one of you may have a wife who wants to walk down a side of the street opposite to the side you prefer. In such a case, step right along with her. That's unimportant. But where the matter at hand is really important, where the yielding means that you are giving up your intellectual integrity, stand firm. If someone, definitely your inferior, makes a statement or gives an opinion, seem interested if possible, but don't bother to try to change that person's point of view. The effort isn't worth the trouble or the time it takes. It's not of sufficient importance to bother with at all.

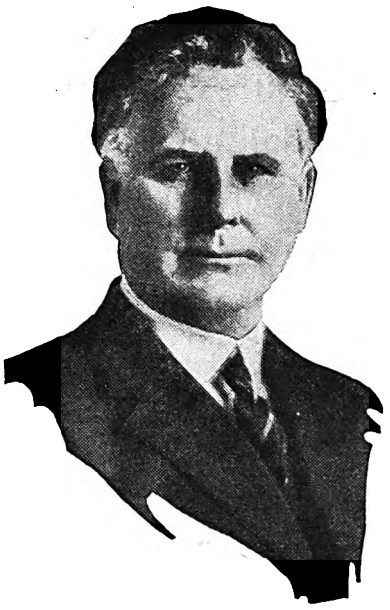
18—*I do not allow my egoism to dominate me or lead me into proposing, protesting, or disputing in matters which are of small moment, merely because there might be a slight gain of distinction.*

No matter where you are there is almost sure to be someone in the group who is ready and anxious to dispute and protest. Keep tight rein on your inclination to cross swords with such a one.

19—*I have a tendency to associate one item, fact or bit of knowledge with others that are similar or dissimilar.*

This associating of one idea with others is something you should be able to do instantly. Placing the one idea about which you are concerned in a mosaic or pattern with other ideas or facts sets a value upon it; prevents it from taking too small or unimportant a place and, conversely, does not allow it to assume undue proportions.

20—*I have a very clear realization and acceptance of the fact that the world did not begin when I was born and surely will not end when I die; that my troubles, feelings, opinions, are really of little concern to others. Therefore, out of each day, I am get-*



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Twenty years of constant office and sanitarium practice has convinced me that MAGNETISM BELONGS TO THE COMMON PEOPLE. During these years, I have instructed many mothers and others how to treat their children or other members of the family, and without exception, they have secured astonishing results.

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There is no limit of the reports I could write, as the testimonies cover all forms of diseases, including such cases as ptomaine poisoning, headaches, tonsilitis, convulsions in children, mucous colitis, female troubles, prostate gland troubles.

One student reports curing a case of prostate gland trouble where the patient had suffered intensely for years, being forced for three years to use a catheter to empty his bladder. The suffering was overcome and the catheter discarded after the third treatment.

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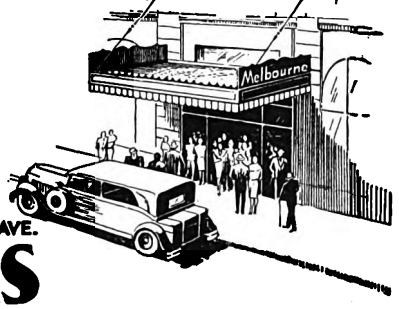

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This twentieth measure of a good mind, if you study it and get it well in mind, can change your whole mode of life. Upon the basis of it you can realize how utterly unimportant this ego that you call yourself really is.

Are there many persons in this old world who would be utterly cast down if you were to pass out of the picture? This question and the conviction that follows will help you to get rid of the idea of your vast importance.

You will then realize that a recital of your troubles isn't of much interest to people in general. Usually people have problems and troubles of their own about which they would much rather concern themselves. It gives you a great advantage to know and realize this.

Now, having thoughtfully considered these twenty measures of a good mind, add up your scores, then divide by twenty and you will have before you, expressed in terms of figures, the percentage *you* possess of a really good mind.

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How the Inventive Mind Meets Its Testings

(Continued from page 26)

artificial skin. After dressing the wound he poured the remaining collodion into some nitro-glycerine with which he was working. The ether evaporated and the gun-cotton remained, converting the whole into a sort of gelatine.

He experimented with this accidental product and found it the safest explosive yet developed. It was about this time, however, that he got his second setback, for his factory exploded and the industrial world was given another scare from which it required another decade to recover.

The clamor of the engineering world for a safe explosive—the desire to wrest treasures from the bosom of the earth, to cut roadways in mountain sides, to link ocean with ocean thru the digging of canals—caused a gradual turning to the comparatively safe explosive of Nobel and his years of labor were rewarded.

A rugged forty-year-old Scotchman roused the good folks of Salem, Massachusetts to a mild state of curiosity and amusement on February 1, 1877, by giving in their town the first public exhibition of an instrument he had invented. The man was Alexander Graham Bell. His invention was the telephone.

He had shown it at the centennial

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exhibition at Philadelphia and elsewhere, but no one had seen enough in the project or had enough faith in its future to invest in it. Hence the exhibition at Salem to interest capital. But capital still refused to be interested. And the public at large was divided in its opinion as to whether this man was a lunatic or a clever ventriloquist.

Other exhibitions followed the one at Salem—Bell at one end of the wire and Thomas A. Watson, his assistant, at the other. But there was no movement toward investing.

In the telephone a new and mighty force was set loose upon the earth. But no one except Bell and his friends knew it. Bell had come from Scotland in 1870 to teach deaf-mutes. Three years before he had begun working on the problem of conveying articulate sound by electric currents, with an idea of using such a contrivance in his teaching. After nine years he had solved the problem and completed the first telephone. The next step was to form a company to put the invention into practical use.

Bell had no money of his own. He went to a powerful United States senator and offered him a half interest in return for his influence. The senator gave orders to his clerk that if Bell and his fool talking machine should return, they should be thrown out.

Next Bell carried his invention to a man prominent in political and railroad circles. He offered this capitalist a sixth interest in the company for $10,000. Here he met with more courtesy but with no better success than with the senator. He was told, "The telephone is lacking in commercial possibilities, and $10,000 is far too large a sum to risk on marketing an instrument that at best can never be more than a source of amusement." Thus did a supposedly shrewd financier neglect a chance to turn $10,000 into many millions.

The president of the Western Union was then asked to buy the Bell patents for $100,000. But the reply came, "What use could this company make of an electrical toy?" Wise folk one after another continued to chase golden fortunes away from their doors. The inventor was pelted from all sides with derision and abuse.

At last a few Boston men, impressed by Bell's lectures and exhibitions, put up money for a three mile telephone line between Boston and Somerville. And then, little by little, the world began to awake to what it had ignored. The man who had been vainly entreating people to become millionaires by taking stock in his company was overwhelmed by an avalanche of investors. And now we find it impossible to conceive what the world and life would be like without the telephone.

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White Voodoo

(Continued from page 23)

to become a reality instead of a dream, and now . . . What actually he did say, under the impulsion of her glance, was:

"Well, I must be getting back to town. This has been delightful. I shall look forward to many such, er-occasions, while I am in Virginia."

* * * * * * * * * * *

ALL Ashell needed to do was approach the vicinity of the inn, and he began acting as he never had acted before in his life. His heart action obviously increased; he felt distrait and nervous. He flushed and paled. He found it hard to talk to Marie, as tho he were some bashful schoolboy. But the climax came at the end of a week, every day of which he had driven out to the inn; nicely timing his arrival so that he got there after the midday rush, and before the dinner hour. Marie had walked down to the river bank with him again. They were sitting down by the edge of the James, on an old log, when she turned to him and said abruptly:

"My friend, will you be terribly offended if I ask you not to come here any more?" He felt himself go white. He ought to have expected something like this, he told himself bitterly; it was preposterous . . . a mere earthling like him hoping to someday possess Hebe.

"But why . . . ?" he stammered.

"Because . . ." she looked out over the water, tossed a pebble into its clear depths which had settled to a limpid green after the rain.

It was then that sheer emotion overcame Ashell completely. Somehow he had her in his arms. All of her soft, fragrant person. He was kissing her, almost violently, his lips pressing down upon her dainty soft ones. When she closed her eyes as tho to shut out something, he kissed her soft, closed lids; permitted his mouth to know the ecstasy of her velvety white throat.

"I love you," he breathed hoarsely; "have loved you, ever since I knew you in my dreams . . . want you . . . for my own . . . forever. Life can never again mean anything without you."

"Oh please . . . please . . ." she begged. "Stop. You're making it so hard. Let me think for a moment." He released her, all except her dainty hands. They sat together for a time, their fingers intertwined and locked, their heads close.

"What is it, sweetheart," he begged at last, softly, "tell me; I'll listen without speaking, if it will make you happier. Don't you think that you could ever learn to love me?"

"I didn't want to learn to love you," she said, jerkily; "and I hoped you wouldn't learn to care for me. And yet I let you come, and come, and come here; I am a hypocrite. A little cheat. I can never marry you. You must never come here again. I shall refuse to see you if you do."

He received this in silence. There was the sound of the river pushing past the many stones in its bed; huge red stones which stuck up out of the water. A twig snapped somewhere. A bird flew closely overhead. And then he took her again, with the mad insistency of lovers since time began. . . . In his two strong arms he lifted her and turned her frightened, tear-stained face so that he might kiss her again, with the mad hope lovers have that kisses will fix everything . . .

"Don't you realize," he said sharply, "that we can't part like that? Some queer, beautiful thing we don't understand has brought us together. Nothing can separate us. I know that you do care a little. Don't you realize that I was only half alive before I saw you; then I would be wholly dead if I were to try to give you up? You are all of life to me now. Can it be possible that you don't care . . . ?"

"'Care . . . ?'" she echoed bitterly, and her voice was hardly more than a gasp. "'Care! Care!' How can you doubt that I—but Oh! I mustn't —I mustn't—it would be too dreadful. I couldn't stand the thought of . . ."

And then, suddenly, she broke from him and ran. He was so surprised that he stood for a moment, as tho stunned.

Entering the house by one of the back doors, she fled swiftly upstairs. For a long time he looked up the stairs; and when, at last, he turned slowly, he found himself facing Aunty Bell. She whispered into his ear:

"Wait, outside, down by the river."

With difficulty, Ashell tore himself from the house. Wandered off down by the river. Sat down hopelessly upon the log they had first seated themselves upon that first day of their acquaintance.

It seemed to him that it was hours before he heard a soft step behind him. He whirled. She stood there uncertain, timid, yet eager. He rushed forward. Took her into his arms; and this time she yielded her lips happily, gladly, returning kiss for kiss.

They were seated upon the log. She lay against him, her head buried in the crook of his shoulder and neck. One of her tiny hands spread over his large one where it lay upon his knee.

"You see," Marie explained, in halt-

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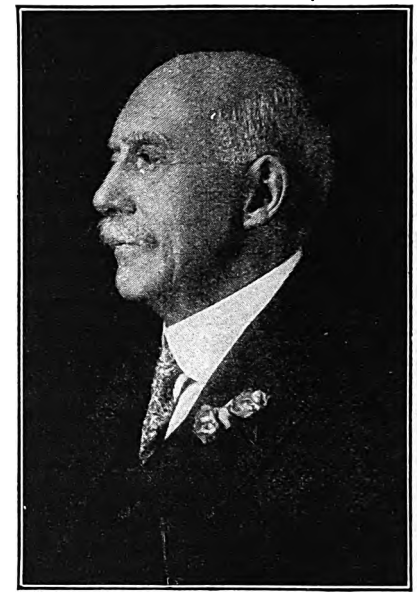

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ing sentences; "Aunty Bell has always been a sort of mysterious person . . . the other colored folk on the place have always considered her adept at 'Voodoo.' Of course, I never paid the slightest attention to their silly notions, until the day I saw you.

"Do you know, ever since I was very small, Aunty Bell has been telling me stories about the handsome young man, with the tiny cruciate scar, who would come some day and marry me. Carry me away, to happiness and riches, and all that fairy story sort of thing. And then when I saw you—! Well, I supposed that she had actually, thru some occult force we whites do not understand, auto-suggested, telepathically, to you, a young northern business-man, to come down here and . . . your queer dreams, you see, would have carried out the notion. For all I knew, she might have seen your picture in some paper . . . the negroes say, you know, that in the practice of voodoo, a photograph, or any objective representation . . . I admit my notion was a mad one . . . but it was the only explanation that I could hit upon at first . . . It was all so weird. That is why, naturally, I refused you, until Aunty Bell explained."

"But!" Ashell interrupterd; "*my* queer dreams, how do you account for—"

"Laughably simple, as all mysteries probably are, when you know the solution. Aunty Bell told me the story.

"It seems that your mother and father were down here years ago. Aunty Bell was a very young colored girl then, working as chambermaid in a Richmond hotel. Tho Aunty Bell worked in Richmond, she lived on our place here; her mother was in the service of my grandparents, and had a cabin out back of the house.

"Your mother and father, for some reason, took a liking to Aunty Bell, and took her up north with them. Two years later, you were born. All of the time, however, Aunty Bell assures me, she was longing to come back south; but she forced herself to stay on with your parents, because your mother obviously needed her so.

"Finally, when you had grown a little, she did come back south. She was taken into the service of my mother, and has been here ever since.

"But while she was still in the service of your parents, you fell, one day, and cut yourself against a heavy andiron. You were very ill. She nursed you thru it. Was up all night tending you many nights. She would soothe you as you began to get better by telling you stories about the Forrest place down here. Probably it helped her loneliness, too, to talk about it. . . . You see, you forgot, consciously, all about it; but it was there in the subconscious, so in dreams . . ."

"But your dreams about the shiny knight with the cruciate scar," he prompted.

"Just as simple. When Aunty Bell got back down here she still remembered you, and your parents, and the north; she told me, when I was very young, stories about the fair-haired, blue-eyed little boy up north, with the curiously shaped scar. And to please her fancy she would weave a romance around the notion that some day he would come to rescue me from things that oppressed. Even when I grew up she used to say, often, when things went wrong: 'Never mind now, honey, pretty soon he'll come.'"

"Then it was not Aunty Bell's Voodoo that brought us together," he laughed softly, holding her tightly within the circle of his arms.

"Perhaps, after all, it *was* Voodoo," she sighed. "'Voodoo' is just another name for those strange things that are always happening in life, that nobody can explain logically, and which the cynical laugh off. The modern darkies have a new name for it . . . curious, pleasant, things that happen and seem unexplainable, they call it 'White Voodoo.'"

"Call it what you like," Ashell told her, kissing her lips again, pressing her to him closely; "that it happened is quite sufficient. I am the happiest man in the world; my dream came true —and you're all of it." This she denied, snuggling happily against him.

"*You're* half of it," she said.

Ten Short Steps to Well-Being

(Continued from page 36)

lieving this, I carry on with increasing comfort.

VIII. *Acquiring the Productive Habits.*

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I now realize that a living faith is as possible in business as it is in religion. It is an earnest, honest, active mind, looking forward with vision and purpose, knowing that the law of achievement is sure in so far as one lives up to its requirements.

IX. *Appeal to the Great Abundance.*

Upon due reflection and meditation I am led to believe that there is a Great Divine Thinker back of all that we are and have, that his Plan furnishes the universal law of supply, and that to come into harmony with this law must be one of the greatest necessary requirements of my life. I perceive how easily one can be led to attempt to cheat the Divine Order, and try to succeed in his business with little or no regard for the Divine Origin of all business. It now seems to me that the men and women who fail, first come short of the necessary spiritual discernment.

The mighty earth on which I live appears to be a kind of beneficent universal mother, out of whose womb come all living things, and back into whose being the wastage of all things earthly must finally go for transmutation and regeneration. And so, this majestic, loving Earth-Mother draws me to her bosom, radiant with energy and productiveness. I catch the spirit of this energized, personalized body of wealth and abundance, and carry on humanly within the limitations of her rhythmic, productive laws.

At regular intervals, I become quiet, I meditate on the meaning of my earthly existence, until at length the Still Small Voice of Wisdom speaks within me, informing my secret mind as to how to go forward. This rule of quietude, meditation, visualization and affirmation, applies to work and business and makes progress sure and pleasing. And so the price I pay for my material gain is sustained devotion to the spiritual laws involved in successful business enterprise. And I come finally to the conclusion so well worded by the ancient seer, "It is God that giveth thee power to get wealth."

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X. *Giving Myself to Humanity.*

Finally, the greatest truth of my life to this date has come to me, as it were a great beacon, lighting the way to all kinds of worthy achievement, business included. It is this: If I belong to God, the Giver of every good and perfect gift to mankind, I belong also to humanity, the greatest of His creatures. That sense of comradeship lifts me up into the high heavens of sustained effort, performance and accomplishment. The way of business success now seems clear because of the fact that the way of human life and destiny is so well illuminated.

I perceive that mankind at large is occupied with four mighty concerns—work, leisure, love and worship. And so I join happily the vast throng of humanity while it slowly achieves its destiny in these major departments of behavior. And here is my gift to the world, to mankind, and to God: namely, to contribute my life in sympathetic endeavor day by day, as a co-operant with my fellows and in fulfillment of the Divine Laws under which all successful men and women must work.

But, before "giving my life a ransom for many," as exemplified by the Great Teacher, I must have something to give; that is, I must grow it and nurture it in the wisdom of experience, of work, play, love, worship. I must know something of the rudiments and the practice of sustained industry. I must know the fundamental meaning of leisure by learning to use leisure time constructively. I must mix and mingle with the common masses in a spirit of friendship, generous good will and refined love. I must acquire a sense of the need of man's worship. I must know humanity by thus nurturing my whole life close to the heart of humanity. Then, business success will be normal, easy, inspirational.

It's No Trouble

(Continued from page 38)

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Illimitable Space

(Continued from page 41)

life can be commonplace or hum-drum that moves among the innumerable spectacles of the universal vastness. The dead weight of monotony, the blight of mediocrity, the stifling fumes of materialism cannot crush or choke the spirit of him who is attuned to the cosmic harmonies. In every life the mental equipment should include some plan for intensifying the cosmic sense of vastness from day to day. The soul is as extensive as the scope of its consciousness.

The approximate extent of the universe studied by science may be pictured in the following tabulation:

186,000 = Number of miles light travels per second.

31,536,000 = Number of seconds in a year.

2,000,000,000 = Number of light years represented by radius of the universe.

6,164,396,000,000 = Number of miles in one light year.

12,328,792,000,000,000,000,000 = Number of miles in radius of universe according to scientific calculation.

Behold mathematics grappling with infinity! How many worlds like ours could be fitted into the expanse? The count would reach far up into the quadrillions, and double the number to complete the diameter.

A universe requiring a light year as a unit of measurement is a thrilling spectacle bewildering to the imagination. Yet even this unit is at times inconveniently small and at times a larger unit called a parsec is used in its place, equivalent to about twenty million million miles. One would have to circle the equator of the earth forty times to cover a million miles, and 800 million times to equal a parsec. Yet the parsec is employed as the unit of measurement in the attempts of science to approximate the radius of an unmeasurable universe.

Incomprehensible immensity! Recent report from the Mount Wilson Observatory figures the limit of "this thing called Creation" at a distance from the earth represented by 10 (36 ciphers) light years. An editorial comment bears the heading, "Dial Infinity." Telephonic contact with the borders of space would indeed require a station indefinable by any other term.

We are all free to draw comparisons for the purpose of illustrating our conception of the constitution of our universe. A recent attempt imagines the Sun to be a globe one foot in diameter. On this scale the earth becomes a

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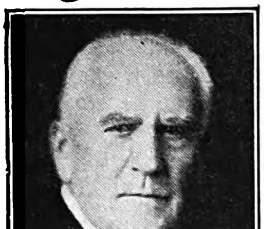

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grape-seed revolving around the globe at a distance of 100 feet. A grape-seed one-fourth the size of that doing service as the earth is the moon of the system, three inches distant. Other planets would vary in size from a tiny speck smaller than the grape-seed to one as large as a cherry. The outermost planet would be two-thirds of a mile away.

The model representing the nearest star to the make-believe sun in New York would have to be placed as far away as London. Every hundred feet would represent 93,000,000 miles. The earth would have room for only three or four stars employing the same scale. The rest of the galaxy of 40,000,000,000 stars will have to shift for themselves out in the open spaces beyond the earth, as the author of the comparison makes no provision for them.

Illustration added to illustration serves serves to impress the mind with the profound significance of this cosmic idea of illimitability. As this idea is properly conceived the affairs of earth assume their relative unimportance. Man's physical nature binds him to earth; man's spiritual nature identifies him with the spaces and wings him to the outermost expanses of Creation. He is at home in a measureless universe. And in that universe are wonders innumerable and operations on so vast a scale that science stumbles at the task of giving them mathematical expression.

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Are You Popular?

(Continued from page 30)

he had of the students he noted that those who were most disliked had written the most names, while those who were liked had written few or no names. From this, he made this deduction:

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A Dried Pea vs. a Rolls Royce

Science now confirms the assertion of philosophers of yesterday and today that all matter is created out of the same substance. In glaring headlines we are told that a dried pea and a Rolls Royce are precisely the same atomically, the only difference being in the number and quality of vibrations.

Pretty soon Science will take the final step, casting aside forever the veil of ignorance that surrounds our psychic existence, and demonstrate that there is no difference between matter and space! No difference between time and fried eggs—no difference between *thinking* about a locomotive and an actual locomotive.

These are pretty hard ideas for us humans, encased in a faulty, aging, unsatisfactory prison of a body to understand. For countless centuries the magic of our astral and psychic selves has been a delight and a consolation that only the priests and prophets knew about. Gingerly and for high pay they gave out a tiny inkling of their information to a few here and there, guarding most carefully the full, whole, startling, amazing truth.

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The *truth* is, however, that *Realizing* the things you want and need and must have—enough money, good health, a loving mate, children that are a credit, a chance to do the kind of work you like—these things are no more difficult to get than it is to ask for them! To *desire* a new automobile is to have one, because as matter and thought and space and time and life and death are one and the same thing—thinking an automobile is precisely the same as owning an automobile.

A Mystery Revealed

This is a very difficult lesson in metaphysics for an uninitiated person to learn. It seems so im-

possible in face of the sad facts of life and struggle that the uneducated person experiences. In fact, I don't know how anyone could have learned the *Secret* of Realizing the things one wants from the books or instruction that now exist.

I was never able to. Indeed, I never thought much about it until that day, two years ago when the mystery was suddenly revealed to me so clearly, so perfectly that not only I but anyone could easily understand and apply the principle.

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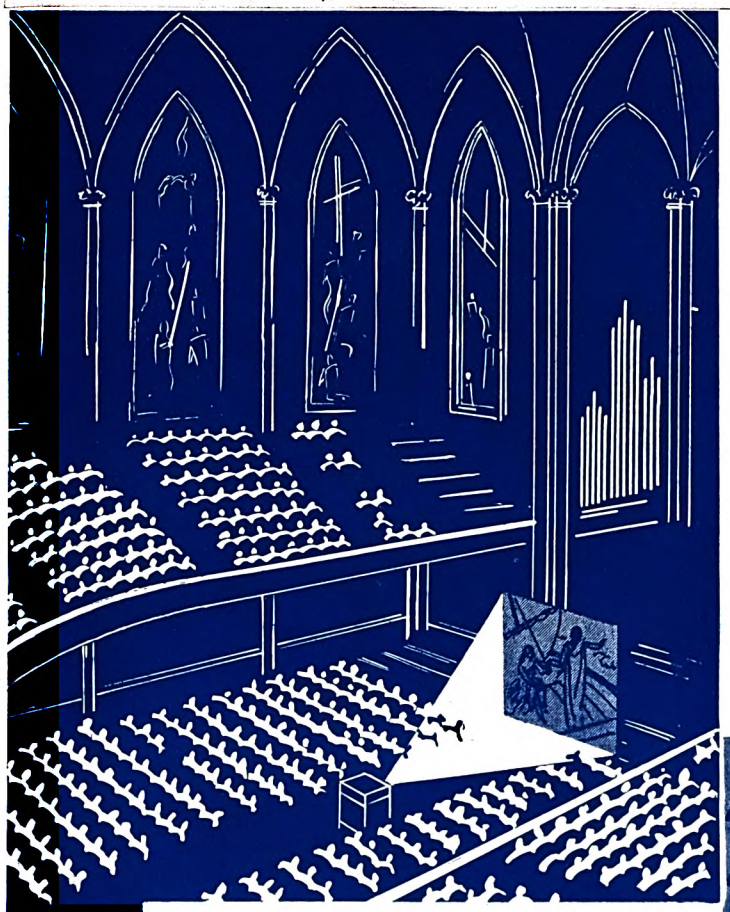

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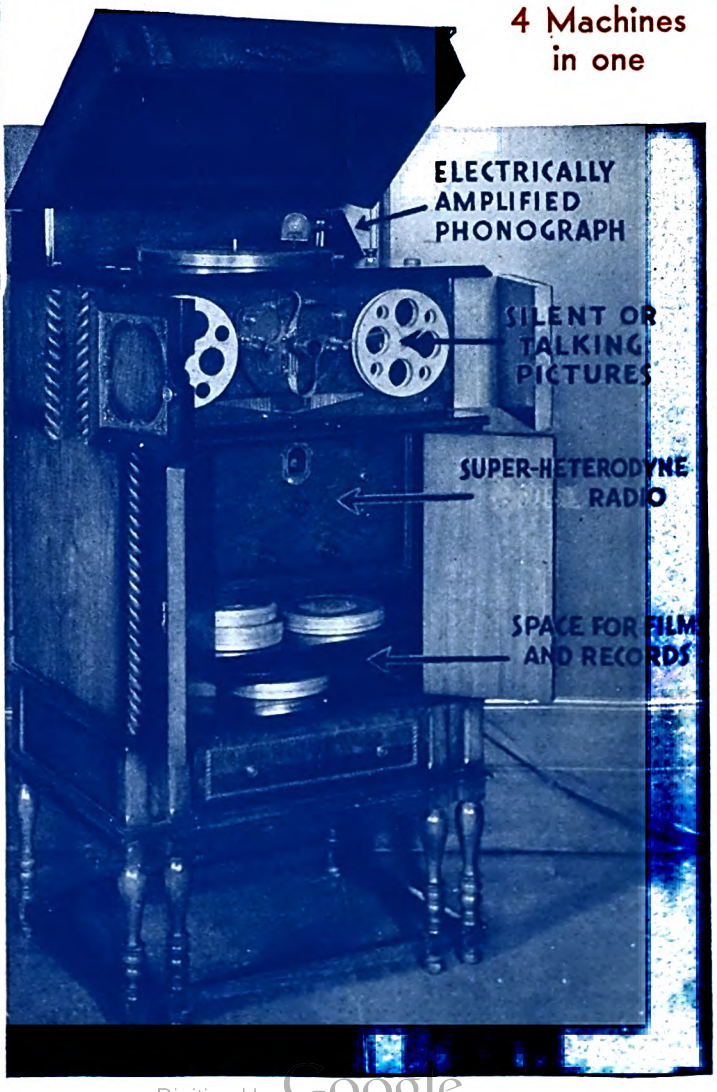

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Let Me Prove What YOUR Mind Can Demonstrate

Famous Rosicrucian Mystic Explains Secret Method Used by Many Thousands

H. SPENCER LEWIS, Ph.D., F. R. C.
Imperator of the Rosicrucian Brotherhood

ARE you weary of reading the books that tell you about the wonderful things accomplished by the master minds of the past? Are you tired of hearing what **can** be done with the mystic laws of mind and matter, without being told how YOU can do these things, easily and surely?

If you are like thousands upon thousands of others, you will want to be MASTER of your own life, your own career. You will cease believing the fantastic tales of the adepts of the Far East and the Mystics of the Orient, and will demand that you be shown **how to do these great demonstrations of occult power.**

For ages man has accepted the doctrines of church and school on faith. Today man demands the **knowledge** of the methods for self demonstration. His life and his fate are in his own making. He no longer believes that God has damned some to hell and some to Heaven before birth. **He wants to rise, master, succeed and create for himself.** He has discovered that it is his Divine Heritage. Telling him that it is possible for man's mind to accomplish miracles without explaining how and revealing the secret laws, has brought discouragement, sorrow, failure, and doubt into the hearts of millions.

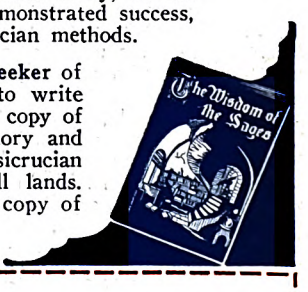
But the great truth of the matter will never be found in books. This fact is not frankly told to the seeker, and he is led to buy books, and buy, and buy. Lecturers, teachers, writers and self-appointed guides continue to talk about what CAN BE DONE, and leave a host of hopeful but blind searchers for the knowledge they seek.

Certainly there must be some truth in the claims made and the stories told. For hundreds of years, in all countries, there have been noted men and women who demonstrated a rare and dependable system of **creative mind power,** and whose rise to success and attainment was miraculous. It is because we contact today those who seem to possess some unusual knowledge and a secret key to nature's bounties, that thousands still have hope and believe in the pot at the end of the rainbow.

The real knowledge, however, is not publicly distributed to the worthy and unworthy alike; nor is it offered on a commercial basis like some earthly commodity of man's manufacture. The knowledge is from a sacred source; it is a priceless gift to the pure in heart and the deserving. Its value has been preserved by its careful protection from the sordid and completely selfish minds. This rare and secret wisdom of the higher laws of mind and nature have remained in the charge of one very ancient Brotherhood, the Rosicrucians, who proved years ago their great love for mankind, their broad tolerance and their willingness to help all to attainment and success if worthy.

Today the fraternity of Rosicrucians, existing in all lands and known as the AMORC, offers the real and true knowledge of man's potent powers over matter and mystery. Those who are ready to study, practice and master, step by step, may have the complete knowledge under a very liberal arrangement that is not inconsistent with the high ideals of the Great School of the Great White Brotherhood. It will mean the complete change of fortune for any man or woman who follows the instructions and lives the happy, creative life of a Rosicrucian. Thousands in all parts of the world today, in the highest positions of power and demonstrated success, are secret students of the Rosicrucian methods.

I personally invite every **real seeker** of worthy mind and sincere heart to write to the scribe for a complimentary copy of a book that will explain the history and methods of instruction of the Rosicrucian Order known as AMORC in all lands. **Use the Coupon** below for your copy of **the FREE BOOK.**



—Important Facts About The—

ROSICRUCIAN BROTHERHOOD

(A M O R C)

There is but one International Rosicrucian Brotherhood throughout the world perpetuating the ancient and genuine principles and ideals of Rosicrucian revelations. This organization is known as AMORC in every land. Thousands of successful, happy students of these helpful teachings live in every part of North America and in all the large cities of the world. Perhaps those nearest to you who are the most successful in life are ready to help you if you take the first step and show a sincere interest in wanting to have their help. Always remember the Mystic Key Word—AMORC.

HERE IS THE WAY

Scribe I T Z
Rosicrucian Brotherhood (AMORC)
San Jose, Calif.

Please send me without obligation a FREE copy of "The Wisdom of the Sages." I wish to know how I may receive these unusual truths.

Name .....

Address .....

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