

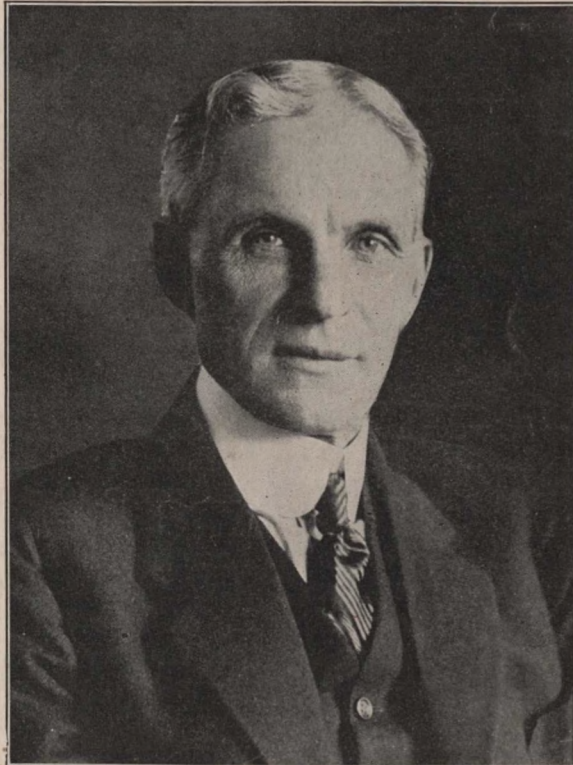
The Secret of Power

A

How to Manage Your Emotions

PSYCHOLOGY

Health Happiness Success



HENRY FORD
The Man Who Never Worries

VOLUME I
NUMBER VII

NOVEMBER, 1923

TWENTY-FIVE
CENTS

Your Mind Can Make You Sick

Keep Interested and Stay Fit

How do your last two years compare with his?

THERE ARE two kinds of managers. (Just as there are two kinds of superintendents, engineers, salesmen and accountants.)

One says: "I am so busy that I cannot possibly do any outside reading." He does none.

The other says: "I am so busy that I do not see how I can possibly find time for outside reading, *but I must.*" He does.

T. F. Peirce, manager of the Pacific Desk Company, was very busy. "Altho I know that the Alexander Hamilton Institute's Course must have great merit, because of its national reputation, I am not in a particularly receptive mood," he wrote. "My work is quite engrossing; I do not consider that I have time . . ."

But there is a difference between having a *busy mind* and having a *closed mind*. Mr. Peirce was not afraid to face the facts about himself. He sent for "Forging Ahead in Business" as a kind of test—to see just wherein his own training fell short. "I very quickly discovered one thing," he wrote frankly, "and that was how little I actually knew about the science of business."

Within a few weeks Mr. Peirce had found information in the Institute Course which had an immediate cash value to him. A few months later he had persuaded twenty-five of his principal associates to enrol with the Institute.



Mr. T. F. PEIRCE, President of the Pacific Desk Company writes:
"When a man clips a coupon from one of your advertisements he puts himself into touch with the strongest lifting power in modern business."

In one of the advertisements of his company in the Los Angeles papers Mr. Peirce announced these enrolments as evidence that the Pacific Desk Company was in a position to give better service to business men by having, in its organization, men thoroly trained in business.

The next step follows naturally and inevitably.

On October 31, 1922, Mr. Peirce wrote: "I want you to be the first to know the good news, and that is that I have been elected to the presidency of the Pacific Desk Com-

pany and have taken over the entire control of its stock . . . I believe your Course has had much to do with making me ready to grasp this wonderful opportunity when presented to me, and I desire to give full credit where credit is due."

Perhaps you are a department manager or a salesman, or an accountant, or an engineer. You have your eye set on the high places of business, but they seem a long way off. The Alexander Hamilton Institute *can shorten the distance between the place where you are and the place where you want to be.* It has proved that in the careers of many thousands of men. Will you take their word for it that "Forging Ahead in Business" is a guide book worth reading? The price is your promise to give it just one hour of your time. Clip the coupon. The decision, after that, will rest entirely with you.

Where will you be five years from now?

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What I Think of Pelmanism

by

Judge Ben B. Lindsey

PELMANISM is a big, vital, significant contribution to the mental life of America. I have the deep conviction that it is going to strike at the very roots of individual failure, for I see in it a new power, a great driving force.

I first heard of Pelmanism while in England on war work. Sooner or later almost every conversation touched on it, for the movement seemed to have the sweep of a religious conviction. Men and women of every class and circumstance were acclaiming it as a new departure in mental training that gave promise of ending that *preventable* inefficiency which acts as a brake on human progress. Even in France I did not escape the word, for thousands of officers and men were *Pelmanizing* in order to fit themselves for return to civil life.

When I learned that Pelmanism had been brought to America by Americans for Americans, I was among the first to enroll. My reasons were two: first, because I have always felt that every mind needed regular, systematic and scientific exercise, and secondly, because I wanted to find out if Pelmanism was the thing that I could recommend to the hundreds who continually ask my advice in relation to their lives, problems and ambitions.

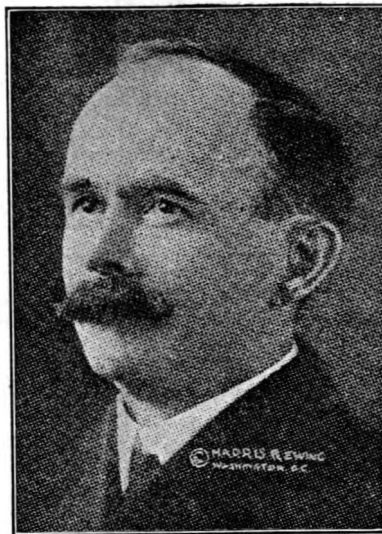
Failure is a sad word in any language, but it is peculiarly tragic here in America where institutions and resources join to put success within the reach of every individual. In the twenty years that I have sat on the bench of the Juvenile Court of Denver, almost every variety of human failure has passed before me in melancholy procession. By *failure* I do not mean the merely criminal mistakes of the individual, but the faults of training that keeps a life from full development and complete expression.

Pelmanism the Answer

It is to these needs and these lacks that Pelmanism comes as an answer. The "twelve little gray books" are a remarkable achievement. Not only do they contain the discoveries that science knows about the mind and its workings, but the treatment is so simple that the truths may be grasped by anyone of average education.

In plain words, what Pelmanism has done is to take psychology out of the college and put it into harness for the day's work. It lifts great, helpful truths out of the back water and plants them in the living stream.

As a matter of fact, Pelmanism ought to be the beginning of education instead of a remedy for its faults. First of all, it



JUDGE BEN B. LINDSEY

Judge Ben B. Lindsey is known throughout the whole modern world for his work in the Juvenile Court of Denver. Years ago his vision and courage lifted children out of the cruelties and stupidities of the criminal law, and forced society to recognize its duties and responsibilities in connection with the "citizens of tomorrow."

teaches the science of self-realization; it makes the student *discover* himself; it acquaints him with his sleeping powers and shows him how to develop them. The method is *exercise*, not of the haphazard sort, but a steady, increasing kind that brings each hidden power to full strength without strain or break.

Pelmanism's Large Returns

The human mind is *not* an automatic device. It will *not* "take care of itself." Will power, originality, decision, resourcefulness, imagination, initiative, courage—these things are not gifts but results. Every one of these qualities can be developed by effort just as muscles can be developed by exercise. I do not mean by this that the individual can add to the brains that God gave him, but he can learn to make use of the brains that he has instead of letting them fall into flabbiness through disuse.

Other methods and systems that I have examined, while realizing the value of mental exercise, have made the mistake of limiting their efforts to the development of some single sense. What Pelmanism does is to consider the mind as a whole and treat it as a whole. It goes in for mental team play, training the mind as a unity.

Its big value, however, is the instructional note. Each lesson is accompanied by a work sheet that is really a progress sheet.

The student goes forward under a teacher in the sense that he is followed through from first to last, helped, guided and encouraged at every turn by conscientious experts.

Pelmanism is no miracle. It calls for application. But I know of nothing that pays larger returns on an investment of one's spare time from day to day.

(Signed) BEN B. LINDSEY.

Note: As Judge Lindsey has pointed out, Pelmanism is neither an experiment nor a theory. For almost a quarter of a century, it has been showing men and women how to lead happy, successful, well rounded lives. 650,000 Pelmanists in every country on the globe are the guarantee of what Pelman training can do for you.

No matter what your own particular difficulties are—poor memory, mind wandering, indecision, timidity, nervousness or lack of personality—Pelmanism will show you the way to correct and overcome them. And on the positive side, it will uncover and develop qualities which you never dreamed existed in you. It will be of direct, tangible value to you in your business and social life. In the files at the Pelman Institute of America are hundreds of letters from successful Pelmanists telling how they doubled, trebled and even quadrupled their salaries thanks to Pelman training.

How to Become a Pelmanist

"Scientific Mind Training" is the name of the absorbing interesting booklet which tells about Pelmanism in detail. It is fascinating in itself with its wealth of original thought and clear observation. "Scientific Mind Training" makes an interesting addition to your library.

Your copy is waiting for you. It is absolutely free. Simply fill out the coupon and mail it today. It costs you nothing, it obligates you to nothing, but it is absolutely sure to show you the way to success and happiness. Don't put it off and then forget about it. Don't miss a big opportunity. MAIL THE COUPON NOW.

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things that Count!

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DO YOU realize that you can have a good home, a nice car, a comfortable bank balance, and a real love relation to crown your life with supreme happiness? You can! Other people around you are enjoying these things. Why not you? If you have any idea that they are made of better stuff than you are made of, dismiss it from your mind; for it is cruelly false; and is cheating you and your loved ones of the things that would

Make Life Really Worth Living

If you are a man or woman of average intelligence, you have within you as much real ability as the most successful man or woman you know, and as much power to get the things that would make you happy—not the *same kind* of ability and power, maybe, but *just as much*. You may not have the ability and power to do exactly the same thing that some other man or woman is doing, but you have the ability and power to be a real master at doing *something* which the world wants done, and for which it would pay you lavishly. If you have not already found out what that something is, you *can* find it out and be abundantly happy and successful in doing it.

There is only a very slight margin between failure and success. The men and women who are successful and happy are just average men and women who have in some way—perhaps by accident—contacted a wonderful indwelling power which is in all of us, but which is never contacted by the majority of people; and by their methods of thought they are drawing upon it for the fulfillment of their desires. That same power is in you, and if you could only contact it and draw upon it, you could

Be Anything You Want To Be

And you can actually contact that indwelling power and draw upon it for the fulfillment of the desires of your heart. There is nothing difficult about it, once you know how. Judge Daniel A. Simmons, well known jurist, author, lecturer and

teacher, has written a plain and simple personal message entitled "Realization," which has brought a great many men and women into contact with their indwelling and unused power, thereby enabling them to become the things they want to be, to heal themselves of stubborn diseases, to get the things they desired, and to achieve the things they wished to achieve. This marvelous message will tell *you* how to contact *your* indwelling power and begin drawing upon it for the fulfillment of *your* desires. We will be glad to send you a copy of "Realization" fully postpaid and

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"As A Man Thinketh"

A Chat with the Editor

HENRY KNIGHT MILLER



THE mind is the vital factor in life. It is the creator, builder, organizer and perfecter of human destiny. Without the directive energy of mind, the will is impotent, the imagination loses itself in the labyrinth of fantastic reverie, the emotions turn to anarchy, and life becomes meaningless.

Every upward movement from savagery to civilization, from mediocrity to orb'd greatness, is but a fresh revelation of the power of mental activity. Thought creates. Mind is the builder. All the marvelous organization of human life which goes to make up the world in which we live is the product of the creative and organizing genius of mind.

From the naked savage, standing on the banks of a stream wishing to get over, to the modern man crossing the Atlantic on the Leviathan, is but the measure of growing mind power.

From the frontiersman, pressing on with his crude cart, drawn by oxen, mules or horses, spending two months in travelling a thousand miles, to the modern man going to sleep in Grand Central Station, New York, and awakening next morning in Cleveland, is but the measure of growing mind.

From the terror-stricken barbarian, trembling as the lightning speeds its terror amongst the troubled clouds, to the modern man harnessing that same mighty force to be light, heat and transportation for the world is but the measure of growing mind.

Drama of Human Achievement

THINK what the mind of man has wrought. Behold primitive man, a gorilla-like being, more animal than man, living in caves, at war with every other form of beast, preyed upon by all the forces of nature, heat, cold, tornado, rain, flood, fire, earthquake, pestilence. Bitter, cruel and relentless was the struggle for existence. He sped for miles in quest of food, fought with bare hands, with his teeth, with rocks or clubs. He had no social organization and doubtless considered every other being his enemy. Soon, however, out of elemental home life there developed great families, tribes for mutual protection, and finally mighty nations.

Rough implements were evolved which rendered less uneven man's conflict with his fellow creatures. Then came the development of agriculture, the building of homes, the organization of crafts, the rich products of inventive genius.

He dug into the earth for gold, copper, iron and coal. He carved the marble out of mountains and turned his attention to sculpture and architecture. He invented languages and carved into

stone the accounts of his wars, his ballads of love, his prayers of aspiration and hope.

Man becoming conscious of his powers has largely conquered the hostile forces of nature, bridged rivers, tunneled mountains, utilized the power in steam, electricity and gasoline, hurled his messages thru space, explored the depths of the sea and soars thru the air.

He has erected mighty mountains of stone for his commerce and organized productive effort so that factories with ten thousand laborers and machines of unbelievable intricacy turn out in a day what might represent the results of a million workers by hand.

What the future shall be only the limits of man's mind power can determine. As mind is Infinite and in its *superconscious* phase Omnipotent, our imagination may well be staggered as we seek to picture what life on this planet will be ten thousand years from now.

Tragedy of Mental Waste

NOW the miracle of this mighty drama of achievement is that it has been accomplished despite the fact that the average man uses but ten per cent of his *conscious* and *subconscious* mental powers.

Consider what a world it would be if the average man could be trained to use 50 per cent, 80 per cent to 100 per cent of his mental capacity.

We have heard much of the waste of natural resources. Billions of dollars in water power, electricity, lumber, coal and other precious elements are going to waste. There is unlimited wealth all about us—if we but knew how to harness hidden forces and utilize the resources of nature.

But more tragic than this is waste of potential mind power. Millions drag thru life in a listless, dull, uncomprehending way, eating, drinking, working, reproducing their kind, dying, without ever a creative idea, a constructive thought, or a noble aspiration. Created with god-like potentialities, born to be conquerors, organized for victory and achievement, they are gods in ruins, cluttering city streets, parasites existing on the creative thought of a few rare thinkers, inventors and empire builders.

Wisdom Thru Education

EDUCATION is the function of organizing knowledge and encouraging creative thought. Education in arithmetic makes a man wise in manipulating figures.

Education in astronomy makes a man wise in the contemplation of the heavenly bodies that stud the azure blue of the evening sky and bathe us in the silent floods of night's eternal silvery sea.

Education in geology recreates the history of the building of the earth thru eons upon eons of time and discloses the meaning of fauna and flora imbedded in the rocks millions of years ago. When the

(Continued on page 50)



Sailing Orders

By
Edwin Markham

I HEAR the dipping of the unseen oars:
 Out of what darkness have we come, and why?
 And whither plunging under this unknown sky,
 Toward what far-off, unnamed, uncharted shores?
 No answers reach us tho the heart implores:
 No pilot knows on what mysterious strand
 These billows break, nor to what secret land
 The prow is steering tho the whirlwind roars.

What shall we do in life's tempestuous hours,
 Hurl'd at the mercy of the blind fierce Powers?
 Only one thing, as the rushing seas o'erwhelm—
 Be ready for Death when Death is on the blast;
 Upstart with a shout, ready to seize the helm,
 And sail on, gripping the rudder firm to the last.

Keep Interested And Stay Fit

By NORMAN BEASLEY

An Intimate Interview with Henry Ford

HENRY FORD had a quick answer to the question of physical fitness. He said—

“Keep interested in what you’re doing and stay fit.”

He explained his summing up after this fashion:

“It seems to me that physical fitness is all a matter of maintaining an interest in the proposition at hand. In other words, if you are interested in the work you are doing, you will keep yourself in proper physical fitness to go on with it.

“The human engine, like any other, requires a certain amount of care.

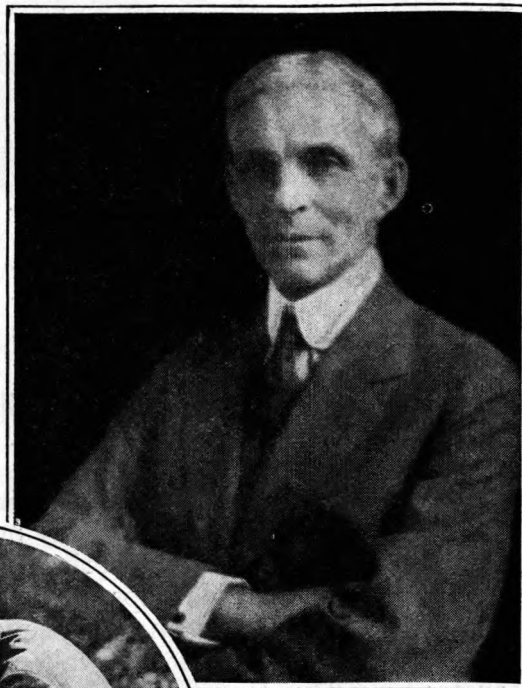
“Not that it is necessary that a man put in a ‘regulated life.’

By this I mean strict adherence to hours and diet and all that. The body is an engine, but living is not machine work. I believe in doing the thing at hand—whether it be work, play, or rest—and doing it with inter-

It's not only automobile plants that interest him

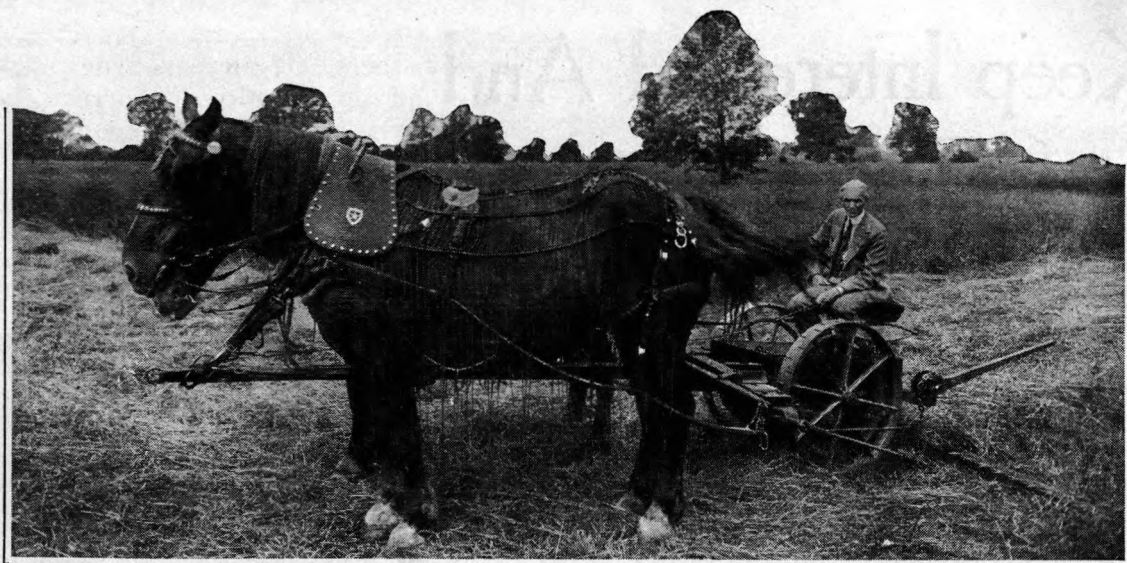


The man who never worries



est. Rest is essential just as work, or play, is essential. But when you rest, or work, or play . . . do the exact thing you set out to do. Live in the minute; that’s a great prescription for freshness and vigor.

“Personally, I believe in movement. I do not stay in one place very long. In other words, I am not sedentary. A man who sits at a desk all day long becomes loggy; he is using only part of his powers. Let him get up and move around. It will be good for both his mind and his body. Where sedentary work is necessary, some auxiliary active work may well be mixed with it. Where this may not be possible, one should look for exercise after work. Too many men work at a desk all day, and then sit down

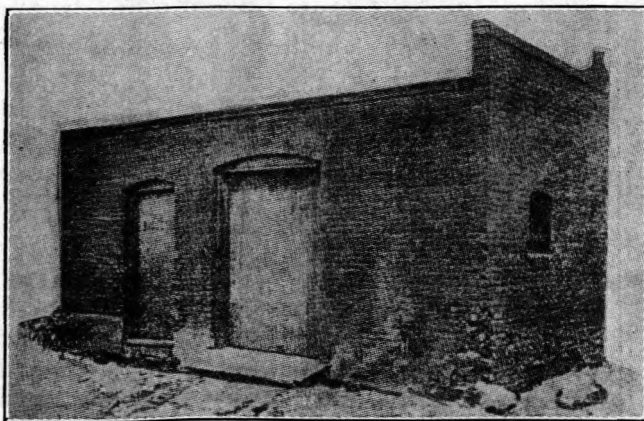


Henry likes this sort of thing better than golf

all evening reading. The two forms of work should be mixed."

"What of a man who is compelled to stand at a machine all day?" Mr. Ford was asked.

"It will be of advantage to him, first, to equalize the condition of his body by taking some movements his work may not give him, and then, perhaps, go in for a little brain-work. He can get his exercise after working hours—he can walk; he can skate; he can go through setting-up exercises—he can do a multitude of things to take the kinks out of his spine. He should remove them. But the man in an office, at a desk, should kick back his chair a couple of times a day and take a brisk walk around the place. He will be doing a service for himself, and for his employer. He will serve himself by tuning up his mental processes and, if he does that, he will be giving better service to his company.



The first Ford factory, the birthplace of millions

"Just a minute—

Mr. Ford got up and left his chair.

During his absence one of his executives, who had been sitting nearby, turned and smiled:

"He's never still for a half hour at a time. He's in and out of here a dozen times a day. From this office he will see something in another office that immediately interests him, and he just as immediately goes to find out about it.

"Years ago, when Mr. Ford was starting his motor car plant, he used to mingle with the men at noon hours. The men, lunch over, usually had fifteen or twenty minutes to spare and they purchased a set of boxing gloves, holding regular elimination programs. One noon Mr. Ford said:

"Let me put on those things."

"A smile went around the circle as the gloves were laced on 'the boss's' wrists for a husky young fellow was to be his opponent. Mr. Ford didn't weigh any more then than he does now and he tips the scales to-day at about one hundred and fifty-five pounds.

"A ring was formed and the opposing boxer started in fiddling; he didn't last long. Mr. Ford was over him like a swarm of bees. One of the Ford physical, as well as mental, characteristics is a most disconcerting quickness. He polished off his opponent in less time, almost, than it takes to tell it. During the noon hours that followed he polished off

a lot of others until, finally, there were very few in the crowd who wanted to stand up against him.

"The physical condition that enabled him to box, at a stiff pace, exists in him today. I don't know whether he ever puts on the gloves, but I do know that he can go out in the field, during harvesting time, and pitch hay—and hold up his end; he does a lot of skating during the winter months, often going alone in the evening and spending an hour or two on the ice. He walks a great deal, works in his garden, gets out of bed early, and enjoys the morning air and sunshine. He is at the office here, many times, before seven o'clock. As he told you, he keeps moving."

Mr. Ford returned.

He sat down quietly in a stiff-backed office chair, twisted his legs around and propped them up on the side of a desk, one leg being over the other and resting, partly, on the arm of the chair.

"Well, you're still at it, are you?" Mr. Ford asked. "What is on your mind now?"

"What about worry? Do you do any of that?"

"No. I don't worry. No credit to me for that—I just don't, that's all. I wouldn't worry if I were to lose everything I ever made. Rather," and he smiled, a little, "I think that I would enjoy starting all over again. It would be great fun. Worry kills . . . as an illustration, a great many things are said about people that are not true. This isn't personal, you understand, just a general observation."

"I have known men, and women, who worried themselves sick over things that were being said of them. How foolish! What is the use? If the things aren't true, they blow back in the faces of those

who told them. If they are true, there is always an opportunity to correct them. Don't worry about things that have happened—go out and make something happen that will be of advantage to you."

Mr. Ford is a plain man. He believes in plain things. He goes around his plant, outside in the air, and often drives through town without a hat, his gray hair streaming in the wind. People have said "better put on a hat; you'll take cold."

"Taking cold is something that doesn't occur to me," he said. "If you don't fret over it you will seldom be afflicted."

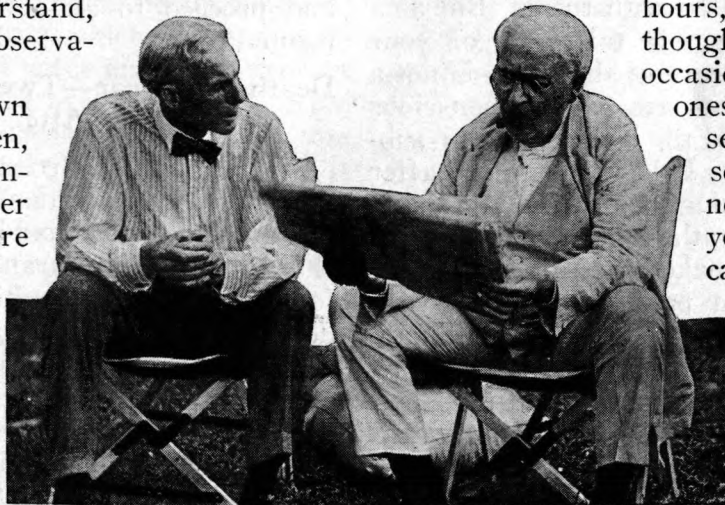
"In other words—

"Forget the self-centred point of view. This world is interesting enough to take any man out of a self-centred mood. The more contact we have with the real world, the more spring the mind has, and the more health the body. Everybody should create something. This doesn't mean to make an article the world will scramble to buy. They need to create something for the sake of creating a new climate in their minds."

"On our farm here we know that if the land is to produce good grain, and if the birds are to sing sweet songs, there must be health. The land must be properly aired and fed; the birds must have their chance at a normal bird's life. Human beings are on the same basis. They must be properly nourished, physically and mentally, if they are to find, and give, the best that is in them."

"There are improper foods, improper hours, improper thoughts. It is good, occasionally, to study oneself. Study!—not self-worrying, but self-analysis—for no one can know you as well as you can know yourself."

It is worthwhile knowing yourself. Many persons are such strangers to
(Continued on page 52)



Ford and his outdoor pal, Thomas A. Edison

Your Mind Can Make You Sick

By SILAS BENT

IF you have seen a girl blush, if you have turned pale in wrath or sudden danger, if your hand has trembled when you held a pat "full" in playing poker, if your heart has thumped a bit harder at hearing good news, you know that your mind affects your body. It is just possible that you have been a party to one of those heartless conspiracies in which the victim is told by one person after another that he looks a little off his feed, that he's as pale as a ghost, that he ought to be in bed, until he does indeed take his bed in the sincere belief that he's a sick man.

The truth of the thing is that you go about your daily doings consciously, but that you exist unconsciously. You brush your teeth night and morning but you do not wind up your heart to keep it ticking another twelve hours or so. You supply fuel in the shape of food thrice daily to your physical machinery, but you take no heed—if you are well—as to how the fuel shall be transformed into muscular and mental energy. You leave that to certain intricate inside processes which take care of themselves, and you suppose that you have nothing to do with them. But as a matter of truth a certain part of your mind does take care of them. It is not a part of which you are actively conscious and so it is called the unconscious or sub-conscious mind. It looks vigilantly after the automatic functions of the body, and it is, incidentally, the seat of the emotions. This it is that makes the girl blush, that makes you turn pale, that makes your hand tremble or starts your heart thumping. This it is that may make you ill, by reason of worry, or emotional disturbance, or from suggestion or some other cause.

At the risk of seeming didactic I have set down these elementary facts, with which you are probably familiar enough,

because they constitute what lawyers would call the enacting clause in any indictment of the mind as a source of sickness. Now that they are happily out of the way, let us consider one or two definite instances:

Dr. Morton Prince, a high authority on the subject, has told of a woman who had hay fever whenever roses were brought into the room. The mere sight of one gave her violent catarrh of the nose. Dr. Prince put an artificial rose in the room with her, and there were the usual symptoms; then he showed her that it was made merely of paper, and she was cured. Never again did she sneeze at sight of any flower.

But hay fever is a minor malady. Your mind may do more serious things than that to you. It may even slay you. There is a story of medical students who let warm water drip on a man's leg and told him he was bleeding to death, with fatal effect; and another of an old Philadelphia cobbler who, as he sat in front of his shop on sunny days, was consoled upon his appearance of illness until, although well at first, he succumbed. Let us pass those by and proceed to an authentic and documented case.

Death by Fear—Twenty-four Hours After

AN Italian railroad station master was awakened one morning with the news that the office had been robbed. His chagrin, humiliation and fear were profound. He began vomiting. He declared he could not live through the disgrace. Twenty-four hours later, despite the efforts of physicians, he died, conscious to the end. On the ground that his death was in service, a pension of \$400 a year was allotted to his widow; and the facts were set forth in a circular for all em-

ployes of the road, as an illustration of the old man's loyalty and devotion. The Italian railroads are government-owned, and the pension was subject to formal litigation, in which Signor Laura, professor of legal medicine in Turin University, was summoned as an expert. The point was raised that if it had been the bad news which killed the station master it would have killed him instantly; but Professor Laura noted that death from lightning or poison might be delayed, and gave it as his opinion that mental anxiety and chagrin, due to the robbery, undoubtedly had caused the death in that case. Thus the pension award stood.

It is a matter of history that the stump of Nelson's arm shook uncontrollably at Trafalgar. In India one of the methods of detecting murderers is to give them raw rice, on the theory that if they are guilty fear will so dry their mouths that they cannot swallow it. Physicians observed long ago that worry thinned the finger nails, and in extreme cases caused them to break. That the mind influences the body has been known for a long time. "It takes toll," says H. Ernest Hunt in "The Influence of Thought on Health, Wealth and Happiness," "of every organ." Byron sang, when he introduced "The Prisoner of Chillon" to us:

My hair is gray, but not with years,
Nor grew it white in a single night
As men's have done from sudden fears.

When I read that as a school boy my attention was riveted on the grammar. The rules require "has done" instead of "have done"; and I skeptically supposed the allusion to hair which whitens overnight from terror was equally an example, even more flagrant in its disregard of the rules, of poetic license. But Byron, you will find, was right. Medical history is abundantly supplied with instances to bear him out on the one point, however much the grammarians may rail at him on the other.

There are neurologists who hold that every ripple of thought has its effect on the body, but they are extremists. At the other end of the line are those who hold that drugs are competent to meet any malady, but they are growing fewer. Dr. Charles L. Dana, former president of the

New York Academy of Medicine, and the author of a textbook on nervous diseases, is one of those who hold that, if your mind makes you sick, it must be because your mind itself is more or less sick. When I talked with him about it he told me he did not belong to the "dynamic school" of neurologists, but held that if maladies were a mental product the mind producing them must be below par.

Worry Over Her Nose Made Her Crazy

DR. DANA told me of a woman whose home had been broken and her life ruined because she thought her nose was ugly. As an organ of smell and as part of the respiratory apparatus her nose was all right, but she considered it unbecoming. She brooded over it and began to lose sleep. After a time she began to think that her whole face was out of kilter. Nothing availed to uproot this notion, and it finally became necessary to send her to a sanitarium. This is an example of a psychiatric case due to a diseased brain.

"Under the influence largely of Freud and his pupils," Dr. Dana continued, "there has been an attempt to show that nearly all mental disorders of the functional type and even some of the organic are of psychogenic origin: that is, due to the action of mind upon itself.

"There has come of late a change in the attitude, and in fact it has been pretty well demonstrated, that the psychogenic theory of mental disease is not true, in the sense that the mind alone without other complementary factors, can make itself diseased.

"I do not deny that there are 'mental conflicts,' and 'ideas of inferiority,' and pervading emotions of fear, largely important factors in developing these psychoses; but I do say that a perfectly well-balanced, healthy brain is not made diseased by these things alone; and this view, I think, is being pretty well conceded by all."

When We're Happy We're Well

BUT all of us know that when we are happy we are in better health, and when we are under a strain or miserable we are below par. And we know that merely to meet a cheerful friend when we

are below par sometimes makes us feel better. In a New York daily newspaper there was printed the other day a letter telling of such an instance. The writer had met a despondent and run-down friend to whom he had given this sage advice:

"Brighten up; shine by your own light. Be self-illuminating like the sun, not opaque like the planets, which shine by borrowed light, but generate it yourself. . . . Take an interest in something, force yourself to like or love somebody, make something your hobby."

Not all of us can generate our own light merely by wishing, and if we cannot we may possibly be psychiatric cases; but if mental sanity and bodily sanity are akin, surely we can protect ourselves or be protected against the kind of wrong thinking which brings wrong physical conditions. It was with this in mind that I went to see Dr. Frederick Peterson, clinic professor of psychiatry at Columbia University and former president of the New York Neurological Society, as well as author of half a dozen books, technical and literary. Our conversation slid so quickly into a discussion of matter as a form of energy that it was very well Dr. Peterson had safeguarded me by saying that he preferred that I quote from his written work. Matter as energy has an immediate relation to the influence of the mind on the body and to the whole question of biochemistry, but it is beyond the scope of this plain-spoken article or the abilities of the reporter who is writing it; and so I turned with relief to what Dr. Peterson had written.

In "The Flutter of the Gold-leaf," a collection of four unusual one-act plays, you will find one entitled "Two Doctors at Akragas." Therein Dr. Peterson puts into the mouth of *Empedocles*, a Greek physician, his own views regarding the influence of the mind in health and sickness.

"The power of thought," *Empedocles* exclaims, "that is the real wonder! We just begin to have glimpses of the effects of the mind upon the body. . . . I would fain have the soul acknowledged more, our therapy built upon the dual mechanism of mind and substance. For if an idea can lead to the apparent death of the whole body, so might other ideas bring about the

apparent death of a part of the body, like, for example, a paralysis of the members or of the senses of sight, feeling, hearing; and I in truth have seen such things.

Thoughts Can Both Curse and Cure

"OR a thought might give rise to a pain, or to a feeling of general illness, or to a feeling of local disorder in some internal organ; and I am sure I have likewise met with such instances. And if an idea may produce such ailments, then a contrary idea implanted by the physician may heal them."

Most diseases, Dr. Peterson says, "are temporary, self-limited and tend to recovery by nature unassisted." Sometimes mere credulity will assist in the cure, so strong is the influence of the mind. Why do people—some people—believe in "patent" medicines? Primarily because the ingredients are secret. Mere mystery is potent, for sometimes *not* seeing is believing. A certain nostrum is now being widely advertised in New York, and has been sold extensively through the Middle and Southern States, which contains a liberal percentage of alcohol and a few drugs—not enough either to help or hurt—which is really a medicine for well people. But it is put forth as a remedy for catarrh and for sundry other ailments; and if you read the advertisements in an idle moment you may even suppose you have all the symptoms there described, such is the power of suggestion. You may suppose you have those symptoms, and you may take the decoction with the mysterious name; and it is not at all unreasonable to suppose you may be "cured."

No mention is made in Dr. Peterson's paper of such an instance, but let us turn, nevertheless, to a pertinent passage:

The general principles that govern faith, opinion, conviction, act also here; but an unusual factor in the field of medicine is the extraordinary complexity of the human body and mind. We often compare the organism to a machine; but even the most intricate machine is simplicity itself compared to the human body. On the one hand, we have metals and mechanics that almost any one can understand, adjust, repair and run; on the other, we have such a combination of sixteen elements in the greatest of chemical and physical laboratories, such complexity of anatomy, such intricate processes of physiology, and the whole permeated by spirit, by psychology and the mutual reaction of body and mind—all having occupied nature a hundred million years to build—that it is small wonder that even the greatest students and experts in this field of work cannot grasp

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Concentration—The Secret of Power

By ORISON SWETT MARDEN
Editor, Success Magazine

"IF I could only concentrate on my work I could do something big, I'm sure," a young man confided in me recently, "but I can't seem to do it; my mind wanders hopelessly during business hours and I am often brought 'back to earth' from my day dreams by my office associates and made to realize that my imagination has led me to many strange parts, touching upon practically everything but the thing in hand."

"Men fail in their schemes," says Carlyle, "not so much from the want of strength as from the ill direction of it. The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest by dispersing his over many, may fail to accomplish anything. The drop of water by continual falling bores its passage through the hardest rock; the hasty torrent rushes over it with hideous uproar, and leaves no trace behind."

The law of success is concentration, and the secret of concentration is interest. If one's whole being is in his work, if his heart is in the thing he is doing, he will have no difficulty in concentrating upon it. He will not be troubled with mind wandering or air-castle building, mechanically performing routine duties while his thoughts are miles away. My advice to young people starting out in life is to find the thing you are made for, and then fling yourself into it with all your might. Stick and hang. Be all there in whatever you do.

If you look about you in any walk of life, you will find that a man with a powerful, executive brain, a man who works with intensity, who drives at the very heart of things, can accomplish more by a few decisive efforts than others who potter around all day long. There are some men in our big cities who do not spend over two or three hours a day in their offices,

yet who put thru more business, who accomplish more than many other men who work long hours, because they know the secret of intense, sustained concentration.

There never was a time before when continued concentration on one unwavering aim would bring such stupendous results as to-day. The competition of the modern world makes it an indispensable factor in any measure of achievement. Ours is essentially an age of specialized, intensive, purposeful action, and the man who succeeds in any walk of life to-day is the man who says, "*This one thing I do,*" and *lives* by it.

This does not mean the narrow, undeveloped one-sided man, but the broad man sharpened to a point, the many-faceted individuality concentrated upon a single object. Let your education be as broad and deep as possible, but specialize on the line of your chosen work.

Young men frequently tell me that they are trying something "just for awhile, until they get something better." Now, while it may often be necessary to work at something else as a stepping-stone to the thing one really wants to do, to make a habit of trying one thing after another, changing about year after year, without enthusiasm for or interest in the work we are doing, and without any definite goal ahead, is fatal to any large success, is fatal to expertness or efficiency in anything.

Many of us fail through scatteration of our forces, lack of vigorous focusing upon one unwavering aim. It is concentration, vivid attention that counts and nothing else avails without it. It is the mental planning, the persistent mental imaging of and focusing upon the things we are trying to do, the constant visualizing of it, that finally materializes it, brings it into being.

What we get in life we get by the law of attraction. Like attracts like. Whatever you may have managed to get together in this world you have attracted by your mentality. You may say that you have earned these things, that you have bought them with your salary, that they are the fruits of your endeavor. True, but your thought preceded your endeavor. Your mental plan went before your achievement. And before your life can be really effective you must concentrate upon, must make yourself a magnet for, the things that will make it so. You must learn how to draw to yourself all that will help you to succeed in your work, all that will enable you to attain your ambitions.

There is no other magnet in the world so powerful for attracting the thing we desire, no other force so effective for realizing our ambition as vigorous, continued concentration. It has been the chief factor in all the great achievements of history. It is the cornerstone of success in every line; the principle upon which all progress is based. All the inventions, all the discoveries, all the modern facilities which the world enjoys are the children of focused minds. Whatever you long to be, or to have, you can be, you can have, by focusing your mind and concentrating your efforts on that one thing.

If you would demonstrate health, you must concentrate upon it; you must hold the health ideal; you must think strength, must think vigor. It is not enough to long for health; you must believe that you will be, that you already are, well and strong. You must expect it. According to thy faith be it unto thee. You must hold in mind that thing, whatever it is, you wish to express in your life, and you must believe it will come. The student who is trying to become a lawyer saturates his mind with law.

You can't expect to become prosperous unless you hold fast to the prosperity vision, unless you believe with all your heart you are going to be prosperous. If your mind is occupied with something else most of the time; if it is filled with doubts about ever accumulating property or becoming prosperous in any line of business, don't deceive yourself with the idea that prosperity will come to you if you only work hard. It won't. Nothing will come

into your life except by the doorway of your thought, your expectation, your faith.

If you feel discouraged because you are not getting on as you hoped you would, something is wrong somewhere. Your mind is not pulling in harmony with your effort on the physical plane. Something has arrested your progress, and that something is a mental stumbling-block which you yourself put in your path. You are not thinking yourself forward, you are not putting yourself in the getting-on current by concentrating with confidence, with faith, along the line of your ambition. Discouragement, doubt, a wavering, divided mind, the scatteration of your efforts, something or other is neutralizing the force which would naturally take you to your goal.

The majority of people do not get what they want because of their negative mental attitude. Their doubts, their fears, their unbelief, their pessimism demagnetize their minds, and drive away the very things they are working so hard to attract.

Remember that, by the law of attraction the things that you seek are seeking you. They will come to you if you make yourself a magnet for them; that is, if you continue to hold the right thought, the strong, positive, persistent belief that they are yours by divine right, that they are your birthright and no one and no power on earth can keep them from you. You cannot possibly lose out so long as you think vigorously, positively, along the lines of your ambition, your ideals, visualizing your dreams and doing your best in planning and working to make them realities.

In the scattered sunbeams falling upon a very small surface there is power enough, if it were focused to a point, to melt a diamond, the hardest of all known substances. But, unfocused, it cannot injure the most delicate blossom, the most inflammable material. In human life concentration is preëminently the secret of power. One talent concentrated will carry a man to his goal; ten talents scattered will take him nowhere. It is possible for any one by doubling his power of concentration to double his efficiency. The ability to focus the mind upon one subject, and to hold it there at will, is the power that runs the world.

The Psychology of Boredom

By DR. FRANK CRANE

MOST of us are bored most of the time. And the reason that we are bored is that we are human beings, fallen creatures, theologically speaking, or imperfectly developed creatures, scientifically speaking. It all comes to the same thing.

And our greatest difficulty is in our imagination.

Only in imagination can there be an escape from boredom.

For the commonest source of boredom is repetition.

THE thing that we get bored with is the thing that occurs over and over. We have to get up in the morning and dress and eat, and we have to go to work and come home and undress and go to bed. So rolls the weary wheel around.

Everybody has to do this one way or another, and if some people manage to do it with gayety and get a lot of fun out of it, it is simply because they have imagination enough to make play of it.

There is no fun except in play or religion or both.

Very many of us are unable to use religion. We have it, but we do not use it—that is to say, it does us no practical good between Sundays. If we were wise enough we might have a sort of religion that would run along seven days in the week, but we are not.

EVERYBODY could play if they had imagination enough. And play does not consist in some other kind of exercise, but it consists in carrying on the same exercise in a different spirit.

It consists in flooding the commonplace with imagination.

It consists in using our fancy to give us that aloofness in our daily task that shall make it amusing and not boring.

The trouble with most people is, not that they are not serious enough, but that they are too serious about unimportant things. Most things do not matter.

There are men who can carry on great and important business with all the zest of a game. They are good losers and so they are happy winners.

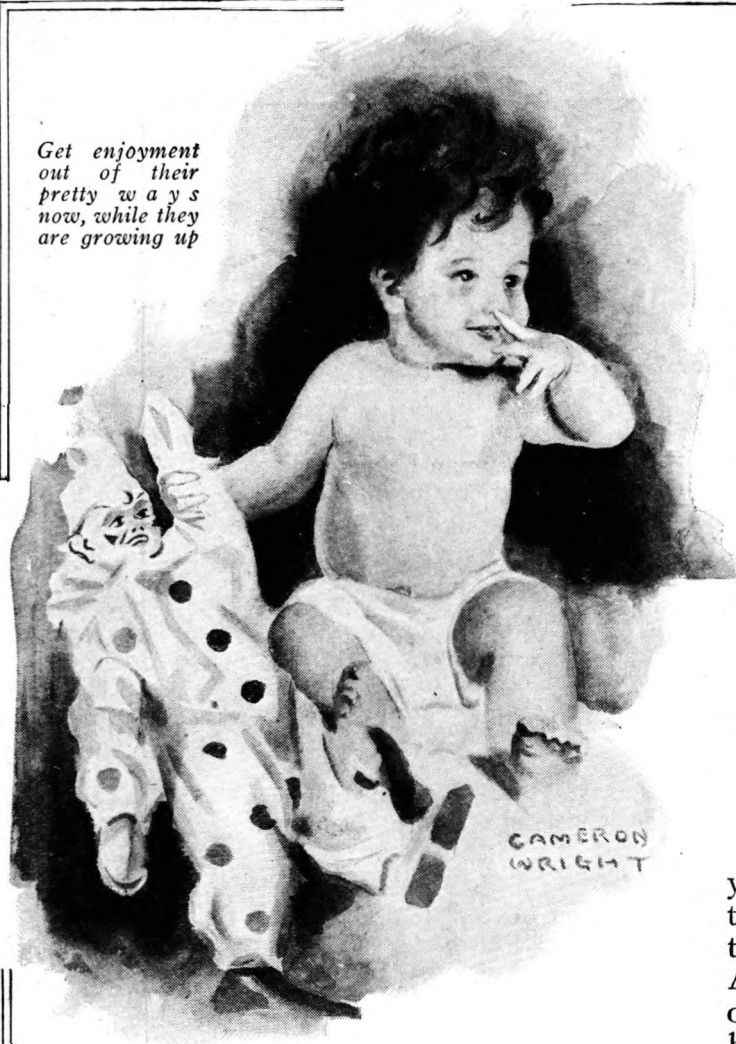
THERE are women who can accept the inevitable and the unavoidable and laugh at it. They have that eternal touch of childhood, that Peter Pan spirit, which enables them, like a sprite, to dance gleefully over waves where their less imaginative sisters are pitifully drowned.

To make a little girl happy you do not have to give her a new doll that costs a hundred dollars, for she can get more fun out of her old rag doll that costs nothing. That is because her fun comes from her imagination.

AND except ye be converted and become as little children, you shall not have the slightest idea of what I am talking about.

(Copyright, 1923, by Frank Crane.)

Get enjoyment
out of their
pretty ways
now, while they
are growing up



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Some “Don’ts” for “Growing” Parents

By
A. J. STEMPLE

Illustrated By
Cameron Wright

Don’t allow young children to eat what you do. Having little ones eat at the table with the family causes babies to acquire all sorts of bad habits. A child will cry for what it sees others eating. To stop his howls he is given what he cries for, whether it happens to be green cheese or mince pie—because that is the easiest way out. “Oh, just a taste won’t hurt him” is the stock argument. Once started wrong in his eating habits, the child keeps on wrong, and soon he is the victim of all sorts of perverted habits and tastes, and suffers therefrom.

Don’t allow the children to eat “fifty

*Don't give him a
doughnut just be-
cause he cries for it*

PEOPLE who are blessed with children of their own often seem to know the least about bringing them up properly. Perhaps the burden of raising the children makes it harder to acquire the necessary wisdom, or parenthood and parental affection may warp the judgment, for certainly many fathers and mothers, supposedly intelligent, often act like fools as far as their off-spring is concerned. Not having babies of my own, but living in families where there are generally a varied assortment of little ones to love and study, and having always been interested in learning how some babies ever manage to grow up at all, I have acquired a few ideas upon the subject of bringing up children, which may have some value, and surely are unbiased.

As “don’t” plays such an important part in raising a child, here are some of the more important “don’ts” for the edification of those having the responsibility of bringing up little ones:



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eleven" times a day. Their stomachs need rest occasionally, though you wouldn't suspect it, seeing how many parents feed the children on a continuous performance plan.

Don't give the growing child fried foods, nor cake, sweets, and such things as doughnuts. "He likes it" is no excuse for giving a child something he shouldn't have. If he cried for arsenic, would you give it to him? Verily, some misguided parents would, rather than deny the darling anything, and trust to luck that no harm would come of it.

Don't think you have to stuff something into a child's mouth every time he isn't doing anything special. Eating is not an indoor game to be practiced without rhyme or reason. The child who is always nibbling and whining for something to eat needs prompt attention and treatment.

Don't make an ice-cream-cone and soda-or-candy fiend out of your child. These things may be indulged in on rare occasions, perhaps, but if you allow them to become staple articles of diet, you'll be sorry.

Don't allow your child to skip his regular meals, or not eat his proper food because "I don't like it," and then allow him to piece out with something else. This is a sure method to make your child finicky and unwholesome in his eating habits.

Don't allow your child to handle food or playthings with dirty fingers. Make him understand that he must never eat or put things in his mouth when his hands are not clean. His opinion on what constitutes cleanliness may not coincide with yours, but you can teach him to acquire your standard, in time.

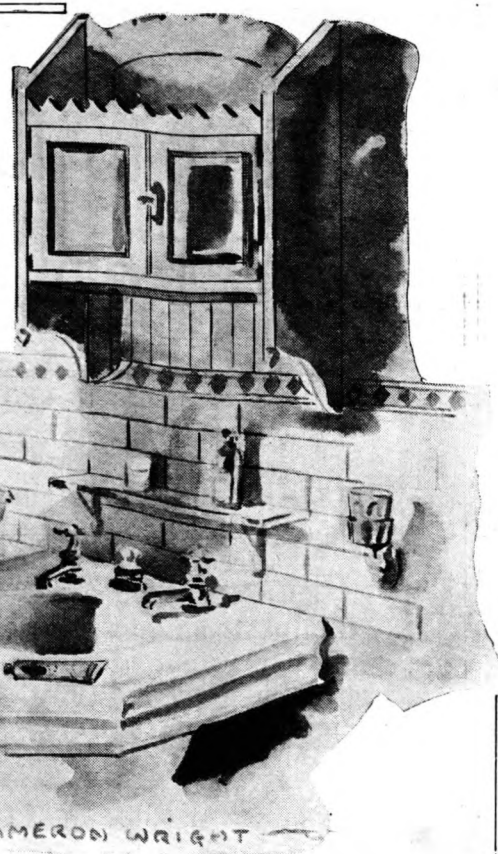
Don't fail to keep the child's teeth clean, and at an early age teach him to regard his tooth brush as a very necessary article. Proper hygiene of the mouth should be part of every child's early training.

Don't punish your child for ill temper or for being "cranky" unless you are certain his digestion is not at fault or his nervous system unstrung, through unwise indulgence

Teach him to regard his tooth brush as a very necessary article



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and habits. You know how it is yourself; perhaps you ascribe your tantrums to "nerves" when you know very well it's something else!

Don't take your small children to movies, circuses, and other exciting places. If you want to go yourself, have mercy on the helpless babies and leave them at home, and hire someone to stay with them. Children who are toted everywhere with grown-ups and kept up at all hours, are bound to become nervous and irritable, likewise unduly precocious, and finally pests.

Don't dance attendance on the baby, even if it is your first or only one. The Lord didn't mean an eight-pound youngster to be a taskmaster over a whole household. If the baby is not sick, and there are no pins sticking in him, or he is not uncomfortable or hungry, let him cry if he wants to. It won't hurt you and will do him good. If you make a Charlie Chaplin of yourself to amuse him and to stop his cries, you will not only cause ten cries where there was but one before, but you will be the baby's bond slave forever more—and you can't resign your position, either.

Don't jiggle, joggle and talk non-
(Continued on page 56)



What to Do with Fear

First of a Series of Articles on
"How to Manage Your Emotions"

By WILLIAM A. McKEEVER

I. FEAR

KEEP your emotions alive if you wish to be healthy, happy and successful. All healthy existence is expressive, not suppressive. Do not attempt to conquer your emotions, manage them. The idea of crucifying yourself is false. It will lead you to a life of dejection or despair. Out of more than a thousand troubled souls whom I have tried to adjust during recent years by means of psycho-analysis, nearly all have proved to be suffering from some kind of suppressed emotion.

The Maker of your nature and mine has stored within us certain latent energies. The more basic of these are the instincts, which start us upon the way of desired activities and point out the general direction of normal behavior. But emotion is the true motive power; it is the explosive energy which must be put into use if we are to move forward with force and decisiveness. The instincts constitute the mechanism of human existence. If you use the figure of the automobile, the instincts are the pistons, the gears, the connections. But the emotions are the explosive energies, the gasoline lighted by the electric spark, the motive power of achievement.

Learn to release your emotions as you would the explosive energy of the auto. Use the control lever, turn on the energy as fast as you need it, but do not shut it off entirely unless you expect to be stalled in the bogmire of unhappiness. Also, avoid speeding. A calm, poised emotional life is the healthy and long-enduring form. Properly managed emotions mean for the knowing one a kind of perpetual energy of achievement and happiness.

The emotions which are aroused in you mean life or death by degrees in ac-

cordance as you direct them or suppress them. If fear comes to you in any form, do something with it, manage it, but do not merely shut it off. That will prove to be a poison to your blood stream and will so contribute finally to some kind of mental pain.

Consider the case of "shellshock" in the soldier. How did it often come about? The victim lay in a trench all ready for action. He heard the terrible noise of battle in the distance but for some reason his line was not ordered to move. A terrific shock of natural fear seized him, his heart beat at the rate of 200 per minute, the adrenalin was poured into the blood in great quantities, the liver threw in its heavy store of chemical also, and the vital functions were forced forward with enough energy to carry the soldier for an hour of strenuous fighting and running. But he did not fight, he did not run. He simply lay there and re-absorbed the poisons which should have gone out thru the sweat glands and otherwise.

So, with your case. If fear of any kind comes to you it must be expressed, managed, directed rather than shut off. Otherwise you will suffer from "shellshock" in some degree. Nervousness, pain, mental anguish of some kind will be your portion.

Express Your Emotions and Keep Alive

TO express your emotions intelligently means life more and more abundant. To repress them summarily means a slow death of all that is fine and beautiful in your nature. Fear, anger, jealousy and despair are the four great human emotions which, because of being misunderstood, tend to negate and destroy health and happiness. Poise,

courage, good will and faith are the four positive, expressive forms of these. Direct and manage your fear rather than repress it, and it becomes healthy poise and a source of pleasure. Your anger, turned on by degrees and slowly refined at length becomes righteous indignation or courage. Your envy and jealousy become tolerance, good will or love. Your despondency or despair becomes faith or a joyous optimism.

Analyze yourself for the emotion of fear and see what you are doing with it. Probably you are merely shutting it in, allowing it to die there without the expression normal for it and suited to carry its poisons out of the blood stream. You must constantly pay for such folly with loss of poise and happiness. Try the converse. Give your fear some form of intelligent expression and you will at once begin to experience the toning effect of the better method.

But, first of all, what or whom do you fear? Is it loss of position, of income, of wealth, or prestige? Do you fear your employer, your superior in office, your life companion, your imagined enemy? Are you afraid of fire, storms, robbers, accidents or other catastrophe of some kind? Do you dread disease, decrepitude, death, damnation or the devil himself? Dig into yourself and find this lurking ailment, if you have it. Put your mind on the sore spot in order that, if possible, we may find a way to relieve it. But notice again, if you will, that your trouble is some form of suppression and that its relief must come thru some kind of healthy expression.

Fears Poison Your Blood

IT is remarkable how many people there are who suffer constantly from morbid, mistreated fears, whose blood stream is thereby constantly poisoned, and whose mind is to that extent deranged in its functions. To cite a specific and very common instance, let us suppose that you are afraid of losing your position. Visions of the exact pang of being put out come to you. At morning you awake with a startled feeling of dread of the ordeal, and your last thought at evening is a shivering im-

agination of its pain. Actual chemical poisons go into your blood stream and tend to exaggerate the situation until the dreaded crisis probably comes. But you have simply pulled the house down upon yourself, and bad management of your emotion of fear has been the cause.

The Cure Is Easy

BUT the cure is easy and specific, as follows: You sit in the silence at retiring time and affirm over and over something like this: I am no longer afraid of losing my position. I am earnest and honest in my work. I am frank and fair. I am giving my best thought and effort to the task at hand. I am turning my joy, my enthusiasm, my creative energy into the highest channels of accomplishment. I am resolved first to please my conscience and afterwards my employer, if possible, but I have no dread of the consequences. Thus being constantly true to my higher self the position which I have is perfectly secure in that it will either hold me to itself or lead me pleasantly along the way to a better one. My own shall come to me, and no human devise or intrigue can take it away. My cup of joy is full. My spiritual abundance is more than enough for my soul's satisfaction. By my lightness of heart, my inner radiance, I will make known to others that I am the director of my emotions and the arbiter of my fate.

Suppose your fear is of persons. Your employer or some superior official causes you to shudder and tremble within at the thought of some humility or disadvantage he is to bring you. The method of treatment is practically the same as given above. Again, you sit relaxed and alone in the silence, affirming, while you visualize the person who causes you the ordeal, somewhat as follows: My fear of you is turned into favor. I now see you in a new light. I see your better purpose toward me, that you desire to help me and that I desire to help you. As related to the matter which brings us into a common association, we are in perfect accord and harmony, because we are coming into

(Continued on page 54)

When Misfortune Comes

By DR. WILLIAM J. ROBINSON

WHEN misfortune comes, as it is sure to come to most of us, bear in mind these maxims which have proved useful to many a suffering soul.

1. You are not unique, not the only one. You are but sharing the fate of millions of fellow-sufferers.
2. The pain will **not** last forever, the wound **will** heal. You may not think so at the time, you may feel sure that the pain will never abate and that the wound will bleed forever, but the experience of ages and of millions of victims has shown that Time does heal all wounds, tho not always without scars.
3. We are not to lose faith in humanity on account of the treachery or duplicity of one man or woman. Humanity abounds in gentle and noble souls.
4. Do not mistake a baffled ego, a wounded **amour propre**, or green-eyed jealousy, for love. The wounds inflicted by real love are not very deep nor very painful.
5. Nobody is beaten until he admits he is beaten, and it is unpardonably foolish to hug **vain regrets** and to be constantly thinking in Ifs. Eliminate If from your vocabulary.

Some Practical Advice

6. Get out into the open. It helps wonderfully. Do not stay within four walls any more than you can help.
7. Do not stay alone, if you can avoid it. You must not become introspective. And if you can get a true friend or congenial companion to be with you most of the time, do so by all means. It will help to carry you thru the crisis.
8. Work, work, work. Work is the great salvation in most crises. If you are a creative worker, then you are blessed indeed. An emotional shock has been responsible for many a great work of art. But if you are not a creative artist, force yourself to work anyway. Get a hobby if necessary. If you are a mental worker, try to spend some hours in physical labor. In a crisis, work is more important than play.
9. Read **good** books. I mean books that give encouragement, that foster faith in the future of the human race, that hold aloft the ideals of Truth and Beauty. Avoid books that are cynical, blasé, pessimistic and destructive of all our illusions. Illusions are as real as reality.
10. One other point, which may sound like cant, but isn't: Try to make somebody else happy. It is a fine exercise, and the gratitude of those you have made happy will help you to forget your own misery.

Beauty And Truth

By HENRIETTA LEE COULLING

TRUTH is the only thing that counts. Beauty is that profound expression of reality which satisfies the heart without any allurements but its own ultimate value. In fact, truth and beauty are one. "Beauty is heaven, heaven is Love, Love is God," says one of our great poets. Has not beauty, then, a sacred value?

We have only to look at the world about us to realize the truth of the above. How lavish nature is with beauty! In the tender blue of summer skies, and in the fleecy clouds that float in them, in the gentle green of undulating hills, in the serenity of the stars and in the majesty of the ocean. Then there are the softer tints of Spring, the glowing colors of Summer, the burst of red and gold in Autumn, and even the paler shades of Winter,—all beautiful. Everywhere, while building for utility, Nature has created beauty also, in the care and delicacy with which every bud and blossom is fashioned, in the coloring of the butterfly's wing, and in the beauty and sweetness of the birds.

WHAT do we get out of all this? Very little. If we got more, we would be happier. The true message of beauty to us is contentment, serenity and peace.

Why all this wild unrest? Why this running about seeking amusement, or craving to gratify the more primitive desire to appear great in the eyes of our associates? Why not just create and increase beauty where we are?

A woman reads trashy novels and weeps over them, while her little children are playing, uncared for, in the street. What is the matter with her? She is seeking beauty in the wrong place. Why does she not build up a sweet and beautiful and peaceful home? There can be nothing more beautiful than building up the bodies and minds and souls of tender little children. She is seeking beauty in wrong and ineffective ways.

Why do so many marriages fail? For the same reason. Men and women are seeking beauty—satisfaction—in the wrong way. The woman who is untidy, who allows her beauty to fade for lack of care, who keeps an unattractive home, while she seeks diversion outside, is neglecting true beauty, and so her husband seeks his beauty outside the home. The man who comes home daily in a grouch causes his wife to seek beauty elsewhere. A wrong idea as to the means of attaining beauty is the cause of most of the unhappiness in the world.

Then there is the beauty that is unseen, but felt. The beauty of kindness and courtesy, the beauty of friendliness, of the helping hand and of the loving heart. Oh, there is beauty everywhere, if we have only the eyes to see and the heart to feel! Let us learn to build for beauty, for to do so is to build for reality and for truth.



The blind man
could tell his
tame doves
apart by the
sound of their
wings

HABIT

*Don't Be a Slave to Habit
Not Even a Slave to
a Good Habit*

A Call to Freedom

THERE is a form of enforced servitude more abject and humiliating than that under which so many human beings were once held in what we called "free America." It is slavery to a weakening and limiting habit.

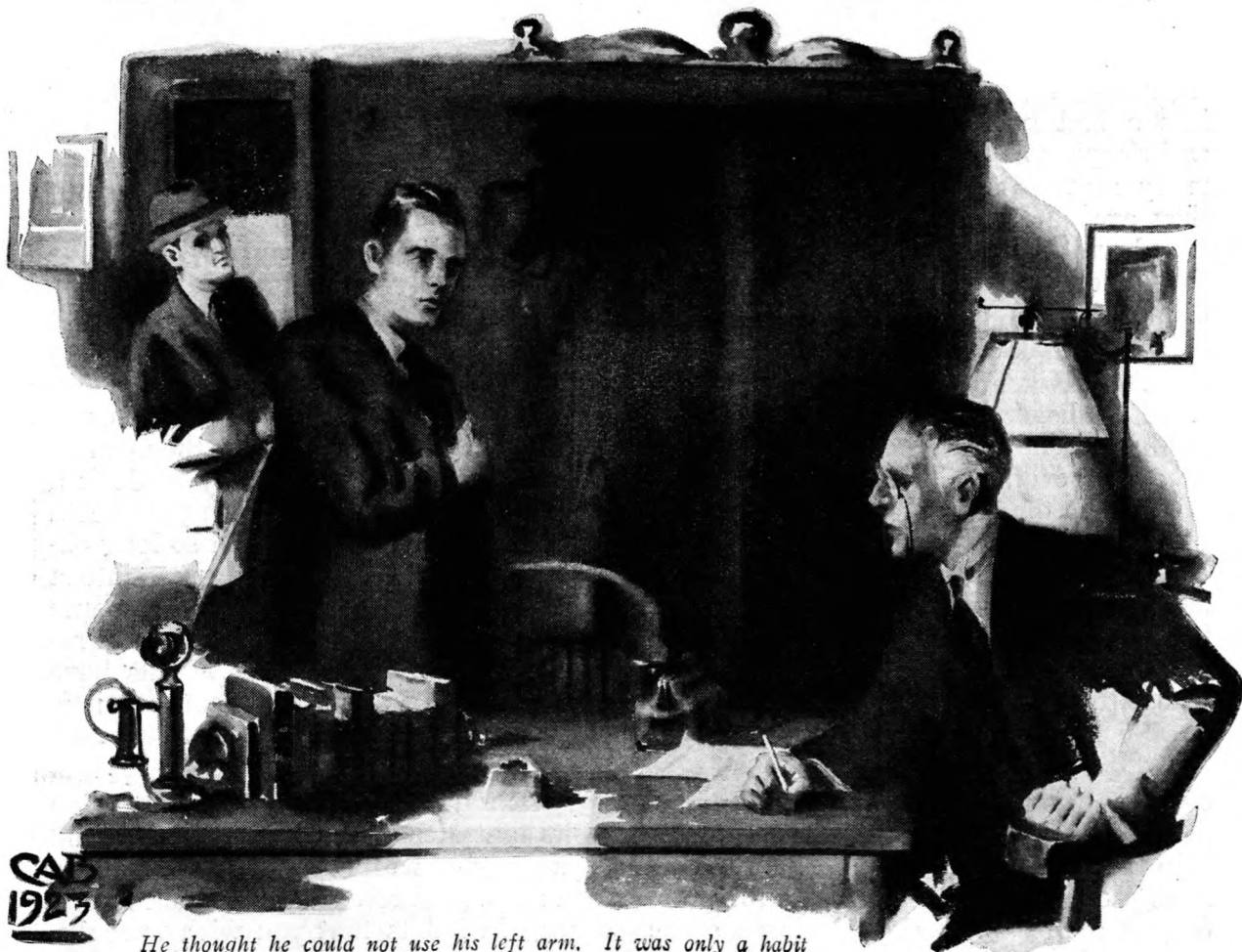
Habit, the same as everything else in life, is based on very definite laws. A simple definition of habit is: a mental or physical action which acquires facility and strength from repetition or practice.

We are creatures of habit; our lives are made up of habits, good, bad or indifferent. All men and women, no matter how strong they may be in their general characteristics, are veritable slaves to some weakening or limiting habit. And toward these weaker habits they feel essentially powerless. Some feel "fate-driven" through the thought of its being

an inherited tendency. Or others may be held simply through fear, in the form of lack of self confidence, believing that they haven't the strength to master it. Others are bound by laziness.

Man has developed himself in a wonderful way along certain lines of life, but remains a slave to habit through ignorance of his own powers or lack of ambition to put up the necessary fight to change it. Man has ascended into the heavens, delved into the bowels of the earth, harnessed the electricity and made it serve him; yet that same wonderful man lets habit crush him.

Let us dissect habit and see what it is composed of. To begin with, habits are formed in the subconscious mind, a mind



He thought he could not use his left arm. It was only a habit

*If You Would Keep Fresh
Do Things in New Ways
Every Day*

By
C. FRANKLIN LEAVITT, M. D.

which does *not* possess reasoning power. It is for this reason that habits are often foolish and very unreasonable in nature. Dreams are an expression of this subconscious, unreasoning side of mind; and some of your habits are just as foolish as the ridiculous dreams you often have.

We say there are bad habits as well as good ones. But the element of goodness is relative. A habit is commonly neither good nor bad, *per se*. It is good in one instance and bad in another, its true nature being determined by the conditions present and the effect produced.

We are called creatures of habit. Psychologists encourage us to convert as much of our action as we can into habit,

as the consciousness is liable otherwise to become overburdened.

With some exceptions the advice is wise. We have no conscious care of our speaking, our walking, our writing or our reading, save with regard to their general trend. We set an idea before the mind and subconsciously give it expression in words. We may give attention to the choice of words so as to give the idea as good a dress as possible; but the bulk of the work is done without conscious effort. If we wish to go to the corner drug store, our feet bear us there without the expenditure of volitional effort after once the start is made. Movements like these do not require continual exercise of the will, and to exercise it would be a waste of effort and energy.

But it is surprising to most people to

learn that a good custom may degenerate into a bad habit. For example, eating and sleeping at regular intervals are, for many reasons, good customs; but when they are so long and so uniformly followed as to become a habit, one is apt to fall under the power of them to a debilitating degree.

For example:—statistics gathered during the Civil War showed the city boy stood the hardships better than the country boy. The average person would expect the reverse. This was due to the fact that in the early days the country boy went to bed at a certain hour; and did so regularly. When his rest was broken and he was obliged to have his meals at irregular hours, he was not able to stand the change nearly so well as the city boy whose life had previously been lived in a more irregular way.

So you see one should not be a slave to even the best master. Personally I am of the opinion that doing things through habit is often more damaging than the effects produced by the particular thing we do. A man might enjoy playing a game of billiards and there would be no harm in so doing, unless it became so much of a habit that he permitted it to interfere with his business or domestic life. You must learn to differentiate between good and bad habits.

You live in a certain house for a number of years and then move to a new one. Your mind has become adjusted to the old home, and habits have been so strongly formed, that at first you find yourself unconsciously moving in wrong directions in the new house for doors, passages, closets and corners. But after living in the new home for some time, your mind goes through a readjustment, and soon new habits are formed which permit you to go about the new home in the same unconscious way you previously did in the old one. And a year or two from the day you moved you will have to stop a minute to picture just how the old home was arranged.

If you drive an automobile, you remember how awkward it was for you to change gears and use the brake and clutch pedals at first. And not until these changes were done unconsciously, through HABIT,

was driving made easy. Certain things must become habits before we can be proficient. In using my typewriter, my fingers must unconsciously go to the keys. If I make an error and then begin to consciously watch my fingers for a time, I am likely to make several mistakes, one on top of the other.

Customs are organized and directed by the conscious mind. It is only when they have become so habitual as to be followed in an automatic manner that they can be called habits. You originally made it a custom, we will say, to brush your teeth immediately after eating, and so long observed it that ultimately it grew into a habit. Customs are pursued in response to a conscious volition which has to be repeated from time to time. Habits have an element of volition in them, but it is often exercised without appeal to the conscious centers.

The child must give conscious attention to its first steps in learning to walk and pays the price with many falls and bruises. You must give conscious attention to any change in habits that you wish to make, before the new habit is possible. The furniture in my study has been rearranged and I have a number of times started unconsciously in the wrong direction for my desk and other things in the room. I shall have to give a little conscious attention to my moves for a time, but my mind will soon create new habits which will properly fit in with the changes.

The habits of sensation become very keen. Those who have been blind for years and whose minds have been readjusted to this loss are able to distinguish many things through sound and touch which would be impossible for us to detect. It is related of a celebrated blind man of France that he could tell the quantity of fluid in a vessel by the sound it produced while running from one vessel into another. A blind man in Philadelphia knew his tame doves by name and distinguished them through the different sounds they made in flying. The same man could tell different parts of the city he was in, which he had passed many times before, by the sound and nature of the ground under his feet. So you see habits are a part of all our finer senses.

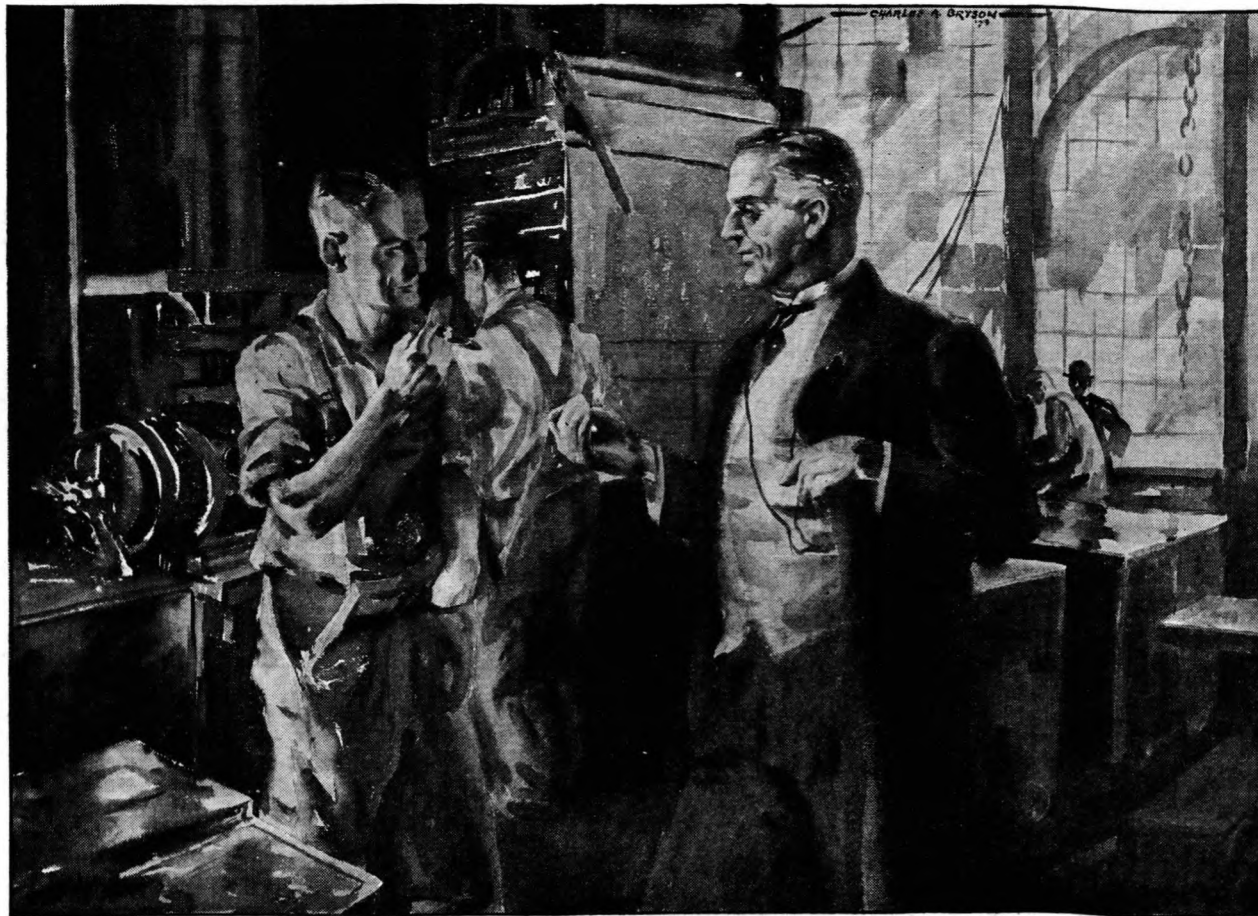
And our bodies as well as our minds fall into states of habit. Much of the chronic ill-health suffered is simply habit. Constipation is a habit. I have had many cases of paralysis in which the weakness, when the patients came to me, was simply an expression of habit. This I have demonstrated by making them do many things which they at first stated were impossible. And such cases can quickly be restored to a state of health by following out the usual laws of development. Fear in such cases has become a habit. I now have a case of sleeping sickness in a young married man about twenty-eight years old. He holds one arm and hand to his side and claims that he cannot use it to any great extent—that he cannot raise the arm to the shoulder. Yet, when his brother-in-law came into the office hurriedly and said the police officer had given him one minute to move on as the parking time was up, this same young man without thinking, quickly reached up for his hat, with

his weakened hand and arm—grabbed it off a hook about the height of his head and put his hat on with the same weakened hand as he hurried out with a “good bye Doctor.” Had I asked him to do this act, he would have emphatically stated that it was impossible.

Churlishness and cheerfulness are both habits. You may take your choice. Churlishness blocks work and spoils the home; cheerfulness and friendliness make not only your own work go better but smooth off and speed up all the activities of domestic, social, industrial and business life.

Habit makes many things SEEM impossible which are not. You remember when the Russians told Napoleon that it was impossible to cross the Alps in winter with his army, he did not view it in that light. To him it was not impossible and he went across. Treat some of your habits in this manner and you will find it

(Continued on page 50)



The habit of friendliness gets better work all through the shop

Isolating the Germ of Personality

By CHITTENDEN TURNER

PERSONALITY is much easier to recognize than to define. That captivating quality which makes successful entertainers, salesmen, hostesses and ambassadors seems to depend now upon one characteristic, now upon another, often upon a combination of manner and appearance. At times it seems a natural endowment; at times it is obviously cultivated.

From youth we admire the graces and manners of other persons and are tempted to borrow the best of them. The process is awkward as a rule and may prove quite embarrassing. There is something illusive about personality that baffles the seeker, whose desire to emulate and assimilate frequently sends him far astray.

Where does personality come from? How can we isolate this friendly germ?

It is not difficult to discriminate between individuals of the positive type and those of the so-called negative type, and at the outset we are prone to consider personality as belonging rather to the former. Reticence may cloak a remarkable personality, but hidden it counts for little.

WHETHER it is a beautiful voice, fine diction, wise or clever sentences or sheer sympathy that accredits one with the possession of this gift so valuable in every walk of life, or whether it is facial or bodily attraction, depends entirely upon the critic. It is that which especially impresses him. In one group of individuals Jones may be considered as possessing little or no personality; in another he counts heavily, dominates, and captivates. On a bright day we meet Smith and discover his great charm and appeal, but the next day it rains and Smith is moody, and his personality is not shining through the mist. Meeting him then for the first time we might judge him phlegmatic.

Everyone has his inborn personality, his individuality, of which he may or may not have learned the use. Perhaps he exerts it unconsciously, perhaps consciously, even studiously. The world is usually more impressed where affectation does not exist, since borrowed manners indicate weakness. Here, however, allowance must be made for the habit of unconscious imitation observed even in persons of outstanding characteristics of their own.

In the long run sincerity, enthusiasm and sympathy are the qualities which combine most favorably to establish personality. Each alone carries far. Beauty and expensive clothing are adjuncts of less importance, but a fine appearance affords a background not to be despised. In most cases one is at his best when tastefully attired and is thereby conscious of being able to make a favorable first impression upon those whom he meets.

There is also an intelligence test in personality, although borrowed airs have sold many a gold-brick, and the quality under discussion does not entail inevitably the use of brains. To the extent, however, that one becomes conscious of his limitations in certain company, personality must suffer, and the infallible fate of comparison must overtake even the paragon.

TO be able to live up to the highest requirements of social and business intercourse requires knowledge and adaptability. The famous singer who reigns supreme over his audiences and his managers may become a floundering moron in a strange environment. He usually avoids this.

Many persons are accounted with 'personality' through eccentricity, even disfigurement. They are singled out from the crowd because they are different, and easy to remember. They hold our curiosity. While their individuality may be visibly great, it may be spiritually very weak. This is not the kind of personality that is more desirable than otherwise, since it is fully as much of a liability as an asset.

Unquestionably personality should be cultivated, but less by imitation than by an understanding of its sources, which are sincerity, enthusiasm and sympathy. Behind all is idealism. Truth carries personality very far; falsehood and magnetism may prove engaging for a time but their deserts are likely to prove a poisonous dish. Dignity, code and fearlessness, are more to be relied upon than bluff, boorishness and boldness. That which invites animosity and rivalry defeats personality, while the unobtrusive consciousness of being and doing right is the fundamental requirement, and it provides the most enduring brand. A fine personality is one of the great rewards of idealism.

The New Ideas

Concerning Suggestion and Autosuggestion

By CHARLES BAUDOUIN

Professor Baudouin, of the University of Geneva, is recognized the world over as one of the greatest experts in the field of Psychology. In this scholarly article he reviews the development of the theory and practice of Suggestion, showing the scientific foundations of Coué's work and outlining the far-reaching possibilities of the movement.

AFTER the enthusiasm with which suggestion as a therapeutic agent was first welcomed, it has fallen somewhat into discredit during these last few years. The "marvelous" character of the phenomena, soon exploited by quackery, was one reason why sincere and conservative minds were on the defensive. And soon several well-defined and strong objections were made to the method. There are three chief objections: those of the partisans of *persuasion*, of the *psychoanalysts* and of the school of *mythomania*.

Dubois and Déjerine have tried to substitute *persuasion* for suggestion, which might be merely a question of terminology, but happens to be more than that. These authors object to suggestion on the ground that it appeals to the subconscious. Hence, in their opinion, suggestion encourages mental dissociation; it is a cultivation of automatism; it trains the subject along the same lines that one "trains" a medium, whose hand writes what his conscious thought does not order him to write and is unaware of. If education rightly understood should tend to give people mastery over themselves, it is quite certain that if it becomes general, the cultivation of automatism and of dissociation will be education in a backward direction. That is why Dubois and Déjerine want to give up suggestion, which appeals to the subconscious, and adopt in its stead persuasion, which appeals to the conscious mind—the intelligence and will-power—of the subject.

On the other hand Freud—and those schools of psychoanalysis which have sprung from his teachings—objects to suggestion on a different ground; that of his important discovery of *repression*,

thought by him to be at the root of nervous and psychic diseases. (In a way this objection is at the opposite pole from Dubois and Déjerine's objection, and this leads us to conclude that one objection destroys the other more or less.) According to Freud, sentiments, thoughts, tendencies which for one reason or another we have felt the need or desire of forgetting, really are forgotten; they are repressed into the subconscious, but there they continue to exist and try to find an outlet; hence a struggle, which is the disease itself. The disease can really be cured only if the repressions are destroyed; in order to do this one has to delve into the depths of the subconscious (the very opposite of what Dubois thinks); the subconscious must be analyzed and the repressed contents brought to the surface. Suggestion, according to these authors, only sends the repressions down deeper; it may, they claim, transform or transfer the symptoms, but cannot effect a cure.

Sick or Shamming

FINALLY, a new Paris school (Delmas, etc.) attaches a great importance to *mythomania* in a number of pathological manifestations. A great many nervous patients, they claim, are simply shamers who can be cured only if their shams are brought to light. These are the patients, they say, who furnish subjects to suggestion practitioners—hence the conclusion that the facts of suggestion, of which so much has been made, are only a series of shams, an unwholesome farce.

This extreme stand of the present Paris school is undoubtedly in great part explained by reaction against the first Paris school, that of Charcot, who was some-

times the dupe of his patients, and who laid down as rigorous laws what were only facts of "shamming" or of suggestive contagion. Parisian psychiatrists of today do not wish to be deceived, and in their instinctive self-defense, their attitude of distrust doubtless goes too far.

The New Nancy School

NOW, in Charcot's time, there was a rival school, that of Nancy, which with Liébault and Bernheim was careful to avoid Charcot's too rapid generalizations. Today also there is a "new Nancy school," which has not been tempted to react as radically as Charcot's successors. The ideas professed by it are a natural evolution of the ideas of Liébault and Bernheim. None the less they represent a scientific event of some importance. We shall now deal with them at some length.

For two reasons, the Nancy school has been until recently but little known by what may be called the scientific world and is now all too little understood. First, the war hindered its development, without however interrupting it (several very interesting observations have been made since 1915 in the bombarded city). Secondly and chiefly, Emile Coué and his disciples have turned to actual practice, rather than to a theoretical statement of the facts. The written work of Coué is confined to a few scattered articles in the Bulletin of the School or of a few psychological Conventions. His living work, on the other hand, is considerable, and his followers are many.

What are the conclusions to be drawn from the activities of the new Nancy School?

I. The first, fundamental idea is that *suggestion always resolves itself into autosuggestion*. Suggestion is no transitory phenomenon, with the will-power of the operator at its starting-point and the mind of the subject as its point of destination. Everything that is essential happens within the subject himself, and there may be a suggestion without any one to suggest.

A first proof of this is furnished by an analysis of the phenomena of hypnosis—where one might be led to believe in an actual state of dependence of the subject on the operator. It is observed first that

in suggested hallucinations, the subject sees what he thinks he should see, not what the operator wants him to see. He interprets the words of the latter as would a person in the waking state, and if he misinterprets, he modifies the proposed suggestion. In brief, the usual phenomena of hypnosis do not call into play any "transference of thought" or other transference more mysterious still, or if such transferences do play a part, it can only be a secondary one.

It appears further that if the subject becomes a puppet, all of whose strings are pulled by the operator, it is because he has imagined and suggested to himself that this was to be so. This autosuggestive dependence is only an apparent characteristic of deep hypnosis. The fact that certain subjects are less susceptible to suggestion when in a state of hypnosis than they are in the waking state can be explained very simply by a theory of autosuggestion. Those subjects do not believe in the results or are afraid the experiment will fail (such a fear may be more or less conscious). So the subject can "resist" the operator, but it is not a question of will-power as is sometimes believed. It is a question of imagination and of autosuggestion.

Finally, a decisive, *a posteriori* proof in favor of autosuggestion is that methodical discipline allows this force to be trained. The practitioner is no longer anything but a guide, teaching his subject to do without him and work alone. And the therapeutic results obtained by autosuggestions methodically conducted equal, and even seem to exceed, the results of the older form of suggestion. In any case they have more stability.

The Idea Becomes Reality

II

SUGGESTION and hypnosis, as they have been applied in medicine to this day, are therefore in our opinion very special applications of a much more general force: autosuggestion. *Autosuggestion is a usual and normal fact, but not a commonplace fact*. In other words, however normal it is, it cannot be identified with other well-known facts: emotion, associa-

(Continued on page 61)

The Thinker's Creed

By A. BASIL WHEELER

*"I hold it true that Thoughts are things,
Endowed with Power, Strength, and wings;
And that we send them forth to fill
This world, with Good Results, or ill."*

FULLY realizing that Thinking is the Principal Business of Life, I seek to entertain all good and wholesome Thoughts.

What is *good*? And what is *wholesome*? Those noble thoughts and aspirations which lead us to creative and constructive works and positive deeds—to a Life of Health, Wealth, Happiness and Love.

These constitute all the ingredients of true Success. Every separate ingredient of Success depends upon the Quality-Thinking for its progress and growth. The ideas and ideals which create all Health, build up Wealth, and bring to us Happiness and Love in Life are the reflections—of our good and noble thoughts and their creative powers to make our lives what we will.

All things are brought about in man's life by the living processes of his Mind—The Powers of Thought. His consequent deeds are given the impetus created by his total world of Thought. Therefore "all things are possible" to them who think and think *creatively*.

START a Good Thought and it will work out for you all that it holds true for its achievement.

Perhaps it is the hardest kind of labor, to think and to entertain none but creative and constructive thoughts. If so, the results compensate us with fullness of life and success.

Thinkers are Doers. Good Thinkers have always been Good Workers. Hence, Quality-Thinking creates Quality-Work and Quality-Work, in turn, produces the highest items in the market of Manhood, Ability and Capacity for Right-Living.

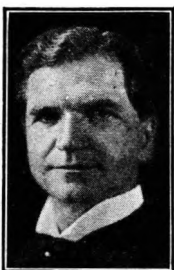
Would you live right? Then think right. Would you desire to produce only Quality-Works? Then entertain only the Quality-Thoughts. There is no other short-cut to all that goes to make for Perfect Health, Wealth and Love.

Hence, the Thinker's Creed:

I resolve:

1. To entertain none but good, wholesome, positive, creative and constructive thoughts.
2. To think Quality-Thoughts and to produce Quality-Works.
3. To think right that I may live right.

*"He that cannot think is a fool,
He that will not is a bigot,
He that does not is a slave."*



The Habit of Happiness

By RALPH WALDO TRINE

GOD give us more of the people who set about definitely and actively to cultivate the habit of happiness, people the corners of whose mouths are turned chronically up and not down, people who are looking for and who are inspiring and calling forth the best from all. The disagreeable things that fill such a large portion of the lives of many, seldom, it seems, present themselves to those of this trend of mind and heart.

There are people who, when they go into an orchard, seem to have the faculty of finding chiefly the little, the gnarled, even the partly decayed specimens of fruit. Others go in even on the same day and under the same trees, seem to have the faculty of finding splendid, beautifully developed and beautifully colored specimens. It is true after all that in life and in people we find mostly that that we are looking for.

Life is not for mere passing pleasure, but for the highest unfoldment that one can attain to, the noblest character that one can grow, and for the greatest service that one can render to all mankind. In this, however, we will find the highest pleasure, for in this only real pleasure lies.

He who would find it by any short cuts, or by entering upon any other path, will inevitably find that his last state is always worse than his first; and if he proceed upon paths other than those he will find that he will never find real and lasting pleasure at all.

HE who understands the laws of life most fully will take more and more the mental attitude of happiness. It is just as easy as its opposite; and in time it becomes the habit. It is better and a great deal cheaper. The better we understand

life, the more we come to the realization of the fact that happiness is a duty. It signifies that we are working in harmony with the laws of our being. It is one of the concomitants of righteousness. Righteousness in its last analysis will be found to be living in right relations with the laws of our being and with the laws of the universe about us.

This attitude, this habit of happiness is also a benefit to others. As cheerfulness induces cheerfulness in others, so happiness inspires and induces happiness. We communicate this condition to those about us. Its effects come back in turn from them to us again. As anger inspires anger, as love and sympathy inspire love and sympathy in others—each of its kind—so cheerfulness and happiness inspire the same in others.

The cheerful, hopeful, expectant habit of mind and heart is one of the most potent factors, or rather agencies, in materializing in life those qualities, and also those conditions and surroundings, that we most fondly desire, and that combine to bring the greatest pleasures and satisfactions into life. Of one thing we can always rest assured: as is our kind of thought so is our kind of life, or so it will inevitably become.

TO look for the best, habitually for the best, in all people and all things, puts us on the direct line of finding what we are looking for. It moreover puts into operation a positive, active force that tends also to perpetuate itself in our lives; and when this is once in the ascendancy then the fearing, vacillating types and habits of thought have difficulty in making their entrance. The one is the direct antithesis of the other.

Someone has said: "The first step toward happiness is to determine to be happy." To get up each morning determined to be happy, to take anew this attitude of mind whenever the dark or doleful thought presents itself, is to set our own conditions to the events of each day. It is thus that we condition circumstances instead of allowing ourselves to be conditioned by them.

The hopeful, cheerful, confident find themselves continually growing in faith, in confident, healthy optimism, in courage; they are also continually attracting and drawing to themselves, thus gaining as friends and helpers those of similar qualities and possessions, and they are likewise inspiring these qualities in others.

Thoughts of good will, sympathy, magnanimity, good cheer—in brief, all thoughts emanating from a spirit of love—are felt in their positive, warming and stimulating influences by others; they inspire in turn the same types of thoughts and feelings in them, and they come back to us laden with their ennobling, stimulating, pleasure-bringing influences.

Thoughts of envy, or malice, or hatred, or ill will are likewise felt by others. They are influenced adversely by them. They inspire either the same types of thoughts and emotions in them; or they produce in them a certain type of antagonistic feeling that has the tendency to neutralize, and if continued for a sufficient length of time, deaden sympathy and thereby all friendly relations.

THERE is a large class, and undoubtedly of increasing proportions, who are missing much of the real pleasures and contentments of life because they have got on a wrong track and are giving more time and attention to the mere accessories of life than to the life itself.

That is the reason many times that those of moderate means, in comfortable circumstances as we say, enjoy a far more natural and normal and therefore happy life than the excessively rich. The great difficulty with many, at least, of the ex-

cessively rich is that the natural tendency or drawing is always away from the real place where pleasure and satisfaction that is at all abiding is to be found—within one's self. It was Milton who said: "There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand."

True, wealth is of value as a means to an end, but never as an end. It is the same as with happiness, it can not be sought merely as an end with any satisfactory results, for those who make the seeking of it their chief end are among the most unhappy people in the world.

The thing that pays, and that makes for a well balanced, useful and happy life, is not necessarily and is not generally a sombre, pious morality, or any standard of life that keeps us from a free, happy, spontaneous use and enjoyment of all normal and healthy faculties, functions, and powers, the enjoyment of all innocent pleasures—use, but not abuse, enjoyment, but enjoyment through self-mastery, and not through license or perverted use, for it can never come that way.

Look where we will, in or out and around us, we will find that it is the middle ground—neither poverty nor excessive riches, good wholesome use without license, a turning into the by-ways along the main road where innocent and healthy God-sent and God-intended pleasures and enjoyments are to be found; but never getting far enough away to lose sight of the road itself. The middle ground it is that the wise man or woman plants foot upon.

NO clear thinking or clear seeing man or woman can be an apostle of despair. No life at whatever age, or under whatever circumstances, can fail to do wisely in realizing that the glories of the sunrise or the sunset colors may be just as brilliant and just as beautiful for them as they have ever been.

The better we understand life, the more we come to realize that happiness is a duty.

The Camouflage of Crime

By GENEVIEVE A. COWLES

In this third instalment of the remarkable narrative of her experiences while painting a mural decoration of "The Call to Peter" in the chapel of the Connecticut State Prison, Miss Cowles relates her own terrors at coming under the rigors of prison discipline, and offers constructive suggestions for the removal of the "Camouflage" which has prevented us from seeing the prisoner as he is.

"IT is the rule!" said an officer to me one day when I ventured to protest against what seemed to me a cruelly strict enforcement of prison discipline. "But that is so cruel!" I cried (thinking "Why should one want to treat them like beasts?") The officer maintained the rule. "They ought not to have come to this place"—the severe voice ended abruptly; his manner said—"of punishment."

Suddenly, through convict eyes, I saw him lose the human aspect, contract into a sphynx-like petrification, the implacable instrument of the inexplicable mystery called Law. I slipped away silently. This spirit of antagonism directed against all expression of sympathy in prison, was it not directed against me also? Once or twice lately when I was speaking to a prisoner on subjects which I had received legal right to speak about, I had felt official eyes piercing me.

That indefinable sense of being under perpetual suspicion, that being locked out from all natural human contact, that bated pulsation of suppressed, writhing passion—that was daily breath in prison.

Sometimes the mere presence of the silent officer arouses the latent passions he is on watch to detect and suppress with his diabolical rules; the ego instinct, for self-preservation, self-expression; the herd instinct for sympathy through word or sign, the sex instinct—

In prison these instincts, like hunted animals, start up, rush back burrowing deeper into suffering humanity (self-abuse, immorality, drug fiendishness, graft—they say—going on there in the

dark). I could get no certain proof but I felt *sure* of it. I have been told of it since. "Impulses driven into pockets distil poison," says the psychologist. "The evil resides in the refusal of direct attention, which forces the impulse into disguise and concealment." That is the horror: the official has almost no attention to bestow on the living, breathing human in the criminal.

When my work first began in the prison chapel, the warden gave me permission to speak with the prisoners about my picture, Palestine and religion. I could speak about art and religion with my assistant. No secret was made of my privileges; although if an officer were in sight, the prisoners almost never spoke. When they found me alone, their lips unsealed. Their word of criticism or glance of appreciation gave me courage, where otherwise my spirit might have utterly failed. When I was at work on the Central Figure, their watching eyes, their half whispered wish, as to how to make Him clearer, was exquisite comfort in the midst of circling misery.

There were other revelations, the sudden apparition of a convict, bold, excited, or half-afraid, with something half hidden in his hand, a bit of his own handiwork, a gleam of painting, a tiny carving on wood or bone, for my eyes to appraise. Hardly over four or five breathless words—the question, the answer—he was gone. It made me tremble as though I were a mother whose children bring her their little hidden treasures to look at. I knew they were not according to discipline, these tiny stolen interviews! "Art, I can speak on Art," I could defend myself; but those awful rules glared disapprovingly in the silence. They came always unexpectedly, these visits like a rift in a cloud. How could I rebuff the delicate appeals for rec-

ognition? How could I smother the pitiful faint breathing of the Creative Spirit in the House of Death?

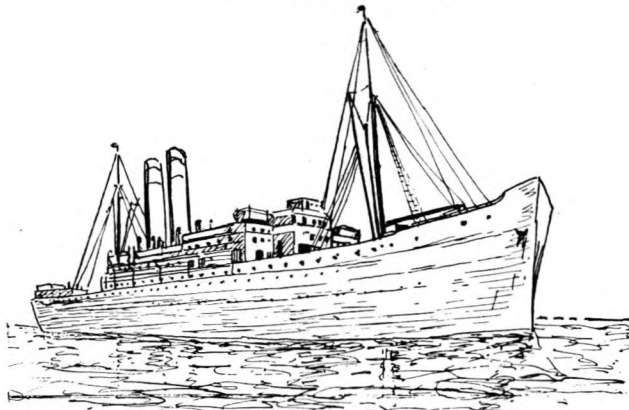
On October 22nd, 1914, I was setting my palette in front of my cabinet of art supplies in the cloth-room (the cloth-room was a large place crowded with bales of cloth with a pathway connecting the Chapel with the Library) when suddenly Mr. Glenn, the librarian, stole upon me, carrying wide open a wonderful volume of exquisite reproductions from the Old Masters. He wanted to share with me his delight over this newly received work of art. I hardly heard his spoken word. The sight of one print from an Italian old master seemed to rend the surrounding veil of stone and steel.

For one instant of rapture, I was not a lonely woman, struggling to paint the im-

misunderstanding on my part; also that I had spoken to the prisoners without their speaking to me. I admitted it. I supposed I had that right occasionally concerning the painting.

The Deputy Warden had said I had infringed discipline; and certain convicts in passing had stopped to look at my picture. I supposed I was painting it for them to look at.

When the prison musicians entered to practice in Chapel, I watched their faces. They bore the stamp of the deadly *prison-look*, the brand of degradation. I resolved to be a witness. The cloud of misery lasted for days. My position changed. When allowed to treat the prisoners as a lady treats a gentleman, I felt safe. Now I was obliged to treat them as criminals. I felt a little fright-



Obliques and arcs, falsifying every constructive feature, and destroying the sense of the right relation between every part of the ship and its environment

possible. I was one of that company who from age to age have builded the "Bridges into the Infinite." The man beside me was no convict. He was a porter at the gates of the Spirit. I do not remember what I said.

Even in that instant of vision, there was the feeling of lurking evil, which presently broke in a man's voice saying he wished me not to speak to any prisoner except my assistant, and that I had been seen recently speaking to my friend A. V. I said it was true, but that I had done nothing wrong. I had permission from the Warden to speak to the prisoners about the picture, Palestine and religion. "Not according to my instructions or my directions," said the Deputy Warden as he vanished.

The Warden declared there was a

ened, when I was getting my paints alone in the cloth-room and a convict entered behind me. At last I won permission to say "Good morning." Often I found myself too absorbed or oppressed to say "Good morning." That call-down could not be forgotten. One question rankled. If I had not received any permission to speak except with my prisoner assistant, then I must have committed illegal acts for ever so long (a year and five months). Why then did not the Chaplain or some officer warn me before?

Finally I had a private talk with the Warden. He refused to admit that he had allowed me to speak with the prisoners, but about enforcing the rule on me he said: "We thought it better for the men" . . . Was it then for my protection that absolute silence was enforced, between me

and the men? Or was it to prevent me from finding out something? I had felt a danger in those brief interviews. But silence, with the grind of contract slave machines speaking from the shop overhead, and the whisper of ever present suspicion, conveyed more than words. The bond of speechless pain made me feel like the convicts; the sense of injustice made me one of their herd. I watched the look of the dumb brute in eyes where human instincts were dying. I saw the glare of the tiger in eyes where the solitary beast was growing. I never saw the beast when he sprang on the officer who had evoked him. But afterwards I overheard grim allusions to the "cooler" where he was shut up. The prisoners never abused their opportunities to tell me directly about it. Silence told me. Later on, outside, ex-convicts and others confirmed what agonizing silence had said. I have seen myself the "coolers" still in use in Wethersfield Prison, the black solitary cells where men are locked in until insufficient air, insufficient food and insufficient water, force them into submission.

I leave it to psychologists to describe the result: "There is no bitterness like that of conscious impotency, the sense of suffocatingly complete suppression. A suppressed activity is the cause of all sorts of intellectual and moral pathology. Psychic energy is no more capable of being abolished than the forms we recognize as physical. Suppression is not annihilation." . . . Dewey. The suppressed activity may be "simply dammed up awaiting its chance."

A burglar had broken in the door and robbed the apartment of my sister. I asked the detective if it would do the thief any good to put him in Prison. "No," was the scornful reply; "It won't do him any good."

At police headquarters, New York, a detective offered to let me be present when the Homicide Squad bring their prisoners to be questioned. They ask each prisoner how many times he has been in prison before. The answers will be eight times, six times, five times, etc. How does this prison system protect society?

Mark Twain's burglar, who was serving his sentence in Wethersfield when I

was there, describes how the cruel treatment which he received during his first prison term for a burglary of which he was innocent, drove him and his cellmate to plan burglary together as revenge on society. Thus he became a professional robber. Another page of this remarkable biography, "In the Clutch of Circumstance," tells how he linked up with a gang of thieves in a Western state prison. Is it a wise prison system which fosters the wolf in a man, and unknowingly trains the wolf pack? That is too often the result of our punishment systems.

"Not so," cry some good people. "Criminals are wolves before they get to prison; robbers, murderers, rape-fiends at large. What are they but wolves? Wolves and serpents to be crushed by force!" Even were the statement true, the question remains: *Does force stop crime?* Is our present prison system an efficient protection to society, or not? Is it intelligent?

Evil has a Medusa head. Whoso concentrates his attention fixedly on the Medusa head falls under the spell of illusion. Perseus, forbidden to look Medusa in the face, gazed at her reflection in the shield of heavenly wisdom and slew the Gorgon with the sword of the spirit.

The laws of Medusa may be read in the New Psychology and visualized in the patterns of marine camouflage.

The horror of prison life is the spell of illusion. The formlessness of not-life.

Arthur Clutton-Brock in the "Psychology of Evil," the Atlantic of March, 1922, declares:

"The difference between evil and good . . . is the difference in a living creature, between life and not-life. And our profound hatred and fear of evil is life's hatred and fear of a threatening not-life. . . . Evil seems to be the self losing its unity, its identity under a tyranny of external circumstances which turns it into a machine. Always when we are aware of evil in ourselves or in others, we are aware of the mechanical or automatic; the pain of evil consists in this, that it makes the self seem to itself a machine out of order."

The essential horror of prison life is that it takes men who are already dislocated by evil, whose unity of character is broken into the partial semblance of a machine, and it makes them still worse machines, more deadly automatons.

Officials engaged in making men into automatons suffer themselves the spell of their own automatic process which they revere as necessary discipline. Even

when endowed with originality and kind disposition, prison wardens and heads of big institutions too often impose their own mechanical devices of conduct upon the inmates, instead of helping them to discover or recover the unity of their own character.

Why is the submarine commander deluded by the camouflage pattern on the enemy ship? Because that camouflage confuses or obliterates every constructive feature of the ship. The dazzle of black blot or tracery obliterates the distinguishing angles or curves of the prow, the deck houses, the stern. The design on the hull mingles with the water-line and ties up with planes on decks, cabins, funnels and masts that in turn mix up with the sky. The rules of perspective appear contradicted by masses that increase as they recede, by lines running to false vanishing points, by circles or diagrams that actually increase on the far side.

Over and over I used to return from my day's work in prison with the sickening sense of confusion in moral values. The blame for this is not all due to a wrong prison system. It must be largely due to the dislocating nature of evil itself, the deceptive atmosphere of places and personalities saturated with evil. If the evil-doer realized that once *seen*, the *idea* of his evil act traces around him a design of moral camouflage between himself and others so that almost inevitably he sees them and they see him through that sinister pattern, would not this awful realization serve as a real deterrent to more crime?

Viewed in this connection, as actual diagrams of evil, the arrangement of camouflage patterns, the position and shape of dark Dazzles, the evasions of Low Visibilities become more than records of historical warfare: they suggest modes of deception in present spiritual warfare.

The compelling fascination of these designs conveys the enchantment of evil qualities which cease to allure when we realize how they falsify the thing underneath by falsifying every constructive feature and destroyed the sense of right relation between every part of the ship (or character) and its environment.

Nevertheless, the very name "camou-

flage of crime" applied to our old prison system suggests a way of escape.

It was a recognized fact that as soon as the effect of any given marine camouflage pattern was known to the submarine commander, that deception instantly lost its power over him.

The psychologists declare that when the cause of a subconscious deception is realized by the sufferer he receives power to throw it off.

Clutton-Brock remarks:

"So long as wrong conduct or even wrong belief were held to be the expression of an evil will subject to no causes outside of itself, there was no way of dealing with them, except by punishment, which was usually itself a mechanical reaction and blind in its effects."

The Gorgon of Crime cannot be faced by itself alone, without hurt to the beholder, the petrification of his intelligence and heart. It is only when Medusa is seen reflected in the shining shield of Heavenly Wisdom, that Power is given to slay the monster. If we wish so much as to trace truly the awful lineaments of Crime, it is only possible by realizing how this Medusa head is enshrined within the sphere of Divine Law.

That All Circling Law is the Oneness of the One God the Creator, Whose breath is the life of every one of His creatures. That is the meaning of the judgment sentence of the Judge of all nations. "I was in prison and Ye came unto Me."

Our nation, our whole civilization, is judged by the value set on human life.

"Ye came into prison"—not to examine, punish, and exploit the manifestations of evil, the "not-life" in the criminal; but to call forth the imprisoned "I AM," the "me," the principle of God-life in the prisoner. Then once evoked, to open right paths of action for this creative principle, which, when self-conscious of its divine origin, is able of itself, to cast out the negations of evil.

The single legitimate object of prisons should be to hold fast the prisoners, only in order to make opportunities for the power of the divine life outside to enter and release the divine life within.

Our prisons should become sanctuaries, cities of refuge, farms and camps of hope, where at worst, "our enemy becomes our mystery to be solved"; and once solved,

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Are You a Public Nuisance?

By ALVIN F. HARLOW

THE newspapers some time ago carried a tiny item to the effect that the actors in Paris had risen in rebellion; not against the managers, as they once did in America, nor against the playwrights for giving them poor vehicles for the display of their talents, nor against the critics, though goodness knows they have been tempted to mob those worthies time and again. No, these Parisian mummies, driven to desperation, had decided to organize a campaign against that perpetual nuisance, the "Theatre Cough."

There is no one who reads this article who has not at some time or other been annoyed by it. There have been murmurings against it in this country, though most of them have gone no further than mild sarcasm. You may read on the dramatic page of your newspaper that "Pifferaro's delightful new opera, 'The Juice of Three Oranges,' was given its first presentation last night before an unusually croupy audience." Recently a New York critic in reviewing a notable first-night performance remarked that the audience was one of the most select, most enthusiastic and undoubtedly the croupiest of the season.

What benefit to you if you go to church and are so irritated by nagging coughs from all over the auditorium—blotting phrases and whole sentences out of the sermon—that you cannot get into a sufficiently devout mood to derive any good from the discourse? How irritating it is when you attend a concert, if right in the middle of the most beautifully pianissimo passages, when you are fairly holding your breath to listen, several of the audience come crashing in with staccato, fortissimo coughs! A professor, lecturing before his college class on a January morning, says, "The sense of humor is after all only a—" and just then several thunderous coughs explode in different quarters of the class,

and students all over the room are asking their neighbors, "What did he say?"

What bitterness is enkindled in your soul when you pay two or three dollars to hear the eminent foreign lecturer who claims to know all about the psychology of women, and you are so anxious to know something about them yourself—having been more or less intimately associated with them ever since birth without learning anything definite—and when, for example, he asks rhetorically, "Wherein lies the fascination of the flapper, as you call her over here? Why it is just this; that she—"

"Ough! A-hough! A-hough! A-hough!" breaks in a coryzatic individual not far from you, and before the uproar is over, the lecturer's leading dictum upon the flapper is gone forever.

But it is in the last act of that blood chilling melodrama "The Poisoned Toothpick" that the most annoying frustration of all occurs, when the poor derelict Woman Who Has Seen Better Days looks upon the countenance of the villain and shrieks out, "That voice! That face! Aha! I recognize you now! Call yourself Adderson Vipont if you will, you scoundrel, but I know that you are—"

"Augh! Augh! Owk! H-owk! Ough! Ough! Ough!"—the barrage is terrific! It would appear that there must be at least forty or fifty of Vipont's pals in the audience, and they are determined to prevent his real name from being publicly known.

That's one thing that can be said for the movies; the coughers may eliminate the orchestra, but they can't drown out the pictures.

You Don't Have to Cough

BUT if certain of the audience suffer keenly from these interruptions, what must be the agony of the preacher, the lecturer, the musician or the actor when he

sees his cherished production, prepared with so much loving care and delicate attention to detail, slashed and ruined by the raucous outcry of dozens of diseased human throats?

It is said that there have been occasions when those temperamental French actors actually threatened to stop performances because the auditors were coughing continuously. They declared that seventy-five percent of the interruptions were unnecessary. One might go even farther, and assert that *ninety percent* of them are unnecessary.

In the first place, as the actors pointed out, one can suppress a goodly number of coughs, if one wills to do it. A moment's concentration when the cough threatens—fairly holding the breath and the whole nervous system in check, if necessary—will often choke down a cough, or at least hold it back until a moment when it will not do so much damage. I have tested this myself, so I do not hesitate to say that it can be done.

If you have so bad a cold that your spells of coughing are uncontrollable, you ought seriously to consider whether or not you have a right to go to a public service or entertainment where you will mar the evening for hundreds of other people, nullify much of the labor and study given to the occasion by the speaker or performers, and probably spread your malady among those sitting near you. Under the circumstances, the question is whether one has a much better right to interrupt the proceedings with coughs than one has to talk or laugh or rattle papers while the affair is in progress; whether one has a better right to spread colds and influenza than measles or small-pox.

Nobody Loves a Man With a Cold

OF course you must sometimes go to your office or place of business with a cold—that can't be helped; but even then you may be decent about it and considerate to your co-workers. Stay as far away from them as possible; nobody loves you when you have a cold.

For years organizations, individuals and municipalities have labored to stop spitting on pavements and in public buildings. Laws and house rules have been passed and propaganda has been distributed by the ton, until at last we are able

to see some improvement in this matter.

Some may say that it is heartless and inexcusable to chide people for coughing or doing similar things which they can't help, and which are a misfortune rather than a fault. That is readily answered. It furnishes an easy introduction to our principal argument, which is that a vast majority of all colds are preventable and may justly be charged to the sufferer's fault rather than regarded as a dispensation of Providence. Why have colds when they can generally be prevented?

Someone has remarked that the time will come when it will be considered a violation of the moral code to be ill. The laws of health will then have assumed a position as an integral part of the human system of ethics. No one has a right to the luxury of being ill if he can prevent it. We are apt to look upon the invalid as the chief or only sufferer from his malady. As a matter of fact, his family suffers, whether they need his immediate earnings or not; and the community suffers in that for the time being he ceases to be a producer and becomes an expense and a dead weight on society.

Among all the complaints which pester human beings, one of the commonest yet one of the most easily prevented is that which is rather ineptly described as a cold. I say that colds are preventable with a full realization that to observe the necessary preventive rules would involve an entire change in the mode of life of some people; and yet it would be tolerably easy, if they would but make up their minds to it.

Most people can think of no other reason for a cold than exposure to inclement weather, sitting in a draft, chilling when in a perspiration or something of the sort. But there are about fifty-seven other, more potent and more fundamental reasons why you have colds. If your system were in perfect working order, a mere draft or the worst of weather would be a matter of indifference to you. You can catch cold quite as readily and sometimes more readily when shut up in a warm house than out of doors. Indigestion, constipation, overeating, eating too much protein, lack of exercise, bad ventilation, acidity of the system, using alcoholic drinks, using tobacco, worry, nervous overstrain, grief, melancholy, pessimism will render you peculiarly receptive to the cold germ.

We can't always be free from worry or grief, to be sure, but by a proper exercise of will power, even they can be greatly reduced; and practically all the other contributing causes mentioned above are usually preventable or avoidable. A cold is a sort of general penalty imposed for hygienic sins. You could safely wager a million dollars against a cent that every one of those auditors who are barking viciously at the musician or the actors has been guilty of one or more of these lapses from hygienic grace.

How Not to Have Colds

SO much has been written of colds and their prevention that I will do no more than venture—if I may—to give my own personal experience with the nuisance. In my earlier years I had as many colds as anybody, and rather more than most folks. In fact, I had been very delicate in childhood and was thought to be peculiarly susceptible not only to colds, but to every disease known to medical science. In winter I muffled my neck up to the chin, wore woolen or heavy "fleece-lined" cotton underwear, ear tabs and all other imaginable armament against the weather. In cold weather I bathed in warm or hot water, because it was pleasant to do so, and exercised only when it became necessary or convenient. I ate as my taste dictated, and taste had a strong childish predilection for sweet, rich and highly-seasoned foods. I was brought up on the old adage, "Feed a cold and starve a fever," the first postulate of which, as interpreted by our forefathers, meant that the sufferer from a cold ought to eat plenty of meat and rich, greasy food, the supposition being that these in some indefinable way lubricated the skids by which the disease might be ejaculated out of the system.

Then there came a time when I moved my place of residence to a city surrounded by rugged scenery, which tempted me into many long walks. I thus fell in with other hygienists and through the influence of their example I began to reform my diet, my clothing and my breathing. Since that time, more than fifteen years ago, I have not known the meaning of the word constipation. To this perhaps more than to any other reason is due my freedom from colds. I don't average one cold per year now, and when I do have one, it is

usually of very little consequence. During all the recent epidemics of influenza, I have never had even a touch of the disease. During the winter just ending I have not had even the suspicion of a cold.

Five Sane Rules

THERE are about five rules to which I may, I think, attribute my emancipation from colds; and they have become so easy and natural a part of my daily life that it is unfair to them to call them rules. They come so easy now that they are really preferences—I shouldn't care to live otherwise.

First may be mentioned my light, balanced diet, with very little meat, but plenty of milk, fruit and green stuffs. In our household we seldom eat meat more than two or three times a week—not days, but *times*! Of course a couple of slices of breakfast bacon now and then for breakfast don't count—they are rather a relish than a food.

Secondly, exercise. The morning calisthenics are important to the indoor worker. Those which bend and twist the trunk and particularly the abdomen I regard as being the exercises of real value, though deep-breathing must be cultivated, too. As my avocation is peculiarly sedentary, these exercises do not suffice for me, so I do a great deal of walking. I am interested in almost everything that I see about me, and thus a hike gives me mental relaxation and stimulus, as well as physical benefit. There are all day tramps of fifteen to twenty-five miles to be taken in the spring, summer and autumn, and even on winter Sunday afternoons, my wife and I often do from five to ten miles on foot. An errand of any sort may be made a pleasant and profitable walk. We sometimes walk to a church five miles distant on a Sunday, and if I have an engagement two or three miles distant, I walk to it if the weather is good.

Once More—Plenty of Fresh Air

THIRDLY, plenty of fresh, moist air, not only when out of doors, but in the home and office—always a window open somewhere, if possible, by day, and without fail at night, even if only a crevice.

Fourthly, light underwear the year 'round; never anything heavier than nain-

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Rational Mental Healing

By ALFRED J. FOX, M.D.

GOOD HEALTH is one hundred per cent life. Psychologically it is characterized by contentment, energy, ambition, sound reasoning powers, an abundant capacity for useful work, and its enjoyment, a cheerful and amiable personality, perfect adaptation to environment, a personal interest in the welfare of others as well as ourselves, and finally energetic exercise of all the physical and mental functions.

The secret of one hundred per cent health is life, or vitality or vital energy. It cannot be discovered through the microscope, or in the test tube or with the surgeon's knife. It is not matter but a form of energy, and therefore, *etherial*. In other words, *spiritual*. The proper exercise of physical functions is dependent on two things. An adequate supply of good healthy blood to the tissues and a sufficient amount of vital energy flowing through the nerves which are merely conduits of vital energy. Cutting off the nerve supply of any given part of the body causes as much damage as the cutting off its blood supply. Chemical action in the living body is an entirely different proposition than chemical action outside of it. Normal chemical action in the body is possible only when there is a normal supply of vital energy. When through any cause the supply of vital energy is demolished the chemical changes of the living body are proportionately lessened, with the natural result that all the living cells of the entire organism undergo first malnutrition and subsequently degeneration and finally death. Diminished vital energy lowers the resistance of tissue cells to disease.

The forerunner of all diseases is a condition of diminished vital energy. This pre-disease state manifests itself by definite, easily recognizable symptoms, such

as listlessness, mental depression, irritability, a feeling of fatigue, anxiety, fear, loss of appetite, constipation. When the condition becomes aggravated these symptoms are followed by pains, rapid pulse, rapid respiration, rise of body temperature, and the invasion into the system of disease-causing germs.

Ebb and Flow of Vital Energy

THE causes determining the intensity of the flow of vital energy are *psychic*. There are definite emotional factors that depress the flow of vital energy and other psychic causes that stimulate, increase and intensify it. Causes leading to diminished vital energy are disappointments, loss of self-confidence, discontent, suppression of instinctive desires, self-contempt, fears, hatreds, envy, jealousy, insults, ridicule, distasteful occupations, despair of succeeding to attain one's ideals and consequent loss of interest in life, unrequited love, and, in general, disillusionment, resulting in indifference and loss of interest and desire. All the above untoward emotions eventually lead to a state that might be defined as psychological senility.

The factors that increase the intensity of vital energy are happy love, pleasant surprises, success, the realization and enjoyment of popularity, flattery, self-respect, achievement, pleasant, congenial occupations and recreations, cheerful surroundings, the encouragement and love of good friends, complete rest, relaxation and sound sleep. A happy, contented, well and amused child is fifty per cent safeguarded against the attack of disease. Brutal, scolding, nagging, abusive parents, teachers and nurses undermine the resistance and health of children. It is a grave error to compel a child to learn at times when such efforts are distasteful.

The child's interest and curiosity should be aroused first, great care being taken not to cause mental fatigue. The child should be developed in an atmosphere of love, good cheer and sunshine. The injury inflicted on the minds and souls of children thru shock, abuse and insult cannot be overrated. Vicious association complexes result, leading to distressing nervous and mental diseases in adult life.

Sleep and Health

SLEEP is nature's method and time for recharging the millions of little storage batteries in the nervous system, with vital energy. The character, quantity and intensity of sleep, therefore, exercises a profound influence over the general health of the individual. Sleep may kill or cure. The sleep mind is 100 per cent. suggestible and auto-suggestible. There is no such thing as complete disassociation of psychic consciousness. Morbidly active and depressing sleep consciousness may cause complete nervous exhaustion. A feeling of depression and morbid thoughts preceding sleep reacts unfavorably on the unconscious mind during sleep, preventing the natural effects of sleep re-vitalization, with the result that an individual so affected feels tired and exhausted next morning instead of being refreshed.

The character of sleep is determined by environment and one's mental and emotional state at the time of retiring. Never carry your anxieties, business cares and other worries to bed with you. Reading cheerful, comic and optimistic literature just before going to bed helps to divert one's mind from self analysis and morbid thinking and feeling. It is also the best time for auto-suggestion.

For the benefit of those who still regard the principles of suggestion therapeutics as unscientific and doubtful, let me assert that it has been proven over and over by some of the world's foremost men of science that it is possible to control every physical and mental function through the application of suggestion directly to the subconscious mind. In my personal experience extending over a number of years with thousands of patients, I have found it advantageous to apply the principles of mental suggestion in many disorders of

body and mind in preference to drugs. It has enabled me to reduce the temperature of fever patients, allay pain, cause the absorption of inflammatory exudates, induce proper bowel action, stimulate perspiration, increase the flow of urine, slow down the pulse rate and rapidity of heart contraction and even induce general anæsthesia for surgical operations. In several instances it enabled nervous and sensitive women to go through the ordeal of delivery in confinement practically without pain and distress.

The field for the application of psychotherapy is as wide as the practice of medicine and is serviceable in all the ills of mankind. The following is an account of a dangerous case of lobar pneumonia that would have resulted in certain death without the aid of induced sleep suggestion.

The Case of J. S.

MR. J. S. was a patrolman in the employ of the Police Department of New York City. He was six feet tall, weighed one hundred ninety pounds, but unfortunately suffering from chronic heart disease affecting the valves of the heart. Mr. S. contracted lobar pneumonia. Physical examination by a police surgeon revealed a temperature of 104½, dilation of the heart, and extremely rapid pulse rate, difficult respiration and signs of impending delirium tremens. Two night nurses were ordered to restrain him in the event that he should become delirious. The prognosis of the case was very grave owing to the severity of the attack and complication of heart disease. A doubt was expressed by the examining physician whether the patient would survive forty-eight hours. I was called to attend the case by Lieutenant J. S., P. D., an older brother of the patient. Lieutenant S. was deeply attached to his younger brother and realized that unless some unusual method of treatment was promptly administered, the case would be practically hopeless. Just a word about the nature of acute lobar pneumonia. It is an acute infectious disease, ushered in suddenly by chills, extreme prostration and fever that may rise as high as 105 degrees. On or about the fifth or sixth day provided that the patient

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WE in America find it hard, even impossible, to imagine, even faintly, the desperate plight of other lands, chiefly the lands of Continental Europe.

Lloyd George, speaking at Minneapolis on October 15, combined with graphic pictures of Europe's pains and perils a plea that America "once more, in due time, in its own way, cast its great might into the scales of peace."

"I crossed the frontier last night," he said (the frontier between the United States and Canada), "the most remarkable frontier in the world. Thousands of miles without forts and guns and soldiers, or barbed wire to protect it. Your gigantic lakes along the frontier have no dreadnoughts to hurl defiance at each other.

"But Europe! Cross the frontiers there! There is no frontier there that has not been crossed and recrossed, scores or hundreds of times, for generations, for centuries, for ages, by hostile armies intent upon slaughter and destruction, so the frontiers of poor Europe bristle with the mechanism of slaughter.

"You are the continent of peace, and in God's name keep it the continent of peace. . . . You are not like Europe. Yours are not the conflicts of international hatred; they are not the conflicts of racial ill-will and suspicion.

"This is the continent of peace. I wish—I wish Europe would follow this example. It is worth any European's while to take a journey to this country to see what peace can do—what the Angel of Peace can do with its gentle wings over a great

land. Ah, I wish that angel would visit Europe, where we have driven it away by war, by the agony of conflict, by preparations for war. I want you to help us make peace."

The Crisis in Germany

AT this moment the danger point of Europe centres in Germany. It is entirely impossible to predict what may happen there from one minute to the next. "In the Schoenberg district," says an Associated Press dispatch from Berlin, dated October 15th, "5,000 demonstrators, mostly unemployed men, reinforced by women with market baskets, repeated the performance of Saturday, marching to the Rat-haus and making demands upon the authorities for increased doles. The police reserves were called, and with fixed bayonets, drove the demonstrators away."

The words of the gentle Prophet of Galilee surge back to the mind, asking what man, if his child ask bread will give him a stone? The hungry German workers and their women asked for bread and were given bayonets.

It is hard to fix the blame, but it is harder still to keep down a boiling indignation that things have been allowed to come to such a pass. Red Saxony stirs; the Socialist Nationalists of Bavaria join hands with the grim Ludendorff to save the German state; efforts are being made to make a beginning of getting order out of the chaos of German finance by stopping the issuing of paper notes running into fantastic figures, and establishing a

new currency based on the proceeds of a gold loan to the Reichbank reserve and tributary mortgages on all German real property, with small coins of aluminum and brass; the problem of paying the workers and operators of the Ruhr still persists, Berlin taking the position that it will not pay them and the Allies also refusing—while all the time the fear lurks that an outbreak may occur at any time threatening to restore the monarchy.

Edo Fimmen, secretary of the International Federation of Trade Unions, reporting conditions in Germany to the British Trade Union Congress, said:

"I was in Germany during the recent strike and met workers from all quarters. I know their spirit and realize their sufferings. One week's wages for skilled workers, working a 48-hour week, was then in many cases only enough to buy the equivalent of three pounds of margarine. This situation must lead to a new revolution, as the workers are being driven into it by persecution and provocation from the reactionaries and the monarchists and by their appalling misery."

A curious comment on the Franco-German situation appears in the columns of the *New York Leader*, a labor paper, in an interview with Kurt Klæber, a German coal miner and active labor leader, written by Bertha Wallerstein. Klæber lays the blame for the present situation upon Stinnes, the great German industrial magnate, whom he accuses of working in collusion with the French militarists.

"It is not France against Germany," said Klæber. "It is Stinnes and the French against the German workers. Of course, the French cannot get reparations. They have already paid twice as much in unemployment benefit as they get in reparations, and their German policy is responsible for their unemployment. The German workers have suffered, the French workers have suffered, the French Government has gained nothing. Only Stinnes has come out on top."

Henry Ford Speaks Out

AND while the nations boil and tremble Henry Ford goes on making automobiles—and sundry other things, constantly on the lookout for other worlds to conquer.

Whether or not these new-sought worlds include a chair at the executive desk at the White House no one seems to be in a position to say with any degree of positiveness. Political forecasters interpret his attack on Secretary of War Weeks for his attitude on the Muscle Shoals project as a hint that if he were President he would appoint a secretary who would know and do better. Said Henry:

"I shall not withdraw the bid for Muscle Shoals. We have been working and have learned how to send power long distances without loss or leakage. If I get Muscle Shoals I shall run power lines in every direction. I say this now for the benefit of the international financiers, who, with the Alabama Power Company, have Muscle Shoals almost hopelessly in their grip. I have a very strong conviction that while we have been negotiating with Mr. Weeks we have not been negotiating with the United States Government, Weeks' repeated assertions that I would never get Muscle Shoals is evidence that the parties to this matter are not the bidder and the Government, but other parties best known to the man who is at present Secretary of War."

This appears to be what the boys call a nasty crack, and how it will react upon the Man from Detroit only time can tell.

American Jewish Congress Appeals to England

IT seems logical to follow a remark about Ford with a comment on the great American Jewish Congress held in New York, which, after bitter expression of differences of opinion between the Congress leaders and Israel Zangwill, the British novelist, as to the actual status of the Zionist movement to date and the best program for its future, finally passed a resolution calling upon the British Government to fulfil its mandate under the League of Nations. Although Nathan Straus and other leaders had condemned Zangwill for expressions of pessimism in an address made at Carnegie Hall during the convention, his influence led finally to the plain phrasing of the resolution which clearly implies that the promises of the British Government for the encouraging

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Breathing for New Life

By THOMAS R. GAINES

Breathing Instructor New York City Police Training
School

Steady Nerves and Vitality

BREATH is the foundation of all life. When you inhale oxygen into the lungs it does not remain there. It unites with the carbon dioxide and brings it to the lungs to be discharged during the exhalation. In ordinary breathing the contents of the lungs are changed once in every fifteen or twenty minutes. By practicing Vitalic Breathing the lung contents are changed in fifteen or twenty seconds. The carbon dioxide coming from the blood into the lungs is in a moist condition consequently it is heavier than air, so it has a tendency to remain in the base of the lungs thereby becoming stale and vitiated, unless changed quickly by the practice of conscious breathing.

By taking a few short, sharp, sniff breaths at odd moments you are at once setting into motion a marvelous health habit by opening the windows of your lungs and allowing the foul air to escape and introducing an abundance of fresh air and oxygen to the lungs and blood. If this simple breathing plan is practiced for six months increased health and vitality of mind and body will result.

A leading physician recently announced "that not more than one person in one thousand is breathing correctly." Unfortunately this is all too true. Even our most learned men and physicians are lamentably ignorant of the power of breath. When medical doctors are taught the curative power of Vitalic Breathing how quickly will the great bulk of our respiratory and nerve diseases be prevented. It is a hopeful sign to notice here and there in clinics, hospitals and among the forward physicians a tendency to prescribe conscious breathing in heart and lung conditions. Particularly Vitalic Breathing is helpful in nervous conditions. Here is one of the exercises I give for certain forms of nervousness.

The patient is put at a table and told to concentrate his mind on a watch, everything else to be shut out of his thoughts for the time being. Then he is told to breathe four times in a minute for five minutes. In other words, he is to inhale and exhale twenty times for five minutes. This exercise is carried out once or twice a day for one week. During the next seven days, the patient breathes three times to the minute or fifteen breaths in all covering the five minute exercise. For the third week,

precisely the same exercise is carried out with the exception that but two breaths are inhaled each minute or ten complete inhalations and exhalations during the five minutes allowed. It is imperative that the mind should be concentrated on some object during this breathing exercise, also that the breath is not held longer than a few seconds at the time. Let the breath out very slowly when you breathe but two or three times to the minute. This is one of the breathing exercises I give for lack of concentration and mind wandering. It is a well known fact that slow breathing animals are the most poised and longest lived. The elephant is an example.

The elephant breathes but five times to the minute. Nervous breakdowns may be averted in almost every instance if Vitalic Breathing is practiced. Insane and nervous people usually breathe in nervous puffs from the chest. The moment the Vitalic Breath is used it automatically changes the breathing to the diaphragm and a healing reaction is at once set in motion.

Some day I am confident that Vitalic Breathing will be taught universally, then the population of our bulging insane asylums will stop increasing and even many of the inmates may be restored to normality and come back to the world of reason to live a constructive sane life.

It has been demonstrated that there are emanations of radium in the outside atmosphere. These gases are most beneficial in imparting red blooded vitality to mind and body. Radium emanations are inhibited by glass. When you close your windows to prevent the dust from flying in, you are closing out your best health friend. It is better to have faded wall paper than faded cheeks and a fading life.

Go out into God's great out of doors every Sunday afternoon for at least four hours. Breathe Vitalically and charge every lung cell with vibrant life. Thoroughly oxidize your blood, burn up all the wastage and morbid element by the greatest blood purifier on earth, oxygen.

This old Sanscrit saying is most wise. "And what is life but the interval between breaths, and he who only half breathes, half lives."

I have just organized a wonderful Vitalic Hiking Club in New York City. Soon, we will have thousands of members, and I hope to extend the activity of this walking club to every section of the entire world.



The International Convention of Anna Maud Hallam Clubs of Practical Psychology

Third Annual
Convention
Toronto, Canada

WHEN several hundred delegates gather from all over the continent to calmly discuss how life may be better organized for efficiency, happiness and health, it is an "encouraging sign of the times." Probably no more earnest, sincere and thoughtful body of men and women ever gathered for a convention than the leaders from the Psychology Clubs of Canada and the United States, who spent one week at Toronto, Canada, during the closing days of summer and early autumn.

Heretofore, man has been chiefly interested in the development of externals. In the gradual emergence from savagery, man has conquered the hostile forces of nature, reaching up into the clouds, harnessing the lightning to be light, heat and transportation for the world. He has developed waterways, brought forth wealth from the bowels of the earth, outdistanced the birds in flying thru the air, and thru the inventive genius of master thinkers, perfected every detail of external life.

The study of man has not received the attention, however, accorded to the study of stars, rocks, animals, agriculture and the arts of economic production and distribution. We have been more interested in the scientific breeding of hogs than in the proper culture of children, and in bumper crops than in the creation of full-orbed personality.

The popular psychologists are turning the attention of mankind to the study of human efficiency, to the development of clear, logical thinking; the conquest of words and emotions; the utilization of waste mental power; and the disclosure of the basic laws governing our mental life, that, by utilization of these profound and dynamic principles, poverty, ignorance, sordidness and crime may be abolished, and the masses may rise from mediocrity to supreme heights of power and achievement.

And in this great movement for human health, happiness and efficiency, organizing, guiding and inspiring its progress, there is no more dominant figure than the honorary president and founder of the International Anna Maud Hallam Clubs of Practical Psychology, Anna Maud Hallam herself. She is the perfect embodiment of all she teaches. In building a strong, healthy body able to stand the great strain of public work she

has shown what any other delicate, frail woman can accomplish by learning and applying the laws. In pressing her restless way from obscurity to the place of fame and power which now is hers she has demonstrated the invincible might of the "will to do." In her poised, kindly and queenly bearing she exemplified the theories of emotional control which might well transform human life, eliminating all destructive thoughts of jealousy, anger, worry, fear and hate, making the desert places of life to blossom as the rose. Her gentle and gracious spirit pervaded the convention at all times, sending the delegates and visitors forth with the sense of a living benediction of peace and power having been pronounced upon them by her very presence. Emerson said, "What you are speaks so loud I cannot hear what you say." What Miss Hallam is speaks so eloquently she would inspire to nobler living if she spoke never a word.

The sessions of this Convention were held in the Elm Street Methodist Church and Massey Hall. It was inspiring to see nearly three thousand eager, aspiring men and women crowd Massey Hall and listen with glowing countenance to the various addresses, as speaker after speaker unfolded some phase of natural law as applied to the enrichment of personality and improvement of life. Health, happiness and success were the watch words; and what man is so retarded in development as to have no interest in these three essentials to any worthwhile type of life? All of the addresses dealt with some phase of the master quest of the race for these essentials. From varying points of view, in brilliant and scholarly messages, the speakers enumerated the great principle that Mind is supreme, and properly controlled and directed thought can build health, happiness and that degree of efficiency which will insure success.

Despite their intense earnestness, those who gathered at Toronto bore no stamp of faddists, freaks or fanatics, such as sometimes throng to "betterment" conventions. They were characterized by sanity, enjoyed plenty of wholesome fun in between sessions and were clearly a group of alert, thinking men and women, who, having beheld the promise of a new and brighter day, were marching with resolute, confident and happy

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·WHAT·CAN· ·WE·DO· ·FOR·YOU·



Conducted by ARTHUR H. HOWLAND



SUPPOSE for the sake of introducing a sort of trouble which, though widely prevalent, has not yet been mentioned in this department, we begin our conference this month with a discussion of laziness.

C. A. B., of Chicago, writes a jolly letter about it, which most of us could probably duplicate if we were as frank as he. Here is his letter:

What explanation and correction does psychology offer for laziness? Lots of people are lazy and don't know it; others know it but won't admit it; I know I'm lazy and admit it, but I am unable to overcome it for sustained periods.

For five years I have made a good living and supported a family working as a newspaper reporter. I have written a number of articles for magazines. That ought to prove that I am not worthlessly lazy—that I do exercise enough energy to produce something for which other people are willing to pay.

However, if I could only master the tendency to rest on my laurels every time I have accomplished something, I believe I could produce a great deal more. With more energy I could increase my accuracy and the number and variety of my stories.

This increased and improved production would overcome the feeling that I am not earning my salary, a feeling which constantly hounds me even though no one has ever suggested that I am not. More energy would enable me to get at the free lance writing that stacks up ahead of me.

It seems to me that I sleep more than most people. I need twice as much as Edison says is enough for the average person. Yet I am tormented by the feeling that so much sleep is slothful, almost sinful. If I try to go without it I have to make it up sleeping on trains to and from work.

There is a saying that lazy people are the most efficient workers because they do not waste effort. They figure the easiest way of doing a thing before they make a move, or they figure out reasons that justify doing nothing, whereas the energetic persons may make dozens of false moves before hitting the right one.

This sounds reasonable to me, yet it may be that I

am too ready to believe it simply because it fits my case. There is some consolation in the thought that in the end my results will be equal to those of the bustling, tireless person who seems to be doing so much more.

There is danger to me in such thoughts—they are narcotic in effect.

No conglomeration of "pepful" words, no stacking of wooden generalities, block upon block, such as some of our so-called "success" writers pound out by the yard, will mean anything to me. What I would ask you to do for me is give a real scientific explanation of laziness as seen by psychology with a view to discovering some method of correction.

Now, of course, as a matter of fact laziness is not nearly so serious a fault as we have been led to suppose. It usually means that we like to do some particular thing so well that we hate to do nearly everything else. Some of the world's greatest geniuses were scolded in childhood for being lazy, when as a matter of fact Nature was merely saving their splendid energies to be used later in the tasks for which she had created them. A certain amount of discipline is helpful and this can be acquired by forcing one's self to do an unpleasant task just because it ought to be done, but as far as possible one's life ought to be arranged so that the intense natural impulse for a specific line of activity can be freely followed.

But C. A. B. seems to think he is lazy even in work that he likes. The chances are that he likes the free lance writing much better than his newspaper work, and by the time the day or the week's routine is through he has used up so much energy that he is not in good shape to do more original writing.

Energy must flow smoothly. We sidetrack ourselves, and obstruct ourselves, and get the current so irregular that it is not always available when we need it.

Of course it is the presence of strong and firm desires that creates the greatest energy. You must want something badly, and then go after it. The desired thing outside and the creative impulse within unite to carry the energy through our nerves out into our work.

But laziness is the mildest of bad habits. Some of the most worth while of the world's achievements were wrought in idle moments. A moment's or an hour's relaxation, a complete surrender to laziness, often gives a new view of the thing we want and the path toward it.

A lot of energy goes to waste through friction between our conscious and our unconscious selves. A little understanding of psychoanalysis helps to smooth gears from the subconscious to the conscious and to get the power coming up steadily.

Don't worry about sleeping too much. We can't gauge ourselves in this respect by others. Edison doesn't need much sleep, but I do, and so do you. If President Wilson had stuck to his determination to sleep nine hours every night while in office he might not and probably would not have broken down under the terrific strain.

On the whole I am inclined to congratulate C. A. B. Most of us are taking life too hard. He is doing well, and having a good time. Why worry?

H. L. E., Oakland, Calif.

Your letter mentions a difficulty that should perhaps be recognized and considered by many others. That is, that in the effort to better one's position, one must be careful not to overstrain the physical organism. Modern psychologists demonstrate very clearly that physical fatigue and mental fatigue are almost identical. It is a mistake to think that we do not use our brains while engaged in manual labor. Of course some tasks are so nearly automatic as to be done with practically no expense of brain energy. In a trade like yours, however, that of carpenter, the brain is used all day long. Every conscious muscular movement is directed by the brain and consumes brain energy, so it would be a mistake to come home, fatigued from your day's work, and begin at once to study the special courses that you mention. With your ambition and determination, you can doubtless find a way out of the difficulty. A short nap before supper often clears up the mind, putting it in shape for an hour or two of study after eating. The question of the heartiness of the evening meal also has a good deal to do with the problem. If you could arrange to eat your heartiest meal in the middle of the day you would find your brain in better shape for study after supper. But you must arrange to get plenty of rest. It is impossible to make any sort of progress in the depleted physical condition resulting from more or less constant fatigue.

F. H. B., Wharton, N. J., writes:

Please explain the following mental experience which I have been conscious of a number of times:

I am at my place of business, moving here and there in the office. Suddenly I seem to be conscious of a duplicate experience, that is, it seems that all that is occurring in the office at that moment, the position and conversation of the other employees, has taken place at some time previous. Will you tell me what it means, and what causes it?

There has been a good deal of discussion as to the cause of such experiences as you describe, which are extremely common. One explanation is that the first consciousness of your immediate surroundings at any given moment takes place in one hemisphere of the brain, and that the second experience of consciousness takes place in the other half of the brain. Ordinarily the two hemispheres of the brain work simultaneously, but in these instances the two hemispheres do not work simultaneously. It is an interesting fact that such experiences usually occur when the brain is over fatigued. There is usually nothing abnormal about such an experience and it probably has no such occult significance as that sometimes suggested of being a repetition of experiences lived through in some previous incarnation.

J. H. J., Rochester, N. Y.

I am sure you are making the frequent error of missing the root of your difficulty in considering a lot of superficial details. It is perfectly clear from your letter that the chief cause of your trouble is the fact that you have not yet broken away from the influence of your mother, who is still living, and your father, who recently died. A man of your age and experience should be completely indifferent to the opinion and judgments of his parents. The second major difficulty is that you are not yet married, and are living under a constant nervous strain owing to the complete repression of your sex instincts. The third is that you are giving money considerations too large a place in your plan.

Try to think of your problem as if it were an old fashion school problem in cancellation. Cancel the factors of your parents' opinions and wishes; cancel the factor of trying to live a celibate life; cancel the money consideration, and then deal with the factors that you have left. You have a good profession, an excellent training and good health.

Determine positively to make a success of your work *for the sake of the work*, and for the good it will accomplish for others. You will work successfully and have plenty of work to do when you put your *whole self* into the work. It makes little or no difference what city you work in. There is plenty of opportunity in your city for carrying on the activities of your profession, and as you concentrate on doing that work excellently and helpfully, you will

find all the other items of your problem settling themselves.

I know you will be displeased with this reply, and think I am mistaken. This is the inevitable "resistance" to psychological advice when it is based on conditions existing in the subconscious mind, but please try to act upon these suggestions and let me know six months from now if I am not right.

F. R. B., Lorena, Texas.

You have no doubt already found a number of paragraphs in this department in earlier issues of the magazine which can be applied to your own personal problem. As I have said before, it is particularly true that the sex needs of mature persons are of primary importance and should be provided for before other problems can be settled. Your letter shows you to be thoroughly normal and a man of more than average intelligence, very well balanced.

While a college education might be an advantage, it is not at all a necessity. By choosing your work carefully and doing it well, and by a wisely chosen course of reading, with due attention to your cultural life, you can gain practically the same benefits out of college as in. It is perhaps rather perilous advice to give, but I am inclined to think it would be better for you in the long run, since you are now in a position to get married, to give up the idea of spending any more time at school or college, and to find a congenial mate at once with whose help you can settle down immediately to your lifework.

A number of specific questions you ask about matters of sex relationship, particularly in the married state, have previously been answered in this department.

Mrs. C. W. H., Weehawken, N. J.

It does not appear from your card that you are in a serious nervous condition, and if you are not, I should not worry at all about the number dreams. I do not know that the numbers themselves have any significance. It is probable that there are other objects in your dreams, and that the real significance of the dreams lies in these rather than in the numbers. However, it is possible that the numbers may indicate some idea about finance, or a wish for greater wealth.

Mrs. H. E. O'B., Gardnerville, Nev.

I wish very much that I could make some suggestion to you which would help you out of your difficulties. Your case is quite typical and the way out is really very plain. The most hopeful detail in your situation is the fact that you are now genuinely in love with your husband. You must build upon this fact, and never lose sight of it in your future decisions. The real difficulty, of course, lies in the fact that you and your husband are not living the normal sex life at present. You must consult with some physician whom you can thoroly trust, who will explain to you how it is possible to

continue a normal life in the marriage relation, even in cases where it does not seem best for the wife to bear children. Your dreams indicate that you are afraid that your husband may become too much interested in other women, and this fear is of course induced by the fact that your subconscious mind knows that he is not at present getting the necessary satisfaction out of his married life. I am sure your difficulties will clear up, if you will follow the suggestions indicated. In any case, let us hear from you again in the course of a few months.

Miss L. L. O., Brooklyn, N. Y.

I am sure that you are quite wrong in thinking that anybody is injuring you by making mental suggestions against you. I know that it is a recognized theory that such things are possible, but circumstances of the sort are very rare and I am sure that if you keep your own mind filled with active, wholesome and kindly thoughts you will have no trouble whatever in counteracting any harmful suggestions that you may think are being made against you.

In case the "victim" is some one other than yourself, if you will give her this advice, I am sure she will find it of great help.

E. B., Canada.

It is quite difficult to give advice on the basis of so meagre a statement as you made in your recent letter. It is clear, however, that you have allowed the misgivings caused by your brother's marriage and the remarks of your friends, to take root in your mind.

You must determine positively to go ahead making your own decisions entirely regardless of what others do, say or think.

While it is perhaps not wise to advise marriage while one is in the anxious and nervous state in which you find yourself at present, there is no doubt that marriage would relieve your condition.

If, as is apparently the case, you are genuinely in love with the young woman you mention, I think that if you make this primary determination to live your own life, and make your own decisions, you will find your nervous condition clear up and a prompt marriage would likely lead to the health and happiness you wish.

Welcome to New Progress Readers

By arrangement with the *New Progress Magazine*, The Psychology Publishing Company has taken over the subscription lists of that periodical. All present subscribers to the *New Progress Magazine* will receive PSYCHOLOGY for the unexpired period of their subscriptions, beginning with the December number.

Readers of both magazines will be glad to know that Christian D. Larsen, editor and publisher of the *New Progress Magazine*, is to join the staff of regular contributors to PSYCHOLOGY, and his instructive and inspiring articles will hereafter appear in this magazine.—Editor.

Three Questions Answered

The New England Federation
of Psychology Clubs

ACCORDING to law, service means growth. A master teacher once said, "He who would be greatest among you, let him serve." The New England Federation of Psychology Clubs has been organized for service. It exists to serve and serves to grow, and since there are so many avenues of possible service and there are so many needs, the possible development of such an organization is unlimited.

One of the first questions, in the minds of the leaders, at least, when a new club is started, seems to be "What shall we study?" Each club had to learn by the age old trial-and-error method what was best. There was no course planned for such clubs. In nearly every club at first speakers were found for single lectures. These men and women came into an organization so young that there was no precedent, and gave their best. The next step forward was to get the most helpful speakers to return and give courses of several lectures on their particular subjects. At best this "hit-and-miss" method could not give the best results, and still the question "What shall we study" is not answered.

To get somewhere one must be going somewhere, thus one of the first teachings of Practical Psychology is, SET A STANDARD or determine a goal. Some of the clubs feel that with their study they have not accomplished what they might, and wonder if it may not be because they have been going nowhere. There may have been repetitions and contradictions, to say nothing of the times when advanced ideas have been given before elementary principles. At the conference in Portland a committee was appointed to investigate, outline and recommend a possible course of study. In the meantime a committee of the Providence Club, together with Dr. Arthur Ruggles, a well known neurologist and president of the Butler Hospital of that city, has worked out the outline of a course of study for their club for the coming year. Believing that smatterings are neither good for children nor adults, it is a progressive course of study, beginning with the most elementary facts for health building and taking up, step by step, the essentials of technical and practical Psychology, as well as those of spiritual growth. A definite number of meetings are planned for each topic so that the amount of study may be proportionate to the importance of the topic. Parallel to the general course of study for the whole club are to

be classes each evening for smaller groups of members so that each one may follow his hobby. This plan for classes was first tried out by the Portland Association last year most successfully. The Portland people feel that the classes are largely responsible for the splendid spirit and individual growth of their group. The work in small classes can be more detailed and personal, making it possible to become doers as well as hearers of the word. Any club with a similar problem may get exact information from Mrs. B. F. Walpole, 9 Coddington St., Providence, R. I.

Then, too, there is always the question, "Whom shall we hear?" There are good speakers and poor speakers and mediocre speakers, as well as teachers of all degrees of ability. Some of these the clubs have heard, some they have heard about, while there are many about whom they know nothing. For the purpose of meeting this need the Federation is maintaining a speakers' bureau. Information concerning speakers is always on file, so that any club may find at the Federation office data for the speakers who have appeared before the clubs thus far. Any speaker wishing to reach the club leaders may correspond with the secretary at 702 Fidelity Building, Portland, Maine.

A third question asked, especially by the smaller clubs, is, "How shall we carry on?" In the smaller towns there are clubs that are not yet strong enough to be self-sufficient. The Boston Club of Applied Psychology has a plan to meet this need. It is a very large club which has in its membership many speakers and teachers of ability. The club intends organizing so as to be ready to send teachers and lecturers to the smaller clubs at a minimum charge to those smaller clubs. Dr. Stanton, the president, writes, "We stand ready to serve the cause and are especially interested in the smaller clubs whether they are members of the Federation or not." If your problem is, "How shall we carry on," write to Dr. Frank D. Stanton, 551 Eliott St., Milton, Mass., and he will help you.

These may not be your questions but doubtless you have some. May the Federation help you to answer them? We are ready and glad to do it, for we know that the Federation is amenable to the universal law and that if it grows it too must serve.

CARROLL B. SKILLIN, President.

B. NAOMI TILTON, Executive Secretary.

Are You A Public Nuisance?

(Continued from page 38)

sook or madras in winter, save when I go out for a long walk of several hours' duration on a cold day. Then I don a light-weight union suit of mixed cotton and wool, also wool socks, but no overcoat. The absence of a heavy topcoat makes walking easier, and the heavier underwear, together with the exercise, usually keep me as warm as is desirable.

Fifthly, a cold bath every morning—a very important factor in stimulating the circulation and fortifying the body against cold and influenza germs. If you seriously object to the cold tub, try the shower, starting with a few moments of cold water, then let it run up to a temperature as hot as you can bear it, then switch back to cold again for a few minutes. This will give you a veritable circulatory massage and will presently render you much more indifferent to drafts and changes of temperature than you were before.

It cannot be denied that there are some delicate bodies that are grievously susceptible to the coryza germ, and furthermore, cannot withstand a robust regimen of hygiene such as others negotiate with ease. But nine out of ten even of the delicate ones may be improved and hardened if they will set their heads to it and go at it with moderation; and every normal or nearly-normal person can comply with the few simple rules set down here, although, as has been suggested, it will involve a certain strain on some folks. Try the system, and see if you can't cease being a regular annual invalid and a nuisance to your family, friends and associates.

Rational Mental Healing

(Continued from page 40)

weathers the storm, the fever breaks suddenly, the patient perspires profusely, and the danger is over. Death may intervene at any stage of the disease and is due to either prostration and collapse or heart failure. In cases when the patient is afflicted with a weak or damaged heart the case terminates fatally in a great majority of cases. There is no drug or serum that can modify the course or reduce the duration of this disease. The usual treatment is expectant. The patient is put on a fluid diet. The bowels are evacuated. Stimulants such as digitalis are administered to sustain the heart until the crisis is reached and the danger is over. The temperature is controlled by ice caps to the head and alcohol sponge baths.

It was rather fortunate that I was able to see the patient on the first day and before there was any degree

of exhaustion. His general condition and symptoms were exceptionally bad for the first day of the disease, his breathing irregular and labored, pulse 120, dicrotic, full and irregular. Deep hypnotic sleep was induced in about five minutes. A suggestion to reduce the temperature caused a drop from 105 to 100½ degrees. The pulse and heart were regulated. Pulse rate after one-half hour of sleep fell to ninety and beating regularly without skipping a beat. Heart action became almost normal and respiration easy and comfortable. The first one to appear on the scene the morning of the second day was the police surgeon and he was amazed at the excellent condition of the patient. Temperature 100 and pulse around 90. Late that afternoon the patient broke into a profuse sweat and both the temperature and pulse dropped to normal. He became so voraciously hungry that he had to be forcibly restrained to prevent him from raiding his mother's ice box. Mr. S. was practically well on the fourth day and reported for police duty the following week. He died two years later from heart disease. In conclusion I wish to state that there is no other case recorded in the annals of medical history where the duration of this disease with all its violent symptoms was actually aborted, broken up and the course shortened from ten to fourteen to less than three days. Similar results in many other cases convince me that far better results can be obtained from treatment of diseases by adding subconscious suggestion as an additional remedy in combating disease.

World Movements

(Continued from page 42)

of settlement by Jews on Jewish land are not being satisfactorily carried out.

Zangwill's Carnegie Hall address bristled with criticism of the British Government and with caustic comments on the inadequacy of politics to settle human problems.

"Politics is the realm of might," he said, "and Zionism can rely only upon as much of Great Britain's might as suits the policy of Great Britain."

"Lloyd George reminded us recently," said Mr. Zangwill, "that there are ten million more men under arms in Europe now than before the 'War to End War.' I am sure Europe seethes with more oppressed minorities than before the principle of nationalities was invoked for national protection."

He declared the League of Na-

tions to be as yet a "spurious institution," and startled his hearers by affirming it to be "less a League of Nations than a league of damnations."

"In some respects it might have been better," he said, "had France and England frankly divided Syria between them as legitimate spoils of war, leaving the Jewish people, whose fate is bound up with the growth of world truth and world justice, unentangled with the ambiguous device of mandates and the dubious justice of peace treaties."

Zangwill added his plea to that of the former British Prime Minister already referred to that America adhere to the path of peace and world helpfulness.

"Your country," he said, "stands at the parting of the ways, suffering from the same post-war tendency to violence as Europe, tending to take, as Europe has taken, the wrong turning. It is true she has politically cut herself away from our 'cockpit,' and if this means a rebuke to Europe, a veiled promise to return to our help if we will turn the cockpit into a concert hall, then her isolation is noble, worthy of the great country of Jefferson, Lincoln and Roosevelt."

"But if it is merely inspired by that same old ideal of self-sufficient sovereignty—as though people, by being merely massed together and sporting a flag, could be above reason, above justice, above God—then her failure to help us is a treason to humanity, it is an immoral isolation. I do not say she has stood aside from stripped, wounded and half-dead Europe like the Levite of the parable; on the contrary, but for her unequalled generosity, the destruction of Europe would have been almost complete."

In commenting on the inadequacy of present political measures for world welfare, Zangwill said:

"There is only one way to world peace and that is the absolute abolition of passports, visas, frontiers, custom houses and all other devices that make of our planet not a co-operating civilization but a mutual irritation society."

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"As A Man Thinketh"

(Continued from page 5)

student is made wise toward plant life thru the science of botany he comes to call the flowers, plants, herbs, ferns and trees by name and by patient laboratory experiment blends these with the piercing insight of a Burbank and develops new and finer species. To be educated in sociology is to understand more comprehensively the meaning and modes of social organization. The study of philosophy carries the mind of man into the mystic maze of cosmic being as he speculates upon the meaning and nature of life, finite and infinite.

The study of psychology throws light upon the principles and laws which determine human behavior, health and happiness. Thru an application of the laws it discloses, the waste mental power of the race can be harnessed for mighty achievement.

The Supremacy of Mind

THE message of Practical Psychology is that Mind is absolutely supreme. We are where we are because we are what we are, and we are what we are because of the character of our accumulated consciousness. We are the products not of our environment nor our heredity but of our mental processes, and you can overcome any limitation imposed upon you by heredity and build a new environment to meet the needs of your developing consciousness.

The heartening message of Practical Psychology to the world is that you can be what you determine to be. You need not be sick. You need not be nervous. You need not be unsuccessful. You need not be unhappy. Health, happiness and achievement may be yours if you learn the laws and tap the hidden powers. You are not a poor clod of the earth, an animated lump of dirt, a thing without a soul, a worm of the dust. Both materialistic science and antiquated and outgrown theology are in error on this point.

You are a divine being with unlimited potencies and infinite capabilities. Within you is power which, rightly organized and directed, can lift you out of the rut of mediocrity and place you on those aspiring heights where every awakened soul finds the air pure, the vistas long and touched with sunrise freshness. You can be what you aspire to be.

Leave the valley of failure and press on to the uplands of success. You are ordained for mighty con-

quest. You were born to be a king—not a cowering and abject slave.

The Divinity of All Life

ORTHODOX religion urges that "with God all things are possible." Awaken the deity within your soul. Get a sense of God consciousness. Your *subconscious* mind contacts the divine. Your *superconscious* mind is *one* with the divine. This was the message of the master teachers which historic organized religion has not sufficiently emphasized. They proclaimed "your body is the temple (dwelling place) of the living God." The infinite Intelligence and Power that we call God dwells within you. This indwelling of the divine we call the *superconscious* mind. "Now we are the sons of God and it doth not yet appear what we shall be." The next step to being sons of God is to become one with God, to so contact the indwelling presence that we partake of the nature of divinity. Then, indeed, "all things are possible." Then we can say with the Master teacher "I and My Father are One."

This concept can transform and transfigure human life making the "desert places to blossom as the rose." If all power is within, if we are the Sons of Infinite Love and Power, if we are One in substance with All Power then who shall set limitations on what "we shall be?"

The Source of Power

THAT power which created the universe expresses itself in and thru you. Your *superconscious* mind is a part of and an expression of infinite and all-powerful *Deity*. The trouble is that we have been so in bondage to the senses, to material things, to the sense-induced thinking of the *conscious* mind, that it is difficult to grasp this electrifying truth. The God within is smothered. His voice is lost in the confusing and distracting noises of non-essentials. The God-power functions but little in our lives because we live so exclusively in the material world. We are cursed by the limitations of mere sense impressions. The spirit which is the essential ego beats against the walls of material resistance almost in vain.

Ask what ye will, not of an absentee God sitting on a throne of cold marble, but of the God whose presence and power is always within, "Who healeth all thy diseases" and can give you the Power of Conquerors.

Habit

(Continued from page 25)

reasonably easy to do things which your thought limitations through habit said was impossible.

If you will just change your viewpoint toward habit and look upon yourself as master, believing that you have the power to consciously direct your life in thought and action, you will soon form habits of a constructive character to replace some which in the past have been very destructive in nature.

Suppose you lived in the country and your work took you several times a day from the house across a field to a pasture where you attended to stock. It would not be long before you would have a very definite path formed from the house to this point in the pasture. But suppose that later on the stock was changed to another point in the same pasture. You would exercise your conscious mind and start off from the house at a new angle, bending down the tall grass and weeds as you walked. On returning you would be quite sure to follow this same course, for through walking over it even once you would make walking there easier than plowing your way again through the tall grass. And you would continue to follow this line of least resistance and soon have another path formed. If you were to go back a few months later and look for the old path, you would find it obscured by the growth of grass and weeds which had sprung up.

Through conscious direction you can create new habits, just as you created that new path across the field. Your thoughts get to traveling through certain channels until they have dug deep grooves or ruts. As this is the line of least resistance in connection with a particular thought, it continues to flow through this channel until through conscious effort you begin to make a new path for it.

It was not easy for you to walk through the tall grass and weeds at first in making your new path across the field, but your reason told you that a straight line is the shortest distance between two given points and you figured that you were saving effort in the long run, even though it meant more effort at first. And your reason must teach you, when it comes to the consideration of habit, that to form a good habit in place of a bad one, will in the long run bring you many blessings which you cannot expect from the old habit. Therefore, it means economy, better health, greater happiness and perhaps greater prosperity. You know a chain is only

as strong as its weakest link. Now some of these innocent appearing habits which you know are harmful, but which you have not felt were sufficiently harmful to put up much of a fight to remove, may be taking away from the strength of your "chain of life" and thus handicapping you all along the line.

I have not tried to infer that it is easy to form good habits, for in the beginning it is the line of the greatest resistance and calls out real effort on your part. In forming good habits you must have an ideal self in mind, a definite goal you are working toward. This must be followed by your holding a continual supervision over the formation of these habits, just as you might watch the erection of a new home that you were interested in. To see that this work of creating a new habit is done well by you requires care and effort; this is probably why lazy people are full of bad habits. They find it too much trouble to supervise their actions with patience and perseverance, and their reward is a meaningless or a pernicious personality.

The formation of good habits is much like the acquiring of muscle. The work cannot be successfully done in a day, a week, month, or possibly a year in some cases. This is especially true of the habit of good health. It takes time to get out of old ruts and into new ones. But the work can be done by steady and persistent effort and exercise of the will-power which everyone possesses.

People are usually as lazy as they dare to be. We are all driven to activity by the spur of necessity. We loaf as much as we deem it safe to loaf and still provide the necessities for ourselves and those dependent on us. Rest and recreation become our urgent need whenever we can clearly see the way to them.

As I have said, to form good habits is no easy task, since in the forming of them we have to go counter to comfort in many particulars and to put into the work a great amount of energy. But it is what we do in an habitual way which makes up a great part of character, and character forming is well worth our best attention. Earnest souls are willing to work early and late, to deny themselves many of life's comforts and conveniences and otherwise to sacrifice, in order to put the conscious and subconscious mental machinery into smooth and easy working order.

And, though good habits and character are not easy to obtain, when once obtained, we get more

real enjoyment out of the life we then live than we ever did out of the old way.

Are you not willing to put in as much time to overcome some of your weakening and limiting habits, as the athlete puts in in preparing himself for some future test of strength? Let us take for example a runner. He comes out in the spring for his first training. He runs perhaps a mile and a quarter the first day, goes to the gymnasium and has a shower and a rub down and goes home. The next day he feels a little stiff, lame and sore; but through previous training he has learned that he must meet this resistance and go out on the track and run out that stiffness and lameness. His inclination and feelings would say "rest" but his reason says "no." Day after day he continues this form of exercise, adding a little right along to the distance he covers in one day, until he has reached what he believes to be a state of full development.

And not only must he indulge in this regular form of exercise, but he must also go to a diet table and deny himself a lot of foods that he enjoys. He must also keep early hours and forego the pleasure of taking his best girl to the theatre and to dances if he is in earnest. So you see he deprives himself of many things while under training. And he does all this simply to try to bring honor and applause in some event which perhaps is over in a few minutes time.

But the effort you would put into fighting old habits and creating new ones, means to you so much more than the honor the athlete might receive, or any of the accomplishments which we find people willingly putting in months and years to secure, that there is really no comparison. If you once establish habits which will mean to you a bigger, broader, fuller life, you have accomplished more toward insuring real happiness and success than you could possibly do in any other way.

My friend, you have a number of habits which you KNOW are limiting you. Why not begin changing them today? If you are under the dominating influence of a lot of weakening and limiting habits, it means that you have not been giving your mind, your body and your future success and happiness a fair chance.

To do as I suggest will not mean a life of continual self denial, but it simply means that you will live a controlled and directed life. You will perhaps take just as much time for recreation as you now do, but

perhaps the form of recreation will be somewhat changed, for if you live on a higher plane, even your forms of amusement will be of a higher nature. And through control and direction you will see to it that your life is balanced and that you do not live to TOO great an extent on any of the planes of life.

One can be intemperate in even expressing the BEST things in life. Simply learn to USE and not abuse the good things of this life.

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Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Henry K. Miller, who, having been duly sworn according to law, deposes and says that he is the owner of Psychology, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Henry K. Miller, under trade name Psychology Publishing Co., 17 West 60th street; Editor, Henry K. Miller, 17 West 60th street; Managing Editor, Arthur H. Howland, 17 West 60th street; Business Manager, Harvey J. Wechtel, 17 West 60th street.

2. That the owner is: (If the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.)

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

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

HENRY K. MILLER, Publisher.

Sworn to and subscribed before me this 29th day of September, 1923.

(Seal) E. M. KOLBEL, Notary Public, Nassau County.

Term expires March 30, 1925. Certificate filed 247 New York County. Certificate filed 5210 Register's Office, New York County.

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Keep Interested and Stay Fit

(Continued from page 9)

themselves that they cannot spend an evening alone.

"If you know that a certain food does not agree with you—stop eating it!

"The fact that your sense of taste may be displeased has nothing to do with the proposition. The fact that your digestive organs are displeased over what is being thrown into them is the thing that matters. Take stock of yourself—eliminate the useless things and keep the things that are fit to keep.

"I know that debts to nature must be paid—they must be paid even more than debts in business must be paid. Nature is not always a prompt collector, but . . . She always collects!"

Mr. Ford went out.

One of his associates turned, and said—

"Several years ago the Ford interests erected a great number of houses in Dearborn. These houses were all located out of the 'smoke zone' and they were built on the principles of sanitation. Mr. Ford likes to have his men in homes where there is a garden patch in the rear. Furthermore, he likes to have his men work in their gardens, after factory hours. Many Ford plants are in small towns where healthy labor can be employed. Healthy labor means a better product—always.

"One of the principal requirements Mr. Ford makes of his associates is—Health! He is keenly alive, day by day, to their physical condition as revealed in skin or eye or action. He has been known to foretell by a month an approaching illness and to put the victim on guard.

"The different Ford plants are models in sanitation. There are plenty of windows, and plenty of fresh air. It is one way of getting back to nature. It is impossible, of course, to manufacture automobiles, or anything else without factory walls and a roof over them. But it is possible, by the use of modern appliances, to get fresh air into the workers.

"Mr. Ford wants healthy men to work for him. He wants them to remain healthy. He wants those things for two reasons—

"Better workmen.

"Better products.

"There, you have him."

How to Rid Yourself of Catarrh

Quick, Permanent Relief Without Drugs or Medicine

Dr. Alsaker, a successful practicing physician in one of the largest cities of the United States and the author of a number of authoritative medical works, tells how to rid yourself of your catarrh

The Question

DEAR Doctor Alsaker: I have had catarrh since boyhood, and now my two children have it. During the winter months my wife suffers with bad colds. We have taken treatment from local physicians, using the medicines prescribed; we have used sprays and salves, but have derived no lasting benefit. We live well, eating and drinking whatever we want, but we do not dissipate in any way. Our family physician tells us that catarrh is caused by germs. Another doctor told us to blame it on the climate. If germs and the climate are the cause of catarrh, I don't see how it can be prevented, or even cured. What have you to say on the subject? J. B. W.

The Answer

This family is no exception. The majority of the people in our country suffer from catarrh. Some have it from time to time; others have it all the time.

This gentleman says that he lives well, but no one lives well who is ill. He thinks that germs and climate are to blame, and as germs and climate are everywhere, we are helpless. This would be tragic if true, as we can't escape the omnipresent germs and climate.

But neither germs nor climate cause catarrh.

Catarrh is due to improper living—and right living will cure it. When the stomach, bowels and intestines become filled with acids, gases and poisons, a part of these abnormal products is absorbed into the blood, which becomes very impure and the whole body gets acid. The blood tries to purify itself, and a lot of the waste attempts to escape by way of the mucous membrane. This causes irritation, and the result is colds and catarrhs.

Catarrh Causes Serious Disease

Catarrh of the head is troublesome and filthy. Catarrh of the throat causes coughing and much annoying expectoration.

When the catarrh goes into the chest it is called bronchitis. If it is allowed to continue it becomes chronic, and chronic bronchitis means farewell to health and comfort. It robs the sufferer of refreshing sleep and takes away his strength. It also weakens the lungs

so that the individual easily falls a victim to pneumonia or consumption.

Then there is catarrh of the stomach and small intestines, which always means indigestion. Catarrh of the large intestine often ends in inflammation of the lower bowel—colitis.

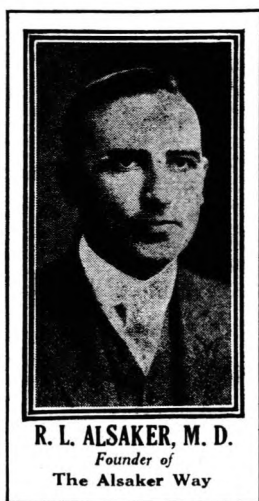
Catarrh of the ear causes headache, ringing in the ears and general discomfort.

Catarrh of the liver produces various diseases, such as jaundice and gallstones, and often ends in much suffering from liver colic.

All who catch cold easily are in a catarrhal condition. Those who take one cold after another will in a short time suffer from chronic catarrh, which in turn will give rise to some other serious disease—as if catarrh itself isn't bad enough.

Either you personally suffer from catarrh, or some member of your family is afflicted.

Isn't it time to give this serious danger a little attention, before it is too late and solve the problem for yourself? You can do it. It's easy.



R. L. ALSAKER, M. D.
Founder of
The Alsaker Way

You Can Cure Yourself

Catarrh can be conquered quickly, surely and permanently. It has been done in thousands of cases. You can cure yourself—and while you are losing your catarrh you will lose your other physical ills. That dirty tongue will clean up; that tired feeling will vanish; that bad taste in the mouth will disappear; that troublesome gas will stop forming in the stomach and bowels; and the pain will leave your back; headaches will take flight; rheumatism will say good-bye and those creaky joints will become pliant.

Catarrh is a luxury, not a necessity. Those who get it, can keep it indefinitely. They can also get rid of it and stay rid of it. Those who have catarrh should not complain about it, for they can easily obtain the knowledge that will show them how to get rid of catarrh, and return to health.

Dr. Alsaker is an eminent authority on this subject. He has a large and constantly growing private practice; his patients come from all corners of the globe and they learn from him how to get well and how to stay well. His books on the cure of disease by natural methods have been purchased by over 70,000 people.

Realizing the great need of definite, practical information regarding this ter-

rible disease, catarrh, Dr. Alsaker has prepared a plain, simple instruction book on the cause, prevention and cure of catarrh, asthma, hay fever, coughs and colds. This book is entirely free from fads, bunk and medical bombast. It sets forth a common-sense, proved-out PLAN, that is easy and pleasant to follow. The name of this book is "Curing Catarrh, Coughs and Colds." It tells the true cause of these objectionable, health-destroying troubles and it gives you a safe, simple, sure cure without drugs, medicines, or apparatus of any kind. You apply this wonderfully successful treatment yourself, in your own home without the expenditure of a single penny. There is nothing difficult, technical or mysterious about this treatment. It is so easy to understand and so simple to follow that any one, young or old, can reap the utmost benefit.

If you suffer from coughs, colds, or catarrh in any form, send only \$3.00 to the publishers of Dr. Alsaker's works, the GRANT PUBLISHING CO., Inc., Dept. 55, 1133 Broadway, New York, N. Y., and get your copy of this valuable instruction book. Follow the instructions for thirty days; then if you are not delighted with results—if you do not see a wonderful improvement in your health—if you are not satisfied that you have made the best \$3.00 investment of your life—simply remail the book and your money will be promptly and cheerfully refunded.

Remember this: If you want to free yourself forever from catarrh, asthma, hay fever, coughs and colds you can do so. Dr. Alsaker's treatment is not experimental. It is proved-out and time-tested. And it includes no drugs or serums, sprays or salves, and it costs nothing to follow.

Send for this book today. Follow it faithfully and you will experience the same splendid results that thousands of others are receiving.

Editor's Note

If you have been puzzled about the cause of catarrh, coughs and colds, this article is going to open your eyes and make you think. Read what these people say about Dr. Alsaker's methods.

"Had catarrh since childhood. Doctors unable to cure me. Now entirely well, thanks to your treatment."—S. N. R., Canada.

"Bronchitis from which I suffered for five years is now a thing of the past."—J. F., Indiana.

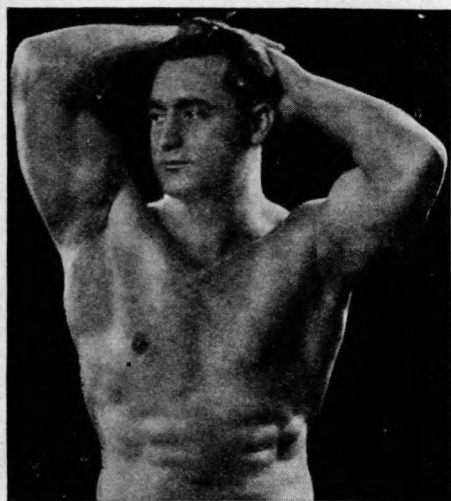
"By following Dr. Alsaker's instructions my catarrh has disappeared."—H. M., Canada.

"It gives me great pleasure to say that there is not a day passes that I do not use the 'Alsaker Way' publications for reference and advice before prescribing."—E. M. Herring, M. D.

"I have found the Alsaker books correct from a medical standpoint. Any physician who wishes to specialize in the treatment of Chronic Disease, can not well afford to be without them."—J. B. Swabey, M. D.

"I take great pleasure in acknowledging the wonderful aid and encouragement I have in the works of Dr. R. L. Alsaker in the treatment of my patients, especially those of chronic type."—Oscar Wald, M. D.

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PROF. CHARLES ATLAS

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Bring Back the Ancient Golden Days of Hercules

Centuries ago the most superbly developed citizens of Greece and Rome were looked upon as Gods and Goddesses. Men and Women with classical physiques RULED in those bygone days. Today the man RULES who is the biggest success. But show me the man who has achieved any phenomenal success—and invariably that man is a human dynamo, throbbing with vitality, has tremendous reserve powers upon which he can call in any emergency. The man who stands out from the common-place crowd does so because of his superb Health, his inspiring physique and magnetic personality.

You Cannot Be a Weakling and Win

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What To Do With Fear

(Continued from page 19)

a perfect spiritual understanding. I now sense the joy and buoyancy that come from your helpfulness and your good will toward me, and I am toned and strengthened by my desire to deal fairly and helpfully with you. My soul is made glad by virtue of our oneness of ideal and purpose.

Turn Your Fear Into Power

THUS rightly directed and managed, fear becomes a positive force in the re-making of your career and in bringing to you more and more of the spiritual abundance which normally inheres in your character. Supposing it is some kind of natural calamity, which palsies you with fear—lightning, wind, fire or earthquake. Once more you resort to the inner direction rather than to the suppression of the imagined enemy! The lightning, the wave, the storm—these are expressions of the Mind of The Eternal, they are the emotions of God, you affirm in the silence. I, too, belong to His mighty purpose. I am another form of expression of the Mind of Deity. Just as man in his finiteness has constructed the ocean liner to ride the wave, so have I built a powerful spiritual craft to cope with the storm of fear. I will regard the tragic behavior of the weather as an interesting act in the drama of the Most High, and I will poise calmly to view his performance.

"Serene I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For, Lo, my own shall come to me."

Thus you turn repression into expression. Thus your turn failure into triumph. Thus you turn poison into health. Thus your pain into pleasure. Thus you turn ugliness into beauty. And it is all accomplished by a trick of the mind directing the emotion into living, rather than into dying, channels.

Calmness is not mere absence of emotion. It is not a mere negation. Call it serenity if you will, but the thing which I am contending for here is a very positive, a very beautiful and satisfying force. It is an energy of soul to be acquired through practice of control of the emotion of fear, and the reward is in proportion to the persistence and effort.

The person who finally learns to manage his fears becomes a new creature, an individual of power and achievement, a positive force for righteousness in his own life, and in the forming careers of those about him. All other difficulties and troubles which plague the existence of the untrained now tend to lose their force

and to get out of the way. Not to suppress, not to conquer your fear, but to express, to manage and direct it—that is the happy accomplishment which lies just beyond you. Reach out and make it yours.

Your Mind Can Make You Sick

(Continued from page 12)

it all, are dismayed at the difficulties they meet, and rejoice if a lifetime of work may chance to wrest one tiny fragment of new and permanent knowledge from the great mass of the still unknown.

YOUR whole body, then, is permeated by spirit. Body and mind react mutually. If you realize this you may not accept at its face value the advertisements of a tooth paste which assures you that there's every chance you have now or will have diseased gums. You will not be gullible about patent medicine advertisements describing in detail symptoms which anyone might readily suppose himself to manifest. You will not be an easy mark for the first person who tells you that home and bed is the place for you. Nor will you yield to depression without a man size fight.

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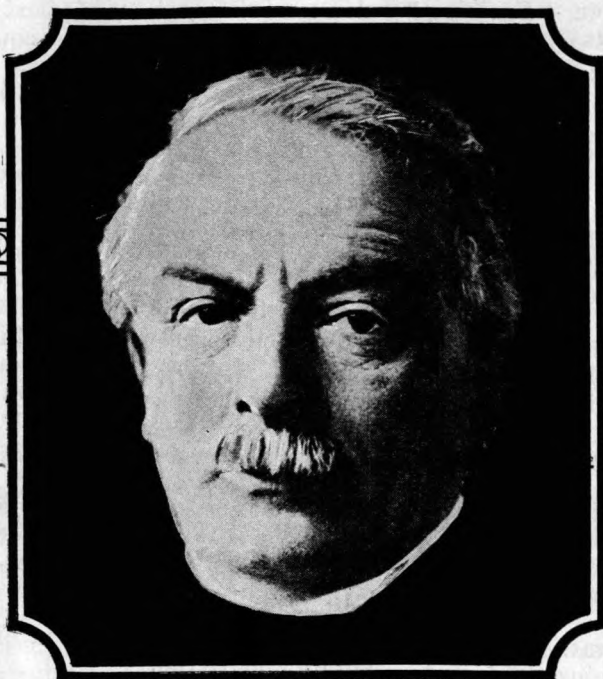
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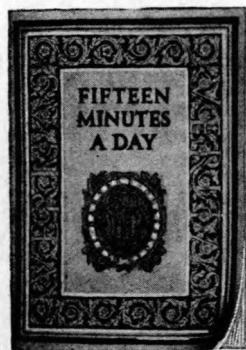
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Some "Don'ts" For "Growing" Parents

(Continued from page 17)

sense to the baby. It hurts his nervous system, and only makes you ridiculous.

Don't bundle and muffle up the children and keep them away from fresh air. They need plenty of sunlight and air at all times and cannot thrive without great quantities of both.

Don't smother them in clothes, so they "won't catch cold." The child who is bundled up within an inch of his nose every time he stirs out, is the one who is always ailing.

Don't discuss the child, and his habits and peculiarities, or faults and virtues, in his hearing. It will make him self-conscious, and at certain ages it will cause him to act "smart."

Don't indulge in orations as to the cleverness of what your children do and say. If you want to be hated of all men, just harp on your children indiscriminately, and see what happens.

Don't allow little sister to dominate her brother, just because she is a girl. Teach sister to play fair. Don't let her get the idea that she can safely do and say what brother would be punished for. What's sauce for the gander should be sauce for the goose, even in childhood, else you will teach your daughter to trade on her sex, and she will unconsciously demand as her right concessions and considerations to which she is not entitled.

Don't neglect to begin character training early and keep everlastingly at it. You can't allow your child to just grow up, like Topsy, without you, or the child, or both, reaping the whirlwind later. It may be a lot of trouble to bring up your sons and daughters in the way they should go, but it is a duty which cannot be successfully shirked.

Don't fail to enjoy your children now and every day while they are growing up. If you do not get enjoyment out of their pretty ways now, you miss much you will regret later.

Don't allow your child to acquire the "I can't" habit. "I can't do this," and "I can't do that," come naturally and often to the lips of some children. It's up to the parents to put the word in the proper place in the child's vocabulary.

Don't fail to give the small children definite little duties and responsibilities, even when very young. It is no kindness to children to bring them up to do only what they like.

Don't fail to make your child un-

derstand that you are his best friend and that he may always count on your sympathy and love. Don't make him fear you, or treat him so that he will not bring his problems to you.

Don't evade the natural questions of a growing child by giving fool answers. Answer his queries to the best of your ability in language the little one will understand. A very little information at a time will satisfy the growing intelligence, but be truthful. Especially as concerns the life story, common sense is required, but the duty must not be shirked.

Don't teach children to doubt your word by not being truthful yourself. Let your "nay" mean "nay" every time, and your "yea," "yea," inevitably, else your child will learn to distrust you, and his original unfaltering faith in his parents be shattered.

Don't think you know all there is to know about children. If you live a thousand years, you won't know much on the subject. And don't forget to take the children seriously, and use all your intelligence and all your talents for their benefit. It pays.

Camouflage of Crime

(Continued from page 35)

we find he is the son of our common Father.

As an artist, I know the creative principles by which this can be accomplished. The redemption of the prisoner is a work of Art, requiring inspiration, faith and love.

The lost design of the broken personality can be recovered. Then the prisoner, lost in the darkness of punishment, may catch the vision of Truth that shall make him free, and shall find hope in the Face, that is, in the Glory of the Truth.

I have my vision for prisoners. I am waiting to tell it all clearly. I am fighting to make it come true.

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The possession of this new and mysterious natural law gives a new idea of how truly vital, alive, joyful, healthy and happy a human being can be—how easily one can be overflowing with life, energy, bubbling vitality and the fire of triumph. Although thoroughly natural and simple, nevertheless it accomplishes seemingly impossible results without sacrifice, active effort or cost.

A new life with a unique thrill is yours when you possess this newly discovered natural law of supreme life, health and pleasure.

It is no longer necessary for any one to spend money for treatments and drugs and dieting and books and systems and lessons and cures and pills and devices, because perfect and supreme health and life are absolutely free through this marvelous natural law.

Why be weak, why be ill, why be fat, why be thin, when you may, absolutely free, become

in every way perfect and supreme through this sensational natural law? This extraordinary natural law yields amazing nerve force, amazing energy, amazing vitality and amazing power of every character of mind and body—a new and superior life.

Through this sensational natural law, you may have all the benefits of exercise without exercise; all of the benefits of conscious deep breathing without conscious deep breathing; the full and complete benefit of every vitamin and organic iron without drugs or dieting; all of the benefits of medicine and drugs without medicine and drugs; all of the benefits of auto-suggestion, hypnotism and psychology without auto-suggestion, hypnotism and psychology; all of the benefits of dieting, and every other kind of treatment, device or assistance without these treatments.

Through this amazing natural law, anyone can rid self permanently of nervousness, weakness, congestion, indigestion, rheumatism, constipation, tuberculosis, catarrh, nervous exhaustion and every human weakness.

This unique natural law gives immunity from every disease of the inferior life—colds, tuberculosis, pneumonia, nervous prostration, auto-intoxication, biliousness, sour stomach, acidity, asthma, malnutrition, anemia, sleeplessness, morbidness and impotency.

This extraordinary and Universal Law does not require you to buy anything, or to actively do anything or give up anything. It requires no exercise, no time, nor conscious deep breathing—no stretching, dieting, drugs nor medicines.

This natural and supreme law must not be confounded with hypnotism, auto-suggestion, psychology, spiritual science, psychic science, science, mental science, nor with electricity, osteopathy or any other method—mental or physical—ever devised in the past.

No self-hypnotizing phrases to repeat—no yielding no recession, no giving up of anything, nothing to study nothing to actively practice, no lessons to read, no books to buy, nothing to memorize, no self-deception—nothing but, truth—reality—Natural Law.

Perfect health cures every known and conceivable disease. This startling natural law is guaranteed to give perfect health.

If you are not enjoying life to the full—if you are in any way handicapped—if you are not in possession of all of the powers of mind and body to the highest degree, you owe it to yourself to at once procure for yourself, free of charge, this revolutionary natural law. Through this supreme natural law, anyone may have the health and vitality of a lion or tiger.

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The International Convention of

Anna Maud Hallam Clubs

(Continued from page 44)

step toward the breaking of that day of universal truth and enlightenment, learning how they could hasten the dawn.

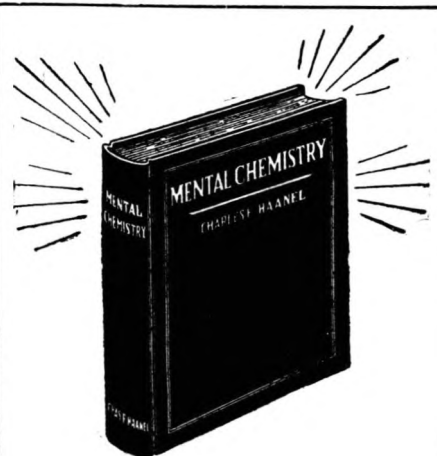
The Convention was called to order by Dr. E. Thayer Ward of Cleveland who has given three years of faithful, constructive service as president of the International Anna Maud Hallam Clubs of Practical Psychology. The speakers and subjects included the following:

Mayor Maguire of Toronto—Address of Welcome; Dr. E. Thayer Ward—Response; Anna Maud Hallam—Keynote Address; Haryot Holt Dey (New York)—Psychology of Club Life; C. A. Morris (Toronto)—"Dawn of a New Era"; B. G. Stephenson, M.D. (Toronto)—"The Hidden Godhead"; Guy W. Bilsand (Chicago)—Editor Golden Rule Magazine; Henry Knight Miller (New York), Editor Psychology Magazine—"Meeting the Need"; Dr. Winifred Sackville ("Mother") Stoner (New York)—Child Training; Edwin Markham (New York)—"Psychology of Poetry"; Dr. Frank Arnold (Cleveland)—"Evolution of Mental Power"; Ernest Walton (Montreal)—Club Experiences; Howard Edie (Montreal)—"Individuality and Personality"; H. G. Sheppard (Los Angeles)—"The Law of Vibrations"; R. L. Alsaker, M.D. (St. Louis)—"Relationship of Physiology and Psychology"; Rev. Albert Sidney Gregg—"Psychology of Business"; Hon. Minor G. Norton (Washington)—International Co-operation; E. A. Bortz (Philadelphia)—"Psychology of Salesmanship"; Edw. L. Hawk (Cleveland)—"Man—the Neglected Element"; Charles Dawes (Toronto)—"The Science of Symbolism"; Anna Maud Hallam—"The Changing and Creating Power of Concentrated Thought"—"Meeting the Demands of the Hour"—"The Passion Play of Oberammergau."

The next Convention will be held in the Autumn of 1924 at Washington.

Officers elected to guide the destiny of the clubs for the ensuing year were: Nathan W. Cook (Syracuse, N. Y.), president; Ernest Walton (Montreal, Canada), vice-president; Joseph F. Pflum (Cincinnati, O.), secretary; H. H. Shepley (Columbus, O.), treasurer. Miss Elizabeth M. Barnes (Washington, D. C.); Miss Alice McNeal (Washington, D. C.), Dr. E. Thayer Ward (Cleveland, O.), Mr. George H. Anglin (Toronto), trustees.

One cannot but recall with gratitude the high privileges of this great Convention, the hospitality of the entertaining club, the social good times provided by that beautiful city by the lake, the warm friendship of the delegates, the never-to-be forgotten inspiration of the addresses, the all-pervading spirit of the honorary president. It made me glad to be alive and hopeful for the future evolution of the race as man gives more to the study of man.



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NOT in a hundred years has there been so astonishing a discovery as that of the new wonder-science known as Psychoanalysis. Though comparatively new, its effects and its possibilities have been studied by every physician abreast of the times, by every great psychologist, by every great association of medical men, by every keen student of the human mind. The definite and almost unbelievable results of its workings have been seen and approved by the most prominent professional men in the world. It has given us a new tool with which to tear down mental states which have caused untold suffering, and to build new minds and bodies—fresh, alert, vigorous, successful. It has opened wide the closed doors of that vast, hidden storehouse of impressions known as the subconscious mind, revealing phases of our personalities the existence of which hitherto we have not even suspected, yet which have proven to be the true causes of practically everything we think, say and do.

The Hidden Causes

In a word, this remarkable discovery enables us at last to place our finger on the real but hidden causes of worry, nervousness, unhappiness, fear, failure, morbidity, hate, anger, and other evidences of imperfect mental states. It reveals us to ourselves; turns the X-ray upon our innermost reasons for our actions, and by showing us the insignificant trifles which are so often back of our unhappiness, worry and failure, enables us to throw off the shackles that bind us, and become happy, courageous, successful, and free from the poison of worry, anger, jealousy, morbidity and nervousness.

Your Two Minds

To understand more clearly why this is so, it is only necessary to realize that we all have two distinct minds—the mind with which we are familiar, and the subconscious mind, which Psychoanalysis is just beginning to make known. When we dream, it is the subconscious mind that is at work. Our instincts are all directed by the subconscious mind. Our habits are all motivated or ruled by our subconscious minds. When we have emotions or feelings that we cannot understand, when we are blue when we should be happy, when we give way to fits of temper that we know are against our

best interests, when we nurse a "grouch" with our loved ones instead of saying that one word that would make everything all right, when we are embarrassed or have stage fright or even stutter and stammer, it is the subconscious mind that is at work.

Why do we instinctively dislike certain people without cause, or think almost constantly how we can get even with the boss or with an acquaintance? Why do we feel uncomfortable in the presence of certain people? Why are we gloomy, despondent, wakeful, nervous? It is the Subconscious ruling our lives. It has been said that five-sixths of all we think, say and do is directed by this unseen, unknown power. Like the iceberg floating on the sea, only one-sixth is visible, while the other five-sixths are under water, unseen, yet there.

What Do You Dream About?

When you sleep, it is really only your conscious mind that is asleep. Your subconscious mind never sleeps. It is as active as ever and expresses itself in dreams. Every dream is a vital revelation of your Other Self once you know how to interpret it.

GREEN

What Does This Word Suggest to You?

Did you ever let your mind ramble? If you sit quietly by yourself and put everything out of your mind, except the word GREEN, you will find that it suggests some idea to you. Other ideas will in turn follow, and your mind will wander through a whole chain of associations. These associations reveal to the psychoanalyst the secrets of your subconscious mind. Certain words, such as "green," are called key words, because the ideas they suggest tell certain things about your subconscious mind. This is known as the Emotion Test of the Academy.

Why You Do Things

The almost miraculous thing about Psychoanalysis is that it blue-prints your reasons for doing things. It then allows your-conscious mind to determine, coldly and logically, whether or not you shall continue to be ruled by trifling influences, many of which may be a score of years old, but which now cause so many of your mental and physical troubles. That is all there is to this, the greatest discovery of the human mind in a hundred years.

Every man and woman has some secret cause for his troubles. Psychoanalysis, therefore, is for everybody. Yet, because of its very nature, Psychoanalysis should be practiced privately and secretly by the individual.

The Revelations of the Psychograph

Realizing the vast amount of good that can result from intelligent Psychoanalysis, the National Academy of Psychoanalysis was organized for the purpose of educating individuals so that each of us may learn how to remove the causes of whatever it is that unconsciously troubles us.

Through a unique, yet thoroughly practical invention they have made it possible for you now to X-ray your mind. This copyrighted chart, together with a complete explanation of the fundamentals of Psychoanalysis is sent to you by the National Academy, after which you fill in the chart as indicated.

This you then send to the Academy where it is scrutinized, and a Key to your subconscious, in accordance with what is re-

vealed on the chart, is sent to you so that you and you alone may analyze yourself. It would be impossible for you to make this analysis without the Key, and it would be just as impossible for the Academy to psychoanalyze you without knowing as much about yourself as you do. The Key shows you how. The Psychograph shows the Academy the little straws which indicate what are unquestionably your complexes or sources of mental conflicts. The Key is intended to help you to lift the curtain, and see what is going on behind the scenes.

Secret and Confidential

One of the most remarkable things about this method, however, is that every detail is kept secret and confidential. Each Psychograph is given a number. The name of the individual is never known to our psychoanalysts. When the charts come in they are analyzed, and the Key is then placed in a sealed envelope which is numbered on the outside to correspond to the number on the Psychograph. This sealed envelope is then sent to the forwarding department which never sees the Psychograph or the Key. They simply forward to the proper party according to number.

This unique plan enables anyone to secure the services of the Academy with implicit confidence that the work is kept secret and that in filling in the Psychograph, even the most intimate details may be safely given.

For thousands of years scientists have pleaded with us to know ourselves, yet until this new science of Psychoanalysis was discovered, it has been impossible for us to really know ourselves, although for thousands of years the wisest men have realized the value of bringing our innermost thoughts to the surface. They did not know that this could not be done.

What This Marvelous Invention Will Do for You

The Psychograph, which is the name of this new invention, is the first practical means ever devised of enabling individuals to find the real reasons for their worries, their troubles, their unhappiness, and in many cases, their physical ailments. The National Academy, after five years of careful research, has prepared the Psychograph and sends it to responsible men and women, together with its official book which is called "How the Subconscious Affects Your Life." It is not necessary to send any money now, and if after five days' examination you do not feel that the Academy can benefit you to a degree which may revolutionize your entire life, it is only necessary to return the book and the Psychograph and there will be no further obligation on your part whatsoever.

If, however, you feel that you will be benefitted, send only \$5 at the end of the five days' examination period. This entitles you to keep the book and to return the Psychograph for the Key which guides you in finding the source of your troubles.

It is obvious that, since this service is of such a personal nature, only a limited number of cases can be handled at one time. Those wishing to avail themselves of this opportunity are therefore urged to fill in and mail the blank form below, and send it in at once to the National Academy of Psychoanalysis.

National Academy of Psychoanalysis,
Room 718-19, 17 W. 60th St., N. Y. C.

Gentlemen: Please send me your book, "How the Subconscious Affects Your Life," together with the Psychograph, postpaid. If I decide, after 5 days examination, to keep the book and use the Psychograph, I will send you \$5; otherwise I will return both the book and Psychograph within 5 days after receipt of them.

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Vol. VII

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New Ideas of Suggestion

(Continued from page 28)

tion of ideas, habit; and it is not a new and unnecessary name given to those facts. It is a usual, and so far, little-known fact. This may seem a contradiction but is explained if we admit that it calls into play subconscious elements. And that is exactly what must be admitted, if one does not wish to make of autosuggestion a commonplace fact. Bernheim used to define suggestion as "an idea that changes into action," thus ending in a commonplace, and he has been deservedly criticised by Binet. We should say that *suggestion or autosuggestion is an idea that changes subconsciously into "action" or better still into "reality."*

IF I have a thought, a subconscious activity goes to work and my thought realizes itself: such is the process followed by any suggestion (or autosuggestion; the two words for us being almost synonymous). Every-day life supplies numerous examples of spontaneous suggestion; there is a certain amount of suggestion in the act of falling through dizziness, or the idea of falling determines the fall;—in neurasthenia, where the patient is the victim of a number of suggestive inhibitions (the idea of incapacity or inability determining the inhibition);—in bad habits, when the subject also thinks he cannot resist, and really cannot, in the measure in which he thinks so, but only in that measure. A great many symptoms of ill-health, a number of diseases, are made much worse and sometimes developed *in toto* by autosuggestion, that is, by the idea of the trouble in question, in the shape of expectancy, of apprehension, of certainty that it must appear under certain conditions.

(To be continued)

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FEAR

IS YOUR WORST ENEMY

I mean by this, FEAR OF SELF, rather than fear of outside forces. You may be very brave in physical combat and have fear in the form of lack of self confidence; self esteem and positiveness; doubt; worry; nervousness; anxiety, etc., that is wrecking your mind and body and causing failure in all you undertake. Fear causes confusion, a clouded mind, mental anguish, takes all the joy out of life; and through its depression develops physical forms of weakness through the nerve supersensitiveness and functional inaction that is created. In nine cases out of ten FEAR is responsible for UNHAPPINESS, NERVOUSNESS, PHYSICAL DISORDER and LACK OF SUCCESS. Fear leads to discouragement and most cases of insanity and suicide can be directly traced to it.

Read What Some of Our Government Experts Had to Say About Fear

"Experiments made at the Laboratory of Psychology at Washington, D. C. have demonstrated that certain emotional thoughts cause a chemical action to take place in your body that injects a poison into your blood. The poison of FEAR will kill a guinea pig in a few minutes. An hour of intense hatred or fear will throw off enough poison through the breath to kill four score human beings." This means that you suffer from an acute case of auto-intoxication.

ARE YOU GIVING YOURSELF A FAIR CHANCE?

Nature does not say in the beginning of life to one child—YOU are to be strong, happy and truly successful; and to another—YOU are to be weak, limited, full of fear, unhappy and a failure. The chief difference we find in men and women is due to TRAINING and DEVELOPMENT. In one case there is a lack of understanding of self, your own powers and just how to use and direct them; and in the other case, perhaps through a wisecrunch training, there is a realization of power and its use. Electricity will do some wonderfully constructive things, but if not understood and the energy is misdirected it will kill. IT IS THE SAME WITH THE POWERS IN YOU. They are ALL of a constructive nature if wisely directed. If you are weakened and limited it does not mean that you are minus any of the essential powers, but simply that they are in a habit state of weakness.

Free Yourself From Fear and Nervousness

The fact that it is in your power to remould your life, to awaken your slumbering powers, to renew and redevelop your mind and body, to become healthy, happy and successful and make your dreams come true; is vouched for by the fact that over 8,000 PEOPLE HAVE SUCCESSFULLY ACCOMPLISHED THIS UNDER MY DIRECTION during the past seventeen years. There is a cause for ALL disorder and inharmony and this cause CAN BE REMOVED. My methods combine a harmonious and scientific blending of both MENTAL and PHYSICAL measures.



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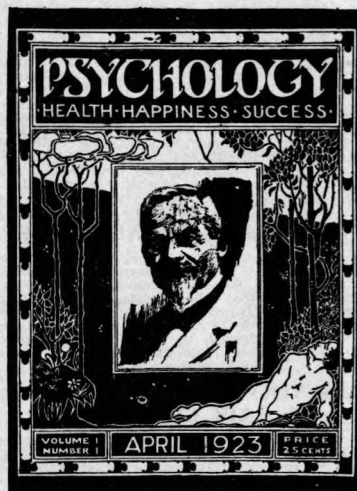
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Following One's Bent

I HAVE done what I most wanted to do in the world, what I was probably best fitted to do, not as the result of deliberate planning or calculation, but by simply going with the current, that is, following my natural bent, and refusing to run after false gods. Riches and fame and power, when directly pursued, are false gods. If a man deliberately says to himself, "I will win these things," he has likely reckoned without his host. His host is the nature within and without him, and that may have something to say on the subject. But if he says, "I will do the worthy work that comes to my hand, the work that my character and my talent bring me, and I will do it the best I can," he will not reap a barren harvest.

So many persons are disappointed in life! They have had false aims. They have wanted something for nothing. They have listened to the call of ambition, and have not heeded the inner light. They have tried short cuts to fame and fortune, and have not been willing to pay the price in self-denial that all worthy success demands. We find our position in life according to the specific gravity of our moral and intellectual natures.

—John Burroughs.

Power of Imagination

WITHIN the circle of common sense, within the range of reason, every thought that you harbor eventually becomes a reality.

Imagine you are ill, and you will control the forces within you—you will be sick.

Imagine you are healthy and well, and you certainly stand a better show of realizing on these great gifts than if you think you are to be sick, miserable or a failure.

You may have a very strong will, but let the imagination get working in the wrong direction and your will will be overpowered.

Imagination is ten times stronger than will, hence it is always best to watch imagination.

Recently I saw a man who had repeated, many times in succession, these words: "I cannot open my hands!"

I met the man while he was repeating these words. His fists were doubled up, and until that man changed his imagination, he could not open his hands.

Imagination is the most powerful factor for good or evil, and the more you have of it the better you will be or the worse you will be.

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210 West 107th Street
New York, N. Y.

From \$25 a Week to \$10,000 a Year

How I started in my own home—during my spare time—without capital or experience—and became a successful real estate specialist

By W. S. McINTOSH



FROM poor pay to a magnificent income—

From unpleasant work to a delightful business of my own.

From time-clock slavery to personal independence—

That is the wonderful thing that has happened to me.

And here is *how* it happened:

I had been grinding away for two years—earning \$25 a week—doing work that I dis-

liked—without any prospects of advancement.

I was two hundred dollars in debt. What few valuables I had were in hock. I was wearing shabby clothes—eating cheap food—always counting the pennies—always struggling to make ends meet.

I was discouraged with the outlook, disgusted with myself and worrying my head off about the future.

When I saw others—apparently no smarter than I was—enjoying all the luxuries of life while I was working like a slave to get the mere necessities of existence, I felt like a piker. And I was a piker.

Then at last I woke up. I got on to myself. I realized that *my* life was what I made it—that *I* was the arbiter of my fate—that if I really wanted to *do* more and *be* more and *have* more, it was up to *me*.

Then and there I made up my mind that I would not be a small cog in someone else's machine all my life. I decided to get started in a business of my own. And I began to learn and follow the OSTRANDER SYSTEM FOR BECOMING A REAL ESTATE SPECIALIST. I worked at it during my spare time—evenings, Saturday afternoons and holidays. And in six months' time I was earning more in my real estate business, during my odd hours, than I was at my regular job. Then I bid my boss good-bye and began devoting all of my time to real estate. And in less than seventeen months I was earning at the rate of \$10,000 a year—more than eight times as much as I had ever earned before.

What It Means to You

WHAT does my story mean to *you*? It means just this: You can follow right in my footsteps—you can do just what I have done—if you have it in you.

Of course, if you are a jelly-fish—if you are lazy and weak-kneed—if you expect a fortune to be handed to you on a silver platter—you will stick in the rut of hard work and poor pay all your life.

It all depends on you—yourself.

Don't say you haven't as good a chance as I had. You have.

You don't need money to start. I was in debt.

You don't need an office. I started in my own home.

You don't need experience. I didn't have any.

You don't need any special education. I left school when I was fifteen.

You don't need influential friends. I didn't have any.

You have the same opportunities I had. What are you going to do about it?



The Best Business

I CONSIDER my business the best business in the world. Perhaps you think I believe this only because I am making \$10,000 a year at it. But here are a lot of other good reasons:

It is more healthful than any indoor work.

You can start in your spare time.

You can begin with little or no capital.

It does not require years of study like architecture, medicine, pharmacy, dentistry*, engineering, law, etc.

The beginner is paid just as big commissions as the old

established broker.

The business is as permanent as the earth itself.

It is practically unlimited. There are ten million properties always in the market.

It brings you in touch with the best people.

It has great possibilities for enormous profits.

Do you know of *any* other business possessing *all* of these desirable features?

Then why not decide—*now*—to make the real estate business your life work?

Others Are Successful

LOTS of other people, besides myself, have achieved success by following the OSTRANDER SYSTEM. Here are a few brief extracts from some of the many enthusiastic letters received from all parts of the country regarding this wonderfully successful method of handling real estate:

"I have used your system with splendid results."—R. C. Burnett, Stockton, California.

"It is the most valuable asset I have in my possession."—H. J. Holmes, Berwick, Pennsylvania.

"The best system I ever saw."—G. J. Chappell, Pontiac, Michigan.

"Founded on principles as solid as Gibraltar. Will produce results without fail."—J. M. Trammell, Brooksville, Florida.

"Put it into operation with most gratifying results."—John J. Ahern, Chicago, Illinois.

"Simple enough and plain enough so any one can get results."—T. L. Bayer, Manhattan, Kansas.

"Would not take several times the

cost of mine if I could not get another."—B. W. Anthony, Detroit, Michigan. "My success with your system is great, and I have succeeded in my lifelong dream of establishing a real estate business that is highly promising for the future, and very gratifying at present."—Mrs. M. L. Paddock, Lead, South Dakota.

If you want to get started in a high-class, permanent, money-making business of your own, get and examine the OSTRANDER SYSTEM at once.

How to Get Started

THE way to get started as a real estate specialist—the way to learn the method that brought me success—is to get and follow the OSTRANDER SYSTEM FOR BECOMING A REAL ESTATE SPECIALIST—a system that is as superior to the moss-covered methods of the old school real estate agent as the electric light is to the tallow candle.

The system will be a revelation to you. It is as simple as A B C. It is so clearly explained and so easy to follow that any intelligent person can quickly master it. Furthermore, the new revised edition is so simplified and condensed that it is complete in only 28 pages (legal size) in typewritten form.

The OSTRANDER SYSTEM is all you need to get properly started in your own home, during your spare time, in a new kind of real estate business that has immense opportunities for big and steady profits.

Send No Money

It is not necessary to send any money in response to this announcement. Simply fill in and mail the coupon to the American Business Builders, Inc., Dept. 956, 1133 Broadway, New York, and they will send you—for seven days' examination—the complete OSTRANDER SYSTEM FOR BECOMING A REAL ESTATE SPECIALIST. When it is delivered to you, hand your postman only \$1—simply as a deposit. Then examine the SYSTEM carefully—at your leisure—in your own home. Then if you want to keep and use it for starting a profitable, independent business of your own, send \$1 weekly for nine weeks, making ten dollars in all. Otherwise simply remit it any time within seven days after you receive it and your deposit of \$1 will be promptly refunded.

This is the easy and equitable way in which you can obtain the remarkable OSTRANDER SYSTEM. You are not asked or expected to buy a pig in a poke. You take no risk whatever. You cannot possibly lose anything by investigating this splendid business opportunity. So mail the coupon at once—*now—today!* Step out of the time-clock line. Climb on and up to bigger and better things. Make more money! I did it!! So can you!!!

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I have read with much interest the story of W. S. McIntosh, and you may send me the OSTRANDER SYSTEM FOR BECOMING A REAL ESTATE SPECIALIST for 7 days' examination. When it arrives I will deposit \$1 with the postman. I will examine it thoroughly, and if I decide to keep it, I will then send you \$1 weekly for nine weeks, making ten dollars in all, in full payment. Otherwise I will remit the SYSTEM to you within seven days after I receive it and my deposit of \$1 is to be returned at once.

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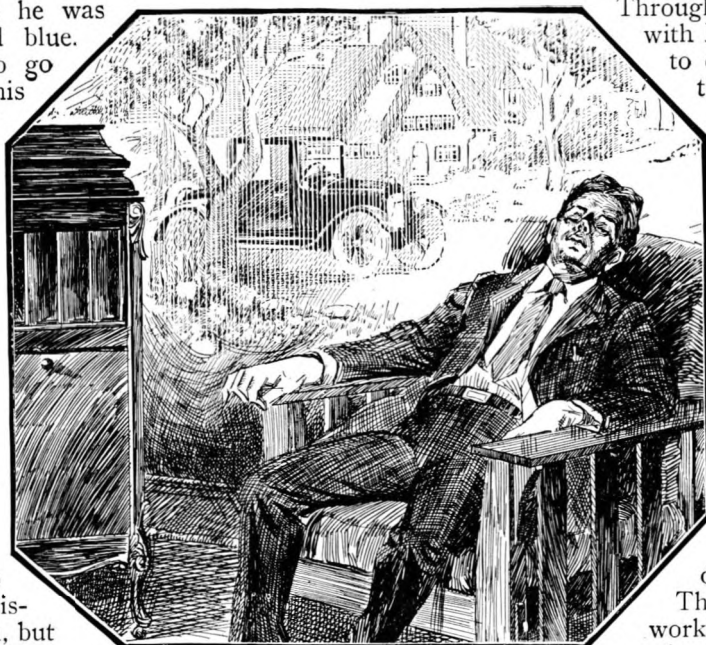
ONLY six months ago he was disheartened and blue.

Everything seemed to go wrong. Why wouldn't his mind work the way he saw other men's minds working? Why was he timid at critical times in his business? Why did his nerves get the best of him just when he needed most to be calm? Why did something away down within him laugh derisively when he in his more optimistic moments would talk of great achievements, and of big things which he proposed to do some day?

He began to notice others who he knew full well had not very long ago admitted themselves as discouraged as he had ever been, but who now instead of being unhappy, worried and nerve-racked appeared before him as men re-born and buoyantly happy, well-poised, confident of their powers and well-prepared to master any task and win big stakes.

Then came the great discovery that set him on his feet, and answered many questions that had baffled him and made him for the first time master of himself. He is successful! The message came to him in these words spoken exultantly and convincingly to him by a friend who himself had suffered and had come to know: "You can, through control of your subconscious mind, gain a large measure of health, happiness and success. Below the surface, hidden even from yourself, is your other mind which not only controls your automatic bodily processes, such as breathing and digestion, but also influences and guides your every thought and act."

The message sank in deep and now he knows the joy of being able to harness the tremendous forces within



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