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* * *

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* * *

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* * *

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* * *

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The Standard Publication of Practical, Inspirational and Applied Psychology

PSYCHOLOGY

Health! Happiness! Success!

VOL XX, NO. 8 JUNE, 1934

Eldora Field, Managing Editor G. Arthur Gayer, Associate Editor

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I. W. Ullman, President; Frank Z. Temerson, Vice-President and Advertising Manager; Irene Kenney, Circulation Manager.

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FEAR!

Is YOUR *Worst Enemy*

Fear Is the Most Destructive Force in Life

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

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

Drifting Is Sure to Bring Mental and Physical Agony

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

How Fear Attacks the Nerves

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

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

There Is a Sure Way Out of Your Trouble

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

C. FRANKLIN LEAVITT M. D.

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

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The LAST LAUGHS

Best Bet

"There's one bet I think is always good."

"What's that?"

"The alphabet."

* * *

His Daily Bread

Sunday School Teacher: "Why in your prayers do you only ask for your daily bread instead of asking enough for a week?"

Boy: "So we can get it fresh every day."—*Exchange.*

* * *

Her Best

"Nora, you were entertaining a man in the kitchen last night, were you not?"

"That's for him to say. I did my best."—*Pacific Woodman.*

* * *

Till We Meet Again

The Irishman had been having a great argument and meant to finish off his opponent once and for all.

"The sooner I never see your face again," he said, "the better it will be for both of us when we meet."

* * *

Fifty-Fifty!

"There's nothing that makes a camper get up more quickly in the morning than the sun streaming through the door of his tent," declares an open-air enthusiast. Unless it is the rain streaming through a hole in the canvas.—*Humorist.*

* * *

Eye Trouble

"I'm in an awful predicament."

"What's the trouble?"

"I've lost my glasses and I can't look for them until I've found them again!" *Awgwan.*

* * *

Not Infallible

A member of the Coolidge Cabinet with whom the President remonstrated became angry and said: "Sir, do you think I am a fool?"

"Why, no," returned Coolidge. Then with a dry smile he added, "Of course, I might be mistaken."—*Minneapolis Journal.*

Why Should He?

"You say you witnessed the man commit murder, yet made no attempt to notify the authorities or prevent his escape?"

"Oh, well, it was only a pianist and his victim was Beethoven."

* * *

Reason Enough!

"How do you grow old so gracefully?" an admirer asked Alexandre Dumas.

"Madam, I give all my time to it."—*Christian Science Monitor.*

* * *

Not So Difficult

Hardluck—"I'm just a young fellow that is struggling to make ends meet."

Carenort—"Well, if you're so badly bent financially it ought to be easy for you."

* * *

Floorwalker Speaks

One day recently, so the story runs, pretty Helen Vinson of the movies was driving in her new car when something went wrong with the engine. The traffic light changed from green to red and back to green and still she could not get the car to budge. The traffic cop came up.

"What's the matter, miss?" he inquired. "Ain't we got colors you like?" —*Boston Transcript.*

* * *

Powerful Glasses

"Phwat did you get for your birthday, Pat?"

"A pair of opera glasses."

"And are they any good?"

"Foine! Ye see that church about a mile from here? Well, these glasses bring it so close that ye can hear the organ playing."—*The Forester.*

* * *

A Matter of Necessity

She (pouting): "I believe you would sooner play cards with papa than sit in the parlor with me."

He: "No, darling, I wouldn't; but we must have the money to get married on."—*Kreolite News.*

* * *

Overheard

Mrs. S.: "Bridget, if that's Mrs. Gabber, I'm not in."

Bridget, returning: "It was, ma'am, and she was very glad to hear it."— —*The Forester.*

Timely Suggestion

College Senior: "What would you advise me to read after I have completed my course and graduated, Professor?"

Professor: "I would suggest the 'Help Wanted' page."—*Movies.*

* * *

Too Good to Lose

"Sell your house yet?"

"We've decided not to after reading the agent's description. It seemed to be just the place we were looking for!" —*Exchange.*

* * *

Nothing New

Irate Golfer: "You must take your children away from here, madam. This is no place for them."

Mother: "Don't you worry — they can't 'ear nothing new. Their father was a sergeant-major, 'e was."—*The Forester.*

* * *

The Latest

Lady (to dealer): "Could you change this goldfish for a chromium-plated one? It would go better with my steel furniture."—*Nebelspalter* (Zurich).

* * *

F-f-f-fishy Sus-sus-story

Wife: "Been to a lecture? Ridiculous! They don't lecture until one o'clock in the morning!"

Husband: "Th-this one did, my dear. Poor chap, he had a most terrible stutter."—*Humorist.*

* * *

Knocking Her Cold

The advertising man was proposing. "Remember," he said, "this is the last day for this astounding offer."—*Lehigh Burr.*

* * *

"George is just crazy about me."

"Don't take too much credit to yourself. He was crazy before you ever met him."

* * *

Physician's Wife: "Now, my dear, you must positively forget shop if you are going into society with me."

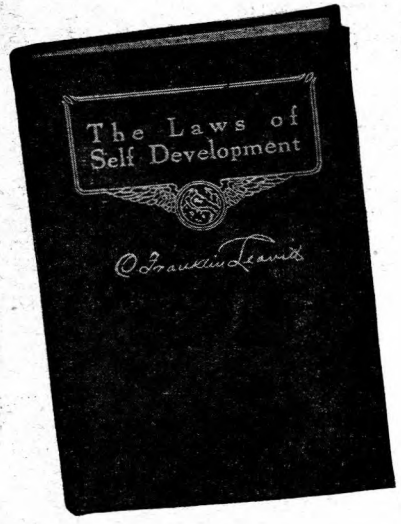
Her Hubby: "What have I done?"

Physician's wife: "Why, you feel the pulse of every one who extends a hand."

You should know—

The Laws of Self Development!

To Gain Mental and Physical Supremacy



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Very sincerely yours,
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A Proof That it Really Gives Material Aid

. Dear Dr. Leavitt:—I have just finished reading your book, "THE LAWS OF SELF DEVELOPMENT." I have never known a time when words seemed so small and insufficient just to say that I thank you. Thank you seems so small.

Sincerely yours,
Mrs. Bert King.

A Book for All Those Wishing to Add to Their Mental and Physical Strength

THIS book deals in CAUSE as well as EFFECT. *Shows you just how disorder and unhappiness begin.* And shows you the way to overcome these obstacles. It gives you definite formulas for combating these evils and has suggestions covering the different phases of mental and physical inharmony. It shows you how to get into intimate touch with your subconscious mind. It opens up to you the working of the "inner man" so that you may use your powers in building up habits of a constructive and creative nature. It helps you open the doors to that Giant within you and thus a bigger and broader expression follows. It deals with most of the intimate problems of life on both the mental and physical planes.

The construction of the brain and nervous system are taken up in a most complete way. Colored charts show you the minute mechanism of the nervous system and descriptive matter tells you just how these nerves of yours develop disorder. There are scientific breathing exercises and charts showing the best form of physical exercise.

It unfolds to you the wonders of the body and mind so that you are able to clearly see JUST what you should do in order to overcome weaknesses and misery. Mental and Nervous breakdowns are fully discussed, as well as hundreds of other things you must regard as important. It will help you to meet the inroads that mental strain and nerve tension bring. It shows you how Success can be yours through complying with LAW. The entire book is based on LAW, both Psychological and Physical; and these interesting subjects are placed before you in both an alluring and very helpful way.

True understanding is the foundation of all success, whether it is Health, Happiness or Financial gain that represents success to you.

If you will spend a few minutes a day in really trying to help yourself you will be surprised at the gains you will make in a comparatively short time. YOU REALLY CANNOT AFFORD TO BE WITHOUT THIS BOOK. It is quite different from any book you have ever read.

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LETTER III—The Basis of Cure—Deductions Regarding Cure.
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LETTER V—Nature and Cause of Diseases—The Author's Methods—Hereditary Influences—A Glance at Disease Development—Emotional Causes of Disease—Extrinsic Causes of Disease.
LETTER VI—The Three Mental Attributes—Loss of Balance Between Will, Intellect and Feeling—Examples of This Unbalance in Certain Disorders—Hysteria—Neurasthenia—A Health Guaranty.
LETTER VII—Direct Personal Influence of the Physician—Unction—Persuasion.
LETTER VIII—Education of the Physician—Environment — Self-Mastery — Mental Attitude Toward Sex.
LETTER IX—Inspiration by the Physician—The Stimuli.
LETTER X—Suggestion by the Physician—Hypnotism—Suggestion Without Hypnosis.
LETTER XI—Command by the Physician—The Question of Self-Help — Another Glance at Jesus' Method.
LETTER XII—Psychoanalysis by the Physician—Theories and Methods—Suggestion Produces the Effect — Freud's Dream Theories.
LETTER XIII—Telepathy in the Treatment of Distant Patients—Unrecognized Telepathy—Curative Telepathy—Telepathic Curative Methods.
LETTER XIV—All Cures Are Self Cures.
LETTER XV—Self-Reeducation.

NOTE: There are 27 more letters, but lack of space prohibits listing them. You should not miss any of them.

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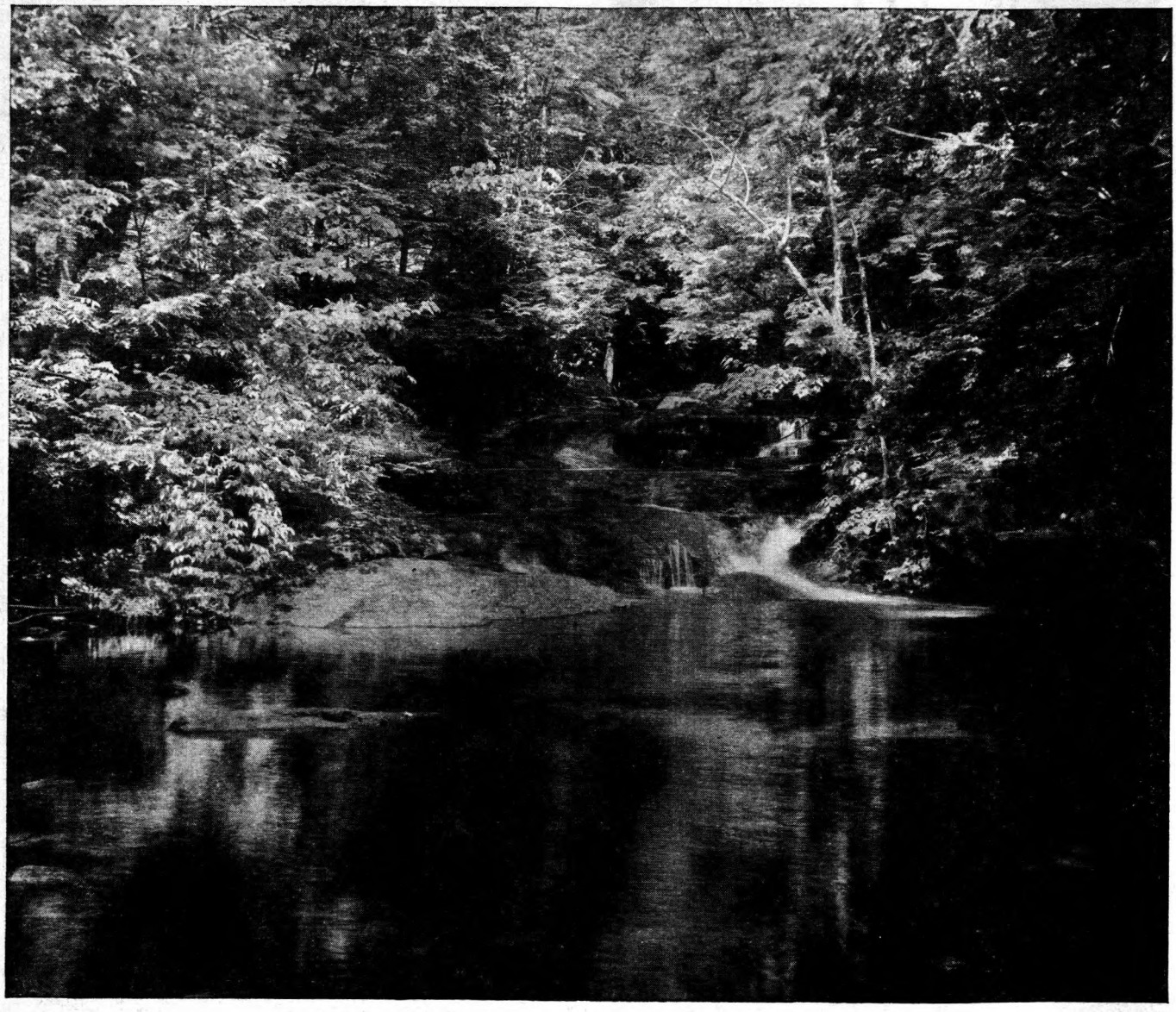

Out of the Silence

***by* Gertrude Traubel**

Out of the silence rose a single sound
Minute and clear, but in the solitude
It grew and grew, till in its magnitude
It dominated all the world around.

. . . . . .

Out of the multitude a single soul
Arose, and though alone and small, it stood
Commanding us to glorious brotherhood:
Incorporate essence of the cosmic whole.

The Power of Thought

An Editorial

"Psychology an aid in digestive ills. Its value as supplement to medication told in report of four physicians—the test used forty persons."

THIS statement headed the report made within the last few weeks by the New York branch of the American Psychological Association at New York University when in session at the fifth annual spring meeting.

The experiments had extended over a period of eight months.

The report read that at the end of the first six weeks, the members of the group receiving psychological attention were eating "almost everything they desired" while those of the other group were reporting recurrence of disturbing symptoms as soon as they attempted to branch out toward a normal diet.

THE report concluded by relating that *"through the application of psychological laws the patients were enabled to forget the ideas upon which they had been dwelling and the elimination of these ideas brought about relief of the physical conditions these ideas aggravated—*

"The procedure, the scientists believe, will work even when tissue injury is present provided the injury is not so great as to require surgical treatment."

It is, of course, no longer startling news that the mind affects the body and that many diseases respond to scientifically directed thought. It challenges attention, however, to consider what far-reaching results will follow mankind's realization of the full power of thought on conditions and environment.

INVESTIGATORS tell us that the race uses but ten per cent of its mental capacity.

Consider what advancement might be possible if by some divine alchemy we might reclaim the vast deserts of racial mental inertia.

If the potential but dormant thoughts of the race could be stimulated into activity, the entire aspect of life might be changed almost overnight. Wars would be no more, crime, disease, superstition, intolerance, would vanish as the mists before the rising sun.

Man has ever been thrilled by the *evidence* of power.

A GREAT scientist some years ago stated that if the secret of atomic force could be isolated, enough power might be released from a single handful of dirt to blow the English fleet from the Channel to the top of Mount Blanc.

The source of power is in the mind. The thinker is a favored son upon whom the secret jewels of life shine resplendently forth. Each generation has but few independent thinkers. The masses are content to drift along, drawing upon the thoughts of others.

THE source of power in mind is threefold, as touching the activities of the conscious, subconscious and superconscious phases of the mind.

The conscious is that phase of mind which reasons, observes and forms decisions. Through the activity of consciousness we become aware of the external world. We register and appraise sensations from the outside received through the media of the five senses. Our degree of receptivity to sensations from without is dependent upon attention, perception, observation.

And so situations in life may be rationalized and understood. The man who reasons cannot be defeated by any chance circumstance. He thinks his way through to a satisfactory solution while the man who is the slave of his disordered emotion destroys himself.

THE subconscious mind is the source of our reflex, instinctive and emotional reactions, the storehouse of memory, the center of all the unconscious forces, energies and powers that maintain life and largely determine human behavior. Scientific psychologists allege that the subconscious represents nine-tenths of our potential mind power.

The law of the subconscious is suggestion. It does not think or reason, but accepts what is handed down to it. The conscious mind is the guardian at the gates of the subconscious. See to it that every negative and destructive suggestion is deflected. Refuse to think or speak in terms of sickness, poverty, discouragement or *(Continued on page 59)*

News Flashes

Odd, Scientific and Otherwise

by J. BRUCE EDDINGTON

HAVING just enacted the role of entertaining uncle to a young hopeful of five years, I recall re-reading that—

When Alice went through the Looking Glass into Wonderland she was instructed by the Queen to believe one impossible thing each day.

It is not difficult for us to believe many seemingly impossible things every hour. A résumé of the present trend in science and invention will reveal newsettes rivaling even the Arabian Nights in intriguing interest.

. . . . . .

Peering into the future, just around the corner we find travel accompanied by more thrills than Cinderella's pumpkin coach. Even the psychology of passengers is to be catered to! As an example: the New York, New Haven and Hartford Railroad has contracted for fifty new stream-lined coaches. Salient features will be: air-conditioning; convertible lounge seats which can be quickly arranged for a foursome of bridge; non-shatterable glass windows; artistic color schemes; and gay decorations.

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IF YOUR car is beginning to give you trouble, don't worry. Just relegate it to the junk heap, for soon you may be the proud possessor of a Nemeth small flying mushroom in which you can do a special little divertissement for admiring friends.

Steven P. Nemeth has designed a "foolproof" plane which is compact enough to park in a hangar slightly larger than the average garage.

Mr. Nemeth—who was born in Budapest and at the age of twelve built his first plane—went to nature for his model. He tamed several buzzards and studied their gliding movements. The result is a plane which he says a person—who has never before been off the ground—can learn to fly in thirty minutes.

▶▶▶

FROM Moscow comes the news of a "flying arm-chair" which can soar fifteen miles into the roof of the sky. The pilot will wear a deep-sea diver's suit. He will breathe compressed air. And with his instruments around him in the cage, he will explore the stratosphere, taking readings through windows in his helmet.

He will communicate by radio with the earth. When he reaches the maximum height he will cut himself loose from the balloon and by means of a special parachute will come gliding back to earth in his flying chair—somewhat like the old woman who rode on a broom to sweep the cobwebs from the sky. Incidentally, the flying chair seems a much more interesting way of going to heaven than that depicted in the popular song "Going to heaven on a mule!"

Coming down to earth, we note that Tokyo is preparing for subway rushes with the installation of the first underground transportation system in the Far East.

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THOSE who live in a world of wish-fancies, escape devices and defense mechanisms, should be lured into the world of every day for some real thrills. If they do not care for the exultancy of modern flight in the ether, they might begin preparing for the next gold rush—which will probably rival that of the Klondike!

Thomas Midgley, Jr., predicted before the American Chemical Society recently that "it does not seem beyond reason to expect the chemist of the next decade to extract gold from sea water commercially." Mr. Midgley conservatively estimates the gold content of the ocean at $25,000,000 a cubic mile!

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TO KEEP up with that mysterious entity known as "What the public wants" is a strenuous undertaking. But three newspaper syndicates have proved to their financial satisfaction that the spiritual side of life is coming in for a new deal.

Seventy-five newspapers have bought—from Bell Syndicate—a series of sixteenth century wood-cuts of biblical subjects.

Dickens' "Life of Our Lord" has been placed in more *(Continued on page 57)*

Irvin S. Cobb Says "Forward!"

He Discusses Life, Tolerance, Psychology

by ADA PATTERSON

IN A HIGH apartment on Park Avenue, where the windows afforded glimpses of the green ellipses of the chain of parklets that gave New York's present best avenue its name, but allowed no sound from passing limousines, a tall, sturdy figure sat in a wide, easy chair.

Irvin S. Cobb, shrunken somewhat as to width since the time, years ago, when we sat side by side as writing witnesses of Harry Thaw's trial. He wore a neat black silk smock, fastened by a silver buckled belt. "I work in a smock," he explained, following my glance.

A few minutes before, the elevator had brought me to a small thickly rugged foyer which I crossed, through a widely opened door, to the drawing room.

"Is this open door symbolic?" I asked.

"We *always* keep the door open," he answered smilingly. The faint echo of southern accent explained the easy accessibility to the famous Kentuckian's home.

He plunged, as is his habit, instantly into the interview. No temporizing. No excuses. Having learned what he will be asked to talk about he has thought about it. His thoughts, to use his own phrase, have "jelled."

"I don't know the terminology of psychology but I believe that applied psychology, the operation of its essence, is furnishing much of what the world needs in its present upheaval. Its trend is to stabilize the individual. It lessens fear, envy, greed, malice and intolerance. The minimizing of those qualities makes a better man of one. And a better man is the important unit of a better world."

"In the face of the upheaval and the multitude of uncertainties do you think men are growing better?"

"I do. Great Scott! If we were not there would be no hope for humanity, no world. We would have exterminated each other. The last man long ago would have drawn his last breath. Murdered by the next to the last man. They would have died of bigotry. Destroyed by intolerance.

"Think of men who have stood as figures of intolerance, Calvin, Cromwell. They would not be permitted to live today. The Jews, a race blown by the winds of prejudice across the face of the earth, furnish examples of the horrors to which intolerance can travel. But even today, when the witches' caldron apparently is boiling over, mankind is better, the world is better, than it has been. Oh the flurries of hatred and bigotry of today are bad enough—too bad, but they are mere zephyrs compared with what has been.

Irvin S. Cobb

"It is encouraging that the man in the White House, whom I did not vote for, but have come to admire, has the habit of talking things over with persons who do not agree with him.

"He is master of the art that presses

humanity forward. All personal, political, national and international progress is the result of compromise. Compromise is the keynote of all great forward movements.

"President Roosevelt is willing to listen to the opinions and respect the convictions of others. Ideas are like linen. They are the better for airing. They should be shaken, placed on view. From the day he went to the White House, Franklin Roosevelt has honestly tried to accomplish. He has done things. Oh, he has made mistakes, of course, as does everyone who tries to inaugurate new ideas. *But he is willing to try* —and he is willing to reverse his stand when he feels it wise to do so.

"The would-be autocrat can learn a great deal indeed from observing the President's habit of talking things over. The army officers, preachers and teachers. They are the three classes that have not always been willing to discuss matters. They have shaken their fingers at the world. It has not been 'What do you think?', but 'I'm *telling* you.'

"The beginning of betterment in world affairs is in the man. Or woman. Not in the crowds but in the individuals who compose them.

"A couple of years ago I was at luncheon at the Algonquin. There were a dozen guests. Eleven were New Yorkers. One woman had come from New Jersey. A loud chorus of complaint went up from the table, as a consideration of the city's affairs went on.

"The world was dragging its way toward perdition, it was indicated.

"I looked around the table at the members of the chorus. They were all persons of consequence. Each had done something of worth. Five were really famous persons. I asked, 'How many of you know the name of your alderman?' None did. 'How many know who is your district leader?' No one. 'Who knows who represents you in the legislature?' Silence. 'Who is your Congressman?' Deeper silence. 'Then,' I said, 'who is to blame for conditions in your city? And state? And country?'

"That was a typical state of mind. Yet the blame for conditions was at their door and that of others like them. Public affairs were indeed in a putrid condition, they admitted, but they were not hopeless. No condition of human affairs is hopeless if you register complaints long enough and loudly enough against it. Agitation of a subject is a good thing. It creates and crystallizes general thought and there is nothing that will stand against united and sufficiently strong public opinion.

"We want the world to be better. Then let us help to make it better—by a mighty indignation at the injustices and oppressions that are making life difficult. We should recognize that the world is less evil than it *was* but we should determine to make it less evil than it *is*. I don't believe in complaisant Pollyannishness. The world needs anger, not at *people* but at *unfair causes*."

In retrospect we went hand in hand to the Park Row that has vanished, the mighty short street where printing presses registered, or should have registered public opinion. Some newspapers that were housed on the street that emptied into Brooklyn Bridge and the subways still live vigorously and work effectually farther uptown. Some have died. Some have been absorbed by others.

"You know, we both know, that those newspapers that stood honestly, not for themselves but for great causes, still live," said the author as his fingers clenched the arms of his ample chair. We spoke of the so-called "cracking up" of two able editors. One who died in prison. The other who sought exile from the scorn of his fellow workers and readers. We sought the reason for the tragic debacles.

"I think that in both cases they coddled instead of wrestling with their baser natures. None of us is a clear, sensitized plate on which impres- *(Continued on page 49)*

This Vital Hour

There is no vital past or future—'tis
Always *now;*
This present, essential moment is
And *how?*
Then capitalize today and say
This *hour*—
This is my decisive, living day
Of *power.*

There is no mystic day and cabal
For *men*—
Yesterday a day of fable—
Never *again*
Will come this day and present hour
Of *chance.*
Decision, action are a dower—
Today, *advance.*

Procrastination, subtle thief
Of *success;*
From this inertia grant relief
Today—*express.*
Hitch your wagon to your star
And *start;*
With decision, energy, you may go far,
True *heart.*

ARTHUR E. WINCHESTER

Life Is Action!

And Thought Is Part of Life

by C. FRANKLIN LEAVITT, M.D.

IF ONE tenth of the power you waste in idle and aimless thinking were intelligently directed along lines of health, hapiness, and success you would be a very different man or woman. The waste is tremendous. No man has ever reached the perfection and strength of thought he is justly entitled to.

Life is *action;* thought is part of life; and life never stands still. There are thought currents which even a great mystery cannot check, which will force their way through seemingly impenetrable barriers.

It is this that gets so many people into a maze of thought which they feel powerless to control and get away from. We *must* think, and people who fail to direct their thought energy along constructive lines soon find this force expanding itself along destructive lines.

. . . . . .

Man is slow in discovering how to utilize the great forces of nature. But when his attention is fully attracted to the power which they represent and he begins to *think* how he can make that power work for him he is not long in discovering a way.

There have been wonderful achievements in milling since the days when the farmer considered it necessary to put a stone in one end of the sack of grain which he carried on his horse's back in order to balance the grain in the other end.

It was considered a brilliant idea when some genius discovered that the stone was unnecessary and that grain could be put in both ends of the sack. It was indeed a step in advance, and we can progress in no other way than by a succession of steps.

The steam which had lifted the tea-kettle lids of so many people without exciting their curiosity over-much finally attracted the attention of a mind that refused to let go of the ideas which it suggested to it until this mind had found a means of utilizing that wasted energy.

The result was that the power which had been amusing itself with such merry trivialities as lifting the lid of the tea-kettle was made to go to work, accomplishing such things as Watt never dreamed of.

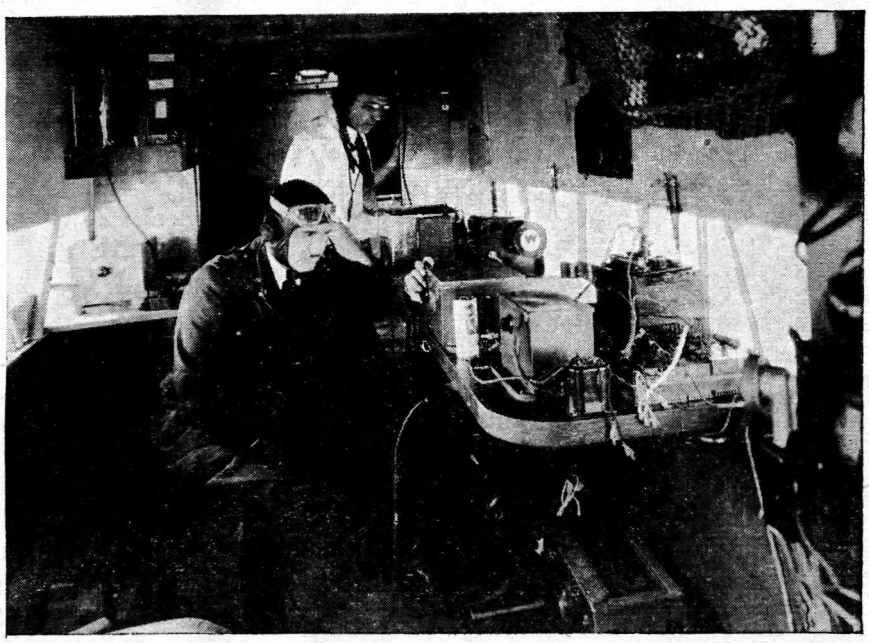
Electricity, an invisible power infinitely more subtle than any which had yet been utilized, yielded to the onward march of human progress and became the tool of man.

And in this age, as never before, man's attention is directed to the still more subtle power, which, like those he has learned to use, has been wasting its energies through countless ages—the power of *thought.*

And man is asking himself the question he has asked before when face to face with wasted power: "What can I do with it?" "How can I make it serve me?"

Suddenly ask the average man or woman what he or she is thinking about. "Of what was I thinking? *(Continued on page 55)*

Radio messages demand accuracy . . . positive, definite . . . Thought that produces worth-while results is no less demanding



The Fear of Fear

by G. ARTHUR GAYER, Ph.D.

PRESIDENT Franklin D. Roosevelt began his administration by saying: "The only thing we have to fear is fear itself."

These words of Thoreau should be hung up in every home and public place in the world, where everyone could see them every day: "Nothing is so much to be feared as fear."

No man can think well, feel well, talk well, act well, work well, play well, rest well, digest well, or do anything else well, unless he is free from fear and worry.

Shakespeare tells us that "of all the base passions, fear is the most accurst."

We do not have to go back to the Bard of Avon to know that this is true. Fear is as much in vogue today as it was in his time.

The moment we speak of fear, we are surprised at the vast number of people who are enslaved by this cruel monster.

THE late Dr. Stanley Hall, one of the greatest psychologists and educators of his day, says that he discovered 7,000 fears in 6,000 people.

As a consulting psychologist of long standing, I have dealt with many human problems, and if I were to state as strongly as I feel the part fear and worry have played in the lives of thousands of men and women, most of my readers would accuse me of deliberate exaggeration. But even then I would not convey one tenth part of the actual truth.

One has but to read the writings of such famous men as Freud, Adler, Jung and Brill, to know this to be a fact.

Truly, one of the deadliest perils to man's mental, physical, social, commercial and financial welfare, lies concealed in the germ of fear.

. . . . . .

Wars, famines, floods, earthquakes, volcanoes and epidemics have killed their millions, but an age-long diet of fear and worry has killed its tens of millions.

Next to an habitual indulgence in poisonous drugs, such as cocaine, morphine, heroin and, as was so popular of late years, wood alcohol, fear and worry have cost more human lives than all the other causes put together.

There is not a man, woman or child in the world who has not at some time and in some way been touched and tormented by the universal destroyer, called "fear."

THIS tyrant was born in the infancy of the human race, and has reigned with undisputed power ever since.

Our earliest forefathers lived a life of constant fear. They were afraid of the flashing lightning, the crashing thunder, the flaming volcano, the destructive earthquake and the devastating flood.

The safety and preservation of their lives depended almost entirely upon their ability to protect themselves against savage and prowling beasts and equally savage enemies of their own kind.

Owing to prehistoric inheritance, fear, even to this day, is the dominating passion in men as individuals and as a race. Its evil influence upon human life and human action is adequately expressed by Mrs. Jameson, who says: "Fear, either as a principle or as a motive, is the beginning of all evil."

The late Marshal Foch called it the great dragon whose fangs every one of us must draw.

Beyond our ability to compute; beyond our power to estimate, is the danger of fear. Fear is a poison that can do as much harm to the human system as bichloride of mercury or Paris green—it can actually kill.

Chronic fear is sometimes an important agent in the production of functional and organic diseases, including insanity and suicide. Fear of other people destroys personality, prevents love and friendship, and shuts the door against opportunity and success.

NOTHING will so quickly isolate a man from his fellow men as a disposition to fear and worry. These destructive habits will not only affect his mind and body, but they cast an atmosphere of gloom around him which is felt by those who come in contact with him and has an invariable tendency to keep them aloof. A person who is habitually filled with a fancy assortment of morbid apprehensions, who always anticipates the worst instead of *(Continued on page 64)*

A New Deal for Love

by **LAWRENCE BROWN, Ph.D.**

THE extraordinary mental and emotional difficulties people face these days are due to the surprising impact of new forces which are but little understood. More, the old habits of thinking which cause people to try to forecast the future by looking down the dusty corridors of a dead past create a tumultuous state of confusion.

When at the recent World's Fair in Chicago the rays of our sun-star, Arcturus, were picked up by delicate instruments and used by scientists to set the wheels of the Century of Progress in motion, there was a deeper cosmic significance in this fact than is generally supposed. Now Arcturus is so far away that the rays thus utilized left that great star in 1893 . . . forty years before they delivered the impetus inaugurating the great fair of 1933.

Arcturus is important to us because it is the sun-star around which our planetary system revolves through the sweeping reaches of infinite space.

IT TAKES a total of 25,000 years for our planetary system to make a complete circuit about Arcturus acting as a pivot, as it were. Every 2152 years the heavenly bodies of our planetary system swing into a new position and phase, there being twelve such positions, with their accompanying phases and phenomena, in the 25,000.

Whenever transition is made from one such phase to another, disrupting phenomena occur; an old epoch passes; a new epoch is born. We are now witnessing the consummation of an epoch prior to the issuing in of more serene days of the New Age. Right now the peoples of the earth are living through conditions of tur-

These young people—many of them—realize that a New Age is upon us.

moil . . . individually manifesting in physical, mental and spiritual disturbances, and collectively, we are witnessing economic and social upheavals rather disturbing—unless it is understood what they portend.

. . . . . .

At the present time we are in the grip of two sets of mighty opposing forces. The old set of forces works with the conditioned habits of thinking and acting established throughout the generations for the past several thousands of years. Those not cognizant of the new forces look back and sigh for the prosperous days of the late nineteen twenties. To go back to the old days is an impossibility. The new forces exerting their influences upon the earth now will never permit that to happen. There is another set of people . . . the intelligent, forward-looking young men and young women and the youth-minded older people . . . who recognize that an epoch has already practically drawn to its close and that a bright, shining New Age is almost upon us.

IT MUST be self-evident to every thoughtful person that many of the kaleidoscopic changes of the year just past are the first steps leading up to new ways of thinking, acting and living. And wise are those who use the searching power of their minds and the understanding of their hearts to find out what life and love will be like. We already know the rewards and penalties life in the old epoch dealt to humanity; we already know that the majority failed to bring love to a successful consummation in the form of happy, lasting marriages.

Let us, then, pause thoughtfully, draw aside the curtain obscuring the future to see if we can discern what the New Age promises us for the greater enhancement of our bodies, minds and souls.

Let us take a look at life in the New Age first, for after all we must admit that success in love and marriage depends more largely than we have liked to admit upon fundamental economic conditions under which we live. Certain very significant, basic indications give us faith to hazard some forecasts upon our economic status in the New Age.

Briefly stated, the more advanced thinkers along this line predict that everyone will live under the *purest form of genuine democracy* that the world has ever seen. Every citizen in this country will be assured of a living and what he or she earns will be predicated upon the individual's worth to society . . . parenthetically, let it be added with positive emphasis that communism is *in no sense* referred to as the coming system of economics!

Those who are not ambitious will be able to live, but they will not absorb an undue share of the national income. The moderately ambitious will be rated accordingly, and as they earn so will they live. The genuinely ambitious can climb into the higher income brackets, and enjoy the maximum rewards for their industry.

We are passing, therefore, from the days of a hunger duress system into one in which every person will be assured of the minimum necessities of life in the form of food, clothing and shelter, while the more ambitious will be able to climb the ladder of success without let nor hindrance.

IN THE New Age scientific psychology will come into its own. By such New Age character analysis methods each young man and each young woman will know early in life their qualities of personality and their mental and spiritual resources. Such revelations will enable all to seek out their *destined* life work. Obviously, if all enter the type of work they like, the individuals making up society are naturally going to be far happier than in the old epoch where vocations were chosen with the weather eye cocked to the possibilities of remuneration in some special field, rather than choosing work for which the one who makes the choice might be the best adapted.

Naturally the maximum of achievement by the individual can be reached only in such vocation as will bring *soul-satisfying* success. Is it not clear, then, *thoughtful reader,* that if every man and every woman has the possibility of being happily placed in doing the world's work that greater contentment and happiness will bloom, ripen and come to fruition in the individuals and finally permeate society as a whole? Certainly it would seem so.

. . . . . .

Naturally in the New Age there will be more leisure, for it is obvious we have machines to do the bulk of our hard work. With that leisure will come vast changes in the field of adult education, heralded in some degree by the governmental activities in that domain under the emergency CWA educational projects. In the primary, secondary and high schools, in our colleges and universities, the impact of the dynamic forces of the New Age will result in educational opportunities far transcending those available today. A race *genuinely educated* will naturally build a saner, cleaner and better world in which to carry on our earthly careers.

End of Part I

The Ultimate Religion

Principles of Character Building

by WILLIAM CHARLES O'DONNELL, Ph.D.

THE STUDY and comprehension of the Ten Great Ideas of the Ultimate Religion, as set forth in previous issues of PSYCHOLOGY, establish us in the knowledge of our cosmic relationships and consequent responsibilities.

The climax of this progression of ideas was found in the Idea of character. Character building is conceded to be the supreme objective of human life upon this transitory planet. It is the only complete and satisfactory answer to the eternal question "Why are we here?"

Should it be objected that the grand objective of life is soul saving, requiring a special divine interposition, it is still apparent that character building is the specifically human factor in any conceivable program of preparing the soul for a career beyond the grave. For the life that now is, it is the problem of all problems.

Just as the Ten Great Ideas constitute a summary of the concepts current in the world of science and furnish a basis for the Ultimate Religion, so now we discover a solid foundation for a comprehensive system of ethics in Ten Principles of Character Building. Before proceeding to enumerate and to discuss these foundation principles, it will be in order to offer a few observations on the general problem of right and wrong.

. . . . . .

Man's cosmic equipment includes an innate sense of a distinction between a right and a wrong. This endowment is the essence of morality, the pledge of spiritual capacity. It is not the same in all men. When lacking entirely, life becomes an abnormality. In some cases it is but a feebly flickering spark. In others it is the flaming sun illuminating the whole landscape of moral beatitude.

In the possession of this faculty, human nature is glorified above all other occupants of earth. It may be atrophied by neglect or distorted by abuse. Howsoever keen the moral sense may be, the concrete questions "What is right?" and "What is wrong?" and "Why?" are not to be answered without serious thought and earnest study.

The pursuit of this knowledge merits the highest endeavor of which the mind of man is capable. Repressive mandates, irksome restrictions, petty rules of conduct or other artificial measures do not meet the requirements. Everywhere among the moralists there has been the tendency toward the imposition of compulsory codes. And everywhere, too, some have been found who took delight in defying the codes. In conventional opinion to be compliant was to be "good," to be defiant was to be "bad."

The Ultimate Religion aims at no such arbitrary classification. Ours is a task more difficult, yet more inspiriting. We would determine, if possible, the essential elements of a morality that accords with our knowledge of cosmic processes and our understanding of cosmic purpose. Some may wish to identify this cosmic purpose with what formal Christian theology is accustomed to call "The will of the Father."

Conforming to the purpose, or in doctrinal language, doing the will of the Father is spiritual mindedness, a state of mind which ac-

Rejoice

by C. R. JOAN GRANT GOVAN

All hail this modern concept of
  Religion, true and ultimate.
For modern research has revealed
  The cosmic forces that create
All things, both great and small; in awe
  We contemplate the universe;
Its unity in structure, and
  Immensity. Let us immerse
Ourselves in Nature's lore.
  We find—
  That nought can be destroyed. Of course
The atoms merge with energy.
  Acknowledging this common source
Of life, we know no color, race
  Or creed. We join in brotherhood.
With fervent lips and human hearts
  We praise the Author of all Good,
And, worshipping the One Known God,
  Each heart a shrine of love shall be.
Rejoice . . . . . from chains of bigotry
  The souls of men can now be free.

* * * *

Dedicated to Dr. William Charles O'Donnell

cording to high authority is life and peace. Ultimate Religion should not be judged as deficient in spirituality because it does not employ the terms of the doctrinaire. Howsoever expressed, he who best understands the principles underlying the structure of character is best equipped for spiritual achievement.

RELIGION implants within the heart of the devotee the inclination to espouse the right and to eschew the wrong. To be indifferent to those details of conduct that make or mar a reputation and furnish indices to personal character, is to show one's self irreligious.

In recognizing exalted standards of behavior the Ultimate Religion is under no sort of obligation to confine itself to terminology characteristic of theological disputations. Salvation, Original Sin, Repentance, Redemption, Adoption, Atonement, Justification, Sanctification, Beatification, are theological terms intended to depict varying phases of man's moral disturbance and recovery. The ceremony of Canonization has placed the eternal crown of sainthood upon the brow of choice men and women who have most profoundly impressed the world with the beauty of character.

The present discussion requires neither the branding of sinners nor the exalting of saints, though corroborative material may be found in both categories. Nor are we to judge ourselves according to arbitrary formulas and conventional codes of right and wrong. Individual freedom of thought and action is to be granted and individual responsibility must be accepted.

Righteousness originates in the soul of him who is righteous. Wickedness is distortion of spirit. For our common good we should reason together, penetrating deeper and deeper into life's strange problem. Thus shall we come to some measure of understanding of the scientific processes involved in the perfecting of human personality.

There is a well known type of religion that has undertaken to safeguard the morals of constituents by disciplinary enactments against participation in specified forms of popular pleasure. Under this ban have come such common diversions as card playing, dancing, theatre going, trashy reading, the use of tobacco and alcoholic beverages in any form. Rigid observance of the Sabbath precludes the singing of secular songs, playing games or indulging in other forms of amusement on the holy day.

The right of religious groups to impose restrictions upon the habits of members is not questioned. The danger lies in the fact that people thus educated inevitably view questions of right and wrong as revolving around obedience to arbitrary rules. Life's great task of character building is not to be accomplished by mechanical or legalistic methods. Strict allegiance to the teachings of one's church may be highly virtuous or it may be but a surface righteousness that hides the iniquity beneath. Sincerity is ever praiseworthy. Hypocrisy is contemptible.

. . . . . .

The purposeful cultivation of admirable moral qualities is an occupation far more challenging than formal compliance with prescribed rules of deportment. We do well to believe that there is a universal ideal of character. The same qualities are praised if not practiced the world around.

HONESTY, loyalty, sincerity, courage, kindness, patience, perseverance, modesty, sympathy, calmness, truthfulness, justice, filial devotion, sobriety, chastity, frugality, thoughtfulness, helpfulness, affability, simplicity, ambition . . . . . A score and more traits of character approved wherever men are able to appraise moral values.

It would not be correct to say that our discussion concerns itself only with the idealistic, abstract, intangible, and consequently the visionary and impractical things of life. Intensely practical and direct is the affirmation that the woes of the world are largely traceable to man's failure to apply to his problems the principles he knows to be right. The result is a deplorable diplomacy, crippled commerce and social insecurity. *(Continued on page 48)*

Ten Principles of Character Building

1. *The Principle of Self Knowledge*
2. *The Principle of Self Respect*
3. *The Principle of Self Control*
4. *The Principle of Self Denial*
5. *The Principle of Self Improvement*
6. *The Principle of Self Surrender*
7. *The Principle of Courage*
8. *The Principle of Honesty*
9. *The Principle of Tolerance*
10. *The Principle of Reverence*

"Voice of Experience"

—*in Council*

With One of the Editors

"I HAVE especially liked the interviews that PSYCHOLOGY Magazine reports with the 'Voice of Experience' each month because they throw interesting human sidelights upon this man and his unusual work," someone recently wrote in.

I thought of this comment as I sat in the office of the "Voice of Experience" the other day and gazed at a pictured face occupying a place of honor above his desk.

A fine, sweet face—a woman's. His mother's. Distinguished by a markedly spiritual look. Intellectual, understanding. I wanted to know about her. Some things he told me. Other facts I had known.

. . . . . .

YEARS ago in the blue-grass region of Kentucky, the soul of an aristocratic young woman became fired with an all-consuming desire to lift those who had sunk to the gutter level.

Into the slums of a large city this noble woman—in whose veins coursed the bluest of blood—went day after day, lighting the spark of the Infinite which slumbers in even the most degraded person. For years she was the friend of the friendless in that great metropolis. Always "plucking a thistle and planting a flower where she thought a flower would grow" in the souls of those whom the world called the mud and scum of earth.

The picture above the desk is that of this great-souled woman whom the "Voice of Experience" calls "mother." Looking into her eyes—reflecting a soul radiating love for all humanity—one is not surprised to see her son following in her footsteps and devoting the profits from the products of his pen to a widespread charitable work.

. . . . . .

AFTER we exchanged greetings the "Voice of Experience" immediately turned his attention to the following letter from our files:

"I have the sweetest mother in the world. Beautiful, young-looking—only seventeen years older than I. Father was much older than she. He died five years ago. Then mother and I studied, traveled, played together as if we were sisters. We were everything to each other.

"Father left a little money and we did not have to work, having what we wanted within reason. Last winter we went to Florida. One morning I went to the beach alone. There I met the man I'll call David. My heart almost stopped beating when he walked toward me—he was so exactly as I wanted my man to look. In a natural, casual way we were soon talking.

"Some instinct made me want to keep mother from knowing him. I slipped away from her the next afternoon for a drive to Tampa with David. He never made love to me but I know if I had had just a little more time with him his friendship would have ripened into love. I hate to say I love him. It's more than that. He seems part of me.

The "Voice of Experience"

"Imagine how disturbed I felt that afternoon in Tampa when we ran into mother and some friends! She had no idea I was there. When mother and David looked at each other, I felt as if they were in a warm circle and I was on the outside, miserable, alone. They couldn't help it. I can't blame them. But I am miserable, for within a week mother said: 'David and I are to be married this afternoon.' I was stunned—she had given me no idea of such a thing. Now I'm racked and tortured most of the time. I went with them on their honeymoon—there seemed nowhere else for me to go. I have repeatedly thought of suicide but something holds me back. I've pulled through these months somehow—but I can't go on. Mother is so wrapped up in David that she has no eyes for anything else and has no idea of my love for him.

"I'm not jealous. It isn't that. I want them to be happy. But I can't keep living with this pain in my heart. No one dreams that I can love my mother's husband. What can I do but take my life?"

As the "Voice of Experience" finished the letter I said: "When I read this I thought of what you so often say on your broadcasts, 'You think *you* have a problem—listen to *this* one!' And I wished that I might get this young woman to compare her problem with those of people who are in dire want and suffering—trying to keep life in starved bodies. Still, I know she is suffering emotional agony."

"Yes, whenever a person contemplates suicide his sense of values is completely distorted," answered our adviser.

"In this case," I said, "it seems to me that the writer's condition originated in too close association with her mother and not enough outside contacts."

"Neither she nor her youthful mother are emotionally grown up," said the "Voice of Experience." "Due to an early marriage, the mother was deprived of youthful pleasures and in her present happiness she is completely oblivious of her daughter's unhappiness."

"Do you think the daughter can overcome this suicidal thought and become adjusted?" I queried.

"Most assuredly. She says she is not jealous and wants her mother to be happy. If she is sincere in this—and I believe she is—she will put all thought of suicide out of her mind for her mother's sake, as well as her own. Certainly no mother could ever be happy with the memory of a daughter's suicide haunting her days and nights!"

"DO YOU think the solution to her problem may lie in the daughter's making a life for herself amid new surroundings?" I asked.

"That is the wise thing. Her perspective on life has temporarily been turned awry, but she is not to blame for this. She is an only child—the victim of years of dependence upon her mother for happiness. Naturally it was a severe shock to her immature emotional nature when her mother suddenly became absorbed in this man and neglected her altogether, even though unconsciously."

"What do you think of her idea that she is in love with 'David'?" I questioned.

"I think that her imagination easily went rampant when she met the man who resembled her 'ideal' in looks. Had she been living a normal life with numerous friends of both sexes, she would never have allowed the thought of a comparative stranger to play havoc with her emotions. She mistook an attraction for love—as many do—and for that matter her mother revealed an emotional infantilism by rushing into a marriage with 'David.'

"But now that they are married, the daughter should consider several facts. It is natural for her mother to be reaching out for the romance which she missed in youth. The daughter must not play with the thought of her mother's husband. She must not let either of them know she is infatuated with him. Danger of a complicated nature—perhaps the wrecking of her mother's happiness—lies in that direction. As long as she holds the thought of 'David' close to her heart she cannot sanely, conscientiously plan an avenue of escape from her problem."

"Since her father left some money would you advise her to go away for a while until she becomes adjusted to life without her mother's constant association?"

"UNDOUBTEDLY. Since the mother is married her husband should be able to support her and leave the funds for the daughter. I suggest that she make a thorough analysis of her life and if she feels the need of further advice she should go to a competent, sympathetic psychiatrist. He should be able to tell her what line of work she would be adapted for.

"Above all things I hope she will realize that *the only way to be happy is to have a pattern of life based* *(Continued on page 48)*

Otto H. Kahn's Message To America

"American People Are Idealists," He Said

by E. FIELD

"AMERICA has been termed the 'land of the almighty dollar'."

"What that statement implies, I do not believe is, or ever will be true.

"Even in America's most materialistic days, I firmly believe that the power of the idea, the impulse toward the ideal have been far mightier than the pull of the dollar."

A banker said this. A man who was, however, more than just a man of wealth.

Otto H. Kahn, whose passing only a few weeks ago was mourned in so many widely different fields that it seems difficult to realize that one man could have touched so many phases of life was an idealist, of course.

He must have been an idealist, else his name could not have been so firmly welded to the arts. Yet he was practical. His financial genius proved it, and that a man like this could assert and so believe in America's finer self is most significant.

But Otto H. Kahn did not permit his own life to lack the necessary expressions to a well-rounded existence. His creed did not admit of a repression of his soul's ambitions.

Whether there was need to express himself in music or letters or business, he took flight with his wings free, and swept clean his spirit of any suppressions by expressing himself either directly or through his many active channels of philanthropy and the arts.

Mr. Kahn was known all over the world, and equally highly regarded in the fields of music, theatre, art, banking, railways and business. He probably constituted America's leading example of the cosmopolite, the fully-expressed, the *released personality.*

He had frequently saved a musical genius from sinking into the oubliette of memory, by his high receptivity to good music.

He had kept a fine theatrical production alive by his philanthropic application of money earned by his own brilliant effort. Then, with the pendulum of his own personality, geared to swing to the other end—business—he did much for the reorganization of American railroads of the country.

One of Mr. Kahn's strongest convictions was that America is constantly getting more and more interested in the creation of cultural values and spiritual assets.

"In the course of an extensive journey throughout the West," he asserted to a friend, "a journey which brought me into contact with all kinds and conditions of people, one of the things which struck me most forcibly was the unmistakable evidence that a stirring and moving is going on in the land."

"The souls of many men and women are hungry. More and more of them are listening to the call of something wholly different from material needs and aims.

"I say this in spite of certain phenomena of the day, which, at first blush, would seem to bear a contrary and even ill-boding aspect. I interpret them to be merely concomitants of a transition period, symptoms of a forward movement which is groping for its due expression and seeking its due form, and destined, I feel sure, to find them."

All this was a sweeping indication of Mr. Kahn's sensitivity to the problems from which Americans are suffering growing pains and cultural rebirth. He found the groping persistent and vitally important, its lack of form due largely to its still transitory condition.

Here Mr. Kahn's own personal philosophy found in other people the stimulating needs for development that he himself found. His psychological insight put a finger on the pulse of much of the American unrest. He was not content to believe that material things satisfy, or even pacify for long, the spiritual cravings for larger and fuller lives.

His definition of art was interesting. He said:

"Art is democracy in its very essence. It is one of those fundamental things which unite us and make us kin in common reactions. Art knows *(Continued on page 57)*

Mobs Are Ugly

by **GRANT MILTON SASSAMAN**

ASA McBANE had an impish desire to twist the butler's uptilted nose as he entered the door of the apartment atop the Hamilton Building.

"Follow me, sir," said the butler, without offering to take McBane's hat.

A flicker of amusement stole for a second into the visitor's grey eyes, but it was followed quickly by an expression of grim purposefulness. He followed the servant across five thickly-carpeted rooms, and then into a sunny breakfast nook.

Wentworth Penning, president of the Penning Savings Bank, did not bother to rise as McBane entered. He sat, a sharp-faced man of middle age, alone at the table, a coffee cup poised in his hand.

"Well?" he growled, as the butler left the room. "Have you decided to take your five thousand, and stop bothering me?" He put down his cup and his hand started for the inside pocket of his coat. "I'll make you out a check now," he said irritably. "Then get out—and stay out!"

McBane smiled, but there was no warmth in the smile. He reached for a chair and sat down opposite Penning. His tall figure seemed awkward at the fragile table. In fact, the man, with his sun-tanned face and air of the open spaces, seemed altogether out of place in that luxurious apartment.

"Nope, don't bother," he said, "unless you add another naught. In fifteen years I might have made millions with a grubstake of five thousand, Jim Follard, but I'm willin' to call it square for fifty thousand."

The banker started to his feet, then settled back in the chair, his breakfast quite forgotten. "I owe you five thousand, my man, and five thousand I'll pay you. And another thing, my name is Wentworth Penning."

THE man opposite him shrugged. "I ain't carin' a damn what they call you now," he said indifferently. "When you tailed out of New Mexico with my five thousand fifteen years ago you were Jim Follard. And another thing, don't 'your man' me. I was Asa McBane fifteen years ago, and I'm still Asa McBane, even to a lowdown thief like you."

The banker's face went livid with fury, but the other continued. "This is the third time I've come to collect, Follard, and it's goin' to be the last. I ain't been idle since I got to the city three weeks ago. I know the Penning bank is goin' to close its doors any day now—because you've milked it dry. And the rotten part about it is that the law can't touch you."

The banker chose to disregard the references to the bank. "Why should I give you anything?" he flared. "With my influence I could have you arrested for attempted blackmail, or put in an insane asylum. No one would take your word against mine."

Asa McBane grunted contemptuously. "In less than four hours you'll be walking up a gangplank, bound for Le Havre. At least, that's what you're planning—and there's a bit more than fifty thousand in cash right here in the apartment that you expect to take with you."

He wagged his head. "It was foolish of you, my dear old mining partner, very foolish, to apply for a passage under the name of Follard. But it'd be lots more foolish for you to risk bein' mobbed by—"

"What do you mean? Everything's going on as usual at the bank. The depositors don't know—"

"Don't fool yourself, Jim Follard. There's been rumors. Ugly rumors. Mebbe the story got around that your real name's Follard, that you're intendin' to skip the country. Unemployment and bank failures have made depositors a little unreasonable, and you can't blame 'em. Hard working men don't enjoy havin' their savin's taken away from 'em—not any more than did Asa McBane like havin' his stolen—by a partner he trusted."

. . . . . .

The tall man took out his watch, studied the dial a moment, then wandered over to the open window. He peered down at the street below, and when he turned again to the man at the table there was something of the satyr's grin on his sun-burned face.

"Come over here, Jim Follard, and see if you see what I see."

The banker went to the window and looked down. On the street, in front of the apartment building, milled hundreds of

men. Even as Wentworth Penning watched, the mob grew larger, and a special detail of policemen was arriving in a riot car.

The banker's face went ashen. No sound came from below except the imperative shrieks of policemen's whistles and the muted rumble of traffic from a main thoroughfare a half block away. But the absence of noise from the strange gathering made its presence all the more ominous.

PENNING turned from the window, beads of perspiration gathering on his white forehead. "Jenkins!" he shouted. "Jenkins!"

When the butler appeared, he said: "Jenkins, call down to the superintendent's office and ask what that infernal crowd's collecting for."

"Yes sir," said the butler, and in a few moments he was in the next room, trying vainly to add another to the deluge of calls pouring into the superintendent's office on the ground floor.

McBane came back to the table and resumed his seat. "Comin' to think of it," he mused, "It wouldn't surprise me a bit if your depositors took it into their heads to—well, there was somethin' in the paper only the other day about a bank president bein' lynched."

He looked over at the banker in mock concern. "Mobs are ugly things, Jim," he said, shaking his head. "Ugly things. You oughta know. Wasn't it somewhere out west we saw one in action, Jim?"

Wentworth Penning's face had turned a pea green. "Stop!" he cried. "Stop!"

"Yep," continued the other ruminatingly. "It was out west, Jim. You remember how the feller's legs kept kickin' after they'd strung him up? You fainted that time, Jim. Remember? And you had nightmares for months afterwards."

"I'm sorry, sir." Jenkins, the butler, stood in the doorway of the breakfast room. There was just the faintest expression of bewilderment on his face as he looked at his master.

"I'm sorry, sir," he said, "but the superintendent is trying to learn why these—er—people are here. He says they are asking for a—er—a Mr. Jim Follard. It seems—"

"That's quite enough," broke in Asa McBane. "Now call the police and let 'em tell you they're doin' all they can to disperse the crowd."

THE butler looked at McBane doubtfully, a little obsequiously now. "Er—a—yes, sir. Quite right, sir," he muttered, before turning from the doorway.

"Yep, that mob sure did act nasty," resumed McBane socially. "What was it the feller done? Seems to me he—now Jim, don't act that *(Continued on page 50)*

A special detail of police was arriving

Courtesy Paramount

The Rhythm of Life

Its Consciousness an Abode of Energy

by WALTER DREY

SEVERAL years ago I visited a rather sordid night club in Paris on the Boulevard Montparnasse in the Latin Quarter.

It was a small badly lighted, poorly ventilated room. Along one wall was a bar. The other was lined with cubicles or drinking booths. A small platform in the rear housed a jazz orchestra. In the center were tables and more tables, with a small open space for dancing.

". . . housed a jazz orchestra"

The place was packed with the youth of all nations—the races of man, white, black, yellow, and red were represented in the motley crowd. While the predominant conversation was French, nearly every language spoken on the five continents of the earth could be distinguished when one listened carefully. German, Italian, Russian, Spanish, Swedish, Egyptian, Japanese, Chinese, Javanese. The place throbbed with rhythm.

When the orchestra played, closely clasped bodies swayed in time with the music that breathed softly or blared loudly rhythms of lust and sensuality. Then as the crowd seated itself, the conversation was attuned to the rhythm of Bacchus, the God of Wine, and of Aphrodite, Goddess of sensuous desire and beauty.

My friend and I were the only Americans in the room, when a weary looking, poorly dressed American youth entered with a ukulele under his arm. The orchestra had stopped playing. The room buzzed with the laughter and boisterous conversation of the seated crowd.

The American wastrel strummed a few chords and started to sing the negro spiritual, *All God's Children Have Wings*. The laughter and boisterous conversation soon ceased. All was silence except the voice of the singer as he continued to sing of God's children, how they all would have shoes and wander all over God's Heaven. The rhythm of the room changed completely. The faces of the listeners were illumined.

My friend and I and the singer were the only people present who understood the words. The singer finished the second verse and started his chorus. As he reached the words *Heaven*—everyone in the room sang with him. Bacchus and Aphrodite had vanished, the consciousness of the Christ had entered. I gazed about me, studying the transfigured faces of the youths of all nations. On the Wings of Rhythm, everyone there had entered the Kingdom. The song ended.

As the singer passed his hat for tips amid loud applause, the rhythm changed almost immediately from the psychic to the physical. As the physical rhythm grew stronger the consciousness of the Christ vanished, and in a few moments the room was once again the abode of Bacchus and Aphrodite.

We called the singer to our table and asked him to have a drink with us. I commented on the magic of his music and asked him whether he would sing *Nobody Knows The Troubles I See*. He refused, saying: "None of them understood what I was singing, not even when they sang Heaven—with me. They responded to the rhythm of *All God's Children Have Wings*. There isn't enough rhythm in the spiritual you want. I had better not attempt it."

THE incident seems to me to illustrate that life is rhythmic, that life expresses itself rhythmically, that rhythms vary in quality and that all of mankind comprehend and respond to rhythms. Rhythm is the universal means of communication. Rhythm transcends speech. The rhythm of truth is psychic in its origin, and when it becomes manifest, there is an immediate response.

The rhythm of the spiritual is African in its origin. The negro brought the rhythm from the jungle when he was sold into American slavery. In the South, he became converted to Christianity. When he translated his new spiritual experiences into song, he

naturally used the psychic rhythms of his inheritance.

Although not Christian, the rhythm of the Spiritual is religious in its essence and spiritual in its origin. The rhythmic dance of the witch-doctor, of the past and present, with gesture and incantation, was an effort to raise the plane of his consciousness and establish contact and communion with the Forces beyond Time and Space.

For emotional self expression finds itself satisfied only by certain types of activity—those which have in themselves the property of rhythm—regular interval and recurrence, flow, order and proportion. Leaping, shouting, clapping hands is man's most primitive way of seeking self-expression under the pressure of emotion.

When primitive man discovered that he both expressed and relieved his emotions best and communicated them best to his fellows when he moved in regular rhythm, shouted in regular time and with regular changes of pitch, his self-evolution started. Through rhythm he ceased to be a mere excited savage and discovered his aesthetic and artistic nature. Then as soon as he discovered others than himself taking pleasure in certain qualities of regular interval, pattern and arrangement, a foundation for living was established beyond and apart from what he required for food and shelter.

Through rhythm, he expressed his spiritual and aesthetic self and established religion and art.

Psychical rhythm,—rhythm originating from the inner self—is recognized by modern psychologists. They recognize that it has definite psychological and aesthetic aspects. The rhythms are organic. The major rhythms of the human organism are given by the blood and the breath. The beat of the heart, the measured throb of the pulse, the orderly process of respiration—all of these are organic rhythms. Minor organs of the human body also have their distinctive rhythms, nervous and functional.

THE physiological processes fix the limits within which psychic rhythm can be expressed. The decimal system corresponds to our possession of ten fingers, the movements of the dance are controlled by the structure of our arms and legs, yet the physical part of our body is no more the cause of the rhythm expressed than the fingers are the cause of arithmetic, or legs the cause of an Irish Jig. In motor rhythms such as the Irish Jig—in fact any form of dance—the initiative is obviously psychical and the respiratory and other periodic organic processes simply follow suit.

From the purely physical standpoint we live and have our being in rhythm. A flaw in the rhythm of the breath may mean a disease of the lungs. A flaw in the rhythm of the blood may mean a disease of the heart. A break in the physical rhythm may mean transition from this plane of consciousness.

The rhythms of the body change with the emotions, quickening or retarding, accentuating or interrupting. As we recognize the relationship between the psychical and physical, as we know consciousness to be energetic in its nature, we can realize through psychical rhythm how the ills of the human body can be healed.

Through psychical rhythm we are harmoniously attuned to the infinite. I am not expressing anything occult or supernatural. The healing power in the use of affirmations is in their rhythmic quality as well as in the mental suggestions of the thought expressed. In the creation of a poem, the emotion suggests the idea of the poem and its rhythm simultaneously. Sense and sound grow together as it is made. Mood and rhythm blend to form an organic unity.

The same concept applies to affirmations. Note the difference between, "I am filled with the joy of Jehovah, I radiate his strength and power." Here is energizing, revitalizing, awakening the psychic rhythm when it is so faint that it is subnormal. Contrast this affirmation with: "The healing power of the Spirit now dissolves *(Continued on page 50)*

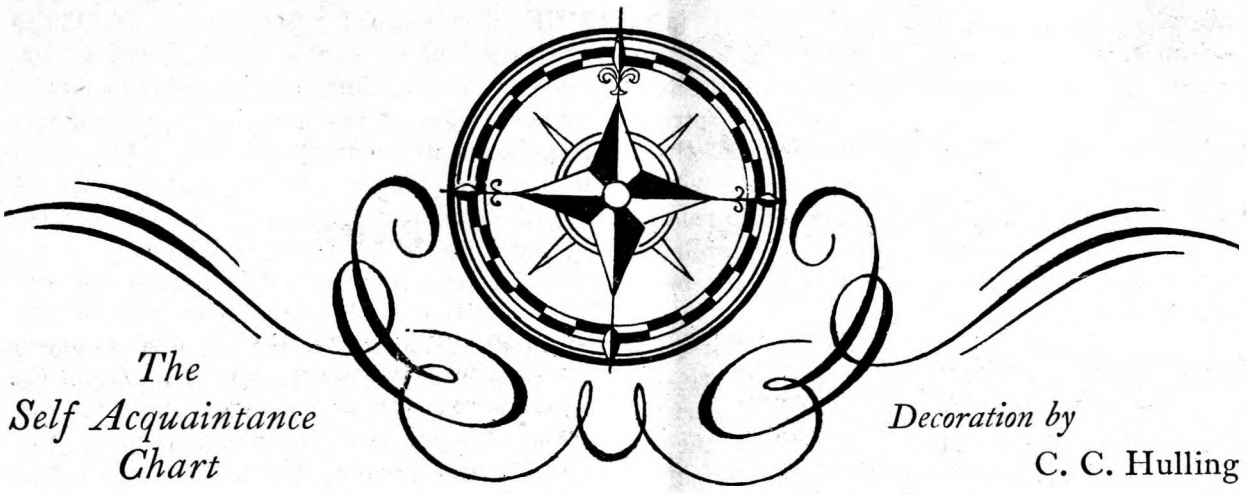
Dream On!

(Reality Was Once a Dream)

Dream on, dream on; nor let your slightest fancy
Bring less of joy because reality
Knows not the dream without the clinging garment.
Believe your dreams, and one day they shall be.

Dream on, dream on; and let your fancy wander
To heights to which, perhaps, you dare not go.
A steadfast dream has wings of flight, untiring:
Reality was but a dream, you know.

L. Desmond Terrill



The Self Acquaintance Chart

Decoration by C. C. Hulling

(1) NAME_____ (2) AGE_____ (3) BIRTHPLACE_____

(4) NATIONALITY [self]_____ (5) [parents]_____

(6) How much schooling:_____Continuous_____broken (by illness)_____(moving)_____

(7) Grades skipped_____not promoted_____

(8) Grammar_____Junior High_____High_____

(9) Special outside studies_____when_____ why_____

(10) In what did you excell_____In what, fail_____

(11) You liked best:_____Mathematics_____History_____Science_____Literature _____
Laboratory work Composition_____Note books_____Social Science (Civics)_____

(12) You prefer your examinations: written_____oral_____

(13) You learn best_____reading_____listening_____seeing things _____
demonstrations_____or discussions_____

(14) You like to be with: your fellow pupils_____teachers_____

(15) Are you studying now_____
Plan to study later_____

(16) Can you work alone_____
Must you be told how to do things_____

(17) Are you happy alone_____
Happy in a crowd_____
Can you lead others_____

(18) Do you like new places_____
Do you hate to move to new places_____

(19) Are you happiest outdoors_____in country_____
Are you happiest indoors_____in city_____

(20) Which interests you most: people_____books_____animals_____plants_____machinery _____
handling things_____talking_____or business_____

(21) What books have you read for your own pleasure? _____

(22) What subject would you like to know more about? _____

(23) Who is your ideal character (living_____fiction_____history) _____

(24) SUMMARY

You lack_____are weak in_____strong in_____excel in_____

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

If you wish to go more deeply into the analysis and understanding of yourself, answer the questions following the article on the opposite page.

Meet Yourself!

You May Like the Fellow—

by GERTRUDE COLEMAN FARRAR

The author prefaced the article and chart following with these words:

"The chart is the result of ten years of serious study of psychology and its application to individual needs. As a matter of fact, the chart has been several years in evolving.

It is based on the teachings of the outstanding psychologists of all schools and each question is designed with a definite purpose.

Most of us really know very little about ourselves. Anyone who thoughtfully undertakes the analysis will benefit and will find an aroused interest in the further study and application of psychology."

WHEN we come in contact with a new personality, we catalogue him, either consciously or unconsciously, thus:

We want to know more about him from idle curiosity; we dismiss him as uninteresting; we accept him for what he seems; we shun further acquaintance for fear of what it might reveal.

Or we realize that there is something in him that is worth our while and want to probe beneath the surface in the hope that we will discover the ideal for which we are constantly searching.

IT is only to a new acquaintance, a stranger, that we give this attention, however, for the old adage, "Familiarity breeds contempt," applies as a rule to those with whom we are in very close contact—contempt meaning indifference, rather than scorn.

If we take our intimate associates more or less for granted, how much more does this apply to *ourselves?* Generally a man's own self is the last to receive his analytical attention. We are too busy with our emotional responses to give heed to cold-blooded analysis. But what a fascinating subject we find it, once we have taken it up!

. . . . . .

First, answer the questions without giving them any particular thought; put down the first thing that comes into your mind. Then go through them again, meditating upon them, giving to each one in turn plenty of time. Then put down your final conclusion.

Compare your second answers with your first, and when you are finished you will have made a new acquaintance—yourself—whom you will catalogue according to the classification outlined above.

You'll likely find him a really fine fellow, if you give him a chance to let himself be known. If he doesn't seem to come up to just what you want him to be you will find that he can improve under your guidance. Maybe he got a wrong start, but you can help him to overcome that handicap. He will surely reward you for your faith in him.

ANALYSIS CHART

(1) Earliest recollections of childhood?

(2) What were the general living conditions of your childhood?

(3) What were your general duties?

(4) What were your favorite occupations as a child?

(5) What were your favorite studies—as a child? As a youth? Now?

(6) What is your favorite kind of reading? Types of plays? Music? Lectures?

(7) What are your favorite amusements?

(8) How do you spend your leisure?

(9) What sort of people do you like best?

(10) What are your social activities? Are they from inclination or expediency?

(11) Are you ambitious? For what?

(12) What was your attitude toward your companions in childhood?

(13) Were you a leader, follower, peacemaker, troublemaker?

(14) Are you a "good mixer" or exclusive?

(15) Are you easily upset by your associates?

(16) Who is "boss" in your family?

(17) If there is a dominant personality other than yourself, how do you react to such a one?

(18) What sort of people are you associating with, and why?

(19) Do you make your own decisions?

(20) Do you seek advice readily?

(21) Do you weigh others' opinions and try out suggestions, *(Continued on page 52)*

Keep Your Powder Dry!

—and Your Optimism Sane

by LOUIS J. LEWIS

TRUE optimism, that is, an optimism balanced by intelligence, means more than merely being hopeful.

We so often hear the advice to look on the bright side. Very often it amounts to nothing more than a suggestion to "jolly" oneself.

True optimism is based upon something firmer and more reliable than hope or a blind faith. One can never attain a state of mind where his optimism cannot be shaken by doubt or discouragement, until that optimism is based upon a fixed and understood principle.

True optimism should be a conviction. It is not that state of mind where one declares: "Oh, everything will be all right. I don't know why I feel that way, but I'm an optimist." That is not a conviction based upon a principle. It is an optimism born of hope. Optimism in its true sense would declare: "I know everything will be all right, and I know why I feel that way. I can explain why it will be all right."

The pessimist is one who sees only the dark side of life. He is dejected, sad, melancholy, gloomy. He lives in an atmosphere of darkness under the glorious, blazing sun. He has a morbid mind.

A pessimist is one who does not understand life, its principle and its laws. He suffers from ignorance. No one likes a pessimist very much, except perhaps another pessimist. He is unpopular, is not invited to parties, and is generally shunned in business.

Why? Because he is a wet-blanket, a kill-joy, a dispenser of gloom. He tears down and never builds up. And if he persists long enough in living in darkness he will eventually shun the light; it will hurt his eyes. Because he is unhappy, he expects everyone else to be unhappy.

Of course, the pessimist is to be pitied. He is pathetic; a case for psychology. He really does not wish to be that way. No one does.

A pessimist has only one chance of being successful at anything, and that is at being a pessimist. You never heard of a really successful pessimist. And yet, some of you in the shadows of life, squirming in your seats, would like to ask me: "If you were in my place today, do you think you could be optimistic? If you knew my position you would not talk that way. With all of my troubles do you expect me to smile?"

Yes, my friends, yes. Were I in your place, with what I know, the sooner I could find someone to shout: "Wake up!", the better I would like it.

There is a principle of law and order directing a definite plan of action. I understand that principle to be good and reliable. I further know that it is up to me to get into harmony with it. I am convinced that good is the principle of all joy and happiness and success. With confidence in its power and laws I know that being-at-one with it, I am entitled to succeed. And I know still further, that hope, faith and understanding will develop a mental state of optimism, and optimism will impel the realization of my heart's desire.

* * *

Were you to plant an acorn you would rightfully expect an oak tree. Were you to plant seeds for a rose-bush you naturally would expect roses. And later, when the drooping branches would spill their golden foliage and leave a barren tree, when the roses faded and the wintry snow covered the sweet scented petals, would you turn pessimist and cry, "nevermore?"

Oh, no! Your heart would be expectant and you would think of the returning spring. You'd know that you will soon thrill again with the picture of that same majestic tree, under the same reliable sun, decked with new green leaves, and a budding rose-bush emitting the same old fragrance after a refreshing spring rain.

Were we to learn the lessons afforded us in this school of experience and observe the principle of life at play in all its laws, we would be more hopeful; we would have more faith; we would cultivate optimism. Were we to feel the nearness of that creative Mind in which we live, and *live with it*, then without con- *(Continued on page 62)*

Can't You Sleep?

Ways to Conquer Insomnia

by DR. CLAUDE W. CHAMBERLAIN*

SLEEP—next to the weather, probably has been humanity's most popular subject of conversation.

"How did you sleep last night?"; "Where will you sleep tonight?"; "I didn't get an hour's sleep last night" are frequent expressions.

People are always trying to do something about their sleep or their lack of it. There is a definite class of people who suffer from a more or less pathological condition which is classified as insomnia.

Most of these sufferers could easily free themselves from this much advertised affliction by heeding the advice of their physicians and ceasing the effort to do something about it themselves.

Most insomniacs strive so hard to go to sleep that they keep themselves awake. They try this and that device, counting sheep, memorizing poetry, taking drugs, eating onions, sticking their feet out from under the covers, and what not.

They begin each morning, boasting about how little sleep they had during the night. They indulge in intensified self pity, affirming and reaffirming that they just can't sleep nights. Constant reference to the subject during the day is followed by consistent auto suggestion that tends to impress upon the mind that sleep is almost if not entirely impossible.

After a few weeks or months of this habitual self suggestion, aided by more or less sympathetic friends and relatives, the victim's mind is definitely set on the idea that he gets only "an hour's sleep a night."

This condition really can become very serious. Worry and distress over the insomnia tend to lower resistance and the victim becomes a harboring place for infectious diseases or some other pathological condition.

Arguing with an insomniac does not get one very far for in many cases it is definitely a matter of reeducation. The victim must learn the truth about sleep and then experiment and prove the truth.

Dr. Alfred Adler has stated that there is no such thing as sleep—that the mind and brain function twenty-four hours a day regardless of our wishes. This does not mean that the conscious part of the mind functions all the time, but simply that the brain is active continuously with the operation of the subconscious. This is definitely proven by the fact that the sympathetic nervous system is subject to this part of the mind and that when it ceases to function we are dead.

Following the experiments many years ago of Professor Patrick of the University of Iowa, scientists have repeatedly proven how small an amount of so-called sleep is actually needed by adults.

Dr. Donald A. Laird recently conducted some similar experiments at Colgate University's psychological laboratory. He kept eight students up all night. They studied, played games, held a mock session of the United States Senate. Their reactions were studied and charted the following morning.

The next night the eight were tucked in bed and allowed 13 hours sleep. Then more tests were conducted. It was found that after the 13 hours sleep, faculties of memory and concentration were restored almost to normal. Emotional reactions were below par. Those who had less difficulty in staying awake were most fatigued. (In all night poker games the players should relax between hands.) After sleeping the students were 50% more fatigued than they would have been with two nights' sleep.

Dr. Laird has made a sleep-habit survey of more than 500 distinguished men in the United States, finding out the devices which these men have used to put themselves to sleep—never realizing that if they will leave the job to nature, she will take care of it far better than they do.

Some of these *(Continued on page 54)*

*Dr. Chamberlain is Assistant Superintendent of Social Hygiene, Illinois State Department of Public Health

"Observations"

by FAITH LEWIS

DICK was frantically hand-picking bugs from the potato rows. His wife said: "Why *don't* you hoe the beans?"

Dick replied: "I keep so busy bugging these blamed potatoes that I have time for nothing else!"

In life's garden we plant dreams and plans. But sometimes we are so intent upon *the bugs of doubt clinging to our stunted potatoes of faith* that we never make any progress!

THE Marx Brothers sang a song in "Horsefeathers" called: "No Matter What It Is—I'm Against It!"

Negative thinkers vibrate to that thought. Having no faith in themselves they cannot instil confidence into others.

Here is the success formula of a business man I know: "Avoid negative thinkers as you would the plague. Develop a collection instinct for positive thinkers. Believe implicitly in your ability to consummate every constructive plan you formulate. *Stand* and *understand* your fellow men."

IN Glencoe, Illinois, the people put bumps at the street crossings to stop the speeding of automobiles!

Secretary William D. Allen of the Bureau of Municipal Research of New York City organized a "committee on bumps"—based on the idea from Glencoe—to establish "some bumps that would prevent lawlessness from speeding on the highways of New York."

When we meet with obstacles and disappointments let's thoroughly analyze our pattern of life and ascertain if there is not a possibility that the obstacles and disappointments are "bumps" to prevent us from dangerous speeding in the wrong direction.

DR. George W. Crile of Cleveland advances the theory that the human body is a "life-radio set," in which every normal cell emits constant radiations of varying wave lengths, short and long—the range corresponding to that of the spectrum from sunlight, from the long infra-red rays to the short ultra-violet rays.

Dr. Crile finds that anaesthetics lower the vital short-wave radiations of the body cells. And that disease causes a reduction of short-wave radiations.

These discoveries will have far-reaching effects and save many lives. Also they should help us to realize how marvelously made is the body that houses our mind and spirit. Whenever we are on the verge of despondency, or tempted to give up the struggle, we should tune this "life-radio set" of ours to highest efficiency through the right use of thought power.

"HOT diggedy! This is a honey of a job!" said my inventor friend as he worked with pivots and wheels and what-nots.

He is a well of enthusiasm. Insomnia and boredom are unknown to him. He never bemoans his fate. He hasn't time! He's inventing!

Some day each tiny part will click into place and presto, perfect perfection. What matter if one pivot goes haywire as another works miraculously! He keeps on. All parts are finally in place. Then a trial! And if the props all fall out does he give up? Not he! No inventor is a quitter! The blue print of perfection is indelibly imprinted on his soul and his dream cannot fail him!

When he begins explaining to me what he's inventing my state of mind is reminiscent of a heavy Piccadilly fog. I don't get the hang of his plan. But one thing I know: if every one had the inventor's enthusiasm, most of the world's problems would be solved.

MODERN psychology reveals that right thinking and creative imagination are the open sesame to a wonderful world of real happiness.

The School of Charcot has proved that vital changes often occur in the body as the result of a mind picture. The so-called miraculous stories of Stagmata—the print of nails in the flesh and actual *(Continued on page 59)*

Live 150 Years!

by **ALFRED J. FOX, M.D.**

WE do not contest the fact that the life cycle is limited in duration, but there is no real reason why it should be limited to, say, seventy or eighty years.

A careful analysis of vital statistics shows that over seventy-five per cent of deaths occurring between the ages of sixty and eighty

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It is no exaggeration to state that the condition commonly recognized as old age is fifty per cent physical and fifty per cent mental.

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are due to *accidental causes,* in its broadest term. That is some acute disease or the breakdown of some particular organ.

Autopsies reveal the fact, that many old people die in spite of unusually vigorous glands, heart, kidneys, lungs, etc.

Taking the total number of deaths as a basis it is no exaggeration to state that fully ninety-five per cent of all cases of death are due to accident, and barely five per cent to senile exhaustion.

Buffan demonstrates by comparison with the life cycle of other mammals that the duration of life should be from six to seven times that of the period of growth, and as the average completion of growth in human beings is twenty years, it is reasonable to expect the average length of human life should be between 120 to 150 years.

In France for instance, 150 persons aged 100 or over die every year.

Kentigern, founder of Glasgow Abbey, died at the age of 165; Drakenberg of Norway at 146; Thomas Pass, buried in Westminster Abbey, at 152 and many others.

Pike have been known to live 250 years, carp 150, tortoises, snakes and crocodiles 200, falcons 160, eagles 120.

Most old people are prematurely old. Many are physically sound and vigorous; their senescence is more psychological than physiological. There are three stages in life: viz., growth and development, maturity and decline. The first period ends between twenty to twenty-five. From then on every individual should possess health, strength and vigor until the final stage of life.

Physiologically the living body begins to deteriorate either from lack of activity and inertia or excessive work.

The trouble with a great many of our elderly friends is very often lack of initiative and interest in life itself. They have grown weary of the game.

We must differentiate between old age due to physical deterioration and that due to purely psychological causes. The constant autosuggestion of senility that so many people give themselves after they have reached the age of forty or over may subconsciously act as a depressant to all glandular functions causing a progressive physical breakdown as well as mental decadence.

THE outward and visible signs of old age are self-apparent. Automatically we find a decrease of the cellular elements of the body and their replacement by fibrous or connective tissue. The bones become infiltrated with an excess of mineral salts, and thus become harder and more brittle. From a strictly chemical point of view the above anatomical changes in the body can be accounted for and ascribed to improper nutrition and elimination of the waste products of the body.

Every special type of tissue requires some specialized and carefully prepared food, prepared in some obscure diet kitchen of the body, or gland.

There are many people today who by mastering the art of autosuggestion retain not only a youthful spirit but a youthful appearance as well.

We know now that all glands exercise a double function; first that of preparing some delicately manufactured food product, and secondly the preparation of some special antidote for the neutralization of poisonous substances.

No single gland or group of glands possesses any magical powers for the restoration of youth. Let us not be ungrateful to the gland physiologists for their contributions to science. As we progress in our conquest of Nature and her secrets no doubt

the labor of the endocrinologists will find proper recognition. But it has become quite obvious that we shall not attain eternal youth thru means of gland therapy alone. That is no reason for discouragement. We *do* know that the state of senility is a pathological process. Its visit can be considerably deferred by intelligent care and prophylaxis.

We must learn to think of youth and life as so much *capital* and learn to live on the *interest* instead of making inroads on the capital itself.

One must bear in mind the biological law that *moderate* exercise of the functions of the body preserves its organs; neglect, disuse or abuse wears them out.

One should exercise moderation in everything. The proper selection of diet is an individual matter. Not one person out of a thousand is fed properly. Physicians constantly find that their clients are lacking in some essential element vitally necessary for the maintenance of proper balance of metabolism.

One constantly encounters overfed people who are really starving for the want of some rare element such as iodine, iron, phosphorus, potash, lime, etc. Excessive sexual activity as well as abstinence is equally injurious to health and tend to shorten the individual's youthful activity and strength.

Internal and external cleanliness should be regarded as the eleventh commandment. The skin is a third kidney. Its pores must be kept open by daily bathing.

Proper and sufficient elimination of the waste products of the body, is even more important. We know that the constant reabsorption of the products of intestinal putrefaction poisons the blood current and will in time cause serious damage and a condition develops that is not only the precursor of many diseases, but the most ominous single factor in the onset of premature old age.

It is no exaggeration to state that the condition commonly recognized as old age is fifty per cent physical and fifty per cent mental.

People who lose interest in themselves and others usually show signs of age prematurely. We all know the ravages of grief, disappointment, despair and apathy.

Most of our physical as well as psychic activity is but the reaction to the stimulation of our environment. Nothing ages one more rapidly than a monotonous existence. Enthusiasts, poets, artists and all who find happiness in the pursuit of some great ideal retain their youthfulness for a long time.

There are many people today who by mastering the art of autosuggestion retain not only a youthful spirit but a youthful appearance as well.

We are what we believe we are. Our minds have the power to mould our bodies. The weakness of old age is unnecessary and largely avoidable.

> THE constant autosuggestion of senility that so many persons give themselves after they have reached the age of forty or over may subconsciously act as a depressant to all glandular functions causing a progressive physical breakdown as well as mental decadence.

Let us learn how to take care of our physical machinery and let us endeavor to realize the wonderful latent psychic power that we all possess. We shall then attain a degree of wisdom enabling us to live as long as we please and enjoy life until our work is done.

Milestones

By GRENVILLE KLEISER

THERE are no dull times for an upward-looking mind. Your life will be rich and productive in the proportion that you begin each day with right intention and apply yourself with diligence to the task before you. True success and happiness are the results of obedience to divine law.

* * *

Beware the general tendency to undue hurry. The time you give to quiet and intelligent meditation will repay you well. Cultivate quietness, poise, and deliberateness. It is at times of inward stillness that you can best hear the voice of God and learn His will. It is then that you can most clearly realize the Divine presence and power.

* * *

God is love and you are made in His image. The more love you express in your daily life, the more you reflect God. The better you conform your mind to truth and righteousness the nearer you live to God. The highest happiness will come to you when you realize the presence of God and the all-inclusive nature of His love.

Psychology in Review

Gleanings from New Idea Fields

by MARIAN MONTAGUE

WATCH HIS HEALTH, LADIES!

HOW about it, folks? What is your opinion on the subject? Are men more beautiful than women?

Dr. Louis E. Bisch, the well-known psychiatrist, says they are. He almost precipitated a hair-pulling contest at a beauty convention in New York City a few days ago when he calmly advanced this opinion.

Personally, I think he was just having a little fun at the expense of the beauticians assembled there. For the main argument in support of his theory was that men need neither corsets, nor cosmetics, nor permanent waves. He seems to have forgotten that they spend millions of dollars every year for hair-growing tonics, ointments to make their locks shine lustrously and so on.

"The stronger sex"

Be that as it may, the women have it all over the men when it comes to longevity. And there's no guesswork here. We have it in hard, cold figures — and a mighty surplus of widows.

Women may be sick more often than men, studies of the Mayo Clinic reveal. But their ailments are less serious. They are most commonly affected with nervous diseases, while men more frequently fall victim to diseases of the digestive tract, the lungs, the kidneys and the brain.

The reason—men are more subject to overwork, worry, industrial hazards, irregular habits of eating and sleeping, alcoholism and "tobacco heart." Since woman is the stronger sex, it is up to the women to watch the health of their husbands. The widows' ranks are already overpopulous.

THE WORLD NEEDS HEROES

"WHAT the world needs today is heroes! Mankind cannot progress without the belief in heroes, which, in turn, produces them!"

Jeffery Farnol told me this — the famous English author who has fought his way through two wars and written his way through more than twenty published novels.

Mr. Farnol is a firm believer in heroes and the merits of hero worship.

"In hero worship and romance," he says, "man finds his truest realism.

"Since the World War we have been going through a period of so-called realism. Young men have written about all the dreadful things they can think of. But if they had seen the horror I have seen, they would realize that these are not the truest things in life, and that man always has, and always will, look to literature for that inspiration which will aid him gradually to increase his spiritual stature."

Intimate experience of life on the battle front has made a confirmed pacifist of Mr. Farnol.

"There is only one sound reason for man to fight," he says, "and that is the actual invasion of his home.

"The real future of humanity," he believes, "lies in a revitalization of religion. Give us real leaders in religion and philosophy. Show the people the way to a new vision. Set up heroes for the masses to worship and imitate. And the world will right its wrongs."

"ANOTHER MAN'S POISON"

"ONE man's food is another man's poison."

For a long time now we've appreciated the truth of this old saying. And at last we have the reason!

If you'd like to know more about it, turn to a very helpful little book, Diet and Personality by Dr. L. Jean Bogert.

"Food," Dr. Bogert says, "should be chosen to fit the individual just as he selects a suit of clothes. If a man lives in Alaska, he wouldn't wear a Palm Beach suit. Nor would a man who lives on a tropic isle walk about in a coon skin coat. People should be just as selective about their food, choosing it to fit the environment in which they live and work."

Tall, thin people, we are told, require a different type of diet from that on which the short, stocky folks thrive. The white-collar office worker must have a different bill of fare from the one that tickles the palate of the truck-driver, and so on through the list.

By fitting the diet to the individual, we can avoid those burning sensations in the stomach, those sleepless nights, that pepless feeling in

the morning when the alarm goes off. The right amount of the right kind of food will insure us all better digestion and a more pleasing personality.

Changed Her Name

THE story is told that when Neysa McMein, the famous illustrator first came to New York from a small town in Illinois, she had a very difficult time making any headway in her profession.

No matter how hard she worked and struggled, she just couldn't find a buyer for her art.

Finally, in desperation, she decided to visit a numerologist and see what could be done about her persistent failure. This woman advised her to choose another name to agree with her set of numbers. And so she did. Instead of Marjorie, she became Neysa. And promptly she began to prosper.

Today her signature is appended to many of the covers of our leading women's magazines. Miss McMein, the little country girl from Illinois, is now the country's leading woman illustrator.

The subject of the power of numbers is a fascinating subject. Many people have such faith in their magic potency that they build their entire lives upon the hidden force of a five or a six or a seven.

Seven seems the most popular of them all.

"It is the sacred number," writes H. C. Bainbridge, in his interesting and intimate autobiography, "Twice Seven," recently published by Dutton's. "It signifies completion and, in a certain sense, perfection. It is the Virgin, neither producing nor being produced, unbegotten and unbegetting, not being formed from any other number by multiplication."

Many momentous events in Mr. Bainbridge's life have been tied up with the number seven.

"From the creation of the world," he says, "it has been a mystic number. The Persians, Babylonians, Egyptians, Chinese, Jews, Celts and Teutonic peoples were convinced of its power.

. . . . . .

"Buddhist literature is full of it. Buddha descends from heaven on a seven-gemmed ladder; there are seven jewels of the Buddha, seven sacred places, seven rows of palm trees, seven ramparts, seven terraces, seven kinds of instruments, seven classes of mind, seven acts which bear fruit even in this life."

There are the seven days of creation, the seven wonders of the world, the seven ages of man. And, bringing the number up to date, Mr. Bainbridge tells us that, in 1933, Congress conferred 77 special powers on Mr. Roosevelt.

Maybe this mystic number is going to lead us out of the depression. By 1936 we shall have lived through the seven lean years.

Sex In Childhood

IF YOU are a young parent or the father or mother of adolescent children, you will be interested in a book by Ernest R. Groves, that well-known writer on sexual problems—Sex in Childhood.

This book, Professor Groves says, is written to assist parents in understanding the development of wholesome sex attitudes in their children.

Contrary to general opinion, sex does not wait until puberty to become a factor in the life of the child. It is an intimate part of him, physically and psychologically, from the very hour of his birth.

"Sex," Professor Groves points out, "is the most influential element in the formation of character; and the whole career of the individual, all his later relations with men and women in his adolescent and adult years, will be dependent on the normalcy and wholesomeness of his sexual development during childhood."

Imagination Into Money

IMAGINATION may be a gift of the gods. But it is up to the individual to turn it into a money-making proposition. The best way to do this, it seems, is to strive for versatility. The man who has many irons in the fire is more apt to hit upon new ideas than is the fellow who follows a beaten track.

"New ideas shoot"

This, at least, is the contention of Ray Giles, a very successful advertising man who makes it a point to write a book every other year. His latest one, "Turn Your Imagination Into Money," has just been published.

Mr. Giles seems to be following his own advice. For, besides his professional activities in the advertising field, he is a frequent contributor to two of the largest weekly magazines, an amateur photographer of note, and an artist of no mean talent.

. . . . . .

Mr. Giles has packed his book with interesting facts that show how ideas develop.

"The first umbrellas," he tells us, "were condemned as attempts to interfere with God's intent that rain should fall on His children as well as on flowers, trees, and vegetables.

"The first manufacturers of baby carriages were opposed with the contention that since the Creator expressly designed feminine arms to carry infants, any *(Continued on page 56)*

Our Beauty Psychologist Says:

"Lift Your Face With a Smile"

The nerves that reach out from the brain centers to every part of the face make a permanent, visible record of what is going on in the mind

"AMERICAN women are the most beautiful in the world," a famous English artist said the other day. "But most of them have the drooping mouth of the chronic worrier."

Walk along the streets in any of our larger cities. Watch the faces you meet there. Study the women who sit opposite you in subways, street-cars, buses.

Isn't this English artist right?

Lines, frowns, wrinkles—it's hard to find a face that isn't marred by one of these.

Why is it that American women—who have more comforts, more conveniences to lighten the burden of housekeeping, less worry about making ends meet than the women of any other land—are most prone to destroy their facial beauty with the tell-tale lines of worry, peevishness, discontent, and nervous tension?

Some psychologists will tell you that we simply are trying to live too fast. That we've keyed our lives to a tempo meant for machines instead of human beings. We can't keep up with it, but in our effort to do so we have become nervous, high-strung, irritable and discontented.

This, of course, is bound to show in our faces. Because our minds register our inner thoughts and emotions there. The nerves that reach out from the brain centers to every part of the face make a permanent, visible record of what is going on deep in the inner sanctum.

Wise, old Aristotle thought that we could tell a person's character simply by noticing what animal his face most closely resembled. He compared men with lions, women with leopards, and believed that people with thick, bulbous noses were insensitive and brutal like pigs. Those with slender, hooked noses, he said, were noble and grasping like eagles, while those with sharp, pointed noses were easily angered like dogs.

Schnozzle Durante, for one, destroys the Greek philosopher's contention that bulbous noses mean piggishness. And I've seen people with eagle noses that weren't exactly noble. But there still is plenty of truth in his theory.

Kindliness, generosity, friendliness, humor, sympathy—these are but a few of the human traits that are registered in facial expression, and draw you to the one in whom you find them.

. . . . . .

WORRY and fear are the greatest enemies of beauty. Other negative emotions are hardly less destructive.

Worry increases the amount of acid in the blood. Fear has a debilitating effect on the body. Rage burns up fat. Sorrow interferes with the normal functioning of the digestive system. Excitement and anger tighten the muscles around the eyes and mouth, leaving the face with a vacant, drawn expression.

The woman who constantly harbors such emotions is bound to ruin the natural expression of her face. *(Continued on page 52)*

"Contacts Club"

Letter Exchange Department

Conducted by Doree Smedley

SINCE the opening of this department two months ago, we have received a great many letters from persons who are eager to correspond with our readers on subjects of mutual interest.

Perhaps *you* have some "pet" ideas that you would like to exchange with other PSYCHOLOGY readers. Perhaps you have become isolated for some reason and do not have many opportunities for meeting congenial people.

Write and tell us about your situation, your work, interests, hobbies, and perhaps a line or two about some article which you would like to take up with some other reader. We shall be pleased to publish your letter with only your initials, if you prefer, on this page. If there is any letter in this column which you would like to answer, we shall be glad to send your letter to the person indicated. Please stamp all letters that you want forwarded directly.

Dear Editor:

I have often wished that some magazine would open a department like your "Contacts Club." In a large city it is quite difficult to meet the kind of people one would like to know, people who have similar tastes and interests. I think one can be desperately lonely in a big city.

I am thirty-four years of age, employed as a secretary to an executive of a large commercial organization. I have been studying at night, partly to increase my education and partly to widen my interests. It seems to me that I'm only just beginning to learn how to live, and to get more fun out of living.

I love to swim, dance, and exchange ideas with people when I get a chance. I'm neither homely nor pretty, about five feet two, and have reddish brown hair and grey eyes. Perhaps among your PSYCHOLOGY *readers there are other people who are lonely, too. I would enjoy hearing from them so much.*

R. M. B., Memphis, Tenn.

Yes, Miss R. M. B., I'm sure you're right. This department was started with people just like you in mind. Many are residing in large cities, away from their home, friends, and relatives. They feel just as you do.

Dear Editor:

I have a rather difficult problem to solve, but I am sure there is some way out. Perhaps your readers can give me some suggestions.

I came out of the World War a physical wreck and have been fighting my way back to normalcy ever since. I have succeeded to a great extent, although I have certain permanent disabilities. The use of my arms is restricted. Likewise the use of my back. I have lost the sight of one eye (although this is not noticeable), and the hearing in my left ear.

I am thirty-five years old, and although my injuries were incurred at the "front," the U. S. Government has reduced my compensation to almost nothing. I have managed to escape self-pity and melancholia by submerging myself in a study of history, religion, and the sciences, but the urge for a new mental horizon, for activity and something that resembles a normal life, is strong. Is there any one who would care to add a little to the interests of my life? Would some of your readers care to correspond with me? I would appreciate it.

J. C., Mineral Wells, Texas.

Well, J. C., you are one man in a millicn, pardon, ten million. With your courage almost anything is possible. I only hope that some of these people who *think* they have some troubles will have the luck to come across this letter. It certainly ought to wake them up. I am sure our readers will have some suggestions for you.

Dear Editor:

I am a widow who has been a student of psychology and metaphysics for many years, and I would be especially interested in hearing from your older readers. I have proven that an understanding of these principles can be depended upon to give us real freedom. I would be very glad to help anyone who will write to me.

Surely many of us *(Continued on page 53)*

In the Psychologist's Office

An Editorial Round-Table

with DR. JACOB LIST

Editor: "I suppose, Dr. List, that you've been reading about the little boy in one of the city hospitals who is exciting wide attention because he has a disease which is so hardening his flesh that he is now called the 'Stone Boy.'"

Dr. L.: "Yes, I have read of it with much interest—and regret. Pitiful, isn't it?"

Editor: "It is indeed. I do hope that some remedy or treatment will be found which will lift him from the doom predicted."

Dr. L.: "I'm sure we all wish that."

Editor: "Do you know though, doctor, the thought has been coming to me that many many persons are afflicted with something that might be likened to the disease which is enslaving the little 'Stone Boy.'"

Dr. L.: "I know you wouldn't deal lightly with so serious a subject, so I'm going to say that I don't see quite what you're driving at. The disease known as myositis ossifica progressiva is a very rare disease. Indeed, I understand that medical annals record it only a very few times."

Editor: "Of course. But many persons, and I think you will agree with me, after all, many do get into such hardened conditions of thought and environment and habit that to all intents, they are as stiffly and unhappily set as if *they* were stone men."

Dr. L.: "Well of course, I do admit *that.*"

Editor: "I think this thought has come to me with special force because I was talking to a man last Sunday—a beautiful beautiful spring day here in New York—a man who was suffering mentally from that which had so hardened his outlook on life, that he was stony and bitter, and evidently felt almost hopeless. There were stiff lines in his face. His lips might have been carved from some hard material—so straight and unsmiling they were. His eyes—fine, dark ones, were set and expressionless."

Dr. L.: "Yes, I've seen faces like that, especially in the last few years. I hope—and believe—that fear, and after all, it *is* some form of fear that grips anyone who appears as that man did, will so abate in the general thought, that we shall soon see very few faces with that stony, hopeless look."

Editor: "This man *was* consumed with fear of course—he must have been, but you somehow didn't get that impression so much. What you *did* feel was that he had utterly given up *inside* himself. His face, everything about him, told that he had not one tiny particle of faith in himself, in anything he might do, in his ability to even *move* in a successful or right direction."

Dr. L.: "Our old enemy the inferiority complex of course! This man wouldn't have believed that he's *his own* enemy—his worst one. He no doubt wouldn't have allowed himself for a moment to consider that he is using all the fine power of his thought to create and hold himself in the conditions that seem so terrible to him."

Editor: "Yes. I wish he could have gotten the realization of what we were considering last week—that we are always creating with our thoughts—whether we know it or not; and that we are always successful—successful in creating whatever we are throwing our thought-power into."

Dr. L.: "That *is* a deeply impressive thought."

Editor: "And about the thought *pattern*—"

Dr. L.: You mean the fact that we are all, unconsciously most of the time, following and working out a pattern. And that, as an artist could not paint a beautiful picture if he were constantly contemplating something loathsome, so we can't expect to be successful, or *have* success, if we keep our minds on the miserable disturbing things we can surely find all about us if we look for them."

Editor: "That makes me think, doctor, of something that always comes to me when I hear people scoff and too frequently use the word Pollyanish."

Dr. L.: "You mean that pessimists are inclined to label anything that doesn't fit in with their own sour views—as 'Pollyana stuff.'"

Editor: "That's *exactly* what I mean. You know a lot of people think it's practical and sensible and somehow very meritorious to throw themselves on the negative, pessimistic side of things. In literature, I think so much of what we call *(Continued on page 51)*

Your Job and You

by CORDELIA MAKARIUS

MANY of us are torn between two desires, two careers, two jobs, even two different people. Often when a problem is close we lose our perspective and wander aimlessly, trying to make the right decision.

Many times all people need is a little encouragement, a little understanding and belief in themselves. If we can give them this then we have helped some life along the way toward fulfilment.

Mr. S. comes to us with this problem:

"I am a young man, age twenty-four, unmarried, pleasant personality and I always try to keep a neat appearance.

I graduated from high school in 1928 and since that time have studied law and voice. My work has been retail selling for clothing and drug chain organizations, and direct selling. My last retail job, which lasted three and one-half years, was as clothing manager for a national organization retail store. My dismissal was due to a change of the firm's policy. Since that time I have been engaged in direct selling.

My question is this—should I go into business for myself? Or would you advise me to wait until a later date—until we are "farther from the depression?"

I find it difficult working for someone else. I dislike taking orders. I have ideas of my own that I want to work out and this is impossible while working for the chains or independents.

I have a good singing and speaking voice. During high school days and later I entered several singing contests and never failed to make first. I have had many opportunities to sing—gratis. My sponsors' idea is for me to sing for them with the chance of someone hearing me, and thus getting a break.

This does not appeal to me. I feel that if one gives entertainment he should receive compensation—even singers must eat!

This is my problem. Should I take the money I have and go in business for myself—or set aside several thousand dollars, go to New York, study voice and related subjects?"

THIS young man has the choice of two careers; that of a business man or an artist.

But there is one thing that he must conquer before he can reach his highest development in any career. And that is his inability to take orders. Nobody can give directions happily and have them obeyed happily unless he has first learned how to take directions.

Learn from everyone with whom you come in contact. The humblest bootblack can tell you how to better take care of the shine on your shoes. The hardest working scrubwoman can teach you tricks of her trade. Each of us can be taught something every day. Keep an open mind and learn.

Now—back to Mr. S's specific problem. Business is on the upgrade. It is always better to enter business at a time like this than to wait until everything is running smoothly for by that time the other fellow has the advantage of being in on the ground floor.

. . . . . .

Now for the other side of the question.

If you decide to become a singer it will mean several years of hard work and study with practically no monetary returns.

I think that your attitude about singing without compensation is not altogether right. Many singers in New York—especially radio singers—have made splendid livings by singing and they are compelled sometimes to perform gratis. Of course, this can be overdone.

But remember this: What you give out to the world, returns to you. It may be that the occasional gift of your talents will return to you many fold. Do not always expect pay for things. Certainly I would not advise you to plan for a singing career unless you had finances to keep you at least for a year.

. . . . . .

THIS next letter brings us an entirely different type of problem. Even the government is recognizing that we must have planned leisure so I am going to present Mrs. T's problem to you.

She states: *(Continued on page 63)*

If you wish a personal reply to a vocational problem, write Miss Makarius, including a self addressed, stamped envelope, care of Psychology Magazine, 1450 Broadway, New York, N. Y.

Fragments of Life

"The time has come," the Walrus said,
"To talk of many things:
Of shoes and ships and sealing wax,
Of cabbages and kings—"

POP-U-LAR-I-TY!

POPULARITY! Personality!
It all sounds very nice;
But when you get the blatant thing
Is it really worth the price?

Grenville Kleiser.

OUT OF THE NIGHT

PSYCHOLOGISTS say that the real inner self rises to the surface when sleep has taken guard over the senses.

Late one night after having been long attentive at the bedside of a sick sister, a friend of mine fell into deep slumber. About two o'clock she was awakened by the ringing of the telephone.

"Birdie," called a man's voice, "is that you?"

"No," was the answer, calmly and frankly given. "You have mistaken the number, and have just awakened me."

Apologies did not end there. Some hours later the man's voice, over that self-same wire, asked the name of the girl whose voice was beautiful—so marvellously controlled and full of charm—even when its owner was rudely and unnecessarily aroused at the hour of two in the morning.

Beatrice Stanoyevich.

DON'T CRY! GET UP!

AS I sat at the soda fountain, a mother entered with a little child walking beside her. The little feet slipped on the smooth tiled floor and the child sat down, hard!

I expected a yell of dismay—but none came! Instead, the mother turned, waited. The baby scrambled to her feet and resumed walking.

That baby was being trained for life. She will meet many falls, any number of bumps, but she is learning *to get up!*

It is not the fall that matters. But the lesson it teaches us. If each fall makes us careful of how we walk, sympathetic with others who stumble, eager to remove the blocks that cause one to trip, we are developing.

All of us have had our falls during the past few years. Let's not cry. But get up! Go on ahead!

Georgia Moore Eberling.

"AN INNER VOICE"

TURN back the pages of your life. How often an "Inner Voice" has signaled warning of impending danger! Or knocked silently, yet with tremendous force, when the very foundation of your life seemed tottering! Commanding you to take up the battle when all seemed futile and lost!

That "Inner Voice"—comparable in strength to gravitation holding the entire universe securely and firmly in its orbit!

It is the true friend of poet, artist, musician, scientist, dreamers and architects of the earth. It has no designs other than service.

Listen to it! In the silence of your room. Under the limitless expanse of blue skies. Upon mountain summits. In the swell of the ocean's roar. In all enduring things of life.

It is peace, hope, comfort! It urges ever onward and upward!

M. R. Jameson.

A WIND-BLOWN PINE

IT STANDS braced 'gainst the raging, winter gale,
Its branches torn by wind and rain and hail.
But while it feels the blast and tempest shocks,
The pine stands firm, with roots below the rocks.

I pray that I may grow strong like the pine,
With patience, courage, strength, and faith divine.
I plead that though I bend and sway and quake,
I may be true and straight and never break.

G. M. Eberling.

(Continued on page 61)

Quit Worrying! Here's How

The Science of Everyday Living

by ELOISE MOELLER

DO NOT be discouraged with this wonderful era in which we live.

The world is just beginning to emerge from its shell. It is mentally about six years of age with a few isolated instances of illumination. Everyone sees truths from a different vantage point, because of the difference in background.

The pity is, that so many, having developed bits of truth for themselves immediately conclude that they have found it all and go off on a tangent.

When every religion is united as one; when every scientific discovery, and every psychology is united as one with each religion; when every philosophy is united together with psychology and religion, then the truth of life will be known. In part it exists in every philosophy, in every religion, in every branch of thinking. Even the atheist has a part of the truth. For to him it is true that there exists no God but himself. He of himself is potentially a God as we all are.

Humanity is just breaking through its shell —now that it is beginning to realize how useless, and destroying, fear and worry are.

Sometimes my "Do not worry" advice is met with the remark, "But sometimes it is *necessary* to worry." Is it?

In all cases where worry seems necessary it is much better to let it drop from the consciousness. When you worry you interfere with the functioning of the higher self, and delay the correct solution of the problem you are worrying about.

How to Stop Worrying

So I am saying to you, "Don't worry, it won't get you anywhere." And your answer comes without hesitation: "Sure, I know that, but how am I going to stop?"

I will tell you how. Read carefully, because the answer is simple—so simple that it is usually missed by those used to taking things hard and seriously.

Worry is thinking in a circle. Worry is a mental sitting down, and letting your problems overwhelm you. Worry always is accompanied by a fear.

The solution comes as formula which, if practiced, is just as accurate in its results as the formula for baking a cake, or for concocting a life saving prescription.

Step No. 1. Sit down, take a large sheet of paper and write down the things about which you are worrying. You might think that you have them so clearly in mind that you don't *need* to write them. But put it down in black and white—face it on paper. Now analyze the situation. Say to yourself: "What would happen to me if all the worst of that thing I fear came to pass?" "Well," you will probably say, "I would still be exactly as I am now, minus that thing I am worrying about."

Write It Down—And Out

Now I am going to tell you a splendid method of writing it down and out. It will take a big person to follow this method because you have to admit this time that there is something bigger than yourself that you can go to. Go by yourself into a dark room or else close your eyes after having first taken a piece of newspaper and a pencil. An old magazine will do. Now sit down, eyes tightly closed. Write a letter to a Higher Power—a letter in which you describe every single thing that you are worrying about.

Tell it from every angle. Tell what you are fearing as a result of this worry. After you have every bit of it off your chest and there doesn't seem to be anything more to write about, then, without opening your eyes tear this paper into bits. Do this with all the energy that you can possibly put into it. As you are tearing it into bits, realize that you are *tearing that worry out of your thoughts*—you are scattering it to the four winds where it will be blown away and its power over you destroyed.

. . . . . .

THE scientific thing you are doing here is to release the tension that is in your mind. Any mechanical gesture will release a mental tension. You know how much better it makes you feel—and incidentally how ashamed of yourself you feel when you slam the door in anger. The slamming of the door releases a tension in your soul. *(Continued on page 64)*

The Amateur Psychologist

What Have You Discovered?

Conducted by ERNEST WINDLE*

AN AMATEUR psychologist has been defined as "One who does psychological research work and likes to do it."

I believe there are many of these "amateurs." The question often asked is, "Should the beginner and amateur in psychology be encouraged to express ideas and opinions of the workings of psychology?"

One professional psychologist gave this answer: "The amateur should be encouraged to do research but he should not make his findings public until his work has been checked by one in authority as a psychologist."

Then, this question confronted the amateur: "How can such data be given for authoritative approval, without making the subject open for public discussion? Authorities seldom answer letters from amateur correspondents!"

In making a plea for recognition for the amateur in psychology who wishes to delve into the unconscious motivities, attention is called to the loyal and enthusiastic support given by the amateur in sports; also to the beginners in radio, astronomy, art.

The unconscious motives, hidden hungers and desires include the biological urges such as food-hunger, thirst, sex-appeal, oxidation, and the elimination of toxic matter. Also, that well-known motive, the "crime motive," and the unconscious evasion of responsibility, i. e., of work, duty.

. . . . . .

A human mind is the storehouse for plans, information, prejudice, hope, fear, experience, wisdom, ghostly ideas and fantasys; also, for the unconscious urges to evade forced mental and physical exertion.

At the head of the list of "unconscious motives" is the physical and mental need for air. All creatures with internal organs and a respiratory system demand air to sustain life. Most creatures struggle against an anaesthetic. Mentally and physically, oxygen at pressure, is of paramount importance.

In the conscious memory field every beginner in psychology knows the stimulating effect of the appetizing odors of foods, in preparation. In the unconscious field, it is said that Orientals who use large quantities of spices and burn incense, mentally and physically live in the past; and, that the "ancient rights" are much more important than mechanical improvements of modern civilization.

Thus is noted the subtle influence of external agencies.

The problem concerning the release of the unconscious motives, hidden hungers and primitive passions, is one for everyone interested in psychology, endocrinology, physiology, sociology, criminology, behaviorism and human relationships. For example: it is said that there are certain odors and exotic perfumes that are muscle and lung expanding; also, there are odors and other influences that are repulsive and muscle contracting. Reactions to like and dislike!

. . . . . .

MANY memories are awakened by campfire activities, the burning of pine leaves; the farm, with its odors of cattle and new mown hay; the ships at sea, with their tang of ozone, iodine and the salt of the ocean—all influences that awaken the "race memory" and the *unconscious,* as they penetrate deep into the human system.

Drowning persons often recall memories of childhood as life's panorama passes through the imagination with many details long forgotten. It is said that the recurrence of these "memory patterns" is due to fears, etc., and, perhaps, the endocrine releases that emotionally produce body toxins and excess carbon-dioxide.

Since the advent of radio, human intelligence has become more word conscious and sound conscious, than at any other period in human history. *(Continued on page 59)*

Children Need Love

Sometimes They Die Without It

by ORLENA M. PINKSTON

I ACTUALLY hated the child! I could not realize that she was John's.

He had been sturdy and strong at five. She was noticeably thin. Her hair was pale in color and hung limply about her sallow little face. I had dreamed of John bringing home his babies for me to love and pet in my advancing years; but I had pictured youngsters ruddy, healthy—as their father had been—so resembling him that I could relive my remembered motherhood.

Then he brought Norma to me. How I despised that name—Norma. I like good old-fashioned names that will endure. "John" had been chosen as the most steadfast of all names. For a girl there are such as Mary, or Jane. But *Norma!* So like her insignificant mother who had entangled my boy into the meshes of her affections, dragging him from the straightway purposes of his upbringing and then deserting him when a richer man appeared upon the scene.

. . . . . .

John was all I had in the world. After his father died I put my hopes and expectations into my boy. "Smother-love" a woman told me once, as if a mother could love her son too much and hurt him! But *he* hurt *me.*

Disregarding the fine girl I had planned for him to marry he brought home a flimsy sort who cared only for dancing and gayety. He said he loved her. As if one so young and inexperienced as he should know what was better for him than I, his own mother who had the broad experience of facing life alone and rearing him single-handed.

I was hurt and angry and could not hide my feelings. So John took his new wife away and I never saw her again. After a while he sent word about the baby. Then occasionally he wrote brief letters that were cold and oddly indifferent. I lived alone in my desolate little house, shutting the doors that intruding neighbors might not see into my heart. In winter I sat by a cheerless fire. In summer I looked out of my window on a weed-filled garden. Life seemed emptied of all that had ever been hopeful and worth while. The very walls of my house seemed to narrow in upon me.

THEN John came back, bringing Norma. He laid the child upon the bed, asleep, and came to kneel beside me. Burying his head in my lap he sobbed out brokenly the whole pitiful story of his disillusioned marriage. I wanted to take him into my arms and soothe away the hurt as I used to do in his childhood. But I couldn't. The years of bitter aloneness had dried up the wells of pity within me. I could only say to him who needed comfort and sympathy:

"I knew it would be like this."

John secured work near home and the child was alone with me all day. It must have been dreary and lonesome for her. She was strangely quiet and talked little but her eyes accused me. Big mournful eyes that made me hate her more. They said things to me—that I had failed in my duty, was failing day by day. Yet the tightness within me prevented any change in my attitude toward this little unwelcome one.

. . . . . .

Nights when John came home the child seemed transformed. She followed him about like his shadow and they laughed together. He rocked her to sleep at bed time and to see him holding her like that made me hate her more. I felt she was stealing him away from me just as her mother had done.

Then my neighbor who had never had a child decided to adopt one. She called me over the day she returned from the orphanage and displayed the baby with great enthusiasm.

"Isn't he beautiful?" she questioned eagerly.

"Do you know who he is?" I asked her.

"I don't *care* who he is," my neighbor replied forcefully. "He is just a little child who needs love. All children need love. Some-

(Continued on page 56)

The "In-Law" Problem

What Is the Psychology of It?

by VARIOUS READERS

Helen Dougherty, well known American fiction writer, who last year annexed a number of money prizes for short stories, the largest being $2,500, wrote a story for PSYCHOLOGY, *"Silver and Gold" which was published in our July and August issues of 1933.*

The story dealt with an "in-law" problem and so many letters were received relative to this that the Editors promised to publish them at a later date. Some of these follow:

WHEN my children were little and got hurt, I noticed that as soon as I petted them or sympathized with them, they cried harder. So I began to say, "Oh, that isn't much—it will soon be all right." And it was!

As they grew older I tried to use the same plan in larger things—to let them make their own decisions and profit by their mistakes.

It hasn't been easy but now I am glad that I can look forward to my son's marriage without any feeling of jealousy for the girl that he has chosen.

I enjoy seeing them happy together. I do not feel that she is taking him away from me but rather that he is bringing her to me. I expect him to love her more than he does me because a man should leave his father and mother and cleave to his wife.

I believe that if all parties concerned would take this for granted there would be less petty in-law trouble.

Mrs. M. J. A., Illinois.

THE daughter-in-law often forgets that her husband was the bright spot in his mother's life for many years, and that she is a little bewildered and hurt that her boy has found someone else who means everything to him.

If the young wife would try to be a little kind, patient, considerate; endeavor to understand this mother's heart, and show that she is not trying to take the son away but that she loves him too—that they both are to share his love, each in a different way—how much better conditions would be!

Very few mothers would fail to respond to such overtures and learn to love and appreciate this new stranger. The wife's little kindnesses to the mother would be repaid doubly, and mother would in most cases be her staunchest friend.

. . . . . .

Each young wife who has a little son of her own should sit down and ask herself how she will feel when she has to share him with someone else. To share him with another—*her* boy—why, that is impossible!

Now is the time for her to realize—if she did not before—that this husband of hers was also a little fellow not many years ago. That his mother loved him just as much. But she had to give him up to some strange woman.

When understanding, patience and kindness on the wife's part enter in she will see that this mother-in-law is not such a terrible creature—really a thoughtful person if given a chance. Mother-in-law will soon think that John certainly has a fine wife, so kind and considerate. Not at all like most daughters-in-law.

If jealousy could be conquered and a little more kindness, tolerance and patience practiced, most difficulties between mother-in-law and daughter-in-law would be avoided.

Marie Vivian Keen, Toledo, Ohio.

ALL of us know the old saying—"A daughter is *your* daughter all her life, but a son is *your* son until he gets a wife!"

As a mother-in-law, don't start out with that idea, or your failure is assured because jealousy is a strong factor for trouble with all in-laws.

Twice a mother-in-law—with two splendid sons happily married to girls of their choice, and of whom I am very fond—I have a message for others of our much maligned class.

When I was old enough to understand, my mother told me how very unhappy her mother-in-law had made her life and my father's by an unreasoning jealousy. She further said that jealousy for any reason was a wicked and dangerous thing which must never be permitted to enter into my life.

I never forgot that wise counsel. Nor can I overestimate its value throughout the pass-

ing years. I have religiously observed it as she wished and how well it has paid!

MY SONS resemble each other in appearance, but have neither characteristics nor tastes in common and it was necessary for me to lead a sort of dual life in order to successfully deal with them as children.

Every mother, to be happy, must keep abreast of the times. Must earnestly endeavor to deserve and hold the confidence of her children. Suggest, rather than criticize. And make every possible effort to have them respect and love her for her *real worth.* This registers big when son gets a wife!

Of course it doesn't follow that the best intentioned parents have the most satisfactory "grown-ups." In fact, many records show the reverse. But only a small percentage really forget their early good rearing, and do turn back to it on occasion.

A widow—just now, I have come to live in one son's pretty home where I expect a happy useful life for us all together because each of us will mind his own business—respect one another's wishes, never for any reason maintain an abused attitude and will each play fair on every occasion.

These things *can be done,* with perhaps a little extra effort at times. Nor does it require *saintly characteristics* in any one, to put this over.

Just diplomacy, doing happy things together to make the home what we all wish it to be.

Margaret H. Bradley, Des Moines, Iowa.

A PERSONAL EXPERIENCE WITH "IN-LAWS"

OUR SON had just graduated from a professional course in a university. He had been faithful as a student in this university for eight years, looking forward to the time when he would begin for himself.

The close of his student days found us in the deeps of the economic situation. At last several years would be required before the customary start could be made. Changing of plans seemed imminent.

One day he said, "If I can find a job it seems to me it will be best to allow the professional side to go for awhile. Mary and I can marry, and together we can plan for taking up my line of work later."

Evidently he wanted his parents' suggestions or sanction, and we answered that it was perhaps wise to consider the matter carefully.

Knowing something of the young people's aspirations, their habits, and financial backing or rather the lack of it, we set ourselves to studying our own situation with the view to being a real help to two worthy folk, who could easily at this time be made to feel the effects of the depression too keenly. It seemed to us that our present duty was to keep them from becoming discouraged.

WE HAD just reached the place where as husband and wife we could throw off some of the burdens and cares of family life—but, here was a problem to be met and solved.

We asked ourselves "What *will* we do that we *can* do?"

Our financial condition was far from "easy," but there was reasonable assurance that our income would remain the same for a certain time at least.

The house in which we reside was sufficiently large to accommodate us and allow more than the ordinary degree of privacy. Though not modern, and in need of some refurnishings that would have added to the attractiveness of the place, it was all we could offer in that way.

The "in-law" part of the whole matter had to be considered. Our friends were generous in their statements, "It will not work. I know." Disregarding these Jonahs we decided upon a proposition.

We suggested that if Mary felt she would be happier as his wife, to help him in whatever way a wife could help her husband to make a start, and was willing to come into the home as a *daughter*—we could help them work out the financial situation for at least a year in a way that would not disturb us.

THE son was pleased that we so heartily entered into his dream, and presented the plan to Mary. But, we did not let matters rest there. We made quite a long trip by auto to have a personal talk with Mary. Every possible angle was viewed. There was a heart-to-heart talk—with no sham nor pretense.

The inconveniences, the necessary budgeting, possible plans for their entertaining their own personal friends without always having a "family gathering"—the need to cooperate in the household duties—no thought of maid or paid service—but a willing helpfulness on the part of mother and daughter to live together for one definite purpose, namely to help the son and husband secure the needed foot-hold in his work.

Mary decided to marry. They came into our home. My own preconceived notions had to be laid aside. The happiness and the successful future of two *(Continued on page 63)*

What Do You Expect?

Where Is Your Job Leading?

by **MABLE KENVILLE**

"ARE you back of your job or is it back of you?"

The man back of his job is making it move. He is a *success.* His energy is concentrated on his work—to give it outlets, to make it shine forth in the world.

This man likes his work. He is interested in its progress. It is not a matter of being employer or employee.

"He can who thinks he can." And so it is with the man back of the job. He never doubts his abilities. He expects big things and gets them.

Faith and courage mark his efforts. He believes in himself and thus wins the confidence of others. The world accepts very largely a man's own estimate of himself until he forfeits his confidence. He uses his own initiative—does not wait for the other fellow to tell him what to do. He makes his own opportunities for he knows they do not often descend upon people.

The "leave-it-all-to-you" attitude is far from him. His manner is vigorous and confident. He will not acknowledge defeat. He stands on his own feet and expects to be treated as an equal by all men. His manner is never apologetic when he approaches an employer.

. . . . . .

The man back of the job recognizes the importance of a pleasing personality and a good appearance in business and life in general. A leading merchant of Paris once said: "The man or woman wishing to present to me a business proposition must have a good address, an agreeable manner, and a pleasing appearance, or he will not get a hearing, no matter how good the proposition may be." This is the way of the world. Man is accepted largely at his face-value. The man back of his job will take these things into consideration. He knows that natural ability does not say everything.

A reprint of a London paper says: "Whereever a marked personal care is exhibited for the cleanliness of the person and neatness in dress, there is also most always found extra carefulness as regards the finish of the work done. Working people whose personal habits are slovenly produce slovenly work; those who are careful of their appearance are equally careful of the work they turn out.

"What probably is true of the workman is equally true of the region behind the counter. Is it not a fact that a smart salesman is usually rather particular about his dress? He is adverse to wearing dingy collars, frayed cuffs and faded ties. The truth of the matter seems to be that extra care as regards personal habits and general appearance is as a rule indicative of a certain alertness of mind, which shows itself antagonistic to slovenliness of all kind."

"Cleanliness of soul and body raises man to his highest estate."

"For the apparel oft proclaims the man." —Shakespeare.

"We are all charmed by the neatness of the person."—Ovid.

"Neither virtue nor ability will make you appear like a gentleman if your dress is slovenly and improper."

Good impressions are very valuable to the man striving for success. The man back of the job will take care to cultivate politeness and good manners. He recognizes them as a natural asset in business and society at large. No one likes rude manners and rough, uncooth ways. Edward C. Simmons, self-made millionaire, says: "Politeness is the cheapest and often the best capital in the world. You can draw on it in unlimited quantities. It pays a large interest and costs nothing. Politeness will also contribute much to your success in commercial life."

THE man back of the job realizes he can not reach the heights in a day. He comes to know success demands step by step progress. He is content to do the little things well in order to obtain the bigger reward later. His contentment is not complete in doing his particularly allotted job. His mind reaches out for new outlets—ways of bettering his job, of helping others. Soon he climbs the ladder—reaches his goal as manager, part owner, or what not.

"No job degradeth *(Continued on page 61)*

"OUR CORNER"

One of the definitions the dictionary gives for "AMATEUR" is, "One who practices an art for the love of it." Those who wish to express themselves, either in prose or poetry, are invited to contribute to this column. Unused material cannot be returned.

Spring

Glad is my heart to remember
Joys so simple and sweet,
When spring is in the budding,
Winter's in retreat.

Golden is the sunshine,
Sharp the tang of spring.
Green the trees are showing,
With blackbirds on the wing.

Frances Henderson,
Bounty, Sask.

* * *

Reflections of a Father!

They drove me frantic with their queries, bouncing balls and fancy theories. Smashing, dashing, always tearing. What bedlam!

But "every cloud has a silver lining"—happy thought said I, as I contemplated their camping trip. Eagerly anticipating the coming days of peace, I saw them off.

And *then*—what loneliness! No smashing, pushing, tramping feet. No happy childish queries to break this awful stillness. Oh, desire, what inconsistency!

When with bodies tanned by the sun, brimming with health, they soon return, we'll face life's problems — whatever they may be—with determination and zeal! All for one, and one for all!

Robert Davidson,
44 Avenue A, New York City.

* * *

Island Night

Swish
Swish, swish,
Plunkety plunk,
Guitars, plankety plang;
Swish, swash, grass skirts-swish.

Stars
Grow bright;
Two brown feet
Dance on the sands,
And the breezes in the palms—swish.

Music
And stars
Are long gone
Yet grass skirts swish
As they hang near the palms—swish.

Louie Lane,
716 N. Custer, Weatherford, Okla.

* * *

Love's Young Dream

Weary was Roy from work he'd done,
Pruning trees out in the sun,
So he laid him down in a shady place
And pulled his hat down over his face.
He stretched himself, then gave a snore,
And found himself at Dreamland's door,
A knock he gave—an entrance found—
He walked right in and looked around.

A grasshopper he, in a forest wide,
Where nymphs and fairies did abide.
Upon a tree he saw this sign:
"I want a hopper both brave and kind."
"I'm he," chirped Roy, "If not too late
To fill the bill—I'll make a date."
So he inquired who made the bid
And learned with joy, 'twas Katy-did.

The Katy-*did* pass there by chance,
Which caused Mr. Hopper to sing and dance,
But sad to say when he tried to tell
His story of love, he broke the spell;
Then wide awake he rubbed each eye
And gazed intently in the sky.
Then there came to his mind this solid fact
That dreams must go—
'Twas time *to act.*

May we thus fondly hope he will earnestly try
To secure Katy-did, in the sweet by and by.

Arthur T. Church,
902 N. Tennessee St., McKinney Texas.

* * *

Sir Shabby Genteel

With shiny clothes, shoes down at heel,
I often meet him—
Sir Shabby Genteel.
With head erect and firm of chin
He meets the world with pleasant grin—
While a breaking heart he tries to steel
'Gainst the world's rebuff—
Sir Shabby Genteel.

The winds blow cold
And raindrops fall.
He snuggles close to buildings tall
And looks at you with eyes of blue
And smiles through tears—
Sir Shabby Genteel.

There's something sad about this grown-up lad—
You remark, "It feels like snow";
Perhaps he sees on memory's reel
A firelight's ruddy glow
And little children opening wide
A cottage door—
For Sir Shabby Genteel.

There're many castles built in Spain
That tumble down to be built again.
With morning sun our dreams are done—
And life is real—
But the sun shines brighter
And our hearts are lighter
If we help him on the way—
Sir Shabby Genteel.

Maude L. Owen,
212½ Blanchard Street, Seattle, Wash.

Prairie Symphony

I was thinking one day of all we have heard
Of the grandeur of Greece and old Rome;
Though these places of beauty and greatness had lured
Many travelers who to them would roam,
Still, with a vague emotion I could not suppress,
To my mind came the thought of the place I love best—
The place that the prairie calls "Home."

In this land of the prairie there's beauty abounding;
O'er the long, rolling prairie there's music resounding;—
The faint rustle of barley, and wheat, and corn,
Illumined by rays of great Ra in the morn;
I seem in a realm of phantasy,
While all Nature sings a morning rhapsody.

Up above a gay little meadowlark sings
Of his love of life and of beautiful things;
A pheasant (proud fowl) before me springs—
A very crescendo of color—his wings.
Beside the road are a treasure of flora,
Coy, little wildflowers, — rose and morn-glory,
Such loveliness! It makes life a charming story.

On an autumn day in a prairie grove,
It is pleasant through indistinct woodpaths to rove,
To hear the soft rippling of a local ravine,
The calm, sweet joy of the woodland stream,
In the season when Nature a myriad of colors does wear,
With bold, striking hues of beauty rare,—
Then, of all seasons, is the prairie most fair.

At night, when the shades of twilight fall,
And a nocturnal bird sings its evening call,
Deep colors of sunset still burn in the West;—
A pianissimo of longing, no place for jest;
Desiring for something beyond, it seems,
For something we know in only our dreams;
Sweet Night, once again you have come—
And now we know that "day is done."

D. Corinne Iverson,
Lamberton, Minn.

What Can We Do for You?

Conducted by C. Franklin Leavitt, M. D.

Dr. Leavitt has won thousands of friends in the United States and Canada thru the help he has extended them in times of illness and anxiety.

He has the advantage over non-medical psychologists, in that he is a thoroly trained doctor of medicine, with many years of successful experiences.

He has, too, the rare faculty of understanding human nature. He knows the secret, hidden motives that drive people, and in these, he discerns the roots of their diseases and terrors, their disappointments, their failures.

By locating the trouble, and showing people how to remove the disturbing "complexes," Dr. Leavitt is able to guide them into paths that lead to radiant mental and physical health.

In this department, the doctor will continue dealing with the perplexing personal problems that come to him thru direct correspondence.

If you have problems, he can help you, and if you wish to consult him in a very personal way thru correspondence be assured that your confidence will be sacredly guarded. The Editors.

QUESTION:—T. B. R. writes:

I am a musician, considered above the average, but have never been able to completely rid myself of "stage fright."

This has been a very serious handicap to me in my professional career, and I am beginning to think that possibly there is something of a physical nature back of it. I always experience a panicky sensation and at times tremble like a leaf. Naturally this interferes with my doing my best. What is the solution for this problem?

ANSWER:

Those who possess a real talent for music are quite sure to be sensitive, emotional and rather temperamental. Such persons are governed more by feelings and sensations than reason. Therefore, they fall an easy prey to fear.

I am sure that you realize that this self consciousness, which is a form of fear, is most unreasonable. You have confidence in your ability to play, but you are too sensitive to possible criticism and what your audience may think of you.

Instead of thinking about your audience and wondering what response they will give you, think of your music, the composition you are playing. Play as though you were before but one person, perhaps a sweetheart. Put your heart and soul into your playing and this will help you to forget yourself. If you once forget yourself completely you will have no fear.

Fear has only the power that you give it—no more. Establish confidence: and then practice, you know, will eventually bring perfection. Become so interested in your art that you have no time for thoughts of self.

QUESTION:—E. B. H. writes:

For years I have had the habit of thinking out loud. If I am reading just for my own amusement, I find myself reading aloud. Because of this practice in my working hours I have been laughed at until I have given up many good positions. This has kept me from the success that I know is rightfully mine, for I am no "dumbbell" and could get ahead in life if I could overcome this habit. What can I do?

ANSWER:

You have recognized this handicap for what it is, *habit*. Where you are weak is in holding a negative, "I can't" attitude toward this habit. Were you to assume a positive attitude and *know* you could destroy the habit, you would conquer it soon.

When we have the feeling of being whipped and view ourselves as a slave to a habit, such a thought alone builds up a barrier that is difficult to rise above. At present you are in an inferior position and this habit in a superior one. That is not the way it should be. When you have gained sufficient confidence to look down on this trying situation instead of allowing it to overcome you, your battle will be half won.

Each time you find yourself thinking or reading aloud, impress the foolishness of it on your mind. Suggest to yourself that you will destroy it. Then go on with what you are doing and put your suggestions into action to the best of your ability.

QUESTION:—T. E. S. writes:

What is considered a normal blood pressure for a man fifty years of age? What would be considered a danger point? My blood pressure is 110. Is a high or a low blood pressure more dangerous?

ANSWER:

What is called a normal blood pressure for a given age is the average pressure for that age. One may normally have a little higher or lower blood pressure than so-called "normal," without its being a sign of disorder. And too, it depends to a great degree on what has caused the blood pressure to be high, as to how seriously it should be viewed.

A sensitive, emotional man might go to ten physicians and there could be twenty-five to thirty degrees difference in their findings. When the blood pressure gets up to 180 to 200 it is considered quite serious.

A low blood pressure merely shows lack of resistance and is not serious unless it becomes extremely low. With your blood pressure I would suggest wholesome food, plenty of exercise and a right mental attitude. People suffering from mental and nervous disorders frequently have low blood pressure.

QUESTION:—R. E. M. writes:

Is there any danger in taking baking soda several times a day? I have formed the habit and actually like the taste of it, but if it is harmful I am sure I can stop the practice. I am told that soda purchased from the drugstore is far better to take. What is your opinion?

ANSWER:

Of course it is a bad practice to take soda every day, whether it is baking soda or bicarbonate of soda purchased at the drug store. This intake of soda will cause an alkalinity in the system which could prove most harmful. Soda

should never be taken except when there is some very good reason for doing so, and then it should be in its purest form. You should immediately stop the practice.

QUESTION:—A. B. writes:

It is always difficult for me to say "yes" or "no." I must think a long, long time before I am able to act on even the very simple things of life. If I am in need of a dress I must look in every shop in the town, and then many times I feel more confused than ever about just which one to select. This is true even when I buy toothpaste, candy, etc. How can I overcome this habit of indecision?

ANSWER:

You do not trust your own judgment—you lack confidence. You are overserious, oversensitive, and too suggestable. Make a practice of choosing something as quickly as possible, even though you are not quite sure. If your judgment indicates that you should select a certain thing, do so before your mind is changed. I am sure if you will just discipline and train your mind in this respect that you will soon build up confidence in your judgment and throw off the weakness.

You will at times make mistakes. That is the way we learn some of our best lessons. I would far rather act, and make an occasional mistake, than to stand still. Strive to get rid of the doubt which weakness brings to your mind. Act, and act quickly.

The Voice of Experience

(Continued from page 20)

upon a desire to make others happy. Social service work would greatly help her for when once she feels that she is needed and that she is making her life count, all her self-pity and morbid thoughts will vanish as if by magic. Pride will come to the rescue if she will call upon it. With all life ahead of her why should she do such a cowardly thing as take her life? That would not solve anything!

"If she will stand on her own feet, think for herself, believe in herself, master her emotions and make them work *for,* not against, her, she will develop into a normal happy human being. And when she really meets the man she imagined 'David' to be, she will be grateful for the experience of temporary unhappiness which enabled her to break loose from a life of dependence and emotional immaturity," concluded the "Voice of Experience."

"I feel sure that this advice will give the despondent young woman enough food for thought to make her join clubs, and plunge into activities which will completely revolutionize her life," I commented.

"Next is a letter from a young man who wants your advice," I continued. "He says that most of the time he 'feels as if he were in a strange world although he knows lots of people and has numerous relatives'."

"Self-conscious—and of the introspective type," mused the "Voice of Experience." "And I'm sure that he imagines nobody is interested in him."

"Yes—in fact that is the substance of his letter. He says that no matter where he goes, in the business or social world, he is shunned. Others form in groups and talk and have a good time while *he* is on the *outside.* Yet he says he *feels* and wants to be friendly but no one gives him a chance! His mother —who died two years ago—was the only friend he ever had, the only one who understood him. He wants to know how he can make people give him a chance to prove that he could be a good friend," I concluded.

"THE first thing is to completely forget himself. He says he *feels* and wants to be *friendly.* Merely *feeling friendly* will not make friends. Feelings cannot register until they are transmuted into actions and words. If he will select some one whom he likes very much and analyze the secret of that person's influence on him, he will have gone a long way toward understanding his own failure at friendship.

"To this young man I suggest: first learn how to forget self in thinking of others. Practice making cold contacts. Speak to the cop on the beat—congratulate him on the efficient way he handles traffic—watch his face light up with pleasure. Tell the postman it's great the way he brings good news. Note how his careworn face crinkles into a smile at the unexpected friendliness. Practice the friendly art on every one! Soon it will become a habit to watch for the other fellow's response instead of sitting around waiting to be greeted by others.

"Carry this game of friendliness into the office. Think up little ways to make the wheels of your business life go round more smoothly—for others. Be kind to animals, children, old people. Soon your life will be so filled with friendships that you will wonder how you ever thought life unfriendly! Don't wait for others to want you—make yourself invaluable to them. Don't wait for others to understand you. Get busy understanding *them!* And I'll guarantee you a rich harvest of friendships."

"You make me want to start out immediately on a friendship campaign?" I exclaimed enthusiastically.

(The "Voice of Experience" has kindly offered the Editorial staff a number of pamphlets, "Are You Emotionally Grown Up?" "Why Take Your Own Life?" and "Have You an Inferiority Complex?" These will be sent free to any one making a request for them.)

The Ultimate Religion

(Continued from page 18)

We need an awakening to the supreme importance of the simple virtues. What surprising changes would be effected in the social order if all men should suddenly become honest! Not brutally aggressive for reform but intelligently honest. Innocent majorities are suffering daily because of the unscrupulous minority. If financial calculation could be made it could undoubtedly be shown that this moral defect is costing society billions of dollars every day. This makes the consideration a practical one.

It follows that education in the general principles of character building is fully as urgent as economic recovery. Rather than being a concept of sophomoric idealism, the cause for which we now contend is an outstanding need of the hour, extremely vital, preeminently practical and absolutely indispensable to human progress.

OLD methods of moral education, combining the best efforts of home, school and church—bulwarks of civilization—have been impotent to prevent a state of society in which it is popularly said that every man has his price and that all men are to be looked upon with suspicion until proved innocent.

Cynicism is never constructive. What though some men do hold their honor above price and are untouched by the breath of suspicion, the era is characterized by low moral standards, disgraced by gangsterism, racketeering and kidnaping exploits outclassing the crimes of pirates, robber barons, highwaymen and desperados of a by-

gone romantic period.

The dark picture is drawn, not in despair, but as a conclusive argument for a new emphasis on moral education, a closer study of the laws that underlie the process of character building and that therefore determine social conditions.

It may seem paradoxical to predicate a universal ideal of righteousness in face of the fact that there is such a divergence in practices condoned by various religions, that what is right to some is wrong to others. Voodoo dancers enacting scenes of wild debauchery and thugs of India perpetrating shameless crimes and cruel stangulations in the name of their fanatical faith may be as truly conscientious as the most mystical Hindu, the most faithful Mohammedan, the most orthodox Jew or the most saintly Christian.

All the more reason have we for asking a reconsideration of the problem of right and wrong in human conduct from the viewpoint of cosmic requirements rather than from that of religious regulations or provincial standards.

These observations are, we believe, but counsels of common sense. In their light we are prepared to discuss the basic ideas involved, presenting them in the form of Ten Principles of Character Building. This is quite the opposite from being an attempt to legislate for the morals of our fellow men.

Insistence must still be made on individual responsibility and on the individual's right of final choice between possible courses of conduct. There is a realm of personal selection and decision sacred to each morally and mentally equipped individual. To prepare ourselves for the proper use of this prerogative should be our chief concern and our highest aim in life. Self-righteousness finds no justification in this program. The Pharisee assumes his "holier than thou" attitude, only to be rebuked by the Lord of Life as a whited sepulchre.

. . . . . .

Not by coercion, by commandments or by compulsion of any sort can we find the ultimate solution to the problem of right and wrong or lift the world of men to its appointed plane of spiritual health. We propose a fair discussion of the fundamental concepts according to which all men would be in a position to determine on courses of action wise and right for them. And nothing is wise that is not right. Our Ten Principles are therefore suggested as a more or less comprehensive analysis of considerations that contribute to the upbuilding of character and to the ennobling of life.

From Socrates with his pupils in the temple porticos of old Athens, Plato in his Academy, Aristotle in his Lyceum and down through the ages of European history even to the later days of American learning, philosophy has been primarily concerned with ethical principles and the laws that lead to moral issues. So may we follow in their train, knowing that ours is no trifling problem of mere provincial interest. Moral sublimities make life sublime. Spiritual vision is essential to true understanding.

It is a great thing to build a cathedral. It is a greater thing to build character. Men are proud of their temples and their monuments, their bridges, their railroads, their ships. The patterning of life is the proudest of all constructive occupations. Symmetry, strength, radiance and charm require a knowledge of foundation principles and structural method.

Irvin S. Cobb Says "Forward!"

(Continued from page 12)

sions are made. We are colored by heredity, prejudice, personal contacts, but no man or woman need yield to whim or chance.

"One of these men was a sadist. He loved to inflict pain. He watched and waited for chance to cause suffering to others. Once I heard him say to another whom he detected trying to save a member of the staff from dismissal for some slight fault, 'You are soft. You will die poor.' 'Maybe I will' answered the other, 'I think I will. But I will have a bigger funeral than some that are proud to be hard men.' The other went gray. His Achilles heel had been pierced. The prophecy was true. His was a prison funeral."

Before we came back from our mental visit to Park Row, Irvin S. Cobb gave startling answer to my query, "What do you think is your best story?" "I wrote it while I was a rewrite man on the *N. Y. Sun.* Someone had telephoned the facts about a murder at a saloon on lower Broadway called Tobey's Slide.

"I had been there four or five days before. I had my background. Against that background I drew the picture of the dramatic murder of a bartender by a man who came into the saloon and started a quarrel. I had been in New York only a short time. My impressions of everything I saw or heard were the vivid reactions of a stranger. I had four or five offers from other newspapers because of that story. I think that was my best."

"I believe *you* believe it. But if it were true you would still be writing dramatic stories of murders for a newspaper."

Irvin Cobb smiled. There is none of the quality he calls "strut" in him. Small use to argue with him. For again and again has he said: "There are men who don't like my jokes or stories. That is their right. But if any man ever told me I was a bad newspaper man I would call him a liar."

"What are your plans for your next work?" I asked.

The tall man in the black silk smock glanced through the windows at the green ellipses far below. "I have worked a long time." I recalled that he was a reporter on a Paducah newspaper when he was seventeen and that he was its editor at nineteen. "I am tired. But I suppose I shall go on working for a long time, because I have that habit." His smile was as genial as the spring sunshine.

"What trait in human nature do you most like?" I asked.

"Wholesomeness. That's the quality in human beings that corresponds to soundness in an apple. In a woman it means shining skin and well brushed hair and clear eyes. It means that there is nothing the matter with her teeth that brushing and care can prevent. That her room has as nearly the

William A. Engle *Says:*

The *goal* of man depends on his *aim* in life.

The girl who marries for *money,* buys *trouble.*

Even the *self-made* man may need a lot of *mending.*

Those *drunk* with power are *intoxicated* with foolishness.

A *small stream* of action may result in a *flood* of reactions.

He who is *trusted* should appreciate and deserve that *confidence.*

Profit of experience lies in the *benefit* derived from it.

freshness of the outer air as she can provide it. In a woman it might be called daintiness. In a man it is all around decency. The wholesome man is a square shooter. A dependable fellow."

The world does move, and *forward*, we agreed. We talked of the speech made at the bachelor dinner of a celebrity who had said "I go to my bride as I hope she comes to me." Mr. Cobb remarked. "When I was a boy we thought the fellow who kept his chastity was a sissy. We had to learn that there are Indians who are proud of their chasteness. The Indians can teach us many things. The philandering husband is no longer a joke. He is regarded with distrust in his business life. He has betrayed one trust. He will be faithless to others."

The trait he most dislikes, Irvin Cobb said, as we were making our adieus, is intolerance. He is sure that folks are growing a little kinder, a little more compassionate, more willing to view a matter from where the other fellow stands. That is good he says because when we have wrestled often enough with our greed and malice and envy and hatred the conquest will become easier.

Serious discussion of serious themes by a man most famous for his humor. He smiled when he was so reminded.

"Humor, I think, is the ability to see what is funny in yourself and to laugh at it. That ability turned upon another is not humor. It is cruelty."

Mobs Are Ugly

(Continued from page 23)

way." The banker had staggered to a chair and sat down heavily upon it. He was trembling violently.

"He was a feller that deserved what he got. But you, Jim, you're only goin' abroad for a change of scenery. These people down on the street'd be willin' to let you have their money—if you explained things to 'em."

He rose from the table. "Come on, Jim," he coaxed. "We'll go down and tell 'em how bad you need a trip to Europe."

Wentworth Penning was on the verge of collapse. His terror-stricken eyes started from their sockets. "No! No!" he cried hysterically. "They'd tear me to pieces. They'd—"

"I can't help that." McBane's lazy voice was like the hiss of angry steam now. "You say everythin' is goin' on as usual at the bank! You know that Peating, the vice president, is sittin' alone in his office, with a loaded revolver in the drawer of his desk? An honest man, Peating is, and he'll kill himself rather than face the people who've always trusted him."

McBane took hold of the cringing man's shoulders. "But these people want *you*. They don't want Peating. Come on, Jim Follard! I can easy carry you to the elevator if you can't walk."

Wentworth Penning raised a twitching face to the other. "I'll do right by you, Asa," he pleaded. "I'll give you twenty thousand if you guarantee my life—if you see me safely on the boat. I'll give it right now. I know you keep your promises."

McBANE nodded grimly. "Yeh, I keep my promises. I promised myself fifteen years ago that when I'd found you I'd get back what you stole—with compound interest—and at my own rates. The amount I'm settin' is fifty thousand."

"I'll give you thirty thousand."

"Nope."

"Forty."

McBane moved to the window. "Nope," he said again, looking down upon the street. At least half the crowd had gone, and the police were busy dispersing the other half. He took out his watch and saw it was nearly ten o'clock. Turning to the banker, McBane said sharply: "I'll give you just thirty seconds to raise the ante ten thousand, Follard."

. . . . . .

With the unspeakable relief of a doomed murderer receiving a last-minute reprieve, Wentworth Penning lowered himself into a deck chair aboard the S. S. Columbia.

He had less than a thousand dollars, but he was still alive. He had telephoned to the bank and told Peating a man by the name of Asa McBane would call to open up an account. He had also told the astonished vice president that he, Penning, was resigning as head of the bank. His health was bad, so he had decided suddenly to embark for France.

All these things Penning had done—under McBane's orders. Now he would look at the newspaper McBane had thrust into his hand as he stepped onto the gangplank. "Look on page sixteen," the tall man had said.

The banker turned to page sixteen. It was devoted to real estate news, legal notices, cartoons, and among other things, a half column of HELP WANTED ads. Penning noticed a pencil line drawn around one of these, probably by McBane. He drew the newspaper closer and read:

"Will hire an unlimited number of laborers at good pay. Apply before 9 at the Hamilton Apartments. Ask for Jim Follard."

The Rhythm of Life

(Continued from page 25)

every adverse thought." Here is rhythm to soothe and calm the turbulent uncontrolled burbling of the subconscious. With the adjustment of the psychic rhythm, there is an immediate effect on the physical rhythms and the process of healing has begun.

MAN'S self-evolution was accomplished not merely through the sex urge and the hunger urge but through his attempts to understand and realize himself in relation to the absolute.

The mystery of our being is ever present. We are constantly seeking the answer to the questions, Who am I, and Why am 1? The I—I—I of the rhythm of ritualistic dance, proclaims the "essence-of-being-as existent-in-humanity," not the I of myself but the I of all of us, as manifestation of the Presence, the Power and the Glory that rhythmically rules the Universe.

Among primitive men, there is no other distinction between prose and poetry than this. Prose is the medium of communication but poetry is the mode of communion. Long before rules of speech, of rhetoric, or grammar were worked out, man without any attempt to analyze in response to psychical rhythm (when he was attuned to the Infinite) expressed himself rhythmically.

In proof of the continuous and continuing presence of psychical rhythm, let me illustrate with an outstanding incident with which you are all familiar, how the process takes place, how a speaker rises from the pitch of communicating his idea, to a state of spiritual communion with his audience. It can occur as may have happened in this case, without a conscious realization of having been attuned to and harmonized with the One Presence and Power, but the result in the perm-

anence of the spiritual value of what is expressed is sufficient proof.

On his way to speak at the dedication of a monument to a notable public service, Abraham Lincoln wrote a few words to give expression to his thought. His intention was not to write poetry, but prose. But when he spoke from the innermost resources of the power within, his utterance was rhythmic.

It is rather for us
Here to be dedicated to the great task
Remaining before us
That from these honored dead we take
Renewed devotion to that cause.
For which they gave the last full measure of devotion
That we here highly resolve
That these dead shall not have died in vain

You can't build up a reputation on what you're going to do.

That this nation under God
Shall have a new birth of freedom
That government of the people
For the people
By the people
Shall not perish from the earth.

This is psychical rhythm made manifest with the spoken word. As a result every school boy, who memorizes and then recites the Gettysburg address, becomes attuned to a rhythm which inspires and uplifts far beyond the actual thought conveyed in the spoken word.

As we seek adjustment and harmony, through meditation, through projecting ourselves into the silence, we find that the silence is not a vacuum of dead stillness, but a consciousness of psychic rhythm, the abode of energy and enthusiasm.

In measured movement in the stillness, comes the realization of "ergos" and "theos" of work and god. This is the psychic rhythm of meditation which later working from the inner to the outer world manifests itself to many in varied forms of human achievement. Fine art, architecture, religion, music, poetry, are some of the manifestations of its power.

In the Psychologist's Office

(Continued from page 37)

realism is full of that attitude. 'Oh that's Pollyana-ism,' many sneer when you refer to certain attitudes of mind. I always want to remind such folks of what a little old lady once said, and which has direct bearing on people who are terribly cautious about adopting anything that they feel might label them as soft or sentimental."

Dr. L.: "What was that?"

Editor: "'You know,' she said, 'a sunset is just as real as a cesspool. Some folks don't know this and think they're kind of brave and altogether justified in keeping their eyes fastened down in the direction of what they call the hard facts of life. Well, you can look all the time at the cesspool if you want to, but it's just as cheap and it's not at all wrong to look *up*—and it's a lot more heartening.'"

Dr. L.: "The old lady was right—surely. But it all goes back to the fact that I referred to a while ago—that so many people are reluctant to believe, or at least are doubtful, that what they think counts—are reluctant to believe that they themselves have very very much to do with what is happening to them—with the conditions in which they find themselves. . . . This reminds me of a man with whom I talked the other day.

"He was quite unconscious of it of course, but with all the power of his mind and will, he was insisting upon staying with, and holding onto, the very miserable condition which he said was destroying him. 'There's no use of my trying to do anything,' he declared. 'Luck is against me—*everything* is against me. No matter what I'd do, it would turn out rotten. I'm a failure—I always will be.'"

Editor: "And he *will* be as long as he is immersed in that conviction, isn't it so?"

Dr. L.: "Indeed yes. Oh we know it's anything but easy to let go of such thoughts—it's often mighty difficult in fact, but what's the use of nursing a sense of self pity and justification when it gets a person nowhere—

Editor: "Better stop now, or somebody will say something about our being—well, not *realists* anyway."

Dr. L.: "There is danger in *that*."

Editor: "Yes, and after all people can't or won't be helped unless they *want* to be. Just as some one said the other day about a gift—a gift *is* that, only if it's accepted."

Dr. L.: "We're not getting into deep waters now, are we?"

Editor: "I hope not. Anyway, I must hurry up and tell you about a letter that a girl sent in to PSYCHOLOGY MAGAZINE. She wants you to tell her what she can do to rid herself of what she recognizes as a dangerous fear. It seems that a distant relative of hers died of tuberculosis and every time she gets even a very slight cold, she suffers from fear. She said that some weeks ago, she had a cold that hung on a little longer than is usual, and she was sure that at last the disease had actually fastened on her. In fact, until a doctor assured her that there was no physical manifestation she was frightened half to death, she says."

Dr. L.: "But the assurance didn't destroy her fear?"

Editor: "No, and that's what she wants—she wants to get this deep anxiety out of her mind."

Dr. L.: "She's quite right in realizing the importance of *that*. It's a bromide to say that fear kills more people than war or pestilence—in fact, pestilence—and oh, a great many things *are* fear, in concrete form. . . . About the girl. Of course she will be wise in establishing herself in the best routine of health habits she can. Filling her lungs with fresh air at every opportunity; decreasing her consumption of sugars and starches, taking plenty of exercise."

"These are important, but of course it is far more important, in this case, that she gets mentally above her fears.

Your Smile

By MARJORIE DUGDALE ASHE

YOUR smile is a flower that glows in the sand
Of an arid and cactus-grown waste;
A fountain of water that cools the parched land
And beckons the thirsty to haste;
Your smile is a star that twinkles at night
When the moon is hidden from view,
That guides the tired feet of the wanderer right,
And gives him back courage anew.

Your smile is a lighthouse that brightens the dark
Of a trackless and treacherous sea;
That helps the poor sailors to shelter their bark
And shows where the hidden rocks be;
Your smile is a break of light in the sky,
When the world is weary of rain,
The gold ray that brings forth a welcoming cry
Of joy for the sunshine again.

American Poetry Magazine.

Going back to the old law of physics which says only one thing can occupy a given space at a given time, this young lady can be assured that if she will shift her thoughts every time she finds she is dwelling on the subject, her mind will find less room for apprehension about the particular disease—fear that troubles her."

Editor: "She's too close to her fears."

Dr. L.: "She must get a better perspective. It's an old illustration but a good one that makes the point that if you hold anything too close—in this case, a terrified thought—to the mind's eye, you shut out a world of things that would be good and right for you to see. Very likely, she is a young lady of few interests. She should deliberately set out to cultivate some—many. Gymnasium, sports, anything, that will take up some of that thought energy she is wasting."

"Find some strong encouraging thoughts to hold to—through reading if no other way. Coué, the little Frenchman who made himself famous with that one thought of getting better every day was most wise—he knew that what we affirm, persistently, we at least *partly* believe and the subconscious, so instructed, produces exactly the results that might be expected."

Broadcast by Dr. List and Eldora Field, Managing Editor of Psychology.

Meet Yourself!

(Continued from page 27)

or do you determine your actions regardless of or contrary to outside influence?

(22) How do you react to criticism?

(23) Do you vacillate or come to the point at once? (Consider the difference between "vacillate" and "deliberate.")

(24) Is your love life happily adjusted? If not, do you know what is wrong?

(25) To what extent do your sex emotions control you?

(26) Do you believe in monogamy? Why? Free love? Why? Trial Marriage? Why?

(27) Do you believe in birth control?

(28) What are your views on marriage and divorce? Are our laws too liberal? Why? Not liberal enough? Why?

(29) How do you feel about a woman's place in the home or in business? Home? Why? Business? Why?

(30) Do you believe in the single standard?

(31) Do you collect anything particularly?

(32) Do you care for possessions? To what extent?

(33) Do you save things because "they might come in handy," or do you clear out what you don't use and give it away?

(34) Do you like to make things with your hands? What? With your mind? How?

(35) What is your general environment? Family? occupation? income? responsibilities? type of residence?

(36) Are you able to get along well with all sorts and conditions of people? If not, why?

(37) What is your attitude toward material conditions that do not satisfy you? Do you make the best of them? Kick over the traces and run away from them? Change them to suit your desire?

(38) Do you finish what you start? Become discouraged? indifferent? Persist in the face of obstacles?

(39) How patient are you?

(40) How self-controlled are you?

(41) Are you impulsive? Emotional? Deliberate? Imitative? Original?

(42) Which do you prefer—to be alone or in company?

(43) What is your attitude toward children? Toward animals? The weak or helpless?

(44) When you come upon something new how do you react?

(45) What particular type of new thing is most interesting to you? mechanical, theoretical, scientific, metaphysical, artistic?

(46) Are you quick to anger?

(47) What sort of things arouse your anger?

(48) Would you rather settle a question by fighting, debate, diplomacy?

(49) Of what are you afraid? Why?

(50) In what degree are you subject to anxiety, worry, timidity, caution, jealousy, suspicion, superstition, intolerance?

(51) What is your normal day's routine?

(52) How much leisure do you have? Do you consider your work and play well balanced?

(53) Are you healthy? If not, is your trouble organic or functional? Are you nervous? Have you any conscious conflict with your environment or are you content? Have you an inward conflict?

(54) How have you borne trouble?

(55) Have you a secret desire to be doing something different than you are? What? What steps are you taking toward doing it?

(56) Are you thoroughly satisfied with all the foregoing answers? If not, in what respect would you have them different than they are?

(57) Have you colored or exaggerated any of your answers? Which?

Our Beauty Psychologist Says

(Continued from page 35)

She is also going to mar the lovely smoothness of a youthful skin. For, besides etching her face with ugly lines, she is almost certain to develop a blotchy complexion.

If a beautiful woman can destroy her beauty in this way, it ought to be quite as easy for a plain, unattractive woman to enhance her facial charm. And she can—simply by cultivating pleasant thoughts, harboring cheerful emotions, and lighting the plainness of her face with the smile that comes from deep within.

Because a beautiful smile is the outward expression of beautiful thoughts, we must focus our attention on the latter. Develop serenity within yourself and your face will take on a youthfulness of expression that spells beauty and peace and inner happiness.

. . . . . .

There is more than a grain of truth in the old saying that "beauty comes from within."

"The most potent agency in the acquirement or the loss of beauty," says Dr. J. Howard Crum, author of "The Truth About Beauty," a valuable guide to feminine magnetism, "is personality—the character of the woman herself, her mental attitudes toward other persons and toward the problems of life.

"Real personality shines out from the face and bearing no matter what the social, financial or cultural class represented; for personality is simply beauty of soul that refuses to be held in check."

If you've let your face become taut and drawn, brighten it up with a smile. A smile will lighten up your eyes, turn up the corners of your mouth and completely relax the muscles of your face. Used with regularity, it is the best face-lifter in the world.

And if a smile can do so much, just think of the efficacy of a good, hearty

laugh. A laugh that makes you hold your sides, that stretches the little muscles of your cheeks, that sends an electrical current through your brain and sweeps away the melancholy cobwebs hanging there.

Laughter is a cure for many ills. We need it for the maintenance of health, to keep us from taking life too seriously.

Laughter not only brings mental relaxation, but it makes the future seem less dreary.

Everybody laughs a little, if only in his sleep. But the people who laugh the most are the ones that live the longest and enjoy the best health.

The people who suffer from nerves are those who take themselves too seriously. Instead of hoping for the best they are always inclined to dread the worst. Most of their troubles are mere phantoms that would disappear at the sight of a smile.

Questions addressed to the Beauty Psychologist, care of this magazine, will receive personal replies.

Contacts Club

(Continued from page 36)

have ideas in common and can help each other. For a number of years I taught china-painting and I soon found that you learned more in a lesson you were giving to someone than you would get in a half-dozen lessons someone gave you. You cannot receive without giving—hence my desire to exchange ideas with others.

I live in a small western town part of the year where I know very few people and I would be very happy to correspond with your readers.

E. W., Rock River, Wyoming.

I know you can be of real service to many people, E. W. Thank you for your fine letter.

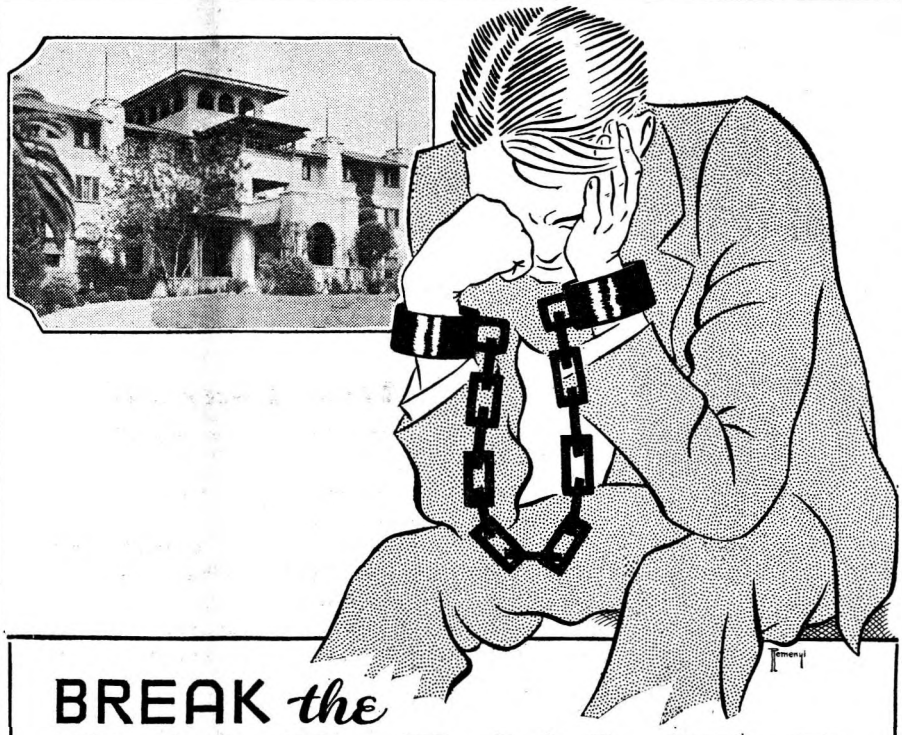
Dear Editor:

I would certainly appreciate an opportunity to get acquainted with someone who is interested in psychology. I have often wished that I knew someone I could share and exchange ideas with —especially would like to discuss some of the interesting articles published in your magazine.

I am engaged at surveying and do not meet many people who are interested in such things. I am thirty-four years old, still a bachelor, and spend most of my free time in study.

F. W. C., Eckerman, Mich.

Here's an interesting correspondent for those who not only read, but want



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to talk about subjects relating to psychology—and who at the same time, would enjoy developing an acquaintance with an interesting person—as F. W. C. seems to be

Dear Editor:

Your new department answers a personal wish that I have had for a long time; briefly, that I might find someone who liked to write letters, someone interested in psychological matters and some of the better things of life.

I am a self-supporting woman, engaged at work which requires a great deal of patience and tact. I have to supply my psychology to many situations to keep my outlook clear and often I feel I would greatly appreciate exchanging ideas along these lines.

It would afford me a very real pleasure to hear from your readers. My work does not permit me to be socially active—hence I do not have many opportunities for meeting new people.

M. B. E., Dewittville, N. Y.

M. B. E., I can well understand that your work does require a world of patience, and I might add, a world of courage—the courage to stick it out year after year. This civilization couldn't get along without people like you. Here is a bouquet to you! I know our readers will want to send you more.

Can't You Sleep?

(Continued from page 29)

men work mathematical problems in bed, others pray. Some strain their eyes, plan an ideal home; while others depend upon eating onions. Half of the men questioned were college professors. Only two percent of the entire number used alcohol to induce sleep.

A scholastic education and an academic environment are no assurance of a knowledge of the simple laws of sleep. All babies know how to sleep but many adults have insisted upon making the process most complex with all sorts of involved problems.

. . . . . .

Back in 1929 physicians were telling their patients to slow down and release the tension of the period of prosperity. Insomniacs were common visitors to the doctor's office. But the sleepless ones didn't know how to slow down and had forgotten how to relax.

Then came the four years of depression. With it came a new crop of insomniacs—in many cases people who were busy trying to find an excuse for not facing the difficult realities of life. Of course, these sleepless people would never suspect that they were trying to dodge life. Consciously they were game, but subconsciously they were not, and the tension of fear contributed to sleeplessness.

Any of the afflicted ones who followed the advice of their physicians to forget about it and let nature take her course, found that they were free from insomnia. The others clung to the disorder. Digestion was disturbed, minor functional irregularities assumed gigantic proportions and every little disturbance was magnified. Many of them ended up in a serious neurosis. Others are still struggling along in a vain effort to try to "get a good night's sleep."

One is often tempted to believe that the victim has stayed awake all night just to prove that he has not slept!

As a matter of fact, most of them got all the sleep they actually need. Nature can usually be depended upon to take charge when actual fatigue takes place. But you can't expect the insomniac to believe this. Such a belief would deprive him of his only claim to distinction and he would be robbed of his alibi for not doing his part the way the rest of us do.

If he will try to satisfy himself with just going to bed, indifferent as to whether he sleeps or not, half the battle will be won. He must learn that the hours of relaxation in bed can be capitalized by spending them in thinking and visualizing along constructive lines. Oblivion may be a fine flight from reality but if the sleepless one will employ night hours in creative planning he will be far better off than if worrying about how little sleep he is going to get.

. . . . . .

He must learn to trust nature. Simply turn the job over to the power beyond his control, substitute optimistic planning for anxiety and he is likely to find that the insomnia has faded away. Patience is a requisite but like most good things, sleep must be earned.

The long hard pull ahead of us in the New Deal demands a maximum of efficiency, physical and mental. Inadequate health means that the individual will be unable to compete successfully with those who are sound and know they are sound.

It is up to the insomniac to follow his physician's advice and get himself in condition to withstand disease. The depression may be over but there is work to do and any one who is worrying about how to improve upon natural methods, when he can just as well be enjoying a good night's rest, is not in a fit condition to face the new problems of reconstruction and readjustment.

ADVERSITY, like death, spares no man. To many it seems to come most every day; but frequently before that day is over Fortune smiles and all is well. Yet such experiences are necessary to strengthen character that would otherwise probably remain weak and yielding. Let us always remember, then, when mentally viewing black, ominous storm clouds, that fair winds will speedily blow them far away; and learn to look for the glorious wealth of sunshine which is sure to follow.—*Earl J. Kohnfelder.*

Like Attracts Like!

by RAY MACKENNEY

One of our greatest writers has said "good thoughts and actions can never produce bad results: bad thoughts and actions can never produce good results."

This applies itself to the business world as much as to the social: perhaps to a far greater degree even, for the business world offers more opportunities for discouragement than does the social. If your business is not progressing, and your neighbor's is, perhaps the fault is yours only! If you have taken every necessary step for good business, then look within, and see if your thoughts back up your wish for success . . . Like attracts like—you've heard this, countless times, but do you understand it? It simply means in this connection, that successful thoughts attract successful business! It's such a simple remedy for the hard times—try it!

Life Is Action!

(Continued from page 13)

I scarcely know—a medley of things good, bad, and indifferent."

People long for things which will bring to them life's richest gifts, but fail to realize that the connecting link with such forces lies within themselves. They are constantly searching outside for it. The man or woman who hasn't a strong purpose in life is deliberately "shutting off the power" and unnecessarily denying himself or herself the blessings life freely offers.

We think we must do as others have done, and so thought rules our actions, and we do not stop to consider how much of our thought and physical energies are wasted, and how we might make better use of them.

We think we must be poor, and more or less unhappy and afflicted, because we have always been so, and everybody else is struggling about us.

People permit the past to play an unwholesome part in their lives instead of making it furnish a good example to help guide them in the future.

Thought has a wonderful faculty of working out what it represents, and it is a curious thing that, while we know this from experience, we allow ourselves to go on thinking of the things we don't like and don't want

MAGNETIC HEALING

Is there such a POWER AS MAGNETISM? IF SO WHAT IS IT? WHERE DOES IT COME FROM? DO ALL PEOPLE POSSESS IT? IF SO DO THEY POSSESS IT EQUALLY? IS IT A POWER ONE CAN DEVELOP? WHAT IS ITS VALUE?

THESE are questions asked by every one. It is a fact that every person has heard of magnetic healing. It has been known in all ages. It is the one method of healing that has grown beyond all proportions, compared to other systems, yet when you realize there are no schools or institutions teaching it, that it has always been ridiculed, you cannot help wondering why it has withstood all ridicule and opposition and continued to grow.

"It Is the Common People's Remedy"

Its marvelous growth can be explained in no other basis than it is based on a law that exists in everyone. Therefore its practitioners are to be found among the common people. Many religious organizations have healing departments in which they use nothing but magnetism.

In these organizations there are thousands practicing magnetism and have been for many years. The practice of "magnetic healing" has permeated the ranks of the great majority of the common people. Who does not know the value of gently stroking the fevered brow or any place that is bruised or injured? It is the mother's ONE REMEDY for the aches and pains of her child.

Drs. School, Sharp and Miller, all M. D.'s in their work entitled, "Library of Health" say: "How often has the touch of the MAGNETIC fingers done more than all the medicine ordered by the doctors."

"What Is Magnetism?"

There can be no intelligent answer to this question except as it comes from those connected with great laboratories who have had the most delicate instruments with which to investigate the many mysterious things connected with the body. To learn what has really been done one should read a book entitled, "Bipolar Theory of Living Processes" by Dr. Geo. W. Crile, M. D., of Cleveland, Ohio, who is recognized as one of America's greatest scientists. On page 12 he remarks after discussing the subject of the electric nature of man: "Electricity IS A CONSTANT PHENOMENON THAT HAS LONG BEEN KNOWN." On page 13 he shows that the construction of the cell cannot be explained or would have no significance in a body operated by any other energy than electrical.

"Bodily Electricity Produces Radiations"

In an address before an assembly of teachers on Nov. 25, 1932, after discussing the electrical nature of man Dr. Crile says: "This is one of the many proofs that might be given that electric processes observed in living systems are identical with the electrical processes observed in non-living systems." On page 17 of his address is found these words: "It follows that an animal emits radiations that change the electrons of the atoms in the same manner that the sun changes the electrons of the atoms."

"Value of These Radiations"

The magazine "Time" quoting Dr. Crile's speech before the American College of Surgeons meeting in Chicago says: "Dr. Crile last week BOLDLY DECLARED THAT DURING THE COMING CENTURY THE STATE OF ACTIVITY OF THE BODY WILL BE MEASURED BY THE RELATIVE PERCENTAGES OF THE DIFFERENT PARTS OF THE ELECTRO-MAGNETIC SPECTRUM EMITTED BY THE DIFFERENT PARTS OF THE BODY."

Prof. Otto Rahn, M. D., a nationally known Bacteriologist, speaking before the American Society for the Advancement of Science, of Cornell University, on the subject of Human Radiations showed that he had been able to kill germs within five minutes by the emanations from his fingers. He also declared these rays to be ultra-violet rays as they penetrated quartz the same as ultraviolet rays.

Dr. Evans, M. D., a national health writer says that Dr. Mendell, M. D., wrote a book on "Fractures" and relates his experiences in the French hospitals using these radiations to stop suffering, and that by gentle stroking of the broken part "It caused the pain to subside, muscles to relax and the swelling to decrease."

Dr. Evans reports that Dr. R. A. Walters, M. D., has been able, with the use of some delicate instruments, to prove that the body gives off radio activity. He also shows that life may be the result of these radiations or that they are a necessary quality of life.

"Personal Experiences"

The doctors I have quoted have experimented and found many facts about the Law we have been telling you about for several years, calling it MAGNETISM. They have used many delicate instruments and learned many things about its origin and power. I have not done any of that kind of experimenting but instead have used MAGNETISM for 25 years in treating the sick, suffering from ailments that had not responded to other forms of treatment.

Who can determine the usefulness of these Radiations when they are so powerful? You may say you are skeptical. Are these scientists all wrong and their laboratory work not true?

These scientists tell why they believe in these Radiations, basing it wholly on the structure of the cells and nerves. Others show how they have killed germs, caused pain to subside, muscles to relax and swellings to decrease. With these powers you have a Natural Law to attack diseases of all kinds. Any law that is powerful enough to penetrate quartz, who can say it has certain powers and values and no more?

Home Remedy

We are not urging you to study some insignificant system but one of the greatest laws ever given to man for his personal use and health. Parents now treat their children and their each other with the greatest degree of success.

Mrs. B. writes:—Since studying your Course on Magnetic Healing we have not spent one dollar for drugs or doctors in the last two years. Where we were always having to call a doctor several times monthly our children are now well and remain so. All due to our knowledge of the use of magnetism.

Church Clinic

Rev. H. of N. Y. writes that he has maintained a clinic for two years and that he has averaged 90 per cent cures. Also that the work is growing so rapidly that he is now treating 45 to 50 each week. He concluded his letter by saying "Our great success during the life of our clinic I attribute to the secret of healing obtained from your course of instruction."

Drugless Physicians Testify

A Chiropractor writes: "Since taking your course I have doubled my volume of work and increased my results 100 per cent."

Another Chiropractor says: "I have practiced all drugless systems for 20 years and now find I can secure better results with your system than all others combined."

A Chiropractor of N. Y. writes: "I have a large practice and have put your system to a most rigid test. The results were marvelous, as I tried it only on cases that had failed to respond to all other systems of treating. Your Course is a revelation. It has certainly opened my eyes. No doubt but it furnishes the bases of all drugless work."

A Naturopath writes: "Your course is wonderful. I am able to produce results that are declared to be miracles."

Dr. H. G. says: "I am a graduate Chiropractor and have studied many systems of healing, but consider yours the best of all."

Dr. A. E. says: "I have studied and practiced many other systems for 20 years but your course in Magnetic healing is the best I have ever studied."

Dr. H. J. writes: "I have had wonderful results with your system of Magnetism."

Dr. C. S. says: "I am a Chiropractor and have a large practice and have put your system to the test and have not found it wanting in any respect."

Dr. M. F. writes: "I have had wonderful results with Magnetism, nothing can take the place of the Magnetic force of the hands."

Valuable Book Written

I have written a small booklet on the subject "Magnetism, Its Origin, History and Use." Any one not acquainted with this great law, or those believing it is only something of minor importance will find it a revelation, giving some startling facts concerning the treatment of many diseases. This book has started many on the road to health and success. That you may see something of the great power of Magnetism to successfully treat many diseases I have given specific instructions for the treating of twelve (12) different ailments. When you have learned these lessons you can successfully apply it in many other cases.

Many have reported marvelous success in applying these lessons not only to the diseases mentioned, but to other acute conditions.

The diseases mentioned are those that are the difficult to handle. It is in such cases that Magnetism is seen most valuable.

The KNOWLEDGE contained in this Book is worth many times its cost.

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DR. E. L. SWICK

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MME. IRENE, Ph.D., Numerologist
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worked out, while all the time thought is finding some means of giving itself material expression.

Mere idle dreaming will accomplish nothing; it is forceful concentration followed by *action* that holds the power of thought to the work we desire to do.

To sit down and think ourselves into ideal states and conditions would be easy—if it would work; but we must not merely think, we must *act* if we would realize our ideals. It is thru its conversion into other forms of energy that thought finds expression, and it is in finding expression that its work is accomplished.

Thought is swift and our slow movements cannot follow it, but we can make a beginning, and in doing the little which lies in our power, and adding to this little day by day thru *knowledge*, we can gradually develop the powers that have been idle and wasted in the past.

The man who makes his dreams come true is the one who concentrates. He rests his mind with diversity of thought, but permits no adverse suggestions to counteract the effect of his determined thinking, and always there is an undercurrent of thought, in which his purpose runs.

Unless you have made a study of psychology you have but a vague idea of the greatness of your mind and its functions.

It is unnecessary for you to remain in an inefficient, unhappy state. I hope this little talk will awaken you to a realization of your possibilities and stir you to *action.*

Psychology In Review

(Continued from page 34)

attempt at substituting a labor-saving vehicle was sacrilegious.

"Not more than sixty years ago a whole book was written which attacked shaving as unnatural and opposed to the Bible.

"Nowadays, however, people are impatient if they can't have new things. And lucky is the man with the ideas to fill their wants."

. . . . . .

"Originality," Mr. Giles quotes T. W. Higginson, "is simply a pair of fresh eyes."

To develop it, to build your imagination, he offers twenty-two springboards to new ideas.

"Borrow from nature. Borrow from the past. Borrow from abroad. Borrow from other industries.

"Dissect to know details. Ask customers for new ideas. Work over one detail after another. Focus thought on weak spots. Imagine your present market wiped out.

"Look to hobbies. Take two old ideas and make a new one. Experiment even with the useless. Never stop acquiring knowledge. Experiment with appearance. Try fools' experiments. Think ten years ahead."

These are some of the ways in which you will hit upon new ideas. But, if you would convert them into money, you must give them the same chance in life that you want to give your children.

"Nurse them to maturity," says Mr. Giles, "push them into the stream of life, and be ready to rush to the rescue if danger threatens."

Children Need Love

(Continued from page 42)

times they die without it."

. . . . . .

After I returned home I thought about the newly adopted baby and about Norma. Norma was my own. John's baby. And I had shut my heart against her. Poor abandoned little one. She might die without love.

John wasn't to be home that evening until late and Norma had gone to bed by herself. She was a resourceful child and seldom asked me to wait upon her. When I looked into John's room I heard sobs coming from the little bed. Trying to speak kindly I asked,

"What is the matter?"

"I—want—my—daddy" came between the sobs.

"Won't Grandmamma do until Daddy comes?" I asked, picking her up in my arms. She looked at me with those mournful eyes, frightened, and not yet understanding. Then her little arms tightened around my neck and her wet little cheek pressed hard against mine.

I was still rocking her when John came home.

"What is the matter?" he exclaimed in alarm.

"Nothing," I replied, not daring to meet his eyes. The shame that had flooded my very soul had burned away my arrogance. "Children need lots of love," I told him. "Sometimes they die without it."

John knelt beside me and put his

arms around both of us. He cried and I cried too. Sometimes things can be said with tears that there never have been words to express.

. . . . . .

That was many months ago. We are a happy family now. John has a better position and seems like his old self again. He whistles about the house and even plans for the future. Norma plays happily in the garden that has been planted full of gay and blooming things. There is a play house and a heap of sand. She and the neighbor children have worn a path through the garden gate. But Norma is the liveliest and most energetic of them all. Her cheeks have grown rosy and her thin little body chubby and strong.

From my realm of selfish unhappiness I have stepped into the garden of mother-understanding. John has greater need for me now than in his helpless infancy.

That "smother-love" expression which I once bitterly resented, was true enough. I can see things now from a different viewpoint. Through patience and discernment I have won my boy's confidence and love again.

No longer do the walls of my house narrow in upon me. My home is a sweet haven filled with a child's song and laughter. Norma has made me realize that *not only children but grown-ups and old disillusioned women need love.*

News Flashes

(Continued from page 10)

than 200 United States newspapers by United Features Syndicate. And United has also announced a new series: "Statesmanship and Religion," by Henry A. Wallace, Secretary of Agriculture, who says: "For 1900 years it seemed the Sermon on the Mount was economic nonsense; now its realization is not only possible; it's the only way out of chaos."

Hearst has syndicated a three-year-old version of the Bible, written in simple modern English by two eminent University of Chicago biblical scholars—Edgar J. Goodspeed and the late J. M. P. Smith.

▶▶▶

IN Sinai Hospital in Baltimore, a patient, before undergoing an operation for the removal of his prostate gland, was given an intravenous injection of a new anesthetic—evipan. Within twenty seconds he lay unconscious, completely limp. No other anesthetic was administered. Six minutes after the operation he calmly arose from the operating table, refreshed himself with a glass of water, and ordered a "good big breakfast!"

◀◀◀

DR. HARVEY FLETCHER of the Bell Telephone laboratory is the inventor of a device—stereophonic or auditory perspective—which can increase the sound of a thirty-piece orchestra to a magnitude five thousand times the original volume, until an entire building rattles from the strong vibration.

The individual who likes to cross bridges before necessity demands, may begin now to visualize himself in court suing a next door neighbor for maliciously and willfully "stereophonicing" his house to the ground because of "pure unadulterated contrariety of disposition!"

The radio listener will soon have an opportunity to express in a convincing way his approval or disapproval of radio programs. Dr. Nevil Monroe Hopkins, after seven years of experiment has a method by which listeners may sit in their homes and vote on the programs. A device installed in the radio enables the listener to press buttons that register at the broadcasting station as the announcer asks for a "Yes" ballot, and then a "No" ballot. In a few minutes he is able to announce over radio the election results.

▶▶▶

With these brief glimpses of the trend of the times it is easy to see that humanity may well say with Browning—"The world's no blot for us, nor blank."

Otto H. Kahn's Message to America

(Continued from page 21)

nothing of caste, class, or rank. It may bestow its choicest gifts upon utter poverty; it may deny them entirely to the greatest wealth."

A further conclusion was of psychological interest.

"We all, rich and poor alike, *must have outlets for our emotions,*" he said. "Much of the unrest of the day, some of the defiances of the law, some mani-

Do you AIM... *or just hope to* WRITE?

A GREAT deal depends on your reaction to that question. Naturally, desire to write does not necessarily mean ability to write. Yet it is surprising how rapidly a man or woman with keen interest in writing will overcome personal limitations and handicaps. The first efforts of many of our most successful authors are crude and amateurish. Here in the Newspaper Institute, many students who are now actually selling their work barely managed to pass the Writing Aptitude Test required for admission into the course (see coupon below).

A TYPICAL EXAMPLE

Mrs. L. L. Gray, 579 E. McHarg Ave., Stamford, Tex., is one of many students who made rapid progress under N.I.A. training. She writes:

"Today I received a check for $20.00 for a story. Another I sold for $34.00. Not bad for a beginner, is it? The other day I counted up just how much I have won on advertisement contests. It amounted to $1,620.-00."

This and numerous other experiences with ambitious writers have convinced us that writing is in a class by itself. All the wanting in the world won't make a man of weak physique into a football player—or a tone-deaf woman into a great singer. *But if you really want to write—and if you are willing to make a real, intelligent effort to learn to write, the odds are heavily in favor of your getting somewhere in the writing game.*

Learn to Write by Writing

Newspaper Institute training is based on the New York Copy-Desk Method. It starts you writing in your own home, on your own time. Week by week you receive actual assignments, just as if you were right at work on a great metropolitan daily. All your writing is individually corrected and criticized by veteran New York newspaper men—editors who have had years of experience "breaking in" new writers. They will point out those faults of style, structure or viewpoint that keep you from progressing. They will give you constructive suggestions for *building up* and developing your natural aptitudes.

In fact, so stimulating is this association that student members often begin to sell their work *before* they finish the course. We do not mean to insinuate that they sky-rocket into the "big money" or become prominent overnight. Most beginnings are with earnings of $25, $50, $100 or more, for material that takes little time to write—stories, articles on business, fads, travels, sports, recipes, etc.—things that can easily be turned out in leisure hours, and often on the impulse of the moment.

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Men who "know it all" are not invited to read this page

THIS PAGE is not for the wise young man who is perfectly satisfied with himself and his business equipment.

It is a personal message to the man who realizes that the whole business picture has radically changed in the last few years, and that there is an entirely new set of rules to be mastered. He feels that he ought to be earning several thousand dollars more a year, but simply lacks the confidence necessary to lay hold on one of the bigger places in business.

We should like to put into the hands of every such man a copy of a little book that contains the seeds of self-confidence. It is called "What a Business Man Must Know Today," and it will be sent without obligation. It contains the Announcement of the Institute's new Course and Service for men who want to become independent in the next five years. Among the contributors to the Course are:

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

FREDERICK H. ECKER, *President*, Metropolitan Life Insurance Company.

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

MERRYLE STANLEY RUKEYSER, *Economic and Financial Writer*, New York American; *Lecturer*, Columbia University.

FRED W. SARGENT, *President*, Chicago and Northwestern Railway Company.

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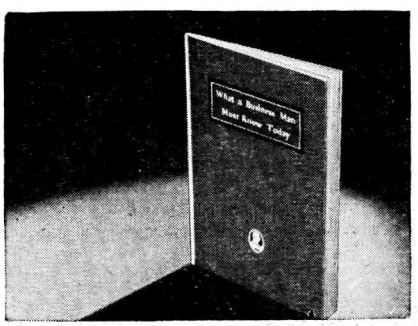
M. H. AYLESWORTH, *President*, National Broadcasting Company.

THOMAS J. WATSON, *President*, International Business Machines Corporation.

DEXTER S. KIMBALL, *Dean*, College of Engineering, Cornell University.

Can any ambitious man fail to get something of value from contact with minds like these? Could anyone fail to become more self-reliant, more active, more able?



For the Man who wants to be Independent in the next 5 years

The little book pictured above should be read by every man who expects to win a secure place for himself in the next five years. It explains some of the changes which are taking place in the business world today. It tells how you can equip yourself to take your place in the new business structure with confidence and increased earning power. It contains the condensed results of 25 years' experience in helping men to forge ahead financially. The coupon at the right will bring it to your desk. Send for your copy today.

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festations of perturbing tendencies, arise, in part, I believe, from an impulse of reaction against the lack of inspirational expression in everyday existence.

"Much can be done by art to give satisfaction to those emotional impulses, and to guide them into a fructifying channel instead of permitting them to run a misguided course, with the hazard, in some instances, of ultimately turning into even a destructive one."

"What about your conceptions of American sentiment, and romance?" Mr. Kahn was once asked.

"We are accustomed to be considered generally, and to think of ourselves, as essentially matter-of-fact" he answered, "but, in truth, we have in our make-up a large admixture of sentiment and romanticism.

"We are rather shame-faced about it, but it crops out ever so often, sometimes in queer forms and in unexpected places. *We, the American people in general, are a good deal more susceptible and responsive to the high call than we admit to ourselves, or are inclined to give one another credit for.*"

Thus Otto H. Kahn recorded himself as a firm and ardent believer in American idealism and ideals. He himself typified—if one may use the word of so diverse a personality—an American whose outstanding merging of art and business, for the development of both, was unselfishly successful.

We record his passing with regret.

The following Ten Rules of Success were once formulated by Mr. Kahn for young men entering the field of business:

1. Eliminate from your vocabulary the word "perfunctory."

2. Think—exercise your brain as you do your muscles.

3. The most serviceable of all assets is reputation.

4. Use your imagination.

5. Know how to bide your time and to "sit tight."

6. Be neighborly. Be a good sport. Remember you can't lift yourself by downing others.

7. Work hard—it won't hurt you.

8. Take an active interest in public affairs.

9. Meet your fellow-man frankly and fairly. You don't have to go through business armed to the teeth.

10. If you are successful, be patient, courteous and conciliatory. Avoid ostentation.

The Amateur Psychologist

(Continued from page 41)

There is much information of importance to "psychology" housed in the minds of amateurs. If these amateurs—as research-workers—are encouraged and given an opportunity for expression, some of the information may be revealed. Then, too, most amateurs get a lot of fun from their hobbies and notions.

The modern amateur is not an imitator, shallow, inquisitive and selfish. He wants to know the facts of life, to be up-to-date, to be *original;* to discover *new* methods. He needs encouragement!

*Editor of Catalina Islander.

The editors of PSYCHOLOGY MAGAZINE *will award a prize of five dollars for the best letter, i. e., the most informative letter—written by an amateur psychologist in any way relating to his discoveries or findings in the realm of psychology.*

The Power of Thought

(Continued from page 9)

hate. "As a man thinketh—so is he." This is an inexorable law of life.

When you create a condition in the subconscious mind the law of compensation acts to create the condition in the body which you have already created in the mind. You are where you are because of *what* you are, and what you are is determined by the character of your predominant thoughts and the suggestion which you have persistently handed down to the subconscious. If you do not like the effect change the cause. Your destiny is in your own hands.

Learn to use this tremendous mind force and there is almost no limit to what you can achieve. This is the divine alchemy which transforms weakness into strength, poverty to wealth, sickness to health, and defeat to triumph.

Observations

(Continued from page 30)

bleeding wounds in the bodies of saints —were once ridiculed. Now they are considered authentic facts, and proof that the motor power behind the mental image can transform even the organism itself.

Science is turning to the realm of spiritual and thought forces. The late Charles F. Steinmetz was asked by the statistician Roger W. Babson: "What line of research will see the greatest

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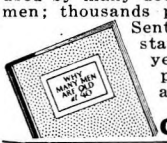

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development during the next fifty years?"

Steinmetz replied: "The great discoveries will be made along spiritual lines. We scientific men have spent our lives studying physical forces. And now—having made the most sensational discoveries in the history of the world—we learn that our knowledge has not brought people happiness. *Material things will never bring happiness.* Scientists must now turn their laboratories over to the study of spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future."

Fragments of Life

(Continued from page 39)

"The Answer"

MRS. H.'S son did not want to be a professional man like his father. He wanted to be a modern scientific *farmer!*

Her *baby!* Suddenly *grown up*, asserting himself! But if she insisted, he'd go on to college—just to satisfy her—after that? He shrugged his brawny young shoulders.

Mrs. H. sank into a chair. Before her was a small table, littered with pieces of a jig-saw puzzle. Idly her fingers fitted bits together. In her mind the struggle over her son continued. Should she insist on college or let him take up farming?

One by one she fitted wooden pieces into place; she thought of their resemblance to lives. One piece she could not find. She mentally pictured its shape and color. But that particular piece eluded her.

She was sure she had tried every block. And then suddenly she found it! An ordinary-looking block, not the least like the one she had in mind. It dropped into the empty space with a click!

"I was so sure I knew!" she exclaimed tremulously. "Was so set in my idea, that I couldn't see the right one—there in front of my eyes!"

Suddenly she knew she had been given an answer to her problem about Joie! She had been set in her plans for him, too. What did she know about the Infinite plan of his life? *The perfect pattern?*

"You shall be free, darling," she whispered half sobbing. "Free to carry out your life in your own way."

Nella Mae Esty.

Stowaways

"STOWAWAYS on board!" flashes the news from lip to lip.

Passengers on the big liner stare curiously at the cowering wretch just dragged from his hiding place.

The captain grimly decides that the stowaway shall sweat for his passage. He is put to work peeling potatoes, scrubbing pots, and shoveling coal.

Most of us harbor one or more mental stowaways. Is it not our duty as captains of our souls, to search out these slinking cheats and either drop them overboard or put them to work?

For instance, there's the grudge we have been mulling over for months. That corner of our mind occupied by the grudge should be used for constructive thinking. And envy, hopelessness and selfishness have slipped in, crowding out such profitable passengers as generosity, cheerfulness and charity.

Let's rout these grafters from their comfortable dark nooks! Make them prepare food for ambition, shine the silver of honesty, and shovel coals of brotherly love! Vivian Kelly.

What Do You Expect?

(Continued from page 45)

a man, but many a man degradeth a job." The man back of the job will not allow himself to feel inferior to the job at hand. He knows that in doing his work well comes his best recompense. Experience and observation teaches him that it is not so much the job as how he does it. In all lines of life a man is honored for what he does.

Most of our truly great men have worked up from the bottom. Their work has not always been pleasant. Often it has been hard bedrock. After all, it is hard experience that develops character and brains. Truly great men are not puffed up by success. They feel a great sympathy toward humanity, because they have lived! They know the meaning of poverty and of struggle.

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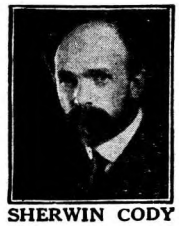

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MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei." Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

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two, Gladstone was a growing statesman and was elected the fourth time as prime minister of England. At the age of one hundred and eleven Goddard Diamond was a growing teacher of health. Many other examples could be mentioned but this seems sufficient to bring home the truth that no man is too old to revolutionize and do things—big things.

The truly great men never think of *success* as merely possessing riches, but rather as the ability and power to be of service to mankind.

Keep Your Powder Dry

(Continued from page 28)

scious effort on our part, we would find ourselves optimists.

Optimism is a power, when it is based upon and balanced by intelligence. It is a magnet.

Why are we attracted to the optimist? Why do we enjoy his society? He may not be aware of it, but the reason we seek him from out the darkness and drabness is because he radiates light. His smile is contagious. I have seen people in deep sorrow contact the optimist and their sorrow began to lift, as a cloud is sucked up by the noonday sun. It was as if their minds were mirrors that caught the sunshine of the optimist.

The elevated thought of the conscious relationship to the creative Mind, rises above our limited sense and carries a song of joy in its heart. It knows that despite all appearances to the contrary, everything will work out constructively. Let it be clearly understood that I am not preaching a "Pollyanna" sermon. I am not wishing you happy-day-dreams or asking you to *talk* yourself into a joyous state of mind.

I am earnestly endeavoring to have you know that things do not work by chance in this world. This is a thought-formed world that works by law. According to the laws of mental formation, we make our own world and then live in it. There is no use sitting in a dark corner, sobbing over the dead past or worrying about an uncertain future. While you are doing that you are really molding your future. Sobs and worry are the pigments with which you are painting the picture of your future life. Snap out of it and wake up!

The principle of life that sends the warm sun to melt the winter snow, that coaxes the trees to blossom and the buds to bloom, will turn your winter into spring, if you but let it. It is up to you and to no one else. No one else can do your thinking for you. That is your job, so get busy and

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Remember that all doors swing open with a song of welcome to the optimist, and you shall win through the triumph of your mind.

The "In-Law" Problem

(Continued from page 44)

young people had to be considered. Doing *my* part was as much *my* business now as was the profession that of the son.

There could be no insistence on old set ways of doing. My life had been lived. Here was a younger woman with all the hopes and thoughts that a young wife brings to her first home place with her husband. What could I do to help make this place seem more nearly like the one of which she had probably dreamed? Husband and I agreed that in so far as possible we would eliminate ourselves. We did not fear losing our places as rulers in our own home—but we held that place without force.

The largest possible freedom was given. Best rooms, cupboards, closets, all turned to the daughter's private use—and the daughter asked to rearrange any furniture or pictures she felt would add to her ideas of fitness.

Plans for their being alone at times were carried out. They were encouraged to entertain their friends in the way they could afford to do, and to feel free to have the close relatives know they were as welcome to visit as if "daughter" was in her own home.

A year of such close companionship has welded the friendship of four people. We, as parents, have kept the outlook of youth. We have granted to the young people the right to do as all young, normal people should do. The son is making good in his professional lines.

MOST parents do not eliminate their *set* notions. In recognizing my daughter as a woman like myself but having different views, different plans, I have gained her confidence.

By an understanding *before* the marriage, the way was made easy to actually carry out an agreement. We are really living *our business.*

Living happily with people is an art too little studied. Our own true sons and daughters differ from us in opinions. We live with them. In the case of "in-laws" we fail to recognize the *best* in each. We receive what we expect.

If parents can accept the son-in-law or the daughter-in-law as truly theirs, dropping the "in-law," and feeling gratitude that another friend is made; be truly unselfish in giving the young people to each other and not try to hold them bound to our own notions, the "in-law" problem will have taken a step forward to a successful solution, —at least in the families where this principle is really lived.

"A Mother-in-law."

Your Job and You

(Continued from page 38)

"I am a married woman, forty-five years of age and have no children. Am postmaster in a fourth class post office. My husband is my assistant in the office and I have some spare time which I would like to put to best advantage either to prepare myself for a higher vocation in the business world or to study something of cultural value.

I graduated from high school at the age of sixteen and since that time I have been constantly employed in office work. Have completed a course in practical bookkeeping and use the typewriter. Have been postmaster for eleven years.

I have been wondering at my age if a woman could hope to obtain a higher and better position in office work—my favorite type of work. Or would it be wiser for me to use my spare time in studying a new field or culture? If so, what would you suggest?

I should like very much to be an interesting conversationalist and be able to speak well in public. I find it difficult to do the latter. I have always desired to learn the art of painting but fear that I may be too old to learn rapidly and well. Do you think it too late for me to really make a success along these lines?"

Too old? Never—if the heart and the desire are there.

More power to your ambition, Mrs. T. Some of the finest work produced in the arts has been done by people a great deal older than you are. William de Morgan wrote his first book at sixty. Joseph Conrad could not write

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English at thirty-seven. Michael Angelo did some of his most exquisite work when he was well along in years and at an age when most men of his talent would have been content to rest on their laurels.

It isn't age—it is the *spirit* that counts in doing a thing.

As for business—unless your town is very large and holds business opportunities greater than the position you have or unless you intend moving to a larger place I would not suggest any further business training as you are already familiar with bookkeeping and typewriting. Evidently you have executive ability or you wouldn't be holding your present position. These qualities alone fit you for a role in business. However if you are interested in pursuing this further I will send you the name and address of a good school of business administration.

As for the cultural side—I will also send you the names and addresses of schools which offer very fine correspondence courses in that field as well as the arts.

Best wishes for success in your leisure time. I hope that others will plan as you are to grow during the in-between hours—hours which often mean the difference between a full life or failure.

The Fear of Fear

(Continued from page 14)

the best, is not a cheerful companion or a worth-while friend, and he will never add to the happiness and comfort of others.

Why, even an undertaker is afraid of a fear-ridden pessimist.

Fear, in its intenser form of fright or horror, will destroy a man's courage as quickly as a mountain side crumbles under the force of dynamite. Fear corrupts thought, perverts feeling, stops action, benumbs judgment, prevents expression, deadens ambition and paralyzes effort.

Fear and worry bring sunless days and starless nights. They injure our brains and our nerves. They poison the billions of living cells that make up our bodies. They rob the day of hope and ambition, and the night of rest and sleep. Pain, disease, premature age and death follow in their wake.

There can be no sound judgment where there is fear. We cannot understand any person or thing of which we are afraid.

Fear and worry play havoc with the face, making sallow complexion, dull eyes, drooping mouth, ugly wrinkles and stooping gait.

The man who is afraid about himself, his family, his friends, his neighbors, his job, his business, robs himself as no burglar can rob him. He is disqualified from the start.

. . . . . .

Very few public speakers, actors or singers, would have "stage fright" if they were not afraid of having it.

There are thousands of highly talented men and women in the world today who could find their way to recognition and distinction in all the arts and handicrafts of men, if they could only rid themselves of fear.

There are legions of men and women of what the world calls "mediocre talent and ability" who have risen to the heights of power and fame, simply because they had the courage and endurance to make the best of their capacities and opportunities.

The first thing that the world demands of a man before it will accept him in the way of confidence and respect, of advancement and reward, is that he shall keep fear so completely in subjection that he will never show it by so much as the flick of an eyelid.

(In his article next month, Dr. Gayer will tell how to proceed against man's arch enemy—fear.)

Quit Worrying! Here's How

(Continued from page 40)

The same effect is produced by the letter you write to someone who has hurt you. You write it and the next day after you have mailed it you are sorry that you posted it. The reason for the regret is that the feeling is now gone. *You wrote out the feeling of anger.*

This is the same scientific system that can be employed to release worry.

Step No. 2. Concentrate your mind —not praying for any material thing, but for opportunities and ideas to come to you that will solve this problem that you have in your life.

If in this manner you open your mind for ideas and really want them, a veritable storehouse opens up to you —ideas and opportunities through which you can bring into your life the material things that you want. Asking for one thing and desiring another is

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wrong. If your worry happens to be financial, convince yourself that it is not just money you want, but the *opportunities to earn by giving service.*

Complete Concentration

Step No. 3 in the solution of your worry and fear problem. Forget it. Get so busy on the tasks at hand that you have no time to think of your worry. Concentrate completely on that task. Then this strange and lovely thing will happen: while you are very busy with your conscious mind on something constructive, you will find that the inspirational part of your mind begins to open to show you new ideas and new solutions to your problems. When you try to do all the work *yourself* you shut off the Great Creative Force. So the third step is to keep busy, constructively busy, at whatever things you are doing now, whether it is answering letters, or playing golf, washing dishes, or mending socks. If possible sing or hum a tune to yourself. The vibration of music helps lift you.

By following these simple directions, you will find a practical, simple method of destroying fear—and worry. If you doubt, *try it!*

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Get busy!
Stimulate the best in you,
Get busy!
Better labor than to lean,
Rather share than to be mean,
If you want a life serene,
Get busy!

If you have a bill to pay,
Get busy!
Don't delay another day,
Get busy!
Unpaid debts are just a pest,
They bring worry and unrest,
Promptitude is much the best,
Get busy!

If there's hunger in the land,
Get busy!
Give with generous, willing hand,
Get busy!
Try today some good to spread,
Cast away all useless dread,
If you want to get ahead,
Get busy!

—Grenville Kleiser

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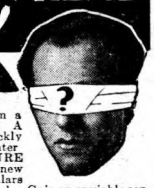

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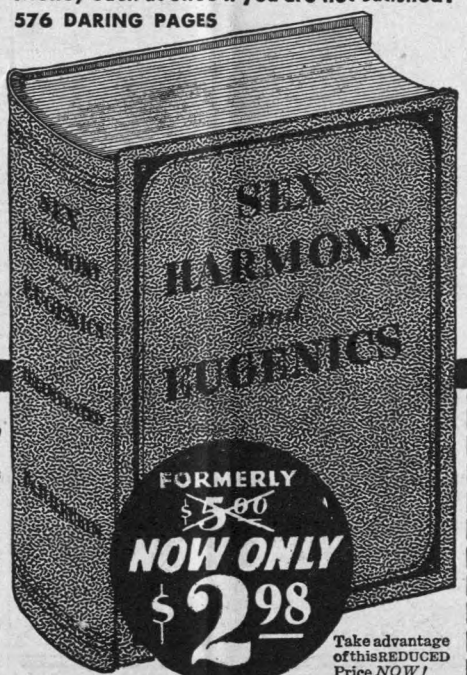

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