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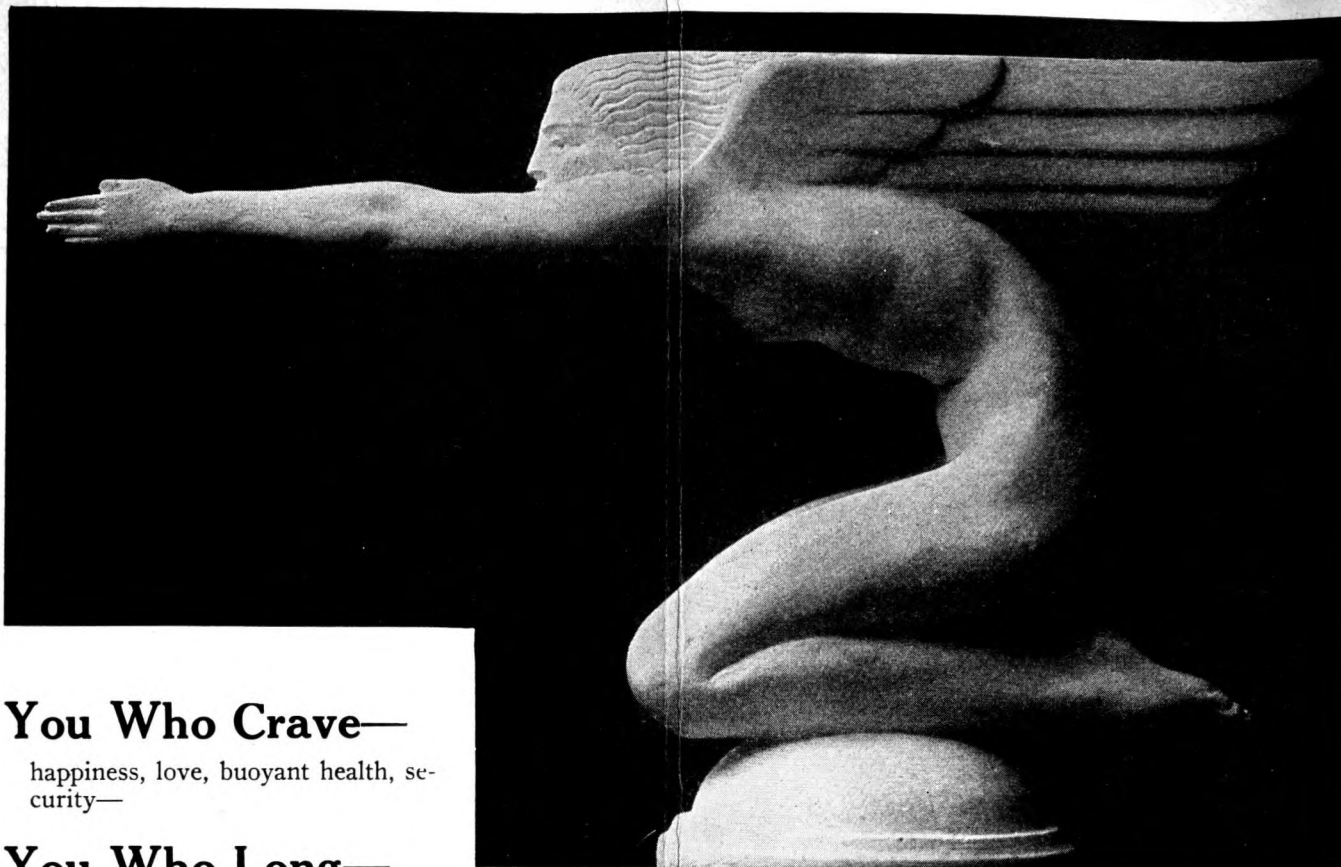
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VOL. XXI, NO. 1

NOVEMBER, 1934

Eldora Field, Managing Editor

G. Arthur Gayer, Associate Editor

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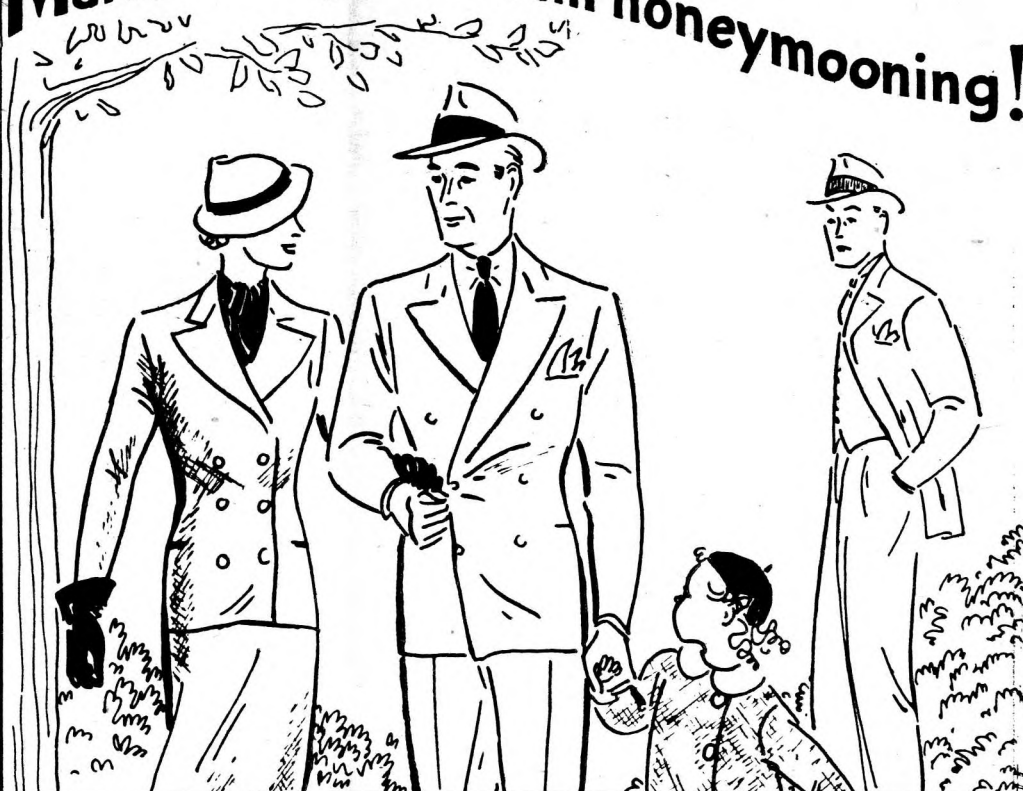
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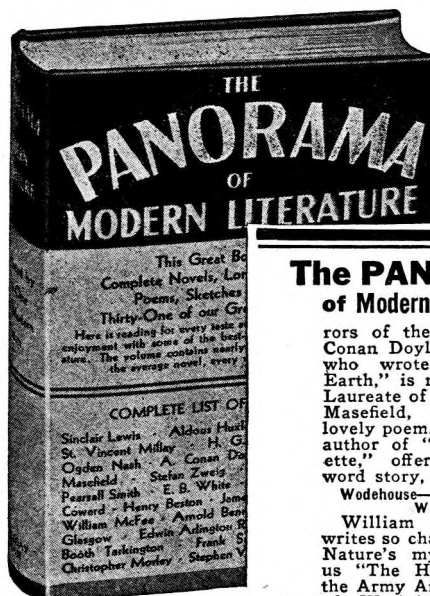
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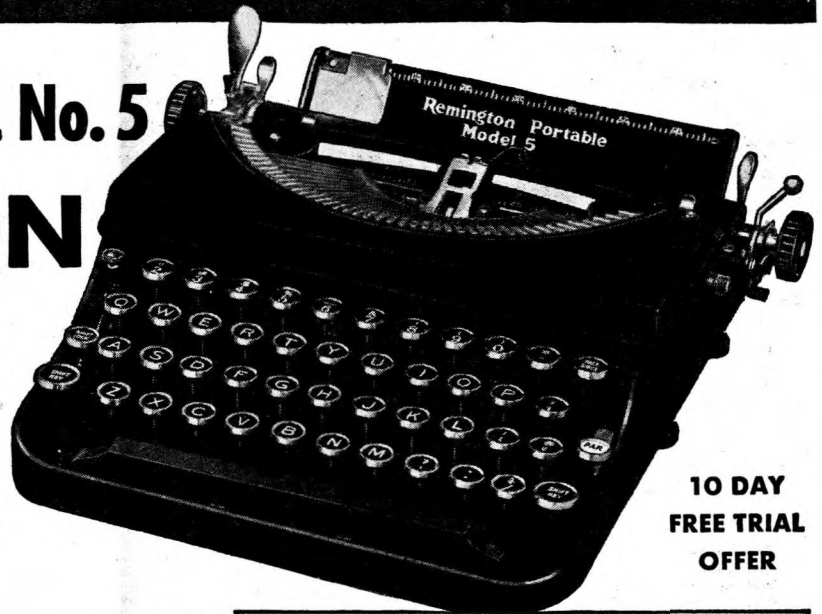
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Too Good to Lose

"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.

* * *

New Invention

The teacher had been giving a lecture to his class on modern inventions. "Can any of you boys," he said, "tell me of anything of importance which did not exist fifty years ago?"

"Me," exclaimed the brightest pupil.
—Fishing Gazette.

* * *

First Love

Daughter: "Oh, Mother, I'm in love with Mendelssohn."

Mother: "You should have nothing to do with him. Those foreigners are not to be trusted."

* * *

Undecided

Judge: "You broke into the same drapery store three nights running. What have you stolen?"

Prisoner: "Only one frock for my wife. She made me change it three times."—Dublin Opinion.

* * *

Sells the Catch

"How do you make your living?"

"Selling things to men who go fishing."

"That's interesting. How is the fisherman's equipment business?"

"I don't know. You see, I run a fish market."—Montreal Star.

* * *

Q. E. D.

A doctor says that bad-tempered people are more susceptible to disease. Just another case of the surly bird catching the germ.—Fishing Gazette.

* * *

Dad Knows

"Papa, it says in this book: 'The woman sobbed, tore her hair, beat her breast and fainted.' What does that mean?" "That she wanted a new fur coat, my son."—Kasper, Stockholm.

The LAST LAUGHS

Strange

Professor: "And are you sure that this story is original?"

Student: "Certainly it is."

Professor: "Well, well! I didn't think that I would ever live to see the day when I would meet Rudyard Kipling."—The Forester.

* * *

The Debate

"What are the town fathers debating?"

"Whether to keep up the good roads and fine the motorists for speeding, or maintain a mudhole and charge them for hauling 'em out."—Montreal Star.

* * *

Old Dust

Mistress: "Just look at the dust on this piano, Mary. It's at least six weeks old!"

Calm Mary: "Then it ain't nothing to do with me, mum. I've only been here four weeks."—The Cash Year.

* * *

Convincing

"Do you think your cousin Helen is happily married?"

"Yes, I'm sure she is. She has to go to a movie to get a good cry."

* * *

What Price Earring?

"To look really smart a man should wear a monocle and carry one glove," declares a fashion-writer. What about a spat?—Punch.

* * *

The Beginner

"Lady," said the policeman, who had motioned her to stop, "how long do you expect to be out?"

"What do you mean?" she demanded indignantly.

"Well," he replied sarcastically, "there are a couple of thousand other motorists who would like to use this street after you get through with it."—The Forester.

* * *

What a Diet

Aunt Hetty: "Sakes alive, I don't believe no woman could ever be so fat."

Uncle Sy: "What y' reading now, Hetty?"

Hetty: "Why, this paper tells about an Englishwoman that lost two thousand pounds."—Exchange.



A Touchy Subject

Optician: "There is no need for your wife to worry about her short-sightedness. Tell her it is merely a sign of advancing years."

Mr. Shrimp: "Er—I suppose you wouldn't care to have a word with her yourself, old man?"—Fishing Gazette.

* * *

Half-Brothers

Askit: "What was all the fuss about in front of the movie theater?"

Tellit: "Two Scotchmen were trying to get in on the same ticket on the ground that they were half-brothers."

* * *

Cruel

Visitor: "I understand that you people raise a lot of young chicks in an incubator?"

Poultryman: "Oh, yes—lots of 'em."

Visitor: "But don't you think that is cruelty to animals? How would you like to call a wooden box 'mother'?"

* * *

Spoilt

Parliamentary Candidate (in impassioned speech): "I am willing to trust the people."

"I wish you'd open a grocer's shop, then!" said a little man in the audience.—Fishing Gazette.

* * *

Explained

Mistress: "Can you explain why it is, Mary, that every time I come into this kitchen I find you reading?"

New Maid: "It must be those rubber heels of yours, mum."—Exchange.

* * *

Willing Pupil

Irate Parent: "I'll teach you to make love to my daughter, sir."

Young Man: "I wish you would, old boy; I'm not making much headway."—Transmitter.

* * *

Dental Communist

"What sort of toothbrush do you want?"

"Lemme have a big one—there's thirty fellows in our fraternity."—Penn. State Froth.

Are Neurasthenia, Nervous and Mental Breakdowns and Self Consciousness Correctable?

by

● C. FRANKLIN LEAVITT, M.D.

A few days ago I read an article in one of my Medical Journals entitled—"What are we to do with the Neurotics?" This man was of the opinion that the Medical Practitioner had better just let them go, and gave the following reasons: The fact that they were difficult to deal with; that if you told them the truth about their case—that there was nothing wrong with them—they would leave and go to another physician; if you undertook to help them, that it required a great deal of patience and that the cost would amount to more than the average patient could afford. So he inferred that the best way out of the situation was to just have practically nothing to do with them.

Under such circumstances, WHAT IS TO BECOME OF PEOPLE WHO SUFFER FROM MENTAL, EMOTIONAL AND NERVOUS UPSETS?

The fact of the matter is that the average physician is not trained to undertake the treatment of such a case. Knowing little about the peculiar reactions following emotional upheavals, due to the habit of self-centeredness and different forms of FEAR, and the pronounced action that this has on the Sympathetic Nervous System, and having had a training very material in character, he finds himself lost when his diagnosis fails to uncover true physical causes. This is not a criticism of the Medical profession, for I am a member of that profession and thoroughly believe in their practices along physical lines. It is just for the purpose of carrying to those suffering from these most trying ailments the FACT that such states CAN be corrected through a MENTAL TRAINING, along with certain forms of simple physical aid. If you are suffering from any of the effects of FEAR, such as worry, over-anxiety, over-seriousness, apprehension, self-centeredness to the point of its being almost impossible for you to forget yourself, fear of insanity, disease, germs, dirt, of injuring others, of heights, crowds, being left alone, of collapse, your heart, or any of the scores of other different fears that one becomes a slave to, I wish to assure you—there is a way out.

WRONG THINKING UNDERMINES PHYSICAL RESISTANCE AND NERVES BECOME HYPER-SENSITIVE.

Were you ever badly frightened, or have you ever received some news which shocked you terribly? Do you recall how weak you felt, how your heart felt like lead, how you actually

had to sit down because you were so wobbly? Do you remember how rapidly your heart beat, and perhaps how pale you looked following it?

These fears that you indulge in have quite a similar effect, only in a less pronounced way. But you continue to indulge these fears perhaps daily, and thus through the effects of accumulation, you suddenly realize that you are in a terrible state. You visit your physician, or perhaps many of them, and are told that organically you are sound and that the thing for you to do is to just forget it.

The fears work on the emotions, your emotion plays on your nervous system, like wind on a wind harp, and in consequence the nerves become more and more sensitive until in the mind of the sufferer they take on a most alarming aspect. This condition produces different sensations in different people and it is common for one to have sensations of extreme weakness, with the fear of collapse accompanying it—a passing out sensation at times which leads some

Thousands are in Urgent Need of Help to Overcome Unreasonable Fears, Habits of Thinking, Complexes, Nerve Torture and the Limitations Imposed by Self Consciousness, and Know Not Where to Turn for Assistance.

to believe they are actually dying; sensations in the head of tightness, shooting pains, creepy, crawly sensations—perhaps a burning sensation on either side at what you would consider the upper part of the lungs; palpitation of the heart which leads many to believe they have an organic heart condition, aches and pains, cramps, poor circulation, loss of weight, nervous indigestion, constipation or diarrhoea, etc., etc., without end. And, when your case has been pronounced by a reputable physician as not organic, in character, you may be SURE that all this is due to thoughts representing a loss of confidence and control.

UNDER SUCH CONDITIONS LIFE SEEMS HARDLY WORTH LIVING.

When one has the sense of being "trapped" by his fears, when he has placed his case before those he feels he

should be able to trust, without receiving any special benefit, then hope begins to grow weak and he may even begin to plan on the possibility of ending the suffering. I wish to ASSURE you that such thoughts are based on wrong impressions and the endless future of torture is built up through lack of understanding and through your drawing on your imagination in a destructive way. Things are NOT REALLY AS THEY SEEM TO YOU. These false conditions CAN be destroyed, confidence CAN be reestablished, control built up, the emotions and nerves brought under your control—and true happiness and a larger success made yours. This is not just some fairy tale for the purpose of making YOU feel better, but is the unvarnished truth, proven in just thousands of instances.

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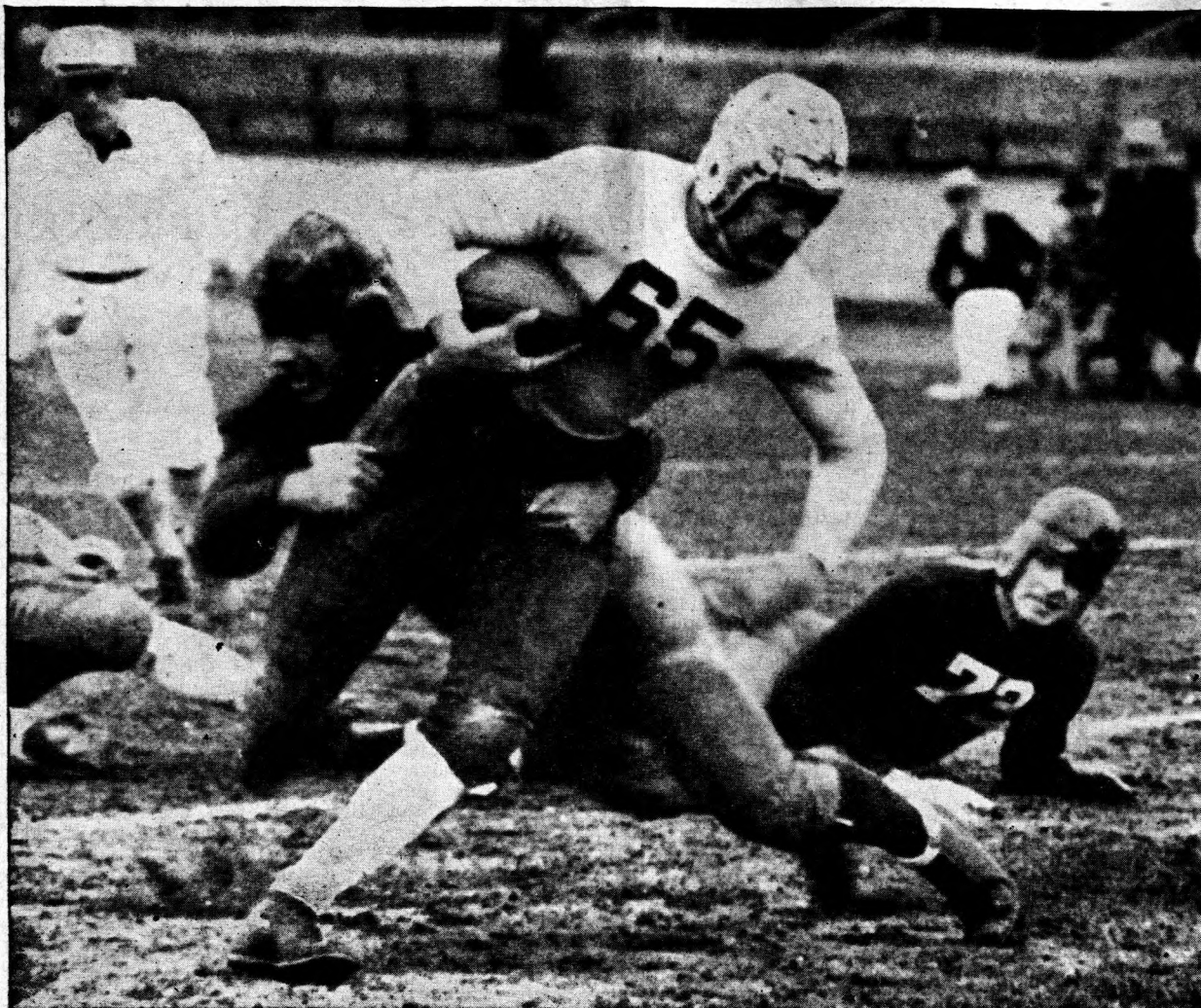
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Success, then, if you are willing to pay the price—is yours for the taking.



How Important is *Now*?

An Editorial

ELSEWHERE in this issue is a statement by that sterling actor, Walter Huston.

In effect he says, "Happiness lies within the individual's ability to make the most of the present. This *moment* is important," he says.

Do we realize how little we live in the present?

We're usually regretting the mistakes we made last year or last month or last week—or we're complacently leaning back on the triumphs of that time.

If not this, we're likely planning what we're going to do "after the first of the year" or "when business gets more settled" or when something or other happens that is now signalling to us in our mind's eye.

Never—or at least rarely—do we live in the present. In this moment. In the *now*.

It's a sort of race habit—this jumping forward or backward in thought. The old, notoriously live in the years that have gone, and youth, of course, looks forward. Logically the middle-aged or near it, should be on an even keel and "stay put" in thought—at least to the extent of taking some joy in the present—but how many do?

AN individual who grasps this point, rare among his less favored fellows, lives a crowded lifetime every day. The hours may not be filled with sunshine, but he tinges the gloomy clouds with the radiance of his own irrepressible enthusiasm.

The path is not always friendly and unobstructed, but he presses on, exulting in the zest of life. Difficult? Not so difficult as following the lead of the vast majority who lose every particle of joy because they *will* not live in the now.

Countless numbers *never* live because reality is to be found only in the present. The past is a ghost of painted memories, colored by the imagination. It seems either worse or better than it really was. And the future is vague. It does not exist. Aren't we foolish to try to live in it?

The experiences which we conjure up, the terrible things we fear—in all probability they never will happen.

Just here both the optimist and pessimist usually fall short. The too confirmed optimist is apt to

paint both past and future in glowing colors. While he is no doubt far better off than the pessimist, he ignores teeming opportunities while he romances of the good times "before the crash"—or earlier. He puffs psychic opium pipes of fanciful achievements of the future.

The pessimist biliously paints dark pictures of what is "bound to happen." He often lives in the bitter past and creates cruel weapons with which to torture himself. While other men have risen above their earlier errors and have climbed to splendid success, the pessimist insists upon his own lack of chance and the impossibility of outwitting "luck" or whatever he feels is responsible for his ills.

YET countless thousands have failed miserably in repeated endeavors, only to climb to splendid attainment after they have ignored the past and gone ahead resolving to make the most of what lies at hand—in the *now*.

So long as we do our best from day to day, the future may well be left to care for itself. Man has unlimited power but if he lives in the negative shadows of the past, or puts off to the uncertain future what should be accomplished today, he fails to live in reality and has a crop of "no results" to handicap and burden him.

Procrastination has ever been a hard taskmaster. Millions who might have climbed to heights have groveled in the mire because they persistently put off for the future what should have been done from day to day. They have allowed others to claim the rich rewards which might have been theirs had they acted promptly upon their inspirations.

You cannot climb while indulging your negative emotions in regret and bitterness over the past, nor can you achieve your heart's desire while you fitfully dream of *what you would like to be*.

It is no idle statement that the wealth of the world is yours if you will turn your back on the past and build confidently and joyously in the *now*—if you can realize that "*This moment is important.*"



Why We "Fall in Love"

by C. M.

IN a recent issue we had remarked that in every human life, from birth to death, there is a regressive force pulling back to the paradise lost—to the inert condition experienced before birth—

A tendency, at least, to mold as closely as possible, the pattern of that blessed state.

The baby satisfies the static, inert tendency by sleep; the mystic by ecstasy; the lover by psychophysical union; the mis-called "neurotic" being a person by nature or by nurture with a strong static tendency, by symptoms that either dull his senses or check his activity.

Every mother and nurse has the same tendency to seek the lost paradise as the baby. In so far as she can identify with this primitive urge in the child, she will give it warmth, darkness, soft and even pressure and silence, following a rocking motion or a soothing lullaby with a regular rhythm.

By such means she promotes its normal regression in sleep. Then as a compensation for the trauma of birth she gives it new forms of satisfaction, appealing to its desire for food and other pleasantly stimulating sensations and activities.

She thus helps it to develop, to love the world of *objects*, to accept the mother as an object who comes and goes in place of the mother's body that satisfies the unborn child all the time.

Development of body and mind depends on the child learning to renounce pleasures once enjoyed, and to put in their place new satisfactions.

Education in its widest and highest sense means strengthening the part that can develop, and helping the child to be weaned from pleasures such as are no longer suitable to its age, or hinder its further growth.

The educational influence works, not by eradicating the tendency to return to pre-natal conditions of life, but by making easy and attractive outlets for energy in ways that promote interest in objects—personal and impersonal—outside the self.



By too harsh, hasty, or strict attempts to force the child to develop moral and esthetic behavior patterns pleasing to the elders, the very opposite result may be attained.

THE art of education depends on the elder avoiding the desire to keep the child a perpetual baby and the wish to make him grow up too quickly.

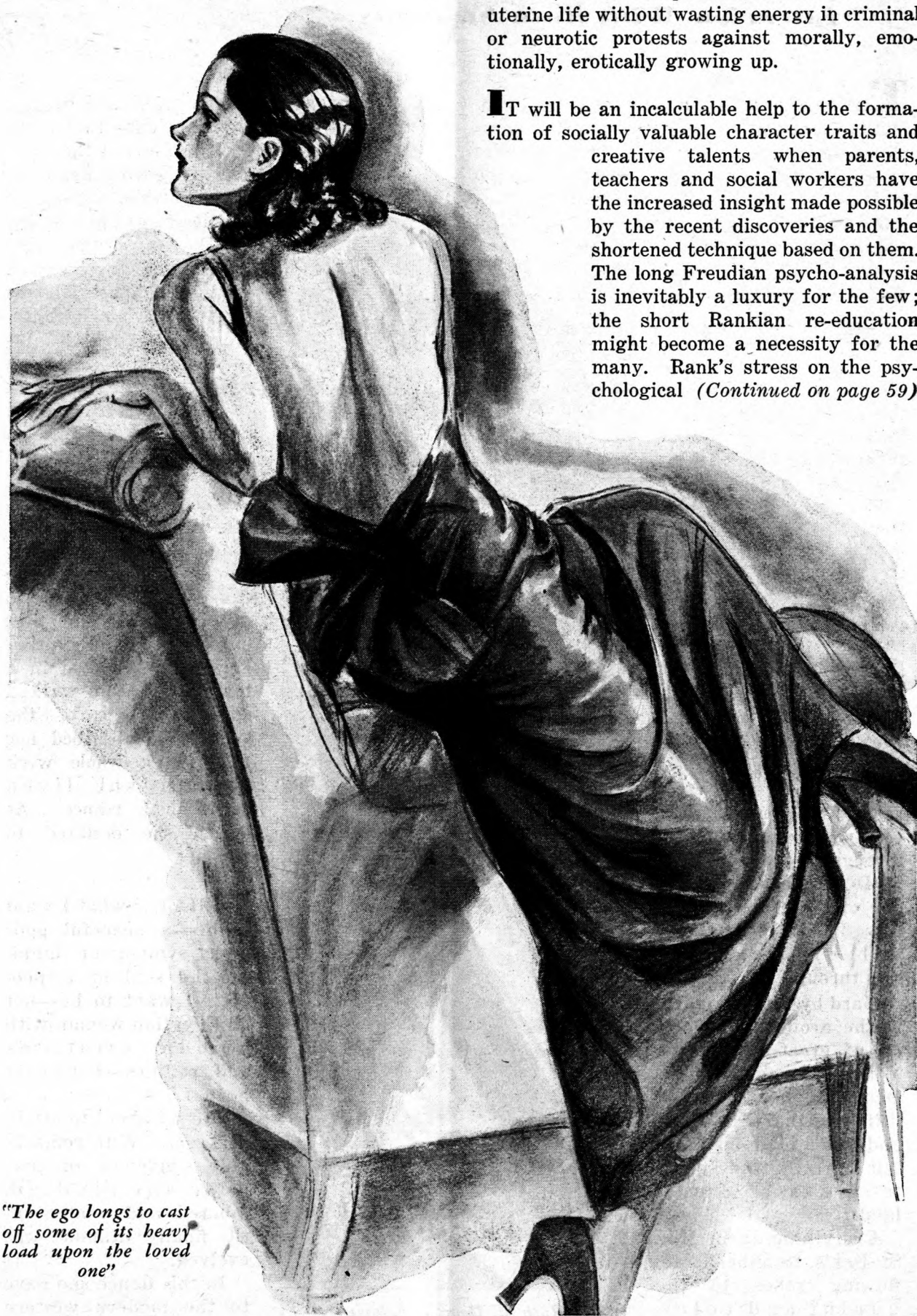
Since most of the damage to character and capacity is done in the pre-school period, it is very desirable that the parent should have clear insight into the strength of his own basic tendencies in order to judge intuitively when to bring pressure on the child and when to

relax it and give time for the habit to be formed.

The art of re-education (as psychotherapy is

more correctly termed) is to re-direct the energy by helping the person to come to a healthy compromise between the two tendencies, and to accept the conditions of extra-uterine life without wasting energy in criminal or neurotic protests against morally, emotionally, erotically growing up.

IT will be an incalculable help to the formation of socially valuable character traits and creative talents when parents, teachers and social workers have the increased insight made possible by the recent discoveries and the shortened technique based on them. The long Freudian psycho-analysis is inevitably a luxury for the few; the short Rankian re-education might become a necessity for the many. Rank's stress on the psychological *(Continued on page 59)*



"The ego longs to cast
off some of its heavy
load upon the loved
one"

Is Dancing Religious?

Interview With Ruth St. Denis

THE other afternoon, as I sat listening to Ruth St. Denis, that world-famous apostle of the dance, in her lovely temple studio of the spiritual arts, a striking picture came to me—the temple of the future.

I see it now as it slowly rises out of the fading mist of ignorance, fear, and disillusionment—a noble edifice.

Through its portal, joyous, carefree people dance their way. Above that portal are inscribed these words from the Psalms of David: "Let them praise his name in the dance!"

For years Miss St. Denis has dreamed this dream and labored endlessly to make it a reality. Now, in her little temple studio, it finally is taking form. Devotees of the dance, of every age and social status, assemble to interpret, all phases of religious experience.

As the dream completes its realization, every community throughout the land, Miss St. Denis plans, will have one of these temple studios in which religion will find expression through art.

Hard by Times Square, in the broil and turmoil of a great city—New York, I found Miss St. Denis in her secluded little sanctuary. So quiet and peaceful I instantly felt myself transported to some far-off oriental land.

Everything about Miss St. Denis, from her loose, flowing robes to the quaint and color-

ful pieces that drape her walls and divans, carries the imprint of the orient—that fountain-head from which she derived the philosophy upon which her life's work has been built. It was back in 1904 while playing an insignificant role in a Belasco road production

of Du Barry that this noted dancer received the inspiration which was to start her on her life-long endeavor—the interpretation of the rich philosophy of the East to the western world through the medium of the dance.

Walking the streets of Buffalo in quest of a modest, little room—the only kind her meager salary would afford her—she caught a passing glimpse of a cigarette poster that depicted the Egyptian goddess Isis seated in a temple. As she walked on, the image of the goddess so absorbed her that for a whole week thereafter she lived as if in a trance. At length she declared to herself:

"THAT is what I want to be—a peaceful goddess, symbol of infinity, the soul of a people. I want to be—not an Egyptian woman with human emotions and frailties—but Egypt herself."

She set about to attain her goal. With remarkable singleness of purpose she studied, labored, and created until finally *Rahda* was evolved.

In this dance she gave to the modern western



Ruth St. Denis as Salome

by **GRACE M. KEEFFE**

world its first definite religious idea in dance form. Rahda symbolized the human soul in its endless quest for the divine, and her pronounced success encouraged Miss St. Denis and she continued to emphasize the expression of divine consciousness through the dance.

She is a living expression of this philosophy. Tall, slender, with beautiful white hair that forms a cloud about her finely chiseled features, she seems to tower above all troublous, earthy things.

As she talked the other afternoon—of the dance and its part in the life of the future—I was struck by the vision in her deep, blue eyes and the wealth of feeling and expression in her long, delicately pointed hands.

"What has the dance to offer to us in our attempt to construct a new, more satisfying philosophy of life?"

"That's a pretty big question," she answered smilingly, "for the dance is *life itself*—the divine impulse of the spirit to move rhythmically."

"The dance gives us a physical orientation to the rest of our physical life—as nothing else can. In the dance it is possible for the individual to achieve complete rhythmic freedom and harmony of soul. But in order to do this we must change our emphasis from the material to the spiritual.

"You know," Miss St. Denis continued, "I have great hopes for the dance in this country. We Americans are a vital people. We naturally incline to sports and athletics, and of course, to the dance, in its popular aspect. Our dynamic and impulsive sense of rhythm is expressed on a stupendous scale and endless craving for speed, action, progress.

"At the same time, I claim that we are a most *spiritually curious nation*—avid for spiritual growth. Witness the enormous followings of the weird, pseudo-religious cults and sects that are constantly springing up. On the surface, these are often pathetic, if not bordering on the ludicrous, but underneath they are symptoms of the nation's need and reach for spiritual understanding.



Ruth St. Denis

"AT FIRST thought it seems incongruous—these two distinct strains in the emotional make-up. But when we get to the heart of the matter, it is not strange. Life itself is a rhythmic quest for the things of the spirit. In the convergence of these two apparently conflicting forces we have the promise of a great renaissance of spiritual and artistic endeavor in this country.

"Our material rhythm has found its expression in the machine. The rhythms of the soul find expression in art, beauty, spirituality.

"In this awakening, so to speak, the dance will play a leading role because it is the art that underlies all other arts. It is, moreover, the art that is naturally most closely allied to religion."

In the primitive world, to dance was to worship and pray. Today, however, the dance and religion are divorced. And because of this, because it has banished life from the altar, traditional religion has lost its grip on humanity, as many foremost churchmen declare.

"The modern metaphysical schools likewise maintain this separation of soul and body—a separation that must be overcome if religion is to function again as a vital, uplifting force. Until there is no such separation, until the body in all its functions and capacities, in all its natural beauty, is regarded as a true and fitting instrument for the soul to express itself by, religion, I feel sure, will remain an empty shell.

"In order to re-establish religion as a vital part of life, we must begin with the individual. Each person must be taught to regard his body as something holy, vibrant with life—a sounding board for the unheard melodies of the universe.

"THE body is not a mere geometrical toy, amusing to watch in its antics and gyrations. It is the veritable temple of a living power, capable of revealing, in all its celestial grandeur, the strength and beauty of the divine consciousness as reflected in the mind of man. The future dance is the only art of which the human body itself is the material. All life flows to and from it.

"As people rediscover religion, they will grow more expressive. And their expressions will use the body as one of the major instruments of religious consciousness."

The dance, Miss St. Denis also pointed out, has always been a powerful force for social solidarity. Among primitive peoples, the dancers display a marvelous unison. They seem to be fused into a single being stirred by a single impulse.

In the light of this solidarity, she says, St. Paul's admonition to the Corinthians—to regard themselves as members of one body—takes on added significance. Through this unity in the dance the individual becomes a harmonious note in a symphony of rhythm.

Miss St. Denis decries the puritanical tendency to read evil into rhythm. Rhythm per se, she says, is neither moral nor immoral. Only the immediate motive can make it either.

MANY of our greatest authors find that their thoughts flow more freely to the soft strains of classical music. The greatest athletes readily acknowledge their debt to music—the co-ordinating of muscular activities with brain impulses. To the true artist, rhythm is life itself.

All nature is a grand rhythmic poem, with rhythm marking the lapping of the waves against the shore; the ebb and flow of the tide; the waxing and waning of the

moon; the patter of horse's hoofs; the toddling of infant steps. How can anyone be unaware of the existence of rhythm throughout all nature?

As the final note of Ruth St. Denis's portentous message to PSYCHOLOGY, I bring you these lines from her poem, "The New Dance."

Hidden from dull ears and veiled from blinded eyes

*Is the great rhythm of the universe,
And we are the rhythms of the law made visible.*

*We bring to you proportion, which is order,
Rhythm, which is power,
And beauty, which is joy.*

*Behold the vision of your greater selves,
The images of your dreams,
Dancing upon the mountains.*

*O World,
Behold and live again,
We have found the secret,
We have found the way,*

It is to dance!

Credo

There is no ecstasy I know
So pure as hearing slowly grow

A surging song within my breast
That cries with passion and unrest;

A nascent song that longs for birth
Like fruited seeds beneath the earth;

A little song that can express
Life's triumphs, hopes, and happiness;

A valiant song that lifts lost men
To noble heights of faith again;

A sacred song whose white-flamed rod
Shall reach the unstained hands of God!

L'Envoi

God! if my songs bear stronger hope
To barren lives that blindly grope

For beauties lost they can't retrieve,
Then grant me peace to work and weave

From nameless dross and nothingness,
These solid songs of loveliness!

By Michel Farano

"Observations"

by FAITH LEWIS

EXCITED shouts came from the playgrounds. Track team practice was on. One youngster repeatedly jumped a comparatively low hurdle without attempting the higher ones. His remarkably graceful ease fascinated me. But his pals appeared exasperated because he was confining himself to the same height each time.

Finally one said: "Aw, gee, Bill, why don't you try the *high* ones?"

Bill—wise for his years—said: "I'm making these *better'n* the rest of the boys, ain't I?" The other boy nodded. "Well, last week you said I couldn't jump *this* high! I'm gonna go slow but sure. When I get ready for the big hurdle I'll break the record!"

ARRIVING in the nation's capital for a few days I discovered a store with a clock the exact duplicate of the one whose red minute hand I described in this column last month. It continued a sort of postscript message:

"To the pessimist, life is symbolized by the dark hands of the ordinary clock. Their very color, black, is the color of the glasses through which he views life. But my beautiful red hand typifies the optimist's faith. Faith reveals radiant colors to every soul cognizant of her.

"You saw my beautiful color because you *looked up*. Others come in here and never see me. I'm high on the wall—and they look only on a level. *Faith is like that—waiting for the skyscraping soul!*"

THE skies resembled yard upon yard of gray silk shirting. Not a break in the wide monotonous gray expanse. Then—suddenly—the clouds and metropolitan towers were painted with mystic rose. Every near-by window reflected the sunset glory breaking through a tiny rift of the western horizon.

And I, facing the east, unable to see the true sunset, was permeated with the wonder of its *reflection!* Suffused in that unearthly roseate glow, I compared it to *sympathy*—the most infinitesimal touch of which can light even the darkest life. He who gives sympathy to

another *reflects Infinite Love*. In the words of Beecher:

"Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of . . . sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp of its own shining."

A TRAFFIC jam. This conversation drifted from two pedestrians: "I've just devoted some time to kicking myself." "Well, you'd better devote a little to scrambling through this traffic or you won't make the party!" "That's just it—I'm not going!" "Not going?" came the shocked gasp.

"No! I've dragged myself around everywhere like a mistreated dog never consulted about its wishes. The resultant inner dissatisfaction indicates to me that I'm merely *existing* when I could be *living*. From now on I'm going to read, listen to music, make friends with myself. I'll say 'No' diplomatically—if necessary tell a few 'white lies'—but *I'm through going places and doing things just because everybody else does!* Those who want to *exist* can, but as for *me* . . ."

Taxi horns screamed, brakes were released, traffic again was under way. But those few words were enlightening. One more person had achieved freedom. And knew with Robert Louis Stevenson that "*To know what you prefer, instead of humbly saying 'Amen' to what the world tells you you ought to prefer, is to have kept your soul alive.*"

HIKING across country recently I stumbled upon a row of exquisite wild flowers. Through an opening in the fence against which they leaned, I saw on the opposite side the most perfect blossoms of all. They were borne aloft on luxuriant stems which had forced their way under and above the wooden support in the fence.

These lovely blossoms could never have come into fruition if the plant had not pushed its shoots out into unknown territory. It would have remained (Continued on page 53)

Walter Huston's Philosophy

"This Moment Is Important," He Says

by MARJORIE BROWN

"EACH *moment* is the high light of my life!"

Walter Huston, well known stage and screen star, who repeatedly has been designated as the foremost dramatic actor of the day, spoke emphatically, in a tone that made one believe him instantly.

It's easy to believe Mr. Huston. His absolute sincerity impresses instantly.

He continued, "You see I'm not concerned with the fact that I perhaps had oysters for dinner *last night*, or that I will *presently* go on the stage at the call of first act. This *present* moment is what is important."

"Is that the way you've *always* thought or has your philosophy of life changed since the days before your first success?" I asked.

"WELL—no," he answered slowly. "Rather I would say that it's just that I understand life better.

"For instance—I started in the theatre at the age of seventeen playing vaudeville and stock—I never seemed to have struggled. Not that I had a great deal of money. Indeed I did not. But I had enough. Money—the possession of it—never has meant much to me.

"I went on a more or less uneventful way for twenty-two years before I was in a Broadway success. This was called 'Mr. Pitt' by Zona Gale. I was then thirty-nine years old.

"To get back to the point of my philosophy that I have not changed—just understand life better—

"I know now that I was *unconsciously* doing all those years what I *consciously* do today—that is—extract the utmost out of each moment *as it comes*."

ALL the time Mr. Huston was speaking I was aware of the precision of his speech, the perfect order of the dressing room, his immaculate attire, and the quiet movements of his man—so indicative of a well ordered life.

His stage make-up (we were behind the scenes of a New York theatre where he was about to go on as the leading character of Sinclair Lewis' "Dodsworth") was almost imperceptible. At that, it did not, in the least, detract from the ruggedness of him.

Mr. Huston is younger looking than he appears on the screen. A quiet power is expressed in his steady, almost severe glance.

And yet those serious eyes can twinkle—and did, as he said:

"I forget—forget almost immediately after I've finished anything. But at the moment it has my complete attention."

NO wonder the man has reached a goal!

Here was no regret nor brooding over the long delayed success—the playing twenty-two years without recognition. And certainly there was no self congratulatory dwelling on present achievements nor rewards now that they have arrived.

He has happily accepted success as it came—and then forgotten about it, giving the next thing in hand his absolute attention, letting events take care of themselves.

"About luck, Mr. Huston," I asked, "what part, if any, has luck played in your achievements?"

"A good deal," he answered and then added musingly, "or I might say, the opportunities presented themselves and I was prepared to make the most of them."

"Might it not be that concentration on the preparation attracted these opportunities?" I pursued.

"Well, that's possible. Come to think of it, I really believe it did," smiled Mr. Huston.

"In all your years in the theatre has there been any certain line or phrase that has proved something of a beacon light to you?" I asked.

"Yes—now that I think of it, there was," he answered. "It was during the play called 'The Commodore Marries.' I played the Commodore in that—and one scene and one line stand out clearly in my mind as having a great influence on my life.

"The ship had become the scene of much confusion and disorder and one of the men said, 'We shouldn't have let the women in.'"

"That's what is wrong," others echoed.

"No," the Captain emphatically declared, "It's not the women. The trouble is, we've fallen off our course."

"That bit of dialogue struck me at the

time, and still does, as including a great deal of truth.

"**F**ALLEN off our course," repeated Mr. Huston. "Now let me put it this way. When the one who is responsible for the outcome of whatever is at hand has let his attention be drawn to something else, there will be disorder—all along the line. No one is at fault but the person in command—be it a ship, or your own life.

"If however a person thinks that he would derive pleasure from going off his course temporarily—he must be willing and ready to pay the penalty of taking a longer time in reaching his destination, or perhaps not reaching it at all.

"It's entirely up to the person whether he thinks the result to be acquired is that important to him."

"Then you believe that one's *personal reaction* to a situation or situations is the deciding factor—whether it is to be success or failure for him?"

"Absolutely—No one can help another to straighten himself out as much as the person can help himself. Confused thinking which is followed by chaotic conditions will right themselves only when the involved person checks and rechecks his thoughts until he is clear as to his course. He alone must right himself—if the righting is to be of real value to him.

"Another thing—whatever success or failure comes, the individual himself is responsible."

"**Y**OU are a good psychologist, Mr. Huston," I said.

He smiled, then leaned forward—

"You know it's a fact, although I don't know much about it, but I always thought that if I ever decided to do anything outside the theatre—I would make a serious study of psychology."

"Not much chance of your leaving the theatre, Mr. Huston, judging from the crowd I just saw waiting in the rain to buy tickets to see you."

Just there was a call for first act. Mr. Huston's man came forward and held his coat. No hurry, no confusion,

Walter Huston

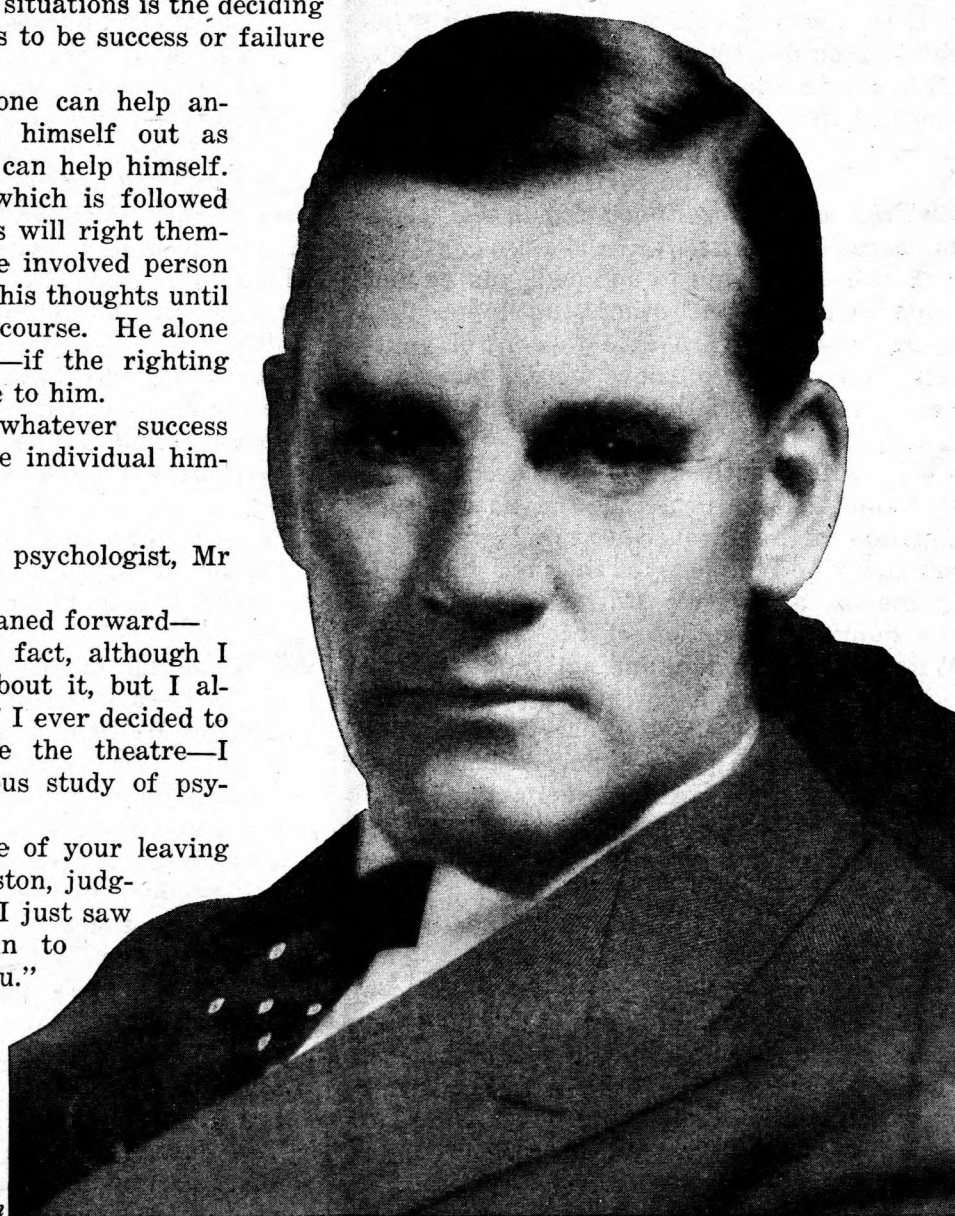
all quietness and order. Then a cheerful voice called out, "First act" and Mrs. Huston walked into the room.

Such an atmosphere of happiness came with her! She is very lovely, with beautiful shining hair. They looked at each other and I knew that this moment was important—another of the innumerable "highlights" of their lives.

"The future, Mr. Huston. What about the future?"

He hesitated, then smiled. He didn't answer my question in so many words, but his firm handshake, his pleasant farewell smile, the whole atmosphere of him gave assurance that this man has the soul poise that finds and knows that all is well.

Besides he *had* said, "Each moment, *this* moment alone is important. A highlight of life."



Your Emotions—and You!

What Mental Forces Dominate?

by DR. ELLAINE ELMORE

THERE is no study so fraught with interest and importance as this subject of the human mind.

The most important thing about the individual is the working of his mind. This is more intriguing than any love story ever written, more mystifying than any mystery tale ever told. Until recently, it was an unexplored realm, with the unplumbed depths, which Coleridge has said are, "caverns measureless to man, reaching down to a sun-less sea."

It is only now that we are learning a little—trying day by day to add to our knowledge as to the ways in which the mind works. Without this knowledge one can never understand himself; and however reluctantly we face the fact, we must admit that *the most interesting thing in the world to yourself, is yourself.*

You cannot hope to succeed, you cannot hope to understand others, until you first understand, and are able to control yourself. So often we know words, but have no appreciation of the real meaning.

NOT infrequently, many will declare that they understand perfectly the nature and function of the unconscious mind; yet there are few who realize what the phrasing really means, and fewer still who apprehend the dominant function of the unconscious. Without such understanding, the ego may be submerged in its own emotional whirlpools, storm-tossed by every emotional breeze. Any real progress in personality development is futile until one understands the workings of his own mind.

To understand one's self it is necessary to recognize that mentally, man is a double, a dual personality controlled by both the conscious and the unconscious minds. The conscious mind is that through which we perceive and act. Through the five physical senses, seeing, hearing, tasting, smelling and feeling, it keeps us in touch with the world in which we have our being. It is with the conscious mind that we are supposed to do our thinking,—our reasoning.

The unconscious mind lies deeper within

our natures. It is the seat of our emotions, the storehouse of memory. Without our being aware of it, the unconscious mind is ever active, always carrying on its functions, whether we sleep or wake. And it exerts much more control over our actions than does the conscious mind.

The conscious mind is only as old as the body. The unconscious mind is as old as the human race. In it are stored the experiences of our ancestors, back to the time of Adam. This is the background of Jung's division of the unconscious mind into two distinct parts: the personal unconscious and the racial unconscious.

The unconscious mind is not an anatomically and physiologically separate division of the mind, but it is rather a well defined field of mental activity. It is that portion of the mental activities or processes of which we are not conscious, at any particular moment. A thought, feeling or emotion, which may, at one moment, be in the conscious mind, may have been a moment before, or may be a moment later in the unconscious mind. Whether an emotion, feeling or thought, is conscious or unconscious depends upon whether the individual is aware of its presence. If he is, it is in his conscious mind; if he is not aware of its presence, it is in his unconscious mind.

OUR mental processes have very appropriately been described as a stream, and called by William James "The Stream of Thought." The contents of this stream are constantly changing. For from both within and without the body, there are constantly arising new sensations and impressions, which produce in the mind thoughts, feelings and emotions.

The nature and influence of these depend largely upon one's past experiences, and upon the mental traits inherited. The latter modify the effects and influences of the feelings and emotions, which are constantly being aroused.

The content of the conscious mind, of which we are aware, depends upon the bodily sensations received at that particular mo-



"You cannot hope to succeed . . . understand others . . . until you are able to control yourself"

ment. The attention one gives to these sensations, is modified by the sensations which have previously entered the mind and the thoughts, feelings and emotions produced by sensations. Let me give you a concrete explanation of this mental phenomenon.

Recently, in passing one of the shops which displays antiques, I saw, sitting in a child's high chair, a large, old-fashioned China doll. Instantly my conscious mind said, "Ella." Now, I had not thought of Ella for years. Her memory lay buried in the unconscious, but the memory was immediately brought into the realm of the conscious. This was a sensation produced from without.

IHAD never liked the doll "Ella"—she was so very ugly. I have never even liked the name "Ella," because of the association with the doll. Therefore my distaste for this particular doll was heightened when the thoughts of the original doll "Ella" entered into consciousness, by the previous emotion, produced by the ugly doll of my childhood. I am using a very simple word in one of its less tense degrees to express this emotion, when I say that "I did not like the doll, "Ella." Such distaste, or dis-

like, is usually called hate, in the language of the psychologist. It is a powerful emotional reaction and, when buried and repressed in the unconscious, may have a blighting effect on our personalities.

INDEED, all emotion is dynamic. Once you experience an emotion, you must do something about it or it will do something to you. And the most powerful of all the emotions are love, hate and fear. These are not dangerous, when recognized by the conscious mind, but assume perilous portent when stored away, repressed in the unconscious.

There is a constant stream of sensations, ideas and feelings passing through the conscious mind, to find for themselves a final place in the unconscious mind. These at one moment may occupy the field of thought, and in the next moment, when the attention is drawn away, be added to past experiences and become a part of the unconscious mind.

Ever try to remember a name, and find it impossible to recall? You just stopped thinking about it and a little later, when your conscious mind was busily engaged in writing a letter to a friend, suddenly there

flashed before your mind's eye the name you had wanted to remember.

It pushed through, from the unconscious mind and you say you remembered. Perhaps you call on a friend, and her perfectly harmless little dog frisks in and jumps up on you. Your reasoning mind, or your conscious mind assures you that this tiny creature couldn't really hurt you, but down in your unconscious mind there is the stored memory of another dog, big and powerful, which leaped upon you, when you were a tiny child.

YOU may not be able, unaided, to bring this buried memory into consciousness, but it affects your whole attitude toward dogs. What I am trying to clarify is the fact that it is not the present conscious reaction to the dog which is important—the danger lies in the buried unconscious fear of all dogs.

Handwriting, and the written subject matter, is often a psychic betrayal. For instance, a patient, while away on a visit, wrote a letter to her husband, in which she used the word "love" in a sentence where it really had no place and no meaning. She had written over the word "love" a word which completed the sense of the message which she was conveying. But it was quite clear to those who understood, that the first word written was the one she really meant. It gave the clue to the understanding of her complex, which began with the fact that she was in love with someone, other than her husband. In other words, her unconscious mind registered her true expression, which it was necessary for her conscious reasoning mind to correct.

Every individual has inherited from a long line of ancestors, extending back to man's early existence, three powerful instincts, or urges. These instincts furnish the motive power which drives one onward, in the face of almost unsurmountable obstacles. The will to live—naturally, in comfort and happiness; the desire to be great—that is, to excel others and to dominate one's environment; and the sexual urge, in its broadest sense, which includes the desire for a mate and children—these are governed by the urges that dominate the un-

conscious mind, and are the basis of all primitive, elemental emotions.

The unconscious mind is constantly striving to gratify these urges. The conscious thoughts and feelings are constantly being added to the contents of the unconscious; and one's conscious and unconscious reactions, to one's experiences, especially those arousing strong emotions, are constantly modifying the contents of the unconscious mind and their influences upon both the conscious and the unconscious activities.

In other words, our entire life is influenced, if not entirely determined, by unconscious factors.

Some of our simplest conscious acts presuppose an enormous amount of unconscious work. Stepping aside to dodge an automobile,

simple as it appears, is only made possible by innumerable mental and physical operations, such as realizing the nature, size, direction and speed of the dangerous object, selecting a safe spot at a certain distance from it and performing the necessary muscular actions.

The unconscious mind is an enormous reservoir of potential power, which can be expended for beneficial, or harmful ends. Like every source of power, it can be man's most

precious ally, if man is familiar with it, and therefore not afraid of it, but ignorance of its nature, and fear of its consequences can transform it into a source of misery and destruction.

EXPERIENCES accompanied by intense emotion are much more permanently rooted in the unconscious and have a great influence upon the conscious mental processes. The thoughts, feelings and emotions aroused by any particular condition or circumstance, depend altogether upon the content of the unconscious mind. Different individuals, with different racial and environmental histories, are influenced differently by the same incidents and situations because the content of the unconscious mind is the sum total of all of the experiences of the individual and of his ancestors.

Pleasure, pain, desire, fear, love and hate accumulate in our unconscious, and apparently die out. But they are all really existent and operative, (Continued on page 57)

"Why do you call names you do not intend to speak?"

"Why do you write words that have no meaning in a sentence?"

"Why do you make slips of the tongue?"

"Why do you dislike some things—apparently without reason?"

"In short, what rules your words, attitudes and conduct?"

A REAL THANKSGIVING LETTER

IN August PSYCHOLOGY we published the true story of little Bobby Holland, nine years old, who wrote of his experiences at Warm Springs (Bobby was cured there of infantile paralysis). He called the story, "Me and Mrs. Roosevelt" because, as Bobby related, it was through Mrs. Roosevelt's efforts and influence that the opportunity came.

The letter following is a reference to Bobby's article. We may add that the writer is a lovely lady who, several years ago, in an accident, suffered the ill that since has made her sit in darkness, and which made the little courtesy extended to her seem very wonderful, even though, as she says, "I could not see my tall and beautiful son."

WE'RE not going to preach any little sermons or throw bouquets, but it's very difficult not to call attention to the far reaching effect of one little act. . . . How much this simple kindness meant to the one who wrote the "foolish little note" . . . Can we doubt that the grateful warmth that will always live in the heart of the one woman will in some way cast pleasant light and a little more joy on the path of the other—even if she never knows of this letter?

DEAR EDITOR:

Perhaps your readers would care to hear another "Me and Mrs. Roosevelt" episode from one who, like Bobby, had a problem which she solved. No money to be raised in my case . . . just one mother to another.

I must explain that it had been a great many years since I had been in Annapolis or had witnessed the graduation exercises. So long, that I did not reckon with the great amplifiers which brought the sound of each midshipman's name to the far corners of Dahlgren Hall.

I could not see my tall and beautiful son (I know he is beautiful, because he was beautiful as a baby) receive his diploma, but I felt I *must* sit where I could best hear his name called, and cheer with the three remaining classes . . . they would not boo him (and they didn't!).

I WANTED to catch the whirl of their white caps flying to the great steel rafters, in that last moment when the outgoing class cheers those they leave behind.

So I wrote Mrs. Roosevelt a foolish little note . . . foolish, because how was the good lady to know I was not some crank or bomb thrower? . . . asking if I might sit with her on the platform.

In it, I merely said I had no friends in Annapolis, and hated to sit alone on the stands or in the balcony.

In a few days came her reply: The President must be in New York to review the fleet, so she would not be present, but as one proud mother to another, she hoped I would use the ticket enclosed, which would seat me in the front row, to the left and nearest the chairs occupied by the graduation class. So near, in fact, that my angel son was able to reach over and grasp my hand during Admiral Hart's splendid and inspiring speech . . . for pardon me, my hat's too tight, my son was among the first twenty-four, and his diploma reads *passed with distinction*, not *passed with credit*, or merely *passed*.

Some day, in fact, next spring, when I go to Washington as a delegate to the annual congress of the League of American Pen Women, I hope to thank the gracious lady face to face, for I, too, am grateful in a "happy sort of way, not a choke up one" (to quote Bobby).

(Mrs.) Dunbar Sayre, 302 Beaver Street, Sewickley, Pa.

Love Opened Prison Doors

by STARR DAILY

This is a most remarkable account of how a man whose whole life had been moored to habits of criminality, through change of thought, became a different man and thereafter saw his prison doors swing open.

Fourteen years of the author's life were spent behind prison bars. The price he paid for violating law was long drawn out and painful. A glimpse of the burning white light of Truth changed his life plan and at last sent him happily out into a brand new world.

WHEN I say that love can open prison doors I mean that literally

.....
But when I speak of this love, I'm not referring to it in the usually Pollyanna sense, as something to be hazily realized and half-heartedly applied.

Love is a dynamic medium in the world.

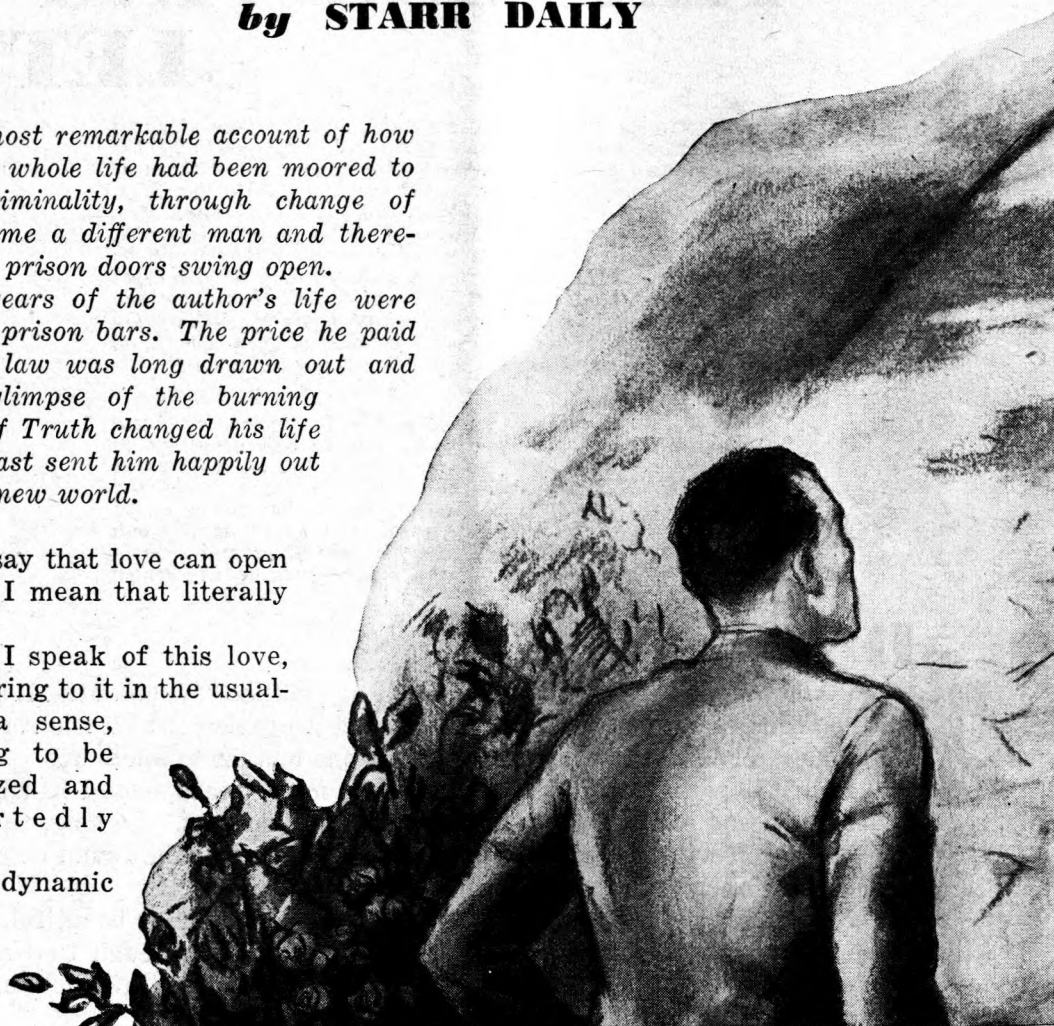
It is the most powerful crea-

tive medium in existence Applied, it not only opened my dungeon door without an overture on my part, but opened the front door of my prison for me long in advance of the time set for my release.

I AM not desirous of being drawn into controversy about its causes or its scientific qualities. I am merely describing what occurred, its effect upon my future conduct . . . and what I was enabled to do with the knowledge gained in this manner.

The period of which I am going to tell you came immediately after a very hard and unpleasant experience within the prison walls and after I had decided to scuttle all fine resolutions. It happened that I was transferred to a different cell, sharing it with a life-terminer, well along in years, named Dad Trueblood.

This old fellow was the most beloved man who had ever done time in this particular prison . . . loved by prisoner and officials,



"Out into a brand new world"

a combination rarely found behind prison walls. . . . Had Dad wished to turn informer he could have sent scores of his confidants to longer prison terms, and many to the electric chair.

HE HAD refused a pardon. "Why don't you want your freedom?" the warden had asked incredulously.

"I'm always free," the old lifer had replied. "It doesn't make any difference where you are . . . if your thoughts are free. And there's no one can imprison your thoughts but yourself."

When I moved my belongings into his cell he was lying on his bunk . . . He knew of course of my reputation as a bad actor. There were few words passed between us until we had been locked in for the evening. Finally I related my terrible experience in the dungeon and of my desires after coming

A True Account of a Life Experience

out. Of my will-power battle to overcome old habits . . . my pitiful failure to do anything in that direction.

"This virtue stuff is all bunk," I said . . . "some pretty wise men have taken the gold out of the Golden Rule, and have made it look pretty small . . ."

"That doesn't seem important, son, in your case," Dad said. "You've been following another rule. The important thing is, what has it got you? . . . That's what you should be looking at now . . . not what the other fellow has done with your old philosophy, but what *you* have done with it . . ."

"But I've tried . . . and failed," I said hopelessly.

"No you haven't," he said "you've just gone at it wrong . . . the easiest way . . . to rid yourself of many bad habits is to *recondition yourself to one good habit.*"

FIRST I was to forget all about my notion of going to war with my habits. I was not to make any change in my custom of living; but whenever and wherever I could do it without strain or pressure, to do something constructively creative; a quiet thought, a stimulating hint to another, a constructive action, either selfish or unselfish.

"Make it a game, son," said Dad "not a task. Let it be a challenge but not a command."

Guided safely by the unerring knowledge Dad had of sublimation, I entered into the spirit of the game and found it not only profitable but pleasurable. During the day at my machine I made a game of sewing garments. Each one I finished had in it an effort to make it better than its predecessor. This . . . relieved me entirely of the burden my labors had always been for me before . . . Time that had always dragged heavily with each begrudging stitch, now flew by on wings of tirelessness.

THE surprising thing was that I not only made better garments, but I was able to complete my task in much less time than when I had been fighting the sewing machine . . . One of my best games was to see how many garments I could complete without accidental breaking of my thread.

This game was taken up by those around me, and eventually spread over the entire shop. The superintendent was amazed at the result . . . and all the while I also played a game with my thoughts. I would label each as it came along. If it was de-

structive, I would counter it with a constructive one deliberately created for the purpose and vice versa . . .

I soon became conscious of a subtle but definite drawing away of the destructive thoughts. The constructive ones came more and more unbidden . . . I found it becoming increasingly repugnant to deliberately create a destructive thought . . . I hatched up another game . . . Each day I tried to increase the number of little unobtrusive things I could do for my fellows . . .

The game by itself did something psychic to me. I didn't know what it was at the time. But it was an expanding something that drew men closer to me . . . I was becoming more and more result-conscious, and this in itself was an excellent sign.

AT night I would take up a book . . . "Schopenhauer's Studies in Pessimism . . ." For each negative thought given by the author, I wrote down its best positive opposite . . . Sometimes it would take me an entire evening to get over one page . . . Though the manuscript was afterwards destroyed, its effect on me is still alive and will remain so until the end of my days.

The translation of this book gave me an intense interest in the positive side of life . . . However, in this prison at that time, true positive literature was a scarce article . . . I talked to Dad in no uncertain terms as to what I thought of a chaplain who would permit every deadening and salacious book and magazine printed to come to us.

The old man listened patiently . . . "Remember the little game you're playing? Well, it's a broad game. Any situation can be fitted into it. But not with hatred and criticism—that is, if you expect to win . . . How did you break down enmity in the shop?" He said no more. But his suggestion was enough.

I set about to formulate a new game around the chaplain . . . I studied him . . . I could not help but feel sorry for a man laboring under his rigid limitations. And this emotion, although it is not quite true love, is mighty close to compassion. At any rate, I soon found myself creating genuinely loving thoughts toward my censor.

I found a way of doing a few little services for him without his finding out who did them . . . In the meantime I spoke no word to him . . . One day he came down the gallery and stopped in front of our cell . . . he carried under his arm several magazines

and pamphlets for me . . . I thanked him and we talked together for quite some time . . . a friendship was established between us that was active until the day I bade him good-bye.

. . . This demonstration of the power of love to use creative principle effectively against adverse conditions helped me . . . Obviously, love can open prison doors . . . and of all the doors none is more important than the door of self. Self-conquest through sublimation is the key to the fullest realm of livingness.

I do not presume to say I have conquered myself, but I have traveled a piece of the way, and I am moving in the right direction. My greatest joy is obtained from playing my little game of deeds—of finding something I can do for others in a helpful constructive way. And although the joy is found in doing, somehow these services have never failed to return good for good . . . with multiplied interest . . .

In this prison I was the first man ever to be permitted the unheard of privilege of taking a correspondence course of study . . . When I first thought of asking the warden . . . I was fully aware that such a request . . . would be flatly rejected . . . Dad Trueblood and I talked the matter over . . . "Love," he said "needs no advance agent." . . .

"You mean that I can prepare the warden in advance so that he will receive my request with favor?"

"Not you. But love expressing through you will prepare him."

"Without any effort on my part?"

"None but love."

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Contrary to general opinion, it isn't so difficult to evoke a feeling of love even for one's jailer . . . After all, I said to myself prisons were a necessary evil in a civilization that harbored the type of preying animal that I had been. And if prisons were necessary, so were wardens to manage them . . . It took me only a short time to arouse within me a deep responsive feeling of love for the warden . . . and it grew . . . some of you may laugh this off . . . but his decision was made precisely as I wanted . . .

Through this course of study I was able to prepare myself for an honest, constructive future . . . By this time it had been noised about the prison that since I had entered the cell of Dad Trueblood

I had learned from him the art of getting along with almost everybody, no matter how disagreeable the person was with others . . . I was not surprised when one day the warden sent for me and offered me a job in the prison hospital . . .

That I could use the love medium to gain my freedom never occurred to me of my own accord. After I had discovered that medium and had begun to apply it to my life and the lives of those around me, I was so thoroughly in harmony with my environment that time, place and conditions meant nothing.

The days and nights came and went with a smoothness and velocity that was simply astounding . . . So one day when an official asked me why I didn't try to get my case up and get out, I was forced to admit that it had been a long time since I had thought of freedom . . .

I had reached the point where, like my old cell mate (Dad Trueblood) I didn't care where I was on earth, so long as I could carry on my experiments. The idea of gaining my freedom now held out its reward, not in the freedom itself, but in the proof that it could be gained by the application of love and thought to creative principle.

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I SOUGHT assurance in meditation . . . I had been able to contact general wisdom . . . but with a particular desire in my mind I found I could neither relax nor receive, because the nature of the desire was always there, and nothing else could get through or around it . . . Finally one evening . . . I realized that my freedom rightly used would conform to life's purpose of spiritual growth, just the same as my imprisonment rightly used had done . . .

. . . I was ready to begin the big experiment . . . For several months I kept faithfully and patiently at the experiment, not once allowing myself to become discouraged in the face of the fact that nothing seemed to happen . . . Eventually there was added to my directions another piece of business that apparently had no connection . . . I was given an urge to write an essay . . . and to submit it to the editor of a certain welfare magazine.

I don't know whether the essay was good or not . . . I carried it to the warden. "Did you write this?" he wanted to know. I admitted the fact. "Well, it's good," he (Continued on page 56)



Free Body and Mind!

by ALFRED J. FOX, M.D.

WHAT is health? What is disease?

How can disease be conquered, health assured, and life prolonged? Is any disease "incurable"?

In a broad sense, the length of every life is predetermined by inherent conditions within the organism and by its environment.

Disease, therefore, can be caused either through accident, using that term in its broadest sense (for infection of the body by pathogenic micro-organism is just as much of an accident as a snake bite or any other violent attack) or degenerative changes inherent in the organism itself.

In spite of many reproaches heaped upon the patient soul of the medical man, it cannot be denied that he is making a splendid job of helping to restore health to those whose health is impaired by accidental causes.

Curing diseases inherent in the organism itself is a far more difficult task. It is a biological, not a chemical problem. For while the doctor aims to help nature in the treatment of the first group, to cope successfully with the degenerative diseases he must actually outwit and conquer nature's laws in order to win.

Nature herself paves the way through her exceptions. There are cases of cancer that get well spontaneously and without any treatment whatsoever. This is equally true of every other so-called incurable disease.

Here and there we behold an individual who lives far beyond his allotted three score and ten in full possession of all his faculties. What does it mean? Does nature play favorites? Or are nature's laws, like man-made laws, only for the uninitiated and the weak?

We need more freedom, daring, and imagination. No man's spirit is born to be a slave, not even to nature herself. Ultimately man is destined to be master, nature the slave.

There are two sides to our being, that which is earthy, material and mechanical, and that which is purely mental and intellectual.

Our intellectual or psychic selves are not subject to material laws. They have the power to soar beyond them. Our minds



"... more freedom, daring, imagination."

dominate our flesh, even create it. We possess the power to develop and improve every part of our bodies through the exercise of properly directed, purposeful effort.

There is no doubt that this is true. The athlete's muscles, and the brain-worker's brain prove that. You can accomplish as much for your heart, kidneys, sense organs or any other part of your physical body. Learn how to master it.

FOR while it is undeniably true, in a biological sense, that the duration of a physical life is predetermined, the physical law itself is subject to your spiritual power of self-determination.

Plant yourself in an harmonious environment, guaranteeing your physical needs—pure air, pure water, pure food. Rest your overworked organs. Visualize and exercise the power of your mind over your body. Arm yourself with the magic symbols of will, determination, faith and hope.

Convey them into your subconscious when you go to sleep. Affirm them on arising. You are sure to win if you will only persevere.

Aim to be useful. Selfishness only induces inertia, and inertia is the fore-runner of dissolution.

Health and happiness go hand in hand. You cannot retain either without unselfish service to others. For we tire of pleasures of the senses.

We require a constant emotional stimulus for our vital functions that can be derived only from loving and being loved, respected and appreciated.

Ultimate Religion

Ten Principles of Character Building

PRINCIPLE OF SELF IMPROVEMENT

WE HAVE proceeded far enough with our study of the principles of character building to realize the close relationship of one to the other, to form a design of living after a pattern of ethical values.

Knowledge, self respect, self control, and denial of self are each complementary to all the others and all serve to validate the principle of self improvement.

Character is to find its highest expression not by punctilious observance of rigid rules but through the recognition of basic principles to be applied according to the judgment and wisdom of the individual and the exigencies of circumstances.

Man the moralist rises superior to man the mechanic. Aspiration toward self betterment is essential to morality.

Improve yourself . . . yield to the lure of the larger life . . . with determination and zeal court every cultural advantage. When someone asks "How is business?" we are not apt to think of character building, yet character building is life's most important business.

Have courage to set yourself to hard tasks. Irsome at first they later assume power to transmute the clay of life into gleaming gold. The path of self improvement is the straight path to happiness.

Beware of the quackery that offers (always for a fee) to solve all your personal problems for you. Life's secret of success is lying snug in your own brain. Search for it there and come to know the ecstasy of the consciousness of mastery, the joy of growing better and stronger in mind and spirit as the years pass by.

NO man lives, on this planet, who can truthfully say that he has acquired virtue and strength beyond the need of improvement. No man in all the range of history has been exempt from this law of gradual development.

Ages ago there was a man so marvelous in the symmetry and perfection of his manhood,

that he was identified with Deity and was accorded supreme honor as "The Bright and Morning Star"—"The One Altogether Lovely." Yet so far from being an exception to the rule, Jesus of Galilee is the most brilliant example of its universality.

There he was in the home at Nazareth exemplifying the helplessness and innocence of childhood. Day by day he grew in stature and in wisdom. The boyhood incident of his visit to Jerusalem to attend the Feast of the Passover with his parents, illustrates his eagerness to improve himself in mind and spirit. He tarried behind the group with which he was supposed to travel not in order to give the doctors a demonstration of his precocity but to benefit by the cultural contact with men of wisdom. "I must be about my Father's business" he said. The Father's business required preparation.

In the life story of the Nazarene there is a gap of seventeen years. "Silent years" we call them. That time we may be sure was not wasted. It must have been devoted intensively to self understanding and improvement.

His manner of life as he grew through the years of vibrant boyhood, robust youth, energetic young manhood to powerful maturity is a matter of conjecture. In meditation, study, travel and diligent pursuit of knowledge he equipped himself for the appointed tasks.

Thus came the marvelous philosophy that flashed upon the world like a light from Heaven and thus was realized the personality that left its impress upon the ages.

SPIRITUAL leadership has ever been and must continue to be a question of self preparation for supreme tasks. We hear Confucius recapitulating the periods indicating his mental progress. At fifteen years of age his mind "was bent on the acquisition of knowledge"; at thirty, he had learned to stand firm; forty found him free from delusions; when fifty, he professed to "understand the ways of providence"; at sixty, he had ears attentive to the truth and at seventy he could follow the promptings of his heart with all serenity.

by WILLIAM CHARLES O'DONNELL, Ph.D.

Through the quaint phraseology we can read the romantic story of a notable achievement in the application of the principle of self culture. This was the good man who declared that his greatest grief was the inability to correct his faults. Yet this same man was the sage who gave to the world the Golden Rule half a millenium before the Teacher of Galilee made it current in the western world.

Our school children have long been drilled to believe that—

"Heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

The thought of great men and the heights they reach is sometimes disconcerting to the men who walk on lower levels. The humble man who cannot aspire to leadership is not without his recompense. He occupies exactly the same relationship to the cosmic order of the universe as his more fortunate brother who has reached the pinnacle of earthly fame.

Principles of character building must be equally applicable to people of all degrees—a king is not exempt—the peasant has the same privilege. We must all learn this lesson of self improvement if life is to be counted for more than existence.

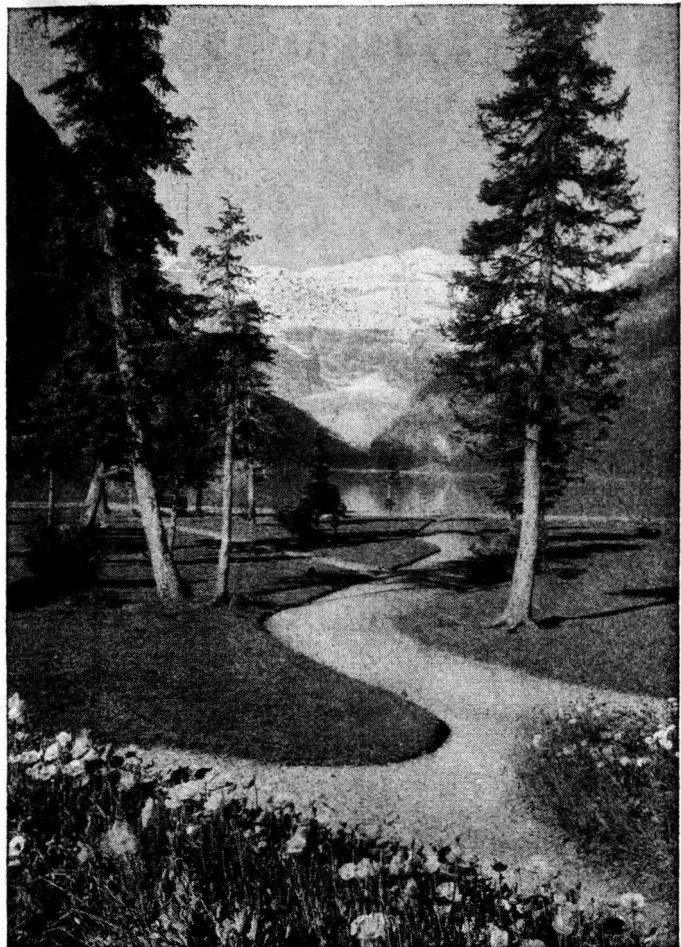
We are now concerned with the moral and cultural factors that affect the formation of character. There are many other angles to the same question. Self improvement—for the sake of business is commendable—for the sake of art is highly praiseworthy.

The musician keeps on practicing and learning. The physician, lawyer, the actor, etc., owe it to their public to keep everlastingly perfecting themselves in the requirements of their vocations.

All men owe it to themselves and to society to keep ever growing in spiritual stature, to demonstrate with increasing satisfaction and success the excellence of virtue, the power of goodness.

IN ITS broadest sense self improvement is synonymous with education. Many definitions of education have been attempted but they can all be boiled down to the idea of improvement. Improvement of mind and spirit must come from within—systems and institutions of education can but furnish aid to the mind determined on its own expansion.

Self improvement, the process of character



"A path to happiness."

building for its own sake and for its value to society is the essence of education. It was not always so considered and the fact is not always accorded the attention it merits.

In the ancient world among Athenians the ideal was that of citizenship. The Spartans trained their boys to be warriors and their girls to aspire to become mothers of warriors. The Roman ideal centered in training for the practical affairs of life. Early Christianity looked with distrust upon pagan culture and turned its energies toward perfecting hope for the future life. Scholasticism in its day presented the ideals of intellectualism and theology. The Renaissance restored the classics that had been secretly preserved in the monasteries.

In later centuries we have had a varying leadership of illustrious men like Comenius, Montaigne, Spencer, Rousseau, and in America Horace Mann, John Dewey and many others in a full field of educational standard bearers with their characteristic theories. We are living in a scientific age and in an age of scientific education.

It is all important (Continued on page 65)

Psychology in Review

Gleanings From New Idea Fields

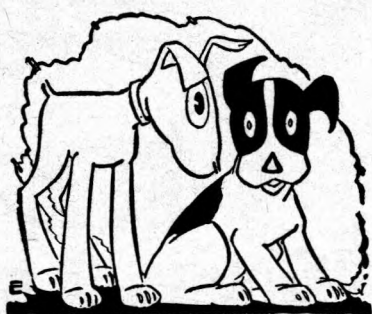
by MARIAN MONTAGUE

"WE'RE NOT ANIMALS, AND SO—"

IT'S comforting to consider ourselves of the "intelligentsia."

Fine to consider that we possess a high development of the human "energy system" consisting of the brain and the thyroid gland, but—

We're more likely to pay the price for our higher grade of intelligence in nervous breakdowns, goiter, gallstones and other unpleasant et ceteras.



Dr. George W. Crile, noted Cleveland surgeon points out that in the lower order of man, or in animals, such physical irregularities are almost unknown.

"The brain and thyroid gland," Dr. Crile writes,* "supply civilized man with his power of sustained energy and activity—mental, emotional and physical."

Dr. Crile goes on to explain that the so-called nervous breakdown occurs when the stress of circumstances overpowers mental stability. He also points out that we can do much to overcome nervous ailments by cultivating self-control.

"Man," he says, "has at his disposal the use of the finest instrument civilization has wrought—namely, his reason. The civilized fraction of man should be able to control the wild fractions inherited from his long past."

In order to exert this control we must exercise our minds as we exercise our bodies.

Some months ago I described the method used by some professors of psychology at Columbia University in curing peptic ulcers of long standing. One of the rules their patients were obliged to observe was this: Never to speak about their illness. This repeats the advice Samuel Johnson once offered to his good friend, James Boswell.

Johnson wrote to him:

"You are always complaining of melancholy and I conclude from these complaints

that you are fond of it. No man talks of that which he is desirous to conceal, and every man desires to conceal that of which he is ashamed.

"Make it a law to yourself never to mention your own mental diseases; if you are never to speak of them, you will think of them but little; and if you think little of them, they will molest you rarely."

"DON'T BE AFRAID!"

"GIVE me—a match!"

A man recently addressed those words to another man who sat behind the wheel of an automobile.

The man in the machine keeled over dead—heart failure, caused from fear.

Having recently been the victim of a hold-up, he was attuned to fear. He heard the first words, "Give me—" associated them with the other experience, and not waiting to hear the last words—"a match"—died.

Another man—a New Yorker—also died recently from fear. His death was the direct result of extreme apprehension built up through his dread of a contemplated operation.

All of this is apropos of what Dr. Daniel Starch has recently said in delightful discussion of "Faith, Fear and Fortunes."†

Dr. Starch quotes that famous statement from President Roosevelt's inaugural address:

"The only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance."

Though we have moved far since that memorable fourth of March on which Franklin D. Roosevelt uttered those words, we have not yet driven fear from the world. Until we do so we cannot convert it into the haven of peace, abundance, and security that even the man on the street envisages.

Fear is, without doubt, the greatest destructive force at large in the world today. It underlies the constantly recurring conflicts between capital and labor. It is holding nations apart, damming the natural currents of international and domestic trade, and retarding the very recovery that means a more abundant life for every one of us.

More than half of the energy of this great country of ours is still paralyzed by needless fear.

And just as fear is working its evil influence on the world at large, so it is boring into the hearts of men as individuals. The chief obstacle to the personal happiness of the average man and woman is fear—fear of what may happen but which, in ninety-nine cases out of every hundred, never does.

A potent remedy, I believe, would be plain, ordinary ridicule. Fear is so downright foolish when we really stop to think of it. We know there is no bogey man lurking in the closet. We simply create the phantom in our own imaginations.

SOLOMON A PSYCHOLOGIST?

UP AT the Yale Graduate School, Dr. Julian J. Obermann has just discovered, in an ancient Arabic codex, some twenty-five new Biblical narratives that had been lost for almost 800 years. Among these is this story of Solomon.

It seems that Solomon said he had not been able to find "one faithful woman among a thousand," and he proceeded to prove it. A woman of great beauty, and her husband were summoned. When the husband arrived, Solomon told him privately:

"I wish to marry you to my daughter, and make you a noble."

The husband declined—observing he already had a wife. Solomon advised him to do away with her.

The man after inner struggles, took his sword to murder his sleeping wife.

"I *could* not kill my wife," he later told Solomon.

The next day, Solomon tried the test on the man's wife. He told her he loved, and wanted to marry her. Then he slipped a beautiful sword into her hand and told her to kill the one that kept them from each other.

The wife waited until her husband had fallen asleep and then—according to this old story—came as near killing him as a rusty sword would allow.

Is it possible then that Solomon preened himself as something of a psychologist?

GET A PERSONALITY!

"PERSONALITY," says Dr. Albert Einstein, "should be valued above all other gifts. It is the highest good of which the children of the earth are capable."

At the recent meeting of the American Psychological Association in New York advice was offered by Dr. Edwin G. Fleming by

which to acquire personality. The doctor contended that one must especially develop a sense of fairness, originality—and a voice lacking the raucous unpleasant qualities which unconsciously drive away our friends.

Perhaps A. Gordon-Melvin is closer to the secret when he tells us in a rather elaborate study on the subject, "Building Personality,"**—to acquire a striking personality we must begin by mastering the emotions.

"Emotional conflagrations," he says, "are as dangerous to the personality and as difficult to control as physical fire in a material world."

Strong emotion tends to quicken the activities of the entire personality. If this emotion is a positive, constructive force, if it is an expression of love, courage, ambition, it reacts upon the individual as oxygen turned upon a dying ember—adding new vitality to the fading glow. If, however, it is negative, such as anger or fear, it causes the personality to shrivel like a wrinkled apple.

"The man or woman of unusual personality," Mr. Gordon-Melvin says, "sets as a goal love, power, or fame. Then, instead of wasting time in futile wishing, goes after the coveted objective and attains it."



HAUPTMANN'S CHARACTER ANALYSIS

AN interesting analysis of the conscious and sub-conscious mind of Bruno Richard Hauptmann (of the Lindbergh kidnaping case) by his facial features has been made by William E. Benton, vocational guidance expert.

"The two deep wrinkles beside the mouth are often seen on the faces of dare devils, good and bad. . . . The left or unconscious side of his face and nature gives an insight into his anti-social tendencies . . . the eyes are upslanting, crafty.

"The wide chin below the full lipped mouth, tells a story of stormy appetites and a willingness to take desperate chances to satisfy them.

"To the casual observer, his face seems clean cut, to the careful reader of character, he appears mentally out of alignment."

**"Diseases of Civilization"

†Richard R. Smith Co.

**John Day

"Voice of Experience"

Answers Readers' Letters

One of the Editors

LIFE IS too complicated to be lived by rule. It must be considered from many angles. The solution to one individual's problem is not the solution to another's.

But there *is* one hard and fast rule which applies to every case, no matter what its nature may be. And that rule is: *you must decide on some course and stick to your decision!* Either make a change—or don't! Lack of decision—an attitude of dilly-dallying between two courses—is at the root of much physical illness.

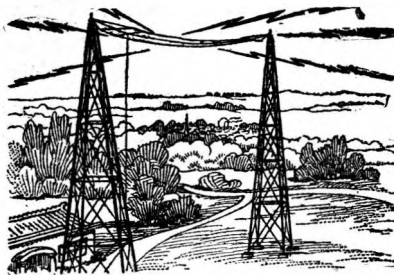
Ernest Dimmet in *The Art of Thinking* says: "If we should sit before the blank sheet and write on two columns the arguments pro and con an idea that occurs to us, the truth would flash on us. We should either be struck by the evidence of some considerations or, no less startlingly, should we see the necessity for seeking advice on this or that point."

Never worry over any problem. No matter how perplexing it may be. Analyze it. Write down the arguments pro and con. Sanely weigh them on the scales of wisdom. Make your decision. Burn all bridges behind you and go ahead to a new life.

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IN the words of Lilian Whiting: "When the conditions of daily life, however full of charm and apparent prosperity they have been, begin to crumble and recede, let them go. It is a sign of the new and the untried. As well try to put the fruit or the flower back into the seed, or the young bird back into the egg, as to put back changing conditions into their former scope and relation.

"No matter how dear they have been, how indispensable they have seemed, let them go. 'Flee from the goods that flee from thee.' They have done their work for you and you have done your work for them. Now cometh the new. Go forward with faith, with abounding exhilaration, and its magnetism shall insure success."



The "Voice of Experience" is known far and wide as a friend of young people of the teen age. For years he has made a study of delinquent children in the juvenile courts of the large cities of America. And an appeal from a child always meets with his immediate sympathy.

Knowing this fact, I was not surprised at the instantaneous evidence of his keen interest as I stated that our first letter was from a twelve year old boy who signed his name "Robert."

The letter read:

"I am twelve years old and I have no one to ask about something and I thought I would ask you. If I should tell you my mother's name you would recognize it and you would even know how she looks because the newspapers were running lots of pictures

of her about a year and a half ago. She killed my father and was on trial in the courts but was acquitted.

She is very pretty and very young looking. In fact lots of times she seems younger to me than I am myself. I was supposed to live with my grandmother but mother has taken me away because six weeks ago she got married again.

I don't like the man. He is rough and uses bad language but she says he will make us both a good living.

We moved to this town right away because my step father has business here. Now people know who my mother is and they act like they wouldn't touch her—or me either—with a ten foot pole. I bet the women are jealous of her but anyway I'll bet it will be terrible when I start to school which I will have to do soon.

I am thinking of running away. What do you think of that? I am very large for my age (a whole head taller than my mother) and I bet I could hitch-hike away off some place and get some work to do. What would you say?"

AS I read the lines the "Voice of Experience" appeared to forget everything except

the boy's problem. As he seemed in the mood to dictate a reply I did not inject questions in the usual manner.

"Well, bless the boy! I'm glad he wrote to me before starting to hitch-hike. That is the last thing he must do. There is an army of thousands of youngsters tramping America today—hungry, in rags and homeless. Let's say this to Robert:

"I'm glad you believed in me enough to bring your problem to me. I think you and I can work this out together for your best interests. Above all, let me urge you *not to run away!* That will never solve your problem. There are no jobs waiting in other sections of the country for you and boys like you. You are too young for a responsible position.

"Now then—you say you are twelve years old. You have only a few more years before you will be a man yourself. Right now you need proper food, clothes, a shelter and an education. Hard as it may seem to you to stay with your mother, to run away would be far worse. Be a man, Robert, and *take life on the chin!*

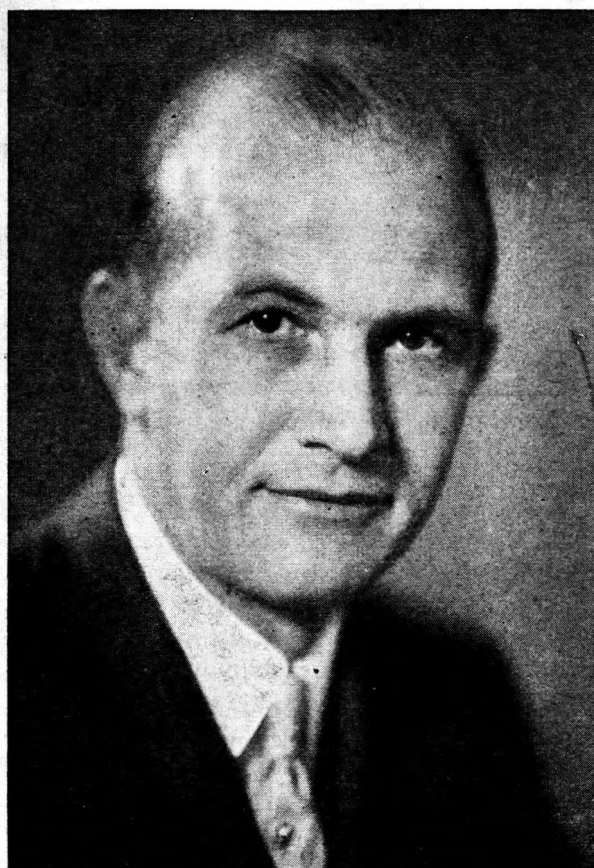
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"Any kind of a home is better than none in these days when very many are homeless and hungry. I want to emphasize this. And let's think of your mother a few moments. She may need you. Despite what gossips may say, there were evidently extenuating circumstances in her case or the jury would not have acquitted her. Although it is hard for even us grown-ups to rise above circumstances and gossip, still I believe a boy like you can if you have what the world calls 'guts.'

"If you will go to school and study now you will prepare yourself to make your way in the world when you reach maturity. Then you can make your own life in surroundings more to your liking.

"You are not to blame for anything your mother did. People do not always give us justice, Robert. But we can be strong and brave and live above criticism and unfair treatment. If we are right, the world can't keep us down. Do your best and you'll win out.

"All the above advice applies to you, Robert, if the man your mother married is not brutal to you. But if he abuses you or the courts put you in the custody of your grandmother and you have been taken away without her approval, then that throws a different light on the question. If you are being abused or if your step-father is not a proper guardian for you, write me again and I will get in touch with the authorities in your city. Since you



"Voice of Experience"

are a minor there are laws to protect you from improper surroundings and brutality.

"Write me again, Robert, and let me know just how you are situated. And remember I want to help you!"

WITH Robert's letter disposed of I turned to our next problem with these words:

"Here's a woman who signs herself 'Bewildered.' She's learning that 'what we sow we always reap.'"

The "Voice of Experience" gave a nod of understanding and said: "A lesson proved indubitably by the letters in my files!"

I continued: "She says she was married very young and for years felt cheated of the joys of youth. This resulted in a giddiness which caused her husband many anxious moments and real mental distress at times."

Our adviser surmised that doubtless the husband was much older than his youthful wife. And I answered, "Yes—I thought that, too, although she does not say so. But she does state that he stayed home night after night, seemed to adore her and forgive even her most flagrant mistreatment of him."

"And—now—?"

"Now—after she has had her fling and been settled down for a couple of years, the tables are turned. The husband whose quiet, rather stoical nature she (Continued on page 55)

News Flashes

Odd, Scientific and Otherwise

by J. BRUCE EDDINGTON

A map does not exhibit a more distinct view of the situation and boundaries of every country, than its news does a picture of the genius and morals of its inhabitants.—Goldsmith.

NOT so long ago any one who suggested that there *might* be something in occult phenomenon, met with derision and a mental consignment to a psychopathic ward. But now there is a decided trend toward unbiased investigation. The soul of man is of ever increasing interest. King says:

"Professor James, with all that modern biology and psychology have to say distinctly in mind, expressly asserts that not only is there no scientific reason for denying the independent reality of the spirit now, but there is also none for denying the possibility of its continued existence after the body. The spiritual life is certainly not precluded then, by modern psychology."

Arthur Brisbane's column recently referred to the report from the British Society for Psychical Research. This report stated that mediums possess not only normal personalities, but "trance personalities." The skin of one medium offered such erratic electric resistance that the galvanometer could not register her "excitement." Thus proving that the nervous system of a medium is quite different from that of the average person.

▶▶▶

TELEGRAPH and wireless devices are heading for the discard, according to latest predictions. Tiny impulses—called micro-waves—which are measured in inches from crest to crest, are the basis of a striking development in communication science.

When the new method is perfected, micro-waves can send pictures and printed matter between distances such as New York and Chicago in only a fraction of a second.

School children in New Haven, Conn., have been X-rayed at the rate of 600 a day, with a newly invented machine which substitutes paper film for celluloid and is therefore able to considerably reduce X-ray costs. With this portable high-speed machine, four X-rays per

minute can be made. And at less than one dollar each.

▶▶▶

THE world's largest air-conditioning plant will soon be installed for the African natives who work in the famous Robinson Deep mines—the deepest known in the world.

Cardinal Fumasoni Biondi, in a plea for the church to continue its efforts to eliminate human servitude, estimates that there are still six million slaves in the world.

The Philadelphia mint reports that the demand for small change is greater now than at any time since 1929. In the eight months of 1934, the records show, more minor coins were cast than in the last three years together.

Statistics show that Americans bought approximately three quarters of a million more automobiles in the first seven months of this year than they did in the same period last year.

▶▶▶

GOING to the dentist may become a musical treat! The latest is a dental headset equipped with radio amplifiers which transmit musical vibrations to the patient. The music counteracts the noise from the dental instruments. And thus makes a trip to the dentist less nerve-racking.

In September 80,000 people witnessed the first circus parade in the nation's capital in ten years! The grand procession made its way through the center of Washington just the same as an inaugural parade. Fifty thousand grown-ups, including numerous dignitaries, forgot their years and with the kiddies had a grand and glorious time. They were entertained by thirty-two elephants and a screaming calliope!

▶▶▶

PERHAPS in Heywood Broun terminology I should be called "an old softie" for becoming romantic over visions of the future kitchens. But for a mere male I'll admit that I can see quite a bit of romance in an evening at home in such a kitchen as (Continued on page 64)

Live Long—You Can!

Eating Vegetables Will Prolong Life

by PROFESSOR WILLIAM ESTEP

BERNARD SHAW recently predicted the evolution of a new race of people through scientific feeding.

Incidentally, Mr. Shaw (who is a confirmed vegetarian) admitted his belief that vegetarianism had much to do with his success as a playwright.

"I believe," said Mr. Shaw, speaking at the new health society in Malvern, "that in spite of the appalling mistakes made by scientific men, they are approaching closer to a scientific method of feeding. In time, through this, we shall get a new race of people, longer lived, with better brains, and with far more endurance."

THE human being is so constructed, that by scientifically understanding life, man could attain approximately 120 years of age.

This was the conclusion of a noted group of research scientists. The reason this is possible is that each organic function in the human body is so arranged by nature that the organ should renew itself faster than it wears out, until the end of a man's life span, when the organs are unable to renew powers of life in the blood stream.

It is also a known fact that the entire body does not die all at once, but some organ becomes congested and thereby causes death of all the other organs or the entire body.

Congestion is invariably brought about by man eating foods which are impossible to digest. The remaining food becomes waste matter in the blood stream and is called serum. This serum is poison, and causes blood poisoning in case of injury, or produces congestion of some vital organ, especially in heart ailments of various types. These congestions and diseases cut man's life short by over one half and bring premature death.

IN order to prevent this early death and to attain health, the various food sciences have been teaching scientific feeding. This has helped thousands to regain lost vitality. But, only a small percentage of food scientists teach the value of Vegetarianism, as a principle which harmonizes with man's anatomical construction. Therefore, we find even those

who follow diets live short lives, because they consume flesh food which cannot digest.

The principle reason why meat cannot be completely digested by a human body is this—man's liver is one third too small and his intestines five feet too long to eliminate any kind of flesh food before it putrifies, forms a serum, and poisons his body. The waste matter left over, from a lack of assimilation, does not pass from the body.

Man gets his nourishment from food, and his strength comes from iron elements in his nourishment. There is less of this element in meat and fish than in any food man consumes. The iron element is found in leafy products of nature.

The noted medical scientist, Dr. Crile, some time ago, said that man gets a radiation from his food which is stored-up sunlight. This radiation explodes the atoms in the body and produces strength. Naturally the most of the sun's energy is found in vegetables which grow in the sunlight, such as lettuce, spinach, etc., and these elements prolong human life, for the heat of the sun in the body makes life possible, and life lasts as long as the blood can circulate and keep the body warm.

SOME argue that meat eaters get strength from the meat. This is an absolutely false and an unscientific statement. Man gets all his strength from breathing and exercise—he gets only nourishment from food. This can be proven by one lying in bed, eating three meals each day and not exercising, which will result in weakness of the entire body.

In India, where the writer traveled, he met vegetarian Yogis who had passed the 150th year mark on earth. These men had never tasted flesh and regard the killing of an animal as a crime closely associated with murder, for they practice the doctrine "Thou shalt not kill" and are noted for their great spiritual power.

Recently George Bernard Shaw celebrated his seventy-eighth birthday, and, when asked how he had lived so long, declared, "I am a vegetarian. If people would not eat flesh they could all live long lives." He also said that "Scientific feeding (Continued on page 65)

Battle of the Drums

Formula for Better Business

by JOSEPH H. APPEL

IT'S some little time now—time flies so—that an outstanding address was made before the Advertising Federation of America.

The speaker was Joseph H. Appel of John Wanamaker, New York. Mr. Appel's statements related to advertising per se, but many of the splendid thoughts are extremely applicable to the general business conditions of today.

BUSINESS is a means used by the social order in its pursuit of life and happiness and its development for the good of humanity.

To understand advertising and business we must understand life itself.

Whenever I think of what's wrong with the world—the business and social world—a story keeps coming into my mind. A tale of the far north, before the coming of the white man. Not a beautiful story, but starkly realistic—it is called "The Battle of the Drums"—rather an ominous title in the ears of advertisers!

The drama is this:

Three chieftains living widely apart—two Indians and one Esquimau—set out with their families to see what is beyond their horizon. One travels east; another west; the third south—each unknowingly approaching the others.

CAMPING at night, each chief plays the tribal drum, as the evening shadows fall.

One night all three hear the sound of answering drums across the waste of snow and ice.

So, they remain at rest, under cover, the following day. But at nightfall, turning over the drums to the eldest born, they creep warily into the unknown.

Suddenly—out of the darkness—in the center of a great frozen lake, they come face to face. The Esquimau from the north stands with his spear poised ready to strike. Twang! go two bows simultaneously and two arrows pierce his heart. Again, the twang! . . . and again two arrows find their mark. And now, all three lie dead.

The drums roll on—and on, thunderously through the long night . . . as each eldest son

awaits the one who is never to return.

The following night, with the drums hushed, the bodies are retrieved—but from that day forth The Battle of the Drums was on!

WELL, the Battle of the Drums goes on today, in only slightly modified form . . . even in civilized communities. We are still shooting our arrows. We are still sounding our drums.

We have the drums of advertising, and they are roaring loudest now as business is hardest to get. You know them and I know them. Those advertisements that strive to dominate the field, to cry the others down. . . .

We have the drums of business. Industries and trades and factories and stores relentlessly playing their own game without regard to the effect on others . . . wars, selling below cost to kill a competitor. Stores cutting prices on nationally advertised goods as baits to give the false impression that all prices are correspondingly low . . . Businesses pirating styles, creations and ideas of others. Reaching, grasping, fighting for the consumer's dollar, under cover. . . .

We have the drums of the nations. Setting up tariff walls. Building huge competitive armaments. Accumulating gold. The seeking over-expansion in trade and territory. Ruthless competition instead of helpful cooperation.

We have the drums of political battles, of social battles, of race battles; even of religious battles—all covering the struggle for domination and supremacy.

Yes, the Battle of the Drums goes on today. Always the battle of selfishness—foolish selfishness, because *we progress not as we grasp for more, but as we give out ourselves more freely.*

OF COURSE, the Battle of the Drums signifies diseased spots. . . .

Now, what is the remedy of the preventive?

Shall we curtail advertising, just because there are diseased spots in the economic and

social order? No, that would be cowardly, like a mentally sick man committing suicide. Instead, we should advertise more, in a saner, more creative way.

Shall we condemn to death a democratic form of government just because now and then, in business reverses, economic and social ideals all humanity is striving for have not been reached? No! not until some other nation and some other form of business organization shows us a better way, after a searching test through the years.

As a matter of fact, the United States of America has diffused comfort and luxuries more widely among her people generally than any other form of government and business system in the history of the world.

Now, it is more than ever the duty of our American business and American government not only to maintain this standard and this diffusion of material welfare, but to enlarge and stabilize it for the common good. We can do this, as we realize more and more that when cooperation joins with competition, eliminating its selfishness and ruthlessness, we find a more profitable and creative way of doing business.

The creative way, in business as in life, comes from a realization that we are not independent, but interdependent; that the in-

dividual profits as the people profit, and that the people profit only as the individual profits; that no one, and no country, can live happily within one's own selfish nature.

So, here is a formula of *creative* work, of *creative* business, of *creative* advertising, in which may be found the better understanding we are seeking.

Creativeness is:

Energy in action

Inspired by new vision

Vitalized by feeling

Controlled by wisdom

Illuminating truth

Fulfilling unrecognized needs and aspirations of humanity.

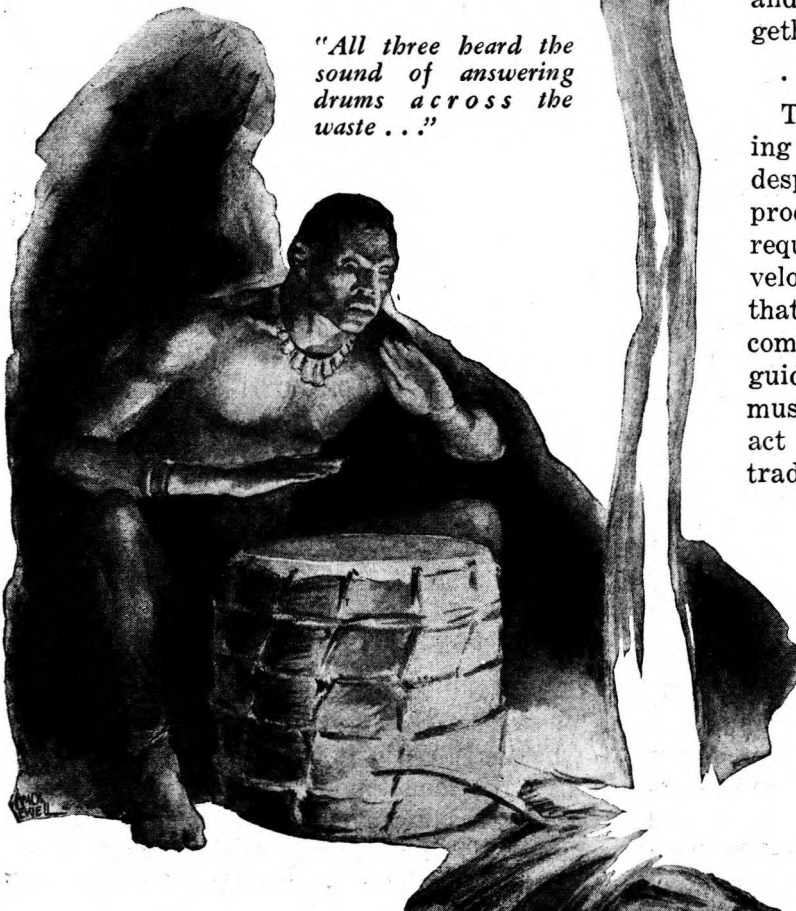
To "get away with" this formula and to "put it across," let me interpret it in the vernacular of the day. It then says to us—to man, to advertising, to business—something like this!

"You big savage! (energy, you know, is savage, when undirected, like fire, flood and lightning). You big savage! You are so full of energy that you feel you can lick the world. But, beware! Unless you spiritualize this energy, you will fall from your high wall and go to smash, like Humpty Dumpty—and not all the big bosses and all the big men can put you together again."

The world has changed and is changing so radically, that we are almost in desperate need of a reconstructive process now. This process seems to require these three steps: (1) The development of a common understanding that the freedom of competition becomes ruthless and destructive unless guided by creative cooperation; we must first think right before we can act right; (2) The working out by trade and industrial bodies of some creative cooperative plans that are enforceable by reason of their own wisdom; (3) Some international coordination to carry out the plans, when well-considered, with the aid of governments.

These plans may require the lowering of competitive tariff walls, the adjustment of war debts, continued control of the flow of gold, shorter working day (Continued on page 60)

"All three heard the sound of answering drums across the waste..."



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—"***

CONTRAST

THE pessimist is always down
In luck and business, too;
The optimist toils bravely on
To make his dreams come true.

The times are what you *think* they are,—
Good, bad, or otherwise;
Your mind may grovel in the gloom,
Or soar to sunny skies.

Grenville Kleiser.

"OLD COATS AND HATS!"

"OH, DEAR," recently bemoaned one of my friends, "my coat and hat are getting so shabby that I dislike to step out of the house! But I simply can't afford new ones!"

True, many are wearing clothing which is old and shabby. Yet as long as it is neat and clean, what difference does being a little behind the fashion matter?

The story which the wearer's face reveals is of far more consequence than whether she is displaying the latest Paris model!

If we keep our minds clean and our hearts in tune, we can easily rise above such trivial things as old coats and hats!

Frances B. Arbuthnot.

LOSING TO WIN!

"I DON'T believe I'll ever have the heart to try again. It doesn't seem fair. *I know mine was better than that!*"

Did you ever hear or make a similar remark?

Granted that to lose is a disappointment, yet efforts are not necessarily wasted. They give us added experience. A greater perseverance for the next problem. And a stronger foothold in patience. The individual born with a silver spoon in his mouth rarely appreciates his blessings. And coveted goals are not always won by easy strokes of the oar.

The architect who designs the winning plan for a magnificent building; the writer of the best story; the singer reaching grand opera fame, after toiling years for his reward, and strengthened by failures, is not an easy prey to thoughts of mere glory. The "Big hur-

rah" only makes him toil more eagerly, work steadier.

Let's not allow temporary failure or seeming injustice to baffle us. Let's be good losers if we must lose. But also remember that "genius is the capacity for work." And taking a firmer grip on the reins of life's opportunities, strive *for the work's sake*. Not just to be winner!

Ethelyn A. Daniel.

"REFLECTIONS"

ONCE a little boy watched the windows of a house on a distant hill as they turned to gold in the sunset's glow. He dreamed of the day when he should be near those windows.

Years passed. At last his dream was realized. But he found that his golden windows were *ordinary glass*! The rich color which so intrigued him was *just a reflection*!

Reflections! How fascinating they are! Have you ever smiled at a stranger and seen a tired, sad face break into a look of surprised pleasure? That smile was a reflection—of your own mood! In the same way we may bring frowns and scowls to the faces of people we contact.

We can enhance life by making ourselves channels for the reflections of Infinite Love! Then we shall radiate something beautiful as did the windows of gold which the little boy loved.

Georgia Moore Eberling.

FORWARD!

AS YOU face youth's dawning future,
Many paths entice your feet;
Yet to reach fame's destination,
Choose an upward *one-way* street.

Aletha M. Bonner, Washington, D.C.

PSYCHOTHERAPY OF HUMOR

RECENTLY I overheard two men talking. One said: "What a wonderful thing is a sense of humor! Without it I could never have endured the monotonous daily grind at the office. I treasure every slightest suggestion of subtle wholesome humor at all times."

His companion un- (Continued on page 63)

In the Psychologist's Office

An Editorial Round-Table

with DR. JACOB LIST

Editor: "Dr. List, why do we all see the same sun, moon and stars?"

Dr. L.: "Is this a conundrum? I give up. Why do we?"

Editor: "I'm serious. I'm asking the question that a couple of weeks ago was put to some of the world's leading scientists—who also discounted our cherished picture of the apple."

Dr. L.: "What apple? The one in the garden of Eden?"

Editor: "No, this is a different one—the one that fell on Sir Isaac Newton one day when he was lying under an apple tree—"

Dr. L.: "Oh *that* one! And started him on the Newtonian theory of the law of gravitation!"

Editor: "And now seems well on the way to being exploded—the Newtonian theory, I mean. In fact, its swan song has been sung according to late reports. Sir James Jeans—"

Dr. L.: "Perhaps the world's most noted scientist!"

Editor: "Before the British Association for the Advancement of Science, Sir James a week or so ago, declared that mind is the only reality—"

Dr. L.: "And that time and space and the physical world of substances have no reality apart from our mental concepts of them. I know. That was quite a revolutionary statement, I should say."

Editor: "A few years ago, such a statement—"

Dr. L.: "Would have been considered the ravings of an unbalanced mind."

Editor: "Surely would have. But now before 2,500 of the world's leading scientists, Sir James said in substance, 'Our minds can only be acquainted with things inside them—never with things outside.'"

Dr. L.: "Which is to say that man creates with his mind. I'll say again that that is a *most* revolutionary concept coming from that source."

Editor: "Talking about reports. Here's one from nearer home—Washington. Recently, members of the National Academy of Science heard reports made after studying Seth

W. Lincoln, 91 years old, of Worcester, Massachusetts."

Dr. L.: "I didn't see that. What about Mr. Lincoln?"

Editor: "He's remarkable in that at an age we usually associate with extreme decrepitude, he's active, free, his voice strong, and his hearing excellent."

Dr. L.: "To an unusual degree, I take it."

Editor: "Rather. The report was made by Dr. Francis Benedict of the Carnegie Institute's laboratory and it seems that this Mr. Lincoln, even with all these years hanging over him has a skin whose texture is almost that of a child, and hair whose sheen and color might well belong to a young man."

Dr. L.: "Truly remarkable. Good endocrine glands, I'll wager."

Editor: "The report said so. I was struck with this statement. They said: 'When Mr. Lincoln is not performing muscular work his body resembles an automobile engine while idling—that is, it is idling with an extremely low consumption of power.'"

Dr. L.: "Mr. Lincoln probably doesn't sit around thinking about the past, I'll *also* wager."

Editor: "Oh, he's too busy! In spite of the ninety-one years, he goes to work every day. He's employed, and works at his type case in a publishing house in Worcester."

Dr. L.: "That's all most interesting. Without seeing him, I practically know he's a cheerful old gentleman."

Editor: "You're right. Dr. Benedict says Mr. Lincoln has a most optimistic outlook on life, and never worries."

Dr. L.: "He's probably lived long enough to have proven many times to himself that most of the worrisome things we anticipate never happen anyway."

Editor: "Yes, and one good thing they said about him is that he's not critical. You know how it is with many old persons—they're full of condemnation for what they consider the follies of the present age."

Dr. L.: "That's pretty invariable."

Editor: "Well this may explain much of why Mr. Lincoln of Worcester, Massachusetts, has got into his (Continued on page 55)

"Contacts Club"

Letter Exchange Conducted by David Cole

LETTERS! Letters! Letters! From all parts of the globe!

"Your Contacts Club is an excellent means of getting readers acquainted in different parts of the world. Keep up the good work," writes one correspondent.

From New Zealand to Alaska come similar friendly remarks from people making happy friendships through the Letter Exchange to offset their loneliness, and to discuss with others their mental interests and other hobbies.

You, too, can make use of this department and correspond with interesting persons of similar interests. Or send in a letter of your own to the Editor to be published. Only your initials, and your city will be printed.

Editor's Note: Each letter sent for us to forward should be in a plain, stamped envelope preferably left unsealed in order that it may be inserted in typewriter for addressing. Foreign letters require a five cent stamp.

Dear Editor:

Have been interested in psychology for over a year. I have decided to try to gain as well as give help through your "Contacts Club."

I desire to hear from any people who are interested in the worth while things of life, and who are striving for some goal. I am twenty-six years of age.

Your help to thousands is wonderful, and the personal help I have received is by way of a miracle.

*Sincerely yours,
(Miss) M.V.G., Portland, Oregon.*

I am glad that you can prove that "the days of miracles" are not past, Miss M.V.G. I am sure many of our readers will be glad to hear what you have to exchange in the line of interesting thoughts. I hope they will write you of their experiences also.

Dear Editor:

I am thirty-one years old. First read PSYCHOLOGY in hopes that it would help me read-just myself and to regain my perspective.

I seem to have lost all interest in things

about me but am now trying hard to regain it. I am wondering if others feel morose. I do find the feeling hard to conquer.

I would be glad to hear from readers of your tip-top magazine.

*Sincerely,
(Miss) M.L.S., Philadelphia, Pa.*

I know that many of our readers will have a word of encouragement for you, Miss M.L.S., and may you find much light shed into your life through these new friendships.

Dear Editor:

I have been greatly interested in the letter exchange department in your magazine, having been a reader of PSYCHOLOGY for some time. I find the articles and discussions on psychological subjects very fine.

I am a law officer in the Bombay High Court. Although I am a lawyer by profession, my principal interest in my leisure hours in the study of psychology in its various aspects—especially practical psychology.

Would some of your readers care to correspond with a reader from India?

*Yours faithfully,
(Mr.) N.B.A., Bombay, India.*

Judging by the many letters I am forwarding to all parts of the world, Mr. N.B.A., I know that you will find many friends interested in writing to a correspondent from India.

Dear Editor:

I never knew how much alive I really was until the "All Power" began to work through me. I have been able for some time to answer any question asked me, and am often surprised at the thoughts that come to me. This is not mystical—just plain inspiration. About a year ago I began reaching to be an instrument of spiritual work, when and where needed and I have had many pleasures since. I find I learn most by helping others.

I am forty. Will be glad to write to anyone one whom I can benefit.

*Sincerely,
(Mrs.) J.H., San Francisco, Calif.*



Would you like to meet new people-by mail?

We suggest that those seeking cheer and encouragement write to Mrs. J.H. and find her secret of happiness.

Dear Editor:

I have always been deeply interested in psychology, human relations, and philosophy, and have studied for many years.

I am twenty-six years old—one of the clerks at the local post office. My training has been along scientific and classical lines, especially in astronomy and nature study.

It has been my desire and ambition to help and benefit others, and I have partially realized this by my contacts in the scouting and church movement activities.

I am a great lover of the outdoors and love to camp, hike, and swim, which I have no difficulty in doing in this wonderful country.

A new source of contacts from anyone, anywhere, old or young, will be greatly appreciated.

*Very sincerely yours,
(Mr.) T.A.T., Kahului, Hawaii.*

Outdoor life in a beautiful country like Hawaii should be a wonderful experience to hear about. I am sure, Mr. T.A.T., that you will hear from good friends who want to know more of your interests.

Dear Editor:

I think your "Contacts Clubs" a splendid chance for people to help each other and get acquainted with folks of like-mindedness.

I am especially interested in spiritual training. I teach the Bible in the public schools. I have a class of high school girls and am president of the Parent-Teacher Association here. I want to be able to give out the very best possible to them.

I am very happy all of the time. Life looks so full of opportunities and each night finds many things accomplished but not nearly all that I aspire to.

*Sincerely,
(Mrs.) R.W.N., McPherson, Kan.*

Any good thoughts sent to Mrs. R.W.N. will no doubt find a place in the fine work she is doing. Perhaps others would like to hear more of her activities.

Dear Editor:

Most sincere thanks I send you for the privilege of using your wonderful magazine for making contacts with folks possessing ideas of the philosophy of life in harmony

with your own ideas of life.

I am a young man thirty-eight years old. Would love to hear from those of both sexes who are, like myself, making a study of the psychology of business success, practical and divine metaphysics.

This is a small city making it very hard to find folks with such modern interests. I trust that I may have a number of replies.

*Sincerely,
(Mr.) J.W.P., Tyler, Texas.*

Those in large cities are also very lonely at times, Mr. J.W.P., and many are seeking friends who think as they do. You will no doubt find this true through the letters you will receive in response to your call.

Dear Editor:

I think your "Contacts Club" a wonderful idea. That those we contact through a magazine like PSYCHOLOGY have high ideals we know. They are the kind of folks we enjoy meeting.

My object in writing is to try to get in touch with others who are probably like myself—at the cross-roads of life, and rather confused as to which way to go.

I had been very busy the last twenty-five years rearing a family. Now at middle age I find myself alone and a widow.

I love gardening and flowers—and travel if I could afford it. I would love to hear from others from all over the world who are interested in the better things of life—and in life itself, for just life is very interesting.

*Sincerely,
(Mrs.) M.M.D., Cottondale, Fla.*

Progress is the law of God, Mrs. M.M.D., and every cross-road holds new vistas of life. Perhaps some of our readers will tell this friend what they have found ahead of them on the path of life.

Dear Editor:

I am a young man of twenty-three with a college training, and I am especially interested in architecture, music, sports, and applied psychology.

The "Contacts Club" is a fine idea. As for myself, I like cartooning, and "fiddling" for amusement. I would like to correspond with persons of broad interests and interesting hobbies.

*Sincerely,
(Mr.) K.H., Manhattan, Kan.
(Continued on page 57)*

Your Job and You

Discussion of Vocational Problems

by CORDELIA B. MAKARIUS*

IF people could only realize that what our illustrious President, Mr. Roosevelt, once said is true—"The only thing to fear is fear itself."

So many never realize the zenith of their powers simply because an inner fear holds back growth. After all—what is there to fear in the world of other people? They may laugh at you? If they do that, then they are ignorant.

No true man or woman makes fun of the efforts of others. Instead, he or she tries to help. Did you ever make a mistake? The only growth comes from experimentation which means that mistakes occasionally must be made.

If we are wise we grow and learn by our errors. There is no one living and amounting to anything who hasn't made many mistakes in his life. He grows because he recognizes his mistakes and corrects them.

That your knowledge is inferior and that you have nothing of importance to offer the world and your neighbor? Each of us has a gift of his own personality—something different to offer to the world.

YOU have just as much divinity in you as anyone else. It is up to you to exert it. Use it. It grows with use. Forget the receiving end of life and get on the giving side. Give your interest, thoughts, loyalty and affections. That is the sure cure for lack of self confidence.

All of which leads me to the letter I received yesterday from Mr. V. C. He writes me:

"I am a young man 27 years of age. About three years ago I came to New York from Iowa where I had been working on a farm. I didn't like that sort of work though there were some phases of it that were agreeable.

Having little money and a depression in progress I started to sell papers. I don't think I was cut out to be a salesman.

As the depression is nearing an end I want to make some effort to make something of myself. When I was young I used to dream of being a musician or a railroad man. Now I wonder which vocation has the best future. I am ready and willing to start at the bottom."

I see your problem, Mr. V. C., as one of lack of confidence. When you are selling papers remember you have something of interest to give to the world to read and that every customer who fails to buy is the loser. If you take this attitude it will help to develop your own personality.

As to the choice between railroading and music—both of these require preparation. They are two widely separated professions. Your choice will have to be made in your own inner heart. Ask yourself—"Can I stand the dirt, noise and machinery of railroading?" If it holds an attraction for you and does not make you shudder inwardly then it is to be considered.

Does music draw you irresistibly? Would you starve and practice hours at a time just for the joy of hearing music? If you would not give all for the sake of your art—then music is not for you. But—you could always have music as an avocation for the joy of it—no matter what other vocation you choose. I would suggest an office job for you.

I HAVE a most interesting letter from Miss A. S. who feels that I have been devoting more attention to the younger men and women than to those older, whose problems are sometimes more acute than those of youth. She states:

"I have been reading your articles in PSYCHOLOGY Magazine. Although your advice seems to be to younger persons, I wonder if you have an idea for one of my age—forty-four years?"

Seventeen years ago, quite by accident, I dropped into office work and have been at it almost continuously ever since. I do not like office work. I am not working now and am giving more thought to the future.

Knowing that a change in occupation is inevitable, I should like to make preparation for it. I have a brother and sister, mature in years, almost entirely dependent.

The only business urge I feel at this time is in real estate. I believe that people are going to take more interest in (Continued on page 61)



Facing Your Troubles

You Can Help Them Fade—or Enlarge

by G. ARTHUR GAYER

WHENEVER the famous Porta saw a patient die while he was operating upon him, he disdainfully threw his instrument on the floor and said to the dead man in a tone of reproach: "You coward, you died of fright."

Surgeons are well aware that patients may die during or even before the operation from a mental state of fear or fright.

In such cases the nerve centers perform their functions so feebly that the most meagre chloroforming or etherizing is sufficient to stop the respiration and the action of the heart. The expression "frightened to death" is thus shown to be no mere extravagance of speech, but an inexorable fact.

Surgeons know also that the dread of an operation has prevented many a man and woman from disclosing his or her trouble to the physician until it developed into an incurable condition.

THERE are innumerable cases of this kind where the victim has waited until he is beyond all human help. Even the dread of having a tooth pulled has been the direct cause of a complication of diseases and eventually madness.

These are coldly scientific facts.

There are also cases where the sufferer has almost worried himself into the grave, and when finally he has consulted a doctor, is amazed and relieved to find that his trouble is not serious.

If you suffer from a condition which seems to require medical or surgical attention, go at once to a physician or surgeon in whom you have the utmost confidence and place yourself entirely in his charge.

If you accept his advice and follow his orders faithfully you may be spared from much serious trouble. The patient's confidence is one of the doctor's best assets. When it is denied to him he is so handicapped that all his skill as a physician or surgeon may count for nothing.

There are two things which bear a most important relationship to recovery from any disease or surgical operation. They are

faith and hope. No matter how well a patient is taken care of or how skilfully an operation is performed, if he lacks in these essentials, if he doubts and fears, his progress toward recovery will be greatly retarded.

Dr. Royal S. Copeland, United States Senator from New York, who places about as much importance upon *remedia psychica* as he does upon *remedia medica*, says, "We cannot disregard the importance of a carefree and happy mind in connection with the cure of disease."



WHEN the practitioner of medicine or surgery fails to recognize this truth, he loses the larger part of his value. To perform an operation with the greatest success and the least danger, the physician or surgeon should recognize the psychic forces of the patient, constantly endeavor to create a stimulating atmosphere of faith, hope and courage, and in a variety of ways appeal to the mind and spirit to bring about the desired results.

A smiling face and words of good cheer from surgeon and nurse are of supreme value in helping the patient to bear the approaching ordeal with greater fortitude.

The mental and nervous condition of the patient during the twenty-four or forty-eight hours preceding the time of the operation may have much to do with its favorable or unfavorable outcome. The operation which is but one or two days ahead may cause the most courageous patient a vague uneasiness, to say the least. It is a form of fear of the knife, an instinctive shrinking from voluntary submission to being wounded, an intuitive dread as to the final outcome of the ordeal.

APATIENT about to be operated upon must conserve his energy, and nothing will sap energy quicker than worry and fear. These blighting monsters exhaust and disintegrate the mind and body, and produce a state of mental and emotional panic which

is apt to lead to all sorts of undesirable conditions and complications.

A few days or a week before a severe surgical operation, or even on shorter notice, the physician or surgeon should submit the patient to a responsible and reputable psychologist, who will remove his fear, soothe his pain, strengthen his reliance and hope, and place him in a mental and psychic condition which is most auspicious for the operation.

Some of the leading physicians and surgeons in Europe are beginning to recognize the great benefits of mental and hypnotic suggestion in their profession.

I DO not hesitate to assert, in the light of many facts associated with my long service as a practicing psychologist and psychoanalyst, that if a patient's worry and fear can be dissipated, if his mind can be put at ease, his powers of mental and physical resistance and endurance are vastly enhanced, and his chances for a favorable outcome of his disease, or for a successful operation and a quick convalescence are virtually assured.

Mental or hypnotic suggestions serve these purposes. They help to replace the patient's anxiety and worry with calm and courage. His self-control is redoubled by convincing him that there is nothing to fear, and that he will soon be restored to his former health and strength.

Appropriate suggestions not only remove worry and fear, but diminish pain and suffering to an extraordinary degree, and the prospect and rapidity of complete recovery are enormously increased. In surgery, the patient who has been duly "psychologized" submits to the anesthetic without fear or struggle, and he comes out of his stupor without any of the pain or nausea usually experienced in such cases. In short, both the "before" and "after" effects of the

deadening drug are largely and sometimes entirely eliminated.

Thanks, too, to the absence of fear and resistance on the part of the patient, the time consumed in anesthetizing him is diminished by half, and more important still, the amount of ether or chloroform required to keep the patient under its influence is reduced amazingly.

Some years ago I was called in to see a young woman who was faced with the appalling prospect of having to undergo an operation which, from every indication, might cost her her life. When I called at the hospital I found her in a state of mental, physical and moral collapse, owing partly to fear and partly to other causes.

HER faith and hope were entirely gone. The physicians and surgeons present recognized that it would be impossible for the operation to be performed safely while she was in that state.

I will pass over the time I spent with her in mental and moral preparation; but it is a fact that a few hours later she went from the room to the operating table without a quiver. There was no stage of excitement whatever, and she quickly and comfortably regained consciousness without nausea. The further remarkable thing was her rapid restoration to her former health and strength.

All of us are likely to encounter a crisis calling not only for immediate action but for all the mental, physical and moral strength we possess. An experience of this kind may come like lightning out of a clear sky. It may be the urgent need of an immediate and dangerous operation.

The question may be asked, why do so many people fail to meet such crises successfully and victoriously? It is not because they have not (*Continued on page 64*)

Only the Stalwart Heart

Only the stalwart heart, confronting space
With coolest fortitude, can well endure
Its crushing span. The timid mind will trace
Small, intricate horizons to obscure
With friendly hill, or slender, tapering tree
Slanted against the sky, a solitude
More terrible than pain—

The whole magnificent experience of soul

Immensity—
That shatters reason's egotistic mood.
Only the heart that dares to contemplate
Eternity, with no nostalgic quail
For transient flesh, will not be desolate,
But with aloof and speculative calm
Will estimate, as artists do—

Kathleen Sutton

"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.

Inspiration

He has no soul
Who cannot see God
In the mountains;
See His Angels
With their arms outstretched
In the trees;
Hear His own heart
Beating in the rippling brook;
Feel a stronger urge to live,
To do,
To be a better man,
When dead leaves fall
To the earth.

Harrison Elliott,
Martin, Kentucky.

* * *

Perhaps!

How often a rebellious little something inside of us says: "There is no use in trying to please; I will never do that again for it is not appreciated anyway!"

Upon a word or two of praise, or a "thank you" may depend considerable happiness for the individual who *tried*. Another's reluctance to utter words of commendation to a deserving individual has often given him a darkened outlook on life. Prevented him from seeing the good in this world of so many lovely things.

Last night as I watched the sky over the Hudson I saw a star fall. Since the world began many stars have fallen thus. Could it be that out of all kind words and deeds which seem to pass unappreciated and spurned, a new star is born?

Shall we turn our eyes upward then and find an inward release in the thought that perhaps our little efforts have helped to create a spark of infinite beauty?

Ann L. Hankey,
New York City.

* * *

Triumph

I will not take "nay" for an answer!
It must be "yea."
Victory glimpsed—my soul goes aloft;
No failures today!
With glad swift knowing I scorn
All power but God.
Propelled by pursuing fury to soar
Above the clod.

Ethel B. Reid,
Hawkeye, Clinton County, New York.

Courage

To stand alone, but undefeated on the
brink
Of the abyss of failure and despair.
To stand and gaze not down into the
depths,
But upward, far upward into the tran-
quil air
Where gleams a star amid heav'n's
glorious blue.
To step out, and to feel beneath our
feet,
Instead of empty air, Faith's bridge
of undefeat.

Helen L. Thompson,
172 Lawrence Ave.,
Ocean Grove, N.J.

* * *

A Soul Reborn!

I have stood alone by the edge of a
lake,
With the blackness of night
Enveloping me.

I have raised my arms to the heavens
above,
And have drunk in the beauty
Of Infinite Love.

I have felt the music of silence descend
upon me,
Penetrating my being
Gloriously.

I have watched the world 'til first
sigh of morn,
And have come back to live—
A soul reborn!

Leila Luhr,
5236 Williams Ave.,
Portland, Oregon.

* * *

Testimony to Life

They who have progressed well
In that which, with the courage called
for,
They set forth to do.
Have proved understanding to be
where
The seeming rottenness of ignorance
lay
And seeking for bare facts of reality
Found them beneath material fallacy.

They who knowing the goal of perfec-
tion
Lies far beyond the dreamer's paradise
Have progressed inch by hard won
inch

Cared not for material pain or ills:
They who in crawling evolve
Yet spare time to help one scarce be-
gun,
Who trembles at the great unknown:

They who start with another's load,
Who never know health's freedom,
Or the sweet security of a healthy
body,

But have, in measure greater still,
The knowledge of an indomitable pow-
er

Which makes weight more than any
ill:

They who have fought, only to slack,
Then fought again the great come-
back to

The sense of heaven found, only have
an inch

From present ground—these know!
They realize the working of Divine
Mind

And mirror it, true reflections.

Atoms all of one *all high*

Found deep in dear humanity!

Pat Meadows,
15 Orkney Road,
Blackpool Lanes, England.

\$35.00

FIRST PRIZE**Short Story
Contest**

WHAT is the most exciting
or interesting experience that
you ever had—or know of per-
sonally?

It will be especially interest-
ing to **PSYCHOLOGY** readers
if you have had an experience
in which you recognize that
mental action—some phase of
applied psychology—affected
the circumstances or outcome.

Articles can be as short as
you wish, and preferably not
longer than 1200 words, al-
though slightly longer articles
or stories will not be barred.

Second prize will be a two
years' subscription to **PSY-
CHOLOGY**—transferable to
some friend of yours if you are
already a subscriber.

Articles that are not prize
winners but are considered
good enough to publish will be
accepted at regular rates. Con-
test closes Dec. 20th.

•

Address

**EXCITING STORY
Contest Editor**

Psychology Magazine

1450 Broadway, New York, N. Y.

Psychology in BOOKS

by

DR. IRVIN C. WISE

Freedom in the Modern World

THERE is always something infectious in that word "freedom." Is it not what men have searched for throughout the ages—fought and died for?

John MacMurray, formerly Jowett Lecturer in Philosophy at Balliol College, Oxford, and now Professor of Philosophy at the University of London, gave a series of philosophical talks over the British Broadcasting System on "Freedom in the Modern World," a daring enterprise considering how very controversial philosophy is.

Of course, it must be admitted that Professor MacMurray, for all his admirable simplification of his subject, is not able to close the door on the disputants—indeed his fan mail, from a word dropped here and there, appears in no small part to have come from those who differ with him. The book admirably achieves its primary object of inspiring persons to think for themselves, with just the right amount of helpful guidance, that it would be only gratuitous carping to combat the lecturer.

Yet it is not political freedom, or even economic freedom for which Professor MacMurray argues. These will, indeed, be corollary to true freedom; but to center discussion on them would be the same as a physician's concentrating on a patient's symptoms to the neglect of his disease. True freedom, according to Professor MacMurray is spiritual freedom.

D. Appleton-Century Co.

Psychology and Religion

ONE of New York's leading psychologists in his regular morning radio talk, recently said, "You can be what you want to be." It is an inspiring statement to make, and many people could achieve success, were they not handicapped by fear. Why pervert your genius by fear and worries? Why allow yourself to be submerged in a sea of imaginary evils?

In Dr. Richard Lynch's *Freedom from Fear* he presents a valuable clarification of the finest Christian spirit in its relation to men's practical lives and to modern psychology. It will be

a revelation to those who have taken a vacation from religion in late years because of science.

Prove faith, he suggests, and find then your own God-given, that is, natural, spirit of love and power and the sound mind that conquers paralyzing fear, resists discouragement, surmounts difficulties, and fosters disciplined thinking. Dr. Lynch is the leader of the Unity Society of New York and is a widely-known teacher.

Physically handicapped and fearful of everything at an early age, his conscientious struggle for self mastery and spiritual understanding is well-reflected in this challenging presentation of the worth of certain age-old concepts to modern man. The author inspiring prayer, non-resistance to evil, and "spirit that quickeneth" toward man's magnificent unused powers, and relates them illuminatingly with recent psychological findings and contemporary events.

Walter Drey, Publisher.

The Business Man's Health

PRIMARILY addressed to city dwellers, to those who spend many hours in sedentary labors indoors, "The Business Man and His Health" by Dr. Jesse Feiring Williams is unusually well written.

Beginning with a dynamic historical resume, he presents the present health problem and offers some very pertinent suggestions. This is a book primarily addressed to the city dwellers, to men who spend many hours in sedentary labor indoors, and who attempt to combat the physical slackness engendered by their methods of living, by feverish visits to a gymnasium, by a frenzied devotion to golf or squash, or some other form of violent physical exercise.

Dr. Williams genially punctures the myths to which too many of us subscribe. He points out the difference between health and physical prowess, describes the fictions disseminated by many professional advocates of big muscles, and proposes a simple regimen for attaining and retaining good health and thereby good spirits.

This is no royal road to perfect bodily functioning, but an intelligent discussion of the problems which beset all of us who live in cities. It is simple, witty and often startling in its forthrightness. Although of practical value, it is written in such a manner that it will prove entertaining to readers who

are not immediately concerned with the problems with which it deals.

It differs from other books in the field in that it analyzes the specific problem of the modern business and professional man in its emphasis upon such important matters as mental health, hobbies and vacations. The author is a physician of high standing and Professor of Physical Education at Teachers College, Columbia University.

McGraw-Hill Book Company

Faith and Hypnotism

FEW persons are indifferent to the possibility that hypnotic power is possessed by the individual.

In one of the chapters of his interesting new book, "Psychology and Psychotherapy" Professor William Brown discusses hypnotism and faith and pleads for a wider form of medical education to prepare the doctor for the spiritual possibilities to be found in every patient.

"Ultimately the forces at work in the patient's mind are spiritual forces," he asserts.

This latest edition of his great work represents a lifetime of clinical work in medical psychology, is full of the records of suggestive "cases," and touches on most of the great theories of psychology which have become known during the last quarter of a century.

Such phenomena as the Oxford Group Movement, the rise of Hitlerism, mental radio, adolescent criminals, receive their due share of attention. The book also contains the best description of an inferiority complex we have found anywhere. "We mean by an inferiority complex a tendency in the human mind to hide its deficiencies even from itself," the Professor assures.

William Wood and Company

Man's Vitality

IT IS generally accepted among biologists that potentially immortal forms of life exist.

Unicellular bodies have no old age and no natural death. They are, theoretically, deathless.

These statements are some of those set forth by Boris Sokoloff in his new book, "Vitality" and he makes further point that obviously, our enjoyment of long life and the full use of our faculties and functions depend upon our vitality.

A valuable revolutionary physiological concept of the charming circle of connections between our habits and our happiness is outlined by Mr. Sokoloff and he has fortified his statements by the most recent findings of world-wide investigators into the secret processes of life—findings, which so far, have appeared only in highly technical journals.



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:—A. E. B. writes:

What do you advise for overcoming self-consciousness? Do you think it would be right for a person so afflicted to force himself to mingle with other people regardless of whatever amount of nervousness and embarrassment he may have to suffer? Long suffering from self consciousness has made me heartily ashamed of myself and desperate. I would do anything to overcome this habit. I wouldn't care how often I made a fool of myself as long as it would help teach me to "be myself."

ANSWER:

First, I want you to realize that we develop through use. That means, if you wish to add to your confidence, control, will power, or any other mental power it can be accomplished only through exercise. Practice makes perfect—it puts one at ease—it makes hard things in time easy to do. Therefore, you must face your fears and go right in the face of them.

When one first begins to drive a car he is nervous and watchful, ill at ease and even somewhat unhappy; and not until he has repeated the act long enough to make the different mechanical procedures subconscious or habit in character, does he derive real happiness from his car.

You are a sensitive type, but remember that a sensitive nature is a very fine one if you just have it under your control and direction. It is only when it dominates you that it becomes troublesome. I know you can overcome your handicap, for your letter in-

dicates that you mean business. Just don't forget that your plan is to become in time thoroughly interested in things outside of yourself, which will permit you to forget self and your fears.

QUESTION:—C.A.E. writes:

My sister is a regular wet blanket. She never enjoys herself, always is complaining about something. She snubs people but does not like to be snubbed. She doesn't read or interest herself in anything. She likes to make up troubles she has stirred up by bringing that one some gift. Makes things generally unpleasant about our home. She loves to play jazz and write cheerful letters, yet is anything but cheerful herself.

ANSWER:

Your sister is really more to be pitied than condemned. She suffers far more than you realize. She would like to be jolly and gay and have a good time, but she is held from doing so through suffering from an inferiority complex. She just hasn't a good enough opinion of herself. I suggest that you and the rest of the family try to get back of her and boost.

Praise her. Tell her she has very real power that is not used. Convince her that her wrong viewpoint and opinion of herself has kept her from expressing life in a free and full way. The fact that she likes to give presents after she has done something that is disturbing to others, shows that she recognizes she was wrong and wishes to be different.

Your sister is her own worst enemy. Try to help her and strive to recognize the cause of these seemingly foolish and trying things. Encouragement will help a lot.

QUESTION:—H. S. J. writes:

Six years ago I suffered a nervous breakdown from which I have been gradually recovering until now I am able to make a living again at my chosen profession, that of salesmanship. One great difficulty that I find handicapping me is a poor memory. I have great trouble in remembering names, dates, prices, statements I have just previously made and find it almost impossible to relate an accurate account of an event contained in yesterday's papers. How can I help myself?

ANSWER:

It is not at all strange that your memory is poor. For some five or six years you have been thinking the greater part of the time about self, and this became so much of a habit that it required no strength of memory to keep doing it. Thus your memory has for sometime been in a sling and little used. What would happen to your arm if you carry it about in a sling for a few months? It would be so weak you perhaps could not lift a book with it. Well that is just what happens to your mental powers when you fail to use them. It will be well for you to try to commit something to memory each day—some short verse, and to give heed to conversations and the things in a business way you en-

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, *Eco-*

nomic and Financial Writer, New York American; *Lecturer*, Columbia University.

FRED W. SARGENT, *President*, Chicago and Northwestern Railway Company.

COLBY M. CHESTER, JR., *President*, General Foods Corporation.

BRUCE BARTON, *Chairman of the Board*, Batten, Barton, Durstine & Osborn, Inc., Advertising Agents.

JOHN T. MADDEN, *Dean*, School of Commerce, Accounts and Finance, New York University.

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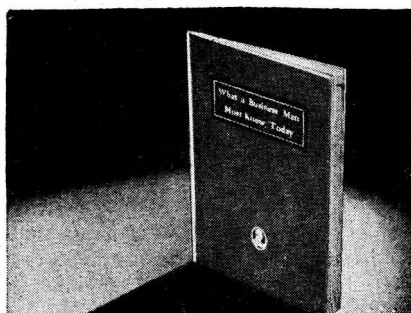
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gage in. It will call for added concentration. These powers will develop through use. Have faith in yourself and realize with practice that things will in time adjust themselves and be made right.

QUESTION:—J. E. J. writes:

Am I an "old fashioned mother" when I object to my daughter taking a drink occasionally and smoking cigarettes? She is an intelligent, lovable girl, desirous of fitting herself for the best in life, but tells me that we are living in a different age from the one we mothers lived in and that she does not wish to make herself conspicuous by refusing to do as the others do. She is a soloist in one of the prominent churches in the city and aspires to work on the concert stage. My daughter is just embarking on this new career, therefore this S.O.S. to you.

ANSWER:

I would say you were both right. You naturally have your daughter's interest at heart and can see how these things she is adopting into her life could harm her. And they could if she is of a sensitive nature. But on the other hand, it is quite true that most girls do these things she wishes to do and are looked upon as a little queer if they constantly refuse to follow the lead of the others. Prohibition often means that one does things only because she has been told not to do so. Don't deny her the privilege of smoking at home if she wishes to.

QUESTION:—I. T. A. writes:

I am depressed, blue, completely discouraged and have no real interest in life. I just drag myself about, for I actually feel weak physically. I have had a number of physicians examine me and they state there is nothing organically wrong and that I must meet the condition myself and pull myself out of it. There is no use for you to say to me—"help yourself"—for I have tried to and have failed. There must be some power that another possesses which will do this for me. Can you help me?

ANSWER:

There is no power that another possesses that makes it possible for him to fight your battles for you, and it is a very real conflict that you are facing. A conflict between your stronger and your weaker self. You have drifted into this sensitive, weak, fearing state you are in—no one pushed you into it—and it will be through your efforts that you will pull yourself out of it. But you can be very materially assisted by another who un-

derstands such troubles as yours, by directing you to meet things, encouraging you, carrying you through a process of reeducation which will change your viewpoint of self and life and thus eliminate the fears and depression.

QUESTION:—L. G. writes:

I have a sister who is suffering from tuberculosis and it is a part of my duty to be with her a portion of the

day. This has worried me considerably for fear that I may contract the disease, but of course I wish to help my sister and that feeling is stronger than the fear of the disease. Is the danger great? My sister is not confined to her bed but spends most of her time on a large porch.

ANSWER:

If your vitality is what it should be, and you have no tendency in this direction, you have no reason to fear.

Observations

(Continued from page 21)

crowded down underneath the more fortunate plants which had not sprouted under the fence support as it had. But—pushing its way through temporary darkness it found even more room and sunshine than the others!

How many individuals are stunting their growth, leading mediocre lives just because they lack the courage to push themselves out of ordinary ruts into the sunshine of greater opportunity!

HENRY A. WALLACE says: "The social machines set up by this administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard-driving profit motives of the past." In these unprecedented economic times when great leaders with consummate skill and untiring diligence are endeavoring to make life more livable for the great masses of people, a lot of do-nothing-but-criticize-folks sit around and buzz like a wasps' nest when a stick is shoved into it.

And all their buzzing is to the effect that they could mold the world nearer to hearts' desire! Perhaps—to their own hearts' desire—which would give them all the profit and leave the average citizen out in the cold. Anyone can criticize. Long ago that great statesman Burke said: "Is it in de-

stroying and pulling down that skill is displayed?—The shallowest understanding, the rudest hand, is more than equal to that task."

The world needs those who stand back of the leader whose soul echoes the words of Goldsmith:

"And oft I wish amidst the scene, to find

Some spot to real happiness consign'd,
Where my worn soul, each wand'ring
hope at rest,

May gather bliss to see my fellows
bless'd."

ABOVE the restaurant blazed the sign: "KINGS EATS." The little boy from Baltimore, visiting his New Yorker aunt, stared at the sign and repeating it slowly, said in disgust: "Humph! They don't know good English there! Kings - - e-a-t-s!"

Count on a child for keen observation! And thinking of youngsters, reminds me. Down in Washington for the week-end I ran into J. Bruce Edgington of *News Flashes*. With him was his irrepressible, inimitable boon companion—his little niece, Babs, aged five.

While he and I sat on a park bench deeply engrossed in the latest scientific events, Babs was to all appearances oblivious of everything but a pigeon which she was enthusiastically feeding. Suddenly she astounded me by saying:

"Pahdon mah sothan accent, but the latest news flash is that young folks had bettah quit drinkin' cocktails—if they don' wanna die of al-co-hol-ic cirrho-sis o' the liver. Dr. Smith of the British Medical 'Sociation says so!"

Having delivered the verdict, this prodigy calmly returned to her pigeon!

What remarkable minds children have! What imitators they are! And how careful we should be to give them worthwhile examples to follow! In the words of Joubert: "Children have more need of models than critics."

Magnetic Healing



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Dr. B.L.A., N.D., writes: "My success with your system of Magnetic healing is wonderful. Your instructions were beyond my expectations. May you live long and your wonderful work continue."

Dentist

Dr. A.A.H., Dentist, writes:—"I have used your Magnetic Healing lessons with the greatest success in preventing operations in my family. I find it works as effectively in my office in serious cases of dry extractions and abscessed teeth."

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Neither have we spent one cent for drugs nor have our children missed one day of school."

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—Grenville Kleiser.

The Will of Charles Loundsbury

The following comprises an interesting psychological study. It is credited to a lawyer, possessing no means, who died in the psychopathic ward of a hospital after losing his memory of disturbed final years. His generous spirit had persisted to the last and he left to others—all that he had.

I, CHARLES LOUNDSBURY, being of a sound mind and disposing memory, do hereby make and publish this, my last will and testament, in order to justly distribute my interest in the world among succeeding men:

That part of my interest which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal of in this, my will.

My right to live, being but a life estate, is not at my disposal but these things excepted, all else I now proceed to devise and bequeath.

ITEM 1—I give to good fathers and mothers in trust for their children all good little pet names and quaint endearments, charging said parents to use them justly and generously, as the needs of their children may require.

ITEM 2—I leave to children exclusively but only for the term of their childhood, the flowers of the fields, the blossoms of the woods and the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks, the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float overhead—high over the giant trees.

ITEM 3—I devise to boys, jointly, all the useful idle fields and commons where ball may be played; all pleasant waters where one may swim; all snowclad hills where one may coast, and all streams and ponds where one may fish or where, when grim winter comes, one may skate, to have and to hold for the period of their boyhood. Also I give to them all meadows with the clover blossoms and butterflies thereof, the woods and their appurtenances, the squirrels and birds and echoes and strange noises and all distant places which may be visited together with adventures there found.

ITEM 4—To lovers I devise their imaginary world with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthornes, the sweet strains of music and aught else by which they may desire to figure to each other the lastingness and beauty of their love.

ITEM 5—To the young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength, even tho they be rude. I give them the power to make lasting friendships and possessing companions and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

ITEM 6—And to those who are no longer children or youths or lovers I leave memory, and I bequeath to them the volumes of Burns, Shakespeare and others, to the end that they may live over again the old days, freely and fully, without tithe or diminution.

ITEM 7—To our loved ones, with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep.

In the Psychologist's Office

(Continued from page 43)

ninety-first year with optimistic outlook and youthful appearance. He has never touched alcohol or tobacco in any form but he lets the facts speak for themselves, and hasn't a word of condemnation for those who think differently from him."

Dr. L.: "That is unusual. Condemnation embitters, poisons the blood and does a world of damage."

Editor: "We scarcely can estimate how many hobgoblins of disease, fear, and hate are being routed by the power of right thinking."

Dr. L.: "We can guess though that their name is legion. Applied psychology can well be used coincident with all therapeutic methods."

Editor: "Every active physician knows that the attitude—the mental attitude of his patient—is an important factor in recovery, isn't it so?"

Dr. L.: "Indeed, yes. If the patient is depressed, fearful, and has lost hope of getting well the chances of a cure are proportionately reduced. Whereas, if the patient is calm, fairly cheerful and anticipates early recovery, the chances of cure are immensely increased."

Editor: "Few doctors will admit that this applies to organic cases—few will admit that organic cases can even be influenced by mental curative methods."

Dr. L.: "And yet the proofs are so easily obtainable. Let us consider the

experiment of Dr. Elmer Gates in his laboratory at Washington, D.C. Dr. Gates scraped perspiration from the bodies of men under observation, mixed it with equal proportions of water and gave it to birds and insects."

Editors: "And the result?"

Dr. L.: "No result whatever. Then Dr. Gates subjected these men to various emotional stimuli such as intense anger, fear, jealousy, etc. When they were in the grip of these negative emotions, he again scraped perspiration from them and gave it to the live creatures experimented with before."

Editor: "And this time?"

Dr. L.: "Very decided results this time. It made them sick and in several cases, death resulted. The fluid secreted through the pores of the skin contained poison fatal to life under emotional stress. The very chemical formulae of the blood stream seemed altered."

Editor: "And this has reference to organic cases?"

Dr. L.: "Yes. These poisons might, in chronic cases, lay the foundation for any one of many organic diseases."

Editor: "It's no fairy tale, is it, that a man can think himself sick?"

Dr. L.: "No more than that he often—though he sometimes has to have help in this—can think himself well!"

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

Voice of Experience

(Continued from page 37)

at last learned to appreciate, has become interested in another woman and stays away night after night. He is quite indifferent to his wife."

"I see! And I suppose that when she complains of his attitude he tells her that she can have no cause for complaint because she once treated him the same way?" queried the "Voice of Experience."

"Exactly! And she says: 'Shall I accept this as my punishment and lose him entirely or shall I fight for what he once fought for—peace and marital happiness?'"

"Well, her problem is not unusual by any means. It is just one more added to the thousands of similar cases recorded in my files. Cases which deepen my conviction that one of the greatest present-day needs is a school to prepare young people for an understanding of marriage."

"No girl should marry until she has had 'her fill' of social life. No girl

should marry until she has had a wide circle of friends of the opposite sex so that she can adequately analyze different types of individuals. Only in this way can she understand her own needs and requirements in a mate."

"Above all, she should know the difference between love based on physical, mental and spiritual attributes, and so-called 'love' which is nothing more than mere physical attraction."

To this I replied: "Yes, if young people were taught the basic essentials of love and marriage cases like this would not arise. This young woman, not cognizant of real values, experimented with her emotions for years before realizing just what she did want. And now that she does know, she is faced with losing the husband she has learned to love!"

"My advice to her is this: If he is much older than she and if he really

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What's the best age TO BEGIN WRITING?

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On the other hand, there are any number of "late starters" who ended by achieving conspicuous success. George Eliot, Emerson Hough and Morgan Robertson all began in their forties. William de Morgan was past sixty when he turned out his first novel. And Joseph Conrad could not even write English until he was thirty-seven.

These examples indicate that writing is one profession in which age need not be considered a liability. It is an asset. The longer you live, the clearer becomes your understanding of life and human nature . . . and the more you have to say.

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Your Emotions—And You!

(Continued from page 26)

extending back to the very first days of our lives. We believe there is an unconscious reason back of everything that we think, say or do. Mistakes, bad breaks, slips of the tongue, forgetting, mental discord, inefficiency, dislikes, and other mental aberrations, are due to unconscious desires and fears. In other words, we do, or we avoid doing just what our unconscious wants us to do, or not to do.

The unconscious mind is ruled by a desire for pleasure or freedom from pain and unpleasantness. Pleasant experiences and memories are easily recalled, but painful or humiliating memories are buried almost beyond recall. Thoughts or memories that tend to arouse disagreeable memories, may usually be recalled, only with the most careful assistance and guidance.

Primitive man realized vaguely that there were inexplicable inner forces pulling him this way and that, but he did not know what these emotions and passions were, nor why, nor whence they came, but he sensed the danger of their dominance.

We recognize today, only too well, the results of ill-regulated, ill-advised, ill-conducted attempts to kill the natural self rather than balance it with the requirements of society and of the social self.

Unconscious likes and dislikes, wishes and fears, and intense emotions constantly influence our thought, speech and action. Most of the men-

tal activity termed "conscious reasoning," is merely an attempt to justify the speech or actions prompted by the unconscious mind. In other words, our actions, thoughts and feelings are in accordance with the wishes or fears of the unconscious.

The driving force behind all human endeavor is the energy generated and maintained by emotion. The emotions are fundamental and elemental. Dr. Carl Lange has said "The emotions are not only the most important factors in the life of the individual, but they are also the most powerful forces of nature known to us." If man were robbed of every other faculty and emotion remains, most of the man would still be there.

But when emotion is taken away from a man, whatever else he may possess, he really has very little left. Therefore, to read the hearts of men and women and to know why they do wise or foolish, virtuous or vicious deeds, we must study the emotional nature of human beings. For emotion is the mainspring of human action.

Contacts Club

(Continued from page 45)

"Cartooning and fiddling" ought to draw many interesting friends, Mr. K.H. Perhaps some of our letter writers will agree with me.

Dear Editor:

I feel as though I am launching out on a big thrilling adventure—one which lures with its limitless but veiled possibilities.

I love people; they fascinate me. I love to meet new people and to come in contact with new personalities. As a reader of PSYCHOLOGY Magazine I have decided that your "Contacts Club" is a wonderful opportunity for me to make a new circle of friends.

I am twenty-four, a musician, and play both violin and piano. Needless to say, my life joy is found in music, which furnishes a happy medium for self-expression. Literature comes a close second to music. Outside of these interests I enjoy dancing, swimming, cards, movies—some of them—and tennis.

I wonder if some of the young people—either sex—who read PSYCHOLOGY would write me. I shall be anxiously awaiting the result of this letter.

(Miss) L.G.G., Chattanooga, Tenn.

Is there any young reader who can resist this sprightly appeal? We

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If you are looking for a NEW and BETTER way to make a living, take up Swedish Massage, for now you Can Learn at Home. This interesting, big pay profession was for years available only to a few. Its secrets were guarded jealously and fabulous prices were paid for instruction. This same instruction is now available to you at a mere fraction of the former price and you need not leave your present work until you have qualified as an expert and can command an expert's pay.

The demand for both men and women has shown a steady increase and few, if any, have ever lacked employment.

You CAN learn at home

Turn spare hours into money. Use spare time at home to master a profession which has made thousands of dollars for ambitious men and women. Many graduates have completed this training in less than two months but you can take your own time. It need not interfere with other work or pleasure. All instruction has been prepared by the teachers in our famous resident school—the same material is used and the same diploma awarded upon graduation.

Swedish Massage Pays Big!

A few years ago treatments were given for health only, but NOW seekers of body beauty have learned that here is the best way to secure youthful grace as well as health. Hollywood's stars pay enormous fees to men and women in this profession. Swedish Massage has been credited with almost miraculous results in reducing weight, regaining health and halting the results of passing years. Magazines and newspapers are full of such stories—you can profit by this publicity.

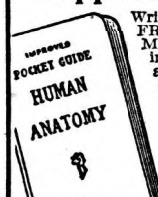


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Harvest and Thanksgiving

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TODAY, O, God, amidst our flowers

And fruits, we come to own again

The blessings of the summer house,

The early and the latter rain!

Once more the liberal year laughs out

O'er richer stores than gems or gold;

Once more with harvest-song and shout

Is Nature's bloodless triumph told.

O favors every year made new,

O gifts with rain and sunshine sent!

The bounty overruns our due,

The fullness shames our discontent.

We shut our eyes, the flowers bloom on;

We murmur, but the corn ears fill;

We choose the shadow, but the sun

That casts it shines behind us still.

Now let these altars wreathed with flowers

And filled with fruits, awake again

Thanksgiving for the golden hours,

The early and the latter rain!



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New Science Retainer must give the results that you expect or you return it. If rupture is not positively reduced in size during the free trial we allow, send it back and demand return of

your deposit as agreed. If 30 days' trial are not enough, write us and we will extend the time to 60, 90 days or even four months. Think what the above words promise, not only in comfort and relief, but also the possibility of ultimate FREEDOM! At last, comes sensible relief. Solid Comfort. Natural way. Reasonable price. No need to wait forever for results.

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Dear Editor:

I would like very much to correspond with readers of your magazine and exchange views on various articles printed in it. I would also appreciate any suggestions your readers might care to give me about a personal problem. I don't seem to be able to get over being self-conscious about a scar on my upper lip. I had a hare lip and after the operation there was a small scar. When anyone asks me about this I always feel as though I would like to hide. I try to be myself always but this matter troubles me very much.

I am twenty-six years old. I make a lot of friends, but as far as the opposite sex is concerned I haven't met a girl who can overlook a scar and take a fellow for what he is. It worries me a lot. Perhaps some of your readers would be so kind as to give me an opinion.

C. F. B., Reading, Pa.

It is quite possible C. F. B., that you make girls and men conscious of this tiny scar by being self-conscious about it. Perhaps, if you could forget it, other people would, too. After all, if you are a likeable, enjoyable person for other people to know, I'm sure they wouldn't care too much if you had a scar from ear to ear. According to the last census, I believe there was something like two billion people in the world. I doubt if there are many perfect physical specimens among them. Be of good cheer, C. F. B.!

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF MARCH 3, 1933
OF PSYCHOLOGY, published monthly at Mount Morris, Illinois, for October 1, 1934.

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

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, INSPIRATIONAL PUBLICATIONS, INC., 1450 Broadway, New York City; Editor, Eldora Field, 1450 Broadway, New York City; Managing Editor, Eldora Field, 1450 Broadway, New York City; Business Manager, Frank Z. Temerson, 1450 Broadway, New York City.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) INSPIRATIONAL PUBLICATIONS, INC., 1450 Broadway, New York City; I. W. Ullman, 1450 Broadway, New York City; Frank Z. Temerson, 1450 Broadway, New York City.

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

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

FRANK Z. TEMERSON, Business Manager.
Sworn to and subscribed before me this 10th day of October, 1934.

SAUL WILBACH, Notary Public.
(My commission expires March 30, 1935.)

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Why We "Fall In Love"

(Continued from page 17)

aspect of his work is breaking the association between analysis and sickness.

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If the child feels a painful object, it may try to remove either the object or its own body. It may react either by *fight* or by *flight*. It may therefore feel fear or anger. If these emotions are over-stimulated by well-meant but ignorantly applied discipline, the result is equally bad for the child's psycho-physical health or for his character.

If fear is strongly induced, flight

may occur (regression is the psycho-analytical term) and that means strengthening the static side, and weakening the capacity for adventurous, healthy activity.

If anger or hate is strongly induced, a rebellious reaction pattern will form the basis for a criminal career.

The full development of the individual's capacity for love depends upon the child being tenderly and gradually led to accept the deprivations and renunciations of earlier satisfactions, without feeling so much hate or fear for the mother (and later for the father) as to make love impossible.

What we call character is a mixture of both tendencies in the service of adaptation to a given environment.

After the child's first love games with the mother have ended in a relatively complete separation and loss, the child must learn to play the game of mother and child within itself.

But normally this is only an imperfect introversion, a temporary phase of

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William A. Engle

says:



Man faces trouble when he turns his back on the good.

~

He who yields to circumstances is mastered by conditions.

~

Not many can "swallow their pride" without acute mental indigestion.

~

He who is the plaything of circumstances finds no joy in the game of life.

~

The fellow who is always late is out of tune with time and in harmony with nothing.

~

The usual tragedies of old age cannot come to those who make a comedy of them.

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November

By IDA NORTON MUNSON

THE seared brown leaves are crackling under foot;

The frost touched grass is dried;
Within the barren trees no songs are heard,
And all the flowers have died.

The buzzing insect tribes have gone to rest;
The summer breeze is still;

While bud and seed lie wrapped to meet the blast
Of winter's coming chill.

Reluctant Nature broods with warming touch,
Under a dulling sun;

Or rains on leafless stalk and withered moss,
Her autumn duties done.

'T is then, before her breath turns icy cold,
And the first snowflake waits,

November shadows flit from light to gray,
While Nature meditates.

development. The ego is burdened by this heavy task and seeks some object from which to get relief.

It is as if the mother is psychically absorbed by the child after she can be no longer physically absorbed.

Afterwards the child seeks another object on which to project the part of his ego formed by assimilation of the good or the bad mother.

And it is precisely in this projection that "falling in love" consists.

That is why love is so good for the health of the body and soul. The ego is able to cast off some of its heavy load upon the loved one.

Battle of the Drums

(Continued from page 41)

and week, the budgeting of production to balance a reasonably expected volume of consumption. These are problems that business and not government, can best solve because business comes closest to the people in their work-a-day life—where re-creation must begin.

Business, when cooperative and creative, can find employment for the men and women that the machine in industry throws out of work.

Buying power always increases and becomes more diffused as business operates on the general agreement that wealth comes not alone from the soil, not alone from labor, not alone from capital, but from these sources plus



Tranquillity

By FRANCES MAZO

THESE forms of quiet have been mine:
October dusk whose poignance fell
Like knife-thrusts: nights whose starry
shine

Wrapt silence in a deathlike spell.

The green-clad peace of ancient graves
Asleep where sunlight flickered through
The trees; the rhythmic beat of waves
That deepened as the silence grew.

The home-like peace of evenings spent
With books and dreams by firelight
glow.

The breathless calm that came and went
When trees were still and clouds hung
low.

But I would have one hushed hour filled
With loveliness when winds are free
At dawn to grasp and hold distilled
The essence of tranquillity.

—From Choir Practice.

the leadership and guidance of enlightened management that bring to all workers the opportunity of sharing equitably in the rewards of industry, each according to his creative ability. Only as we live and let live—creatively—do we move progressively and happily along the path of prosperity.

To let live, some one may observe, we must first live.

"In the end"—and we are quoting the late Calvin Coolidge—"the security of nations and men must be sought within themselves by observing the command to do justice, love mercy and walk humbly."

Your Job and You

(Continued from page 46)

homes than automobiles in the future. I have had no real estate experience from a professional standpoint.

I have also thought I would like to have a 'visiting home' for old people. This would, of course, have to be in a large city and would require more capital than I could manage unless I could get someone interested to finance it."

Dear Miss S., I want to commend you for your ambition. And I certainly would not class you among the older group. Age is only what the heart and mind make it.

Now—to your problem. Unless you have the means to start your home for older people or know where you can finance it, I would not advise it at the present moment. You are right, however, about the real estate business.

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You cannot control these impulses—to fight them by direct effort increases their strength—but you can remove them altogether, and build up in their place a new personality with powerful positive impulses, generating forces within yourself which will help instead of hinder, which will carry you forward towards a happier, healthier, fuller, more successful life.

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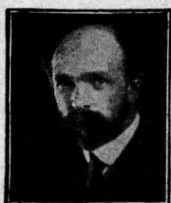
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SHERWIN CODY

There is a definite trend upward in it, given momentum through the government activities in the home owning and repair field. If you could open an office and combine the real estate business with insurance of all types there is no reason, what with your previous office experience, that you should not make a go of it.

If necessary I would suggest that you try to get an office position in a real estate and insurance firm for six months, to gain a little experience in that line.

I am firmly convinced from your letter that you do have definite ability in that field and there are many successful women of your age in real estate business.

*This column is devoted to assisting those square pegs in round holes and vice versa. Do not feel that your problem is too unimportant for me to give it thought. Young or old, educated or uneducated are welcome to bring their vocational problems to me.

"A Strange Prologue"

By Maurice Turet

A VERY odd coincidence occurred to me the other day. I was en route to the theatre when my random, vagrant thoughts were interrupted by a weak, trembling voice which purred hopelessly, "Oh, with a mansion like that, who couldn't be happy!" And the young couple both gazed enviously at the opposing house which gilded richly under a heavenly spraying of the gleaming, white-crested moon, its roundness slightly tattered.

In passing the couple, I was struck by the glossy softness of the girl's charm; her weak, creaky voice was more than compensated by two blazing, oval eyes, the velvety darkness of her straight hair and the arched redness of her dainty lips. I could not see her escort, as he was standing in an angle which so forbade it, his shoulders, broad and erect, and his hat slightly tilted.

I then walked on, dismissing them from my thoughts. At least, I thought I did, when actually they took a backseat in the oblivious unconscious realm, the seat of hurly-burly forgotten thoughts and incidents. And I hastened to the theatre, where I was to see "Double Door," a melodrama by Elizabeth McFadden.

As the play unfolded, I was impressed, awed, flabbergasted, and intrigued by the icy doom impending the household of the fabulously wealthy Van Brets. Miss McFadden, the playwright, gives us a deft cross-section of a family who, for three generations, have amassed staggering figures of wealth; but with the gradual accumulation, there has been a gradual drain of external streams of sunshine and happiness. The Van Brets have lost their individualism and have succumbed pitifully to a point where they are mere lifeless fragments of a magnificent mansion.

You are all aware of what the absence of sunshine produces—fermenta-

tion of values, of ideas, of tolerance, and of human happiness.

That's just what happened in the massive mansion of the Van Brets. The elder sister, Victoria, an intolerable and bigoted spinster, dominated the lives of the younger Van Brets without regard to their respective desires, hopes, ambitions, liberties, and happiness. To Victoria, the younger Van Brets were mere household components. Born a Van Bret, it was their supreme duty to go through life a Van Bret, upholding the dignity of the regal name. She deemed them fortunate in being born Van Brets and the least they could do was not to abuse the divine right.

Inexorably, she ruined the life of her sister, Caroline. In the midst of an amorous affair, she stepped between Caroline and her lover, and cut incisively every visible thread that bound the two lovers together.

This, she sets out to repeat when her favorite nephew marries a sweet young thing who is beneath the lofty station of the Van Brets. Sister Victoria torments her sweet niece with all the scorn and wickedness a terma-gant could muster at such an opportunity. But her brutal venture is thwarted and finally defeated; the younger Van Brets leave the magnificent mansion, never to return there again. And you can't blame them when you consider the malignant germs that have been breeding there for aeons of years.

I was so enthralled by the suave deftness of Miss McFadden's craft that I forgot all about the young lady's purring in front of the massive gates of the domicile which gilded richly under the streaming moonlight.

But the final drop of the curtain ushered into my mind the above-mentioned incident. It was incredible! I could hardly believe that I had actually experienced this real-life prologue. A

prologue—if Miss McFadden only would have thought of!—might have enriched the dramatic opus considerably.

There before my very eyes I heard the sweet young lady express her longing for a Van Bret mansion. To her, such a mansion would fill her life to the brim of happiness; satiate fully every longing whim and dormant desire. She would be the living insignia of human happiness. And yet, the younger Van Brets forsook this same mansion, dashing out of the household like galvanized electrons, firmly convinced that it was the only sane step to insure their future happiness.

Fragments of Life

(Continued from page 42)

derstood. He retorted: "Yes, I myself—somewhat like the rag-picker digging in the trash pile for bits of treasure—am always keeping my ears sharpened for bits of subtle humor to delight..."

I went on my way—thinking. Fortunate is the man possessed of a sense of humor. Through all life's vicissitudes, it serves as a shield, just as the lance of laughter. *Humor is splendid psychotherapy.* And it serves us in many ways.

Marshall P. Wilder says: "It is easier to knock a man out with a joke than with a fist-blow, especially if you haven't much height and weight behind your fist. It is the better way, too, for the joke doesn't hurt."

Seeger Alan.

BONDAGE—OR OPPORTUNITY?

EIGHT a.m. Betty—smiling, arranges perfume bottles and cosmetics for the day. Places decorated boxes of French powder in an intriguing array. Touches her hair deftly. Smiles at Mildred.

Mildred—listlessly fingers shimmering beads in their velvet bed. Not even sensing their beauty. Sets candle stubs in close grouping, suggestive of a huddle of forms at a sale gate! Hangs beaded bags in the places they

Now who is right? I, for one, would unquestionably side with the lot of the younger Van Brets for the simple reason that the sweet young lady in the street is laboring under an illusion, whereas the younger Van Brets know exactly what life in the mansion is and what it entails. Who knows better, the one who has lived in the mansion, or the bystander who peeps behind looked doors and spies a mirage?

If Miss McFadden's gripping melodrama has any moral lesson, it teaches that wealth is not an ingredient of happiness; but rather, its misuse and faulty appraisal is the germ of much discontent and misery.

have hung for a week!

Betty treads about her small domain with a prideful air. Mildred views the narrow confines of her department with a bored resistance. To her it is a prison corridor up and down which she must pace from eight until five.

"Locked in for the day" she mentally remarks as she punches the time clock each morning. She is a prisoner by her own suggestion!

BETTY, filled with thoughts of the value of a new powder or a French perfume, enters the store with a happy sense of opportunity. The time clock is an unregistered habit. The tiny realm behind the show cases is her own beloved spot—"not much for size but a lot for sweetness!"

We become prisoners through our own accepted beliefs! We build our own walls, lock our own doors. We build by worry, dread, fear, anxiety, a prison wall about ourselves until we fail to see over the top of our self-surrounded enclosure.

Betty with her cosmetics. Mildred with her accessories. Each with equal opportunity for advancement and happiness. One a prisoner, the other a progressive. Which shall you be?

Jeanette Lawrence.

Respect Yourself

By C.F.L.

LET me quote a few lines from some of our great teachers: "Be firmly persuaded in your own mind of your possibilities; form your purpose, your ideal, clearly in mind; then dare to work it out. Revere yourself. Rejoice in your differentiation. You are building a masterpiece which can never be duplicated. Turn from the work

of others; they may stimulate to effort, but they cannot teach you."

And Emerson says: "That which each man can do best, none but his Maker can teach him. No man knows what it is, nor can, till that person has exhibited it. Where is the master that could have taught Shakespeare? Could he have been made by the study

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tiers inside metal cabinets. These crops have been fed to animals on the experimental farm and they are in better condition than those fed on ordinary outdoor fodder!

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in ten days. And so the process is endless.

Farmers all over England are buying the cabinets. And the German government has ordered large quantities for use in concentration camps.

The scientists are now experimenting with growing vegetables. And it seems merely a matter of time before we'll raise vegetables—and perhaps flowers—to order in the kitchen!

Ultimate Religion

(Continued from page 33)

to the future of the human race that each individual should come to realize the responsibility for his own education. This does not refer to the amount of schooling one may be able to secure.

No man is truly educated who does not relate his life to the life of the universe and devote himself earnestly to the task of improving his understanding of universal law. Individual personality in harmony with supreme personality marks the legitimate goal of education as it also defines the purpose of character building.

By self improvement we do not mean primarily such things as the ability to paint better pictures, to compose better music, to write good books or better plays. It does mean elevating the standards of life and enriching the quality of experience in the innermost

recesses of the spirit. It means clearer thoughts and cleaner minds, purer hearts, stronger purpose, kinder words and the performance of nobler deeds.

It means more self respect, better self control, and a world made brighter for the abode of man. In the measure of its accomplishment artists will paint better pictures. Self improvement is prerequisite to world improvement.

Yes, a considerable list of practical suggestions for a program of improvement might be volunteered. Safeguard physical health; select uplifting companionships; make best use of all school and college privileges; read good books; observe faithfully the principles of character building. So to live is to be conscious of victory for time and eternity. In the school of self improvement there is no graduating class.

Live Long—You Can!

(Continued from page 39)

should be understood by everyone." However, he is not the only intellectual who is a vegetarian. A large number of the great minds have recognized the value of the principle that the brain, to accomplish great things, must be nourished by pure digestible foods.

Thousands of meat eaters who have had the most terrible diseases and suffered for years, become well and strong after adopting vegetarianism. I have known persons who have suffered intensely with so-called incurable diseases, but are now vegetarians and are well. I have also known persons who have developed remarkable spiritual and psychic powers as a result of a scientific, non meat-eating diet.

In the Bible you read the story of Daniel who lived on pulse (grain) and who refused to eat the king's swine.

Later, this same Daniel was placed in a den of lions, but they would not attack him. In the cells of his body there was no odor of decayed flesh to antagonize them. This, in my

opinion, is the real explanation of the mystery of God's "closing the lions' mouth."

The athletic games of the world known as the Olympic games, furnish a good example of the endurance of a vegetarian. The athletes who are vegetarians are able to endure far more strenuous activities than those on a meat diet, according to a test made and reported to the public.

If anyone doubts the soundness of my statements in this article, let him make a canvas of the hospitals. Among the patients there you will very rarely—almost never—find a vegetarian. And those suffering from the various effects of poisons in the system, and awaiting the surgeon's knife—well, check up on these, and you almost invariably will find that they are heavy meat eaters.

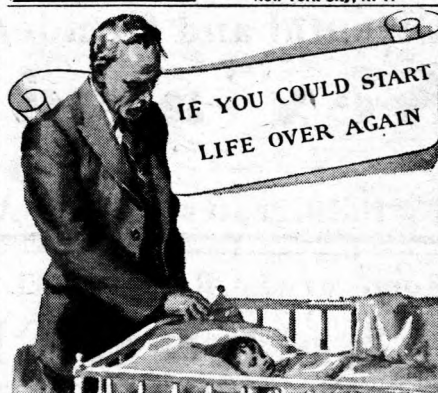
(A further article on vegetarianism by Professor Estep will appear next month.)

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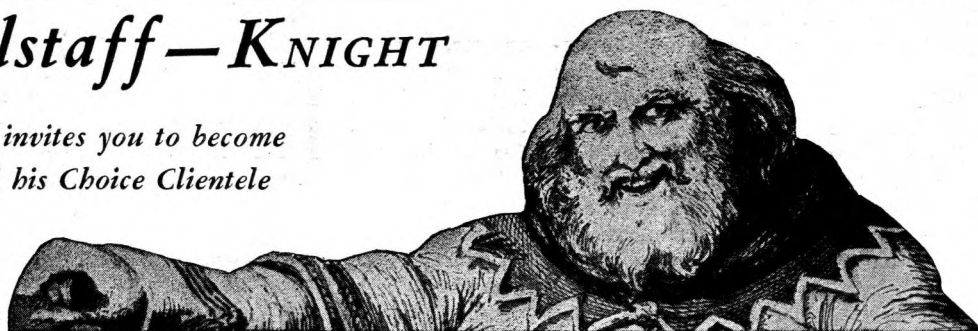
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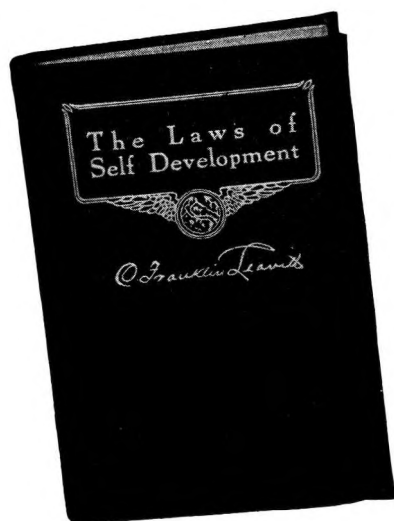
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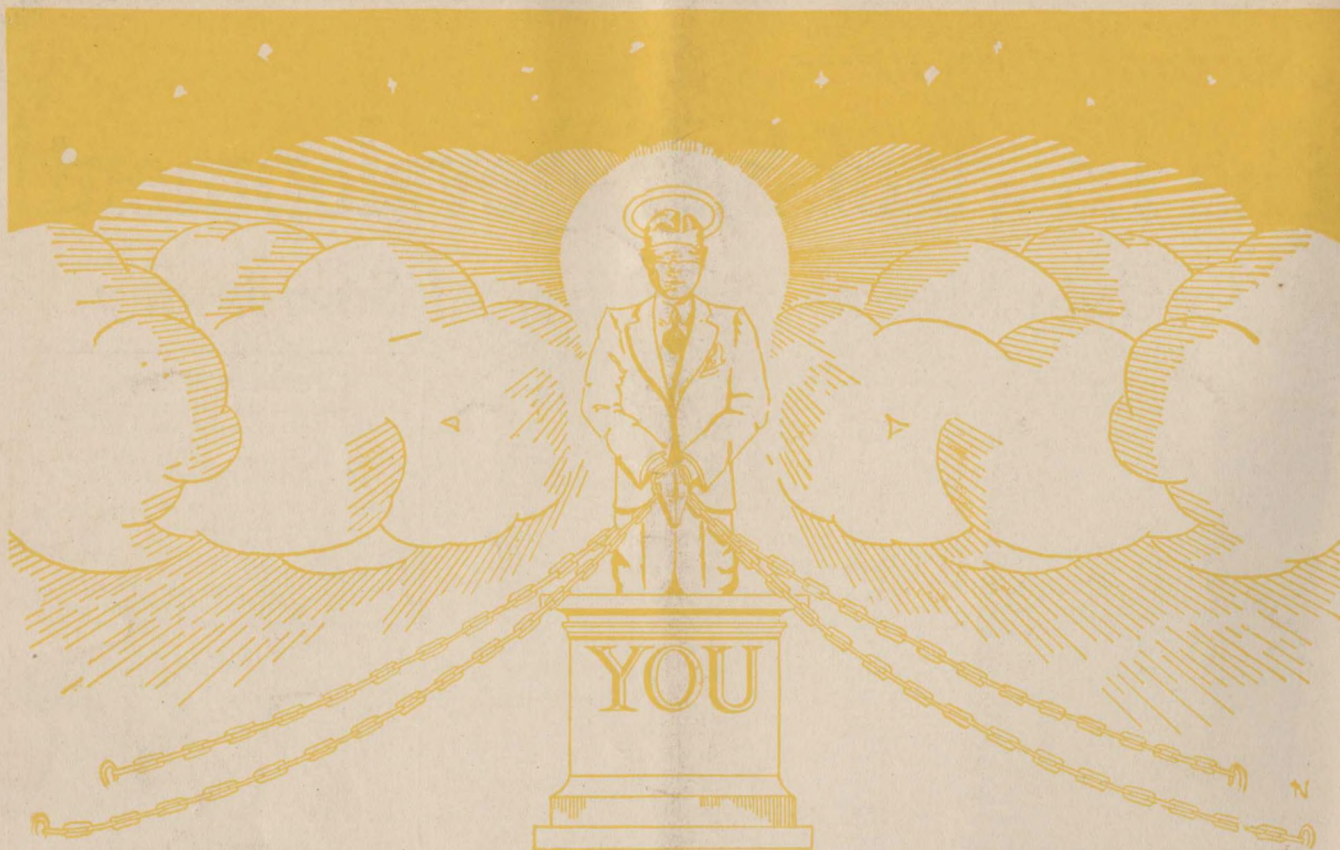
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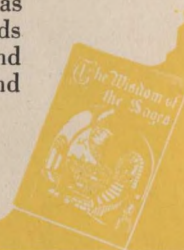
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