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July and August Combined

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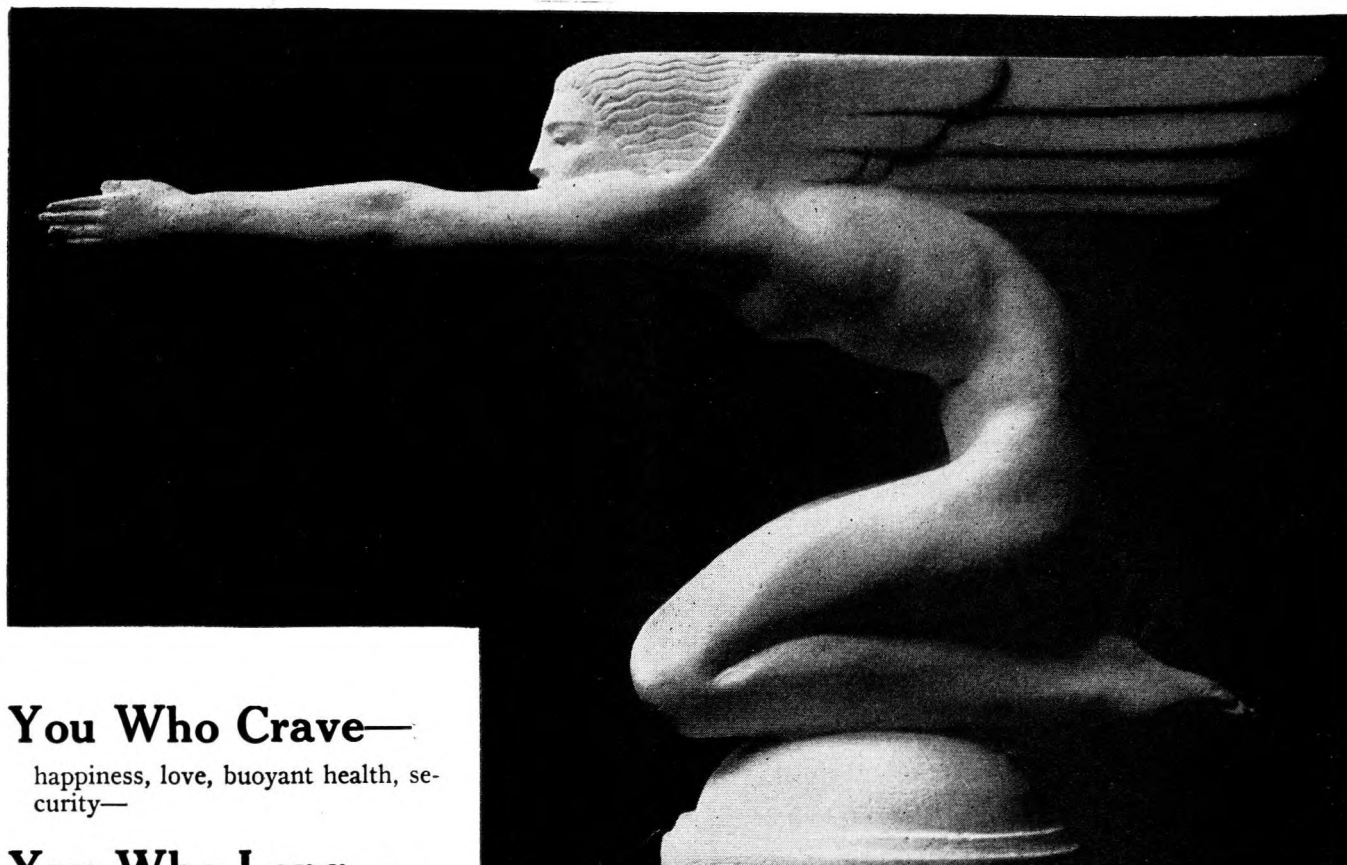
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Eldorado Field, Editor

AUGUST, 1935

July and August combined

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Contributing Editors

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A Plain Talk

on

by

Mental and Nervous Disorders

● C. FRANKLIN LEAVITT, M.D.

THOUSANDS ARE IN URGENT NEED OF HELP FOR MENTAL AND NERVE TORTURE—AND KNOW NOT WHERE TO TURN FOR AID.

NEURASTHENIA

Neurasthenia is a rather common term for a mental and nervous disorder which frequently drifts into most trying and acute conditions. It is caused by SOME FORM OF FEAR. You may not recognize the mental state preceding it as one of FEAR, for by fear I do not mean a fear of outside things, but rather a fear of SELF, which is manifested in the form of worry, apprehension, over-anxiety, over-seriousness, self-consciousness, inability to forget yourself, or some other expression of LACK OF CONFIDENCE. The opposite of confidence is fear, isn't it? These fears have a very stimulating and irritating effect on your Sympathetic Nervous System and soon we find this system of nerves in such a hypersensitive state that the least form of emotion plays on it in a seemingly alarming way—to the great discomfort of the sufferer. Gradually, through nerve tension and repression, functional life is interfered with and the circulation is disturbed; vitality and tone are lowered; and you begin to experience strange sensations which you, uninformed, cannot account for. But I wish to state here and now that Neurasthenia is CURABLE and not in any sense of the word hopeless.

NERVOUS BREAKDOWNS

This is merely an exaggerated form of Neurasthenia where nerve tension and hyper-sensitiveness have developed to a point where there are symptoms of great weakness and exhaustion. In this state it is not uncommon for one to experience at times a sense of extreme weakness, a "passing-out" sensation; uncertainty in locomotion; twitching, jumping or crawling sensations in connection with the nerves in certain parts of the body; poor appetite; possibly insomnia; a fear of heights, or elevators, or cars, of crowds, or to be left alone; fear that something may happen at most any moment; an extreme consciousness of self and every little feeling or sensation; a fear of being shut in without a handy exit; fear of disease, germs, dirt, dying, insanity, embarrassment; or many other peculiar fears. The patient becomes so concerned over himself that he watches every little indication of trouble and greatly exaggerates each feeling or thought of an unnatural character which puts in an appearance. The fact that he has tried this, that and the other thing without success frequently breeds the thought that his case is hopeless and he may then begin to contemplate some drastic way out. I frequently read of tragedies, which they state have been the result of a "Nervous Breakdown," and my heart aches for

those who are left and the unreasonableness of the act. If such people were to fall into RIGHT HANDS—what a different future and story it would be. Adjustments CAN BE MADE, happiness restored, and a normal future life experienced.

I realize that there is nothing quite so hard to bear as Mental and Nerve Torture, but I unhesitatingly state that these troubles are NOT hopeless and that my experience of Twenty-nine years in the treatment of such disorders proves that all who build up interest in a future life and show sufficient faith to cooperate and do their part, soon throw off the exaggerated symptoms, re-develop their normal strength, and re-establish confidence. My friend, YOU know as you read this if you could just FORGET YOURSELF, that your troubles would be over. But this must come through a process of re-education, through your gaining a better understanding of yourself and your powers, of these fears, and of the laws underlying life as lived to the fullest. This, along with a different picture of things and an absolute knowledge of JUST what is taking place in you; how it happened that you drifted into your present condition; and JUST what is necessary for you to do to get out of it; will gradually change your VIEWPOINT, and when that is changed, YOU WILL BE CHANGED and the troublesome symptoms will disappear. Now don't lose heart, but just KNOW that there is help for YOU.

SELF-CONSCIOUSNESS

Those of a sensitive, rather emotional nature are more than likely to become self conscious. The self conscious are ready victims of these more troublesome mental and nerve states I have written of. This is due to self-centeredness and a pernicious form of introspection. Aside from what self consciousness may develop into, it is in itself a most limiting, embarrassing, unhappy state of mind. Those who suffer keenly from self consciousness are limited mentally, physically, socially and financially. Through it they find it difficult to secure as good a position as they might, and through their sensitiveness to criticism they dislike to show initiative and assume responsibility, which means slow advancement. Again, this type is more than likely to make unhappy marriages, if they marry at all, due to their powers of selection being limited. This suffering is due entirely to a WRONG VIEWPOINT. They magnify every little thought and feeling, associate things with self which they have no business to, and are too concerned about the view that others have of them. Self consciousness CAN BE CORRECTED.

THE SENSITIVE AND EMOTIONAL POSSESS A GOOD TYPE OF MIND

So frequently I hear—"Anyone suffering from such a complaint must have a weak mind." But this is not true in connection with Neurasthenia, Nervous Breakdown, or Self Consciousness. In such cases it is a good active mind that has become turned on self and is in reverse. Napoleon, Presidents Lincoln, Wilson, Theodore Roosevelt, in fact, most of those who have really made good in life, possessed just such a nature. In the case of President Wilson we see the two expressions of such

a nature; strong, active, determined and forceful while in the ascendancy; and then, when bitter discouragement took possession, illness and death. It represents but one force, but this force can be constructive or destructive, according to its use and direction. Don't say to self, "I wish that I were born with a different temperament," for if you will just gain a good understanding of your powers and use them intelligently, it will be possible for you to reach heights which a phlegmatic person could never attain. Understanding, training and development will bring MASTERY and you will then have these wonderful powers working FOR YOU, instead of against you. Your present suffering can be turned into victory and achievement.

LIFE IS WHAT WE MAKE IT

Nature does not say at birth to one child: you are to live a life of misery, be full of fears and make a failure of what you undertake; and to another: you are to be showered with life's richest blessings and be most happy and successful. In the early period of development, training, environment, companions, etc., of course play a big part in forming good or bad habits. But what this represents is ONLY HABIT and tendencies, and habits can be broken and new ones formed. We do not come into this world with the power of thought, but more as a piece of clay which the potter (which is represented by our early training) moulds into one type or another. This may at this moment seem rather vague to you, but I assure you we are NOT "fate-driven" but to a great extent MASTER OF OUR OWN DESTINIES. It is a matter of first understanding just what to do, and then of being willing to pay the price in effort.

THIS WILL CLEAR AWAY THE DOUBTS

I have stated that your FIRST STEP toward a different life must come through intelligently understanding your handicaps, your own powers and just how to use them, and the laws underlying life as lived to the fullest. I have written a 100-page book—JUST FOR YOU—if you are suffering from any of the states written of above. It is crowded from cover to cover with just the information you have been seeking, for it will tell you about YOUR FEARS and their reactions, Nervousness, Your Subconscious Mind, Faith, Success, Habits, and the many different phases of MENTAL AND NERVOUS DISORDERS and SELF CONSCIOUSNESS. The reading of this book CAN, as it has to thousands, mean a different outlook on life and the beginning of changes which can mean real happiness and later success to YOU. The book is most interesting, very startling in its disclosures—but in it there is nothing to fear, for it is written along stimulating and constructive lines. It represents truths which I have gathered during an active practice of Twenty-nine years in treating these little understood disorders.

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"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.

Gratefulness

Cheerfully accept what life offers,
Pass it on with a sunny smile,
It is not so much what we do
As how we do it
That really makes life worthwhile.
Alice Chell,
227 West Pico, Los Angeles, Calif.

* * *

Checking Up

I try to check up on myself sometimes
To find out if I am very mean or kind,
To see if this person known as "me,"
Is the kind of a person I ought to be.

Am I better now than a year ago?
Maybe no, it's the time you know,
And what to do about it, or when and
how
Is something to think about right now.

The things I received won't be any
more
Than the things I give out and what
is more
My ledger won't balance unless I do,
So here's for more good acts to see
life through.

Margaret Morris,
829 E. 46th St., Chicago, Ill.

* * *

Blessings

The blessing of little children:
I did not know the joy they will
bring until I experienced a state of
affliction. I am a cripple and was very
lonely until little children came and
brightened me.

They filled me with such wonderful
hopes that I felt myself rising up to
new heights. Today they are part of
me. My room is always filled with their
laughter and song. I am so happy
just to be able to share their likes and
dislikes and know their favorites.

Come on, all you who dislike little
children, and be propitious. It takes
so little to win their hearts, just one
nice big smile that springs spontane-
ously from the heart and presto!—
you've got them.

Agnes Rossi,
1237 Sanford St., Rockford, Ill.

* * *

Life

Life is rather funny,
Sometimes it's rather nice;
Just like cloves and honey,
It has a certain spice.

Some days are rather dreary,
Some days are rather sad;
But if you're always cheery,
Your days are always glad.

A lesson results in each new day,
That strengthens the weakest mind;
Thus if you're rude, you have to pay,
For every deed unkind.

Mae Roberta Bellis,
242 Stewart St., Reno, Nevada.

* * *

A New Deal

Waste no tears on the yesterdays,
Nor sigh for what might have been;
Greet each day in a bright new way
As the New Deal ushers in.

Drop all the worn out traditions,
Let better ones fill their place;
Attend the newer auditions,
Give them thought, time and space.

Break through the shell of your dead
past;

Step forth in glory anew,
To accept the good, and hold fast,
And give the best that's in you.

Anne Wright,
1226 So. State St., Tacoma, Wash.

* * *

Act Kindly

If you feel inclined to slander
Those you meet along the way,
Don't forget that that's a game
In which two or more can play.

If the words you drop are kindly
And in friendly sort of way,
Don't forget, that, too's, a game
In which two or more can play.

It behooves us to be careful
What we do and what we say;
For our words, like carrier pigeons,
Will come back to us some day.

C. E. Strawbridge,
Box 685, Lima, Ohio.

* * *

The Creator

One who believes not that He dwells
on high

Should view the glory of the azure
sky,

The fleecy clouds that billow and rift
Resembling giant ships at sea, adrift,
Some supreme power had to fashion a
tree

Paint the verdure of nature so per-
fectly.

The beauty of the flowers with perfume
sweet

All the earthly art doth deftly de-
feat.

The babbling brook, the birds that sing,
His hand is revealed in everything,
Some unseen force must send the rain
And moisture, to nurture the fields
of grain.

Who but the omnipotent could light
The world with sunshine warm and
bright,

Or stud the heavens with stars that
shine

And flood the earth with moonlight
like wine,

Who created the mountains majestic
and tall

And the mystery of life, most amaz-
ing of all?

Pauline Foster,
3246 W. 29th Ave., Denver Colo.

* * *

Actors for a Day

Who said: "That life's a burden,
And that sorrow fills its path?"
Are not the days with sunshine,
And the nights with fragrance fraught?

Who said: "Life has no meaning,
And it's but an empty dream?"
Are not the trees more verdant,
Where flows the winding stream?

Who said: "To strive is futile,
And that life is just a grind?"
Were all those men's lives wasted,
Who something left behind?

No! each one has his mission—
Some part which he must play:
For we're just so many actors . . .
On life's stage for a day!

J. P. Gimenez,
Box 594, St. Thomas, Virgin Islands.

* * *

Dark Days!

Those persons that have never sor-
rowed, cannot experience the full de-
light of happiness.

A life of continued pleasure would
be hideously monotonous, we should
not appreciate our friends, if we had
not tried them and found them to be
sympathetic and helpful when dark
days come.

Bertha Possenheim,
643 W. 171st St., New York City.

* * *

Give Him a Hand!

When you see a fellow whose head is
bowed

Don't stand in with the masses—step
out of the crowd,

He needs a friend—tell him you un-
derstand;

Prove you're earnest—give him a hand!

Help him forget it—it may be the
breaks;

No one is perfect—we all make mis-
takes.

Even if he's in the gutter, don't pass
him by,

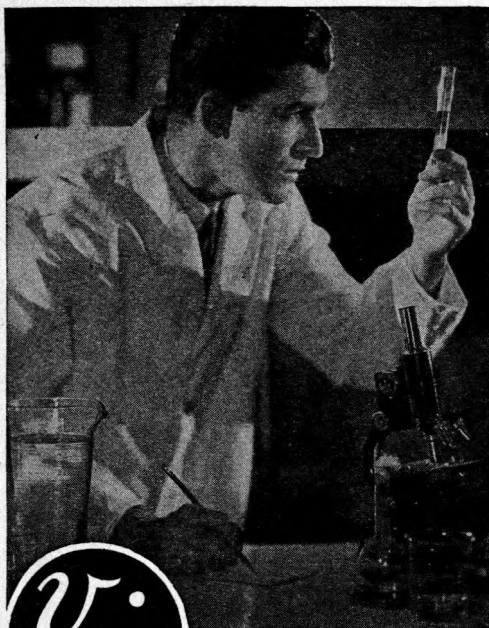
Remember! At one time he was a reg-
ular guy.

Pick him up—give him a hand!
Some day, you, too, may be unable to
stand

Life's turmoil and battle—temptations,
and all

Then you'll appreciate a hand that will
help break your fall.

Edward Stoffel,
1565 Grand Concourse, New York City.



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AT LAST! Medical Science Offers You a DRUGLESS Treatment for ACID STOMACH, ULCERS and COLITIS . . .

V. M. Tablets are PURE VEGETABLE MATTER

In the booklet we send you, we give you complete laboratory analysis of V.M. No secret formula here. You know just what you are taking when you take V.M. Maybe that is the reason doctors prescribe the V.M. treatment with such confidence. Maybe that is why so many of them use V.M. in their own cases and in the cases of members of their own families.

V.M. causes an increase in bile secretions

This is definitely established by laboratory and clinical tests. Your doctor will tell you that an increase in biliary secretions is an aid to digestion. Ask your doctor about this. Ask your doctor about any other point having to do with the V.M. Treatment. Have him write us. We invite the most critical, searching investigation.

V.M. is free from alkalies

Most so-called stomach tablets are compounded almost altogether from alkalies like bicarbonate of soda, subnitrate of bismuth, magnesium oxide, calcium carbonate, etc. Such preparations may give temporary relief. But, invariably, there comes what is known as a "secondary reaction," which brings with it an increase in acid secretions, thereby making necessary the taking of more alkalies. Then comes a vicious circle—more acid, more medicine; more medicine, more acid. However, V.M. is different. Containing no baking soda or any other alkali, it causes no such unfavorable reaction. It has been demonstrated in both clinic and laboratory that V.M. actually causes a reduction in hydrochloric and other free stomach acids. It has also been shown that V.M. hastens the "emptying time" of the stomach. This is very helpful to most stomach sufferers, particularly ulcer sufferers. Ask your doctor about this.

Patients on V.M. almost always GAIN WEIGHT

Of course, there's a reason for this—a simple, understandable reason. V.M. Treatment gives relief from pain and associated symptoms of ulcer and other stomach ailments. As a result, the patient can eat more freely and more fully. With an increase in the food intake and a decrease in distress, there invariably comes better assimilation, better nutrition, and an increase in the patient's weight.

This is just part of the story. There's much more to it. All of it should be read by every stomach sufferer. The facts are free to every such sufferer—SCIENTIFIC, PROVEN, SWORN-TO FACTS as reported to us by eminent medical men—by practicing physicians as well as laboratory research scientists. We want every stomach sufferer to get a copy of these reports. If you're such a sufferer, a copy of it is yours free for the asking whether or not you buy the V.M. Treatment.

The price of V.M. is \$3.00 for 100 tablets—\$5.50 for 200 tablets.

That is the price for which these tablets are now being sold in many of America's finest prescription pharmacies—in stores like Naudheim's of New York City—F. E. Morgan &

Sons of Philadelphia—the Cunningham Stores of Detroit, Liggett's and Walgreen Stores, Sargent's, Wright & Lawrence of Chicago—Horton & Converse and Thrifty Stores of Los Angeles, etc., etc.

200 Tablets are sufficient for a month's treatment even in the most severe cases of ulcer, ulcerative colitis and severe acid stomach. In milder cases, 100 tablets will last a long time—a month, or even more—particularly, if case begins to respond to treatment immediately, as so frequently happens.

In the booklet we will send, you will observe how frequently doctors report relief "from the taking of the very first tablet," as they themselves express it. You will observe further, how many of them report "sustained relief" and disappearance of all symptoms after comparatively short periods of treatment. And, with special interest, you will observe how many of these reports tell that the doctor has used or is using V.M. on his own case or in the case of some member of his own family. A most significant fact that—as you will realize.

Considering these facts—**SWORN-TO FACTS** as you will please remember—your decision will be easily reached. In fact, as we see it, there is really only one thing for you to decide. It is this: **Have you Stomach Trouble?** Are you afflicted with Acid Stomach—with an Ulcer—with some form of Colitis, or with what the doctors call an "Irritable Colon"? Are you unduly distressed after eating—with belching, bloating, excess stomach gas, etc., etc.?

If your answer to any of these questions is "Yes"—if you actually know yourself to be afflicted with any of these conditions—then, as we see it, **ALL THE EVIDENCE CONSIDERED**, there can be only one decision you can reach regarding V.M.

TO USE IT—as other sufferers have used it and benefited from its use, as reported by their own doctors and by so many hospitals.

It then remains but for you to determine which size to order: A bottle of 200 tablets at \$5.50—or a bottle of 100 tablets at \$3.00 only. That is up to you. But, whichever size you order, this we want you to remember:

You take no risk in ordering V.M. If, after using the tablets for 10 days you do not get the relief you yourself expect, you have but to send back the unused portion of the bottle and we will return the money you have paid us, in full, every penny of it.

V. M. PRODUCTS

500-510 North Dearborn Dept. 109 Chicago

Send Your Order for V.M. on This Coupon

V.M. Products, 500 North Dearborn, Dept. 109, Chicago
Gentlemen: Please ship V.M. Tablets as checked below. Also include SWORN-TO Reports from Doctors and Hospitals telling of their experience with V.M.

- ☐ One bottle of 100 tablets, price \$3.00
☐ One bottle of 200 tablets, price \$5.50

I enclose \$_____ herewith.
Note: If not convenient for you to remit with this order, we'll be glad to ship C.O.D. for the amount due plus the few cents C.O.D. fee and carrying charges the postoffice makes.
If you want us to ship C.O.D. mark X here ☐

Name.....

Address.....

Town..... State.....



“If One Can Cherish Simple Things”

*I sing a song of simple things,
Of gold as bright as any king's,
Of hollyhocks, of cooing doves—
Of things that nature knows and loves.*

*I sing a song of carefree days,
Of tramps afoot o'er wandering ways
O'er meadows flecked with daisies' gold—
Of quiet beauty of the wold.*

*I sing a song of peaceful nights,
Of cricket note and fire-fly's light,
Of sighing leaves on glistening lime,
Of happy lovers' trysting time.*

*Oh, none can tell the joy life brings,
If one can cherish simple things.*

by SALLIE GRAHAM STICE

A Changing World

An Editorial

"EVERYTHING is changing—"

"Yes, the whole world—even the seasons."

The two speakers voiced a universal observation. The whole world *is* changing.

But all of us hope, and some *believe* that on the hypothesis that "Everything works together for good," the general crumbling of much that seemed permanent will result in improved conditions.

IN THE meantime, we who understand the power of thought, the influence wielded by an optimistic, thoroughly confident state of mind, will feel that we are doing far less than our best if we yield to the negative in any degree, and in any relation.

The most aggressive monster against which we must wage relentless war is discouragement.

All of us start life's battle with a glow of zestful optimism. We dream of noble achievement. We behold the world at our feet. Achievement, success, or conquering of worlds, seems so easy. We laugh at any suggestion of difficult obstacles.

But launching offensive after offensive against the massed situations of our everyday world, forces are driven back, often with very heavy losses.

Visions fail to materialize. Perhaps friends prove false and allies turn traitor. Castles of imagination begin to crumble before our amazed and sorrowful eyes. The inclination is to reach for resignation.

"How I wish," a business man exclaimed in our hearing one day, "how I wish I didn't know that so many things *cannot* be done—things I once believed possible." Yet the "things" he referred to—in this instance,—the closing of some valuable advertising accounts, his rival *did* accomplish. The successful man was better equipped for he *believed* the feat quite possible, and indeed practically inevitable.

THE GREAT VICTORS.

What about those we cite as the great victors in our civilization—did they find the way easy? Rarely—almost never. All through the history of successful lives, they have handed us their recipes which contain almost the same ingredients.

Faith, courage, loyalty, determination—these usually head the list. Those who have gone farther in citing directions, assure us that imagination is important—imagination as applied to the ability to envision success, to believe it *possible*. A sense of humor also rates high, this furnishing the background for a true perspective.

Sometimes, a highly successful person will stress, and this is tremendously important and effective, a sense of joyous zest in just *trying*—in the glory of combat. Rejoicing in opposition!

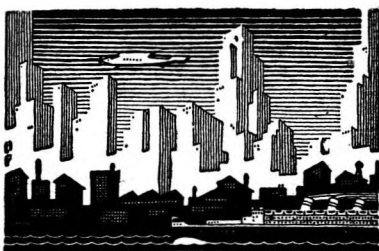
"You may *seem* my enemy, but you're really my teacher, my benefactor. You've *forced* me to overcome." That was the inner statement that consoled a young man who, confronted with the unfair tactics of another, refused to give way to resentment. Instead, he put his emotional strength into forging ahead and a decade or two later, the world's acclaim was part of his reward.

A boxer pays a sparring mate to fight against him day after day, in order to make him strong. Those persons and things which oppose us bring out the rugged resources of our being. *They are our benefactors* because they make us strong.

And so, if we are disturbed and puzzled by a changing and contradictory social order, we can find peace, and a degree of solid comfort, in the knowledge that our own condition of mind is at least not *hindering*. We must do nothing which shall infringe upon the rights and well being of others, of course, but we need not surrender our minds and ways of thought to dictates of the rabble.

With an intelligent understanding of how to use our thinking apparatus, we have a responsibility and a privilege—and we need never get panicky and allow others to do our thinking for us; need never believe that others must, or should prescribe the mode and manner of our thinking.

The ethics of the future will evolve through brave, sincere efforts; through experimentation, the trial-and-error method if you will, but it *will* evolve, and it *will* be superior. *Let us not fail to have a worthy part in this evolving!*



Fear!! Its Remedy

by GARLAND ANDERSON

Author of "Uncommon Sense" etc.

"FEAR", in the dictionary, is defined as, "an emotion of dread, accompanied by a desire to avoid," or "to be apprehensive of."

There are many types of fear, of course. The sudden fear over which one seems to have no control, as it comes unbidden, unawares and without choice. The slow growing fear, which mounts into intensity—seems to become more and more intense with time, until it has reached proportions seemingly beyond our control.

Again there is the subtle form which seems to be innate with many people.

It is almost safe to say that there is not a living soul who is entirely free from some form of fear. This is accounted for by the fact that we are born in fear—the fear of mothers in child-birth.

SUDDEN FEAR.

IT IS written: "Be not afraid of sudden fear," and it might be interesting at this point to determine just what is meant by this statement.

If we are not to be afraid of every sudden fear, then there must be a good reason why we are not to fear. In other words, this sudden fear must be a friend instead of a foe if we are not in fear of it.

Some people describe sudden fear as premonition; let us see if this definition be true. A premonition is described as a natural forewarning of something yet to occur, or an instinctive foreboding, and if we accept this as being consistently true, then we are justified in entertaining a fear as a result of this forewarning.

Admitting that a premonition in the majority of cases is a definite forewarning of something that is to occur, still this is in no wise a law over which the individual has no control; it all depends on the reaction of the individual to this sudden fear or premonition.

The instant we accept this sensation as fear or premonition, we set in motion vibrations which will definitely attract to us conditions according to the nature of our acceptance, be it constructive or destructive.

To illustrate: A lady suddenly had a premonition that her son had met with a terrible accident. She immediately knelt down to pray, and at this instant a vision of a coffin appeared to her. She immediately exclaimed, "I thank God now that the crisis has passed, my son will live."

Subsequent developments proved that her son

had met with an accident, and at the very moment that the mother was praying the son passed the crisis. The natural deduction would be that had the mother accepted this vision as death for her son she doubtless would have set vibrations in motion that would have resulted in his death. Having reacted positively and seeing it, she set the life vibrations in motion with the result that he recovered completely.

This recorded experience proves conclusively that even though we call sudden fear premonition and the premonition is definitely correct at the instant, *the individual has the power to change the results of the premonition by instant re-action—positively or negatively.*

GROWING FEAR.

NOW we come to the fear which seems to grow on one—a type of fear which in many cases the individual feels he has a definite reason for entertaining, so let us analyse this form.

Granting that one is surrounded by conditions over which one seems to have no control and which justify a growing fear, how is one going to meet them? To begin with, we shall have to find the origin of the sensation known as "fear."

What actually takes place is, that just as we all know when we have a slight cut on our finger, a perfectly natural but invisible power instantly starts working at this particular point in the blood tissues etc., to effect a perfect healing, so the same thing—which is faith—takes place when we are confronted with a situation which ordinarily would cause us to be fearful.

At that very instant all our spiritual forces centralize themselves to fortify us against seeming fear, and to react in mastery over adverse conditions. If this is not recognized, and we let this faith become fixed in the outer circumstance, then we experience a sensation of fear. In the final analysis, we find that what we call fear is in reality faith in our inability to master a situation—or we might call it misplaced faith, for the instant we fear a thing, it is proof that we have faith in a condition or person being able to harm us.

Fear definitely has its constructive side. If one who is unable to swim has a fear of plunging into deep water, this is constructive. If the fear of being known as a failure causes one to deter-

mine to succeed, then this fear is constructive.

Should a mother find her child injured and pinned under a heavy log, which ordinarily would be impossible to lift, and her fear for the child would give her strength to lift it, this is constructive.

In a crowded Brooklyn hospital the authorities were compelled to put a mental patient into a room with several invalids—among them being a paralyzed man, unable to move without assistance for over twelve years. In the middle of the night, the mental patient became violent, choking to death a patient in the bed next to the hopeless paralytic, the latter looking on in horror. Leaving the dead man, the mental patient then leaped towards the bed of the paralytic, but the bed was empty! The paralytic, horribly frightened, had jumped from his bed and had run up four flights of stairs. His fear, in this case, was constructive.

Any form of fear that stimulates faith is constructive, since fear is nothing but inverted faith; so that *all fear when rightly understood and acted upon, is constructive.*

As indicated above, the first sensation that comes to us when we are face to face with a condition that could warrant fear, is really not fear, but faith. Immediately we place this faith in the condition; then we experience a sensation which we call fear—and we use fear to fear fear.

In other words, the instant we place our faith in the outer condition as being *greater than ourselves*, by this very act, we have made this a condition of fear; or we have used our faith to create fear. Then we proceed to fear this fear, which brings on the results of this fear—because fear and faith are identical. By faith we attract what we want, and by fear we attract what we do *not* want.

INNATE FEAR.

AS FOR the subtle form of fear which seems to be innate in many individuals, this too must have its constructive side, but first note that this fear only *seems* to be innate and is not truly so. Even in extreme cases where one seems to have been possessed with a certain form of fear as far back as one can remember, this is but a *tendency* and not an innate part of one's-self over which one has no control.

Naturally, so long as the individual believes this fear to be beyond his or her control, it will remain so. So then it becomes necessary for one laboring under this impression to analyse the "whys" by



"A premonition is described as a natural forewarning of something yet to occur . . ."

asking, "Why have I always had this fear; and do I intend to retain it for the rest of my life?"

To the first question, the majority of individuals would not know the answer, but the answer to the second would no doubt be accompanied by a desire to be rid of this fear, and could this not be done by reasoning as follows?

"This fear has been with me as far back as I can remember; it has seemed like a part of myself and I have almost accepted it as such, and the only reason that it could have stayed with me, is because I have had faith in it. Should I decide to remove my faith in this fear by replacing it with that which is the very opposite, then there will be nothing to sustain it in my life.

"I shall never succeed in doing this by trying to, because 'trying to overcome' this fear has failed me in the past, so I am now going to let the very same power that I have been using to produce faith in fear, adjust every part of my consciousness to the point where I will know only faith is good."

It seems that the more we try to overcome a fear, the more power we give it in our lives, because we must admit that as long as we are trying to overcome it we are trying to overcome something which *we acknowledge to be greater than*

ourselves. For if a man knew that he was greater than his fear, it would be *unnecessary* for him to try to overcome it, as much so as when he knows that two plus two equals four. He does not try to *make* it so; he just knows that it *is* so, and acts accordingly.

THE very power that one uses in trying to overcome fear, is the power that should be used to know that *faith in the good* is the greater. This is like saying that a motor-car has only one power, and that power can be used to go forward or backward—but never *both* directions at the same instant. So if we want to use our power for faith in good, complete freedom and trust, it can never be accomplished so long as this power is being used to overcome its opposite.

Fear is constructive in that when it is rightly understood we find that it is a friendly counsellor advising us to re-direct our forces into the right

channel. We simply must be greater than our fears. This is proved by the fact that people *have* completely overcome fear.

In the final analysis, we find that there is really *no such thing as fear*; for what we call fear is really a false condition. What is the remedy for this, and how are we going to use the constructive side of it?

We have to know the truth about its constructive side—then the remedy becomes obvious, for it is only natural that this knowledge must cause us to express in *mastery* what we have hitherto expressed in fear. One might venture to say that it would be impossible for anyone with a receptive mind to read this article understandingly and be governed by the same degree of fear sensation as heretofore, since fear is only inverted faith.

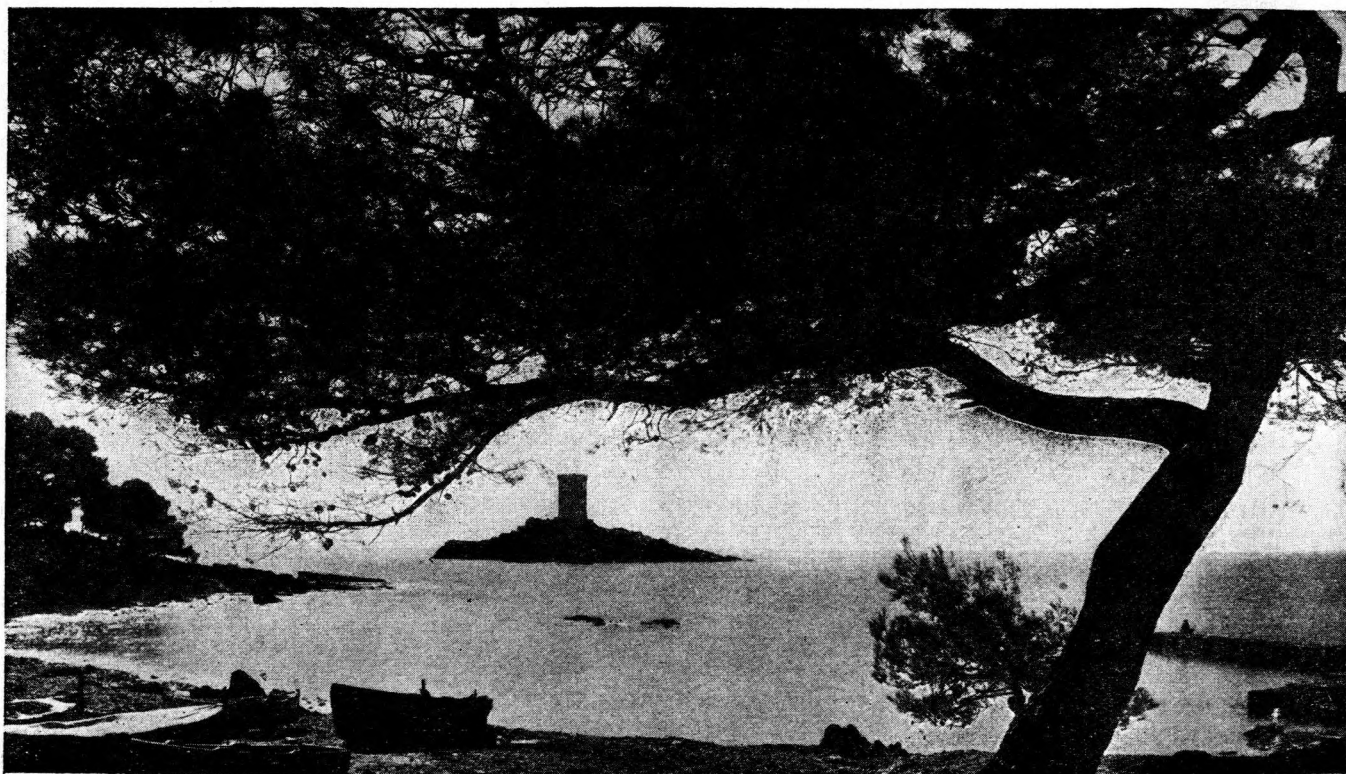
Again we say that fear is constructive in that it leads us to look for something to *love* rather than to *fear*, and perfect love casts out all fear!

The “Mind World”

IF THE world seems not so bright a place
As we should like,
We have the power to make it so;
There is an inner world within us,
That may be bright and gay and full of charm;
It is said—

The outer world reacts accordingly.
The way to keep it bright;
The world that is our minds,
Is to keep it filled with noble thoughts
To overflying.

KATHERINE MAURINE HAAFF



Get That Job!

by VICTOR ROSS

PERSONALITY controls life. Therefore we must learn to control personality. That is the real key to success in life.

Many of us have forgotten the importance of this fact, however. Personality can be channelled and directed to definite ends. Though we are all born with a personality yet psychology teaches us that it is susceptible to change through education, environment and experience.

Like everything else getting a job hinges on personality. It is only a problem in salesmanship. The ultimate touchstone in all selling is personality.

No matter how great your training has been your fitness for the job will be determined by your personality.

But many people put their personalities at a disadvantage through fear. In their minds they transform the prospective employer into a "bogey-man."

This is bad psychology. The man behind the desk is only a human being, after all. Though he may possess the magic power of hiring and firing, he still remains a man. He is not a monster waiting to destroy you.

You must remember this fact. It is important. It is the real secret of success. You must talk to him not as a boss, but as a man. You must appeal to his essential humanity. You must deal with him man-to-man. The person he wants for his job is not some spineless creature who is afraid to look him in the eye.

You must learn, therefore, to "deliver the goods." And the goods in this case happens to be your own personality. Next to your technical experience that is your greatest asset. You must sell it for all it's worth. To do that you must be *unafraid*.

A successful salesman describes the virtues and values of his product with complete assurance. You must do the same. Your product is yourself. Its virtues and values are your qualifications for the job. The man who is considering employing you *can only know as much about you as you tell him yourself*. It is therefore absolutely imperative that you tell him not only the technical training

you have had, but also what kind of a personality you possess.

This may seem difficult perhaps. Yet like all things which *seem* difficult, it is easy.

THE secret of selling yourself lies in being completely at ease with the person you are talking to. You must remain relaxed. Only if you are entirely natural can he see your personality as it actually is.

But if you are afraid you will be nervous. And if you are nervous you will not "be yourself."

Throughout the interview you must keep this thought before you. The employer is a human being like yourself. There is no reason for you to fear him.

Moreover, he assumes to a certain extent that you are qualified to handle the position. If he didn't, he wouldn't even grant you an interview. You therefore are starting with two strikes against him. It's up to you to hit one into the bleachers and send yourself home.

This does not mean that you must set yourself above him and "talk down" to him. Many applicants for jobs, in other respects well qualified, have "lost out" because of this. In their eagerness to impress the prospective employer with their confidence they make the fatal mistake of treating him as a moron who is holding his job through sheer chance or pull. This also is poor psychology. I can assure you that if you feel that way, you will never be successful.

To accomplish this requires the ability of evaluating yourself objectively. This again is another problem in selling. If you are selling automobiles, for example, you would have to know just what your car could do—how fast it could go, how it would stand up, how much gas it would use, and how it compares with other cars in the same price range.

YOU must do the same thing with yourself. You must find out how fast you can go, how you will stand up under pressure, how much you know, and how you compare with your competitors.

Of course there are some salesmen who work on the principle of "claim everything." This may seem a good thing to do. But the percentage of their "repeat" business is always small.

You must learn to tell the prospective employer everything that you sincerely consider as a valid qualification. But you must also learn when to *stop*. More sales have been lost through *over-selling*, than underselling. (Continued on page 47)



"The man behind the desk is only a human being after all"

Behind the Coffee Urn

by JANITH GREENE

SOMETIMES a very little thing can shatter our worlds.

A glance—the merest fleeting glance from Herman's eyes one morning—made all my world seem different.

It was a lovely morning. The sunshine, out on the porch where we were having breakfast, was golden. A faint sweetness from lilac bushes across the way was wafting in.

But I was not feeling well and these things, so at variance with my mood, annoyed me. I had slipped into a soft old morning gown as I did not feel like dressing, and I was conscious that my hair was stringy and ruffled.

Disconsolately I poured coffee from the urn, and it was from behind this that I caught Herman's glance. His eyes came back from the glory of the outside world, caught and rested on me, and if ever I saw distaste, almost disgust, and complete disillusionment, it was in that moment.

HIS face took on a sullen look (like a little boy who had had something taken from him and was resentful.) He drank his coffee silently then without a further glance at me, rose and went inside. When I followed him, he had his coat and hat and was ready to go.

"What is the matter?" I asked, but he did not answer, and I was glad that he did not. I *knew* the answer. His glance had told me.

All day I thought about it and waited rather eagerly to talk with him in the evening but he telephoned that work would keep him in town and I did not see him until the day following. I had plenty of time to think. Of a naturally analytical mind, I took the situation to pieces.

I knew that I had changed very greatly from the time Herman and I had married. Before I had caught that glance of Herman's I would have excused myself, saying that my health was not good.

"But *why* isn't it good?" I asked myself and before the day was half over I had visited a doctor and had heard his assuring, "There's nothing organically wrong with you, Mrs. Spofford. Undoubtedly you're eating wrongly, and you say yourself that you take absolutely no exercise. Well, how *can* you expect to look or feel your best?"

I THOUGHT the doctor unsympathetic and considered going to someone else. As I stepped out

of the office building, a bus paused to let several persons off. Instantly I decided to take a ride and collect my thoughts. The only vacant seat was at the end opposite a young woman. As I settled into my seat and my eyes caught her face, I was held with the instant realization that right before me was what I once had been, wanted again to be, and indeed (if I wanted to hold Herman) must *become*.

It wasn't that this girl-woman was beautiful. Indeed I knew that my own features were far more even; but the girl fairly scintillated health, magnetism, brightness of spirit. "Sparkles" would be a good nick name for her," I told myself, for everything about her was on the *qui vive*.

Hair shiny, aquiver with life. Skin clear with the freshness we associate with a peach. Eyes, clear, bright. Body, even in repose, indicating extreme vitality, strength, life.

I couldn't take my eyes off her—so strongly, clearly, did her whole physical and mental self proclaim, "Life is wonderful!"

Then came the Message to me.

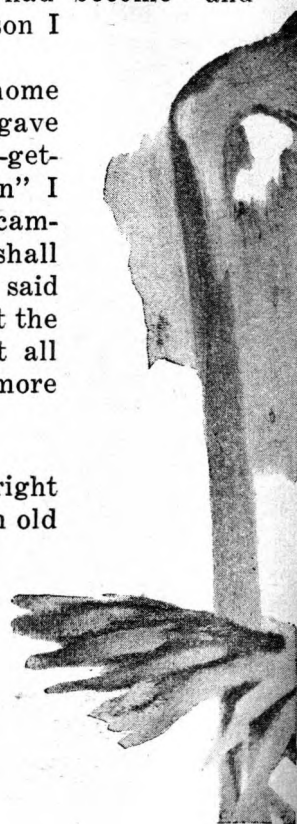
"You can be like that. Why not?" It was like a voice—strong, clear within me.

I forgot to get off the bus. I rode on and on, planning, seeing as I had not seen before, the inane, uninteresting thing I had become—and the vibrant, worth-while person I *could* be.

My husband did not come home that night. I was glad. It gave me time for more planning—getting ready for the "campaign" I had determined on. "All campaigns take a slogan. Mine shall be, 'On to a Perfect Body,'" I said to myself and giggled aloud at the utter ridiculousness of it, but all the same, I was never in more deadly earnest.

THE next day I was up bright and early. I had fished out an old sweater from the attic cast-offs. No hat, and with short skirt and old tennis shoes, I took the first long walk, swinging arms and stepping briskly—no sauntering—that I had taken for at least two years.

I was so early that I met



A "Comeback" to Vital Living

no more inquiring glances than those of the milkman and some workmen getting off to an honest day's work. At the last, I ran a little and came in puffing and blowing, but happy, for I knew I was going to get results.

I did. Sore muscles for a day or so, but gradually the unpleasantness wore off and I simply gloried in that early morning walk, followed by a salt rub and shower.

Immediately, too, I began watching my diet. No lolling over heavily creamed coffee and rich foods. A week before I began on this stricter diet, I would have declared that I couldn't *live* on what I was now eating. But I did more than that. I thrived.

Vegetables, raw and cooked, especially leafy kinds like collards (greens), lettuce, onions, and bulky carrots, beets and string beans. Very little meat or eggs—whole milk furnishing most of my proteins. Potatoes seldom, and whole grain bread once a day with a little nut butter.

"He looked at me as if I were the most interesting creature in the world. . ."

I DON'T say that sticking to this diet was always easy but I only had to stop and remember that disgusted look on Herman's face that day behind the coffee urn—and I was ready to *rush* back to the food that was literally making me over.

Every day—early—I was out on the road for my brisk walk—and if nobody was in sight—my run, in the fresh morning air. During the day, I ran up and down stairs at the slightest excuse and was gratified, as the weeks went by, to find that I could do this without getting the least out of breath. I knew I was gaining health, vitality, magnetism, in a dozen different ways.



One morning as I dog-trotted down the road, I happened to turn for a moment and was embarrassed to note that a man was running behind me, keeping pace with my steps but not trying to gain on me. When he saw that I had noticed him, he waved, and then I saw that he was the physical director of the fashionable girls' school up on the hill of our town.

He soon caught up with me and his first words brought a flush to my cheeks—so sincerely pleased and surprised was his tone. "What in the world, Mrs. Spofford?" he began, "Why you look ten years younger and—and—" here he stumbled and looked a bit embarrassed, but added firmly, "and prettier."

"Well, I'm thirteen pounds lighter," I admitted, "and I do feel a thousand times better."

"I DON'T need to ask you how or why," he laughed, but there was a serious note in his voice, nevertheless. "Only Nature and an honest effort to get in her rhythm could make you look as—well, as you do," he ended. What absolutely astounded me was something in his voice and eyes that I could name nothing else than sincere admiration.

It had been so long since anyone had really admired me that, though I felt a bit guilty, I *did* enjoy the sensation.

At no time had I any intention of striking up a flirtation with this young man—Philip Greer. And I did not, only it was natural to be honestly glad to see him when I ran across him. We often, after that morning, compared notes and he gave me many valuable tips about my diet. He advised me, for instance, not to rigidly fight, or try to ignore the insistent longing for candy (I had been eating two or three pounds a week and the sudden abstinence from this was very difficult.)

He suggested that I eat raisins, prunes, figs or honey and following his advice, I found that this terrific craving for sweets abated. He also advised me to eat only two or three kinds of food at one meal as, in his opinion, he was convinced that too much variety of foods clashed. Many dietetic ideas and advice as to exercise, baths, sleep, general health, Philip Greer gave me and I knew that our acquaintance and contact had proved of very great value to me.

Everyday, in appearance, confidence, happiness, I was gaining. People were beginning to notice, were asking me ques-

tions, complimenting me on my wonderfully improved appearance. Only Herman said nothing. To tell the truth, he saw little of me. Usually I was off on my morning walk when he was arising and getting ready to go to business and retiring early for eight or nine hours of refreshing sleep, I often did not know when he came in at night.

I rather avoided him anyway. I think I had some idea of suddenly bursting onto his sight as a sort of finished product. My slogan, "On to a perfect body" kept me working toward a goal and although I could not quite forget that look of Herman's behind the coffee urn that bitter day, I was now quite happy.

I WAS surprising myself. I scarcely could have believed that an entire change in one's food and habits of living could make such a difference in *any* individual. I had seen women try to "do themselves over"—visiting beauty parlors, using creams and lotions and resorting to all the manoeuvres known to those whose business it is to beautify women—and spending huge sums in the process. Sometimes they attained quite interesting results, but no woman, from the outside, could obtain the glow, the fresh, vital look that my skin now had.

In the old lazy days I had never thought that I was graceful, but I knew now that I was, and that my body had the slim, lithe, *alive* air that only exercise and right living could give it. In a thousand ways I was getting more confident, more sure of myself, and was becoming constantly happier.

I hadn't seen Philip Greer for several days, but one morning as I walked briskly along the road quite a distance from home, he caught up with me. "I've been out of town," he volunteered. "Yes, I missed you," I answered and was quite unprepared for the sudden way he grabbed my hand. I stopped stock still in my surprise.

"I missed you," I answered and was quite unprepared for the sudden way he grabbed my hand. I stopped stock still in my surprise.



"One Who Looks Up"

*He captures strange, elusive
thoughts,
As shy as birds,
In nets of words;
And offers them to all the world
To make men gay
When days are gray;
For he has found that ills are bubbles
Shining and bright,
If hearts are light—
If hearts soar up and ride the stars,
Through clouds' pale fleece
To healing peace.*

by MARY B. WARD

"HAVE you missed me? That's what I've wanted to know more than anything in the world," he exclaimed vehemently.

"Why Philip Greer!" I cried in utmost astonishment but he kept hold of my hand and bent nearer.

"You glorious, glorious woman," he was saying. I could not mistake nor misunderstand the earnestness in his voice and so great was my amazement that I stood as if petrified, my hand in his. (Continued on page 38)

Do You Think Straight?

On Which Side of the Mental Fence?

THERE are tides in the affairs of men. One is coming in, the other going out.

It is just as easy to float on the incoming tide of health, happiness, success, and to all that is worth while on the shores of life, as it is to drift out with the ebbing tide into the depths of misery, ignorance and failure.

In fact, to accept the evidence from the lives of tens of thousands of those who have taken applied psychology as their guide, one must sooner or later realize that it is far *easier* to succeed than to fail; to be happy than to be unhappy; to be healthy than to be sick, when one learns how to ride the mental waves of the incoming tide of life.

To be a psychologist in heart as well as in head, it is essential that the spirit of tolerance be well developed.

We are not trying to force our ideas on anyone. We do not care what the other fellow believes or disbelieves except as he tries to force his way and his ideas upon *us*.

But just here is the vital point of the whole matter. Thoughts are mental realities, and create "after their own kind." A thought of envy, for instance, may cause a complex in one's self which constitutes the only barrier to a life's success.

JEALOUSY has been known to produce acute physical disturbance, such as malignant forms of cancer. Worry depletes the nervous system and debilitates the brain. Suggestions of disease, inefficiency or discouragement, are the equivalent of infection with a form of mental disease.

If thoughts of ill in any of the above forms find fertile soil—emotional receptiveness—some corresponding physical or nervous process tends to occur.

Man is a compound being. The two extremes of his nature are first, mental; second, physical. The mind reacts on the body and the body on the mind. The spirit, which is man's real self, is the substance in which this action takes place.

The body is the objective, formative process, or visible state of mind action. The mind is a subjective impression, a perfect record of the body in all of its ramifications, conditions, actions, life and make-up.

The body is the expression of mind, objectively. The mind is the record of bodily and racial life

subjectively accumulated as the essence of a plant in the seed. To *fathom this is the purpose of psychology*. Its goal and objective of the study of psychology is to know and understand life.

Psychology is not a religion although it could easily be turned into a religion. The demonstrations of metaphysical healing obtained through applied psychology—and these take place in innumerable instances, prove conclusively that the narra-

tives of the Bible as to the healings and so-called miracles are within the realm of scientific reality and demonstrable phenomena. Psychology as a science is



not concerned as to the truth or fallacy of these narratives, that is, so far as proving or disproving any particular religious dogma, concept or creed.

However, any Christian, or one who has been reared as a Christian, naturally gets a satisfaction out of the comparatively new awakening to the realization that these stories *could* have been true—proven by what we know as possible today.

Where religion has faltered in its mission has been in the inclination to *force* creeds and moral concepts on the world. The vitality of the psychology movement, which is now sweeping the country, gains ever increasing power because of its simplicity and daily demonstrations.

We are finding that it is not necessary to teach a lot of philosophy or go through a long period of training in order to get convincing demonstrations of the power of mind and thought. In fact the simplicity is apt to deceive the so-called educated person and he is apt to overlook the vital points of the application of the law.

THE only complex factor in mind operation for healing or other activity lies in securing an orderly arrangement of the concepts which one holds, so that the silent logic of the subconscious, or mind pressure, operates constructively.

When I was a young man, a mere child in fact, I started out to reform the world. Like most of the would-be reformers, I was filled to the brim with zeal. It was intended that I should be a missionary or minister of the gospel. Had my father been more tolerant, or the teaching in which I was

by DR. W. F. KELLEY

being trained more liberal, undoubtedly I should never have taken up the study of medicine.

From my earliest recollections the outstanding feature of my zeal has been combating narrowness. First, it was with my family, then with the teachers at school and in college, then with patients and the public, until I came to accept it as an "inspired calling."

In recent years I have become convinced that the principal cause of many mental and nervous ailments, as well as physical diseases, is the result of suppressions due to narrow-mindedness.

.

Psychoanalysis has shown conclusively that when suppressions are removed people get well. The power to heal is *in the patient*. As long as there is life there is hope.

The spirit-seed of life in you, your *divine ego*, comes into manifestation according to a great law. It works always in keeping with this law. The first phase in the application of this law is to remove any hindrance that may be in the path of its free expression.

A suppression of any kind is a hindrance. By a suppression I mean a fear or doubt that you can not do right, that you cannot be well, healthy, happy and successful. In place of fear, develop the consciousness of power within. As a psychologist you are to develop the consciousness that will attract to you what is rightfully yours.

One of the most prevalent superstitions of today is a sort of innate fear of psychic happenings. People at large have for the most part got rid of

the fear of hell and his majesty, the devil; God is no longer a creature sitting in stern judgment over humans; the earth is no longer the only inhabitable spot in the universe.

In fact, it is even conceivable that other forms of intelligence exist which correspond to the orthodox concept of angels. Indeed, many of the world's greatest scientists have become converted to the idea of spiritual existence, and now seek to prove this fact by mechanical means.

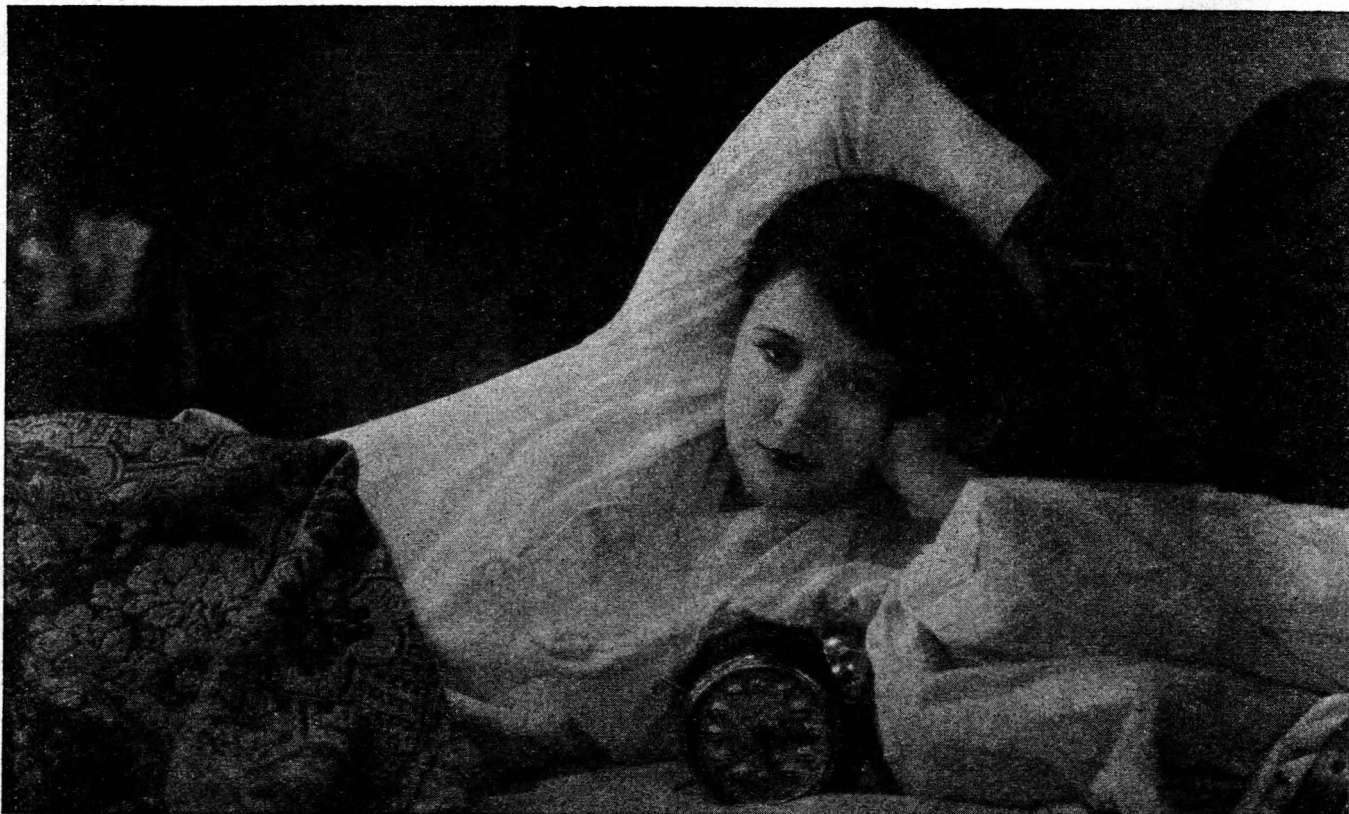
The only real solution to the problems of life lies in a better knowledge of man's inner forces.

Much is known about the nature of muscles, bones, and chemistry of the body but the student of applied psychology also must learn to think in terms of spirituality, immortality, supremacy, God-being. No longer thinking of himself as a worm of the dust; or as a lost soul; or as a helpless creature, predestined by Adam's fall to eternal suffering.

"As a man thinketh" is the gist of the new gospel of life. It is the key-note of the new teaching.

There is no other principle which can in any large measure explain or account for the causes or effects of the personal experiences of life.

This one law fully understood will reveal absolute justice. It shows *why we are what we are*. It explains the intricacies of personality, of circumstance and of environment. The student will do well to keep his attention on this fact as this law is fundamental, and the one who understands that, "As a man thinketh in his heart so will he be," has an invaluable gauge by which to measure his progress and to chart his future.



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—"***

POWER.

POWER is every man's possession,
If he desires it.
He can make his body strong
Through right living,
And his mind strong
Through right thinking.

Elinor C. Woolson.

"THERE'S ALWAYS ANOTHER."

"ALL ABOARD!" Frantically I rushed
through the gate, waving my hand to the conductor. He did not see me. I missed my train.

"Oh well," I ruminated, "there will be another one along!"

Opportunities are like trains. They run on schedule and arrive every day. If you miss one you can always catch the next one. So don't bemoan the opportunities you have failed to grasp.

Keep your eyes and mind open and alert. Get busy, so you won't miss the one that's right before you *today!*

Orlena Hayward.

THREATENING CLOUDS

"LOOK, how threatening it seems," cried my friend.

We were driving down a mountain trail that led suddenly into clouds that were wrapping themselves about the summit.

A bit fearful but curious, I thrust my hand into the cloud above my head. Only a hint of moisture. We drove on, through the fleece and suddenly—out into bright sunshine again! It didn't rain at all.

How like life! Troubles threaten, but fail to arrive. If we were able to plunge our hands into those menacing shadows before they reached us, often we would find them as evanescent as the cloud.

If worry is useless, why worry? As storms break, don't tremble—turn and face them—the sun will shine again!

Ethel Lawrence.

PSYCHOLOGY MOWS THE LAWN.

"BOBBIE, I don't want to tell you again to mow the lawn. Do it *now.*"

I was impatient, and small Bobbie, while protesting, dragged himself away from his fish-lines

and reluctantly tackled the job. The miserable result of his efforts—ridges and unmown spots under the hedge—certainly deserved no appreciative word from me, and got none.

Later, I called on a friend and was impressed with the neat appearance of her lawn. "You have a man to take care of it?" I questioned.

"Dear me, no," she laughed, "unless you call my twelve year old Jimmie a man. You see I have given the lawn into his care—impressed him with the fact that it is his own *personal responsibility*. Feeling this to be *his* job, he takes pride in producing results that call for admiring comment. You know we all feel pride of accomplishment. Certainly boys are no exception."

"Psychology. You've used the right psychology," I murmured. "Who would imagine that it affects even a bit of grass cutting!"

C. V. Nichols.

LIFE HAS ITS PLAN.

WE CAN only receive
What we give.
Life has its plan
And metes only on a level
With it's giving and taking.

Pauline Courtney.

AN OPTIMIST AT 93.

MR. B. M. HAMPTON, a true optimist at 93 has just finished planting a new grove of citrus trees which he confidently expects to bring into profitable bearing within ten years.

At the age of 79, Mr. Hampton came to New Port Richey, Florida, to avoid being crippled by rheumatism. Purchasing a tract of wild land he set out 400 citrus trees and cultivated the whole plot—alone. Two years later he had a good crop of fruit which brought a fair price.

Three years ago, when Mr. Hampton was 90, the bank which held his savings closed, leaving him with seven dollars in hand.

"Did I sit down and moan?" he asks. "*I did not.* Just buckled up my belt to fit the rations, rolled up my sleeves and worked harder. Today I have one foot on 'Easy Street' once more and the little grove is surely doing its part."

E. W. Sudlow.

(Continued on page 48)

In the Psychologist's Office

Discussion of Actual Cases

by LOUIS J. LEWIS

WERE I to live a thousand years, I could never forget one case standing out in bold relief as a challenge to the word "incurable."

Alice had passed her eighteenth birthday, though she appeared to be about the age of twelve. She had never attended school because this bed-ridden child had never walked; never stood on her feet. Below the waistline, her body was paralyzed.

The case of Alice is known to great numbers of medical men and laymen, especially known to the medical profession, as she had been employed by the staff of an old established hospital in New York as a subject for lectures.

"Seeing is believing," were the words of her mother as I entered the modest apartment on the fifth floor of a walk-up in a congested area of the great Metropolis. "Do you think you can make a miracle happen?" she asked with a cynical smile.

It was of no avail to attempt an explanation as to my disbelief in miracles: phenomena contrary to law. But I did try to impress the little lady that I would never say impossible to the power of mind when the individual learns to identify his mind with the Cosmic Mind which is omnipotent. But the disappointed mother, who had endured years of bitter frustrations, after much experiment in her child's behalf, maintained her contempt repeating, "Seeing is believing."

THE report of a neighbor who had experienced a cure through the power of mind over the body, despite the verdict of incurable, influenced Alice, though mildly, to expect some favorable result. The baffled physicians who had pronounced Alice as an invalid for life, had never, as far as I could learn, comprehensively diagnosed the case. The nearest approach to a diagnosis was that some mysterious germ had affected her spine.

Months of steady, patient work, destroying in consciousness the words "incurable" and "impossible" was not an easy task while Alice's mother acted as a wet-blanket in trying to quench every spark of expectancy fanned by the persistent faith of Alice and me.

Nor was it an easy road to traverse toward our goal with cumbersome rocks of intellectual poverty and atheism along the way. But the innate desire to walk; to stand on her feet; to play with other girls on the street; the dream of showing herself to the neighbors and lifting the

downturned corners of their mouths—spurred us on. Patience and persistence, patience and persistence, no matter how long it takes, we must win!

Eventually, Alice agreed to repeat after me, "I can walk," and later, "I shall walk," although during the early visits she would balk and say, "It's foolish. It's impossible—but I'll say it." Time, much time and infinite patience, and Alice began to respond in mind. She, too, was determined to experiment, at least, with the theory that mind controls the body.

ONE DAY as I opened the door of my office, my eyes bulged, my jaws dropped in amazement. Before my very eyes, stood Alice. "Don't get excited over it," she smiled. "It can't last. It's too good to be true. I'll be back in bed again, you'll see." Firmly rooted in the depths of the subconscious, the memory of "impossible," "incurable," had yet to be completely eradicated. We enjoyed a long talk that day, and while feasting on the spectacle through misty eyes, I would not allow Alice to depart until she was convinced that she had been permanently cured and would not suffer a relapse.

Said Alice: "I'll tell you how it happened. I have been saying over and over again every day, 'I can walk! I shall walk! I have the power to move my legs. I have the power to do what I wish to do with every part of my body. *God within me is that power.* It is omnipotent. Nothing can oppose me,' and I kept on saying it even though my mother laughed at me and wished I'd not talk so much.

"I said to myself, 'Alice, you can do it. Now prove it.' I drew myself up, sat up in bed and then got out and crawled on the floor for a while. Then on my knees, then on my feet, and I actually stood on my feet! At first, I was scared, but the first thing I thought about was to go out and show the neighbors.

"AFTER practicing for a day, standing alone and walking, I finally got down stairs. When I got to the street, a crowd of neighbors gathered about me—how glad they were! So I told mother we must first go down to the hospital and show Dr. Blank. You know he has been so kind to me. When I walked into his office, he cried out as if I were a ghost (Continued on page 45)





LEGATION OF THE
UNITED STATES OF AMERICA

Ruth Bryan Owen



THE SECRETARY OF THE TREASURY
WASHINGTON

W. Wood

Marie Hecker

W. B. B. B.

John Montgomery Taggart

W. B. B. B.

W. B. B. B.

Ernestine Schumann Heintz

W. B. B. B.

Margaret Hauger

What Handwriting Reveals

INTEREST in finger-printing is at high tide, and classes of giggling students as well as officials in high places are being photographed in the process of having the distinguishing swirls of their fingertips recorded.



Even the way you dot your i's reveals important characteristics

But ardent students of handwriting feel that an almost equally sure means of identification is that which each individual establishes when he takes his pen in hand and records on paper.

It is a fact that there are as many differences in handwriting as there are in finger-prints. And, too, finger-prints merely *identify* the individual. Handwriting does far more than that—it *reveals the sort of person the individual really is.*

In our school days, because we learned to write from the same standard models, our handwriting wasn't very distinctive. But, out of a hundred thousand persons, how many after a few years write like the copybook? Practically no one.

Each has modified the standard style of penmanship in accordance with his respective individuality. He has had to—he can't help himself. In other words, character, individuality, characteristics—even idiosyncrasies, creep right down through the pen or pencil point and *say things* to the one who knows the language of handwriting.

Right here, a lot of folks are going to say, "Non-sense!" Let 'em. But the mental characteristic, the ultra practicality, the mistrust or suspicion that make such persons exclaim—well those same

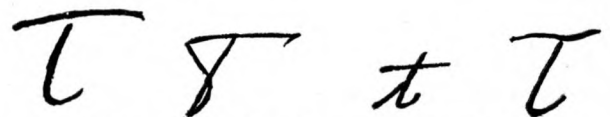
characteristics would undoubtedly show forth in their handwriting.

Anyway, as a man writeth with his pen, so is he. Every particular manner of making an f, dotting an i, shading a letter—of doing any one of a hundred different things that enter into the act of writing, has its special and particular significance.

Chief among these is the t-stroke. This cross mark is subject to all sorts of meaningful variations. It tells us many things according to its position and according to the way it is made, as well as the way it is sometimes *not* made.

The letter t with its stroke is subject to more variations in writing than any other letter of the alphabet. The occultist sometimes suggests a significance in the fact that the letter is a modification of the symbol of the cross, the most ancient and most widespread of all human symbols. But that is neither here nor there. The occultist is entitled to his opinions. At present we are concerned only with simple, obvious facts.

One of these is that many a person strokes his t's with strikingly artistic effect. Such a person



No one feature of handwriting more clearly "shows you up" than the way you make your t's

is not necessarily an artist. He produces these striking flourishes because he was born with a great desire to make an impression. Psychologists might call him an exhibitionist.

Invariably he is a self conscious individual, ever anxiously wondering about what other people think of him.

A person who writes (Continued on page 41)

by **KARLIN ANDREWS FILLMORE**

"Personal Problems"

DEPARTMENT



Included in this department are excerpts from letters that have been directed to "Personal Problems" Department—and suggested solutions to indicated problems. Such letters are answered personally if the writer desires

Suggested Solutions

by

DR. THOMAS L. GARRETT

PROBLEM:

I wonder if you can help me solve my problem. For the past three years, day and night, I have worried about financial matters. I am afraid that some day I will be without money and that I will never be able to obtain any. I have a job, but often I have the feeling that I will lose it and never find another.

W. V.

SUGGESTED SOLUTION:

One of my acquaintances was tormented by this "poverty fear" for almost five years. So distraught was he at times that self-immolation appeared to be the only answer to his gnawing dread.

In fact, one day he decided to seek the "short way out" by drowning himself in a near-by creek. But when he reached the "jumping-off" place the tide was out and nothing but black mud and wriggling killies met his woe-begone gaze. Suddenly he began to think about those killies. These tiny creatures certainly required more water than was afforded by this ebb-tide. What would happen if the flood tide never returned? He knew it would return, but waited until the tide came in and provided those killies with both water and particles of food.

Thoughts of self-destruction vanished like the last vestiges of a horrible dream. Right then and there this man became a philosopher. He reasoned—and rightly so—that if the tide was brought back surely he would find sustenance.

This man, having saved himself, is now saving others.

Your fear is without foundation. Even commonwealths now provide the needs of their people.

* * *

PROBLEM:

I am a drug addict. Is there any hope for me? Please tell me what I can do to conquer this "Mis-

tress of Evil". Do you know of any one who ever overcame the craving for "dope"?

A. H.

SUGGESTED SOLUTION:

In 1924 a prominent New York addict overcame the drug habit and wrote a book describing his conquest step by step. He had been a slave to insidious white powders for many years and was considered a hopeless case. His cure was effected through will-power coupled with the gradual reduction of his daily consumption of the drug.

In the same year a brilliant American actress overcame the drug habit through the same practice. She, too, has written the story of her long struggle and final victory.

I believe that any person with a strong will can conquer the craving for drugs in the same fashion.

Is there hope for you? Certainly. All you have to do now is to make up your mind that you *can* overcome this habit.

* * *

PROBLEM:

About ten years ago I committed an indiscretion and ever since I have been horribly afraid of going to hell and suffering throughout all eternity. Please advise me what I can do to save myself from going insane over this awful thought.

SUGGESTED SOLUTION:

There is only one hell that I know of, and that is a state of mind. According to your letter, you are living in hell right now, conjuring up lakes of fire and brimstone and being scalded in them. When you suffer a change of mind this hell will be non-existent—not before.

In your case relief can be afforded through metaphysics or psychoanalysis.

In order to determine which method should be used I would have to be more familiar with your personal background. I can, however, furnish you with the key to such selection. If you are of a religious turn of mind you will be more amenable to the suggestions of metaphysicians. If you feel however, that you would (Continued on page 47)

Dust—and Hope

Through Drought Days

by GENEVA HOLLAND

Dust storms, drought, or on the other hand, too much rain, flooding the countryside, creating havoc in many cities and towns—these monstrosities of nature, we are familiar with through the newspapers and the movies.

Below is an article written by a farmer's wife in South Dakota. It reveals her reaction to the plague of drought, and indicates what courage and strength a large portion of our country's populace must summon to the matter of everyday living.

"BY GRAB," my husband exclaimed impatiently, "do you suppose it'll ever stop raining?"

We were at the breakfast table this rainy late spring morning, the third day of a steady down-pour.

The whole family laughed. "Why daddy," Billy said, "you sound more 'heated up' saying that, than you did last summer when you so often asked, 'do you 'spose it'll ever rain?'"

"Well, sonny, I'm sorry," daddy promptly answered. "I shouldn't complain, but I am impatient for it to warm up and the ground dry out, to get our crops and the garden started—all this rain is throwing me back. Wish I could know it would rain all summer as we need it—I'd not be in such a hurry. But anyway, this rain is worth untold dollars to this country—soaking the whole earth full."

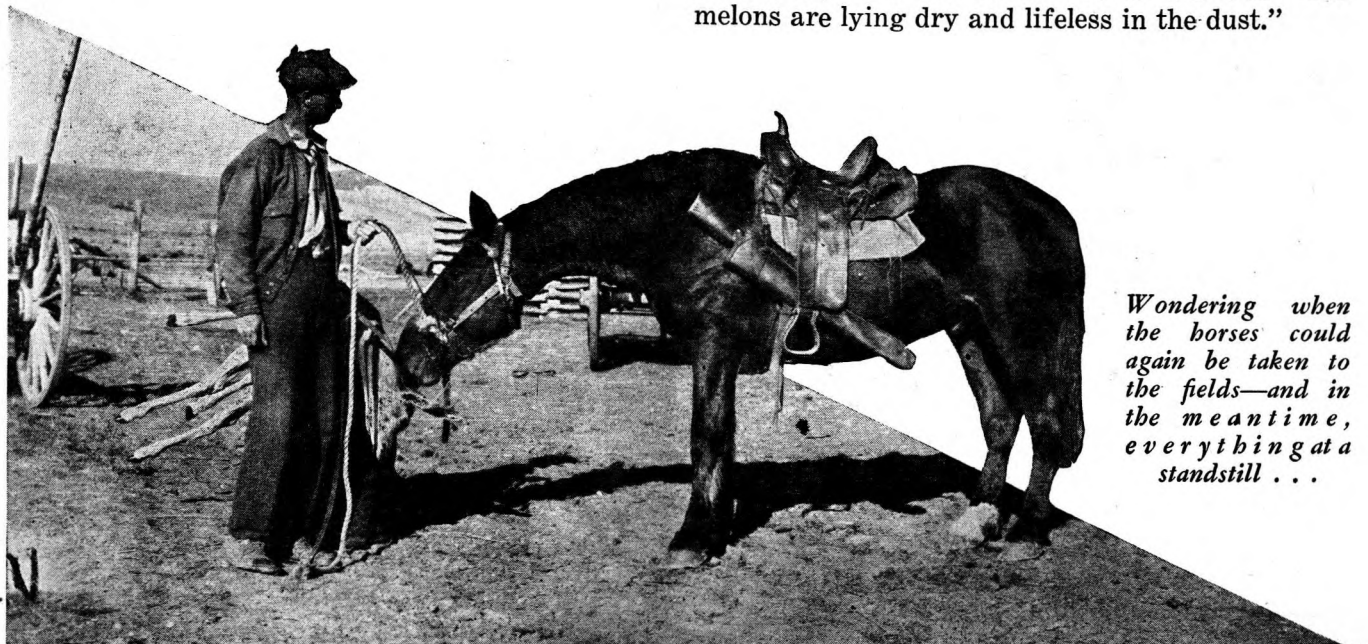
That started me thinking—looking back, as it were—usually an unwise thing to do, but sometimes necessary in order to determine just how far, or fast one has travelled.

Just a year ago we started in so hopefully, so enthusiastically to farming. Oh, the promise of budding springtime! How it awakens, quickens and thrill the true sons of the soil! How throbbing hearts respond to the beauty of blue skies, the gentle warmth abroad the friendly earth, the pink glow of sunset, the glorious green of field and tree—the rich chocolate-colored furrows, glistening in their fertile beauty.

Many long vibrant weeks of the spring and summer, we revelled in the planting, growing, promising season—bright sunny days, warm gentle rains, tiny seeds, sprouting, lovely greens thriving—almost visible growth.

THEN, needing rain; now, waiting, still cultivating; dry, dusty, needing rain badly. Now, looking for rain, waiting, hoping for rain. Waiting, *praying* for rain. Waiting—oh, that terrible heart breaking helpful expectancy! *Waiting for rain.* Digging the potatoes—tiny small ones, and not half a crop.

"If it rains, we'll plant peas for forage. If it rains we'll sow cane for hay. If it rains, we'll plant more cucumbers, and beans. If it doesn't rain soon the peaches'll be no good. If it doesn't rain soon, even the tomato vines will die. The melons are lying dry and lifeless in the dust."



Wondering when the horses could again be taken to the fields—and in the meantime, everything at a standstill . . .

"If it doesn't rain soon." Each day, all day, each night, every morning the mournful talk of each and every one.

The corn fired, curled up, dried brown and died. Grass crackled like the rustling wings of the death angel. Even the leaves on the trees, yellow, fading, falling. Some of the trees themselves dead. These still clutched their dress of scorched brownish leaves with a death-like grip, till fall.

Glaring, blinding, yellow days—blue days, gray days, black days—but *no cloudy days at all*. Bodies wilt. Hearts feel like a giant hand has gripped and squeezed them. Minds dazed, yet not defeated. Seeking, for what?—a lesson, a blessing, a goodness in this fearful time of horror. Oh divine love that is leading—help us, *help us*.

How slowly the days pass! How laboriously we try to fill in the long stretch of time between sun-up and sun-set . . . pretending to enjoy the let-up in routine . . . taking the farm animals out of their stalls . . . exercising . . . putting them back again . . . wondering when they again can be taken to the fields . . . everything at a standstill. . . .

Lips speak cheer and form smiles that our hearts deny . . . But finally, as all things must, this horrible, wrenching, bearing-down trouble passed—trouble that had stretched the spaces of our hearts, for joy later to fill.

And oh, blinding beauty of that *first rain!* We welcomed it literally with outstretched arms.

Glorious, abundant, rain—like a cloudburst—on bare pastures, on fired fields, on scorched gardens, on brown leaves, on dead grass and ankle deep dust. Oh *gorgeous smell and feel of rain*. The sound on the roof overhead, sweet music to the ear.

Then the thrilling surprise of seeing things revive, and grow anew. Plants, seemingly dead, began to bloom again and bear once more. The fruit in the orchards, hanging so dejectly these last long weeks, began to plump up, fill out and grow afresh. Vines burst forth with new bloom. Oh the beauty and blessedness of the autumn. Late gardens and late frosts.

Farm families filled many fruit jars, not such quantity or quality as formerly, perhaps, but a pleasing variety, nevertheless. A perfect turnip season—salvation for the stock.

The peaches, although leathery and bitter, after being cooked and sweetened, filled waiting cans. And apples, the aristocrat of them all, went through those awful weeks like true soldiers, and came out smiling.

Then the refreshing, cool frosts of winter, followed by winter itself—and cleanliness and purity in the majestic beauty of snow.

Unhurried days and long restful evenings—we talk—

about everything, but the drought—"Let's forget it." But how can we, with all these appalling results to remind us? But we do—almost; for there's this, that and another blessing to speak of, to praise, and enjoy. And there's time and heart, to read, write, study and sew or comfortably settled in an easy chair—listen to the radio or just to sit and dream.

Ah, in this looking backward, we see those dark days of the drought, the trials, disappointments, hardships, privation and near tragedy; yet the heartache of these memories is eased and lessened, yes, almost forgotten, by the pleasanter memories—friends, kind hearts, neighborly deeds, and the faith and hope that led us on through the valley of the shadow—love, and confident hope that holds us up—triumphant and expectant—here on the threshold of another summer.

May prosperity sweep the whole nation with the coming harvest that will fill the farmer's barn and the city dweller's table, abundantly. Prosperity that will turn the wheels of trade, create jobs for jobless men, remove the shame and stain of poverty and help us to forget—perhaps forever—those heart-wrenching dust-filled days.



No More Repressions!

Today I shall be happy, sing
And dance away,
Casting conventions to the clouds—
They, too, are gray.

I shall lift up my eager face
To kiss the sky
That comes down as though answering
My gladdened cry.

And most folk looking on will think
I am not sane;
But some will come and run with me
Out in the rain.



By
MARY B. WARD



Conducted by **EMILY ALLEN**

"IF YOUR CHILD IS TOO OBEDIENT!"

CHILDREN should obey, but not too quickly, not too often! It's bad for their initiative!"

This is the statement of Dr. Grace Langdon, director of Educational Advisory Service in New York City.

In a recent talk on Child Psychology, Dr. Langdon told parents that if they want their children to do anything for themselves, some disobedience is to be expected. Although children should learn to do some obeying.

"Times have changed since the good old days when all a child had to do was to do what he was told," concludes Dr. Langdon. "Direct commands should be few and far between. Don't worry—unless your child is too obedient. Then find out why."

CHEMIST TURNS PROPHET.

THOMAS MIDGLEY, discoverer of ethyl fluid for which he received the William H. Nichols Chemistry Medal, recently drew a word-picture of the future that made the usual dreamer's prophecies of rich happenings look pale and wan.

The things that Mr. Midgley forecasts are not entirely drawn from imagination but are the "probabilities which do not overstep the boundaries of accepted natural laws."

Here are some of the things Mr. Midgley predicts:

Interplanetary travel; the introduction of water on Mars and of oxygen on Venus, so that those planets will be habitable.

Control of age, so that man may become static at whatever age pleases him. Conquest of disease; elimination of indigestion through use of hormones already discovered.

Dream pills, so that a man, selecting the kind of dream he wants, may assure it by taking the right kind of pill. The end of visiting, as people will call on their friends by television.

COURAGEOUS CANDY MAN.

BROKE yesterday—at 80! *Successful* today, because of a courageous heart.

James M. Washburne of New York had been in the candy business all his life. After building up a great store chain, he lost everything in the crash.

He didn't cherish a sob story, nor did he appeal for aid. Instead, he held up his chin, got his mind working at its best, and decided to manufacture and sell non-fattening vegetable candy on the street.

New York responded with a rush. Hundreds of orders avalanched into the Washburne kitchen. The president of a bank volunteered money to put up a candy factory. Another man invited Mr. Washburne to manage a factory already built. A subway concessionaire has offered him a retail outlet.

Mr. Washburne still remains clear-headed, grateful, but is looking into offers and suggestions for his future carefully. In the meantime, he is making money.

NO ONE ILL!

SOMEDAY, the skill of the surgeon will be required only—or at least chiefly—for the treatment of accidents.

This was the conclusion of world-known scientists at three important conventions in Detroit, Philadelphia and New York, recently.

And the day when the physician will insure each person a life of health through a "hormone survey" made in infancy is approaching—as a result of the new union of chemistry and medicine, it is asserted.

Just as public health measures now anticipate and prevent contagious diseases, so an era in which diseases of the heart and other vital organs universally will be prevented, is foreseen by the medical men.

(Continued on page 38)

The wife—martyred creature—constantly is getting her feelings hurt . . .

Have You a “Martyr Complex?”

by
**ELOISE
MOELLER**



DO YOU have a martyr in your home?

The martyr to whom I refer, is that paradox—a person who enjoys being miserable.

Unfortunately the one with a fully developed “martyr complex” not only enjoys being miserable himself, but he is at the height of his glory when he has made others in his vicinity quite as uncomfortable as he himself is.

There are many feminine martyrs. Of a certain married couple whom I shall call the Joneses, the wife of the martyr. The Joneses have been married only a short time, but already the union seems fated for dissolution.

Mrs. Jones, who admits to having more than the usual “sensitive feelings,” is constantly getting those feelings hurt and Mr. Jones eternally treading on the proverbial pins and needles, as he more or less openly expresses it, is “getting sick of marriage.”

As most of us know, it requires considerable application to business in this period of readjustment to retain abundant worldly possessions. So Mr. Jones, with his mind already on what

must be done at the office, sometimes runs off without the proverbial goodbye kiss.

Mrs. Jones proceeds to sulk the day through. Her feelings have been terribly hurt. ‘Round and ‘round in her mind churn the thought, “He doesn’t care for my feelings at all. He runs off without giving me a thought. He surely doesn’t love me any more.”

By the time the husband reaches home in the evening Mrs. Jones has thought herself into such a state of self pity that the house is thick with the martyr atmosphere.

A FORGOTTEN goodbye kiss seems a small thing to cause the growth of a martyr complex, but all too frequently such an apparently insignificant thing starts the sulking which leads to the inevitable quarrel.

The quarrel may clear the atmosphere for a time as the repressions are released, letting out the unpleasant things that have been harboured in silence, but the mind pattern of self-pity has been formed. The Mrs. (Continued on page 44)

"Contacts Club"

WE OPENED this department, if you remember, with the idea that kindred spirits from all over the world might correspond with each other on subjects of mutual interest.

Judging from the number of letters we have received, we are sure that our idea was a sound one. As we have mentioned in previous issues, our readers appear to prefer their "contacts" at a goodly distance. For instance, I have in my hand a letter from a British Guiana gentleman addressed to a young lady in the Philippine Islands. Then there is the young lady living in Honolulu who is corresponding with the cow-puncher in Utah. Perhaps, distance lends enchantment.

If you would like to find new acquaintances, or for any reason want to contact other readers, write and tell us. Perhaps you would like to answer some particular letter in this column. Please do so. Your letter will be forwarded directly to the addressee. (But please note directions below.)

EDITOR'S NOTE: Each letter sent to us to forward should be in a plain, unsealed envelope accompanied by proper postage. Foreign letters require a five cent stamp.

Dear Editor:

Being a constant reader of *PSYCHOLOGY MAGAZINE* and quoting quite often from its pages on my radio hour, I find it a real inspiration. It is my desire to get in touch with every country on the globe.

I will welcome pen friends, men or women, from all lands. I like people and know the value of friendships with those in other parts of the world.
"Miss Radio, U.S.A."

Another call for foreign correspondence. I am sure our friends living in far countries, will take advantage of this opportunity and answer the call of "Miss Radio."

Dear Editor:

Permit me to express my appreciation of your excellent magazine. I can assure you that I certainly enjoy reading it and find the articles appearing therein very interesting.

I am twenty-five years old, a bachelor, employed as a Civil Service official. My principal interest is reading. I enjoy books that are classified under the following heads: Sociology, Philosophy, Psychology

and Belles Lettres. I also like the movies and outdoor sports.

I shall be glad to get in touch with anyone similarly interested. Any communication will receive prompt attention.

Mr. J.E.N.E., British Guiana, S.A.

Does anyone want to talk across to South America with this correspondent? I am sure Mr. J. will have many ideas to exchange with you.

Dear Editor:

I have been reading your wonderful magazine and realize much good from it. I became interested in your "Contacts Club" and wish to become a member.

I agree with the lady in Cottdale who wrote that when we have reared our families, and middle age overtakes us, then we want to be interested in better things.

Travel, good music and the beauties of nature are the things I enjoy most. I am a professional woman and am quite busy, but I will be happy to answer all letters at once.



(Dr.) D.M.H., Indianapolis, Ind.

A happy, busy, professional woman who enjoys the beauties of nature! I am sure that anyone answering Dr. D's note will find a worthwhile friend.

Dear Editor:

I am very much interested in psychology and life in general. Physical culture life appeals to me very much. I enjoy all out-door sports, am interested in amateur photography and play a musical instrument. I love to travel and read about foreign countries and people.

Your "Contacts Club" is the best thing I've found in a long time; and I would like to correspond with some young people, exchange snapshots and discuss life. I have spent several years in Europe and have been in quite a few of the States. I think it's a swell old world and I never worry about a thing. Would like to contact friends similarly gifted.

(Mr.) D.A.S., Detroit, Mich.

Our good readers in far countries would do
(Continued on page 43)

Letter Exchange Conducted by David Cole

The World Fellowship

of Ultimate Religion

ENTHUSIASM AND RELIGION

I HAVE no wish to be known as a religious enthusiast. That means usually extravagance, fanaticism, intolerance.

I am, I confess, an enthusiast for religion. There is all the difference imaginable. Religion should mean humanity at its best. Little is accomplished in this world without enthusiasm. Nothing more thrilling could happen to this generation than to experience a veritable baptism of enthusiasm for true religion, to witness a wave of new interest sweeping through the nations



carrying mankind to nobler planes of power, understanding and happiness.

This, however, should not be thought of as a "revival." What we need is not a revival, but an advance.

WHAT RELIGION IS NOT

Religion represents a supreme value inherent in life. In the book titled "Orpheus, a History of Religion" by Salomon Reinach, the learned author defines religion as "A sum of scruples that impede the free exercise of our faculties."

Just a splendid definition, I should say, of what religion is *not*. No . . . Religion is not a sum of scruples. And religion does not and cannot impede the free exercise of our faculties. Religion is the claiming of our birthright as children of cosmic immensities and splendors. It is a sum, not of scruples, but of privileges and capacities, and intellectual and spiritual emancipation that instead of being an impediment guarantees forever the free use of our faculties. Thus comprehended religion is the best of all reasons for and the inexhaustible spring of our greatest enthusiasms.

LONG LIFE

Dr. Adolf Lorens, world famous surgeon of Vienna, gives four rules for longevity one of

which reads, "Keep your brain open to new ideas and new concepts of life." That, my friends, is one of the cardinal principles of Ultimate Religion. Therefore, we may claim on highest authority that Ultimate Religion is conducive to long life as well as to happiness.

We do not assert that we have found a cure for all physical ills, nor have we discovered the solution for financial and domestic problems. Such claims are common enough to modern cults. We know however that Ultimate Religion will make us better men and women, more adept as character builders and more useful to mankind. What greater blessings can crown the days of the earthly pilgrimage?

"THE RELIGION OF THE FUTURE"

Writing learnedly on "The Religion of The Future" Mr. Julian Huxley makes it evident that religion may be made the subject of scientific treatment.

Like other social activities religion evolves. We detect the factors directing that evolutionary process. We also see that, defined in most general terms, religion is the product of an interaction between man and his environment. Emotional and intellectual components are traced.

Mr. Huxley declares that the western world is today confronted by this situation. "The concept of God has reached the limits of its usefulness; it cannot evolve further."

Reply might be made that the same evolutionary process continues in its relentless sweep bringing us ever to clearer understanding of our universe and the true nature of that cosmic reality that men have been accustomed to personify and address as God.

It should be made perfectly clear that the result of the evolution of religious ideas is gain, not loss. It means success, not failure. It is victory, not defeat. Positions untenable are to be abandoned, not with lamentation but with rejoicing. This is the message of Ultimate Religion.

RELIGION IMPREGNABLE

Milton wrote of the fading of pagan gods and Huxley writes of the fading of Milton's God.

It may seem very disconcerting to the devout churchman, especially if (Continued on page 27)

by WILLIAM CHARLES O'DONNELL, Ph.D.

Expect Success!

by EDWARD EARLE PURINTON

THE big thing about every big man is the size and strength of his optimism. He makes good fortune out of good faith. He sees business, and the world, growing better. He turns every loss into gain. He smiles, whatever happens.

Why? Because he knows that confidence clears a man's brain, cools his temper and calms his nerve; improves sleep, quickens digestion, deepens respiration and lengthens life; solves problems; lightens cares and banishes worries; releases energy, increases production, makes work joyous and reward sure.

THE pessimist is either a fool or a knave. A man both intelligent and decent is an optimist first, last and all the time. What and how much you believe decides what and how much you achieve.

This world wants the practical optimist now as never before. It will pay richly for the optimism that makes a man do bigger things in a better way. Get ready for the new business era by creating new confidence, new ambition, new determination.

BELIEVE in yourself, the great powers within you, the fine possibilities ahead of you.

Believe in your work, your product, the thing you do or make, because you are doing or making it as well as you possibly can.

Believe in your business friends, whether customers or dealers, employers or employees, confident that your confidence in them will serve to increase theirs in you, and to make all your relations more pleasant and profitable.

BELIEVE in the future of your country and community, going always forward with the boosters, never backward with the knockers.

Believe in the national advertisers of national products, who have won their success on merit alone, and are trying to make their concerns the largest because the best.

Believe in your local merchants, and patronize most the ones you believe in most.

Believe in the editors of your favorite newspapers and magazines, knowing they have a mighty hard job to get the facts straight and interpret them right.

BELIEVE in the kindness of your home folks, and let them understand you appreciate what they are doing for your comfort and happiness.

Believe in the good will of your neighbors, and make an honest effort to deserve it.

Believe in the competency, purpose and devotion of the rulers of our land, with your sympathy and support backing them to the limit.

Get the absolute, eternal conviction that all will be well, make it come true by all the means in your power, and you will agree that *optimism pays rare dividends*.

THE energy the pessimist wastes in destroying, the optimist utilizes in establishing. To find out which class you are in and what your ratings are, note on a piece of paper the number of times you have *commended* or *condemned* during the day. Each night try to subtract at least one grumble and add one boost.

Not all of your optimism will be justified. Some in whom you believe will turn false. Some conditions in which you believe will disappoint you. Your optimism must be balanced by keen judgment and common sense.

But in the long run, the optimist wins, while the pessimist, invariably and inimitably draws to himself *defeat*.



Baby Pets Deadly Snake

by WALTER C. LANYON*

Melbourne, Australia, June 7.

William McClennan, of Fawkner, found his son, Robert, twelve months old, stroking a tiger snake, which was drinking contentedly from the baby's bottle. When McClennan chased the snake it turned on him and bit his leg. Emergency meas-

ures saved his life. The snake was killed.

The child's parents recalled that the baby's bottle had appeared as if the snake had been at it several times recently. They assume the reptile and the baby had been playmates for some time.

Why did the snake not (Continued on page 45).

Before a Bush



Behold
A bush,
Its branches edged
With quivering light,
Brighter than gold!
You cannot see?
Have patience: wait,
'Til *vision* takes the place
Of sight.

By
**LE BARON
COOKE**

Grenville Kleiser, the author, offers a prize of twenty-five dollars for the best essay of about three hundred and fifty words on any subject of practical value.

Rules: Manuscripts must be typewritten, on one side of paper. A contestant may submit several (original) essays. Contest closes October 1, 1935. Mail mss. to: Grenville Kleiser, (Essay Contest), c/o Psychology. Below is a specimen essay of Mr. Kleiser's for your guidance:

Be Agreeable

AGREEABLENESS is one of life's greatest assets. It opens doors of friendship, opportunity, and achievement. It is the first quality that employers seek in applicants for responsible positions.

* We like agreeable salesmen, lawyers, public speakers, hotel clerks, porters, boot-blacks, barbers, acquaintances, and friends.

* Get the habit of being agreeable—first with yourself. Begin the day with a smile that emanates from inner serenity.

* The real test of your agreeableness and geniality is when everything seems to go against you, when you are confronted by bad business, unprofitable investment, disloyal friends, ill-health, frustrated plans. If you can maintain your agreeableness through such experiences you are headed for ultimate victory.

* One way to cultivate agreeableness is to keep your mind inviolate. Make your thought-world harmonious by dwelling upon pleasant things.

* Shut the door of your mind against such insidious enemies as anxiety, fear, jealousy, selfishness, resentment, and hypercriticism.

* Agreeableness arises from mental harmony. It cannot be successfully counterfeited. It is a spontaneous expression of your inmost nature.

* Agreeableness is like a lighted candle that cheers an otherwise dark and desolate room.

* Agreeableness attracts friends and good fortune.

* Agreeableness relieves a tense situation and ventilates a harassed mind as no other power can do so well.

* The day brings its inevitable problems. Cancelled orders, increased taxes, unforeseen disappointments, foolish mistakes, unwarranted interruptions—the best antidote for these is agreeableness.

* If your task is hard, be agreeable.

* If some one tends to "get on your nerves," be agreeable.

* If bills are difficult to collect, be agreeable.

* If men malign you, be agreeable.

* If you are about to lose your temper, instantly curb it.

* *Be Agreeable.*

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.



C. Franklin Leavitt, M.D.

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: B.M.N. writes—

For several years I have been in a nervous, pepless state, showing very little interest in life or even my family. I know I have been the means of making the rest of my family unhappy. I have worried all my life and believe I inherited it from my mother.

Several have told me that if I would stop worrying I would be better, but how can one stop worrying when it is so much a part of her make up? Perhaps you can enlighten me.

ANSWER:

I can readily see how easy it would be in your position and surroundings, with a nature such as yours, to acquire the worry habit. All your early life you were in such an atmosphere, while you were with your mother, and suggestion is very strong. But this is really just a habit you have acquired.

Just forget about the inherited part. You may have inherited a nature which would make it easy for you to acquire this habit, but you did not inherit the worry habit. Force yourself into thinking and acting in direct opposition to the way this undesirable habit would lead you. Use suggestions of cheerfulness, hopefulness, fearlessness and optimism on yourself to counteract the thoughts of depression that come to your mind. Take a hand in the matter and little by little develop the power to rule yourself.

QUESTION: "Panama" writes—

I have been unable to sleep well for the past six years. I go to bed at a fairly early hour, but lie awake think-

ing and it seems as though sleep would never come. In the beginning I worried over it more than I do now, for I feared that a few weeks of such wakefulness would wreck me completely. But I am still alive and I am able to attend to my work each day. Would appreciate any suggestion you might have to offer.

ANSWER:

I have answered this type of question a number of times. Sleeplessness is most always due to an over-stimulated mind or nervous system. Some carry to bed with them a lot of their problems of the day and keep their minds active in trying to solve them. This stimulates the mind, excites it, so that sleep is less likely. Some people are so easily stimulated that even a heavy meal at night, or the stimulation obtained from drinking a cup of coffee will keep sleep away for hours.

One should do a little experimenting in such a case as yours and try to learn the source of this stimulation. Remember, the chief results we obtain from sleep are found in the body and mind having as complete a rest as possible. Don't go to bed as early as you have been accustomed to, and change the routine of your retiring. Don't be afraid—there is nothing real to fear, and fear is destructive.

QUESTION: A.P.H. writes—

I am so anxious to add to my weight that I turn to you with the thought that you may be able to help me in some way. I am rather athletic, work hard at the job I have, and each day try to get a reasonable amount of exercise. When out in company I am

jolly, but when home I am inclined to be depressed. Please advise me.

ANSWER:

You have made this matter of weighing less than you think you should, too important a thing in your life. Instead of accepting the weight you tip the scales at and not treating it seriously, you have shown real anxiety, worried over it, pictured what others probably say about it—all of which has had a very irritating effect on your nervous system. It has caused tension, interfered with the circulation, which means that your body has not been supplied with proper nourishment.

So you see, you have been working against the very thing you wish to accomplish. Let go, relax, stop worrying over your condition and accept your present weight gracefully and you will probably begin to add to your weight.

The average girl, I believe, would be delighted with your weight, especially those who are worrying over being too fat. It seems so hard to satisfy us and we are inclined to want something we don't have, instead of making the best of what we have.

QUESTION:—J.N.C. writes—

Am I just a dreamer? Each day while alone I fall into a sort of trance and I behold the things I might do in a wonderful way. I have the feeling of real power. My mind wanders into unknown channels and I feel as though I was drifting along, perfectly at peace, in an entirely new world. Should I control this feeling, or should

(Continued on page 39)



by DR. CHARLES SOUTHWELL

TRAIN YOUR MIND

SANITY is the keynote of this remarkable book *New Minds For Old* which comes to us from the pen of Esme Wingfield-Stratford, the well-known English writer. The author is struck by the contrast between scientific advancement and psychological inertia.

We have a science of things but no corresponding science of men. We improve our machines every year, while we let our minds drift or go downhill. The very notion that improved machines demand improved men seems to have occurred to no one. We talk of reconstructing society, as if such a task were conceivably practicable without first reconstructing ourselves.

With this starting point, Mr Wingfield-Stratford proceeds to give us the once-over, and does it from an angle of sound common sense. It is necessary for each of us to have a psychological rebirth, he says, to be mentally born again. To this end he discusses the first principles, the need of body-building, the technique of mind-building, and the rules to be observed by the healthy mind in action.

The book lends itself richly to quotation, as it is full of good things. As the author wisely says, a man scarcely begins to know what education means until he becomes his own pedagogue. This book teaches you how to set about your own education.

Macmillan.

FOR THE YOUNGER GENERATION

CONSCIOUS that many people today have no adequate philosophy of life, two sincere and enthusiastic workers, Doctor Sidney A. Weston and Doctor S. Ralph Harlow, have collaborated in the production of *Social and Religious Problems of Young People*.

The method employed by the authors is that of the problem case study. For instance, in the discussion of the social conventions and sanctions, the problem is presented through the medium of an article called *The Rebellious Protest* written by a girl in a co-educational university.

This article is attacked by the group method, a number of young people be-

ing supposed to sit around and talk about the various aspects of the question. Then the chairman's answer is given and suitable books for reading up on the subject are prescribed.

With this method of approach, the authors attack most of the problems which vex young people. The result is bound to be helpful if the book is employed as a means of teaching. One might call the volume a treatise on ethics without tears.

Abingdon Press.

SEX AND TEMPERAMENT

MMARGARET MEAD certainly throws a bombshell into the traditionalist camp in her latest book *Sex and Temperament*. Refusing to accept without question the prevailing belief that masculine and feminine characteristics are based on a fundamental difference between the sexes, she made an expedition into the wilds of New Guinea and studied three primitive tribes.

Her findings throw a new light on all our generally accepted beliefs about feminine and masculine behavior. In her study of the psycho-sexual growth of the primitive child she offers a great deal of corroboration to the child-education theories promulgated by Freud and his disciples.

Miss Mead's primary interest is the drama of civilization. In her study of primitive societies she sees the many ways in which man has taken a few hints and woven them into the beautiful imaginative social fabrics that we call civilizations. In the social life of any primitive tribe she finds a social microcosm, alike in kind but different in size, from the complex social structures of peoples who, like our own, depend upon a written tradition and upon the integration of a great number of conflicting historical elements.

In this book she takes three such tribes, each of which starts from the point of sex-difference as the one basic theme in social life, and she then proceeds to show how each of these three tribes has developed that theme differently.

The book is intensely interesting and can be read with delight by any intelligent layman. Psychologists all over the world are sure to give it a hearty welcome. Miss Mead writes with the objectivity of the scientist as well as with the charm of one who is trained to speak to a popular audience.

Wm. Morrow & Co.

IS THERE A MORAL JIU-JITSU?

RICHARD B. GREGG'S *The Power of Non-Violence* is a remarkably sincere effort to interpret the Gandhi philosophy of pacifism in terms intelligible to

men of the West. With the aid of modern psychology the author gives us an evaluation of the policy of non-violence. He calls his philosophy *a moral jiu-jitsu*.

The book is concerned with the activity of armament manufacturers, the approach of violent class struggle and the menace of war.

The underlying principle of the book is that our modern psychology enables us to understand the emotional, mental and moral mechanisms involved. Here is what looks like the main theses:

The non-violence of the victim acts like the lack of physical opposition by the user of physical jiu-jitsu, to cause the attacker to lose his moral balance. He suddenly loses the moral support which the usual violent resistance of most victims would render him. He plunges forward, as it were, into a new world of values. He feels insecure because of the novelty of the situation and his ignorance of how to handle it. He loses his poise and self-confidence. The victim not only lets the attacker come, but, as it were, pulls him forward by kindness, generosity and voluntary suffering, so that the attacker quite loses his moral balance. The user of non-violent resistance uses the leverage of a superior wisdom to subdue the rough, direct force or physical strength of his opponent.

With citation of authorities, of examples, and of analogies the author develops this thesis in page after page. While the book is necessarily controversial, the author is to be congratulated on both his clarity of thought and on his courage of exposition.

Lippincott.

TAKING A LOOK AT YOURSELF

ONE of the most readable books to come to our desk in a long time is *An Introduction To Applied Psychology* by Coleman R. Griffith, of the University of Illinois.

Dr. Griffith begins with a principle that only needs to be stated in order to be understood. He says that every teacher of psychology is alive to the amazing fact that the reader of such a book as this never believes that he is discovering any information that pertains to his own conduct. Reading this book, you will be prone to think that it is all about the other fellow. Actually, it is all about yourself.

It is rarely that a reviewer meets a book as clearly written as this. One result of its clarity is that the reader will find little difficulty in realizing that he is reading about himself. The book is therefore a sort of self-examination and is bound to be of immense value to every sincere reader.

Macmillan.

"To Every Man—"

His Own Inspiration

ORDER is the first law of harmony and heaven, and when man squares himself by this Truth, he finds it impossible for misfits to exist.

All these things have happened either by consciously or unconsciously accepting the evidence of the things and conditions around us, instead of following the inspiration within.

Those who have lifted themselves out of the drab monotone of the mass, have been those who followed the inner light, against which the greatest odds fell away.

After dreaming about the great vision which every man has *within*, most people have carefully laid it away in the lavender of memories and only occasionally looked mournfully at what "might have been." "Too late!" has been the cry of many souls; but again the ringing, cheering voice cries out: "Awake thou that sleepest."

TODAY is the day you have thought long since dead. "Now is the accepted time." "Now is the day of salvation." Arise, slave to the beliefs of limitations, self imposed; break free from the chains that have bound you, chains of your own forging.

Sooner or later man will find that the only things that bind him are those chains and bands that he has created by his belief regarding appearances. It is hard perhaps, when one finds himself done up in a straight-jacket which he is sure the world has placed on him, to take this medicine. It is a bitter pill, but it is sweet on the inside, and at least gives man a basis from which to start a constructive work—that of freeing himself.

Hard knots and rusted buckles are difficult to unfasten. They have been there so long and seem so real. But the hardest knot and stoutest buckle give away to the Power within.

When man begins to recognize this, he stops trying to undo the knots and buckles on the outside. He is so intent on expanding as *it were the Power within* that one day this glorious power, which knows no limitations nor hindrance, breaks free—breaks all the knots and buckles.

This is a simpler process than it seems, because we have felt the necessity of undoing each knot, and while we were working with one, we were only drawing another tighter. It is a hopeless thing to work with conditions. Back of every condition, and as soon as it is understood and lifted up, its expression will be freedom.



Daniel thrown in the lions' den, offers a good illustration of working from the within instead of the without. Suppose he had tried to defend himself against the lions and had successfully killed them, he would still have been in prison with a greater job to accomplish. No, he stayed at the center of his being, knowing that the Power within could deliver him, not only from the lions, but from the prison as well; and so it was.

We fight against the lions in life's pathway. We run away from the rod cast down. We beat against the prison doors, until we are spent, and perhaps we turn like children to the only Power, and, presto, as though by magic, we see the doors open to us. It makes no difference how—if an earthquake is necessary, it has been known to happen.

The resounding note of the soul song, "Who is so great as our God?" will open closed doors and break the stoutest chains, for these have all been self imposed.

When the attention is turned to the Source of Power, the manifestation of evil gives way. With the eyes fixed upon the conditions to be overcome, it is hard to sing from the heart . . . because looking at conditions always causes us to see limitations of all sorts.

The language of Spirit is varied; but, as Shakespeare said, "what's in a name?" What's in a word? The word Buddha fills certain Christians with dread of all sorts of black magic. The name Jesus affects many people in the same way. The Mohammedan is sure that Allah is all, but some nations have divided the power into the hands of a thousand gods and lesser (Continued on page 36)

Right Side Up Again

Life Had to Take a Turn

by One of the Family

MAYBE some day we'll look back at the last few years and smile. It's a little too close yet, though.

We're poor—at least many of our friends think so, but we have come through discouragement and failure with some valuable information stored for life, and we secretly feel that we're far better off than some of the friends who pity us.

It's not possessions which count. It is the existence in our souls and minds of that great, life-giving faith, which, like a flaming sword, turns aside all hardship, all want, all sorrow, and points the way to laughter instead of tears.

We did not always know this great secret of happiness. Things had always been so easy, that neither of us had ever known any reason to inquire into the state of our minds and hearts.

WE HAD always possessed everything we wanted in an average way. Nice clothes, charge accounts at the best stores, a charming home, three lovely children, a broad circle of friends, and a comfortable salary.

When Dick was thrown out of work, we couldn't believe that we were in anything but a temporary lull. Surely, he wouldn't have a bit of trouble getting another position equal to the one he had just lost.

We went into our savings quite gaily, secure in the belief that nothing could happen to us. It never had. So we went right on living in our accustomed manner, never dreaming we were coasting toward an abyss. Even when we saw that abyss yawning in front of us, we couldn't believe it.

Our numerous friends, most of them comfortable like ourselves, were also inclined to take our situation lightly. They offered us small loans, and we in the same spirit accepted at first. But when week after week passed, and we began to get a little panic-stricken, we began to wonder just how we were ever going to repay them. Could it be possible that we had joined the vast army of the unemployed?

It gradually became apparent that Dick was not going to find any more of those

hundred-a-week jobs. Some of our gay carelessness left us. Bills were piling up on us. We were confused, bewildered. What money we did have was oozing away with terrifying rapidity.

I do not recall just when we sat down and took inventory. But we did know, without sitting down, that our savings were all but exhausted, our debts unpaid. What investments we did have were worth about as much as an electric refrigerator in the Arctic.

A LOT of things showed up in that inventory. We had vigorous, glowing health, a happy outlook on life as a result, a good car, and a host of friends.

I mention friends, not from any intention of using them, but because of the importance they subsequently assumed.

We found our friends' persistent pity annoying. It must have made them uncomfortable to know of our discomforts. One mysterious friend, whose identity still remains a secret, went so far as to send us a ton of coal. Dick was hauling wood from a place where the city was clearing a right of way. We cherished that coal for the bitter days ahead, or when our friends dropped in for an evening. Thus it lasted us through the winter.

WE HAD one piece of luck. We had a rather large garden, and because we had been raised to believe that waste was a sin, we had canned the surplus rather than let it go to waste. That surplus stared at us out of glass jars down in the cellar and gave promise of many meals to come.

From the first the sources of plenty were open to us. Whether this was due to our determined cheerfulness, or our frankness, I do not know. I believe one's attitude has much to do with his state of welfare. Many doors tightly closed to those eager for assistance, opened voluntarily to us. Had we chosen to accept, we would never have had to go through those long months of hardship. The more we protested that we were well off, the more phoney it began to look to our friends and to others. People simply could

not understand why we preferred to work out our own salvation rather than let them work it out for us.

We were candid about our inability to keep up with our friends. We had no false pride. Clubs had to be dropped, church dues suspended, luxuries abandoned. Every penny had to work to feed, clothe, and shelter us. And while some friends begged for the privilege of paying those various dues, we simply couldn't see it their way.

Due to my early training I had been imbued with a horror of self pity. All through my life I had been inclined to go to the opposite extreme. Perhaps this was why we refused to indulge in orgies of regret.

AT LAST our friends became convinced that we were sincere in our aversion to taking financial help. They began offering us odd jobs. This was quite another matter. As soon as it became known that we were both willing to tackle anything, no matter how humble, odd jobs piled up faster than they could be taken care of. It taught us the value of the fine art of receiving.

Dick developed an uncanny ability to make work for himself when that first deluge subsided. He did not stint. He gave generous measure, just a little more than the other fellow. Empty lots filled with weeds became potential loaves of bread for our mouths. Not only did he clear up the weeds for the owners of those lots, he also burned them or hauled them away. He collected tin cans, hauled away ashes, sodded lawns, dug with pick and shovel, hoed corn, and despised nothing.

He received many rebuffs, for there will always be people who fail to see anything heroic in a man who braves closed doors and asks for a job. But, he found thousands of tasks to be done, and people willing to pay him for doing them.

.

The money received might have seemed negligible to some. Compared to the weekly salary the year before, it scarcely seemed worthwhile to do so many small jobs for so little money. We could have received an equal amount by merely asking for it from friends. But the sum total seemed monstrous to us now, and maybe you think there wasn't a thrill in knowing we were maintaining our self respect!

I washed windows, darned, washed clothes, tended babies, scrubbed floors, and nursed patients. In between, I took care of my own household and worked in my precious garden. I found, that a person

makes a job menial or otherwise by the attitude he maintains toward it. And we were earning our bread and butter. That made a great difference.

LITTLE by little we learned to laugh at discomforts. We were a laughing family anyway, but you must remember we always had reason to be. Now we seemed to have every excuse to be morose, unhappy, pessimistic, and discouraged. Instead, we were too busy thinking up new ways to earn money.

Our little girl of twelve was offered a paper route belonging to a friend who was moving to another state. She pleaded to take it. We saw no reason why she too shouldn't have the pleasure of earning her money if she wanted to. The route was badly run down but she set to work enthusiastically building it up. It soon became necessary for her brother to help her.



Soon, both boys were helping. They were very proud of their ability to share.

We were happier than we had ever been before. Our food was very simple, often monotonous, but we were too hungry to care much about it. Our more intimate friends sometimes had a habit of dropping in unexpectedly, pot-luck. Such occasions were made gaily festive.

We were showered with clothing of all kinds. Our pride did not step in and refuse offers of second hand clothing. We didn't look at it that way. It was a case of cheerfully accepting any chance presented to help us help ourselves.

I made mackinaws, caps, dresses, pants, mittens, and made quilts from scraps. I developed such skill in making these garments look like shop goods that my friends were genuinely amazed.

Actually we were feeling fortunate—compared to many we heard of anyway. We were ready to admit that nine-tenths of the hardship about us was a state of mind rather than an actual condition.

All about us were people exaggerating their condition through pure fright. They were so paralyzed with fear for tomorrow, that it poisoned their todays. As far as food and warmth were concerned, they were neither cold or hungry. We were often both, and still the feeling never once left us that we were actually rich in comparison.

We were thankful for the additional blessing of a very (Continued on page 36)

To Every Man

(Continued from page 33)

gods. The American Indian spoke of it as the Great Spirit, everywhere present.

This was beautifully illustrated by a story told to me by an early-day pioneer. Having been given up by the best medical authorities of his time, and sentenced to die, he was sent west in a prairie schooner with the thought that he might live a few months longer. Once at nightfall his schooner drove into an encampment of friendly Indians. The medicine man, when he saw the sick man, immediately said in broken English, "You die quick if you get not to Great Spirit."

There was nothing surprising about this verdict to the sick man; he had already been apprised of this fact, but there was a grain of hope in the last part of the sentence—"if you get not to the Great Spirit." Accordingly he asked how he could get to him. "He here," Indian stamped on the ground; "He there," the Indian pointed to the skies; "He *everywhere*, but he work heap quick here," he indicated the earth.

Submitting himself to the care of the Indian, the sick man soon found that he was put to bed that night in a shallow grave dug in the earth. Only his head remained out.

The man who told me the story and

to whom this happened was long past three score and ten years when he talked to me, and this strange and interesting experience had happened when he was a youngster.

After the sun had gone down, it seemed as if millions of volts of electricity were passed through his body—"Mother Earth giving off her energy and all of it passing through me. In the morning I found myself sleeping in a mass of mud. I rose and ran to the stream near by and swam about, a man, and never since has the disease of its manifestation made its appearance on me."

This is matched by the case of a child, now sixty years past the incident, who was pronounced incurable and sentenced to die. An Indian spoke almost the same words. Always they were to get back to the Great Spirit, and she dug up the green sod and lay flat on the earth and breathed in the very life of the earth and was healed. There was yet another who lay flat on the earth in the form of an X, and was renewed and made whole.

Yes, Spirit speaks a varied language. Thousands of cases testify to this great language which is always ready to help in the way that you can best understand the Voice.

Right Side Up Again

(Continued from page 35)

mild winter. It is hard to believe that we endured what we did. Surely Spring never was welcomed so jubilantly before. The glorious sun bursting through the clouds gave promise of a warm earth yielding up its abundance for another year. Dick traded in an old tractor for the plowing of our half acre, and we made our garden.

That fall, between odd jobs I canned everything I could lay my hands on. Dick cut wood on shares and stored it away. From other sources our income swelled. Sunday afternoons people stopped to buy flowers, and soon I was selling perennials out of our garden. I began to plan a nursery in that future we scarcely dared think of. It seemed as if everything, in which we had invested our energies, was repaying us.

The man who held the mortgage on our house came forward with a proposition. He was intensely interested in our philosophy, and thrilled by the heroic struggle we were making to hold our heads above the swirling current. He proposed that Dick, in return for a substantial credit toward our mortgage, should assume charge of his fires for the winter.

Each morning and night Dick performed the work agreed upon. But he gave our benefactor the benefit of the deal. He not only took care of the fire; but also took care of all rubbish, tin cans, and ashes. When the snow came he kept the walks and driveways fastidiously clear. Our delighted benefactor insisted on paying him extra cash for these services.

Soon after this, Dick secured steady work. It seemed too good to be true. A steady job at last! No one but a person who has lost that sense of security permanent employment gives a man, can know what it meant to have a steady job once more. Tears of joy streamed down my cheeks. I stumbled to my room, locked the door, and there on my knees, I poured out my swollen heart in thanks.

Poor? Yes. Dick is making a mere fourth of what he used to make. In material things we are poor. But there is something that tides, or time, or circumstance cannot alter. The corrosion of civilizations do not affect it. It is and always will be. And as long as we look to it without faltering, it will not fail us. It is faith.



An Exception

Sap: "When two bodies come together is heat generated?"

Tap: "Not always. The other night I got knocked cold."—Reserve Red Cat.

* * *

Headwork Needed

"Man has psychological needs just as well as he has material needs," explained the lecturer.

"That's right," retorted a voice in the audience, "but what we want to know is, how do we get psychological nourishment?"

"Use your head."

* * *

Trouble?

"Do you have much trouble in school, Sammy?"

"Quite a lot."

"What seems to give you the most trouble?"

"The teacher."

* * *

Alphabet Soup

"Johnnie," said the teacher reprovingly, "you misspelled most of the words in your composition."

"Yes'm," explained Johnnie; "I'm going to be a dialect writer."—The Pathfinder.

* * *

Trusting!

A mistress was interviewing an applicant for the post as housemaid. After several questions as to experience and capacity, she said, "How about references?"

"Oh, that's all right, ma'am. I like yer face; I won't bother you for a reference," said the maid.—Reynolds.

* * *

For Sale!

Constable: "Sorry, but you'll have to be summoned for driving at fifty miles an hour."

Motorist: "Couldn't you charge me with driving at eighty, officer? I want to sell the car, and it would jump the price up."—Berliner Illustrierte Zeitung.

* * *

Quite Enough!

"Fellow citizens," said the candidate, "I have fought against the Indians, I have often had no bed but the battlefield and no canopy but the sky. I have marched over the frozen ground till every step has been marked with blood."

Voter: "I'll say you've done enough for your country. Go home and rest. I'll vote for the other fellow."

The World of Fellowship

(Continued from page 28)

he is not familiar with the evolutionary character of human as well as of cosmic history, to read of the "fading" of God. To all who may be thus disturbed, we may say "Be of good cheer."

The real thing, the truly essential element in your church creeds remains unchanged—impregnable in the white light of modern science. Forms, expressions and customs may be outgrown but you are a part of the majesty and partake of the glory enshrined in the universe. In your hope and loyalty, in all your spiritual aspirations you are making answer to the call of a cosmic voice though we may no longer choose to call it the voice of God.

There is work to be done in the name of truth and for the sake of humanity. Inheritors of the faith of your fathers, your rituals and ceremonies may no longer be necessary in view of the increase of knowledge but the world must acknowledge that they have served a great purpose and are still meaningful if they are the best expressions you can find of your sense of relationship to the unseen power that operates the universe and that has given to man his unique place among the wonders of the world.

Yes, evolution has brought us past the demons, the deities, the spirits, the gnomes and the hobgoblins—clear through to a maturity of understanding that requires now a reconstruction of the religious thought and life of the world. The spirit and the objective of this work of reconstruction is expressed in the term "Ultimate Religion."

Renouncing all superstitious fear and rejecting dogmatism as contrary to the spirit of the age of science in which we now live we appeal to reason and common sense in anticipation of the great awakening that is to come to the modern world through the increase of understanding. Like time, *religion marches on.*

COMBING THE STRATOSPHERE

Malevolent influences invisible in the atmosphere and hiding in rocks and trees assumed the forms of demons to primitive savage minds. Man's only safety, then, was to exercise the demons that threatened torment and destruction.

No longer do we believe in demon enemies but true it is that agencies of disease and death ride on the winds in countless number. Spores crowd the atmosphere and bacteria battalions throng the highways of the air currents. They are not to be held in check by incantations and magic. Science seeks to know more and more

as to the nature of these microscopic foes that threaten crops, beasts and men.

In the quest for the mastery a plan has been devised whereby it can be determined if the spores can live in the intense cold of the rarified air of the stratosphere. Specially constructed balloons will ascend to a height of some fifteen miles to liberate parachutes attached to tubes lined with a sticky substance designed to capture spores much as fly paper catches flies.

Another silly scientific stunt some will say. But combing the stratosphere is more than a spectacular exploit. It takes its place among the instrumentalities and events that make for the better knowledge of the physical universe, that promote closer affiliation with cosmic forces, safer living conditions and clearer spiritual perceptions. The miracles of science constitute the evidences of Ultimate Religion.

THE ORDERLY LIFE

In "This Bewildered Age," the author, Mr. Louis K. Anspacker declares "We must learn that we cannot live disorderly lives in an orderly universe."

The whole cosmos is a triumph of order over disorder. Orderly living requires orderly thinking. It is through the contemplation and improved understanding of the orderly operations of the universe that men are able to build themselves up into constructive processes of thought resulting in the blending of individual life with the life of the universe. This is exactly the objective of Ultimate Religion.

Irreligion is disorder, disharmony, disruption. Religion is coordination. We have the secret of the orderly life in the formula. "We seek to better understand the laws that govern the universe in order that we may be better able to govern ourselves individually and socially."

A SAINT OF SCIENCE

In the recent death of Dr. Charles E. St. John, venerable astronomer of Mount Wilson Observatory another brilliant mind bequeaths the riches of its discoveries to posterity. Among his most notable achievements was a demonstration of the gravitational effect of the sun upon rays of its own light thus finding corroboration of Einstein's theory of relativity. Given the favorable conditions the spectrum told the tale.

They are worthy of sainthood who reveal to us the mysteries of light. By such revelations the thoughts of men are to be fashioned through coming generations.

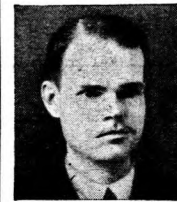
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It's much Simpler than you think!

SO many people with the "germ" of writing in them simply can't get started. They suffer from inertia. Or they set up imaginary barriers to taking the first step. Many are convinced the field is confined to persons gifted with a genius for writing.

Few realize that the great bulk of commercial writing is done by so-called "unknowns." Not only do these thousands of men and women produce most of the fiction published, but countless articles on business affairs, social matters, domestic science, etc., as well.

Such material is in constant demand. Every week thousands of checks for \$25, \$50 and \$100 go out to writers whose latent ability was perhaps no greater than yours.



"I am able to live on the money I earn by writing, and it is not yet ten months since I began the course! Until a few months after beginning study with you I had never had a line published in any commercial publication. What

more can I say for a course which has enabled me to earn a livelihood by the most congenial work I have ever done?"
—John N. Ottum, Jr., Box 95, Lisbon, N.D.

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I Think

(Continued from page 25)

VOICE CARRIES A MILE.

PRESIDENT ROOSEVELT may be heard a mile away!

A new secretly developed navy radio amplifier, capable of conveying a person's talking voice more than a mile, will soon be made available for use by President Roosevelt in addressing huge crowds in the open air.

"The enormous power of the apparatus," the engineer reports, "makes it possible for direction of such emergency measures as quick rescue work at sea, the handling of panic-stricken crowds, and so on. Motion picture directors could give instructions to thousands in mob and military scenes. The value of this amplifier can scarcely be estimated."

Please use coupon or mention PSYCHOLOGY MAGAZINE when you write advertisers

Behind the Coffee Urn

(Continued from page 16)

The sharp honk of an automobile broke the spell. I glanced in the direction of the noise and if I live a thousand years I shall never forget what I saw. Herman's face behind the wheel of his roadster. Herman's face, filled it is true with all the indignation he had a right to feel, but with something else—something I had not seen from our earliest honeymoon days—the look that said as plainly as words, "You are my adored woman."

Philip Greer did not drop my hand in intense confusion. Indeed he did not drop it at all. He had all the earmarks of a man who was going to stand for his convictions and declare himself in spite of the world and the devil, but my glad, "Oh, Herman, darling, is it you?" couldn't be misunderstood—fortunately by both of them.

AS I climbed in beside Herman and said goodby to Philip, I had the heavenly conviction that the situation was absolutely in my hands. Herman accepted my explanation about Philip Greer and he made only one reference to him.

It was that night. Herman and I sat talking in the soft dim light of the porch. We were having cocktails before retiring—I made this exception as cocktails were *not* on my diet list—and Herman was pouring out his heart to me.

"When I saw that man—for a moment I could have killed him," he said, referring, of course, to Philip. "I knew Greer was interested in you, but because I once had disclosed my pitiful inability to appreciate you—"

"But Herman, darling, I was terrible," I began but Herman ignored this reference to the past and went on, his voice full of all the things that a woman asks for in the man she loves. "I could have killed him, but when you glanced up and greeted me, I knew that, inexplicable as it is, you still love me—as I love you—adore you—"

His voice had a little catch in it and I hadn't the heart to mention that he once had been anxious to put me out of his life. He sat looking at me as if I were the most interesting creature in the world, and well did I know that never again would I allow myself to become the blowsy, negative individual that once had peered at Herman from behind the coffee urn on a certain summer morning.



What Can We Do for You?

(Continued from page 31)

I drift along where it carries me?
ANSWER:

This trance-like state you describe probably started through your just indulging in every-day dreaming. You have carried it too far. You should discontinue the practice unless you have something definite in mind which you wish to consider. To float off into such a state, picturing the things you might do or be, without putting them into some definite form of action, is harmful. If you were to put some of these pictures into practice, then it might be found of real profit. Use all your powers in a constructive, creative way, and you will then be living a life which will be headed to an added state of development and achievement.

QUESTION:—W.C.L. writes—

I am very much dissatisfied with my life. I am not truly happy, for there is always a sense of unbalance as far as the living of my life is concerned. I have all the comforts of life; a good husband, two nice children, the usual pleasures, a healthy body, not too disturbed a mind, but still there is something lacking. I have sometimes wondered if that "something" could be the absence of religion in my later life. When young I was quite a church worker, attended to my religious duties conscientiously, and thoroughly believed in them, but since marriage and having two children to take care of I have gradually drifted away from this. This thought sometimes comes to my mind and causes me to be just a little ashamed. Could it have anything to do with my trouble?

ANSWER:

Yes, I believe it is this lack of the religious or spiritual side of life which you formerly expressed. Certain types of minds find it difficult to live a truly happy life without giving expression to the spiritual side of their natures. To be perfectly balanced, we should live on three planes—the spiritual, mental and physical.

People who are sensitive can perhaps feel that they are getting real enjoyment out of life without giving much consideration to either the spiritual or the mental. They live more of the animal kind of life and appear to be contented. But certain natures must have the three planes harmoniously expressed in order to feel they are living life to the fullest.

I suggest that you get back to church and enter into it with faith and enthusiasm. Don't be held at home because your husband may not care to accompany you. He may not

require it. Express your life as your inheritances and tendencies lead you.

QUESTION:—"A reader" writes—

I was an illegitimate child, born twenty-six years ago in a foreign country, raised by different relatives at different times, and have never been able to show any confidence or self esteem. I earnestly wish to be different and long for love. Is there any chance for such a person as me to obtain this? I shall anxiously await your reply.

ANSWER:

No one in this country is aware of the fact that you are illegitimate unless you tell them so. You can keep this locked within your heart forever—without fear.

Some narrow-minded people might condemn you, for they would not be able to put themselves in your place, but just forget about these few. At heart you are just as good as they are, perhaps better than most of them.

Believe in yourself. Know that there is a place in life for you, and happiness too.

QUESTION:—H.R. writes—

Like most farmers, I have had a very real struggle for years and a short time ago lost everything. This has so discouraged me that I haven't heart for anything and actually have lost all interest in life. I sometimes feel that it would be best for myself and my family if I were to end it all. I am now a man fifty years old, and a man at that age has lost most of his powers and business ability. How will you reply to such an inquiry?

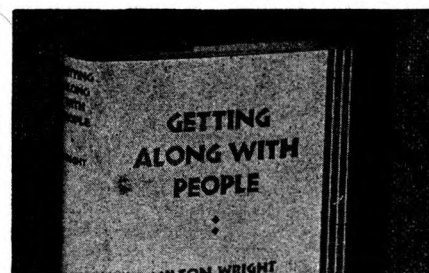
ANSWER:

You really want to know what I think? Well I think you are treating your failure like an infant and not a real man.

How do you know what is ahead of you? Why you can't predict even a day ahead as to just what will happen. Most successful men have passed through several failures, and it was through adding materially to their understanding through these failures that success was at last achieved.

We are told that the average man does not make his real success in life, or even think strongly of preparing for a later independence, until he reaches about the age of fifty. I feel sure if you will just get your confidence back and display more fortitude—along with earnest effort—that you

(Continued on page 42)



Do you want people to like you?

Do you want to impress them favorably, get along well with them, influence and lead them? Today, to be successful in almost any field, you must know how to deal with people—you must be able to win their friendship, their respect and their cooperation.

Now there is a new book that shows you how to acquire this ability. Sound and practical, this book deals with the sort of problems in meeting and handling people that you face—gives plain methods and suggestions that will fit into your experiences with people—shows how to make your contacts smoother, pleasanter, *more resultful*

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Handwriting Reveals Character

(Continued from page 21)

with a decidedly upward slope of the stroke reveals an aspiring, idealistic temperament; also a naturally optimistic mind with an inclination to be tolerant—an open-minded individual. Quite, quite improbable—indeed, I would go farther and say it is absolutely impossible for an opinionated, bigoted, intolerant person to slope his cross towards the stars.

Such an individual—the intolerant, bigoted one—is apt to point downward. But not necessarily. He has other scriptorial habits that reveal his nature. Nevertheless, a downward inclination of the stroke is not so good.

Heavy strokes always proclaim a forceful personality. But the particular kind of forcefulness depends upon the position of the stroke, as well as its angle. Most strokes, however, are horizontal—at least that is their intention, although the intention is not always carried out, and their position in reference to the main stem of the letter makes all the difference between a sinner and a saint.

If the stroke is at the top and is firm and heavy, we can be sure that there is intellectual forcefulness. If there is a little hook at the end of the strokes, and it occurs frequently, it most certainly indicates that the writer is possessed of extremely decided opinions and would be a decidedly unpleasant person to antagonize.

But to come back to the t-stroke. If instead of crossing through the stem of the letter, it goes clear over the top without touching it, we have emotional forcefulness—indications, decidedly, that the writer is a person of vast enthusiasms, romantic, imaginative, a dreamer, and withal, a man or woman of engaging personality.

But if that t-stroke is far down on the stem, and especially if it is heavy, we have brutal forcefulness, combined with a selfish, intolerant, earthly-minded ego.

There is much meaning in the length of the t-stroke. If they are long and sweeping, the writer has marked impulsiveness and vivacity, a demonstrative nature with a tendency to extravagance, carelessness, hastiness. If the stroke is also very fine, the one who penned it is gentle, refined, with little forcefulness of character.

Sit right down and write a word that contains a t or two. You are to give it no thought—write it as you naturally would. Now look at the t. If the stroke flies off to the right of the t, I know that you are a person of quick thought and action and of speech.

If the stroke doesn't touch the stem—if there is even the tiniest space between—that indicates to me, or to any good student of handwriting, that you are impatient, have a temper. A complete absence of the stroke in a letter t, tells very plainly that the writer has little if any control over his emotions. If the t slopes well to the right and is sharp pointed, I would wager my best hat that the person has pronounced explosions of temper!

However, this is not wholly a bad sign—far from it. Associated with its primary indications, we find generosity, quick sympathies, ready wit, resourcefulness, vivacity—that flows from an ebullient, spontaneous nature.

But if the absence of the stroke occurs in connection with an upright, rounded t or one weakly made, the picture is not so interesting. We then have simply a commonplace individual, with commonplace emotions rippling on the surface.

Sometimes a writer means to cross his t's, but quits before the job is done. This leaves the stroke sticking in the left side of the letter, like an arrow in a post.

A writer responsible for this sort of shortcoming is a born procrastinator. He never does today what can be put off till tomorrow. He is always delayed. Fortunately, however, he does not worry about it.

In sharp contrast to this is the writer who not only carefully crosses his t's, but for safety's sake, ties a knot in the cross stroke curling it around the letter. There's the conscientious individual for you! He is always at hand for an appointment, no task is shirked and no meal is kept waiting. If you know anyone who ties up his t strokes like that, you'll find I am right.

"But," says someone "I don't always stroke my t's alike—and isn't this true of everyone?"

It is. Only the most precise and orderly—and incidentally, ordinary—have a single, invariable way of stroking our t's. Our t strokes vary, but vary in the same way, a fixed variation that is normally very small. Fellow beings who stroke their t's in half a dozen different ways thereby offer a sign of itself—a sign that is none too good, for it says in "handwriting language":

"Here's an individual who is unstable, fickle, flighty; whose opinions and conclusions partake of the changing nature of the wind."

However, be the variations what they may, one style of t stroke always predominates—and this gives the key to your general character. The others

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are incidental indexes. Modifiers. Glimpses, perhaps, of latent qualities. But together, they have you completely tagged, whether you like it or not!

The Editors of PSYCHOLOGY hold an open mind in regard to this fascinating subject of handwriting analysis, and will welcome inquiries from readers, replies to which will be made by a leading expert in the field. Another entertaining article will appear in an early issue.



MYSTERY

THAT great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean tide, on which we and all the universe swim like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle; a thing to strike us dumb—for we have no word to speak about it.

—Thomas Carlyle

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.

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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:

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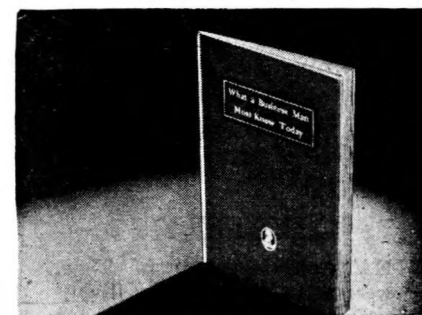


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What Can We Do for You?

(Continued from page 39)

will become more interested in everything and be a real joy to your entire family. Don't take a selfish view of this affair but fight for your family's sake.

Be a man! Be brave! Fight to the last.

QUESTION:—N. I. writes—

Like many others before me I have become discouraged and come to you for help. Will you please try to help me be myself again?

Ever since I can remember I have been spoken of as an unusual child in both appearance and manners. I have now lost courage completely and actually fear people. I realize that this has now become a very real habit. I am now just twenty-one. Won't you please offer some suggestions

ANSWER:

Back of all your trouble is your sensitive, impressionable nature which you have permitted to dominate you instead of you ruling it. The attention which was showered upon you called your attention to self more and more, until something came along which started you to think about yourself in an overserious manner, and down you went.

Then too, the years between puberty and fully developed manhood are very trying ones for a nature such as yours. There are changes taking place that make you more conscious of yourself. It is my opinion that perhaps the fact that you have been looked upon as attractive has been the real cause of your present trouble.

Look upon yourself as a real man, feel every inch the part. Throw off these impressions which have formerly been made. Face life with courage and confidence, and get out socially in spite of your fears and I am sure you will in time overcome your timidity completely.



WISDOM

THERE is no more sacred place than that where you are doing good and useful work, and there is no higher wisdom than to lose yourself in useful industry, and be kind—and be kind.

—Elbert Hubbard

Contacts Club

(Continued from page 27)

well to answer this talented young man. Mr. D.A.S. seems to be in love with life and all it offers—and this should make him an interesting correspondent.

Dear Editor:

Recently, I began to read PSYCHOLOGY MAGAZINE and am very interested in the many phases of the subject it presents. Just last year we had a very fine lecturer in our city who helped those interested to gain a practical knowledge of psychology. Since then I have been keenly interested in any literature pertaining to the subject.

If any of you would like to correspond with a "Southerner," I should be delighted to hear from anyone overseas.

(Miss) M.C.A., New Zealand.

Here's a keenly interested beginner, who wishes to become acquainted with the more learned members. A deserving call from New Zealand, Miss M.A.C., should certainly receive many letters.

Dear Editor:

I shall be immensely pleased to hear from your readers in all parts of the world, who are interested to know facts about India and its life. And further, who would like to give candid facts about their country?

I have recently finished my career as a student and now have a life of routine—being engaged in clerical work. I shall very much value communications from abroad, as that would help me to think of things other than my office routine.

(Mr.) D.N.A., Calcutta, India.

India, the land of mystery! Who would not hail the opportunity to get an intimate viewpoint from this very gracious correspondent?

Dear Editor:

My but I am pleased to discover the "Contacts Club" and its possibilities surely appeal to me.

For a number of years, I have been striving for a happier and more successful life and like David Grayson, "Always I hope that some traveler may have more news of the way than I, and sooner or later I find I must make inquiry of the direction of every thoughtful man I meet."

Applied psychology seems to be the way, but back in the little Southern city where I lived, such a mode of thought was practically unheard of. I shall be very happy if someone who gives such things serious thought will correspond with me.

I am a widow nearing the forty mark, engaged in office work. I like the out-doors, music, dancing, sports and almost everything. Have just recently come to California, am alone and get a bit too introspective at times.

(Mrs.) E.H., San Diego, Calif.

Have courage, Mrs. E.H. An alert, young woman such as you are, will certainly get many letters in response to your interesting note.

Dear Editor:

I am a constant reader of PSYCHOLOGY MAGAZINE and I am a young man who has traveled extensively over India and Europe. Am keenly interested in literature and psychology, and would appreciate an opportunity to make new friends with similar interests. My present work is a continuous study of human nature.

I shall be pleased to have your readers correspond with me and exchange photos and souvenirs. I will answer all letters.

(Mr.) C.B.K., Bombay, India.

Are we giving India too much of a break this month? Anyway, C.B.K., of Bombay, sounds interesting.

Dear Editor:

I would like to hear from folks in far away lands where I hope to travel some day.

I write prose and verse, am a registered nurse with two children to support and educate. I don't have much time to be lonely or idle. I like music, good literature and all that makes for a clean, well-rounded life.

My dream is of an orchard with mixed fruits, near the sea which I love and haven't seen for years. Won't some kind person please write to a sea-gull whose wings are clipped?

"Amethyst," Girard, Pa.

How many of us suffer from such nostalgia as this! I am sure there are several correspondents all ready to tell this letter-writer the things she wants to hear.

Dear Editor:

As a regular reader I respectfully beseech membership in your "Contacts Club" which, in my belief, is a very commendable service provided by your fine magazine.

I would consider it a privilege and pleasure to receive responses from some of your readers.

I am 28 years old, interested in
(Continued on page 46)



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Have You a Martyr Complex?

(Continued from page 26)

Joneses of the world usually manage to find plenty of things to feed the self-pity on until a full-fledged martyr complex is established.

Behind all this display of sullenness is the conviction: "He must be made to realize just how he has hurt me." So poor Mr. Jones is given lesson after lesson and suspicion begins to grow that Mrs. Jones is trying to make him miserable. All the time she showers her sweetness on others that she contacts. No wonder her husband feels he is "getting sick of marriage."

SOLVING THE PROBLEM

What is the solution that will bring back happiness into this home? The wife is really the one at fault here, although she does not realize it. She feels thoroughly justified in the attitude, putting on a smug, self-righteous air, as she proceeds to enjoy her unhappiness. If a realization were to dawn upon her of the serious consequences that this foolish and childish pampering of self may lead to, the shock might awaken and change her.

Inevitably Mr. Jones will find added excuses to stay away from home—the thought of it being now associated

with unhappiness. No thinking human being will deliberately subject himself to unpleasant experiences, so he may try to find happiness in other associations.

Telling Mrs. Jones how wrong she is will not help, because it is unlikely that she will listen for a moment. You would be trying to take away one of her favorite occupations—that of pitying herself. Life somehow must teach her tolerance and understanding.

It means forming a new mind or thought pattern; of seeing her husband's viewpoint.

It means developing an interest in outside things—an engrossing hobby, maybe. At all events, it means turning the attention outward to include more of the splendid things that are being undertaken and developed in this new era.

It means building into the personality something constructive that produces a sparkling and vital Mrs. Jones—a woman, who, tired of being the introverted creature who fed her mind on unhealthful suggestion, resolves and is glad forever to be rid of all that marked and held her to the role of victim of a "martyr complex."

William A. Engle says:



Negative thoughts waste human energy.

He learns best who learns by doing.

A wise balance is the center of wisdom.

Man is ruled by his thoughts, "As he thinketh so is he."

Human intelligence is the result of spiritual contact.

He alone is perfect who lives up to the best that is in him.

To forgive without forgetting is to memorize a grievance.

Baby Pets Deadly Snake

(Continued from page 29)

bite the baby? Why did it bite the man? Why is the man who is my best friend your worst enemy?

Is it in the man or is it in you? What do you bring to a situation that makes it harmonious or inharmonious?

You bring a certain recognition of good or evil, of fear or courage, and these qualities are portrayed in the mirrors about you. We begin to realize that "What we see, we are" is literally and figuratively true.

The whole of creation reacts to us by reason of that something within us which sets the die for its action. The Esquimau cannot stand the heat, the

savage cannot bear the cold, and so it goes.

You live in a world of your own fashioning, no matter however ignorantly it may be carried on, no matter how far removed from your conscious power to change it.

The moment we recognize where the trouble lies, victory is sure and certain. We change our universe, so to speak, and by this very "change" we find a changeless universe because the only thing that is being changed is our attitude toward it.

*English author and lecturer.

In the Psychologist's Office

(Continued from page 20)

and called for all the other doctors and the nurses. They lifted me onto a table and Doctor Blank kept saying 'Gentlemen, this is a case of the impossible being possible. I can account for it only as a miracle.' Alice had neglected to inform the doctor of her treatments by a psychologist.

From the standpoint of medicine, many theories, questions and arguments have arisen over this case. Just how far does mind control the body? Who can tell? Shall we take sides with those who claim that the mind con-

trols the nervous system, but that organic maladjustments and germs are beyond its control?

Psychology is still too young to speak dogmatically. We know there are reserves—latent power beyond measure within us waiting to be harnessed by man. In Alice's case was it faith? Faith in the psychologist, the system—or was it faith in a higher, outside power (i.e. God); or again, was it actually the God-power within that was harnessed and brought into use through suggestion?

Thoughts on Marriage

C. FRANKLIN LEAVITT, M.D.

IN MARRIAGE two happy hearts are often united and enter upon mutual joys and a wealth of experience which, under wise handling, can be made to yield most satisfying results.

But only thru a readjustment of each life can this happiness become permanent. Each has lived for many years in a certain environment, each a little different from the other, and unless each is big enough to move toward common ground this joy the new life at first brings is sure in time to cause friction and trouble.

Too often in the married relationship a diet of sweets is administered which cannot endure, and when this begins to lessen each feels the other is showing neglect and mole-hills soon assume the proportions of mountains.

The appearance of the entire world begins to change and unhappiness

ensues. Connubial relations are commonly misunderstood and unwisely treated. There is too often a wrong beginning. A pace is set which cannot be sustained, and a flagging of energy, sure to follow, is interpreted as a decay of vital sentiment.

There is an attempt made to merge two personalities, with the usual results of failure. The more resolute the effort, the more disheartening the results.

At best the relationship is that of dual minds, personalities, bodies; and in cherishing only such a relationship, with the thought of mutual benefit and delight, is it possible to find the benefits for which souls instinctively long?

Each must stand erect in his or her own sphere of life, moving in his or her own orbit; but responding at all times to the love which has drawn them together and which must ever constitute the cementing force.

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Get That Job

(Continued from page 13)

The job of *getting a job* is, in all probability, one of the most difficult there is. It is also one of the most specialized. A man can't build a bridge or compose a symphony unless he has absolute confidence in his ability to succeed. You cannot get a job unless you have a like confidence in your ability to succeed. You must believe in your own personality. The great of this world—men like Napoleon and Washington—have always had faith in their "star." *Your star is yourself.*

But you must constantly remember that the man behind the desk, even though he can hire and fire, is not your superior, but your equal. If you wish to succeed with him you must appeal to him as a *human being*.

You cannot succeed if you are afraid. No one likes a coward. No one will hire you if he thinks you are coward.

It is entirely up to you to display your product to its *fullest advantage* and you are the master of your personality.

Personal Problems

(Continued from page 22)

like to fight this fear on a non-religious basis, consult a psychoanalyst.

* * *

PROBLEM:

I am taking a commercial course in high school and am having difficulty with stenography. I can read shorthand when I see it in print, but somehow I seem to forget all my outlines when I attempt to take dictation.

Inasmuch as this relates to the mind, I wonder if you can offer me any helpful suggestions.

L.T.G.

SUGGESTED SOLUTION:

Strange as it may seem, the student of shorthand learns more rapidly and gives evidence of a higher degree of retentivity when blind-folded than when his eyes are wide open. This was demonstrated several years ago in

the laboratory of a brilliant psychologist, and the knowledge thus acquired has since been utilized by certain progressive teachers.

I would suggest that you blindfold yourself and have someone dictate to you from every lesson in the book that deals with such fundamentals as the phonetic alphabet, vowel positions, word signs, etc. In this way you will re-educate your subconsciousness and have no difficulty in associating the spoken syllables with the proper symbols.

Another good idea is to review your lessons, writing out each stroke, by the light of a demure lamp just before retiring. This practice will leave indelible impressions on your subconscious mind and make it easy for you to withdraw therefrom any symbol you require at the time you need it most.

Good Cheer

BY RAY MACKENNEY

BBROADCASTING good cheer! Try it! Did you ever? It works wonders to start the day with good will to all whom you meet in the business or social world, and you will find the day's happiness will balance to your credit.

How little we stop to think that our personal gloomy thoughts expressed on a depressed countenance, are bound to affect others. We would not see it in ourselves—but we would unconsciously say, after passing the time of day with Jones, who has had only a grumble and a sour face, "Gosh! his face is enough to give you the willies!"

As it is then our faces which express our thoughts so vividly, let's try to think cheerfully in spite of the gloomy weather, in spite of your neighbors' dejected outlook upon life. Determine

such trifles shall not influence us! We are going to think the sun to be shining regardless of the clouds, and really, it won't take much effort to radiate, to broadcast good cheer!

Suddenly, everyone you have come in contact with has caught your idea, caught your cheerful thought and passed it on, until it goes the rounds, and your reward will come like a boom-rang when you hear someone say:

"Things started out rotten this morning, but suddenly took a turn, and I've had better business than I've had for a long time!"

It was just that cheerful thought broadcast by one, caught up by another, passed on and on, ad infinitum, until good business, good results backed by good cheer won the day!



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Tact

1. Resolve to give the most courteous treatment to others under all circumstances.
2. Never indulge in personalities.
3. Pay deference to the opinions and feelings of other people.
4. Be thoroughly alert to what is going on around you, and adjust yourself to unexpected conditions.
5. Realize that every word you utter contributes something to the whole impression made.
6. Learn from experience the best thing to do in an emergency.
7. Promptly recognize and correct any weakness in your speech or manner.
8. Avoid the feeling of resentment.
9. Have scrupulous regard for the feelings and opinions of others.
10. Try to see things from points of view other than your own.
11. Cultivate broad-mindedness.
12. Closely observe tactful people, and learn from their methods.
13. Consciously use tact until it becomes habitual.
14. As far as possible associate with tactful people.
15. When you hear a particularly tactful thing said or done, note it for your own possible use.
16. Keep yourself on a uniformly high plane of thought and conduct.



AMBITION THE MAIN-SPRING

IF THERE is a pitiable object in the universe, it is a misplaced person who has lost his ambition, who has ceased to care whether he goes up or down, who is indifferent to his future. A watch is of no use without a mainspring. All the other wheels and hands and mechanism are useless without that which will move them. When ambition is dead there is no hope for the man unless this can be revived; and it is a very difficult thing to arouse a dead ambition.

—O. S. Marden

Now, You Can Help

THE crowning gift of your success is the power it confers upon you to help others. However easy or difficult you have found the road to achievement, having reached the goal you are in a position to point others the way.

So you can give generously of your experience and counsel. The test of the value of your success is the use

Way to New Habits

THROUGH conscious direction you can create new habits, just as you can create new paths across a field.

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

It was not easy for you to walk through the tall grass and weeds at first in making your new path across the field, but your reason told you that a straight line is the shortest distance between two given points and you figured that you were saving effort in the long run, even though it meant more effort at first.

And your reason must teach you, that to form a good habit in place of a bad one, will in the long run bring you many blessings. Therefore, it means economy, better health, greater happiness and perhaps greater prosperity.

you make of it. If it leads you to be selfish, indifferent, worldly, or egotistical, then it is neither worthy nor desirable.

Old or Young?

There are young men and women with haggard expressions and broken down bodies—haggard through worry and broken through wrong thinking.

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Why Were Their Secrets Closely Guarded?

Only recently, as time is measured, not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which “whispers” to you from within.

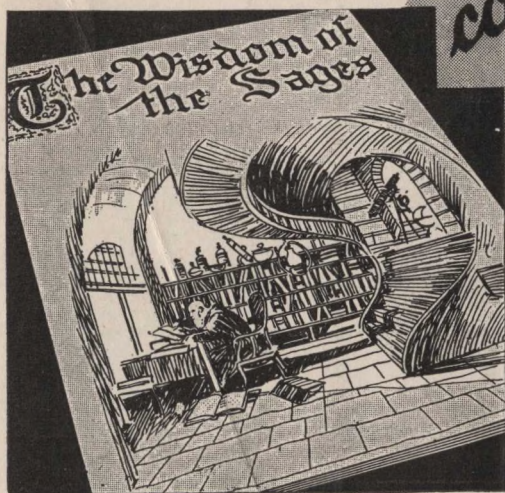
Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the “Ancient and Mystical Order Rosae Crucis,” abbreviated by the initials “AMORC.” The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not for General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for complimentary copy of the sealed booklet, “The Wisdom of the Sages.” It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution; nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.



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