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JOHN D. ROCKEFELLER, SR., once said: "The ability to deal with people is as purchasable a commodity as sugar or coffee. I will pay more for that ability than for any other under the sun."

Wouldn't you suppose every college would conduct practical courses to develop this "highest-priced ability under the sun"? To our knowledge, none has.

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When he conducts his course on How to Influence People and on Public Speaking in the ballroom of the Hotel Commodore or The Pennsylvania, or the Hotel Astor (second largest hall in New York), it is packed to capacity. Large organizations—such as The New York Telephone Co., Westinghouse Electric and Mfg. Co., and many others listed elsewhere on this page—have had this training conducted by Mr. Carnegie for their executives.

This new book grew out of that vast laboratory of experience. As the panel at the top of this page shows, it is as practical as 25 years' success with the problems of thousands in all walks of life can make it.

The Case of Michael O'Neil

Michael O'Neil lives in New York City. He first got a job as a mechanic. When he got married he needed more money. So he tried to sell automobile trucks. But he was a terrible flop.

An inferiority complex was eating his heart out. On his way to see any prospect, he broke out into a cold sweat. Before he could get up courage to open an office door, he had to walk past it half a dozen times.



"The Reader's Digest" devoted 10 pages to this volume—because, in their words, "From Mr. Carnegie's extensive reservoir of experience has come the wealth of anecdotes and common-sense lessons in human relations in which HOW TO WIN FRIENDS AND INFLUENCE PEOPLE abounds."

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Making People Glad to Do What You Want
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Seven Rules for Making Your Home Life Happier

When he finally got in, he would invariably find himself antagonizing, arguing. Then he would get kicked out—never knowing quite why.

He was such a failure he decided to go back to work in a machine shop. Then one day he received a letter inviting him to attend the opening session of a Dale Carnegie course.

"It may do you some good, Mike. God knows you need it!"

He didn't want to go—was afraid he would be out of place. But his despairing wife made him, saying, "It may do you some good, Mike. God knows you need it."

He went to the meeting. Then he attended every other meeting of the course. He lost his fear, learned how to talk convincingly, how to make people like him at once, how to win friends and influence others.

Today Michael O'Neil is a star salesman for one of the country's largest manufacturers of motor trucks. His income has skyrocketed. Last year at the Hotel Astor, he stood before 2500 people and told a rollicking story of his achievements. Few professional speakers could have equalled his confidence—or his reception.

Michael O'Neil's problem was exactly the same as that of thousands in other fields—the fundamental one of getting along with people. He is just one example of what Dale Carnegie's help has meant to more than 17,000 others in all types of endeavor. What Dale Carnegie has done for them he can do for you. Look at the chapter headings. They indicate the amount of hard-hitting, priceless information his book contains. But the subject is so intensely important that we say, look at this book without obligation. Then decide whether or not you want to own it.

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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 hyper-sensitive 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, unformed, 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, or 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 prove 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 the 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 starting 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.

A FREE SERVICE. To those who purchase this small book I shall gladly give a Preliminary Psychological Analysis—**WITHOUT ADDITIONAL CHARGES** or any obligation whatsoever. This in itself will be worth many times the cost of the book. A complete Analysis Chart for you to fill out and return to me will be mailed with the book. Have no fear whatsoever in filling out the chart, for it will come direct to **MY** desk and be opened by me. Your confidence will be sacredly guarded.

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Marriage

READERS will experience a double treat in "Marriage," by Leon Blum. In the first place, it is not often that Prime Ministers concern themselves with so intimate a subject; and when the head of one of the major powers takes his pen in hand to inform the world as to his views on a matter so close to the hearts of the people, that is news indeed.

In the second place, "Marriage" is a good book, well able to stand on its merits apart from the fact that it was written by a Premier.

Some of the opinions expressed in the book are genuinely penetrating, as for instance, Mr. Blum's definition of satisfactory marriage: "A good marriage (he writes)—for, as somebody has said, there is no such thing as a perfect marriage—is one which makes living together possible and pleasant; which enables the sacrifices that unity imposes on liberty or license to be accepted without excessive regret; and which encourages the joint tackling in agreement of undertakings demanding time for their accomplishment, such as building up a fortune or bringing up a family."

"Marriage" is frank without being sexy. The author has a rare sense of humor which prevents his work from lapsing into ponderousness at all times. He backs his opinions profusely with actual case histories of married men and women, never relying only on his notion of right or wrong to make his point.

After reading to the bottom of the last page, the reader is left with the feeling that he has just had an informal chat on marriage with a Prime Minister. And the time seems to have been well spent.

J. B. Lippincott Company.

The Hidden Powers of Man

A LITTLE volume that should go far to inspire those who find life almost too great a struggle is "Your Hidden Powers" by Alan Macey.

Mr. Macey gives a crystal clear explanation of the subconscious mind and the tremendous source of power that it is. But he does not make

the mistake of belittling the conscious mind. "Vast, however, as is the power of the subconscious mind," he writes, "the power of the conscious mind is equally vast, for it is within our power to select to a great extent what the subconscious mind in the future shall contain by determining on what we shall attend to in the present."

Two full chapters are devoted to autosuggestion, and numerous forms of autosuggestion are listed with instructions on how to make the best use of this as yet little appreciated force.

The Fenland Press, Ltd.

What God Means To Me

UPTON SINCLAIR is one of the most prolific writers in the nation. "What God Means To Me" is his fifty-fourth book; it is a living testimonial to the fact that he has not lost the capacity for writing chapters so provocative that each contains the germ of a thousand discussions.

In this book he attempts to answer those who sneered when he said he believed in God. His approach to his God is logical rather than mystic; scientific rather than emotional. He arrives at his conclusions only after thoroughly dissecting all contrary theories and then discarding them.

Mr. Sinclair does not believe that science and God are incompatible. He writes: "So I do not feel that I have destroyed God when I discover God's ways of working; nor do I think that I am impugning anyone's religious faith when I say that faith healing is a process of getting suggestions accepted by the subconscious mind. I merely say that suggestion is one of God's ways, and that God has given us intelligence so that we may find out His ways, and make intelligent use of the creative energies which we derive from Him."

There is nothing in this work to offend the theist, the agnostic, the eclectic or even the atheist; on the other hand, there is much in the book to make each one examine and re-examine his own beliefs in the light of a new and refreshing conception.

(Continued on page 65)

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Psychology in the News

The Color of Tuesday

THE case of V. John Harris, of Cleveland, who said the mention of various words caused him to see distinct color patterns, called forth an explanation by Dr. H. Austin Aikins, professor of philosophy and psychology at Western Reserve University.

Mr. Harris is troubled with synesthesia, Professor Aikins said—a sensation enjoyed, or suffered, by about one person in every thirty. "No reason for the reaction has been found satisfactory," he explained, "and there is no one definite color response to particular sensations."

"The colors I see are very real," was the way Mr. Harris described his sensations. "They are not out in front of my field of vision but sort of behind. I enjoy the sensation. I see all sorts of color harmonies when I hear someone sing. I can tell a good singer from a bad one by the color harmonies I see."

He said the days of the week were vivid—Monday actually blue, with violet and lavender variation; Tuesday, grayish ivory; Wednesday, golden yellow.

America Dances

HAVELOCK ELLIS, deep student of the psychology of the dance that he is, must be very much interested in the fact that the Dancing Teachers Business Association has announced a total enrollment in the dancing schools of the nation of over 6,000,000.

"Dancing for pure enjoyment never before has had such a tremendous vogue as now," declared Donald Grant, vice president of the association at its recent annual convention. "More than \$100,000,000 is now being spent each year for dancing lessons by the American public."

Inasmuch as 3,000,000 of the dance students are children, psychologists will have an excellent chance to study the effects of this early dance training on the nervous systems of the students in years to come.

"Don't Be On the Defensive"

MATURITY is an asset, not a liability, to women in business, according to Miss Bess Bloodworth, department store personnel director. She made the statement to delegates to the convention of the National Federation of Business and Professional Women recently.

"A person of forty," she said, "may not be able to run a relay race or vault a six-foot pole, to compare with a twenty-year-old, but may have the mental capacity to learn anything just as well as a young competitor. Maturity should bring us a wealth of experience that builds sound judgment, deep understanding and broad vision, and caution in the proper degree—not fear."



Miss Bloodworth offered a warning to business women who passed their thirties.

"Don't be constantly on the defensive," she explained, "it has a tendency to make us talk too much. Don't feel sorry for yourself because someone has noticed you are aging a bit. Don't be intolerant or critical of the young person with or for whom you work. Don't deceive yourself into thinking that a complete rehabilitation job, with make-up, will take the years away entirely; but don't miss a bet in doing everything that will enhance your appearance."

Who's Boss? What Matter?

SUPREME COURT Justice George H. Furman of Suffolk County, New York, advised husbands to let their wives have their own way inasmuch as they will get it anyway.

"The graveyards are filled with persons who insisted on their rights on the highways," he said. "You may be right or you may be wrong, so it is best to consider (Continued on page 58)"

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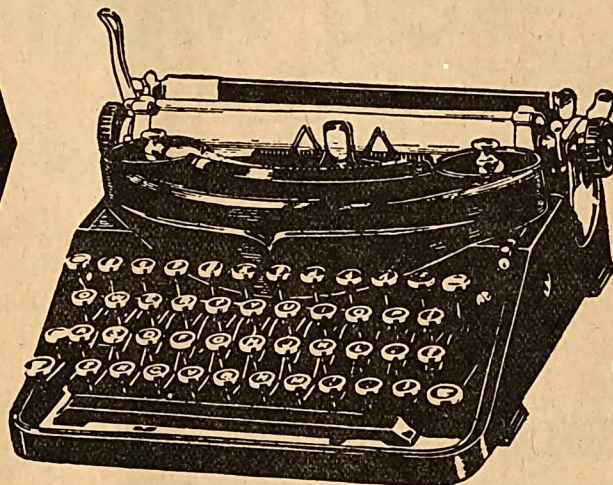
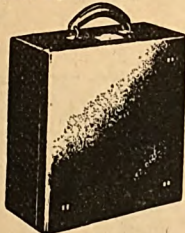
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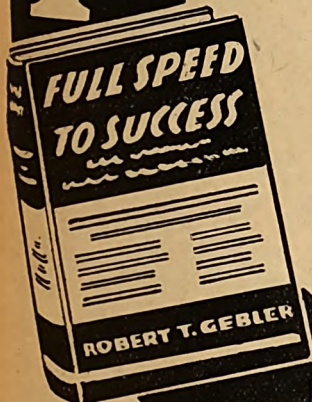
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Success will never say "No" to you, if you are in earnest, if you are made of the stuff that isn't content to remain a wage slave, a nobody all your life. No matter what you are or have been—a factory employee, student, office worker, salesman, farm-hand, mechanic or business man—regardless of whether you are or are not schooled or skilled—you have within you a hidden, bottled-up capacity for brilliant achievement, for tremendous accomplishment in the thrilling game of life! This remarkable book will open your eyes to your own possibilities, will put your feet on the path, will clearly indicate the way, will practically force you to attain all those things you have always wanted and dreamed about having. It will show you how to capitalize your ordinary everyday abilities so that no power on earth can keep you from the things you want. It offers you a definite, workable success pattern. Written in language that you can easily understand, it presents ideas and steps that you can easily follow. It is rich with example and anecdote.

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Poems

by

MARIO SPERACIO



Marconi

WE will not say farewell. Dear Sage, your art
So thrived in bringing magic to our age,
Your memory dwells in every living heart,
Your name illumines History's lasting page.

For loving mankind dearly, you have sought
To bridge earth's continents. Throughout your years
Suppressing doubt with vision, toil and thought,
Your shrine is now assured among the seers.

Art and science hail you. In city, town,
Wherever man explores on air or sea,
There your knowledge follows. Your renown
Grows for the love you bear humanity.

The world takes note and centuries shall tell
Marconi lives. We will not say farewell.



Autumn

GORGEOUS September with her rainbow hues
Salutes us now; decked like a gypsy bride
Each tree whose form adorns the countryside
From parting summer takes her fond adieus.
Red, purple, gold:—with joy our gaze reviews
This galaxy of colors—autumn's pride.
The bathers have returned; at evening tide
They crowd the city's towered avenues.

Yet, let me linger till the close of day,
Where winds play silver lute notes to the trees,
Where willows flaunt their plumes with rhythmic
sway

And woodland rills chant magic harmonies.
The seasons pass—with each God deigns to show
A vaster grandeur. Learn, my soul, and grow.



Health and Will Power

An Editorial

EMERSON in one of his essays—"Power"—says, "Success is a constitutional trait—courage is the degree of circulation of the blood in the arteries—when one has a plus of health all difficulties vanish."

Within certain limitations this is true; some are born with tremendous wills which frequently seem to be the normal functioning of exuberant, healthy, physical organism.

On the other hand, however, men of iron will *have* been confirmed invalids. It is the mark of a great soul to develop the faculty which forces prodigious toil and almost superhuman accomplishment, not as a normal outgrowth of bodily health, but often in *spite* of a lack of such natural endowment.

* * * *

We are not all born with robust constitutions or indomitable wills, but we can all by culture and perseverance improve our natural endowment. In other words, we may *will* to *will*.

We may develop strong wills which may then be capable of self-direction in the field of masterful accomplishment. Not that by education we may all develop into Napoleons or Lincolns—but the seeds of genius and mastery are in each of us awaiting cultivation.

We need but review the accomplishments of men who have triumphed over severe bodily limitations as evidence that Emerson did not speak the whole truth when he located will as a constitutional trait and an outgrowth of rugged bodily organism.

* * * *

Julius Caesar, one of the greatest soldiers, statesmen and writers of all time is reported by Plutarch as being "of slender make, fair, of delicate constitution and subject to violent headaches and epilepsy." Yet by means of an indomitable will, lacking any basis in bodily health, he became master of the world.

William of Orange, ranking without a peer among the rulers of Britain, is described thus by Macauley: "From a child he had been weak and sickly. Exertion soon fatigued him, yet through a life which was a long disease, the force of his mind never failed to bear up his suffering and languid body."

Alexander Pope, the brilliant author, was through life a confirmed invalid. Milton in his blindness wrote his immortal epic.

The annals of American history are crowded with men who by the exercise and development of will have climbed from obscurity to greatness, laughing at limitations, brushing away obstacles, undaunted by failure.

* * * *

What is poverty, lack of educational advantage and such ugliness of body that when introduced to Stanton as an associate in a law case the latter cried, "What, that baboon?"—to a great soul named Abraham Lincoln who had the unconquerable will to do?

We all have met people of vacillating and temporizing tendencies. It seems impossible for them to make up their minds. They consider both sides until lost in the labyrinth of contradictory considerations.

We must cultivate *immediate* action upon whichever course seems right after reasonable analysis. Consider every contingency and then venture on what seems most valid, but do the thing, with cheerfulness, that seems right.

* * * *

Explosive will is a form of diseased volition. The patient seems to be resting upon the crater of a volcano and suddenly bursts forth in tempestuous and explosive exhibitions of will untempered by sanity, judgment or poise. The will must be a *judicious* ruler, not an undisciplined mob.

History is rich in examples of wise great men who have failed because of this fault. A man who cannot control himself can never hope to control others. The cure is in the cultivation of a spirit of repose, relaxation and poise.

We must learn to consider an experience dispassionately, to act with determination but in full self-control. We must seek the complete rationalization of our prejudices and emotions and cultivate a sense of mental perspective and a fine respect for the rights and opinions of others. Accomplishing this, no matter what our social status, we are highly successful persons.



In The Psychologist's Office

Discussion of Actual Cases

by EDWARD SPENCER COWLES, M. D.



WHEN I was invited by the editors of this splendid magazine to submit another article for publication, I was both surprised and delighted, for my writings have been mostly scientific and addressed to the professional.

I happen to be the director of the Body and Mind Foundation. This is the largest specialty clinic in the world, having an active attendance of about three thousand patients per day. Each patient represents in himself both a heaven and a hell. When they come into the Clinic with their faces drawn and their eyes haunted by fear and depression, one glance is enough to tell their tragic stories, their longing to live and their impulse to suicide.

The fight within themselves is a royal battle. They are entangled in a web of fear, superimposed on fatigue. Dante's *Inferno* does not adequately express their suffering, but after a time, treated with medication and suggestion, you see them relax, their fear gone, their faces wreathed in smiles. Now they walk with a firm quick step; you know that they have recaptured their security. They are again masters of themselves. They are in their heaven.

* * *

Each patient out of the three thousand that attend the Clinic daily carries his own dramatic story. This month, instead of telling you about one of my patients, I am going to allow one of them to tell you his story in his own way, just as he told it to a large group at the Clinic, after he had been away for fourteen years:

"In the autumn of 1923 I was summoned to the Pacific Coast (upon my return from a happy vacation) by a series of urgent telegrams, announcing the serious illness, and then the death, of a beloved member of my family. I went to the coast, and returned tired, mentally and physically, and emotionally bankrupt. I was worn-out, body and mind, but suspected neither the nature nor the seriousness of my illness.

"Often, without seeming cause or shadow of excuse, I was plunged into abysmal depths of mental depression. Confidence in friends and

loved ones changed to suspicion and distrust. I felt myself to be a burden to those I loved.

"The reaction upon my business was ruinous. Soon I was without income—terribly afraid of the economic responsibilities—afraid to seek new business contacts—afraid of the present—afraid of the future—afraid of myself—afraid of death—but most of all, *afraid of life*.

"In those days the Clinic had its quarters in St. Marks Church in New York. As a member of the church, I found it necessary, one day in 1924, to enter on a personal matter. I knew little or nothing of the work of the Clinic. I was welcomed by my friend, the Rev. Edward Cosbey, then assistant to the rector, and much to my surprise, I found myself, after a few moments, literally weeping on his shoulder and telling the story of my fears.

"**W**ITHIN a few days, a meeting with Dr. Cowles was arranged, and I was examined. The doctor told me, in my first interview, that I was 'tightened up like a bass drum.' The examination had been complete, with all the required laboratory tests. This course dispelled the growing fears—all baseless—of tuberculosis, heart disease and all the other imaginary ailments that had haunted me.

"Very soon I felt there was a chance to get well and resume an active and successful place in life.

"There had been brief periods of ecstatic exaltation and elation, when it seemed that my very heart would leap out of my body from the sheer joy of living and doing. But after the moments on these high peaks, I would plunge, like Milton's Lucifer, into hitherto unplumbed depths of despair.

"After a few months, the mountain peaks were not so high, nor the depths so low. I learned to control and restrain the high emotional flights, and thus to check the wilder plunges. A graph would show a steady flattening of the peaks and filling of the hollows until it became a gentle series of waves—normal (*Continued on page 63*)

Dr. Edward Spencer Cowles, Director of the Park Avenue Hospital and staff physician to the Bloodgood Foundation at Johns Hopkins, is the head of the famous Body and Mind Foundation in New York City.

Lowell Thomas, Philosopher



“SO sorry you had to wait so long.” It was Lowell Thomas talking—the Lowell Thomas whose voice rings at least halfway 'round the world and whose pen strokes compass the other half.

We shook hands. His grip was quick and firm and the tone of his voice was the tone of a man who means what he says. He had arranged this appointment at a Movietone studio close to New York's notorious “Hell's Kitchen” in spite of an already overcrowded schedule—a generous gesture typical of the man.

“You are worth waiting for,” I replied. I, too, meant what I said. He smiled.

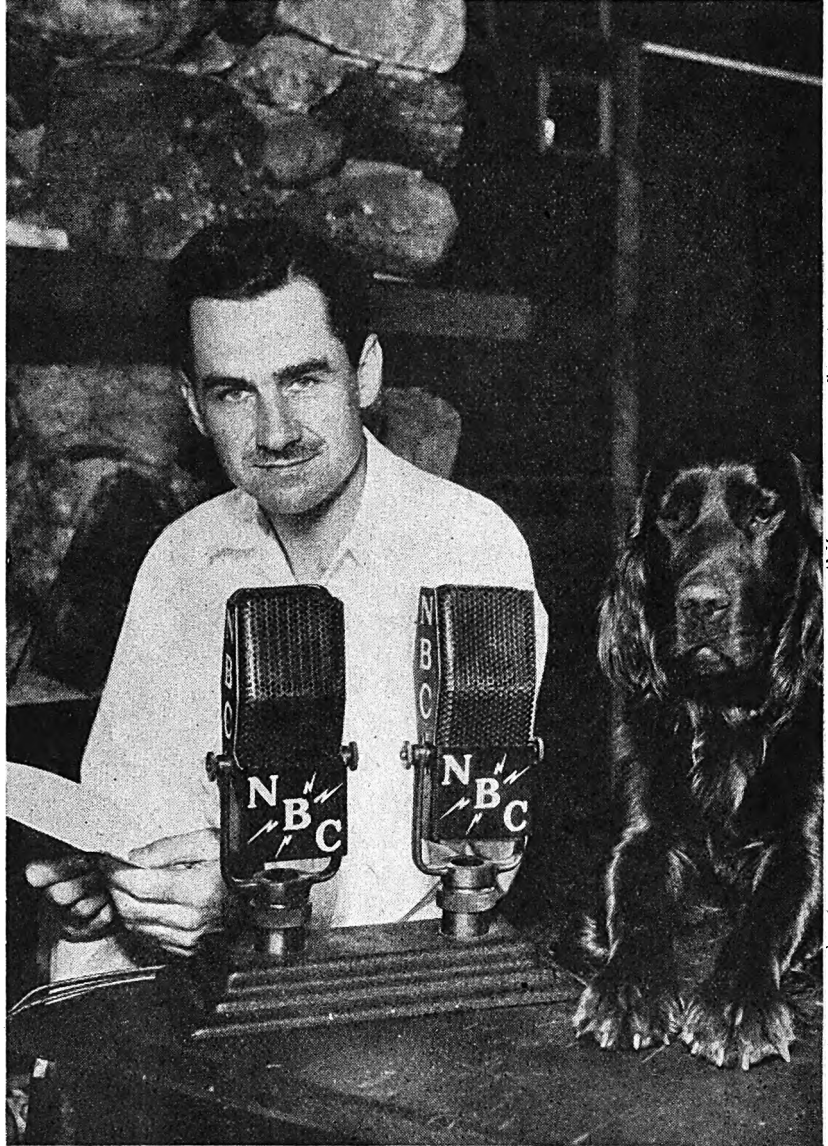
Again I waited while a man who had something to sell waylaid him. Lowell Thomas gave him courteous attention. Another man strode past him into the studio and greeted him as “Tommy.”

The man whose resonant voice causes listening millions to picture him as physically large, is of less than medium height and weight. His lines are boyish, his glance alert and friendly and his step as light as a dancing master's.

At last he turned his entire attention to me. “You have travelled far since your early days in Darke County and Cripple Creek,” I began. “Those who hear your voice on the air and those who read your written word would like to know more of your philosophy of life than you usually reveal.”

He flashed that friendly smile again. “My philosophy is the philosophy of deeds—of work,” he said simply.

I saw that I would have to prompt him if I expected him to talk about himself. “I hear that Lowell Thomas, Jr., is your buddy,” I said. “I understand that he came back with you from England after the coronation of King George.



Lowell Thomas and his best pal, Dick.

Are there any frequently repeated admonitions from you to him?”

“Not an admonition. I received so many from my father, and was so tired of them, that Sonny escapes any from me. What he gleans from me is my manner of work and play, which he shares as often as I can contrive it. What I learned from my father was to work as though the work were a coveted opportunity. He was a surgeon and he taught me by his example the value of work and, in an indirect way, oratory.

by **ADA PATTERSON**

He placed books on the subject near me. He listened interestedly to my attempts. He took me to meetings where I might hear men who had a message to give and who were able to deliver it well."

"So that when you were twenty you were professor of oratory at Kent College of Law in Chicago?"

Mr. Thomas nodded, this time without a smile, for he was critically regarding the beardless professor who somehow made his classes give



Wide World

Lawrence
of Arabia.
"The greatest
man I have
ever known."

heed to his lectures. And the lectures were not juvenile in substance even though, at first, they may have been juvenile in manner. Before he was of voting age he visited Alaska and made the roof of the United States the subject of lively, yet informative, discourses.

I asked him about the counsel of his mother. "I don't remember any," he said. "What I do remember is her infinite patience. So, having forgotten her advice, I translated it into the psychology of deeds. At Cripple Creek I used to listen to the stories told by the gold miners. Coal miners are of one kind. Diamond miners another. But wherever gold is suspected you find the seekers of the fleece. At Honduras, in Alaska, in Australia. They are true adventurers, leading the gold rush. I followed them to Alaska to observe life as they led it."

"With no discouragement from the home circle?" I asked.

"None. None in the least."

"Who is the greatest man you have ever known?"

The answer came with trigger quickness. "Lawrence of Arabia. When he was twenty-seven he had conducted two army campaigns. He had made two men kings. He wrote historic books and he was a philosopher."

"What was the bravest deed you know?"

"That of a young man named Ridley. Two young aviators made a long flight and dropped into a desert. There was neither food nor drink in that waste. Ridley knew there was one chance to survive. One should give his blood to the other. Telling his companion to drink his blood, he stabbed himself. The other drank the blood. A rescue party found him alive and Ridley dead. John Drinkwater wrote a poem about that act. And so we come back to the psychology of deeds. The greatest eloquence is that of example."

Mr. Thomas told me that he had made the longest air trip of that time—twenty-five thousand miles through countries of Asia and Africa. I told him of a man I knew who had made a round the world trip and that I asked him how life seemed to him after such a trip. The man had answered, "I found the same old heartaches." Lowell Thomas thinks there should be vaster reactions. "Such a flight should make the soul greater, more impersonal. Imagine flying above Mount Everest and Mount McKinley. It is as though the

mountains had taken you to them and were whisking you about in a titanic dance."

"Is it worth while—what Amelia Earhart seems to have paid for such an experience?"

Mr. Thomas reflected a second. "Yes," was his earnest answer. Then, with emotion in his voice, "I knew her. She was a fine woman. I am sorry if she has gone."

Since he had made the historic records of the World War and had reported his observations and conclusions to the Peace Conference, who might answer more authoritatively the query, "What is the way to world peace?"

His face lost the boylike gayety that usually marks it. From his step the lively dancing quality was missing.

"There is no way to peace. There will always be war. It is in the nature of man."

We turned from that sombre contemplation. Or perhaps he was (Continued on page 53)

Is Privacy Possible?

A Problem of Our Crowded Civilization

Discussed by the Author of "Keeping Mentally Fit"

by JOSEPH JASTROW, Ph.D., LL.D.

SO much is written about our disturbed ways of living, the excitement of our age, the shattering of traditions, the weakening of home ties and the revolt of youth, that we are compelled to reflect not only upon what it all means and whither it is leading, but what is threatened or lost in this process of emancipation.

The promised land of mind-health lies between the seclusion of too-much-alone and the herding of too-little-alone. The gospel of the middle road is more than a counsel of moderation. It is based upon the balance of two opposed needs, which must both be satisfied, the need of privacy and the need of company.

Privacy belongs to the civilized order of living. In primitive life the tribe rather than the family is the unit, and there is little personal property beyond what one wears. The Indian wigwams were clustered in a village, with everything open to everyone. A Miss Fletcher, who lived with, and studied the Indians as her life work, found the chief hardship of that life to her was the lack of privacy. There was no place to be alone. An Englishman's home is his castle, a place of retreat to shut out the world.

Among us the sign "private" is seen more commonly on an office door than anywhere else. That is psychologically correct. For work you must be alone; for recreation you seek company. Work is concentration, shutting out the world for the time being, your family as well as your neighbors.

We Live in Crowds

About the most expensive thing to buy in our market, unless it be cleanliness, is privacy. We live in noisy crowds. How so many people do anything at all in our buzzing hives of industry with typewriters clicking and babel escaping over half-way-up partitions is a problem that no one attempts to remedy because it would be beyond even American wealth to solve. Space rather than time is money. Only the president of most corporations can afford to be alone.

There is even a prejudice against privacy as an undemocratic suggestion of aloofness, or a moral prejudice that privacy is sought for prac-

tices to be hidden from the public, like the saloon doors of old. Shame as well as work seeks seclusion. As usual, it is the motive that sets the value on a practice.

You need privacy not only for concentration, but for development. Men must be alone to commune with themselves. Primitive people sought the wilderness for solitary inspiration. The problem of our crowded civilization is to regain the lost paradise of solitude. Every normal life should have large periods of being alone, in order to reflect and to grow.

Seclusion prepares you to rejoin your fellows. You need them frequently and in many relations. The child is peculiarly dependent on others; yet the child needs to be alone to grow on his own resources. Nature postpones the sociable age until the child needs it for its development. We learn much with others and from others. Every normal nature is sociable; men like to get together and be good mixers. Yet we must provide separators as well.

The chief danger of being too much alone is for the nervous man who is shy and withdraws within himself. The very best prescription for a man unsettled by grief or disease or trouble to regain his normal self is to mingle with normal men. The recluse is not normal; he is too much in his own shadow; he needs the sunshine of humanity.

We withdraw from grief as well as for concentration and to fight our battles for ourselves. Yet then, most of all, we also need our fellowmen. The too-much-alone man, if he follows his impulse, becomes estranged. The too-little-alone man who cannot live outside the crowd has no inner resources to occupy himself; and that difficulty is met in the training of children.

Friends Are Too Much With Us

The city-habit so possesses people that workers use their short summer vacation not as one would suppose, to get a change from crowds by escaping to the woods and mountains, but to join the throngs of other city-vacationists on the board walks of a crowded seaside resort. Telephones and autos are modern conveniences

to bring us together and relieve the too-much-aloneness of the country. Some genius should invent devices for protecting privacy. As most of us live, the world and the rest of our fellow-men are too much with us.

There is something precious at stake, something of high value endangered, that seems almost indispensable to a well-regulated, well-balanced program of living. What a normal, complete and satisfying personality needs for its formation is a quiet center of life. In an age when everybody is on the go day and night, there are no home fires to be kept burning, there is no quiet center of life, at least there are not so many of them.

"Be it ever so humble, there's no place like home," is more than a sentiment; it expresses a fundamental psychological need. It is so easy nowadays, with the world on wheels, to shift and to move, that the population without roots may soon be a majority, and we may degenerate to a nation without homes, certainly without our proper quota of quiet centers of life.

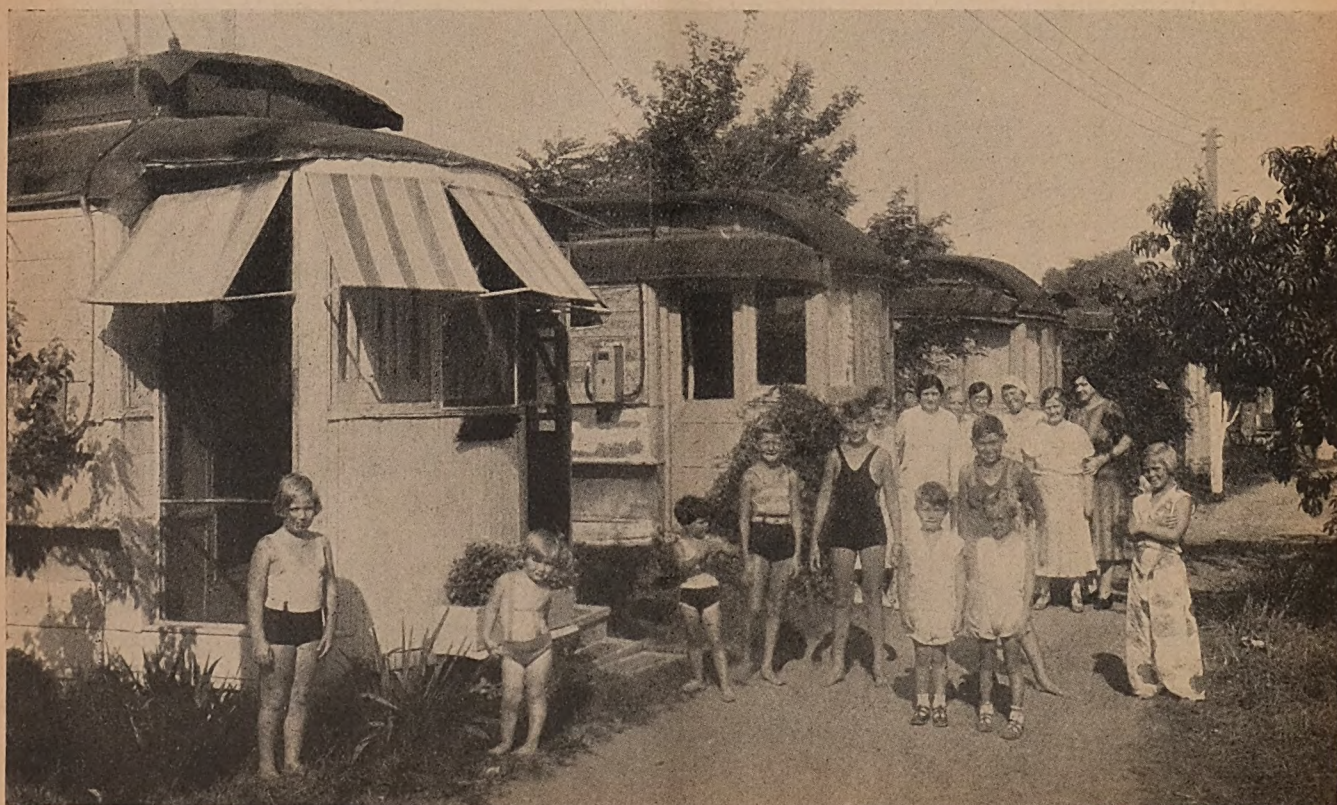
Apartment houses seem like temporary storage houses of humanity; leases are short, and localities rapidly change character. We eat at restaurants that put up a feeble plea of home-cooking, and the evenings are spent at movies. It's a weary complaint when there's no place to go but home.

THE menace of it all is not alone in the craving for excitement, the over-stimulation and sensationalism; it strikes much deeper at the foundation of an adjusted, anchored personality, for it deprives life of a peaceful, nourishing center.

"East or West, home's best" was a homely motto that used to be seen on fireplaces; but it would seem out of place on a steam radiator, for the hearth has gone with the home. We may accept or forgive the steam plant gladly, if the home is preserved as a gathering place of friends, and even more importantly as a family center of living.

The quiet center of life is threatened—it's quiet by noise, its center by distraction. Each member of the family goes his own assertive way. Youth finds the older generation dull, and the older folks find the younger generation frivolous. But the destruction of a center is a serious loss. No social center can replace it, important as outside interests are. Coming of a good family means more than being well-born; it means being brought up under a set of influences that serve as a quiet center of life. That is what mother means to the young child—just a quiet center of life where troubles may be soothed and interests formed. And that is what a home becomes to the maturing interests of the fortunate young people who still have a sense of family loyalty. (Continued on page 62)

The world is on wheels—even homes are tending that way.



“Middle-Aged”



by MARY NYE



I WALKED along the crowded streets and saw about me everywhere
Men and women with sagging cheeks; set, tightened lips—
And heavy lines of care chiseled on their joyless faces,
The world would call them “middle-aged,” a cruel, hateful word,
That chills the spirit, weakens the courage.

Oh, the pathos of that dreadful word! For it is the common racial thought,
That at “middle age” the highest pinnacle of life is reached.
Then with weary, dragging step, the slow descent begins.
In the faces that I saw, the Inner Light seemed dimmed.
Once they were young; radiant with joyous life and hope.

“Oh God,” I thought, “why is it that youth should end so drearily?”
“Why is it so mercilessly marred by such such unlovely imprints?”
“Surely this it not a ‘consummation devoutly to be wished by Thee’!”
At the time the world calls “middle age,” it seemed to me
That life should just begin; that added years should only mean
Richness of experience; extra strength from knowledge gained;
That failure and discontent should not be written on one’s face,
At “middle age” for passers-by to read with sinking hearts,
The hopeless lot of Man!

In Nature’s realm the trees unfold more luxuriant beauty
As the years go on, unless destroyed by a ruthless blight.
Why should not Man then gain more lustre with the passing years,
Grow in value to those about him! Instead, he warps and shrivels;
Disease stalks in and claims him for its own.
“Why has Man,” I asked myself, “this Superman who now controls
The air, the land and sea, failed to trace the subtle blight,
That creeps upon him unawares and whirls him into ‘middle age’
Before he has learned just how to live?”

THEN into my mind, there flashed the words of a mighty King;
A man of ancient days, sought by all the earth to hear from him,
The “wisdom put into his heart by God,”
“A merry heart doeth good like a medicine,
But a broken spirit drieth the bones.”
“Pleasant words are a honeycomb,
Sweet to the soul and health to the bones.”
“As a man thinketh in his heart, so is he.”

Maybe here was the answer to my questioning.
Perhaps the cause of man’s decline then lay in his ignorance
Of the power of thoughts and words, which he may use at will,
To make or mar his life.
If man by thought could plan a Taj, a Notre Dame, a Parthenon,
Could he not then build within his soul a Temple Beautiful,
Which would leave its lovely imprints on his face and form?

If Youth would only hearken to this wise advice of Solomon,
There would be no worry lines deep-carven on the rounded face;
No sagging cheeks; no set and tightened lips, as the years went on.
It is not yet too late for you whom the world calls “middle-aged”
To build within your soul this stately Temple Beautiful
Where dwells a lovely spirit.

It is not too late to lift the face with smiles and “pleasant words.”
Some day your looking-glass will show to you a face serene,
Illuminated by an Inner Light; a face at which the passers-by
Might stare and wonder why the Lord had so favored you.
Then the smiles will leap from your “merry heart;”
Deeply you will know, that for one who builds within his soul
By loving thoughts and “pleasant words” a Temple Beautiful
There is really no “middle age.”

Infidelity in Marriage

When "Variety's the Spice of Life" Becomes the Slogan, There's a Psychological Reason— and Perhaps a Cure

INFIDELITY in marriage, like promiscuity in the single state, is usually the recourse of the individual who is seeking to substitute a "successful feeling"—or a series of such feelings—for achievement in more socially acceptable activity. Rationalizations, such as "variety's the very spice of life," "my wife—my husband—doesn't understand me," incompatibility and the myriad other reasons and excuses so frequently advanced, do not hide this psychological truth.

For many failures find it more satisfactory to pursue the sensations of pseudo-successful activity, often in sexual spheres, than to continue what they regard as an unpleasant struggle. This is especially true of the marital failure who, because of the very nature of the struggle which has defeated him, quests for a feeling of achievement—and balm for a wounded ego—in the arms of a mistress, or mistresses. This is readily understood when it is remembered that all failure is attributable to the diversion of the sexual—or creative—energy into improper channels.

That the motivating force behind infidelity is the urge for a "successful feeling" is strongly indicated by the very ephemeral character of the average extra-marital relationship and the frequency with which such relationships develop, sometimes in rapid succession. As most illicit love affairs arise from purely physical stimuli, and as conquests on a physical level are accomplished with ease and speed, an attitude of invincibility is promoted—and this must quickly be put to the test. The adulterous lover, unregretfully tiring of the charms of one extra-marital partner, soon proves that infidelity is to become a habit. The man who is unfaithful to his wife cannot be expected to be faithful to his mistress.

As has been indicated before, the most conspicuous evidence of the failure of a marriage is the inability of the partners to remain faithful to each other. For fidelity is a sign of a successful marriage. It is the factor that contributes to the harmony of the relationship; it is, in a man-

ner of speaking, a result of a harmonious relationship. The emotional energy which might otherwise be wasted in fretting about an erring husband or wife is concentrated upon the factors which keep the marriage happy and blooming.

They See Eye to Eye

Because, warmed by the fire of love, husband and wife have given of the finest of their natures to bringing about a perfect fusion of the psychic and physical elements that are the true components of a successful marriage, neither is really tempted to be unfaithful. The sexual life is satisfactory; husband and wife are companionate; they see eye to eye on the issues involved in their domestic life; they quickly resolve minor differences when they arise, to produce new understanding; neither has exceeded or passed the other, intellectually and emotionally, in the march of years; children and housework have not been allowed to demand too much of the mother's attention, so that her husband is neglected; nor has the wife found too much time on her hands; and business has not preoccupied the husband more than it should.

The recent "request murder" in Queens, New York, where the man used the woman's dress belt as the murder instrument is an excellent illustration of the factors involved in infidelity—and of the truism that illicit love is an unsatisfactory means of resolving difficult problems. Husband of a comely Southern girl and father of a young child, the man strangled to death his mistress, who was the wife of a wealthy man and the mother of two young children.

The police described the murderer as a "ne'er-do-well," addicted to drink, unemployed—a failure. In liquor and in the arms of the woman who met him clandestinely, he sought that "successful feeling" instead of continuing the struggle in more socially accepted directions.

It is interesting to note that his paramour was both much older and less attractive than his wife. The paramour herself was the victim of too idle hands—wealth freed her of her duty to

by WAIN SUTTON

her children, her home and her husband and, instead of devoting some of her time to these duties and the rest of her time to something useful, she sought the arms of another man. If the murderer's claim that she "requested" he kill her is true, then it becomes apparent that the worse enemy of the unfaithful wife—a feeling of guilt, stronger than that of pseudo-success—had vanquished her.

If, on the other hand, the police theory that jealousy, aroused by her attentions to another man shortly before the slaying, was the motive—then we find, first, that the man sought a "successful feeling" through murder (power over others) when he had again failed; and, second, that the woman was proving infidelity to husband is soon followed by infidelity to lover. The fact that both the lovers virtually boasted to their marital partners—and the mistress to the man's wife—of the illicit relationship is another evidence that the "successful feeling" had been a factor.

There have been other cases—the Hall-Mills, Snyder-Gray, etc. These too have provided evidences of our theme.

IN other cases, which have not become sensational because they have not culminated in sensational crime, the excuse is given by men that their wives have lost their attractiveness.

Here the responsibility has often been the man's, although some women are slovenly by nature.

Had the man insisted that his wife relax sufficiently, obtain exercise and the attentions of beauty specialists—had he merely encouraged her to do these things—he might not have, eventually, to excuse his infidelity on such shoddy grounds. If the marriage had been of long duration, if there had been many children, if the struggle—economic and otherwise—had been beset with adversity, the woman may have neglected herself in her effort to help her husband. The relaxation, exercise, beauty treatments, and diet, may better come late than never—these, with the continued interest of "her man," would have worked miracles. The man himself, co-operating in the job of making the change in the woman, would have found himself stimulated to new interest in her. Here, indeed, was an opportunity to get that successful feeling—in the proper sphere.

Now there are many marriages in the early

stages. Husband and wife have a duty to each other which, inspired by their love, becomes a joyful one. It is to the advantage of both to encourage the other in forming physical habits that will keep



An irregular condition of affairs makes for strain and waste of emotional energy. . . .

*Illustration
by
Leonard
Kissell*

them youthful and attractive to each other. This means that they will share all their physical activities—golf, tennis, swimming, dancing, walking, etc. Each must make the other willing to do these things—for the sake of the marriage,

for the sake of the partners individually. One can always point out the social values, sometimes even economic values, which will enhance the physical. If one is reluctant to take the initiative, the other must.

Secrets of Permanent Marriage

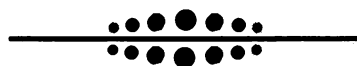
But both must realize that, regardless of what they do, time will make its inroads upon them. Neither will ever find the elixir of eternal life. Hence, the wise husband and the wise wife will seek in the psychic elements the secret of permanent, successful marriage, so that when time has destroyed the physical powers and, perhaps, the attractions as well, there will be a bond—of sympathy, understanding, love—that only death will sunder.

Because the husband usually has more knowledge, possibly through experience, than his wife, it is his duty to take the initiative in bringing about a sexual adjustment at the very beginning. If he is a man who likes variety, let him create it in his own home, with the very woman with whom he exchanged vows at the altar. Through normal variety, a single partner can become a variety of partners. And let the woman not forget that by her willingness to learn, or even to

suggest, she contributes toward the success of the marriage—and toward preventing monotony.

Husband and wife should encourage each other to keep abreast of events in the world—through reading, lectures, etc. A woman should find herself a vocation—and her husband should encourage her to do so—that will give her an interest outside the home. She may be valuable to him in his business, by advising, perhaps merely by listening to his problems. He may help her in the home, by assuming some of the household cares and sharing in the job of rearing the children. Each can help the other in making friendships, male and female, that will increase the social life. Intellectually and physically—and spiritually, too, the husband will have, in this way, created a dozen women in the world, all in one, and the wife a dozen men of the world, in the same unit. And, thus, on a spiritual level, will they have found variety.

Fidelity conserves the sexual energy, leaving much of it free to be diverted into creative channels. It prevents excesses and thereby physical and mental disturbances that lead to the failure of marriage. A marriage properly “promoted” by its partners is one wherein there is not even temptation to be unfaithful.



Psychological Terms—Meanings

ACROPHOBIA—Morbid dread of being on high places; bathophobia.

AGORAPHOBIA—Morbid anxiety when alone in wide-open spaces.

BORDERLINE—Conditions which are not normal but do not involve change in the personality or cause permanent mental deficiency.

CLAIRAUDIENCE—Ability to hear sounds not normally audible.

COPROLALIA—Explosive utterance of obscene words by the insane.

DYSARTHRIA—Imperfect articulation; stammering.

DYSERGASIA—Inability to function normally, as in neurasthenia.

ENGRAM—A memory pattern supposed to remain in the mental systems following a psychic experience.

EROTIC—Pertaining to the instinct or the love life. Having tendency to arouse sexual impulses.

HEBEPHRENIA—A form of dementia praecox exhibiting silliness and grotesque mannerisms.

HETEROSEXUALITY—Love for a person of the opposite sex; the mature stage of psychosexual development.

HOMOEROTICISM—Eroticism directed toward a person of the same sex. Homosexuality.

KLEPTOMANIA—A mental disorder characterized by an impulse to steal petty and useless articles.

LETHARGIC ENCEPHALITIS—“Sleeping sickness;” An epidemic disease involving the central nervous system.

LIBIDINAL—Of the nature of, or pertaining to, libido; erotic.

MECHANISM—A system of psychic forces (as fantasy and reality) operating so as to produce a neurotic symptom or other personality phenomenon.

MICROPHOBIA—Obsessional dread of microbes.

NIHILISTIC DELUSION—A delusion that nothing real exists. Patient insists that everything has passed out of existence.

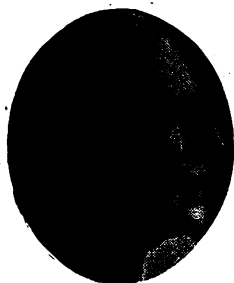
NOSTOMANIA—A morbid, insane desire to return to a former home.

ONIOMANIA—A morbid impulse to spend money.

FAVOR NOCTURNUS—Night terror. Attacks of anxiety occurring during sleep.

"Free Will" and Psychology

Upton Sinclair, the famous author of "Oil," "The Jungle," "The Brass Check," "The Cry for Justice," "What God Means to Me," etc., links the universe and free will in a most logical and intriguing article of especial interest to psychologists. . . .



Upton Sinclair.

SOMETIME ago one of our friends took up the notion that we needed a watchdog in the house. So now, as I sit in my garden writing these paragraphs, I have the company of a beautiful creature, whose ways I observe with close attention.

Her name is Duchess of Lankershim, which sounds most impressive, but means merely that she was born in a neighboring town of Southern California, and that those who raised her, being in touch with the motion picture industry, have aristocratic fancies. As for Duchess, she knows nothing of the fashionable world; her principal interest in life is to have me throw a tennis ball, so that she may rush madly and catch it.

She sits with the ball in her mouth, waiting hopefully; she has learned that my morning occupation of hitting typewriter keys is one which lasts a long time; but she never gives up. Occasionally, being absorbed in my task, I make some motion, such as raising an admonitory forefinger toward the imaginary reader of these pages. Instantly, Duchess is on her feet, thinking that it means some bit of attention for her.

To Duchess, the problem of God is a simple one. I am He. I control meal-hours, the quantity and quality of food, the secrets of the locked front door, and those marvelous afternoon walks, with opportunity to meet and investigate other dogs, and to stick her nose into gopher holes.

She sits and gazes into my face, and when I condescend to return the look, she whines and wriggles in delight. Can it be that in those long periods of waiting, there crosses her mind a dim wonder as to her God; what he is, where he comes from, what he is doing as he sits for hours, swiftly tapping upon the keys of a typewriter?

Somewhere in the long process of evolution came a creature which began to wonder about the origin and meaning of life. Since that time the powers of the mind have gone on growing,

until now a man sits in a garden, causing symbolical marks to appear on rolled-out wood-pulp, and causing these marks to be reproduced by other devices so that other men all over the world may have new thoughts in their minds.

I AM not meaning to claim originality for these particular thoughts, but merely to make the point, that the field of knowledge is being widened; new things are appearing in the world—radio, aviation, relativity—so on through a long list. Men are even interfering with nature; making new plants, the spineless cactus, the plumcot, the nectarine. The Duchess of Lankershim, a thoroughbred Alsatian, or German shepherd dog, is a creature made by man within recent times.

So it appears that Nature has produced a kind of Super-nature, something which is taking charge and carrying life on to new ends and by new methods. "Nature's insurgent son," is Professor Lankester's name for man. He urges us to realize our powers and make of life something better. If we fail to do this, it will not be done.

Such is the point of view of the biological scientist; and now, consider the religious implications of that point of view. Nature is mindless—that is, so far as concerns our kind of mind, reasoning powers, moral purpose, a sense of economy. That higher kind of mind has appeared in one species, a billion and a half creatures; and most of them have so little of it that for practical purposes we count only a few million.

By these the intellectual life is being created, and it is something which exists nowhere else. Evolution has produced the brain, and the brain is producing thought; so the materialists assert, considering themselves an odd development in one little corner of a dark and blind universe.

Not all biologists hold that point of view, but it seems to follow from their basic assumptions. I have just finished reading "The Science of Life," by H. G. Wells and his collaborators, and I note that of nearly fifteen hundred pages, more than thirteen hundred deal with the evolution

by UPTON SINCLAIR

of the body, and only about one hundred with consciousness and the mind. To be sure, Wells got his training as a biologist, and therefore is more at home in that field. But in his autobiography he tells the story of his mental development; how he wrote books about churches and bishops, and God the Invisible King, but later gave it all up.

"My phraseology went back unobtrusively to the sturdy atheism of my youthful days." That is how a scientist felt about God at the outset, and how he has come to feel at the end.

I note that I am at the age where Wells was using religious phrases; so he will pardon me if I now record my hesitations. Atheism does not seem to me to be "sturdy," but rather "easy," far too easy a guess about this infinitely complicated universe.

The brain is the seat of thought, we are told; Dr. Watson, the behaviorist, tells us that we don't even need to talk about "mind" any more, it is just a series of conditioned reflexes, the result of chemical changes and electrical discharges in the brain-cells. Matter evolves—so the materialists explain to us—and presently there are organisms, and then consciousness; a by-product, a sort of smoke, as it were, given off by rapidly revolving wheels. When the wheels stop revolving, the smoke fades away, and there is no more "mind" in the universe. Too bad, in a way, because it was interesting while it lasted. But it will never be missed, because there will be no mind to miss it.

Let's Be Consistent

From this it would follow that everything existing is an accident. Matter cannot plan—and if in your thinking you begin to hedge, and endow matter with some sort of innate or unconscious planning powers, you are beginning to tune it into mind, and then you and I will be getting together on a concept of God.

But let us be good, consistent mechanists and determinists, and assume that everything that happens is the result of a previous happening, and the universe a series of automatic events. There is infinite time, and in that time everything can happen and it will.

For example, a Wagnerian opera. It contains some eight million individual notes of some five hundred different kinds; for each of these notes to happen to fall in exactly the right order—a mathematician tells me that the chances against it are the figure 1 followed by ten million ciphers: a number of ciphers which, if printed solid, would fill your daily newspaper for a week.

Add to that all the operas which have been written since the art was invented, and all the

books which have been written in the past five thousand years; count the number of letters in the total, and figure the chance of such a total falling in the right order by accident, and you will need a library of books just to hold the number of ciphers in the result. But that makes no difference, because, as I said before, you have infinite time, and when you have got through with this series of events you start on another, and so on forever.

Speaking for myself, I say that of all the things which may be true about this universe, the one which stands least chance of being true is that it is an accidental concourse of atoms. To me the story of the creation in Genesis is sound orthodox science in comparison. The Hindu picture of the earth resting on the back of a snake and the snake on a tortoise, is sensible cosmogony in comparison.

No statement about the universe attributed to dancing dervish or voodoo witch-doctor, Voliva, Koresh, or the founder of Mazdaznan, is crazier than the idea that my consciousness as I know it at this moment—insight, discrimination, moral energy, joy, hope, resolve—all this is the product of the blind and accidental activity of the atoms and molecules such as compose the dead wood which serves me as a typewriter table.

In the first place, what is this "matter" which seems so real to the laboratory worker? When I was a student in college I remember one of my classmates asking: "But, professor, suppose that some day they should split the atom?" I can hear the black-bearded old scientist replying, serenely: "Oh, they can never do that."

Too Solid Earth Has Melted

The student would have been rude if he had failed to accept this assurance. But now the atom is gone, and there are electrons and ions, neutrons, positrons, so many things that I can't keep track even of their names. This too, too solid earth has melted into an infinite number of systems, each consisting of tiny electric charges whirling trillions of times every second in space as empty as our solar system. But all by accident—no mind guiding the motions of any member of the system, no plan as to whether it shall be part of a hydrogen or an oxygen molecule!

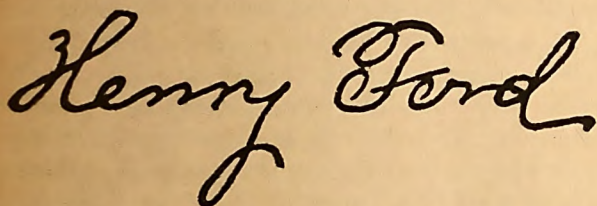
It is my hope in these articles to say something that may be useful to men and women in a crisis of the world's history. But before we can decide what we have a right to believe, we have to clear certain rubbish out of the way. There is no use saying that we have a right to believe in our own moral autonomy, if we are under the impression (*Continued on page 57*)

"As A Man Writeth"

by M. de BERRI TENNENT

WE are especially fortunate this month in having the opportunity to study the signatures of two men, both very much in the public eye and each a leader in his respective field of endeavor. Henry Ford and John L. Lewis are makers of history. Apparently diametrically opposed, they are actually, if unconsciously, working together to make this country a better place in which to live.

What are they like, this leader of labor and this captain of industry? You may see their



pictures in their handwriting. Height and size of writing, especially in the small letters, tell of the social aspirations, actual positions of people and their mental states, especially regarding their own status in this world.

John L. Lewis is ambitious. His signature shows it in its huge proportions, its large loops on "L"—capital letters are the revealers of personality and of dominance in the nature of the person who writes them. The fact that they lean forward more than the other letters in Mr. Lewis' writing settles the fact that he must be in the lead or he will take another road.

John L. Lewis would lead if he worked in the camp of industry, just as he leads in the world of labor, for he has intellectual power as well as dynamic physique. I interviewed him years ago and he was tremendous then, though leading only in a much more restricted field. He is now set to rule where he sees his opportunity. His ambition is still unappeased, for his signature rises and his vitality is even more vivid than it was when I knew him. That he is a salesman of unusual power and keen penetration is strongly portrayed in the eccentric form of his "L" as it ends with a strut.

The understroke emphasizes the pride, the ego, the love of being noticed and a consciousness of intellectual and physical superiority, all of which are inherent in anyone who writes this way.

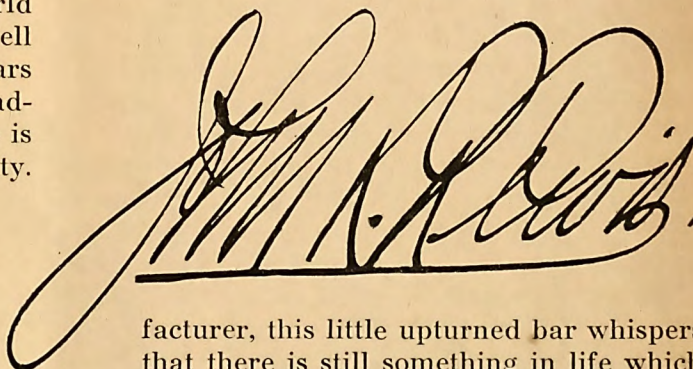
Of course there is some pretension suggested in all this bigness, especially since the "o" takes

on a smaller form. This mars the otherwise equal form of his writing and gives a clue to the fact that he may not write material other than his signature quite so large. I am sure he does not, because he would be too intense to keep up such a stride when actively employed in expressing his thoughts. His other writing would naturally condense.

Henry Ford shows at once his power to control situations where this round form of "o" exists in his writing. Mr. Lewis makes it angular, hence it is less subtle and, as it goes through without a break, it suggests impatience, which Mr. Ford shows is not one of his faults. His round "o", evidently intended to be looped, is most subtle, and his whole contour of writing portrays his patience, persistence, quick thinking, shrewdness and evident intention to walk the line he has always pursued.

Yes, Henry Ford is a conformer to rules. He makes no wild ventures and what he does for others will be done only in conventional manner. He must have been a joy to the teachers in his writing classes, for he still makes the form of "F" as he was taught, which form tells of the wish to dominate, by the way, and the ability to do it, too. Herein lies another subtle element, in that the curves suggest softness; but look at the ending of that stroke on "F" and see the up-turned bar depicting ambition.

While in the main Henry Ford has attained a goal of riches and high acclaim as a manu-



facturer, this little upturned bar whispers that there is still something in life which he desires and which he has not yet attained.

Mr. Ford has encountered difficulties but he has not fought through adventurous paths. He has planned, studied and conquered through seemingly peaceful methods. He knows how to use others in attaining his goals: he is a good executive.

(Continued on page 57)

What's Your Hobby?

Interview by MARTIN PANZER

"THERE is nothing so revealing of the true nature of a man as the hobby he selects and the way in which he follows it through."

The speaker was David Elman, creator of the "Hobby Lobby," that widely-known radio program of unusual hobbies. Mr. Elman is a living example of his statement, for the Hobby Lobby is *his* hobby and the story behind it illustrates his point.

Some time ago Mr. Elman lost a young son. He was completely devastated by his misfortune and he was casting about for some interest in life to divert his mind when it occurred to him that so many people were finding peace of mind and contentment in hobbies that the subject was well worth his attention. From long association with Robert L. (Believe It Or Not) Ripley, he knew of a number of unusual hobbies carried on throughout the world, and he decided to put some of these hobbyists on the air.

The response was overwhelming and soon he was swamped with letters from persons in all walks of life informing him of their unusual hobbies. "I was amazed at the prevalence of hobbies and was moved to investigate the reasons for their existence," said Mr. Elman.

Efforts Bring Satisfaction

"One of the outstanding characteristics of the hobbyist," he went on, "is his level-headedness. On the surface, many of the hobbies seem curious, to say the least. Some of them appear downright silly. But investigation almost invariably shows that they were conceived by intelligent and clear-thinking persons who receive in return for their efforts a measure of satisfaction that nothing else seems to offer."

He told of a woman who had undergone a serious operation and for whom little hope of recovery was held out. Instead of being discouraged, the woman called for a large tablecloth, an embroidery needle, a hundred spools of thread of a hundred different shades of color, and her most treasured scrapbook. "Everyone thought her mind was wandering," said Mr. Elman, "but they decided to humor her. Patiently she began to embroider humorous excerpts from her scrapbook onto the cloth, each one in a different color. Occasionally she would chuckle as she embroidered some particularly humorous favorite, and once in a while she would laugh aloud.

"Soon the cloth was covered with these funny poems and sayings. Just looking at it was enough to send her into gales of healthy laughter. I need hardly add that the woman recovered completely. That was one instance of actual therapeutic value of a hobby."

A great deal of originality is displayed in the choice of hobbies. While tens of thousands pursue the established hobbies of philately, tropical fish, photography, books, leaves, etc., others are not content unless they can find a hobby that is unique. One of the hobbyists who appeared on the air with Mr. Elman makes a specialty of breeding pure white frogs. Already he has raised them into the third generation. Another man collects water. He has specimens of water taken from all of the oceans and seas throughout the world and most of the rivers and lakes. He does not spurn brooks or rills or ponds.

One young chap saves old men! "This boy," said Mr. Elman, "has hundreds of clippings about men over one hundred years of age. He had this hobby handed down to him from a man who saved old men for thirty years. It is interesting to note how hobbies are carried on from generation to generation."

Transformation Takes Place

Mr. Elman believes that hobbies are the windows of the soul. "I have known men who were utterly shy and retiring by nature, preferring always to remain in the background rather than take part in discussions. One might be led to believe that they were not quite bright. But once get them to talking about their hobbies and a miraculous transformation takes place. Their faces light up with eagerness, their eyes begin to shine brightly and they start to talk enthusiastically and with perfect ease. They show a background of serious research and a knowledge of the subject that is an excellent barometer of their inner selves."

There are different types of hobbies to suit different natures. The light-hearted, gay individual may choose to follow a comedy hobby—something amusing, to make himself and his friends laugh. The methodical, painstaking hobbyist may decide to pursue a hobby that requires endless hours of search and research. Some persons elect to follow a hobby that will make their less fortunate fellow men happier.

Mr. Elman tells of such a hobbyist. "I know

Psychological Values

Emphasized in Radio Broadcasts

one gentleman who operates a fleet of twenty trucks and who is worth hundreds of thousands of dollars. He might have collected rare and expensive stamps or paintings—he might have gathered unusual gems or fossil specimens. But he does nothing like that. His hobby is collecting groups of orphaned or crippled children and taking them out into the country for a whopping good time. How much more satisfaction there is in a hobby of this sort than there is, for example, in the “sophisticated” hobby of gathering pornographic literature and pictures.”

The sophisticated hobby, by the way, is about the only form of hobby upon which Mr. Elman frowns. “The sophisticated hobbyist,” he said, “is generally one who follows his hobby because he thinks it is ‘smart’ or because he wants to impress his friends. He has no genuine affection for his hobby nor any deep and sincere interest in it and he will not long pursue it.”

Occasionally Mr. Elman finds a man whose hobby is in direct contrast with his apparent nature and his vocation. He once presented a high school teacher to his radio audience who, in his spare time, devoted himself to the training of wild animals such as lions, tigers and leopards. “The jump from the calm, placid atmosphere of the schoolroom to the thrilling, exciting and dangerous animal cages rather startled me when I first heard of it,” said Mr. Elman. “However, when I thought it over, I was able to see that by the choice of his hobby he had managed to achieve a perfect balance in his life. The radical change from one to the other and then back prevented any deadening of interest either in his work or in his hobby and kept his mind constantly alert.”

MR. ELMAN asserts that hobbies have often been turned to good account economically. “One girl who came to my office,” he said, “had one of the most unusual hobbies I have ever come across. She was (Continued on page 61)



Mr. Elman (seated) with hobbyists. The man to the left (inset) is balancing matches.

HELEN WRIGHT took herself as she was. She didn't even use artificialities to quicken the little charm that she did possess.

But John, her husband, was safe in Helen's hands. And how well he knew it. She took care of all the little things that he forgot. She wore rose glasses of spiritual understanding, for John had plenty of faults. His towering rages in moments when insanity seized him would have cut any ordinary woman to shreds. But Helen's love transformed her vision into a capacity to see the beautiful and the worthwhile in him, even where that quality had no existence at all.

He flowered under the magic of her love. She knew the exact moment when to give and when to take. When to demand, and when to appreciate. The world little knew how very much she contributed toward the unlocking of his world-famous ideas. In truth, John Wright merely impregnated them. It was Helen who bore them. Theirs was a true exchange of psychological values.

John Wright was famous. His books were read and appreciated by the great majority of people everywhere. He possessed an originality that was refreshingly different, for he drew upon pure, unadulterated raw stuff for his stories.

His originality amounted to genius; genius that melted into insanity in his more intense moments. But Helen knew perfectly how to punctuate those moments, for she knew that genius needed special encouragement.

But the plain little wife was an extremist too. The practical, homey, house-wifey kind. The art world in all of its ramifications had been completely foreign to her before she married John. She was still awed by it all. But she was fascinated. She had learned to live it too, quite as intensely as John, but she lived it vicariously through him. His heart, his mind and his soul seemed to be interchangeable with hers.

THE Wrights were wealthy. That was Helen's greatest fear. John objected to her standing over a hot stove preparing his food. He resented the

fact that she personally did many of the things that the maid should do. That is, one facet of him objected. The other understood.

Helen couldn't tell John her reasons. That was her secret. The moments she spent in a labor of love were sacred to her, and she hated the wealth that constantly threatened the very structure of her happiness.

The backyards of the Wrights and the Morrisons were separated only by a fence. Stanley Morrison and Eva, his wife, were in the movies. So were the couple next door.

Helen didn't associate with them, but she did know that their lives were as distant as though they resided in separate homes. She knew it because she eavesdropped. Yes, Helen purposely eavesdropped. It was so easy to do and it gave her so very much satisfaction.

It was the maids who furnished the gossip. A homely philosophy that kept the courage bolstered in Helen's heart. She could hear them through the kitchen door when she was in the back yard.

"Lawd-a-mercy, Sarah, these heah movie folks is the craziest people I evah did see. They

ain't no mo' married than grasshoppers! Allus a-fightin'—allus a-worryin'—nothin' ain't never right. They drives me most crazy too."

"Yeah, but don't you forget Lena," returned Sarah, Eva Morrison's personal maid, "it's our job to kid 'em along. We gotta keep 'em happy. We gets good pay here, and if they decides to split up, you an' me'll be looking for a new job. No, siree! Not me! I'm allus tellin' Miss Eva what a good man she's got. I keeps her pepped up."

"That's right, Sarah," returned the cook. "But still it makes me 'preciate mah man when I gets home."

"Don't think I likes playing nurse maid to grown folks neither. But these movie stars ain't got no business marryin'. That is—marryin' movie folks. Now take the Wrights—they get along swell. Everybody talks about that. She

Career Marriage

▼

How Psychology Entered into Love and Gave Background to a Star

by

**A. LILLIAN
GAFFNEY**

ain't nobody—but she knows her business. She knows how to handle her man."

Lena drew a long breath. "Trouble is two movie folks marryin'—they thinks too much alike. They ain't got 'enough difference,' that's it."

* * * *

And so it was that Helen Wright justified her eavesdropping. It gave her confidence in herself. It spurred one on to greater service. At times it was a thankless job, for when John's thinking mechanism was hooked up with the "infinite" he wasn't responsible.

"John, dear, dinner is getting cold," called Helen for the third time. Her voice was soft but it carried a firm command. And too her mind was still filled with the maid's conversation.

He hadn't eaten all day, and Helen had been particularly careful in preparing dinner.

John obeyed this time, but in a purely perfunctory manner. And he ate his dinner in the same way. He wasn't even sure that the pork chops, his especially favorite meat, were fried on both sides. That is, he wasn't certain on his own account. But he trusted Helen to take care of that. Eating was such a disgusting gesture anyway when his brain was dripping with stardust. Yet Helen had convinced him on other occasions that he must eat. And Helen knew.

How funny! And then people wondered why he had married her. He, the famous John Wright, author, tied body and soul to this drab, uninteresting little woman. He knew what they were always thinking. He could tell by the look in their eye when they were out together.

He knew too that Helen was aware of her own inadequacies as the wife of a famous man. And Helen knew also that in the eyes of others she was a mere dud. She had to be skilled to compensate for other things, for she heard the whispers.

"Why did John Wright ever marry her?"
"What on earth does he see in that frumpy

person?" "Wonder why he sticks to her when he could have the pick of the flock?" And on and on, such comments were continually reaching Helen's ears. It made her face red, but it helped her to flush to her own opportunity.

JOHN would read his stories to her page by page. They would tear them apart bit by bit. And Helen fed him as they went along, for she possessed an insight that was able to see through to the hidden drama beneath. But Helen didn't enthuse with a superficial "gush." Or go into dizzy ecstasies over the material that came from her husband's pen. In outward appearance, at least, she was calm and immobile. Some of their mutual friends accused her of being unable to appreciate his masterful work. Of being conventional and unimaginative.

But Helen had learned the hard way. She knew the psychological trick that to spill or diffuse a thing before it is thoroughly launched is to lose it. She had never mentioned it to John, and he had often pondered over it. He genuinely liked gush. That is, from other people, not from Helen. He liked to hear others rave over his work. But strange, the very things



He poured his mind and soul into hers.

they raved over never seemed to amount to anything. One day he "pixilated" it out. The dynamics of the "infinite broadcast" were just a little clearer that day. The fog had cleared. He took it apart and analyzed it. He recalled how he had read his stories to other girls, even his men friends. And how they had raved. They patted him on the back affectionately. "John, that's the best thing yet." Or, "John, that's great."

But apparently the editors never thought so, or if his name carried it past that stage, the public was lukewarm. These stories that his friends had gurgled over before the birth pains were scarcely over had never been his successful ones. Yet the ideas were always there. They had plenty of merit. Still they didn't click.

BUT Helen seemed to hold the secret locked tightly in her heart. She listened! She appreciated! And she awakened appreciation! She subconsciously fed and sustained these ideas. John never knew how much she actually thrilled, for she wouldn't spill it even to him. She knew somehow that in using this invisible trick she crystallized his story. She gave it the actual substance of its birth. It couldn't die then. It was like life. It had to go forward. It had to be true to its own design.

It was in this way that Helen helped John fit his inspiration into the thing of the moment. The very essence of his soul passed through the alembic of hers—giving birth to a finished idea.

John was her all. Life would have been empty indeed without him. She had to learn to be interested in the things that interested him. And she knew it was her job to substantiate them. And so it was she did substantiate every least detail of John's life. She solved the great American problem of marital harmony.

The artistic temperament is a product of the lack of discipline. The artists' art may endure, but it endures at the sacrifice of himself unless he is fortunate enough to possess a "Helen." There must be a love in the practical form of understanding. Not a bubbling, gushing impermanent love that diffuses with the least gust of ill wind. When marriage is operated from the ideal there is little risk of disaster.

True, Helen was not an aesthetic person to look at, but she did have a genuine aesthetic appreciation. And after all, if love is of the real sort it is nothing more than an exalted form of friendship. A sharing, not of sense pleasures, but of true, enduring values.

TO Helen Wright, John was a blazing star that shone in the heavens. But even the stars must have a background to hold them in place. Space, was the word the world used for the great outdoor ceiling from which the stars hung suspended. But even that great space had to be there, though it was dull and uninteresting, and people just took it for granted. But still it served the noble purpose of sustaining the stars.

That was Helen's job. She was the space in which John hung. Without that space he would crash and sizzle and burn to an ember. Every story that filtered through his over-heated brain cells had to have a mid-wife. And she made an adequate mid-wife.

Helen knew all this in her heart, but she loved to hear John's answers when she talked about it. And she had her moments of weakness. All women did. This was especially so after a bitter siege with the outside, unkind world. It would

often send her pulse down to the icicle stage for the time, and she would perspire nervously until she received some reassuring word from John.

"Why did you ever marry me, dear?" she would ask. "Only today I overheard Olivia Devonne talking about it. She couldn't seem to understand what you see in me."

"I guess she'd like to marry me to another screwy writer, just so we could boil in our own oil. She'd do better herself if she had married a patent medicine king, or a real estate man or something. Anything else but an actor. Two people in the same business can't get along." John burst forth into a long dissertation on the subject.

"My dear, in all the world there is no phase of experience quite as all-absorbing as motion pictures. Once inoculated with the bug it becomes an infection. The stars of the screen spend virtually every living hour of their short, sensational careers buried in a world of fiction. They are first and foremost a fiction 'personality.' Being forever 'somebody else' leaves them precious little time to be themselves. The art won't let them. They must live and breathe and have their being in the character of the moment. She has her opinion as to how a certain character should be played. He has his. And right there is conflict. Frayed nerves, irritability and ultimate breakdown is the physical result. And usually the divorce court finishes the operation.

"But on the other hand, if the dazzling star has the wisdom to choose a mate from the more prosaic walks of life, then follows out a general course of common sense, there is a real chance for happiness.

"What better combination could one ask for than Claudette Colbert and her doctor husband. Tired and strained with the job of being 'somebody else' she is fortunate in having a mate fitted by training to have a full measure of understanding. A doctor should be informed on psychology. He should have in his pill box, a panacea for human ills.

"Home then becomes an anchor and a reservoir. It is the natural place to go to be refilled with normal energies.

"BUT there are many facets to this same question. One in particular that we are apt to overlook for it is one of the vehicles of life for the advancement of the race. Often a lesser light, a mere nobody will travel along with a colorful, ambitious partner, then he too will suddenly catch the fire of accomplishment and start to 'go places.' The spark in him is ignited. He is aflame with a burning (Continued on page 59)

Animal Magnetism

"Discovery" and Experimental Investigation Steps in the History of Mental Medicine

WRITTEN in all seriousness in their day, many of the early writers on psychology and mental healing have left books that for sheer weirdness and absurdity have no equal. And their theories had to be proven false before science could hope to make much progress.

Those were earnest students in those days. They took themselves very seriously and well they might. The psychologists and philosophers of the eighteenth and nineteenth centuries were shining lights of intellect and intelligence. They were the minds that saved civilization and if we show the fallacies in their theories, it must be remembered that they provided the hypotheses at a period when the rankest of superstitions held sway in the world.

Following the birth of the idea of magnetism influencing the human body, science began to lend a credulous ear and in 1673 Sebastian Wirdig wrote a treatise on *The New Medicine of the Spirits*, which was presented before the Royal Society of London.

Wirdig maintained that a magnetic influence took place between all living things. The whole world was under the influence of magnetism: Life was preserved by magnetism, death was the action of magnetism.

Later, Maxwell propagated somewhat the same doctrine. He was a firm believer in sympathetic cures, and assumed a vital spirit of the universe which related all bodies. It was probably from this that Mesmer got his idea of what he called the universal fluid.

Now came the period of Frederick Antony Mesmer (1733-1815), whose greatest contribution to science was to supply us with an infinite number of devices that may be used for the purposes of suggestion in therapeutics. It was his vivid imagination in devising instruments for

therapeutic purposes that finally centered the attention of metaphysicians upon him and his work.

Mesmer studied medicine at the University of Vienna. Father Hell, a Jesuit professor of astronomy at the university, who had become famous through his magnetic cures, communicated his system to Mesmer in 1774. Father Hell had invented steel plates of a peculiar form that

he applied to the naked body as a cure for several diseases. This device seems to have supplied Mesmer with a fund of ideas that, when worked out, bid fair to fire the imagination of all Europe and to extend into the newly-formed United States of America.



It was after quarreling with Father Hell

that Mesmer evolved this theory of animal magnetism and ceased to experiment with metallic plates. In a letter to a friend, Mesmer wrote:

"I have observed that the magnetic is almost the same as the electric fluid, and that it may be propagated in the same manner by means of intermediate bodies. Steel is not the only substance adapted to this purpose.

"I have rendered paper, bread, wool, silk, stones, leather, glass, wood, men, and dogs—in short, everything I touched—magnetic to such a degree, that these substances produced the same effects as the lodestone on diseased persons. I have charged jars with magnetic matter in the same way as is done with electricity."

Is it any wonder that the world began to take notice of a man of science who advanced such revolutionary statements?

Pupils and patients flocked to him in such numbers that Mesmer had to appoint an assistant to magnetize for him. This was not sufficient so he invented the famous *baquet* that enabled him to cure the sick, (Continued on page 56)

by **Dr. CLAUDE WILLIAM CHAMBERLAIN**

Your Suppressed Crime

*Does the Potential Criminal Live in Every Individual?
How Much do Circumstances Contribute to our Sup-
pression of the Seeds of Crime Within Us?*

WHY do so many of us enjoy detective stories? That's the criminal in us. We identify ourselves with the criminal in the story and perform with him actions which our consciences would not allow us even to dream of doing in reality. At the same time we identify ourselves with the detective and punish wickedness.

We are born barbarians and brutes. The angel babe, trailing clouds of glory, yells bloody murder when it doesn't get its bottle on time. The fairy child, with nurse in the park, grabs the other youngster's toys. Every normal youngster lies a little—or more—steals, bangs the others on the head, kicks, howls, answers back, and pulls the cat's tail.

The wise educator is not disturbed by these transgressions for he recognizes them as manifestations of energy. This same energy, diverted into more comfortable channels, is what will learn lessons, play games, help around the house, and later enable the individual to hold his place in the adult world.

Vigorous, serene men and women are lucky individuals who have, in childhood, transferred their energy from disturbing, anti-social actions, to activities beneficial to themselves but not injurious to others. No one, however, makes this transition completely. Each of us has a little of the savage left in our nature although it is generally so covered up that even we ourselves may be unconscious of its existence.

Unconscious Envy

The same mechanism lies at the bottom of the bitter enmity which some excellent women show toward "fast living" or unfortunate girls. The women's repressed, primitive instincts make them unconsciously envious of the wild freedom which such girls are popularly supposed to enjoy.

A gossip is living in fantasy the stories she retails; and this is just as true when she is a he. The man who thinks his rival is going bankrupt, would like this to happen. Whenever we think evil, we wish evil. We are all savages, more or less, underneath the veneer.

But "being good" should not make one unhappy nor disturb other people. It should be the basis of freedom and gayety. Rectitude is not unpleasant to oneself nor to others when it

fits harmoniously with the unconscious desires of the heart.

But when an individual has to try, with all his might and all the time, to be good, something is wrong. The primitive traits have not been discarded, but only pushed into a cluttered corner of the soul where they stir uneasily. Half-thoughts of theft, lust, murder, greed and hatred, come sliding into the mind where civilized desires would reign.

The battle, in a normal person, is usually fought quickly and won, and civilization conquers. Sometimes, naturally, the evil impulse comes out ahead, and sometimes the struggle is a long one. But usually we react according to our ethical code, and very frequently without realizing that any conflict has occurred.

High-strung, sensitive natures sometimes have a bad time of it, simply because of lack of understanding of what is going on in their unconscious minds. They waste their strength in wholly unnecessary struggling. A little comprehension is frequently worth a ton of energy.

Condemned the Bride

Take, for example, the experience of a woman we shall call Mrs. Blank. She had married her husband to "spite" another man. She phrased it more euphoniously to herself, but that was the truth of the matter. Immediately after her marriage she and her husband's mother began quarreling.

The mother-in-law didn't like the bride's housekeeping, nor her taste in clothes, nor her social position, nor anything about her. She said so. To the girl. To her son. To any one and everyone who would listen.

Did the bride talk back? Not she. It would have been better for her health if she had, for the retorts she did *not* make, the sharp words she did *not* say, mildewed in her heart and made her sick. She escaped from ugly thoughts about her mother-in-law through fainting fits.

"Tell me what happened before you fainted," directed the doctor who treated her, after he had obtained her background.

"My husband's mother was calling on me," the patient replied. "She had been criticizing my housekeeping. She told me I used too much butter. Butter, butter, butter—I thought she

by M. A. HOPKINS

Illustrated by
William F. G. Fix

would never let up on the word. I was terribly angry, but I didn't show it. She went out, slamming the door. The next I knew I was coming to on the floor.

"I was looking at the butter when I fainted. The big carving knife was sticking into it where I had started to cut it."

Many fainting fits followed which, when examined in detail, proved to follow the slamming of a door or some mention of butter!

One faint had occurred when the husband, looking at the grocery bill, remarked that they used a good deal of butter. No words from the wife, but a flop to the floor, unconscious. Neither of them, at the time, connected butter and fainting.

Another fainting occurred when she was reading the newspaper. What was she reading? A murder story.

Then she had the clue. A murder thought was struggling to get into her consciousness. She escaped it by fainting. The original sin of her met the civilized side of her and she dodged into a fainting fit. Slamming doors and the mention of butter reminded her of her hatred and brought on the fainting spells.

When it was clear to the bride that she must make her choice between harboring the thought of murdering the troublesome lady and giving up the thought, she was shocked, but freed. When such insurgent emotions are dragged out of their lurking places into the light of consciousness and are seen in their true nature, their malevolence is lessened. The investigation, classification and rearrangement of insubordinate desires brings peace of mind, where blind fighting gives a precarious mastery only.

SUPPRESSED crimes lose their attractive hold when they are out in plain sight. Wild fantasies are seen in all their absurdity when brought to the light of reason. Bring out *your* repressed crimes. Line them boldly up. Will you throw in your fate with any of them? Probably not. You made the decision when you drove the wish into the background. You will again decide against the criminal wish, but this time you will rob it of its disturbing character.

(Continued on page 61)

The freedom of living which these girls seem to enjoy arouses the condemnation of their more staid sisters.



IN a sense, nervousness is preponderantly an American disease. This is because we are living at too rapid a tempo. We lack poise. We are keyed to a dizzy pace.

American industry is partly responsible. Efficiency engineers, so called, are constantly seeking to speed up the various activities of industry in order to increase production even at the expense of the breakdown of the human atoms involved.

Our daily life is a mad whirl of activity in quest of money and pleasure. We arise in the morning with just enough time to throw on our clothes, gulp down a hasty breakfast, rush to

early hours of morning in some cabaret, returning tired, excited and unstrung, to a fitful night's sleep only to awaken in the morning to repeat the heedless whirl of the preceding day.

Human Batteries Need Recharging

We allow scant time for rest, quiet, exercise, meditation, reading or study. We live on our nerves. The human batteries are never re-



Why waste valuable nerve force on a mere cup of tea or a trivial bit of toast?

catch the subway train or bus and speed to the office, store or factory.

We rush out to swallow a quick serve-yourself lunch, made up mainly of indigestible food, race back to join the swift pace of the afternoon work, then another rush to the crowded subway or other means of conveyance.

We get home for an hour to change clothes, eat a hastily prepared dinner, or else grab something in a delicatessen store, or restaurant and then rush off to the movies, or dance until the

charged. Like neglected storage batteries on an automobile, at length the reserves all exhausted, they cease to function. Then the individual, like the auto battery, is thrown on the scrap heap, prematurely old, used up, a victim of over-speeded routine.

Nervous exhaustion may be pronounced by the doctor. Drugs, intoxicants and other stimulants are resorted to in a futile effort to keep the human machine functioning. Depression, irritability, a sense of inferiority, hallucination, sexual abnormality or impotency, divorce,

crime and premature death are the results of this unnatural and ruinous mode of living.

Negative emotions such as fear, worry, anxiety, depression and hate are both causes and results of nervousness. The man or woman suffering from disordered nerves becomes a prey to all of these destructive emotional states, which in turn inhibit every vital function of the body and poison the fountain streams of life. On the other hand, indulgence in all of these

bitions, their nervous systems wrecked in the uneven struggle.

Right here a word of caution might not be amiss. Certain popular psychologists have made as one of their battle cries, "You can be what you want to be." We don't say that the statement is absolutely without truth but the danger lies in the fact that many people aspire to unattainable heights and failure that follows causes disillusion and bad nervous reaction.

Within certain limitations there is truth in that slogan. Most of us can improve our status, make more money, have better homes, cars, clothes and a larger share of the comforts of life. But there are many insuperable limitations.

A sailboat may become the fastest and best of its size and type, but it can never become an ocean steamship. An automobile may be the best in its class, but it is not capable of becoming either an airplane or a submarine. A man may become the finest bricklayer or artist, or accountant, in his state, but he could never become a great opera singer unless he had the natural endowment to make that possible. It is probable that the opera singer could never be a successful engraver.

Each man must find his proper channel in which to function and then aspire to be as near the best in that line as possible. When a square peg aspires to become the king in a circle of round holes, trouble begins. We cannot all be bank presidents, railroad presidents or successful promoters, actors or politicians. The frenzied and futile struggle to be what we are not logically qualified to be is one of the factors filling our streets with worn-out nervous wrecks.

Any desire tends to become a stimulus to the nervous system. William James made it clear that a thwarted stimulus becomes a factor in creating nervous tension. Freud and the other analysts have demonstrated that this is particularly true with respect to repressed or unfulfilled sexual desires. Many cases of neurosis are found to have a source in some form of repressed desire of sexual basis.

To save an individual from the disorganizing effect of disturbing impulse, we must either rescue him from the stimuli which inflame such desire or find some socially acceptable outlet wherein these dammed-up energies may be utilized.

Repression in itself is never a solution. Not repression but re-education, re-direction or sublimation are the solution to release obstructed nervous energy where direct release appears impossible of attainment.

Nervousness is (Continued on page 55)

Don't Get Excited!



Turn that Nervous Energy into Constructive Accomplishment



negative emotional states tends to aggravate greatly the nervous condition and thus is established a vicious circle where each condition is stimulating and aggravating the other trouble.

Be What You Can Be

A reasonable degree of ambition is highly commendable. Without wholesome ambition, the lure of achievement, incentive to strive for improved conditions of life, there would be no real progress. But the price of unrealized ambition, with the grinding strain of competitive effort, is likely to be shattered nerves.

In America, the masses are stirred by the tinsel panorama of wealth, luxury, pleasure, flaunted by our thousands of millionaires and frequently more wantonly paraded by the near rich. Millions lacking the capacity to achieve the means which would permit them to participate in this alluring revel of luxury, waste themselves in vain effort at such achievement and fall at length victims to their thwarted am-

Music as Medicine

The Healing Value of Sound

Vibrations Now Widely Recognized



A WELL known physician has declared that music may be prescribed by the physician just as can any other health-giving recreation—and he has even suggested a musical medicine chest of phonographic records.

Numerous physicians and surgeons who once politely laughed at experiments in musical therapy, are now admitting it has great value, and have agreed that if a thorough experiment could be conducted with a neurologist, a psychologist, a physician and a musician, it might well be the inception of the scientific use of music as a means of cure.

Harriet Ayer Seymour, widely known as the founder of a school of musical re-education has said: "In my personal experience, I have known numerous men and women who have recovered their health through music. Music has been known to restore the eyesight of a man whose optic nerve was paralyzed by shell-shock and music restored speech to an Italian who had been struck dumb by the horrors of warfare."

Music is now being used in many hospitals because its therapeutic value is recognized. The Hospital Music Committee of the New York City Visiting Committee, for the past ten years has given concerts and musical programs in hospital wards. Different types of programs are presented for different types of patients.

"WHY should musical therapy be unrecognized as a cure when we know its potency upon the spirits?" someone has asked. "When we are depressed, we turn the dial of the radio and are soothed and cheered by music. Or we turn to a musical instrument, and picking out some melody, find our thoughts and spirits lifted. This cannot fail to affect us in more ways than one."

The great Dr. Charcot said repeatedly that music acts like electricity and medical journals have often recorded cases of healing of insomnia by music. Musical vibration sets up an effect in the nervous system which causes movement of the voluntary or involuntary muscles.

Richard Nelson Hosking, Instructor Crime Prevention Bureau of the New York City Police Department recently said: "There is nothing to take the place of music in taming the tough-

minded and soothing the savage heart—which indicates a sick mind. . . . There should be no doubt as to the therapeutic value of music."

* * * *

The truly inspirational effects of music upon the minds and lives of men cover one of the most fascinating and stirring pages of history.

How often has not its entrancing magic kindled sentiments, sensations and passions in the breasts of men which the loftiest flights of oratory left cold and indifferent?

It was known that at the end of the 18th century, when one of the greatest of the world's occultists intended to teach a certain truth to his listeners, he would often first play the violin or the piano to them, and would play until he felt that those present were sufficiently attuned to receive his message; then he would begin his discourse.

Of all the arts, music appeals most to the feelings and the emotions.

*Music the fiercest grief can charm,
And fate's severest rage disarm,*
writes Pope.

Another has well said:

"Emotion, not thought, is the sphere of music; and emotion quite as often precedes as follows thought. Words are but poor interpreters of emotions. When all words end, music begins; where they suggest, it realizes; and hence the secret of its strange and ineffable power."

* * * *

Music expresses the spiritual and eternal realities which underlie our entire being.

"It is very noteworthy," says a great historian, "as bearing upon the life of a nation, that whatever the spirit which pervades it, so its music happens to be."

The whole world is not governed so much by thought as by emotion. Thoughts are dead without the fire of the emotions. Thoughts depend for their vitality and power upon the magnetic current of feeling.

* * * *

The therapeutic effects of music upon the mind and body have been known for a long

time. As far back as 1803, Dr. Jean Desessarts, Dean of the Faculty of Medicine of Paris, was a warm advocate of music in curing disease.

The Guild of Cecilia, towards the end of the last century and the beginning of this, organized curative concerts for hospitals and asylums and played selected music and usually employed muted violins.

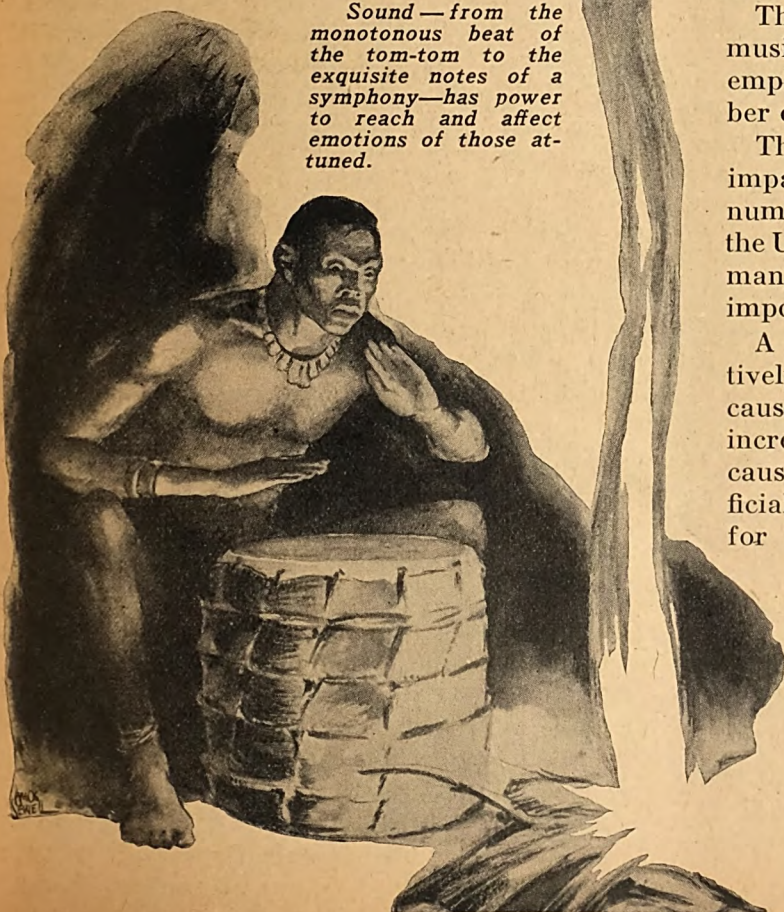
Most of us are familiar with the curative effects of music in the case of King Saul.

There are other records of old Egypt and Greece which show that their priests knew about the healing quality of music and treated with it insane people in their temples.

In our own time, when so many ex-soldiers suffered from the cruel effects of the World War, treatment with the aid of music was introduced in many Government hospitals and sanitariums with excellent results, and the report is that many patients given up by physicians as hopeless have been cured by music, some in a short time.

An observation of great interest was made by prominent medical officers attending the wounded during the World War: That music is very efficacious in quieting the nerves and in restoring the minds of soldiers unbalanced by terrifying experiences, when all other remedies have failed.

Sound—from the monotonous beat of the tom-tom to the exquisite notes of a symphony—has power to reach and affect emotions of those attuned.



It is also interesting to note that a combination of appropriate mental suggestion and music has been found to be the most effective agency in restoring to normalcy, minds unbalanced by shell-shock. This dual method has had the effect of bringing back memory, speech, sight, hearing and locomotion.

The application of mental suggestion with music, especially in nervous cases, has been employed with amazing results for a number of years.

The great American disorder is functional impairment of the nervous system. The number of yearly suicides from this cause in the United States runs into the thousands, and many of them represent men and women of importance in the business and social world.

A generation ago there were comparatively few cases of nervous weakness of one cause or another, but now the number has increased to millions, due to such prevailing causes as worry and fear, the growing artificiality of our social system, the mad rush for wealth, the increasing restrictions of personal liberty, the use of poisonous stimulants and drugs, and a thousand other things, all of which produce a neurotic and disordered nervous system.

Under these conditions it is no wonder that the mind and body wear out, and that the most common derangement of the human organism in this country has come to be known as "Americanitis." (Continued on page 64)

“Popularity Incorporated”

You Must Be Entertaining

by L. M. THOMAS

“POPULARITY Incorporated” once might have seemed the most ridiculous of joke phrases.

It’s scarcely that now. The problem of getting along with people and of influencing them is regarded these days as something other than a mere aesthetic pastime. The astounding success of a current best seller* is a proof in point.

“Be agreeable and tactful and people will like you. This will make you a happy life,” they used to say. “Learn how to make people like you, how to win them to your way of thinking and you are sure to be successful,” is a later and more modern edict.

But never mind. Whether your objective is happiness or success, or a little of both, no doubt you recognize the importance of making an agreeable impression on your fellow mortals, and there’s scarcely a better way to begin—and for that matter to continue—your upward climb, than to be as entertaining as possible.

Now of course I have nothing in mind for you like so cultivating a pack of cards that you must spring a “new one” on the man who simply asks you to join him in a little game. Neither was I thinking of your adopting facial imitations or a fascinating ability to throw your voice for the edification of future guests. I’m serious, and you’ll be also if you’ll consider how many social and business opportunities are needlessly thrown to the winds.

I have known several men of great ability during the course of my life lose important positions and be classified as failures, merely because they did not understand the necessity for cultivating the power of being entertaining. Yet so little is this power understood that many men who try to use it, do so without understanding its real value and thus involve themselves in a hopeless confusion.

Nobody can question the power. The biggest rewards go to those who have it; the world is literally at their feet. All the wisdom of the ages is locked up in the deep books of the world which nobody reads because they are dull. It seems strange that so little attention has been given to this power to entertain.

It must be emphasized also that just to be en-

tertaining alone is dangerous. Those people who have a natural gift for it and nothing else, are too apt to be their own worst enemies. One of the biggest editors in the world said to me: “I can say anything I please, so long as I entertain.”

I once knew a salesman who tried to be entertaining to his customers by startling them with contraptions he wore. He wore an electric light in his necktie which he turned on at crucial moments. His pockets were filled with all sorts of trick devices. He was always springing something. Yet he completely failed in his mission and when he died a contribution had to be made up for his wife. His entertainment was on the outside, not inside.

ONE of the cleverest girls I ever met kept people laughing constantly by her witty remarks. She was considered the “life of the party” and was asked everywhere—for a time. It then began to dawn on people that she was getting tiresome. The poor thing was secretly eating her heart out for some natural affection. She could entertain anybody the first time and possibly the second time. But the third time they ran away from her.

A relative once remarked that she had met the most interesting man in the world. I looked him up and discovered that he was also one of the most successful. It was said that he received the largest income as a salesman of any man in America. I asked my daughter what it was about him that appealed to her. She said she did not know only that she liked to listen to him, and did not get tired of hearing him.

A short time after this I myself had the pleasure of meeting him and sought to discover the secret of his success. It did not take me long to see that he had this quality of being entertaining in the right way.

This man had no particular personal charm. Indeed, he was rather embarrassed or at least he gave me that impression. I am accustomed to the study of men and have often noted the effect of flattery and of various other means whereby men either try to sell something, or to “put over” their own theories.

What impressed me about this man was, that

*Dale Carnegie’s “How to Win Friends and Influence People.”

he used none of these methods. He did not seem to use *anything*. Yet I saw quite plainly that he could not have arrived at the perfection of his art without long study. He had an immense experience. He took me to his home, which was magnificent, filled with beautiful furniture and objects of art. Yet, in some indefinable manner, he did not seem to own it. It was always as if he shared it with me.

you might feel at ease in the presence of a deaf and dumb man. But when this man talked, not only was what he said always interesting, but I had confidence enough in him to know that he would never talk too much. All his talk was filled with pauses.

If you will study those people who bore you, you will see that it is almost always because there



You don't have to spring tricks on him.

He was not witty. He said nothing profound, yet his conversation revealed a wide acquaintance with books and especially with the world: He had apparently traveled everywhere, but he only referred incidentally to the places he had visited and I noticed that when he did so, it was done in such a manner as to excite my interest, but not my envy. He was deferential but quite decided in his opinions although never combative.

Now I might easily sum up the whole matter by stating that this man made me feel at ease in his presence, but I should then be leaving out another thing of great importance. For example,

are no pauses in their talk. They never come to a full stop. They are all commas with an occasional semicolon, but never a period. They simply go on and on and on.

Of course this man was not an entertainer. He had no professional instincts in that direction. He couldn't recite anything. I don't suppose he could sing or play any musical instrument. He had no "accomplishments."

One thing is certain: We cannot learn very much in the self-development of this quality through the study of public entertainments. For instance, a man who (Continued on page 58)

THE salesman must recognize his dual personality: He is the boss and he is the hired man. As a matter of fact, a dual personality seems to dwell in each one of us, regardless of our business, calling, trade or profession. The words of Paul to the Romans give evidence of this, where he says, "The good that I would, I do not; but the evil that I would not, that I do."

It is said that the English novelist, Dickens, was found on more than one occasion standing before a mirror, enacting the part of certain of the characters he was putting into his books. For the time he *was* those characters—and yet, at the same time, he remained Charles Dickens, studying the reactions of certain objectives under different stresses of emotion.

Can you, looking into a mirror, visualize your reflection as "the man who is working for you?" If you can, what have you got to say to him? Does he deserve that "Go to it, old fellow; you're doing well!" as the salesman said to *his help*? Or should you frown at him, point the finger of scorn at him, and say, "Look here, man, you're not producing the goods I hired you to produce. You're throwing me down. You're lying down on the job. Now,



Each of us has a dual personality—

The Man Who Works for You

by

FRED

A.

BARROW

for the sake of your own self-respect, and for mine, get busy. Unfortunately I can't fire you, but I can make it so darned uncomfortable for you that you'll be glad to come across. Now, be a decent, up-standing sort of fellow, put some pep into your work, and don't let me have to talk to you like this again!"

Rather severe talk to address to our working-self, our help; but we surely need such talk at times, for we do lie down on the job, we do fail to produce the goods, and we need calling down therefore. But, like a good personnel manager in a factory or store, our business is not so much to weed out poor help as to direct it into ways of profitable utility. In fact, the salesman can't fire his help: He's got to make it over. In the salesman the boss and the help are as firmly united as the Siamese twins; kill either one of them and the other is bound to die, and if one suffers, the other must suffer likewise.

So often we attribute our dead efforts or our business failures to outside events, to exterior and inimical influences, when we ought to look for the cause of our failures in our own little factory, to the incompetency or the laziness or the indifference of our "help."

How is your help conducting itself? Is it working faithfully? Is it working intelligently? Is it working in the best way to get results? Watch it closely. If your working-self could, by some miraculous division, be made into a separate entity, leaving you still the boss, would you treat it quite as leniently as you do now? That is hardly probable. As a general thing we are much easier in our self-exactions than in our exactions from others.

* * * *

And how our help tries to argue with us! It is tired; it is weary; it isn't feeling up to the mark; it has done all that's humanly possible; it isn't going to kill itself with work for us or anybody else; it can't do that job we want done now, because it has something else to do; it hasn't got time; don't you expect it to have any fun, any relaxation? Why not put that job off until tomorrow—it won't spoil; if you overwork it, it'll get sick. Such are some of the specious (Continued on page 53)

I Was Hypnotized

by

PAUL HORST, M.A.

**Fellow in Psychology
University of Chicago**

The author, last month, told of his study of psychology and his interest in various hypnotic experiments made at college, when he was a student under the eminent psychologist, William A. McDougall.

I HAD absorbed the essence of the popular behavioristic psychology, which got its impetus from the Russian psychologist, Pavlov—the experimenter who made dogs secrete saliva, first by showing them food, second by ringing a bell just before the food was given, and eventually by the mere ringing of the bell. Conditioned reflexes these are called.

I had studied Dr. Watson's experiments with babies and learned how, by striking iron bars behind their heads at the same time white rats were shown them, the fear of the clang from the iron bar would be transferred to fear of the rat, and finally to the fear of furry objects in general; how the fear of a white rabbit once established in a baby could be "unconditioned" by presenting the rabbit at a remote distance while the child was being fed, this process being continued for a number of times, the rabbit at each presentation being brought a little nearer until at last the child would be eating his food with one hand and petting the rabbit with the other.

I had watched rats run through complicated mazes in their efforts to find food at the end of the correct route, and had worked with human beings blind-folded, who explored finger mazes, the paths of which were beset with numerous blind alleys, observing how many trials were required before the complete journey through the maze could be made without a single entry into a blind alley.

Monkeys, too, were in the game. A young man working for his Ph. D. degree would establish a monkey upon a chair while I placed fragments of bananas under one of two tins several feet apart and two or three yards from the monkey. I would then erect a screen between the monkey and the tins, while the experimenter would detain the monkey, attempting to discover how long it could be held in the chair without causing it to forget under which tin I had put the bananas.

I even attempted to delve into the somewhat abstruse theories of the new and revolutionary school of psychology in Germany, which declares that mental processes can not be analyzed into single elements, that the behavior of the organism is not based on the simple principle of stimulus-response mechanism, and that the whole of man's reactions to his environment is far more complex than a simple mechanistic process. I had even read of the remarkable achievements of Professor Kohler's apes in South Africa; the apes which could get food by means of joining sticks together like extensible fishing rods, and by stacking boxes on top of one another, thus making them serve the function of a stepladder.

Insight Into Modern Methods

I had gained fair insight into the modern methods which attempt to measure the intelligence of an individual in black and white figures as pounds measure his weight and inches his height.

I had learned how the emotions are influenced by the functioning of glands within the body; how too much activity on the part of the thyroid gland (the gland which when abnormally large is known as goitre) makes us feel nervous, excitable, restless, irritable, sensitive, and when functioning below normal makes us feel sluggish and listless; how the secretion of the sex glands causes pressure in appropriate parts of the body and gets into the blood stream, thus arousing amorous emotions and making us fall in love on first acquaintance; how when some one threatens us with a punch in the nose the two little adrenal glands just above the kidneys begin to secrete adrenalin into the blood, which, in turn, causes sugar to be released from the liver; and, together with making the heart beat faster and the arteries to constrict in the digestive regions, gives us the general feeling of either fear or anger, providing us with increased energy for either flight or fight.

That was all good and interesting and instructive, and helpful. But occasionally I would run across references to hypnotism. And always in



The student rose from his seat, feeling relaxed.

the back of my mind lurked a vague but incessant curiosity about the whole subject. In an indefinite sort of way there seemed to be a faint stigma attached to it—an unexpressed impression of public disapproval hovering over it.

Obviously, of course, the traveling circuses, the side shows, etc., have been responsible for these opprobrious inferences with respect to it. The trouble simply appears to be that the practice of hypnotism has preceded the scientific understanding of its principles. It has been commercialized by unscrupulous, unscientific individuals. For this reason, it appears, college professors of psychology have been more or less timid about attacking the subject experimentally.

References enough I had heard from many of them on the subject, but none had ever volunteered to give classroom demonstrations of the phenomenon. I had read and heard various explanations of the theory of hypnosis, many of which seemed quite plausible. But all of these theories were developed from the point of view of the hypnotist. The literature seems to be remarkably bare of introspective accounts of the process of hypnosis, and particularly of accounts by subjects which have had quite thorough training in the subject of psychology in general, and at least a degree of scientifically intelligent insight into the principles of hypnosis in particular.

Lectures on Hypnosis

Thus it came about that my curiosity got the better of me soon after entering Professor McDougall's course in abnormal psychology and listening to a few lectures on hypnosis illustrated by references to cases which he himself had treated. One day after class I asked him whether it would be possible for him to give us a class demonstration of the curious and remarkable phenomenon. He obligingly consented and asked:

"Would you like to be a subject?"

That was bringing it close home. Putting it that way made me feel somewhat as one who is about to undergo a serious operation under the influence of ether.

"I would rather be an observer first," I told him.

He smiled in a way which put me in the role of one who wants a thing but isn't willing to pay the price. But when he announced that he would be willing to give a demonstration there was no shortage of volunteer subjects.

The actual demonstrations were quite simple. Almost too simple and obvious to be convincing. It was difficult to imagine that the grotesque postures into which the subject's limbs were

moved and twisted were not merely assumed. With a sort of half skeptical reservation I listened to the monotonous voice of the professor as it droned suggestions to the subject. I watched the rather absurd passes and simple stroking movements of the experimenter with something of distrust. But the genuineness of the dazed expression in the eyes of the subject, the mechanical responses to the suggestions, the automatic reactions to previously specified cues, and the smile of surprised embarrassment of the subject after the spell was broken could hardly be doubted.

The results of these first demonstrations intensified my curiosity. In spite of the fact that I had rejected an offer to be allowed to act as a subject I had the temerity to ask the professor whether he would consider giving another demonstration. I assured him that I was intensely eager to know how it felt to be hypnotized.

After calling my attention to my rejection of the opportunity he had previously offered me, he acceded and agreed to test me out to see whether I would prove an apt subject, provided arrangements could be made through his assistant.

* * * *

Accordingly, the next day found me in his apartment comfortably lying on a sofa, and to the best of my ability resigning myself completely to him. His method was simple. I was lying on my back. All his instructions were in a monotonous, soothing, unmodulated tone. His first instruction was that I should relax myself completely. Then followed gentle stroking of all my limbs.

"You are now quite comfortable, quite comfortable. You are now beginning to relax. All your muscles are relaxing. Your muscles are now relaxing—quite perfectly relaxed and comfortable," droning thus in the same even, soothing tone.

Then holding his finger about a foot from my eyes and at such an angle that I had to raise them to the extent of causing a slight strain, he placed the other hand on my forehead.

"You are now getting drowsy. Your eyes are getting heavy. You are getting sleepy. Soon you will be fast asleep. Your eyes are closing. Closing." Gently, he brought his hand down over my eyelids. "They are now fast closed. You are sinking deeper into sleep. Sleep. Deep sleep. Quite comfortable and relaxed."

Again he worked with my arms, stroking them, flexing them gently into different positions. I was conscious of the beginning of the stage of "waxy plasticity," the stage in which the limbs will of their own accord, without conscious effort on the part (*Continued on page 56*)

“Forget It,” Said the Doctor

“**J**UST get it off your mind! Think of other things and you will be all right. Three dollars, please!”

The doctor closed the interview. He had announced the cure and seemed assured that his work was done.

I should *just* get it off my mind. I should *just* forget it!

Going down the elevator, I was sick with rage. How stupid of everyone! Couldn't they understand that it was my “forgetter” that was sick? I couldn't make it work for it was ill.



After I had stormed at the injustice of it and wept days at the hopelessness of it . . . it became a clear fact. I would have to treat my own ailment . . . just as if I had to set my own broken leg and hold it there until it grew straight and strong.

Of course, it was a pretty big thing I was trying to forget. The whole awful story in a few words is this. . . . My husband, who traveled, was gone for weeks, more than necessary. This lengthened into months. Finally, in a few clipped sentences he asked me to divorce him; he wanted to live on the coast, he said, and he wanted to be alone. My pride, stung so bitterly, rushed me into immediate action. But the day he was completely free legally, he married—and to my heart-breaking shock, a woman from a neighboring town who had pretended to be my friend for years.

My mind was a constant whirl. If only I had known in time! If only I could go back and handle it differently! If only I had said this, done that! Campaigns, feats of patience and skillful handling all chased through my brain constantly.

Now all I could do was forget it! I had to forget it or lose my mind. I had lost twenty pounds; I had a constant headache; I didn't care to eat. I couldn't sleep.

So, in my extremity which seems so often to force a solution, I searched for some principal of treating a sick mind. I remembered only one fact of my school psychology—that a mind can think of but one thing at a time.

I hadn't entirely accepted this as true even

while my teacher had taught it. It seemed to me then that I thought of a million things at once . . . history lesson, boys, clothes, and parties. But she had said the mind had to be busy with something and only one thing at a time.

The more I had tried to *push* this disturbing experience from my memory, the more persistently it hammered. But if this idea were true, it would be a case, not of forgetting, but of remembering other things with which I would deliberately fill my mind.

First, I joined a class in beginners' French and made myself repeat conjugations in the fringes of my uncomfortable mind. I loaded my tables with non-fiction books of uplifting philosophy. I read magazines of the article type, for stories always seem to pound on my sore spot. I made myself go to church, literary club lectures, comedy pictures and plays. I had luncheons and invited friends whom I could at least tolerate, for I had begun to think I didn't like *any* woman. I went to the beauty parlor for massages and facials. I bought flowers for myself. Oh, I showed myself a wonderful time.

But still in those dreadful hours before sleep, my mind would grab on the old tale eagerly. When I would awake, it was with a defeated feeling that there wasn't much use of getting up—so I realized that in addition to French verbs and plans, I would have to have a job.

I didn't know anything about taking care of children. I couldn't do office work. I didn't need money badly enough to subject myself to the hours and tiring exertion of a store clerk. As I would walk along the street or in those other mentally free times that are so dangerous to “forgetting,” I would ponder on all the different kinds of jobs I *might* manage to fill.

Then that inner power that seemed to be directing my recovery forced on my attention that section of the want ads where people offer rooms to employed girls. I could do that! It would fill that aching stillness in the house and besides give me something to get up in the morning for . . . I would serve breakfast!

Well, the law was right. You can think of only one thing at a time. My merry-go-round mind is at peace. My faith in the justice in life is growing greater, my joy in being busy has given me health—and I can say, where a year ago I couldn't, that the doctor's “forget it” was good advice, after all.

by **BARBARA HOWAR**

The "Sixth Sense"

Experiments in Telepathy

(Life and Life Hereafter Department)

Ed Bodin, Chairman

AN interesting question came in recently. It is this: "Do all people have telepathic ability, or must one be born with such a talent in order to accomplish worth-while results?"

I do not think that anyone can answer this question authoritatively. But judging from experiments in telepathy, it does seem that some people are more talented in this field, than others. Perhaps this ability is like music or art. Some are born with the ability to paint or draw or write or play instruments with very little instruction; while others strive for years to become successful in one of these pursuits, but never become famous.

It does not seem however, that psychic power has anything to do with telepathy. Some people are clever at catching others' thoughts, but are not intuitive. Usually the psychic gets premonitions—but the telepathist receives only that which has already been thought by another person. It is not fair to telepathy to tie it up with psychic phenomena. In other words, telepathy should be considered as a physical science, just as we would consider sight or hearing.

Perhaps telepathy takes in a sixth sense so to speak, but it must be studied as a physical sense—not as something super-physical or supernatural. Occult matters must be kept away from telepathy if we are to get anywhere, I am sure. Radio would never have reached the point of perfection, if it had been considered as something psychic. If the early scientists had banded together to hold radio as something occult, they could have fooled the public and gained riches for a long time. But they wouldn't have helped radio or humanity.

Consequently, this department will consider telepathy scientific even though some people insist that telepathy is the spiritual voice of man, and belongs in the ghost world. But until we have discovered the secrets of the living world—let us leave those of a ghost world, alone.

I do not mean to infer that that which we call

the subconscious—so important in telepathy—does not survive death. That is another subject—but what we are interested in at the moment is the subconscious or conscious mind of living persons.

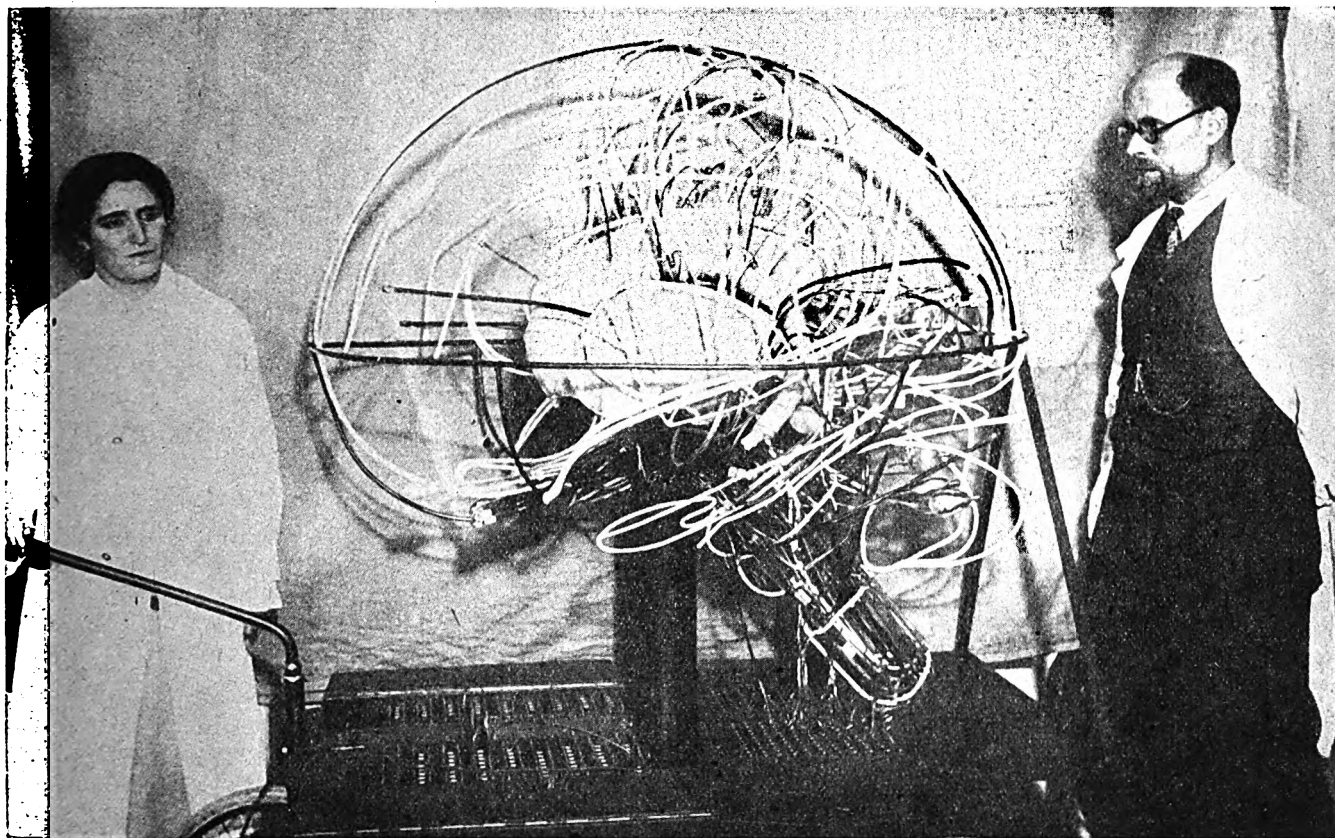
Mr. P. Oczus of Stephenson, Michigan, seems to take a middle course, until he steps across the border by mentioning a spirit guide. (I presume he means a departed spirit. Judge for yourself in the following letter from him): "I am of the opinion that the medium of all telepathy is the astral body—our physical counterpart. This spirit body will go wherever the *will* desires. Preliminary preparations, as in material journeys, must be made. Personally I haven't consciously made such a journey with the astral body, but have on many occasions when asleep, done it subconsciously. Many interesting things happen then. Music is heard, voices, laughter. New homes are visited, new sights are seen. My travel is nearly always done alone and I have no other spirit leading me. A sublime peace prevails in these journeys. It is another world."

BUT trances such as Mr. Oczus explains, or astral journeys, or dreams or what not, are not the purpose of telepathy. Telepathy must be developed to an extent where it can be used in combating crime, in saving lost humans such as Amelia Earhart, learning the whereabouts of a kidnaped person, sending messages in emergencies perhaps when other means of communication are impossible. Also in education especially in directing children into the right lines of vocations or avocations.

Here is a hopeful picture of what telepathy can do. Suppose we have developed a central station of telepathic reception. Thoughts throughout the world could be picked up. Had such a station been established, Amelia Earhart would have been able to flash her thoughts to that station when radio failed her. She could

have broadcast her position. . . . Or perhaps some great crime had been committed. The murderer was at large. The police had failed to name him. But he is constantly thinking of his crime. The central station picks it up. What wave length did it come in on? Here is the interesting part. Every human being thinks on a different telepathic wave length and perhaps these wave lengths can be recorded just as finger-prints are recorded. They can be photographed—this already has been done. Now, suppose we had telepathic wave lengths of every criminal re-

is the wave length of your friend—just as you now need his telephone number. With the necessary equipment you will be able to send your message to him alone. And likewise he can send to you and there will be no danger of crossed wires. True, there may have to be some system of a busy signal—but once we get that far, we won't have to worry about the minor details. In other words, we are going to use our telepathic power just as we now use our sight and hearing; because telepathy is an actual physical sense. We will need scientific instruments to aid it just



This gigantic glass brain, electrically illuminated, was completed by two Viennese physicians. What part will its prototype have in the thought-wave communication of the future?

corded. The minute the delicate instruments recorded this crime picture, they could tell whose telepathic wave length brought it in. They would know the murderer. Don't think of this as a fantastic dream. It is a possibility.

It is quite conceivable that some day the government will insist that the telepathic wave length of every person over sixteen years of age be recorded at Washington. Then we will have to be as careful of our thoughts as we are our conduct. But it will be a good thing for civilization. Wrong thinking, I believe, has caused much of the sorrow of the world.

Another thing. When telepathy is developed to perfection, you can send messages to friends or loved ones at will. All you will need to know

as we now use the telephone to carry our voices—but what good would the telephone be without our voices.

I trust you will forgive me for letting loose on my personal predictions, but I have much scientific data at hand as well as hundreds of letters which convince me that telepathic power really exists, and that in time—and I believe it will be soon—we will harness it to the benefit of the world.

Interesting letters are acknowledged from Jack Spellman of Piqua, Iowa; Fred B. Smith of Chattanooga, Tennessee; Lillian Rudberg, Lincoln Place, Pennsylvania; Louise D'Agostino, New York City; William E. Cox, Southern Pines, North Carolina.

"Life and Life Hereafter" Department invites you to express your opinions. Address Chairman of Discussion Department, care of Psychology, 404 Fourth Ave., New York, N. Y.

How Thought Creates

by ELBERTA WILSON

VERY few people realize that the unseen world, the world hidden within each one of us, is a very real world. This world is the realm of *causes* and the world we recognize through our senses—the world we term real—is but *the result of the action of our thoughts* on universal substance, and therefore, a constantly changing world.

In this *inner* world, we have the power to create the conditions we so earnestly desire for we inherently possess the potentialities of success, along any line, but, like the architect who designs a masterpiece, every detail must be carefully considered until it fits into its own place before the desired result can assume tangible form.

Others often can make helpful suggestions, but they cannot enter into the creation of our masterpiece without our consent.

When we dwell upon the unpleasant experiences of the past, we blind ourselves to the opportunities that are being presented at the present time, for two thoughts of an opposite nature cannot occupy the mind at the same time and we make a choice as to which we will entertain. It isn't often easy to banish unpleasant memories, but the fact that they were unpleasant should make us all the more eager to avoid a repetition.

Our imagination is one of our most valuable faculties, when rightly used, and one of the most destructive when allowed to run riot, so when we center it upon the things we *don't* want, or the more or less imperfect evidences of the senses, we are using it destructively, but none-the-less creatively.

To mentally live in any attitude, or state of mind is to impress that state of mind upon the subconscious and it accepts it and uses it as a pattern for modeling that which vitally concerns us. This is in accordance with immutable law—a law that transmutes universal substance into tangible form and material.

Daring!

*DARE to go out on the
filmiest cloud,
Skimming the ocean of sky;
Free of the weights that have
burdened your heart,
Dare to surmount, and to fly!
Over the marshes of uncertain
thought,
Rapids that snatch at the breath,
Far above hills that have
taunted the eyes—
Ride, and ride on until death!
Better to perish, if perish you
must,
On the horizon of dreams,
Rather than limit yourself to a
world
Always as small as it seems!*

By Elinor Lennon

It matters not whether we understand this law or not, we are compelled to use it just as surely as we are compelled to breathe in order to live. We do not understand what the air contains, but we know that it is necessary to maintain life, and we also know our attitude toward it modifies its action.

Too many people fail to realize the creative ability of their own minds. They are careful to select what they consider a proper diet, and while this is good, of course, we know it is not all that the physical man needs, for "man does not live by bread alone!"

We wouldn't allow the world to dump its rubbish in our back yard, but too often we allow it

to dump the worst kind of refuse into our mind. No doubt, most people are ignorant of what is taking place when they avidly absorb the details of sordid crimes in their daily paper, but ignorance of existing laws has never been a valid excuse and universal laws are even more inexorable than human laws.

"Like produces like" and sometime and somewhere, everything will be evened up with perfect justice to all. Man is *not* a plaything of fate. He determines his own fate and your world is a reflection of you and your thinking.





Contacts Club

“WORDS cannot express the appreciation I feel for your fine work in contacting me with some wonderful correspondents the world over. Friends that will be friends until time ends all,” writes a member from Pennsylvania. . . .

“I think it is very fascinating and enjoyable to write and receive letters from friends never met and to exchange ideas and keep alert,” says an appreciative young man from Texas. . . .

And then from Vancouver comes this comment. . . . “I do think your ‘Contacts Club’ most interesting and helpful. There are so many who can express their thoughts on paper, who are too reserved in manner to readily make friends. A pen friend is just the opportunity of happiness many need, especially those who for various reasons lead restricted lives.”. . . these are a few of the comments, taken at random from our files of letters still to be published in this department.

Dear Editor:

I certainly am pleased to find such a magazine as PSYCHOLOGY. It seems to fill a great need in my life.

Your “Contacts Club” is what I’ve desired for years. I’m a college graduate, teaching in a small town I’ve lived in all my life. While there is a lot to do and I’m very busy with school, church work and keeping my home, I long for the companionship and stimulation of friendship with those from other parts of the world. I welcome whole-heartedly your letter exchange club into my life and hope I may enjoy some interesting friendships.

I’m fond of music, intensely interested in people, and have always done church work. I like psychology, of course. Took all I could in college. Living in a Nebraska farming community, I could tell of our experiences during droughts, dust storms, etc. All letters will be received with enthusiasm . . . and answered promptly.

(Mrs.) O.C.M., Nebraska.

Now is your chance to get some “inside” stories of harrowing experiences which occurred during the devastating drought and dust storms . . . and in return, help Mrs. O.C.M. keep in touch with the rest of the world.

Dear Editor:

Just by chance I came across a copy of “PSYCHOLOGY” at the home of a friend, and after reading through same, found the subject to be exceedingly interesting and well elucidated. I am now a regular subscriber, and eagerly await each issue.

Since I have commenced reading your magazine, I have a much broader outlook on life and love for my fellow men.

I would greatly appreciate becoming a member of your unique club, and take this opportunity of inviting correspondence from either sex, from any part of this beautiful world of ours.

Some of my interests are—swimming, football, cinema, amateur photography, physical culture, self-improvement and development. Write soon, I shall answer all letters.

(Mr.) G.S. de C., British Guiana, S. A.

We are pleased to know that you enjoy the magazine so much. We hope that you shall enjoy being a member of our club.

Dear Editor:

I have just read the current issue of PSYCHOLOGY and as usual, I have enjoyed it very much. There is evidence that Psychology is going to enrich the lives of more people as time goes on and the masses learn that psychology is practical and a great aid to people in their everyday lives.

I have been reading and applying psychology (to the best of my ability) for more than twenty years so I have noticed the growth of its popularity. I am employed by the U. S. Forest Service, in the capacity of foreman and assigned to duty in a Civilian Conservation Camp, where we have enrolled from 150 to 220 young men. I think that anyone who is interested in psychology would realize that a man has wonderful opportunities in this work . . . the opportunity to apply all the knowledge he has; and the opportunity to realize how little one really knows about human nature.

For instance, last summer I had a lad in my camp who was twenty years of age, whom the



other boys took delight in worrying, even to the extent of throwing him in a near-by creek. Whenever two or three of them decided to do so, I watched the proceeding on several occasions and noticed that the victim offered no resistance whatever. I decided to interview him to find the reason. As a result of the interview, I learned that his parents and their family physician had told him from early childhood that he would never be strong and healthy. Although he had passed all physical requirements and was doing manual labor every day. He was convinced in his own mind that he was physically very inferior to the other men.

I talked with this lad for about an hour and a half and pointed out to him his true condition along with what I thought was a lot of constructive suggestion. When two evenings later the boys decided to throw this lad in the near-by creek, for a little excitement, the story was quite different, for he thoroughly trounced three of the young men in succession, including the camp's number one pugilist, though he did not follow Queensbury rules.

I am now stationed in the mountains at an elevation of about 7,500 feet, where the pine trees grow and the aspen quake, and the porcupine takes his toll. The beaver abounds in his natural haunts, and the deer are numerous around camp. I will attempt to answer letters from any who would care to write to me regarding the "great out of doors."

(Mr.) R.E.H., Oakley, Idaho.

We would say that anyone who enjoys the great out of doors with a splendid opportunity to study and apply your psychology—"This is the life!"

Dear Editor:

May I make a bid to join your "Contacts Club?" I would like to hear from persons interested in the same things as myself. I am particularly interested in the study of psychology—(majored in "Psychology for Professional Students" at Northwestern University).

I am a "southerner" although I have travelled extensively—trains, boats, planes are not new to me. For years I lived in New York City—and now, for many reasons, I find it necessary to rebuild my life. Letters from intelligent folks would really help me.

I love life—and people. Friends mean more to me now than ever before—and I wish to make new friendships.

(Miss) L.D.O., Mississippi.

Out of that bewildering turmoil of many occupations each must select his world and neglect the rest. Millions of people may be there,

perched like rooks in their nests in skyscrapers, and yet you may be alone and lonely in the city. Build up interests—making your mind good company for yourself—until things are adjusted.

Dear Editor:

I won't take your time telling all the nice things I could about "PSYCHOLOGY" but I must say I think it a wonderful stimulus to appreciation and thankfulness for the blessings each and everyone of us share day by day.

I play the piano, compose some, and have had water color "portrait windows" in Portland, Oregon. Most of my time I have been mothering three sons, but now that they are in school, I feel that I may yet accomplish much along these artistic lines.

The idea of your "Contacts Club" is fascinating to me and since I love all kinds of sports and the arts and psychology, I would like to correspond with a few kindred souls.

Living is great fun. Living in California is greater fun even though I am transferred from the spot I lived in for years—and perhaps should be lonely.

Changing the subject, don't you like the slang phrase—"You're the 'tops'!"? That's what a good user of psychology should be.

(Mrs.) M.V.B., Beverly Hills, Calif.

You certainly seem to be the "tops" yourself, Mrs. M.V.B. . . for after raising three sons, instead of sitting back as if your work was done . . . you are taking on another life. And indeed that is as it should be. Congratulations!

Dear Editor:

I read PSYCHOLOGY whenever I come back to port. I am working on ships that fly the high seas and travel to quite a few countries. It is indeed quite interesting to watch and study these countries and their people.

I have been to the West Indies, Mexico, England, Scotland, Ireland, France, Holland, Germany and Italy. Also I have been to quite a few States in the United States. I will be glad to get letters from others who are not able to travel, and perhaps I can help them travel by mail. I would also like to hear from those who have travelled . . . so that we may compare notes.

Now anyone writing to me . . . don't be discouraged if you don't hear from me for two or three months, as I may be on a trip. But I shall answer all letters as soon as I receive them. Bon voyage! We are off on our trip to foreign lands . . . via the mail!

(Mr.) W.G.M., Galveston, Texas.

(Continued on page 65)

Ideas into Money

by PAULINE CLEAVER

WHEN you were very young what did you want most? What do you continue to want? What daydreams have haunted you when you were alone and dared to give flight to your imagination?

Did you ever say to yourself, "If I had a million dollars this is what I would do with it," then in your mind-picturing proceed to spend it? I believe most of us have done this.

Before playing this millionaire game constructively and beneficially get a full, broad idea of what the imagination is.

The intuition is the organ of the imagination just as the physical brain is the instrument or organ of the mind. The imagination often reacts as if it were a secret lion of power for good or destruction in your efforts to carry out a plan. It therefore works for, or against, you.

How can we get hold of this powerful lion of the imagination and use it to practical advantage? The answer sounds simple, but the complete handling and carrying-out to the ripening process is not always so simple. The answer is "the image-pattern," that is the picture you indelibly impress on your imagination. It behooves us then to give much time to this "image-patterning," and learn just how to impress it upon our minds through the powerful work of the imagination.

Unconsciously Cramped

Most of us, through close and early contacts, unconsciously form our "pictures," or prototypes, before we understand, or attempt to know, the natural tendency of our inner make-up. This is always unfortunate. It causes too often an inharmonious picture. We become unconsciously cramped, tightened, squeezed into molds that do not fit our real selves. The working out then of misfits is the result.

Could we but begin life over! Luckily, to a great degree, we can. And this is exactly what our psychology should teach us in a practical, provable way. If it does not do this for the layman, for the one too deeply immersed in the "living problems," of what use is it to the great majority? Therefore, first of all, let us be practical.

As most minds a bit mature in years can see points more clearly in a picture form, why not tell these things with actual examples? That I shall do and let you fit to these examples some of your tendencies or attitudes.

A young unmarried woman of about twenty-eight came to me for help. She was the picture of distress—nervous, anemic, thin and unhappy. She did not understand her condition; she had already tried to get at basic causes of this unhappy state of hers, but attempts at self-discipline and new-made plans seemed only to get her in deeper. We talked seriously for hours.

This young woman had lost her father when she was in the bloom of health, life, enjoyment. She was engaged to be married. This girl's mother was a selfish, jealous woman. Also she had the family purse-strings. Mother set the hour for her return when her daughter went to parties, theatres, or elsewhere, so the evening was already spoiled before it had begun.

She Lacked Understanding

The girl (let us call her Miss Claire) had a nervous breakdown at twenty-two. The mother was most lacking in understanding, of course. The girl's engagement was broken through the repeated suggestions of the mother. The girl was miserable. The young, gay crowd soon found her tedious. Her popularity waned as her health condition became serious.

She wanted so much to unburden herself and find out if possible what in herself she might grasp to become free. The solution was not easy. It meant she had to take her life in her own hands. She had to pay less attention to the mother's demands. This thought filled her with fear. What would the world think? Where would she get sufficient money to support herself, if her mother should put her out unless she continued to live according to her notions?

Slowly she became convinced that her first duty was to herself. She was the psychology of Shakespeare's "To thine own self be true—thou canst not, then, be false to any man."

We analyzed her talents. We traced back through her childhood joys. What did she enjoy playing when a youngster? We went deeply into her youth, when suddenly with delight she dug up the memory of a little doll auditorium she had made, and about which she placed little dolls, in amphitheatre fashion. She was keenly impressed with this old picture she had not brought to the surface of her consciousness for years, so borne down with "mother" had she become in the meantime.

(Continued on page 63)

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 through 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 thoroughly trained doctor of medicine, with many years of successful experiences.



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 mental and physical health.

If you wish to consult him in a very personal way through correspondence be assured that your confidence will be sacredly guarded.

The Editors.

QUESTION:—M.B.S. writes—

I have been pronounced a neurasthenic and I have many of what are termed "characteristic symptoms." One is that I have a fear of insanity, and frequently of death. I have been told that my fears are groundless but this is hard to believe for my head feels so strange at times, and at other times, I feel as though I was going to pass out of the picture completely. Can you assure me that these fears are not alarming?

ANSWER:

Anyone who has not experienced your feeling and sensations cannot have any idea what you suffer. But the suffering is due really to your wrong viewpoint and the sensations you experience are in no way dangerous.

You could not go insane if you tried, for your present trouble is no more related to insanity than smallpox is to tuberculosis. There would have to be fertile soil in you—a strong tendency in this direction—for you to become truly unbalanced even for a short period.

Neurasthenia does not kill, so you need not fear death. If you were to place yourself in the hands of someone who really understands this disorder before long you would throw it off and be free.

QUESTION:—D.B.H. writes—

Some years ago I had infantile paralysis. I have hardly any use of my right side. I can use my hand but I

walk quite lame. I don't like to walk when anyone is looking for I feel embarrassed and fear that they are laughing at me behind my back.

Naturally my efforts are rather awkward and this makes me very conscious of myself. My work keeps me in a sitting position practically all day long and so I am not forced to walk nor have I the time. I am quite healthy aside from this condition of weakness in my right side. What would you suggest? Do you think that walking would be good or bad for me?

ANSWER:

In reply to your question I will ask you one. Do you know of any way that muscles can be added to, circulation increased, and strength in general added to the physical body, except through use and exercise? I don't.

Of course you should walk and if possible add to this massage of the weakened parts. If you had just been less conscious of yourself and used your right limb freely, I am sure you would have improved considerably during the many years which have intervened since your paralysis.

QUESTION:—M.N.L. writes—

Does thought have a more pronounced effect on one during the period of digestion than at other times? This is to settle an argument.

ANSWER:

Any emotional thought of an over-exciting nature has more effect on one during digestion than at other times.

This is due to the fact that it overstimulates the nerves and through this action nervous indigestion or some other disorder may be induced. If some revolting story is told at the table, some listener may become violently nauseated. The same story, told at some other time, will not have anything like so pronounced an effect.

QUESTION: T.M.C. writes—

Is there anything an outsider can do to help an extremely jealous person overcome this fault? My daughter is married to a man that is so jealous that he hates their baby or anything that she likes and will hardly let her out of his sight for fear she will see a man. My daughter is becoming very nervous in consequence.

ANSWER:

Much can be done for such a person if one can gain his cooperation. But one who is unable to see his faults and is not interested in trying to help himself is rather hopeless. It represents a lack of faith, either faith in his ability to hold the woman he loves, or lack of faith in her goodness. It is a trying situation.

Such people usually claim to love the one they are jealous of, but true love trusts, therefore I doubt such a statement. Perhaps this man loves his wife enough so that if she were to leave for a time it would open his eyes to the truth. Her health must be guarded and she must not be permitted to go to pieces.

"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.

ENJOY LIFE

Worry not . . . if you would prosper—
If you'd enjoy life on this sod!
For worries are but doubts—denials. . .
Of the omnipotency of God!

J. P. Gimenez,
St. Thomas, V. I.

* * *

DO THIS

When somebody's jes' plain busted,
And feelin' tur'ble blue;
When clouds don't show no linin'
Of silver shinin' through,
It's a good thing to show friendship,
In a mercenary way,
By thrustin' a nice greenback
At him, quietlike, an' say:
"Jes' pay me when you can, pal,
No hurry. I've been broke,
Myself," and glimpse the humor
Of life's grim, but fitful joke.

Loretta Wilson.

* * *

SANDS OF TIME

Down the corridors of time,
The sands are creeping in a line,
Spinning out the days and years,
Telling of the joys and tears,
Watching with an ancient eye,
The same old story passing by.

Costumes may not be the same,
The play may have a different name,
The actors may be just as true
as they were then when old was new,
But sands of time will nod and sigh,
The same old story passing by.

Marie Mohr,
New York, N. Y.

* * *

PUPPETS

When you hurt me with word, deed,
or both,
I will not hate you, friend—
For I know why you are like you are,
And ill-will has come to an end.

I would make saints of "evil" men,
like Judas,
They to, carried the cross—
The cross of ridicule, hate and shame;
These men could have been us.

William Furman,
Amsterdam, N. Y.

HEAVY WEATHER

The sky is every color
And heavy is the air,
After there is a hurricane
Wind, blown everywhere.

The palms are whipped and battered,
All vegetation stripped;
Every living thing is tattered,
Broken; beaten; bent—

You may be beaten somewhat, yes;
But things can rise again,
And be more beautiful and strong,
After wind and rain!

Margaret S. Schreiber,
Dania, Florida.

* * *

TODAY AND TOMORROW

Today you may be only "a pebble on
the beach;"

Tomorrow you may attain fame no
other could reach.

Perhaps your heart today is filled with
sorrow;

Yet it may overflow with happiness
tomorrow.

In dealing her cards, Life has her way;
Tomorrow she's apt to change her play.
Accept her hand today in good grace,
Life tomorrow you won't fear to face!

Edward Stoffel,
New York, N. Y.

* * *

PRECIOUS MOMENTS

Each precious moment skillfully
mastered gives to the master satisfac-
tion, and passes on to take its place in
golden hours of man's success.

Esther Beal,
Bucyrus, Ohio.

* * *

NERVE TONIC

Carbon monoxide is in the air,
Screeching horns are everywhere;
Whistles and sirens, madly scream,
Blinding lights, noise reigning supreme,
It's no wonder our poor nerves rage,
In this bromo and aspirin age.

Take five feet of steel, a reel and line,
Get out where the air is sweet and fine,
Just put your feet in free-wheeling,
Your reward will be a peaceful feeling;
Angling there for the speckled beauties,
Forgetting all your cares and duties.

When the sun sinks behind the trees,
And twilight brings a soothing breeze,
Tired and hungry, tanned by the sun,
But feeling that life has only begun,
You jog home, in a mood free from
despair,

Enjoying your supper and easy chair.

Norman C. Lahey,
Haverhill, Mass.

This Is Real Money



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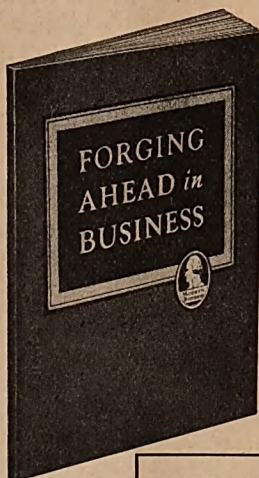
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Name.....

Business Address.....

Position.....

Lowell Thomas, Philosopher

(Continued from page 16)

still continuing it when he said, "An individual may be very fine. I have never known any person I did not like. But the mass is far below the standard of the individual. I have faith in the unit, but not in mass action. A preacher once said forcefully to me, 'Are you a Christian?' I answered, 'In the sense that I am not a Buddhist nor a Parsee nor Mahometan. I believe in the Creator of the fine traits of individuals in any latitude or longitude'."

* * *

We may fairly judge a man by his likes. Beside the human unit, Lowell Thomas likes the animal breed. His Irish setter, Dick, climbs to the table

beside him, unrebuked, while he writes. He likes companionship with the great out of doors and his home includes broad acres at Pawling, New York. His favorite diversion is skiing, most often among the White Mountains, where he coasts from Sugar Hill, under the benign brows of the Presidential Range.

Presently we were again speaking of "Sonny" and I asked:

"Do you feel that youth has opportunity in a world so full of turmoil?"

I had risen to go and Mr. Thomas rose with me. "Turmoil?" he repeated. There was the glimmer of a smile. "There always has been turmoil in the world—."

The Man Who Works for You

(Continued from page 40)

arguments our working-self offers our bossing-self. And, too often, it gets away with it.

Then the apologies our working-self offers. It'll do better next time; it didn't know; it wasn't prepared; it didn't have half a chance; it had something else to do and couldn't do what we wanted it to do at the time we wanted it done, and so on and so forth: And too often it gets away with those things also.

Oh, we're very lenient bosses of ourselves: We hate to discipline our working-selves. And our business suffers in consequence.

* * *

In ancient Sparta, according to Plutarch, children were flogged until the blood flowed from their tender bodies. The purpose of this was to render them capable of great physical endurance and suffering. And it did. But it went beyond its purpose, for it also made them callous to the sufferings of others. They were a hard-hearted people, the Spartans. Then, in later years the Christian monks of

the Franciscan order whipped themselves for both penance and discipline.

In these modern times we know the futility of such physical scourings in the upbuilding of character; but we know also that the effects of a mental lashing are often beneficial to its recipient.

Have you ever scored your working-self with a mental lashing because of its laziness or stubbornness?

And then, to finish with a pleasanter aspect of the problem, do you ever, like our friend the vacuum salesman, commend your working-self for what it has accomplished for you? If you don't, then you're a grouch of a boss, and you have little reason to expect your working-self to do its utmost for you.

How's your help? How do you treat it?

You can persuade it to "come across" if you treat it as it deserves, which means with a commendatory pat on the back when it does good work, or with a slap on the back with a shingle when it proves refractory.

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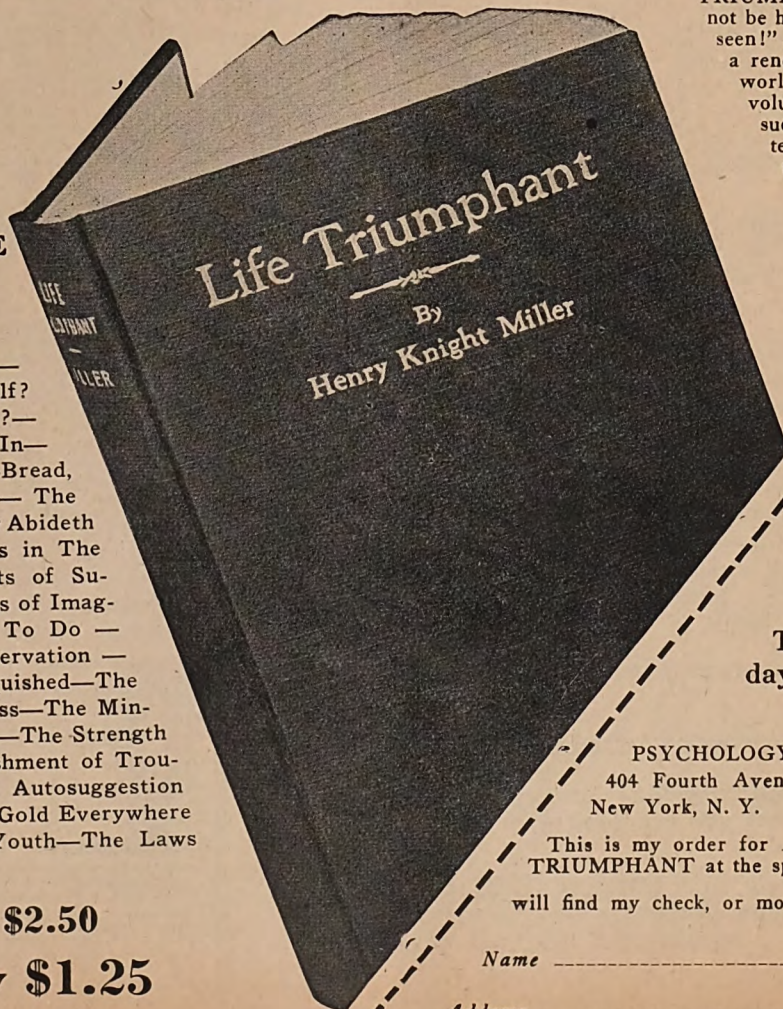
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Don't Get Excited!

(Continued from page 35)

peculiarly a mental and emotional disease. No degeneration or physical disorder has been discovered under the most scrutinizing microscopic examination of the nerve cells or ganglia in cases of various degrees of nervous disorder. It appears to be a result of exhaustion of the vital forces or inverted energies due to thwarted desires.

While there is no physiological or organic deterioration noticeable in nervous conditions, there can be no question that nervousness leads to physiological disturbance in all of the vital organs and functions. There is noticeable loss of appetite, with attendant malnutrition. Inhibition of the eliminative functions results in manifold results. Insomnia is an almost invariable consequence, as is also palpitation or other disturbance of the heart.

There is no drug, system of diet or physical treatment which can effect a cure. Rest is generally prescribed or change of environment. But these remedies may be of little avail if the primary causes are not eradicated.

Rest is doubtless the principal remedy if it can be accompanied by complete relaxation, otherwise it is of little avail. It is relaxation rather than rest which constitutes the real remedy. This relaxation should be physical, mental and emotional.

Relaxation exercises, bending stretching, etc., may help to secure physical relaxation. Complete rest in the country, far removed from the stress and strain of the city, is advisable. Long tramps through the forests such as to produce wholesome physical fatigue often aid.

Mental relaxation results from resolutely shifting the attention from any thoughts tending to tenseness or worry. The mind must be filled with pleasant, agreeable and relaxing thoughts. Negative emotions must be attacked or supplanted with constructive and energizing emotions.

Suggestion or autosuggestion is the great hope of the nervous. Constant suggestions of tranquillity, hope, happiness tend to create an attitude of mind which will lead to relaxation and create well-controlled and steady nerves.

Whenever the nerves become strained and tense, shift the attention to some cheerful thought and we venture you'll forget all about your nerves.



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YOU may think you breathe correctly, but the chances are against it. Yet only when you BREATHE CORRECTLY can the oxygen in the air work its wonders on your body. When you breathe as Galiardo tells you—dy-nam-ically—you feed the life power of oxygen to your nerves and muscles, you sharpen your mind, you charge your body with the vitality that does a

day's work in a couple of hours—that tackles success-winning jobs and sees them through to a finish.

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Animal Magnetism

(Continued from page 31)

thirty at a time. The *baquet* was a sort of trough that was filled with water, subdued light, bottles and animal magnetism. The patients were tied together by cords, joined together by their hands, and grouped about the *baquet*, where silently they became magnetized. Additional theatric effects occasionally were added, such as colored lights and soft music. Sometimes the long suspense produced hysterical results and emotional frenzy.

Mesmer's cures were the sensation of all Europe.

* * *

Cutten tells us that animal magnetism was first introduced in America in 1836 by Charles Poyan, a French gentleman. A few years later a certain Dr. Collyer lectured on the subject in New England.

Thomas J. Hudson, writing in 1903, gives the scientific attitude that prevailed at a time when hypnotism had completely taken the place of animal magnetism in the field of scientific investigation:

"Mesmerism and animal magnetism are terms that are frequently used interchangeably, because they represent the same theory of causation. . . .

"The theory of Mesmer and his followers is that a health-giving fluid emanates from the operator and im-

pinges upon the patient at whatever point the contact is made. This hypothetical fluid is the 'animal magnetism' of which we hear so much and know so little. It is supposed, however, to be charged, not only with health and vitality in a concrete form, but to invest its possessor with dominion over his fellows in love, war, politics, religion, and commerce. . . . It (the hypothetical fluid) was the weak point in the armor of mesmerism, because it could not be demonstrated—that is to say, the fluid could not be segregated, bottled and analyzed. The therapeutic efficacy of the *practice*, however, could be demonstrated."

All of which now leads the student of psychotherapeutic history up to that period of scientific delusion that one writer has designated as "the Great Psychological Crime," namely, hypnotism and its phenomena. The delusions of the students of animal magnetism paved the way for the errors of the students of hypnotism, a group that included no lesser lights than Professors William James, Hugo Munsterburg, and Boris Sidis of Harvard University in America, and equally prominent European scientists.

Next month Dr. Chamberlain will continue this series in the History of Mental Medicine.

I Was Hypnotized

(Continued from page 42)

of the subject retain any position given them by the hypnotist.

* * *

In this preliminary experiment he clasped my hands together and challenged me to pull them apart. He also told me I could not raise my legs and challenged me to try. I did not succeed in either case. At the time I had the feeling that I could have done it if my desire had been sufficiently strong.

The classroom demonstration occurred the next day, and the light stage of hypnosis induced was effected in the same manner, except that I was sitting in a chair instead of reclining on a sofa. I experienced some uneasiness on going before the class for fear I would not be able to fall into the first stage. My eyes were closed and the professor was manipulating my limbs. I was perfectly conscious of his movements, though more and more vaguely of the presence of the class.

The stage of "waxy plasticity" of the muscles seemed not to be appearing, and I was becoming definitely uneasy lest the demonstrations should prove

unsuccessful. My muscles were maintaining a thoroughly relaxed flaccidity. I distinctly remember the professor working with my right arm, attempting to get it to remain in an upright position over my head—stroking, suggesting, manipulating. But the flaccid state of the muscle remained. Then he bent it at the elbow and brought the palm of my hand down upon the top of my head, firmly holding it there.

The first distinct sensation of surprise came immediately. I was conscious of the sensation of the professor's firm pressure of hand upon the crown of my head, when suddenly I was aware of his voice coming from some distance away. He was addressing the class. My eyes were closed, but from the sound of his voice he must have been several yards away. However the sensation of my hand being firmly held to my head continued to persist. From then on I began to find myself doing automatically the things he told me I could do, and being unable to do the things which he said I could not do.

But all the time I could hear whenever the audience laughed or when any questions were asked. The peculiar part of it all was that I did not care. Further than that, I had the feeling all through the experiment that I could have done anything I wished which the hypnotist had said I could not do—that I could have left my chair at any time I so desired, or the wall during those intervals in which the professor was addressing the students. But, I had no inclination, no motive sufficiently strong for doing anything else.

Certainly I now know that hypnotism "works" and late scientific developments indicate its vast possibilities as a means of helping humanity in many ways—when expertly applied, of course.

"As A Man Writeth"

(Continued from page 25)

Mr. Lewis, on the other hand, must be in the thick of the battle. He is one who sees the things that must be done and rushes into the work himself. He is not at his best as an executive, but he can work with others if they will follow his lead; and when he takes the time to think, he knows where he is going. But he has a subtle foe—he has his own ambitions and emotional nature to conquer.

Both men have a grave responsibility to those whom they would lead. Their handwriting shows that they are capable of accomplishing great things if they master their urge to leadership and meet on common ground.

Note: M. de Berri Tennent kindly offers to communicate with readers regarding handwriting analysis, but please include self-addressed, stamped envelope when writing.

"Free Will" and Psychology

(Continued from page 24)

that modern science has demonstrated that the universe is a mechanism.

There is no use saying that our thoughts make our life, if our thoughts are nothing but chemical changes in brain-cells, and if these changes are beyond our control.

Next month Upton Sinclair will tell why he is convinced that we DO have free wills of our own and that we ARE the masters of our own destiny.

Just Out!

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- how to keep it going
- how to direct it the way you want it to go



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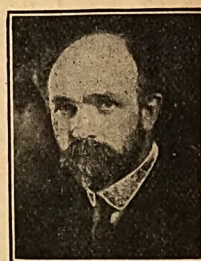
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(Continued from page 39)

has a national reputation as a story teller may be just as entertaining in his private life as he is in public and this by his restraint in not telling stories. It is proverbial that professional humorists are dull people, and they are often accused of being so on purpose, for fear that their jokes may be used by others.

My own experience is that people with creative minds are too apt to be tiresome when you live with them at length, because they are always fancying things and trying them out on you. The really most entertaining people are what may be termed the eclectic ones. And by this I mean those who have stored up a fund of information and know when to use it. This brings the power of being entertaining within the reach of everyone and it is in this aspect of it that I shall now write.

Let me first tell you of a man I know rather intimately. He is without doubt one of the greatest scholars in America. His father was the head master of an English school. He himself speaks several languages. Yet he has never been successful. On the contrary, for a long time he has been on the verge of starvation. His wife left him because he could not support her. His son earned a few dollars and kept his father barely alive. Yet at one period in his life this man wrote a series of short stories, said by experts to be the most finished stories written in this country. He has no bad habits; indeed, he is very religious, and is quite rigid in his observances.

For a long time I puzzled over his

case, until he finally sent me a long manuscript to read. This manuscript was exceedingly well written, as might be expected. Yet underneath there was a kind of bitterness in it. It then occurred to me that the reason I did not like it was because it was not entertaining.

This man had had no early home life. He had not been taught manners. He was a gentleman in one sense but not in another. His learning would not have mattered, if he had known how to interest other people.

What does it really mean to be entertaining? One must have:

1. *Accurate information.*

2. *Good manners—ability to extend consideration.*

3. *Self-control. By this I mean the kind of restraining which keeps one from talking too much at the wrong time.*

4. *A genuine interest and concern for the welfare of others.*

5. *Tranquillity—cultivation of poise under any circumstances.*

It will be noticed that in this list I do not put personality. My own opinion is that personality is only an asset when it wears well.

What interests all people most? It is undoubtedly information. But this information must not simply be dry facts; it must be the kind of information which illumines human nature in such a way that it gives us an urge, or inspires us in a certain definite manner.

"Here and There"

(Continued from page 8)

the other fellow. The same principle applies in the homes of young married people today."

Justice Furman decried the petty quarrels that lead finally to the breaking up of homes. "In small, trivial arguments," he said, "—arguments that have no significance whatever, neither the husband nor the wife will give in to the other, with the result that arguments sometimes grow into serious breaches that often end in the divorce courts. You wives should know your husband's ways. Humor them along by letting them win an argument once in a while. "But," he added meditatively, "in spite of all the husband does to the contrary, the wife will be boss."

Force vs. Gentleness

Dentists sometimes disagree and so

it is not surprising that two of them clashed on the matter of the psychology of "problem children" during the seventy-ninth annual convention of the American Dental Association held recently in Atlantic City.

Children who create a scene in the dentist's office or who say "No" and stick to it should be dealt with very firmly, according to Dr. Frank F. Lamons of Atlanta. "Forceful dealing with this type is often necessary," he declared. "They must understand that you are the boss in the office."

Dr. Russell R. Hippensteel of Indianapolis, however, advised "a firm, gentle, humane attitude and a genuine fondness for all children. Those in our profession not possessing these attitudes," he said, "should not have children as patients."

Career Marriage

(Continued from page 30)

desire, and in the end he often excels the star that illumined his pathway.

"And, there is still another side to the mutuality of sex. One that concerns all too few of us. While the feminine is naturally the sustainer, the masculine the ambition creator; occasionally two people will have formed such an enduring partnership that they become wholly independent of each other. President Roosevelt and his charming, intelligent wife is a case in point. They are not fired with an undercurrent of feeling. They stand alone, yet united.

"'Career marriage' is best served by opposites. In the language of the Brahmins, it is the 'snake swallowing its tail'—the circle is complete." John rested a moment.

"I'll grant you that Olivia's romance is worn out, John. But she has arrived. She doesn't need to be fed any longer."

"Maybe that's what makes her so disagreeable. She's itching for Reno. That is, she is tired of screen romance and wants something real."

John was reflective.

"No, Helen," he said finally. "Similarity of type and interest, two people going to the same place, seldom, if ever works out. They inevitably ride for a fall. Why, I wouldn't trade you for all the glitter and glamour of Hollywood. You feed me as no one else could."

"But man does not live by bread alone, my dear."

"Ah, now you've struck it. No! Man does not live by bread alone. That's why I'm successful. You are my potential bread. I am the yeast. The two elements must rise together—then be properly baked. That produces the staff of life. It is a combination of physical and spiritual bread. That's what you are to me Helen . . . my staff of life!"

"It's so sweet of you to say it, John. I do know that I can never match your accomplishments. But I do appreciate them, honestly. There is a great warmth of understanding between us. And I gain my reward in service. That is all I shall ever ask of you, John. Just let me serve!"

* * *

And so it was in love that John and Helen Wright discovered the power to create and maintain reality. Love is especially necessary to the genius. He can't live without it. It nourishes him as nothing else can.

Helen awakened in John his own opportunities. She strove to keep him



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YOU are largely what you deserve to
be. To secure your rightful place in
the world you must earn it through
developed ability and hard work.
Honor and fortune come by right at-
traction.

Men who have attained things worth
having in the world have worked while
others idled, have persevered when
others gave up in despair, have prac-
ticed early in life the valuable habits
of self-denial, industry, and singleness
of purpose. As a result they enjoyed
in later life the ease, comfort, and suc-
cess so often erroneously attributed to
good luck.

There is no royal road to great
achievement and distinction. To be
great you must use great means. Life's
biggest prizes are awarded to the reso-
lute, valiant, and indomitable.

The best planned life has its daily
problems to solve. You have your ob-
ligations to friends and society, when
often you would chose to be alone.
Perhaps bodily fatigue assails you be-
fore a task is completed, yet you must
persevere to the end.

Untimely interruptions, distracting
sounds, or intruding influences may
severely tax your temper, but your duty
is clear and you must bear all with
equanimity. So that while it is right
to plan for a life of uninterrupted
harmony and happiness, you should so
develop the qualities of patience and
sacrifice as to be ready for all possible
emergencies.

* * *

Do not delude yourself with the be-
lief that you would do better with
larger opportunities while now neg-
lecting smaller ones. The qualities of
initiative, diligence, and concentration
are quite as essential in small as in
large tasks. In doing small things well
you are disciplining and preparing
yourself for the larger opportunities to
come. One of the most fallacious ideas
is to think you would do better work
and make greater effort under other
circumstances, while at the same time
you are shirking present duties. Be
alert to the opportunities now at your
ready hand. Apply yourself with ear-
nestness and intelligence to the work
immediately before you. Make the
most of today.

Your Suppressed Crime

(Continued from page 33)

No danger attends such an inspection, provided one does not brood or dream over the repressed desires. Rational consideration of one's temptations lessens their pull. Crimes of passion are committed by individuals who have indulged themselves in wild fantasies, not by reasoning beings. In such cases harmful wishes have been nursed in reverie until they have burst out and run wild, uncontrolled by the intellect.

Any one who *wishes* to be a criminal must on no account try to understand his impulses. For as soon as he understands them, he will begin to have some control over them and they are less likely to take command of his life. It is practically impossible to be intelligently bad; one is dependent on unanalyzed impulse for most of one's wickedness. Machiavelli only occasionally lives.

The words "good" and "bad" are vague and misleading; we have used them in a general sense to indicate the antagonism of the impulses we approve against the impulses we disapprove.

* * *

One of two results will follow the scrutiny of criminal impulses, which have been repressed into the unconscious mind and allowed only grudging and veiled entrance into consciousness. Usually one will decide that the urge is a harmful one and must be laid at rest. Yet it is possible that one may discover, on the contrary, that what has seemed wicked is really a good impulse wrongfully directed. Such desires in altered forms, may be utilized to advantage in one's life.

In the first case, where the impulse is adversely judged and discarded, the individual feels a lessening of tension, less worry and irritability. The unconscious struggle is over and the strength

which was being used is released for constructive purposes. The individual takes life easier.

Other impulses which have been repressed on the assumption that they were harmful will turn out to be worthy of practical consideration. The desire to change one's job, for instance, is no crime though people sometimes act as if it were. In the same class is the urge to leave home or to rebel vigorously against conducting one's affairs according to others' guidance. The instinct which is most likely to be harmfully repressed is the sex instinct. It has been so difficult for society to control even partially the sex life of individuals, and it is so obviously necessary to keep it within bounds, that much stupid battering and oppression of a natural impulse has resulted.

Cautious folks who want to keep everything just "as is" disapprove vigorously of any investigation into one's discontents. They say, "Let sleeping dogs lie" and "Let well enough alone." It does take a certain amount of courage to look squarely at one's doubtful desires and decide for or against them. But it is really not at all dangerous. Few, very few, really want to be criminal.

We keep our large criminal population through our vindictive system of punishment, and our neglect of young defectives. It is frequently a toss-up, one remembers, whether a criminal shall go to prison or an insane hospital. Our pitilessness often is due to the fact that a prisoner is the scapegoat through whom we punish our own repressed criminal desires.

Your problem is to be quite at ease in your uprightness. Do not waste strength fighting impulses. *Recognize* them. It then is not difficult to set them aside, and to be free of them.

What's Your Hobby?

(Continued from page 27)

a collector of wishbones! She would polish them until they had the appearance of ivory and then, by carefully printing her name and address on them, she would turn them into the most novel sort of calling cards. At one time she had in her collection some forty thousand wishbones of all sorts.

"Unfortunately—or fortunately, perhaps—she lost her job at that time and found it very hard to obtain another. It occurred to her that others might find her wishbones—which she was now making into little fishing-rods, table ornaments, etc.—interesting

enough to buy. She approached a buyer in a large department store. He was enthusiastic and immediately ordered a fairly large quantity. Since then she has been supporting herself through the sale of her wishbones.

"Another hobbyist, one who was doing nothing more serious than piling matches on beer bottles, got a job with a brewery doing just that in windows of liquor stores to advertise its beer.

"So we find hobbies helping men mentally, spiritually, physically and materially."

(Continued on following page.)

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If your brain blots at the perplexed problems of modern life and fails to make clear to you the dictates of good judgment and sound action. . . .

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If you are not really happy because you are rarely perfectly well. . . .

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Is Privacy Possible?

(Continued from page 18)

All this sounds sentimental and more than middle-aged when reduced to cold print. At all events, it is put down here as a principle of mental fitness. Self-made men are few and many of them show the imperfections of their making; yet all credit to the best of them who have created for themselves a quiet center of life. For most of those who are growing into life, such a center must be provided; and the family, however imperfect as an institution, is the best arrangement yet devised for supplying it.

Whether a people that lacks this stabilizing influence, that grows no roots and feels not the need of them, will be as mentally fit as one brought up with this aid to character—this is a query that is troubling the minds not of reactionaries, but progressive and responsible thinkers.

In the Psychologist's Office

(Continued from page 14)

reactions to normal conditions and stimuli.

"I learned quickly the secret and the value and the power of complete relaxation, mental and physical, to be induced at will, and without the aid of medicine. I slept deeply and restfully.

"For Dr. Cowles had explained to me most clearly the nature and cause of my nervous exhaustion. It was not alone the immediate shock, but a condition of extreme fatigue that had been piling up for many years like water behind a dam. The shock had served to precipitate the accumulated trouble and, like a broken dam, had released the pent-up emotional disturbances of more than half a lifetime.

"He explained why the work of repair would be slow, and asked my complete co-operation. He scorned the hocus-pocus magic-making and incantation that distinguish the medicine man from the man of medicine. He put all the facts on the table before me, thus enabling me intelligently to work with him and his associates and speed my recovery.

"I attended the Clinic for about four months. During that time I made it my sole business to get well. I obeyed as implicitly as I could the instructions of the Doctor. I scrupulously refrained from reading anything on abnormal psychology. I considered that the business of my physician, and not my own. I never neglected prescribed medication.

"From choice I did not discuss my illness, its symptoms and manifestations, save when it would help other patients, or in answer to questions by Dr. Cowles and his associates. My nerves became more quiet and stable. My health improved in every way. I took on weight. My worries became normal, reasonable, natural. My ability to study and concentrate returned slowly and steadily. I regained a lively interest in what was going on about me.

"The crimson returned to the sunset sky. The waters again sparkled in river and bay. The trees and flowers, and all the beautiful and lovely things that God has given us to love and enjoy, again became real to me—and I was once more a human being.

"My fears—beyond those natural and instinctive fears necessary for self-preservation, comfort and safety—disappeared little by little, until I was wholly normal. I acquired the priceless knowledge of how to control intelligently my emotions and to keep them on a sane and normal level.

"In short, a complete cure was effected. When I left the Clinic, it was to accept a position of difficult and exacting responsibility, in which I remained ten years, attaining a marked success in my field. I have never found it necessary to return to the Clinic for further treatment.

"I look upon it all as a miracle—but a miracle achieved by obedience to the laws of science."



Ideas into Money

(Continued from page 49)

She began to gather children about her in the lovely garden of her mother's home. She entertained them with stories and play-acting. She permitted them to write and act out their own little ideas. These children made up scenes for their plays and made their costumes.

Soon the group enlarged. A play was given for the parents of the children, their school teachers and friends. One wealthy woman, a clever, much-traveled person came. She was delighted with the effect the work had on her daughter. She made a proposition to Miss Claire. She would build an out-door theatre surrounded by lovely woods, and a modern camp for

boys and girls, and pay Miss Claire well if she would take full charge.

The woman was so engrossed with the idea that she supplied her own cook and maid in order that the household part would not in any way interfere with Miss Claire's work.

Of course the teacher became strong. She renewed her interest in riding and often was to be seen on long rides through the lovely paths with men from her old crowd. Week-end guests, (paying-guests, too) were many and frequent. Miss Claire through these efforts continues to have a large school of acting and dancing on the grounds of her own estate. She is both successful and happy.



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Music as Medicine

(Continued from page 37)

There can be no question of the great advances made in surgery and preventive medicine in the art of healing, but as is well known to the leading medical authorities of the world, there is a vast borderland of mental and nervous afflictions which call for mental rather than medical administrations to bring about a permanent cure.

Dr. Cowles, of New York, who is as much at home in psychology as in medicine, has stated that a large percentage of man's diseases are of mental origin which can be cured only by mental means.

If such is the case, it is plainly to be seen that what the mind does, it can also undo, and that mental therapeutics are first and foremost in the healing art.

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We have known scores of men and women whose pain-wracked minds and bodies were smoothed and cured by the combined power of music and suggestion.

Chopin's *Nocturne* has been of particular value in various forms of hysteria.

No treatment works so well in the national affliction called neurasthenia as mental suggestion accompanied by appropriate music. Splendid results may be obtained in many such cases from Schubert's *Serenade*.

Epilepsy, that dread disease, is often a lack of rhythm. Many persons thus afflicted live in constant fear of the impending attack, and this condition of mind is in itself sufficient to bring it on. All epileptics are highly suggestive, and music has peculiar power to help them.

The musical prescription in such a case should be of a lively and spirited order, as expressed in the *Coronation March*, by Meyerbeer.

One of the most effective selections for convalescents is Schubert's *Impromptu in G. Major*, and Brahms and Scarlatti have an excellent effect.

The foregoing examples are mere hints taken from a large and varied musical program, adapted to assist in the relief and cure of many human ailments.

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Contacts Club

(Continued from page 48)

Who will join our sea-faring friend? No doubt Mr. W.G.M. will tell of many exciting and interesting events which will compensate for any delay in his answers.

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May I join your interesting club? I enjoy reading the letters from other members, and have meant to write before this to see if I might join also.

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Psychology in Books

(Continued from page 6)

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