YOUR PERSONALITY

SPRING 1944
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LEARNING TO LIVE WITH OTHERS
by the Doctors Alice and Lester D. Crow

"I SAID TO MY DAUGHTERS —"
Anonymous

TEST AND CURE FOR INFERIORITY
by William Moulton Marston

SHE MADE HERSELF BEAUTIFUL
by Dale Carnegie

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BUILD YOUR OWN FUTURE—SEABURY
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TESTS ABOUT YOU
BY NOTED AUTHORITIES

SHORT COURSE IN PUBLIC SPEAKING

Your Personality

Wilfred Funk	Douglas Lurton	Donald G. Cooley	John J. Green
Editorial Director	*Editor*	*Managing Editor*	*Associate Editor*

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YOUR PERSONALITY

SPRING ISSUE 1944

Learning To Live with Others

Remember, your behavior and interests are never free from the behavior and interests of others

by ALICE CROW, Ph.D. and LESTER D. CROW, Ph.D.

HOW MANY times during the past week has someone annoyed you? How often have you wished that your associates understood you better, were more considerate of you, or showed greater approval of your interests and activities? It is easy to accuse other people of being difficult to get along with, but it is hard for any one of us to assume a major part of the blame for disagreements between ourselves and others. Most of us are eager to be liked by other people. The majority of us are willing to like others if they do not interfere too much with our interests and activities.

We want to be popular, but usually we also want our own way about things. Our *self*, or our *ego*, is extremely important to us. We are interested primarily in our own well-being and success. However, many of us have learned to achieve our needs and wants without interfering too much with the rights and interests of other people and we have the right to expect others to do the same in their relations with us.

Many years ago it was possible for the members of a family to build their own home, raise or produce most of their food, and provide most of their clothing needs. Life was simple. Work and recreation were centered around the home. Every member of the family had a relatively clear understanding of his individual rights and responsibilities.

Today, it is almost impossible for anyone to attain even the bare necessities of life without the cooperation of other people. Perhaps you must work outside the home in order to earn money for the sup-

THE AUTHORS not only are actively engaged in education and guidance work, but their experience in high school, college and university teaching has especially fitted them to write on psychology and similar subjects. Dr. Alice Crow taught in colleges and universities for more than fifteen years, and has been dean of a Brooklyn, New York, high school for the last six years. Dr. Lester D. Crow was a high school teacher and principal for five years, has spent more than fourteen years in college work, now is an assistant professor at Brooklyn College. This feature is condensed from their book, *Learning To Live with Others — A Practical Psychology for Young People*, copyright, 1943, and published by Lester D. Crow, 1142 Ocean Avenue, Brooklyn, N. Y.

plying of your needs and you must purchase your necessities from people who specialize in certain kinds of commodities. You receive your education among people who may be strangers to you. Your recreational interests take you away from the home, and your social and civic responsibilities require you to associate with many different kinds of people whose interests, abilities and behavior may be quite unlike your own.

From childhood to old age you meet the problem of getting along with people of all ages and dispositions. The complexity of modern life makes all your relationships with other people much more difficult than they were in the old days. First, you must learn to get along with the members of your family. This is not always easy since the home is no longer the center of the interests of all the persons who live in it. Sometimes outside interests and responsibilities interfere with regular family loyalties and obligations. Everyone in the home must learn to adjust to every other family member if unity and harmony are to be preserved.

YOU MUST learn to get along with schoolmates or fellow workers whose cultural background and training may be different from yours. You must learn to adjust to teachers or employers whose standards of conduct and interpretation of rights and responsibilities may differ greatly from your standards and attitudes. In all your community relations you are attempting constantly to do what other persons would like you to do or you are trying to influence them to follow your interests and activities.

Since every person is different from every other person, getting along with people is not easy. You cannot make a general adjustment to a group as a *group*, but you must adjust to every kind of personality in the group. Getting along with people is a double job. You must

learn to adapt to other people and you must give other people an opportunity to adjust to you.

You must learn that living peacefully and harmoniously with other people is fundamentally a matter of a proper balance of the rights and responsibilities of everyone concerned. You must realize that, in order to get along well, you need to observe certain standards of behavior which are understood by everyone and which are accepted as desirable.

Most of you admire certain traits in your associates and dislike other traits. Your friendships are based upon certain similarities of interest and upon consideration for one another. You must remember, however, that if you are to be liked by other people, the interest cannot always be only *your* interest and the consideration must not always be given by the other person. Getting along with people implies a mutual give-and-take.

Traits Usually Admired in People

THINK of someone with whom you get along very well. List the characteristics of this person. Check those which you believe that you also possess. Then add some of your traits which are not exhibited by this close friend or relative. Compare these with the qualities which he or she possesses but which you do not find in yourself. How do you explain the fact that these differences do not interfere with your friendly relations?

Prepare a similar list for a person with whom you do not get along well. You and this person must have some traits in common as well as some in which you differ markedly. How do you explain the fact that in your relationships with this person your differences are so much more significant than your likenesses? To what extent are you responsible for your friendly relations with one person and your disagreement with the other?

RECALL a recent incident in your association with each of these persons which exemplifies your ability or inability to get along. To what extent did your attitude affect the behavior of yourself and that of the other person?

If you have carefully analyzed your attitude toward each of these persons you probably have included in your list of behavior traits certain ones which please you and others which annoy you. Try to make a general list of traits which are likely to make a person popular with his associates and another list of traits which tend to make him unpopular.

Many persons have been asked to compile such a list. It is interesting to note that every such list includes certain traits as those which are generally admired. Some of the most commonly mentioned are described here briefly.

Attractive appearance and manner. People seem to agree that they wish their friends to be well-groomed, neat and appropriately dressed. They do not approve of extremes in dress, "flashiness," or too much concern with fashion or personal beauty. Some people seem to think that if a person, especially a young person, is too attractive he must be conceited and vain and therefore difficult to get along with. Almost everyone emphasizes the charm of careful grooming and of a pleasing voice and manner.

Sincerity. You want to be sure of another person's honesty in his relations with yourself. You need to feel that you can believe what he says and that he is expressing his own point of view and not what he thinks you want him to say. You want to recognize the fact that his attitude toward you is motivated by his real interest in and understanding of you and not by his belief that he can get something from you by pretending to like you. One young man expressed it in this way: "I do not care very much what a fellow says or does, so long as he is honest about it and means what he says."

Cheerfulness. This does not mean that a person should wear a perpetual smile on his face, but he should be free from temper tantrums and unexpected grouchiness. It is easy to be pleasant and affable when things are going well, but the person who is admired is the one who can meet difficulties and disappointments without making everyone else unhappy. The person with a ready smile, a hearty handshake, and a generally optimistic attitude is the person whose company is sought.

However, you may learn to dislike individuals who agree with everything that you say or do. The cheerful person with a pleasant disposition may not approve of some of your actions but he is able to express his disapproval without being mean about it. He does not assume that people deliberately are trying to annoy him and he gives evidence of faith in other people's motives as well as in his own.

Sportsmanship. Everyone admires a good loser. Respect is earned by a person who can recognize the possibility of failure, who does not always blame his teachers or supervisors for his own unsatisfactory work, who does not hold another member of his team responsible for his own poor play, or who does not accuse his associates of deliberately interfering with his interests and activities. The good sport recognizes the fact that other people may have greater ability that he has. He realizes that in all competition someone must lose and that, even though he tries his best to excel, he may be that

one. He is willing to enter fair competition and abide by the consequences.

Kindliness, cooperation, and sympathy. These three qualities often are mentioned individually or together as characteristics which are universally admired. An individual wants his friends to show a sympathetic interest in his affairs. He wants to feel that they like him in spite of his faults and that they are kindly in their judgments of him. He appreciates their willingness to cooperate with him in his activities. However, it is desirable that this kindly and cooperative attitude be accompanied by sincerity.

Flattery, if it is given for an ulterior purpose, is not effective. Cooperation inspired by fear of consequences or by an inability on the part of the cooperator to initiate activities of his own is not attractive.

Kindliness and cooperation do not imply that your actions never should receive disapproval and that your associates always should be ready to fall in line with your plans. You recognize the fact that your parents, teachers or employers would not be good friends to you if they never objected to your behavior or if they never interfered with your activities. At times your interests and behavior may be undesirable. If you are shown the error of your ways in a reasonable, kindly and sympathetic manner, you are willing usually to readjust your behavior. If another person shows a willingness to cooperate with you to a reasonable extent, you tend to show a readiness to cooperate with him to the same degree. These qualities are contagious. People, either consciously or unconsciously, tend to meet kindliness and cooperation with similar responses.

Generosity. This trait is closely allied to the ones which have been described. How do you react to the person who is unwilling to share his belongings, his time, or his interests with you? Generosity is not confined to the giving away of material things. The generous person is not only willing to help his friends financially but also is ready to give a helping hand in other ways. Even though he is a very busy person he seems to find time to give assistance when it is needed.

Some persons have a tendency to impose upon their good natured and generous friends. After an individual has been extravagant in the use of his money or belongings or wasteful of his time, he may expect a generous friend to come to his aid. The person who is willing to give help under such circumstances is not generous but foolish, and is actually unkind to his friend, since he is encouraging in the latter certain habits of reckless spending and of dilatoriness.

Generosity can be overdone in another way. There are people who try to force their assistance upon one. They overwhelm him with gifts that may be far too pretentious and useless. They insist upon doing things for him that he should do for himself. The over-indulgent parent or other relative does more harm than good, as you probably know from your own experiences or those of your friends. These foolishly generous persons are encouraging habits of dependence which may make future independence very difficult to achieve.

Unfortunately there are people who appear to use this method in order to win attention or approval from their associates. This they rarely gain. People either may accept their foolishly given help and later criticize their behavior or motives or may refuse to accept their generosity. The truly generous person is kindly and honest in his judgments, is cooperative in his behavior because he is sincerely interested in people, and places the welfare of his friends first.

Loyalty. You probably know the old saying that "everybody needs a friend." Everyone needs someone who is a kind of *alter ego* or other self to whom he can confide his secret hopes, ambitions, successes, and disappointments, confident in the knowledge that this person will not betray the trust placed in him.

You yourself may be responsible for not receiving the kind of loyalty from your friends which you desire. You may expect them to believe in you and to be loyal to you and yet you may fail to respect the confidences which they entrust to you. You should not expect your acquaintances to be more loyal to you than they are to other people. A good rule to follow is that of having many acquaintances with whom you can enjoy pleasant and mutually satisfying activities but of limiting your close friendships to a few persons who are well chosen. Moreover, you should be slow in demanding complete loyalty even from these close friends.

Modesty. Most people admire the person who is modest about his achievements, his opinions and his possessions.

People grow weary of the person who is constantly talking about himself. As you meet more and more persons who have done worth-while things, you will find that these individuals are usually reluctant to expand upon their achievements and that they become embarrassed if other people praise them excessively.

A sign of greatness is modesty of behavior. The braggart is usually a person who has not realized his ambitions but who attempts to convince himself and his associates of his superiority. On the other hand, a person who constantly is

belittling his own abilities and accomplishments is equally annoying. Admiration is earned by the person who is aware of his powers and limitations and who, within his limitations, is confident of his ability to succeed, but who impresses us with his success through his actions rather than through his own self-praise.

Of course this does not mean that you never should talk about yourself and your doings. Your family and your intimate friends are interested in your success. It would be ungenerous to deny them the opportunity of sharing with you your satisfaction in work well done, or the earning of praise or other recognition of your ability. However, you should be careful not to bore people or to encourage in them any feelings of resentment or envy, but to accord to them your interest in their affairs.

Tact. This trait is closely related to modesty. Your associates should be sincere and honest in their relations with you but they should exercise intelligent tact. You want them to be careful not to hurt your feelings unduly by their too frank expression of their opinion of you and your behavior, or by unkind criticism.

A person may have excellent manners and know exactly what to do on every occasion. However, unless he is inherently kind and thoughtful of the feelings of other persons, he may cause envy, resentment, or jealousy by his thoughtless and tactless remarks and actions.

Trustworthiness. This trait is often referred to as *sincerity*, *honesty*, and *loyalty*. In order to feel at ease with a person you need to have confidence in his good intentions. You need to be assured that you can trust him to fulfill whatever obligations he may have assumed toward you or toward other people. You need to have trust and faith in your parents, your teachers, your employers, your fellow students or co-workers and your government leaders. Most important of all, perhaps, you need to have faith in yourself. You cannot get along with yourself and with other people unless you can have complete confidence in your own fundamental honesty, sincerity, and intention to do your best.

Social ease. People are liked if they are interesting conversationalists, and are well-informed and spirited members of a group without being tiresome. The person whose company is sought is poised, dignified (without being prudish), and cooperative. Moreover, he is able to put other people at ease through his interesting conversation and original ideas.

Interesting people are able to suggest original, challenging and worth-while social activities and are helpful in "breaking the ice"

in difficult social situations. The popular person is he who is a social leader without being a social dictator and who can arouse interest among the members of the group without monopolizing the situation.

Moreover, it is easy for you to get along well with people whose interests are similar to your own so that you may share your activities with them.

The homely virtues. Last, but certainly not least, everyone seems to like people who exercise the simple homely virtues of punctuality, care of property, neatness, acceptable use of language and the like. Patience is soon lost with the person who is habitually late for appointments, no matter how profuse or how convincing his apologies may be. Some people seem to practice the habit of being "fashionably late" lest they appear to show lack of sophistication by arriving first. A hostess may be inconvenienced by the unduly early arrival of a guest, but she resents the tardiness of the guest who keeps everyone waiting for him.

In the same class may be included the person who never seems to know when it is time to go home or to terminate an appointment. Social approval is gained by the person who can be trusted to meet his obligations promptly and efficiently whether these are social, school, or business appointments, or the completion of a piece of work.

Many persons have developed the habit of adhering strictly to the adage: "Neither a borrower nor a lender be." Experience has taught them that often it is difficult to remember that one should return what has been borrowed from another and that it is embarrassing to ask for the return of that which has been lent but which has not been returned.

People should exercise reasonable care of their own and other people's property, should be orderly in their habits without being annoyingly fussy, and should know where their belongings are and have them so arranged that these can be found easily. Most people like neat and attractive surroundings and respect the person who is careful about such matters.

Careless picnickers, and all people who lack the habits of neatness and orderliness annoy their associates. However, one should not develop habits like those of the housewife who makes cleanliness and neatness the bases of continual fussing and who constantly berates the members of her family if they fail to cooperate with her in her ambition to have a spotless home.

Intelligent care of property does not mean that you must avoid using it lest you damage it. A *used* book is a prized possession; an *abused* book is a sad commentary upon the user's carelessness.

Wit and humor or unusual ways of saying things are delightful, but incorrect or slovenly speech employing vulgarisms is annoying. There are some people who seem to think that it is smart to do these things. If a person using such mannerisms is not related too closely to you, you may be amused by them. However, you probably want your intimates to show by their speech and writing that they are cultured and sincere people who know what is socially acceptable and who attempt to follow these standards of correctness and good taste.

THESE ARE the traits which have been mentioned most frequently by groups who have been asked to list the qualities that they admire in people. You may be able to think of a great many more.

If you are a normal person you want to be popular. Sometimes popularity is mistaken for respect and admiration. A young man or woman can gain the temporary leadership of his group through the display of socially undesirable traits. These qualities may win for him the grudging admiration of other boys and girls who cannot or dare not do the things which he does. Recklessness, bullying, defiance of authority, and similar forms of behavior may secure for the individual a certain amount of influence among his associates. But this is only a passing popularity. Eventually, such conduct will earn more enemies than friends among the desirable members of the group.

Real liking and admiration are built upon the solid foundation of interest in other people and consideration for their welfare. If you want to be liked you must learn to be relatively selfless.

Fortunately, if you try hard enough, you can develop the kind of personality which will cause you to be liked by other people. Perhaps you remember Benjamin Franklin's systematic improvement of his personality. He checked himself against thirteen virtues which he desired to possess. Each week he concentrated upon one of them, keeping in a little notebook a daily record of his improvement in the week's virtue. During the fifty-two weeks of the year he was able to go through his list of thirteen virtues four times. Throughout this program of personality development he exhibited the very worthy quality of perseverance.

If you want to be liked by others, you must do something positive about it. The ability to get along with people does not happen accidentally. If you are liked by others, it is because you have tried definitely to practice the kind of behavior which they can respect and admire. On page 10 you will find a list of some of the traits which are daily exhibited in one form or another by everyone as he associates with other people.

Why You Are Liked or Disliked

READ each statement carefully and decide which word in the parentheses best describes your behavior. If you choose the word *seldom*, rate yourself by placing a minus sign (−) at the left. If you choose the word *usually*, rate yourself by placing a plus sign (+) at the left. *Be honest in your responses.*

..... 1. I (seldom, usually) carry out my promises.
..... 2. I (seldom, usually) go out of my way to help others.
..... 3. I (seldom, usually) refrain from exaggeration.
..... 4. I (seldom, usually) avoid sarcasm.
..... 5. I (seldom, usually) make an effort to be modest about my achievements.
..... 6. I (seldom, usually) enjoy working with other people.
..... 7. I (seldom, usually) avoid losing my temper when people annoy me.
..... 8. I (seldom, usually) cooperate with others in social activities.
..... 9. I (seldom, usually) wear clean clothes.
..... 10. I (seldom, usually) avoid criticising others behind their backs.
..... 11. I (seldom, usually) feel sorry about the misfortunes of others.
..... 12. I (seldom, usually) give help when it is needed.
..... 13. I (seldom, usually) avoid telling others what they should do.
..... 14. I (seldom, usually) listen courteously to the conversation of others.
..... 15. I (seldom, usually) avoid temper tantrums.
..... 16. I (seldom, usually) am cheerful and happy.
..... 17. I (seldom, usually) avoid arguing with others.
..... 18. I (seldom, usually) disapprove of gossiping.
..... 19. I (seldom, usually) speak in a quiet and controlled voice.
..... 20. I (seldom, usually) have my work done on time.
..... 21. I (seldom, usually) avoid asking for special consideration.
..... 22. I (seldom, usually) practice tolerance.
..... 23. I (seldom, usually) avoid flattering people for personal gain.
..... 24. I (seldom, usually) try to avoid embarrassing others by unkind jokes.
..... 25. I (seldom, usually) return what I have borrowed.
..... 26. I (seldom, usually) am careful of my appearance.
..... 27. I (seldom, usually) tell the truth.
..... 28. I (seldom, usually) accept blame for my failures.
..... 29. I (seldom, usually) am loyal to my friends.
..... 30. I (seldom, usually) respect my teachers or employers.
..... 31. I (seldom, usually) obey my parents.
..... 32. I (seldom, usually) put things where they belong.
..... 33. I (seldom, usually) am punctual in meeting appointments.
..... 34. I (seldom, usually) consider the interests of my friends.
..... 35. I (seldom, usually) avoid showing jealousy of the success of others.

Count the number of items which you have marked with a plus sign (+). If these total 30 or more, you have learned how to get along very well with people. If the total is less than 20, you may not be well liked by your associates. You need to change your behavior for those items which you have marked with a minus sign (−).

Don't Let Glamour Trick You

If you've been around at all, you know the modern glamour girl — pretty as a picture, overexposed and underdeveloped

by PAUL POPENOE, Sc.D.
General Director, American Institute of Family Relations

GLAMOUR is a serious affliction, definitely on the increase in the more thickly settled parts of the United States. It is becoming a real public health problem.

It is infectious, and, although it is exclusively an affliction of the female sex, the male sex is highly susceptible to it.

It may exist in either acute or chronic form. The chronic cases are nearly always very painful.

Repeated attacks do not usually provide any immunity. Resistance increases with age in some patients, but not in all.

The only dependable protection against the effects of glamour is to avoid close contact with any person who has it.

Diagnosis is easy. Whenever the value of the package is greater than the value of the contents, one may suspect a case of glamour. Dr. Aurelia Reinhart, president of Mills College, has been complaining lately in her lectures that the modern girl is too *vogue* on the outside and too *vague* on the inside. That's the glamour girl: pretty as a picture — overexposed and underdeveloped.

We have all, at times, bought goods on glamour. You know how you feel when you take the red ribbon and cellophane off a $1.50 box of chocolates and find a dime's worth of grocery store candy inside; or when you purchase a $2.50 vial of perfume and find that you have a nickel's worth of essence and $2.45 worth of wrapping and advertising. You have bought glamour!

Glamour, then, consists essentially of selling goods on the appearance of the package rather than on the quality of the contents. Why does anyone adopt such a plan? Naturally, because he has a strong doubt as to the real value of the contents, but a strong desire to sell his goods regardless.

THE gold brick is the emblem of glamour. And glamour, like the gold brick game, is a sucker game. It does not work very long — not even in Hollywood, where so many sucker games work so successfully.

Think of all the glamour girls who have poured out of the studios during the past ten years.

They have helped a battalion of press agents to eat for a while; but if they themselves have lasted, it is not as glamour girls. In the nature of things, a glamour girl can't last. The shine on a gold brick can't be much more permanent than a 50-cent permanent wave. The gilt is bound to run like a pair of chiffon stockings in a blackberry patch. No matter how she glitters when first set before the public, the glamour girl soon loses her marketability and either disappears from the market or has to be offered in some other guise.

Norma Shearer, Myrna Loy, Barbara Stanwyck, Ginger Rogers, Bette Davis, Joan Crawford — you can recall a dozen others who skyrocketed for a short time on glamour and then had to get down to earth.

IF GLAMOUR is so short-lived even with a Hollywood build-up, it is hopeless for the million imitators on Main Street and on Parkwood Place, on Twenty-ninth Avenue and on Highland Way, to think they can get by. They may represent themselves, as a once popular song put it, as million dollar babies from a five and ten cent store but they will soon demonstrate, once more, that "it isn't the first cost, it's the upkeep." To revert to another long-lost idiom, glamour is merely "It," and It isn't what you think It is.

What happens when you try to keep a marriage going on glamour? You are necessarily self-centered, because you are conscious of the fact that there is no bullion behind the gilt — that a gold brick isn't the basis of a safe and remunerative investment. You are, therefore, always on the defensive, evading every test of your real value, or becoming angry in order to escape being put to any tests. You work out a lot of shifty, evasive, or offensive tricks, to offset your feeling of insecurity. The more your husband sees through the veneer, the more you will try to attract other men who, you think, don't yet know you well enough to recognize that you are merely a sham and a fraud.

On the other hand, since your only asset is a veneer, you tinker more and more frantically with that veneer. A couple of decades ago, paint manufacturers opened a nationwide advertising campaign to sell their products. Their slogan was, "Save the surface and you save all." The middle-aged glamour girl and the flapper grandmother are perhaps old enough to remember this slogan. At any rate, they have adopted it enthusiastically.

OF COURSE, glamour can't last forever, even though you put redder paint on your fingernails and thicker enamel on your face each season. The girl whose stock in trade is glamour is not merely

putting all her eggs in one basket, but putting them into a basket that she knows is certain to break before very long.

One of the tragic features of marriage today is the one-sided emphasis on the schoolgirl complexion, the "romantic allure," the seductiveness of mystery and inaccessibility, the necessity of fresh stimuli incessantly. Such things are continually represented as being the stuff of which happiness in marriage is made. Of course they are mostly good in their proper place and in due proportion, but it is not humanly possible for anyone to base a permanently successful marriage on them.

IF THOSE are the things that make a marriage valuable, if a wife is cherished mainly for the possession of those attractions, one must draw the logical conclusion: when she loses them, or when a new prospect shows up with more allure, the only intelligent thing to do is to discard No. 1 and start off again with No. 2 — and so on to the end of the book. A good deal of modern marriage, and modern divorce, is based on precisely that pattern. The results are unsatisfactory in every way. It is time to stop regarding glamour as the basis of successful marriage.

Very well, it is admitted; after marriage one should begin to develop other attractions.

The glamour girl is not using a wide enough variety of bait. Not all fish can be caught on one fly, even by an expert. Some fish head for an angleworm dangling from the hook; others rise only to a trolling spoon.

Men are not supposed to have the equivalent of the legendary "woman's intuition," but a good many of them have enough intuition to know that they can't live on glamour all the rest of their lives. They may rise to a variety of bait. Some men are looking for a practical homemaker, some for a mother for children, some for a partner who will appeal to their protective tendencies and make

The Investment Angle

TO THE average educated man, a wife represents a cash investment of at least $50,000. He will earn that much during their married life. She will be largely responsible for the handling of that much money. What he has to show for it, at the end, depends mainly on her. If he were buying $50,000 worth of bonds, on which he was going to make payments all the rest of his life, and on which his future success was going to depend, he wouldn't be guided solely by the fact that the bonds were printed on expensive paper in rich green ink with a beautiful gold seal. He would ask, "What is back of those bonds?" If he has any sense, he'll ask a few questions about what is back of his girl!

them think what big, strong, wonderful fellows they are; some are looking for all of these things and a dozen other attributes as well. None of them is looking — very long — for glamour alone.

THE CURE is simply to put glamour in its proper place; to seek harmony instead of glitter; to make the wrapping of the package appropriate to its contents. Your character, your personality, your individuality, your abilities — these are the things that count. Work on them unceasingly; and of course make the frame as good as the picture deserves.

If you think you have glamour, then concentrate your attention on the inside of the package for a while. If you have good character and abilities, try to present them in a pleasing light. But don't make glamour an end instead of a means. If glamour is your only stock in trade, you can't help thinking more of what you *appear to be* than of what you really *are*. But the varnish is certain to be scratched some day.

The current concept of glamour, as exemplified by a million young and used-to-be-young disciples of the movies, is often too reminiscent of setting a piece of broken milk bottle in a platinum brooch, or of using a new $5,000 automobile as a garbage wagon. You'll avoid a lot of disillusionment if you'll put a little more ornamentation on the inside as well as on the outside.



The Simple Life

BECAUSE HE knew little about finances, he lost the fortune left him by his father. For a time he was frantic. Then he and his wife decided that plans had to be made for the future. "What are the essentials?" was the question they asked. They answered it by holding on to a house in the country, part of which they rent for enough to carry the whole. The husband went back into advertising work and for five years was a slave to his job. They spent little, saving every cent possible. With their savings they bought annuities.

Today they live in a trailer. Their material wants have been reduced to a minimum. They are free to go where they please. Fortunately they are self-sufficient, having no great need of permanent neighbors or friends who run in and out. They report that they never had greater happiness.

"It is surprising," he says, "how simple and easy life becomes when one is freed from the mania of owning lots of things."

— THOMAS DREIER

Habits That Hurt

Even if you think you haven't any irritating habits, here's an excellent way to make sure

by EDWARD PATTERSON

IF YOU had to stop and think out the proper way of shifting gears every time you got behind the wheel, you wouldn't be much of an automobile driver. If you had to figure out the reason for a knife and fork, and learn just how to manipulate them, every time you sat down to dinner, you wouldn't be in much demand as a guest.

Habit has made these and a hundred other activities of your everyday life perfectly automatic. In fact, you couldn't get along without habit. But —

Try this: *Drop into a chair in a room where you are absolutely alone and sit there for ten minutes.*

What little things do you catch yourself doing during this period of enforced inactivity? Do you swing your leg nervously? Pull at your ear? Twist a lock of hair? Fumble with your vest button? Drum with your fingers? Tap your feet?

Whatever unconscious mannerisms you have acquired, this little test is an almost sure-fire method of showing them up. Irritating habits are definite personality handicaps because they tend to annoy other people. Habits encrust a personality like moss on a stone, until eventually you can't see the stone for the moss.

Habits that hurt, that act like barnacles slowing a ship on its charted course, are — aside from those which are obviously physically harmful — of two principal types: habit-mannerisms that annoy others, as already mentioned, and habits that clutter up your time.

THE FORMS habits may take are endless. Vincent Astor has a habit of cupping his hand behind his right ear when asked an unexpected question. Cribbage is more a habit than a game with Harpo Marx. George M. Cohan had a habit of pacing up and down when he talked, making gestures of which he was unconscious. Edgar Wallace had the habit of sipping tea so strongly fixed that he was unable to work when the teapot was empty.

Suppose you mentally check your activities during an average day. Here are a few suggestions that may put you on the track of time-consuming habits:

Do you turn on the radio from habit or because you really want to hear certain programs?

Do you go to the movies from habit or because some particular feature attracts you?

How many times a day do you run downstairs from the office for a cup of coffee or a "coke"?

Do you read every word in your newspaper or just the articles that interest you?

Do you have a passion for solitaire?

Do you habitually provoke and indulge in argument?

Do you habitually have a considerable number of serials — fiction, comic strip, etc. — which you regularly follow?

Do you read a book from cover to cover even though it is a little boring?

THAT should start you thinking. Movies and books and coffee and radio and comic strips are all fine, indeed indispensable, institutions. Most of us couldn't get along without them. But they deserve to be enjoyed for their very real virtues, not just because they've grown to be habits.

The real test of a time-using habit is this: are you really getting what you want? Why not be as selective about your habits as you are about your new hat? If you are always "too busy" to do the things you really want to, then it's high time to start looking for habit-darkies in the woodpile!

With the vacation season coming on again in a few months, it's the best time you'll ever have to start overhauling your habits. Why? Well, habits are merely the products of endless repetitions. During vacations, customary habit chains are interrupted. Take a vacation from a time-wasting habit you'd like to lose, and you'll drop it as easily as you can lose the chewing gum habit if there's never a stick around when the impulse strikes you.

As for irritating personal habits, the give-and-take of social contact is a fine way to prevent many of them from becoming too rock-ribbed. Bachelors and spinsters are notoriously habit-ridden simply because there's no "little woman" or masterful man at hand to comment forcefully on budding habits.

Obey that impulse and go into dry dock periodically to have your habit-barnacles removed.



How to Get Things Done

SIR WALTER RALEIGH was known as a man who could do a great amount of work. Once he was asked:

"How do you accomplish so much in so short a time?"

His reply: "When I have anything to do, I go and do it."

A Short Course in Public Speaking

With this simple and practical plan, you can become an interesting and effective speaker

by GEORGE D. HALSEY
Author of "How To Become a Leader"

Dear Mr. Clark:

Several of our members have told me of the outstanding success you have made in reducing production costs in your department.

This is a subject in which we are all so much interested these days that we should like very much to have you as the principal speaker at the luncheon meeting of the Executives' Club, to be held on Tuesday, May 14, at 1 P.M. in the main dining room of the Royal Hotel.

Will you do this for us?

Sincerely yours,
WILLARD W. STEVENS
Chairman, Program Committee

WHAT WOULD BE *your* first reaction if *you* were Mr. Clark? Would it be, as it should, a feeling of deep gratification that your efforts had been recognized and an enthusiastic welcome of the opportunity to tell the story to a group of influential businessmen; or would it be a feeling of fear, almost panic, with a mad scramble to find some plausible reason why you could not possibly accept the invitation?

With all too many executives, really capable executives, it would be the latter.

Fortunately, this need not be true, because the ability to capture and hold the attention of a group of people with a simple, sincere, and enthusiastic talk is not a difficult one to acquire. The rules are few and simple. But some may be tempted to interrupt at this point and ask, as did one executive at a meeting where this subject was being discussed:

"I have no doubt, as you say, that the rules are few and simple, but what good does that do me if I am so paralyzed by fear every time I try to get up to say a few words that I completely forget everything I ever knew? What I want to know first of all is how to overcome fright — and I mean fright, not just nervousness."

THAT IS not difficult either. One usually dreads to make a speech because he fears that he may suddenly forget some important part of what he had planned to say, get his sentence structure mixed and say something ludicrous, or do something else which will *cause him to feel embarrassed in front of his friends.*

It is comforting to know that

even experienced speakers are not entirely immune to this fear, and that they usually protect themselves from the possibility of having just such embarrassing situations occur by the use of certain devices or "tricks of the trade." It is even more comforting to know that the person who, like most businessmen and women, speaks in public only occasionally can also, to a large degree, remove the possibility of the occurrences he dreads by the use of these same devices. And with the cause of fear removed, fear itself largely vanishes.

So let us assume that you *are* Mr. Clark and that you have decided to accept the invitation. Let us assume, also, that you do not speak in public often, if at all, and that you have accepted with some fear and trembling. If we are wrong in this assumption, and you are an experienced speaker, you will not need the suggestions which follow, because you will have built up your own technique; but if we are right and you do feel the need for all the help and advice you can get, then I believe firmly that careful and conscientious following of the fourteen simple and practical rules of public speaking which I am going to give will enable you to make a talk of which you need not be ashamed. Included in these rules are what we have called "tricks of the trade," the devices which many speakers use to help them banish fear. Here they are:

1. CHOOSE *your exact subject with care.* First, choose your general subject in a field with which you are thoroughly familiar. It gives a sense of security when you are confident that your knowledge is broad enough so that, should you forget some little point you had planned to use, you have more material readily available. Also, there is comfort in the knowledge that, should someone in the audience ask a practical or even a technical question, you can, in all probability, answer it.

The general subject decided upon, the next question is: "In what part of this general subject and in what phases even of this part will this particular group be most interested?" Persons in different occupations are interested in different phases of any one subject. For example, if you were an employment manager and were giving a talk on *The Central Employment Office* you would probably stress the different phases of the subject for different groups this way:

Accountants: Cost saving and prevention of payroll "padding."

General Executives: Saving of executive time in interviewing, and service to department heads needing help.

Preachers: Social service to be rendered through helping people to find the right jobs.

Personnel Executives: Description and evaluation of forms and methods used.

In what phase of your work is *your* audience interested?

Do not accept an impossible subject. It is well to remember that when the program chairman mentions a subject in his invitation he does not mean that the exact subject must be used. He is almost always willing to accept suggestions from you as to a change which will give the group something of greater interest.

2. WRITE *just as the ideas occur to you.* After you have selected carefully your exact subject, start to write. Write rapidly, almost feverishly, whatever you think will be interesting. Do not give too much thought to order, sentence structure, choice of the exact word or the absolute accuracy of statistical data. Ideas are what you are interested in now and if you stop to think about which of two words expresses better your exact meaning or whether the number is 847 or 874, you will lose your inspiration. Write both words or both numbers and make the necessary corrections later. Write on small sheets of paper with only one idea to a page so that you can conveniently arrange your material later in the most effective order. Write more than you plan to use.

In your writing and in your talk use the simple narrative form as much as is possible. Not only is this form by far the easiest to use, but it is the most interesting to an audience and the most effective both in teaching and in moving a group to action.

And it can be used effectively even in the presentation of abstract facts and theories. Perhaps the reason so many of us remember something about Newton's Law and have forgotten almost everything else we learned about physics is that, for the most of us, our first acquaintance with this law came through the story of how one day when the great scientist was resting under a tree an apple fell and hit him on the head and how that occurrence started him to thinking on the question of why the apple fell toward him rather than he toward the apple. Almost every rule or principle can be explained more easily and more effectively by the use of some apt illustration of its application than by an abstract explanation.

ONE OTHER advantage of the narrative form of presentation is that it makes unnecessary the memorizing of an outline. You can usually remember the order in which to present the various parts of a narrative, but you might find it difficult to remember the order in which you had planned to present the parts of any other type of talk.

Use the first person in everything but a formal technical paper.

A description of the cities and peoples of one of the Pacific Islands

which is in the headlines of the war news today is made even more interesting if the speaker can say: "The peculiar attitude of the hill people toward foreigners can probably best be explained by telling the story of what happened to one member of our party, etc."

But there are pitfalls which should be avoided carefully. The speaker whose use of the first person carries with it any semblance of bragging soon becomes unpopular. Occassional reference to how you have succeeded is all right; but with it there should be some stories of the times you have failed. The great popularity of Jack Benny and Bob Hope is due largely to the fact that both have the good sense to let us laugh *at* them, and we enjoy that. Tell a few jokes on yourself.

3. PLAN *your opening sentences with especial care.* Your opening sentences should accomplish three things: (1) Win the good will of your audience, (2) arouse interest, and (3) lead that interest naturally into your presentation of the subject.

It is usually good practice virtually to memorize the opening sentences. Each word has been carefully chosen and should be given exactly as planned.

Then, too, if you are like most of us who do not speak often, you are quite nervous during the first few seconds after you stand up. If you can make a good start, that nervousness will largely disappear.

The first objective of any speaker is to gain the good will of his audience, to get them to like him. This is done best by making some complimentary statement about the audience. This statement should, if possible, be tied into the subject rather than to use the frequent, "I want first to say how happy I am to be here." One woman executive accomplished this in a talk to a group of businessmen by saying:

"I always like to speak to a group of men, because I believe men think more logically than women and are not so often swayed by emotional prejudices. And the subject I want to discuss with you tonight needs just such intelligent consideration." (15 seconds)

A somewhat similar beginning which accomplishes both the first and second step of the opening was used with pleasing effect in a talk on *Training for Leadership*, made to a group of preachers:

"For anyone to attempt to talk to this group on the subject of Leadership is like 'bringing coals to Newcastle.' No one can live in this city long and not realize how great an influence for good on the lives of all of the people of this community is exercised by our churches. And the reason lies unquestionably in the splendid leadership of you men here in this room. But I have always found that those who know the most about any subject are always the most eager

to learn more — so here I am with my little wagon of coals." (33 seconds)

Many teachers of public speaking advocate a much more dramatic opening. This is all right for the experienced speaker, but for all of the rest of us it is probably better to start with a simple opening with no difficult words in it and no attempt at the dramatic.

Personally, I always prefer to start with something like: "Several months ago . . . ," or "I wonder how many of you remember . . . ," or "It was just three years ago this week that many of us here tonight . . . , etc."

These openings lead easily into dramatic statements, but they give me an opportunity to get control of my voice before it is necessary for me to say anything dramatic.

4. PREPARE *your closing sentences with as much thought and care as you did your opening sentences.* The object is to have your audience take away from the meeting a feeling of good will toward you and your cause, a clear understanding of and agreement with the conclusions you have reached, and a definite determination to do the things which your talk has advocated.

This ending will usually take the form of a complimentary comment about the audience, a brief summary of the principal conclusions and a forceful, but tactful, appeal to take some action, either individually or in a group.

The less stiff and formal this summary is, the better. There are occasions when the speaker should say, "In conclusion I should like to sum up, etc." but, as a rule it is much better to approach the summary less formally.

5. DRESS *neatly, simply, comfortably.* The goal to be achieved is to be so simply and neatly dressed that neither you nor any one in the audience thinks anything about your clothes. Avoid unusual jewelry or ornaments of any kind; such things often pull the attention of the audience entirely away from the talk.

If it is to be an evening meeting, find out whether or not it is to be formal, and just how formal. If you wear formal clothes as seldom as the average businessman, make sure that you have a collar and shirt which are comfortable. Some are anything but comfortable, and will add greatly to any nervousness you may feel.

6. EAT *lightly; avoid carbonated drinks.* Eat lightly before you speak. If one eats at all heavily when he is nervous, gas is likely to be formed in the stomach and that is embarrassing to say the least. Many speakers use charcoal tablets or something of that kind to aid digestion.

And do not make the mistake I

once made of taking a carbonated drink during the intermission just before time to speak. You can imagine the result and the embarrassment it caused.

These seem like foolish little precautions, but experienced speakers take just these precautions because they want to avoid even small embarrassments. It will pay all of us who speak less frequently to follow their example.

7. Do not *apologize!* When you are introduced, rise, turn to the chairman and acknowledge the introduction, then turn to your audience and pause for just a second or two before you begin your prepared opening. Most inexperienced speakers start too quickly. The audience is looking at the chairman as he introduces you; give it time to transfer its attention to you.

And if there is any one rule to be remembered above all others by the inexperienced speaker it is, *do not apologize!* Nothing weakens a talk more than an explanation at the start that the speaker is unaccustomed to speaking in public and that he hopes the audience will bear with him. If your talk is poor your audience will know it without your saying so; but the chances are that it will not be poor. You know your subject; you have made careful preparation; you believe sincerely in what you plan to say; you have every requisite for making a good talk, and the chances are all in your favor. Why spoil your chances by beginning with an apology?

8. Do not *read and do not attempt to memorize more than the first few sentences.*

Except in the case of a technical paper, a talk should seldom be read, and it is never wise to attempt memorizing more than the first few sentences, and possibly the last few. Have the order in which you intend to present the various parts of your talk well in mind, and talk about each naturally as you would if you were talking to a friend.

If you are afraid that your mind may go blank at the wrong moment, try this "trick," which is used by many experienced speakers. Prepare your notes, even write your talk in full if you wish, and carry the paper with you; *but in your pocket.* You will probably find, as many have done, that the very fact that you have this paper where you can get it if it is needed will make use of it unnecessary.

You will find, too, as you give your talk without reading and look into the faces of the people in your audience, that they will give something back to you. You will see in which parts your audience is most interested, and you can expand a little there and contract somewhere else. You will now be talking *with* the people in your audi-

ence instead of *at* them. Both you and the audience will enjoy it much more.

9. Do not *speak to some one person too much.*

Often a speaker to a business group makes the mistake of addressing his remarks too much to some one person in the group, usually some important executive who is attending the meeting. This should be carefully avoided. It is embarrassing to the executive in question, and gives the other members of the group a feeling that the speaker considers them to be somewhat inferior; and this feeling will quickly kill interest.

10. Avoid "*traps.*" James Williams is, normally, an excellent speaker but one day he fell into a "trap" which he had unconsciously set for himself. Here is the trap:

"There are at least five good reasons why I believe it to be important that we do this."

He told reasons one and two skillfully, but suddenly he realized that he could only remember four of the five reasons which he had intended to present and the harder he tried the more panic-stricken he became. The floundering around which ensued so embarrassed him that the balance of his talk was far below his usual standard.

Be careful not to let yourself into such a trap. Say rather: "There are several good reasons why I believe it to be important that we do this."

Many speakers so fear the word "statistics" that it is a "trap," for them. I always avoided the word until I hit upon the device of saying stāytistics, slowly at first and then more rapidly. When the word is spoken rapidly in this way, no one will notice the difference from the normal pronunciation, and the device keeps this from being a trap.

Similarly, a way can be found to pronounce other difficult words.

11. Use *gestures naturally.* Today most teachers of public speaking advise the student to forget gestures. Be enthusiastic about your subject and you will, just naturally, use the same gestures you do in ordinary conversation and that is the goal to be achieved.

It is well, however, to try to overcome any little disconcerting habits you may have formed, such as twirling a key chain or fingering a watch fob. Ask some good friend if you do have any such habits and, if so, correct them.

But as to gestures, let your own enthusiasm take care of those.

12. Have your *watch or a clock where you can see it and close on time.* It is often difficult to close on time, especially when the business session has taken longer than was planned. Sometimes it may

mean a quick revision of what you had planned to say, leaving out some of the less important parts. But whatever it takes to do it, close on time.

13. PRACTICE, *Practice*, PRACTICE! Make, rather than avoid, opportunities to speak in public. The poorer at speaking one is the more important this is. Practice gained by speaking at relatively unimportant meetings will give skill and confidence for the important meeting; but if this practice is to be of real value the same care in preparation should be given to the unimportant speech, the practice speech, as to the important speech.

Also, practice "tongue twisters." Learn to read them very rapidly without mistakes. Here is a good one:

"The seething sea ceaseth and it sufficeth me."

Any good book on public speaking will afford passages especially selected as suitable for this practice. There will also be suggestions as to enunciation, pronunciation, methods of improving the voice.

An interesting book with many such exercises is *Your Voice Personality* by Loraine Osborn.

14. PRACTICE *speaking correctly in everyday conversation.* One reason, perhaps the principal reason, why so many of us find it difficult to speak naturally when we stand before a group is because we have grown so careless in our everyday conversations — careless of sentence structure and grammar; careless in our choice of words; careless in our enunciation. When we do stand before a group and wish to speak correctly we find it difficult to speak correctly and especially difficult to achieve that naturalness of manner so necessary for success. One executive, who found that careless habits of speech into which he had fallen were embarrassing when he spoke in public, offered to give his young son one cent for each mistake he detected in his father's grammar. It was rather expensive for a time, but it was worth the price.

You will never regret the time, the effort, and the sheer determination it takes to follow these simple rules conscientiously and persistently; because few, if any, of the accomplishments any person may have can contribute more to his success on the job and to the general satisfaction he gets from life than does the ability to capture and hold the attention of a group of people with a simple, sincere, and enthusiastic talk.

And that ability can be acquired!



How Sociable Are You?

This and the two tests which follow are by DONALD A. LAIRD, Sc.D., noted psychologist and student of human behavior.

	Yes	*No*
1. Is it easy for you to talk with people when you first meet them?	.....	.....
2. Do you keep your feelings to yourself when people do something which makes you angry?	.....	.....
3. Do you go out of your way to help others enjoy themselves?	.....	.....
4. Do you act friendly to people whether you like them or not?	.....	.....
5. Have you changed your plans often so that you can help others?	.....	.....
6. Do you usually remember people's names?	.....	.....
7. Are you among the first to talk with newcomers at work, at your church, etc.?	.....	.....
8. Do you join the games at parties, even though you do not enjoy them?	.....	.....
9. Do you usually say a nice word to a person who does well?	.....	.....
10. Do you like to speak in front of people?	.....	.....
11. Do you like to introduce people to each other?	.....	.....
12. Can you lose at a game or contest without feeling upset?	.....	.....

The average person has 9 of these items answered "Yes." Fewer than that number indicates a below-par social attitude.

How Moody Are You?

A LAIRD Personality Test

	Yes	*No*
1. Do you have moods?	.....	.....
2. Do you change from one kind of work to another frequently?	.....	.....
3. Do you often have "the blues"?	.....	.....
4. Do you sometimes feel miserable without knowing why?	.....	.....
5. Do you often feel lonely?	.....	.....
6. Do you often feel tense or high-strung?	.....	.....
7. Do you sometimes change from happy to sad without any reason?	.....	.....
8. Are you often excited easily?	.....	.....
9. Do you like to be all by yourself at times?	.....	.....
10. Do you often feel grouchy?	.....	.....
11. Are you full of energy sometimes, sluggish other times?	.....	.....
12. Do you lose your temper quickly, but get it back quickly?	.....	.....
13. Do you like to stir up excitement when things are dull?	.....	.....
14. Can you usually have a hilarious time at a party?	.....	.....
15. Are you upset when you lose in a game?	.....	.....

Total number of *Yes* answers.....

0 to 4 *Yes* is GOOD. 5 to 8 *Yes* is Average. 9 to 15 *Yes* is p-o-o-r.

Cycloids have marked variations in their emotional reactions. A person with 9 or more *Yes* answers is likely to be the life of the party at one time, and morose and downcast a week later, for no apparent reason. These shifts recur in fairly definite cycles with some people. Those with a high (p-o-o-r) score are usually popular with their acquaintances, but they need to control their inclination to go to extremes in moods.

The extreme changes in moods of the cycloids are not due to things that happen to them; the changes are due to inner causes. In the downcast mood there is too much unwarranted self-accusation, in the top-of-the-world mood there is too much confidence.

Cycloids often make valuable employees, but the boss must expect a few weeks every year when the cycloid slows down and does not do much.

How Well Adjusted Are You?

A LAIRD Personality Test

	Yes	*No*
1. Do people just pretend that they like you?	.....	.....
2. Does our economic system cause crime?	.....	.....
3. Do you have many worries?	.....	.....
4. Does your family misunderstand you?	.....	.....
5. Does the future look pretty unpleasant?	.....	.....
6. Does practically no one care what happens to you?	.....	.....
7. Does it take pull to get ahead in business or at work?	.....	.....
8. Are high school courses too impractical?	.....	.....
9. Are most laws made for the benefit of a selfish group?	.....	.....
10. Is education of little help in getting a job?	.....	.....
11. Do you think times will be getting worse?	.....	.....
12. Is life mostly a series of disappointments?	.....	.....

The world is far from perfect, to be sure, but so are those people who find more than average wrong with it. People with more than the average number of *Yes* answers are more out of kilter than the world is. The average is 4. People answering 8 or more *Yes* would be wise to consult a specialist to help solve their inner emotional problems which are causing the maladjustment. And those few people who do not have a single *Yes* answer had best put on their thinking caps and study modern problems a bit.

Mr. & Mrs. & Money

If you would keep that rosy glow of romance through all your married life, get those family finances worked out

by SARA STRAYER

MR. AND MRS. NEWLYWED, looking toward the future together, can keep all that rosy glow if they'll just work out their financial plans early enough.

When a man proposes he doesn't want his dream-wife-to-be to say, "Yes, Darling, I adore you and of course I'll marry you, but, tell me, how are you going to handle the money end of things?" Yet, there's truly more romance in working out a civilized, courteous way of handling money than in all the moonlight, good cooking or sex appeal — not because life is really so mundane, but because money is so mixed up with those swift emotions that spring from the ego.

The wife continues to earn in many modern marriages, and nothing is so crushing to the average husband's ego. The wife, in these cases, should watch her words and acts to be sure that she doesn't tactlessly throw salt into an already open wound. "It's my money and I'll do as I please with it," has wrecked more marriages than all the infidelity recited in divorce courts.

The man should be the head of the family and he can be so even with a career wife. Not that he need manage her money, any more than she would manage his — but they must *agree* on how their respective earnings shall be used.

HUMAN NATURE being what it is, there is a better insurance of happiness in the husband's insistence that he pay the basic living expenses — the rent or its equivalent and the grocery bill.

Even if she buys clothes from her earnings, she has not infringed upon his male right to feed his mate and to provide shelter for her and her offspring, if any. All through their list of bills and spending, his money should be allocated to real support and provision for the future maintenance of his brood, such as insurance and doctor bills.

The wife can pay for the dentistry, for her waves and manicures, for flowers for the table, for better schools for the children or for anything that could rightfully come under the heading of family progress. Not that these are not now modern necessities. The point is that the family, in a pinch, could

do without them. That is the real test.

These glib paragraphs by no means settle the matter, but they do give a proved and practical suggestion for the division of expenditures for working couples.

If the woman buys so much as a pork chop, she begins to feel that her man is not quite a man. But she is able to adore him with even a modest salary while she buys her own mink coats, if she is eating his bread and sleeping under his roof. The exceptions to this primitive reaction are seen occasionally, but they are in the aggregate hardly enough in number to make a good choral society.

ONE might imagine that when the husband supplies all the money for the family the matter would be very simple indeed. But, instead, new complications arise.

The wife must place herself in her husband's life and all she has to judge by is his treatment of her and how she rates in money matters. She becomes either a partner, a licensed mistress, or a kind of unpaid slave. She heard the words of the marriage ceremony, "with all my worldly goods I thee endow," and is sometimes puzzled when no arrangement is made for her share.

Must she stand day after day with her hand out, like a wistful bellboy? Must she invent cute stories to entertain her husband and at the same time point the fact that money is needed to defray that day's expenses? Or has she joined a firm, a partnership in which she carries equal responsibility for its success but none of its privileges? Her husband should let her know at once just what her status is.

THE management of family money isn't a matter of brains. It requires a sort of brooding housekeeping talent that the oldest nations regard as largely a feminine instinct.

Most of the English respect the woman's watchfulness of values. The Duchess of Windsor is said to be a canny advisor of the Duke in their comparatively limited finances of today. Perhaps because she lived in France so much, she learned the knack.

More and more American men are utilizing their wives' money sense. Generally speaking, the American wife's position in money matters has been so extremely insecure that she has developed an instinct to grab and spend rather than to conserve. Insecurity always develops poor ethics. When a man permits his wife to plan how she can get money out of him, he ought to know that judgment and loyalty will shrink gradually. This type of husband puts his wife in the same category as the rest of the world's catchpenny schemes against which he must defend

himself. And all the time he could have a partner working for his interests!

It would seem that a man's ego is sadly in need of bolstering if he is willing to pay such a terrific price for the vanity of "being the head of the house." If he were really a "head," he would know that a great executive delegates jobs to those places and people where they are best done.

The strange thing about a woman and money is that she learns about it the moment she puts her mind on it. There is a natural affinity. She has a natural ability to conserve that is easily awakened. Responsibility that isn't a sarcastic dare or a challenge brings it out in her very quickly.

The average wife, on an allowance, tries her level best to get it to reach to senseless extravagances. But when she is a true partner with her husband, she is the first to disapprove of unnecessary expenditures. A certain dignity of trust and responsibility descends upon her. She is no longer under the necessity of "putting something over on John" with feminine wiles or clever shortchanging.

THE WIFE on an allowance is a constitutional enemy of the husband and their future. It could not be otherwise. A wife should be made into a reasoning and reasonable partner and not be taken on as a toy "until death us do part." She will prove to be an expensive toy. A man who wants a cooperative partner must be one.

But what of the girl brought up in a home where the principal indoor sport is characterized by the words, "See what you can do with your father. Maybe you can get it out of him." She has seen her mother scheme to charm, cajole or delight her father into spending money he can't afford. She has also seen that it pleased her father!

LET'S IMAGINE that such a girl marries a man who tries to make a real partner of her. Yes, she will take petty advantages, at first. That has been her example and her training. But she will soon see how snide are such acts, how unworthy of the trust of her new dignity.

On the partnership basis, a woman will work her fingers to the bone to conserve the family money. On the "try to get it out of John" basis, she will be whining for more maids before the second child is born.

But the most agreeable, cooperative couple should not lose sight of the fact that every human being must have a degree of privacy and independence or explode somewhere along the line. There should be a tiny sum for each about which neither needs to account to the other.

In either the single or the married state we pay for the advan-

tages we enjoy. There is an undeniable thrill in spending one's money with no thought of other duties or confidences. But if we want the best of married life we have to play the game according to the rules. When we take up life with someone else we pay a little of our freedom for the companionship and the human values involved. When we remain single we pay in loneliness, childlessness and a lack of warmth of family ties.

When men or women try to be married and independent too, they need only wait for the resounding crash at the finish.

WOMEN undoubtedly need training, but they learn with lightning swiftness. Wherever they have had training and responsibility they turn in excellent performances.

A rich widow of my acquaintance has nearly doubled the estate she inherited eight years ago. As a bride she knew nothing of money. She was convent bred and completely unworldly. Her husband recognized her native feminine impulse toward conservation and took her as a partner. They became rich. But did her husband give up his position as master of the house when he took his wife as a partner? Certainly not! She always realized that without him there would be nothing to manage. She always gave him full deference due his responsible position. She realized that he taught her all she knew. In fact he taught her so well that she managed the estate after his death better than when he was alive!

Eddie Cantor tells frankly of how he handled his fortune when he first succeeded in a large way — and how it was lost. He had pushed his wife's conservative ideas aside and had played high, wide and handsome with "experts." They deserted when the money was lost — but the wife didn't. She set about helping him build anew. He made a partner of her and together they have built another fortune. Fortunately his first failure was while he was young.

We've all heard the saying, "When poverty comes in the door, love flies out the window." Who starts these silly remarks? The truth is that the depression with its necessity of working out money

Mutual Trust

SOMEONE has said that marriage is but a struggle for supremacy between two egos. If this is true it is because mutual trust has not been established. There is nothing to struggle against if each has his rightful consideration. The struggles of life should be with the outer world of success and accomplishment — but when the struggle becomes internal a lot of precious energy is wasted.

matters has held many homes intact. There's real romance in any type of cooperation.

Newlyweds, take your sharp lead pencils and work out your money matters *together*.

You'll get into a few muddles. But even at the worst, it's better to muddle through to a family success than to go precisely and independently toward bitterness and failure. In money matters married folk have a chance to build their lives into a real oneness that is far more romantic than it appears on the surface.



The Art of Being Ready

YOU NEVER can tell when your big chance may come. It's a pretty good idea to be ready for it.

When 25-year-old Leonard Bernstein was engaged as assistant conductor of the New York Philharmonic Symphony Orchestra, the possibility that he would ever be called upon to lead that famous musical group in a public performance appeared remote. In the first place, the Philharmonic had a very able permanent conductor in the person of Artur Rodzinski, and in the second place, famous conductors were usually engaged for guest appearances. But young Bernstein kept studying the scores from week to week as if he were to conduct every performance.

Not that he actually had such an idea. When, one Saturday evening, he was informed that guest conductor Bruno Walter was indisposed and might not be able to lead the orchestra on Sunday, young Bernstein considered the possibility that he would be called upon to take Walter's place so unlikely that he spent the evening attending a song recital.

But he couldn't shake out of his head the possibility that he *might* have to wield the baton. What if he had to get up before all those people — the Philharmonic plays in Carnegie Hall and the Sunday program is broadcast over the Columbia network — only to muff his big chance because he wasn't prepared?

Bernstein hurried home from the song recital and began studying the scores of the Philharmonic program.

"I stayed up until about 4:30 A.M., alternately dozing, sipping coffee, and studying the scores," he said. "I fell into a sound sleep about 5:30 A.M., and awakened at 9 A.M. An hour later the manager of the orchestra called — "

And what did the manager have to say? You guessed it! Bruno Walter's indisposition had not improved; Leonard Bernstein was slated to conduct.

"My first reaction," said the young conductor, "was one of shock. I then became very excited over my unexpected debut and, I may add, not a little frightened."

Fright did not last long, however. Action swept it away. Bernstein went to Bruno Walter's home and the conductor, propped up in bed, went over the scores with him and "obligingly showed me just how he did it."

When the moment came for plunging the mighty orchestra into the first bars of music, the young conductor was perfectly self-possessed. He reported afterward that he was *too intent on his work* to feel nervous during the performance. He had learned, as have thousands of others, how unfailing is the *action* cure for worry and fear.

Olin Downes, music critic of the New York *Times*, wrote glowingly of Bernstein's mastery of the score, interpretation, vitality and musicianship. Artur Rodzinski, speeding by motor car from Massachusetts, arrived in the middle of the performance and remained to listen, with this simple comment about the young conductor: "He has prodigious talent. We wish to give him every opportunity in the future."

Being ready doesn't hurt!

That "Old-Fashioned" Courtesy

I OFTEN travel to a nearby large city to consult with a certain publisher whose offices are on what was once one of America's most famous residential streets.

Many of the old mansions, symbols of a past decade, are still defiantly holding their ground, hemmed in by modern apartment and business buildings.

I usually lunch at a restaurant that is patronized, for the most part, by the office and store employees of the neighborhood.

Nearly every time I have been there I have noticed an elderly gentleman sitting alone at a small table in the corner. With his white hair, mustache and goatee, and his air of detachment from his surroundings, he might well have stepped from the pages of some forgotten novel. The ease and grace of his table manners were a pleasing contrast to the hurry and bustle of the other patrons.

A rather pretty young woman always waited on him. Solicitous in serving him, she seemed to anticipate his every want.

I arrived one day just as the old gentleman arose from his table. The waitress hurried over with his hat and cane and held them out to him with a smile of genuine pleasure, saying that she hoped he had enjoyed his lunch.

Bowing from the waist, with the grace of a 16th century courtier, he said something which I could not hear. Many eyes followed him as, with silent dignity, he walked to the door.

While the young woman was gathering up the dishes, one of the other waitresses stopped by the table.

"Why do you treat that old coot as though he was the Prince of Wales?" she said. "He never gives you a tip. I heard the other day that he's flat broke."

"Why am I nice to him? Because he treats me like a lady."

"Well, you can have him," replied the other. "I'll take the young fellows that are good tippers."

The first girl looked at the other for a moment. Then she said:

"I would rather have that old man bow to me and say 'Thank you, my dear,' than to get any tip from some of these smart guys."

As I sat there, I wondered if Americans are not losing touch with many of the finer things of life. In our rush to get over the next hill, we don't take time to be pleasant or courteous to the fellow beings that we meet along the way.

Kindness and consideration pay big dividends.

That gentleman, in his old age, received attention and service that a boor's biggest tip could never buy.

We might well pause and take stock of ourselves. This could be a very beautiful world to live in, if human beings would just devote a little more attention to cultivating old-fashioned courtesy.

— H. R. MALCOLM

She Made Herself Beautiful

Lonely and miserable as a girl, she went on to fame and success such as few women have enjoyed

by DALE CARNEGIE

A FEW SHORT years ago, a little college girl in Missouri used to cry herself to sleep at night. In those days, she cried because she was lonesome. But today, excited crowds surge about her whenever she appears in public, and her face and name are known by countless millions of people on every continent washed by the seven seas.

A few short years ago, this girl waited on the tables at Stephens College in order to pay for her board; and she was so poor that she borrowed fifty cents now and then from the night watchman. She couldn't go out to a party even if she got an invitation, because she had nothing to wear but the cast-off clothing other girls had given her. Today she is one of the best-dressed women in Hollywood. Today her clothes are so smart, so chic, that she creates vogues, and her gowns are eagerly copied by women all over the world. Dressmakers beg her to make their fortunes by wearing one of their latest creations in public.

Who was this lonesome, miserable, unhappy little girl — so poor she couldn't afford to buy herself a dress? Her name was Lucille LeSueur. Never heard of her? Well, that's her real name; but in Hollywood, she is known as Joan Crawford.

Joan Crawford is the tops now. But she knows what it is to be stranded in a strange town without a dime. She knows what it is to be hungry and not have a nickel to buy food. She knows what it means to battle her way through years of heartache and unending struggle.

As a child in Lawton, Oklahoma, Joan Crawford spent most of her time racing around the neighborhood playing

BEST KNOWN for the authorship of that amazing best-seller, *How to Win Friends and Influence People*, Dale Carnegie has written a notable collection of other books and articles, of which this (copyright by Greenberg, Publisher) is an example. In addition to his syndicate and other writing, Mr. Carnegie helps countless thousands to help themselves through his public speaking courses.

marbles and skinning-the-cat with the boys. But the greatest thrill of all was acting. She and her playmates took some old empty boxes out to the barn and made a stage out of them. They lighted a lantern to give the effect of footlights; and there with the horses and pigeons and English sparrows for her audience, Joan Crawford began her amazing career.

She determined then and there that someday she would be an actress and a lady and wear fine clothes. She promised herself that when she grew up, she would wear a red velvet gown with gold slippers, and an enormous hat with ostrich plumes.

WHEN Joan was eight years old, her mother moved to Kansas City, and put Joan in a convent in Kansas City where she had to work for her board. No more exciting races with the boys now. No more acting in the old barn. In return for her board, she had to help clean fourteen rooms, cook and wash dishes for twenty-five children, besides undressing them and putting them to bed. She wore blue and white calico dresses and slept in one of a long row of iron beds.

Six years later, she decided to take a flyer in higher education; so she enrolled as a student in Stephens College at Columbia, Missouri. Money? She didn't have any money. As I have already said, she wore the cast-off clothes that the other girls gave her and she worked as a waitress in order to get free board and room. Some of the girls who snubbed and high-hatted her in those days because she had to work as a waitress now say: "Joan Crawford? Oh, yes, I know her well. We are very dear friends. We used to go to college together."

STEPHENS COLLEGE itself now shines in her reflected glory and a large picture of her hangs proudly on the dining room wall and underneath the picture is this inscription: "Joan Crawford used to wait on tables in this room."

Her burning ambition then was to become a dancer. So when she was offered a job dancing with a road show for twenty dollars a week, she grabbed it, and felt she was tiptoeing on the edge of paradise. Two weeks later, the show closed. There was no money to pay salaries, and she was left broke and stranded in a strange town.

Did that kill her determination to go on the stage? Never! She borrowed money, got back to Kansas City, worked, saved her pennies, and boarded a Santa Fé train one morning headed for Chicago. After paying for her ticket she had only two dollars left. She was afraid to spend that — so she missed a couple of meals that day.

She got a job dancing in a cabaret; then she came to New York and danced at the Winter Garden as a chorus girl. A movie scout for the M.G.M. studios saw her dance in *The Passing Show*. She had grace, rhythm, youth, personality and a beautiful pair of legs. He suggested that she take a screen test.

"What? The movies? Oh, no!" She aspired to be the Pavlova of Broadway. Finally, after much arguing, she condescended to take a screen test and was handed a ticket for Hollywood and a contract for seventy-five dollars per week. But Hollywood turned thumbs down on her name. Lucille LeSueur? Poetical — yes. But disastrous for a movie actress. Nobody could remember it or pronounce it. So a movie magazine staged a contest, offered prizes, and names came pouring in by the thousand in every mail. As a result of that contest, Lucille LeSueur became Joan Crawford.

BUT SHE was still far from being a star. She played bits, acted as an extra, doubled for Norma Shearer. And at night she danced — the Charleston, the Black Bottom, the St. Louis hop. She wore out dozens of pairs of shoes in contests — and won dozens of loving cups.

But she wasn't the Joan Crawford then that she is now. She was a rather plump little girl with a lot of frizzled hair and a hardboiled manner that was supposed to cover up her shyness. Then one day she realized that if she was going to stay in Hollywood, she would have to change. Ambition made a different person of her overnight. She stopped dancing the nights away.

SHE SETTLED down to a routine of hard, serious study: French, English and singing. She began to reduce, and for three years she was constantly hungry. She rarely has anything for breakfast now except a glass of water flavored with a dash of orange juice. Often she touches nothing but a little buttermilk all day.

She worked hard, and began to be given better parts. In one picture, when her role called for an Apache dance, she fell and broke her ankle. But she was so afraid she would lose the part that she had the doctor tape up her leg and foot, and continued with the picture.

Joan Crawford says that she is astonished at what has happened to her. She was born in poverty and now has every luxury that wealth can buy.

She was born without position and she is now surrounded by mobs of admirers wherever she goes.

She was born without beauty — and is now one of the most beautiful women on the screen.

Self-Cure for Mental Trouble

Ever hear of the talking cure? You'll welcome it as a helpful means of ridding yourself of mental ills

by MABEL C. WILLIAMS KEMMERER, Ph.D.

ONE BRIGHT morning as you walked down the street humming "All's right with the world," you overtook two acquaintances and heard an uncomplimentary remark that might have been about you. The fact that the speakers immediately changed the topic upon seeing you, confirmed your suspicion.

You passed on and went about your errand, giving the incident no further thought. However, as the day advanced, you noticed that you were unaccountably depressed, that you felt a vague foreboding for which you could assign no cause. The mood persisted and bade fair to spoil your day.

Right here, if you were wise, you stopped and faced the situation. You went back over the day, recalling how happy you were at its beginning; you passed each incident in review, coming finally to the overheard remark. You observed that from that instant your mood changed. There was the trouble.

What was to be done? Nothing, except to give the incident its true weight. There was no real reason to suspect that you were the topic of the conversation. And what if you were? Did the opinion of these two mere acquaintances amount to anything? You recall that only the person whom you regard as your superior can insult you. So, you give your mental shoulders a shrug, place the proper value upon the incident, decide in fact that it has no value, and all's right again with the world.

Now, this is genuine mental therapy, it is a talking cure, it is psychoanalysis, except that you have made the analysis. It is psychoanalysis in that you have searched your mental depths for a disturbing incident or idea, have held it up to the light

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and appraised it, have assimilated it with your other ideas so that its future influence is nil.

If you are a healthy-minded person you always do this. If you have a sane and balanced sense of values, you are not seriously troubled with depression, doubt and foreboding. If you are genuinely buoyant and happy and cheerful from within, you need never fear becoming prey to that class of psychoses that render life so intolerable.

My purpose here is to give a very simple account of the principles underlying this talking cure. In these principles fact and theory are rather well mixed and I make no effort to distinguish which is which. Nor do I separate the different schools of psychoanalysis. Regard this, please, as a very simple introduction to the subject.

MENTAL LIFE is not all on the surface. It reaches back, back through all one's individual experiences to infancy; and possibly in its nethermost, deep, primitive, archaic depths are treasured someway, somehow, the racial experiences of the ages.

The several mental levels as usually accepted are these. The conscious level consists of the awareness of the present instant; an ever fluid, changing stream, with the object of attention vivid, and all else more or less hazy and shading off into obscurity. Immediately "below" this is the fore-conscious, that great store of residues of experiences not now conscious but liable at any moment to bob up into the conscious level according to the laws of association. You can dip down into the fore-conscious and lay hold of what you will. All your "remembrable" experiences are there.

Still deeper lies the unconscious or subconscious proper. This operates without your awareness, and in its operations it uses you. It is this unconscious, extending back to complete oblivion, that we must now study if we are to understand the principles of psychoanalysis.

Forgetting seems to occur, but does it really? Many think that nothing is ever completely forgotten, that all experiences leave traces which may still influence moods and actions, though possibly never again becoming truly conscious. These experiences are conserved in the unconscious. Even the feelingful experiences of the first days and weeks of infancy are thought to remain, although entirely lost so far as conscious reproduction of them is concerned.

A babyhood fright or shock may be the real beginning of a definite psychosis which apparently develops spontaneously in later life.

The first years are the most dangerous and precious. The unconscious is the great conservator of the past.

THE UNCONSCIOUS never seems to grow up. It is permanently the *enfant terrible*, putting its elders into awkward situations. It must be the center of attention. If it cannot claim attention by being good, then it is bad. If necessary, it even does the absurd thing, provided this is sufficiently unique to bring distinction. It throws temper tantrums to get its way. It even enjoys the acute distinction of an unusual illness. It speaks of its operations. It capitalizes its sore toe. It does anything and everything to elevate its everlasting ego, always offering logical and acceptable reasons for its conduct. It is a lovable and naughty child, this part of our minds that never grows up no matter how long we live.

It is always craving, urged by some inner restlessness. Whether this craving (libido) shall be reduced to one fundamental one, as with Freud, or whether others shall be recognized, depends upon which school of psychoanalysis we elect to follow. Freud's single craving comprises that which expresses the whole love life of the individual, all the family's affectionate relationships most broadly interpreted.

Lay and others speak of three cravings, for love and for life and for action. Kempf lists love, hate, shame, hunger, sorrow, fear, disgust, as basic and universal unconscious attitudes. We cannot go far wrong if we recognize at least three universal springs of conduct and characterize this big overgrown baby, which is our unconscious, as loving, living and lively.

But, always to act like a baby is not socially acceptable. When one grows up one puts away childish things. One's conduct must be above too much reproach; therefore, when a craving would issue in action it is scrutinized, it undergoes an appraisal. Thus, the censor arises. As real babies we exercised no censorship over our actions; only by social pressure do we begin to regulate our conduct. So dominating and persistent and oppressive is this social approval that by the time we are grown, everything we do has had to pass the censor, nearly everything we say likewise, and often nearly everything we think. It is said that the only place where one can act, speak and think just as one pleases is in the insane asylum.

CENSORSHIP implies repression. Repression is a thrusting away, a refusal to accept. One has a guilty feeling about the thing repressed; one wishes it away, the villain! One is ashamed of it. It is refused assimilation into the matrix of personality. But repression, rejection, does not annihilate. The repressed idea, not being assimilated, takes on an independent existence, enlarges and becomes a "complex."

About Complexes

EVERYBODY has complexes, both good and bad. I have two nice little unpleasant ones that date from childish frights, one about worms, the other about clotted blood. The worm one especially affords me amusement, although it keeps me from going under walnut trees that have worms on them. To that extent it circumscribes my sphere of activity even today, unless I consciously resist. I do not mind snakes, or mice, or frogs, or lizards; but worms, ugh! Beware of frightening a child.

The most disabling complex of all is the famous or infamous inferiority complex. Once get the idea that you are a weakling, a nobody, a failure, and you tend to become what you fear you are. Your dear little ego doesn't impress anyone, nobody cares for you, you are a mere underling in your business world, meek and unresisting; so, to save your remnant of self-respect, you act like a fiend incarnate at home or with recognized inferiors. In this way you defensively bolster up your precious ego. But of one thing be assured, the worth people place upon you is set by yourself.

In the balanced personality the tendencies toward introversion and extroversion strike a happy medium. They are both primarily traits of the unconscious, and both are expressed in the wholesomeness or the unwholesomeness of our social relations.

Introverted people are shut in, repressed, full of inner seething and unrest. They are the prey of forebodings, unnecessary fears, and disabling and distorted ideas. The extroverted person lives in the world of things and people and for the most part forgets that he has an inside at all. Introversion and extroversion begin in childhood; dangerous tendencies can be recognized then, and only then are they really curable. Neither extreme is desirable.

Nature has provided that the satisfaction of the cravings shall be peculiarly pleasurable, for on them the continuity of individual and racial existence depends. Were their satisfaction accompanied by unpleasant or painful feelings, their indulgence would be inhibited. Food would not be freely eaten nor young propagated. And Nature's care has ever been to insure that there be young.

SOCIAL PROGRESS and culture have come through temperance and self-control. The wish to gratify the instinctive cravings of whatever sort is a normal condition. Accept the fact of the wish in whatever craving, whether to love, to live or to act; regulate the gratification of the cravings according to what is meet and right, yes, and pure and holy.

The censor is ever on guard in

waking life. Freud thinks it is removed more or less completely during sleep, so that wishes, desires, cravings that are normally repressed may find expression or outlet through dreams. He thus regards all dreams as suppressed wishes.

Denied mental expression, the submerged complex may be translated into some physical disorder, through the process known as conversion. These disorders which have a wholly psychic or mental origin, may be most incapacitating. There may be swellings, pains, paralyses, anaesthesias (as blindness even), nausea, suffocatings, all very distressful and quite unnecessary. Numerous abdominal operations, for instance, have been performed in the hope of finding the cause of a (psychic) pain; these are always futile.

The unconscious, then "is a source of dreams, visions, queer fancies, unreasoning fears, hobbies, of strange and erratic behavior, of absent-mindedness, fixed ideas," and of many, many ills. The victim of the machinations of the unconscious sometimes finds himself in a sorry plight. He is torn asunder with internal conflicts. He loves and hates with the same breath, he is haunted by doubts, misgivings, desires, impulsions. In short, he is mentally ill. Whatever the complex may be that has brought him to this, it has had its origin in a highly emotional experience of long, long ago and is so well repressed that he remembers nothing.

Now, Dr. Prince and many others have contended that what is produced by mental events and according to the laws of mental functioning, should logically be treated by mental means, according to some established procedure of mental therapy.

Psychoanalysis is such an established procedure. It is literally a talking cure. The analyst seeks to uncover the cause of the disturbance. He helps the patient to delve down into the depths of the unconscious, to locate the disturbing complex, to scrutinize and evaluate, to accept it, and finally to absorb it.

This process is generally referred to as abreacting. There is usually associated with abreacting a high degree of dependence upon the analyst, who even frequently becomes the object of a transfer of affection from some other person by the patient. This process, known as transference is often essential to a cure, and in fact the very strict Freudians regard it, rather than the abreaction, as the cure.

The final aim is successful sublimation, especially when it is necessary to accept a disappointing situation. This acceptance of frustration and the substituting for defeat of a whole-souled active

program along some high and noble line, is real sublimation. Giving one's self over to social service, to art, to some worthy endeavor, has been the salvation of many a thwarted life.

THE HISTORY of psychoanalysis clusters around the names of Breuer, Freud, Jung, Adler and others. As a method it was almost accidentally discovered. It sometimes worked and that was enough to foster its development. It appeared vague and mystical enough to catch the public's fancy, and like all good things greedily snatched by a wild public, has suffered much. It is a sound, safe, dependable remedy in the hands of the real expert who administers it with a ripened judgment. *In other hands it does more harm than good.* It is only one of many forms of mental therapy.

The procedures followed in an analysis seem absurdly simple. One method is to settle the patient comfortably, get him relaxed, and then let him talk himself out. Encourage him to follow up a line of thought, giving full freedom to association.

After the practice gained in several sittings, the inhibitions tend to ease up, and from the jumbled salad of associations, the analyst begins the construction of the story. He tactfully leads the patient on the backward stroll — there is no forcing — following the lead of events until the disturbing complex, or constellation of dissociated ideas, is found and the abreaction begun. The patient is taught to appreciate the true significance of the repressed and forgotten mental processes, and therein lies the cure.

Another method is to employ the association reaction with which we are already familiar. In this case the purpose is not to discover personal guilt, but the guilty complex instead. This is the method most generally used. Freud's chief method was to study dreams, and by bringing his amazing interpretative ingenuity to bear, he generally made a correct diagnosis. Although usually frowned upon, hypnotism is sometimes employed. In all methods the aim is the same, abreaction and sublimation.

NUMBER of sittings required varies from one hour daily for two or three years, down to two or three or even one. Usually, like orthopedic surgery, this talking cure works slowly, in fact it is sometimes called orthopsychic surgery. Those of low intelligence cannot be analyzed, as a high degree of cooperation with the analyst is necessary. Nor are those past the plastic period of life easily treated; fifty is usually given as the upper age limit. Children are analyzable to some degree. No one should attempt to analyze a member of his own family.

A CUSTOMARY CHARGE has been fifty dollars a sitting, and for aught I know that is still the charge. This price has been necessary to command the services of the expert, because there were and are so few of them. To become an analyst one should have first a degree in medicine, followed by special advanced work in psychology and psychiatry and neurology, and on top of that at least three years of successful practice in the method under expert supervision and guidance. Insist upon such preparation on the part of the practitioner to whom you present yourself for psychoanalytic treatment. *It is your only safeguard.* You will have to be prepared to pay for the service rendered.

If it is so frightfully expensive, why have I spent all this time describing this method of treatment? For the simple reason that everyone should know what it is all about, and therefore be warned to keep away from the countless quacks that profess to be experts, and who deliver no goods for the exorbitant prices they charge. If such wolves in sheep's clothing were not so bountifully fed as they now are, they would soon slink away.

And in further justification, it may be reiterated that the proper preventive mental hygiene, early instituted, would render such extreme and costly psychotherapeutic measures unnecessary. The choice is yours.



Answers to "How Smart Are You?"

(*from page 67*)

1. Cincinnatus. **2.** Economics — "bad money drives out good." **3.** The aorta, leading from the heart. **4.** Yes, the region near Detroit. **5.** King, queen, rook, bishop, knight and pawn. **6.** 1927. **7.** The linotype. **8.** Luis Firpo. **9.** Readin', 'ritin', 'rithmetic. **10.** Morphine. **11.** The goose step. **12.** Frederick Chopin. **13.** Sir Hubert Wilkins. **14.** Milk is heavier; cream rises. **15.** Plaids indicate the clan or regiment of the wearer. **16.** The Emporia *Gazette*. **17.** Horses. **18.** No; insects have but six legs, a spider has 8.

19. Water power. **20.** The kiwi is a bird which cannot fly. **21.** No. **22.** The Montagues. **23.** July 2. **24.** Carbon monoxide. **25.** He cast the silver into the temple and hanged himself. **26.** The peanut. **27.** Maine (touches New Hampshire). **28.** Wiley Post. **29.** Henry George. **30.** Arlington, Va. **31.** The sign &. **32.** H. T. Webster. **33.** Charles B. Driscoll. **34.** Wisconsin. **35.** No. **36.** Alexander. **37.** Combinations totaling 7 or 11 thrown on the first roll. **38.** Association football. **39.** $100,000 bill.

40. Gothic. **41.** Vixen. **42.** To detect presence of gas. **43.** James Matthew Barrie. **44.** Tschaikowsky. **45.** Ivar Krueger. **46.** Jack of hearts. **47.** Conscientious objector. **48.** P. T. Barnum. **49.** Loving exemption from tax. **50.** Union of Soviet Socialist Republics.

When You Like 'em, Tell 'em!

SOME TIME ago, a scientist picked out several hundred men and women who have been called geniuses and studied their lives.

"Whenever you hear of a man doing a great thing," he reported, as one of the conclusions of his work, "you may be sure that behind it somewhere there is a great background. This background may be a mother's training, a father's example, or a teacher's inspiration."

As we run over our lives, we all recognize in our past those who have helped and inspired us. We know that what we have accomplished is due partly to them. It may have been a mother's advice, an old schoolteacher's counsel or an author's words.

We recognize our debt to them. We tell others about it. But, too often we take for granted that they themselves understand the depth of our gratitude. We fail to put into words our appreciation. And, often, they never guess the way we feel.

NO MATTER how great or famous a person becomes, a note of sincere appreciation makes him feel his life is more worth while.

Joseph P. Tumulty, secretary to President Wilson, tells of an incident that occurred in the White House when Wilson was at the height of his power. An obscure country editor in the West sent him a letter of appreciation for something he had done. Tumulty says there were tears in the President's eyes when he turned and said: "Here is a man who understands what I am trying to do."

The world over, the demand always exceeds the supply in the expression of sincere appreciation.

RECALL those in your past who have helped you. Put your appreciation into words. If they are old, a note of that sort will mean more than medicine or money to them.

If an employee has given you unusually courteous service, drop a line to the company and say so.

The ones who keep the world cheered up and working at its best express their appreciation to those who deserve it.

When you like 'em, tell 'em!

— EDWIN WAY TEALE

The Test and Cure for Inferiority

You — like everyone else — have inferiority feelings, but they can be beaten down if you will follow this program

by WILLIAM MOULTON MARSTON

EVERYBODY has inferiority feelings. Successful people resolutely combat them and thus gradually reduce their number and intensity. Unsuccessful people try to conceal and escape from their inferiorities, thus increasing the power which inferiority feelings hold over them.

If your inferiority feelings are on the decrease, you are achieving success and your personality is improving. But if your inferiority complexes are getting worse, you are failing in your adaptation to your present environment and you ought to do something about it.

To enable the reader to determine for himself the present trend of his inferiority feelings and how they may be spreading through his entire personality, I am offering some simple tests. Answering these questions frankly will show you how inferior you feel in five of the chief departments of living: your physical abilities and health; your social life; your home adaptation; your important attitudes and relationships in pursuit of your career; and your basic qualifications for a happy love-life.

Answer the questions honestly. After all, if you shirk the issue on any point you are only cheating yourself.

What you want to know, for your own private information and advancement, is just how bad your inferiority feelings are getting and what to do about it. I will make suggestions on the latter point after you have taken the test. But don't skip the test and read my remedies first — you will be cheating yourself again because you won't know where my advice applies to your own special problems.

IN TAKING the tests, remember two facts. First, an inferiority *feeling* and an actual inferiority are two different things. Because you *feel* inferior is no evidence at all that you *are* inferior. In fact, we frequently discover that people feel most inferior about personality traits which are, in truth, *superiorities*. Consider, for example, the shy, timid lover whose love is truly worth ten times the alleged affection of many an individual who has supreme confidence in his (or her) own love charms.

Second, your own estimate of yourself, your secret, subjective

The Author

PSYCHOLOGIST William Moulton Marston also qualifies as lawyer, writer, lecturer, professor, criminologist, and so on and on. Born in Massachusetts and educated at Harvard, he has been a resident of New York State for many years. Among his interesting and helpful books are *Emotions of Normal People* and *Try Living*. Among his other activities, Dr. Marston has been professor of legal psychology at American University, Washington, D. C., and assistant professor of psychology and director of the student clinic at Tufts College. In addition, he lectured in psychology at Columbia and New York University for several years.

feelings which are tapped by these tests, do not correspond in any way with other people's opinions about you.

It often happens, when someone is compensating truly and adequately for an inferiority feeling that outsiders' opinions estimate him as especially strong in the trait or ability he himself considers weak. For instance, a girl who considered herself ugly and unattractive was rated by men as prettiest and most alluring of any female in her social set.

The point is, don't hesitate to answer these queries about your own private feelings because you regard your reply as a confession of real inferiority, or as an admission of other people's low opinion of you.

Also, in answering the questions, notice the little word "or" in the phrasing of many of them. This means that if you feel any one of the several inadequacies mentioned, you must answer that question "yes." It is impossible, in a brief test of this sort, to put a sufficient number of separate questions to cover all the important points and, therefore, several must be included, alternately, in the same query.

IT IS TRUE almost always, in tests of this sort, that some persons resent certain questions, feel that the wording is unfair, and, therefore, decline to answer the inquiries as they are phrased in the test.

The customary method is to instruct the test-takers to regard each question as a general query, to be answered according to each individual's usual tendency or trend of behavior. But even this instruction fails to meet the objections of many obstinate (and intellectually honest) persons.

Therefore, I have prepared, in the tests that follow, two "Alternate Questions" for each test. If you don't like or do not choose to answer any one or two of the principal questions, pass up the queries you object to and answer the same number of the alternates, rating yourself on the final group of five questions which you feel entirely willing to answer.

Inferiority Test

PART I — Physical Inferiority

	Yes	*No*
1. When you are with people of the same sex, noticeably taller than yourself, do you feel dwarfed by comparison, or do you think of other ways in which you are bigger than the tall person?	.....	.....
2. If you are a woman, do you resent man's interest in pretty girls, or in female nudity? Or, if a man, do you resent women's interest in handsome movie stars or athletes?	.....	.....
3. Do you show off, boast about your physical prowess or attractiveness, or strike Napoleonic or dramatic poses?	.....	.....
4. Do you become physically pugnacious or aggressive on slight provocation?	.....	.....
5. Do you worry about your health, or think you have some dread disease when you experience unknown symptoms?	.....	.....
(*Alternate Questions*)		
6. Is there some part of your face or figure that you instinctively try to conceal or keep other people's attention away from?	.....	.....
7. Are you sensitive about jokes or allusions to some physical characteristic of yours — fatness, thinness, retreating chin, facial blemish, deformity, awkwardness of movement, big feet or the like?	.....	.....

PART II — Social Inferiority

1. Do you feel shy or embarrassed in meeting strangers?	.....	.....
2. Do social formalities such as wearing evening attire, using elaborate dinner service, etc., make you feel self-conscious?	.....	.....
3. Is it hard for you to carry on small talk at a social gathering?	.....	.....
4. Do you enjoy belittling or adversely criticizing people whose social position may be higher than your own?	.....	.....
5. When you are with others who are talking together, or when you see friends together without you, do you feel left out, or snubbed, or hurt?	.....	.....
(*Alternate Questions*)		
6. Do you feel compelled to keep up with or excel your friends in matters of social appearance such as clothes, house furnishings, automobile, the school you choose for your children, and the like?	.....	.....
7. Are you easily offended by remarks which seem to cast some slur on your social standing?	.....	.....

PART III — Home Inferiorities

	Yes	*No*
1. Do you feel that you are less important at home than some other member or members of your family?	.....	.....
2. Do you resent the affection that any member of your family gives to any other member?	.....	.....
3. Do you believe that your wife, husband, children, other members of your family or servants, look down upon you, or consider you of little importance, or ignore your wishes?	.....	.....
4. Do you resent the influence that parents-in-law, other relatives or friends exercise over some member of your family?	.....	.....
5. Do you feel ashamed to bring guests to your home, or if you do bring guests do you apologize for your family, the house furnishings, the food, the disorder of the place or the way you live?	.....	.....
(Alternate Questions)		
6. Do you dread discussion of your personal affairs at home?	.....	.....
7. Do you explain or try to cover up the absence of servants in your home, or do you refer to a general maid, on different occasions, as "cook," "laundress," "children's nursemaid," and the like?	.....	.....

PART IV — Career Inferiorities

1. Are you afraid of your boss?	.....	.....
2. Would you rather keep your present job than risk it to get a better one?	.....	.....
3. Would you hesitate to take new responsibility, or try new work you were inexperienced in, for a chance at worth-while advancement?	.....	.....
4. Do you consider yourself unjustly treated by your employers?	.....	.....
5. Do you consider failure of subordinates to carry out your suggestions or rejection of your ideas by superiors as personal insults?	.....	.....
(Alternate Questions)		
6. Do you feel that your fellow employees or immediate superiors regard you as unimportant?	.....	.....
7. Are you hesitant or timid about making suggestions, putting forward new ideas, or claiming full credit for good work you have accomplished?	.....	.....

PART V — Love Inferiorities

1. If an attractive person of opposite sex pays attention to someone else, do you ignore him or her, cultivate indifference or refuse to compete for his or her favor?	.....	.....

	Yes	*No*
2. Do you consider yourself unworthy of someone you admire or love?	-------	-------
3. Do you frequently feel lonely, forlorn, longing for someone to love you but not knowing how to find such a one?	-------	-------
4. Do you sometimes feel awkward, constrained or embarrassed when you are alone with a person you love?	-------	-------
5. Do you believe that people who say they love you or are fond of you do not really mean it, are just being kind, or have some ulterior purpose?	-------	-------
(*Alternate Questions*)		
6. If a person you love seems to rebuff you, or if he hurts you in some way, do you withdraw "into your shell" and wait for him to apologize or take the initiative in making up?	-------	-------
7. If a woman, do you think men are more intelligent than women and generally superior in most fields; or, if a man, do you think that women are mysterious?	-------	-------



Your Scores and Their Interpretation

SCORE each part of the test separately. If 3 or more of your 5 answers in any part are *yes*, it means that you have significant inferiority feelings in the department of living indicated.

Now add up all the part tests in which you had a majority of *yes* answers. If you scored a majority of *yeses* in only one part, it means that you are unusually free from inferiority feelings; you are well on the road to successful elimination of your inferiority complexes.

If you answered two parts positively, you have just about the normal spread of inferiority feelings; you are breaking even, holding your own and are in a position to keep your complexes under control until you can master them.

If you scored a majority of *yeses* in three parts of the test, you are on dangerous ground. You'd better concentrate on the set of inferiority feelings which seem to you easiest to work on and take steps toward a new personality adjustment in that department of living immediately.

If your score in four parts was positive, the same interpretation applies — with greater urgency! But if you should discover definite inferiority feelings in all five departments of living, you'd better give yourself a drastic overhauling. It may be advisable to see a consulting psychologist. When inferiority complexes spread into every important part of your personality it means that these feelings are

fast getting the better of you — do something about it before it is too late.

Practical Suggestions

INFERIORITY feelings, properly utilized, are wonderful assets. They are valuable in playing the game of life just as a powerful opponent is valuable in playing the game of tennis. Every tennis player knows that if he plays against children or inferior adult players he will soon lose his drive and skill at the game. Helen Wills Moody always practiced with men because male players were physically stronger than she and so compelled her to strive against them with everything she had.

It is significant, too, that Miss Wills knew she could never build her muscles beyond the fixed limitation of her sex; therefore she had to "compensate" by developing extraordinary cleverness and skill. This she did until she could beat any man except the top-ranking tournament players. And, in the process of playing opponents stronger than herself, she learned how to beat every player in her own class, that is, every woman player in the world.

Inferiority feelings should be used in the same way. Combat them openly, intelligently and persistently, realizing that they are, to begin with, stronger than you and making up for your acknowledged deficiency by using other abilities and qualities which you possess to compensate for your handicap.

Remember, your true inferiorities are your ultimate opponents, and they are always much weaker than your *feelings* about them. If you follow this psychological program courageously you are just as sure to beat your real inferiorities in the end as Helen Wills was certain to become world's champion.

You have four steps to take. It is important to take them in the correct order, getting each under way before you undertake the next.

1. *Discovery.* Find out what your inferiority feelings really are — this test will help — and face them openly.
2. *Prescribing a cure.* Select those abilities or superiorities of yours which are capable of compensating for your supposed weaknesses, and figure out how to apply them to accomplish the purpose which the weakness tends to block.
3. *Compensation.* Simply apply your selected strengths to make up for and counteract the weaknesses you feel.
4. *Elimination of inferiority feelings.* Gloat over your success achieved by steps 1 to 3 and become conscious of the fact that you have turned an imagined weakness into a real strength.

Brief examples will show better than extended explanations how these four steps can be taken successfully in the five departments of living which you have tested.

I. Physical Inferiority

HERE we find Mayor LaGuardia of New York City, Will Hays, the motion picture czar, Napoleon and a surprising number of spectacularly successful little men of past and present times, who used their feeling of physical inferiority to spur them on to victory.

Consider Fiorello LaGuardia. See how he followed the four-step climb from disagreeable consciousness of small stature to inferiority-free national acclaim.

1. Fiorello, son of an Army bandmaster, realized that he would cut a ridiculous figure strutting in front of a band and resolutely refused to follow the drum major career his father urged on him.

2. The youthful LaGuardia first prescribed for himself two of his own assets — riding ability and light weight — to win, as a jockey, the stature he lacked in feet and inches. This purpose being blocked by paternal authority, he chose another strength — his fiery fury at oppression of the little fellow.

3. He applied this unique psychological asset deftly in diplomatic and political positions, beginning with attempted reform of immigration while U. S. Consul at Fiume and culminating in his successful attack on the best organized political corruption machine in the world, in New York City.

4. Mayor LaGuardia today has no physical inferiority feeling whatsoever; he can joke and laugh about his own miniature size. He got his way by realizing to the full his political power and prestige, acquired in battling his original inferiority feeling.

II. Social Inferiority

CONSIDER Mrs. Franklin D. Roosevelt. Did you ever think of her career in the light of a battle against inferiority feelings? She made it quite clear in her delightfully frank autobiography.

1. Eleanor Roosevelt was the ugly duckling, so designated by her favorite aunt who told the child with brutal frankness that she could not expect the beaux that other, more alluring girls attracted. Eleanor realized the truth of her mentor's diagnosis; she suffered all the pangs of bitterest social inferiority feelings (coupled, also, with her physical inferiority complex).

2. She took inventory of her assets and discovered two worth applying to her personality problem — a love of travel, eager acquisition of information about all sorts of subjects; and independent thinking, honest opinions about sociological matters, utterly free from the prejudices of the social class into which she was born.

3. She compensated. She traveled by herself in Europe. She formed her own opinions about

everything she saw and heard. She used, in brief, her two selected assets to make herself a fascinating personality. And so, without any serious competition, she attracted and married the coming Number 1 man of America, Franklin Delano Roosevelt.

4. Mrs. Roosevelt today observes caricatures of herself — and even invites them — without embarrassment and with honest chuckles of satisfaction. She is the First Lady of our land and don't imagine she doesn't know it! A splendid, spectacular example of a young girl who battled her social inferiority feelings to a finish and licked them to a frazzle!

III. Home Inferiorities

THERE are so many men — and women, too — who suffered youthful tortures because of the homes they couldn't boast of and consequently created model home environments (and incidentally fame and fortunes) of their own, that choice of one example is purely arbitrary.

But take Supreme Court Justice Felix Frankfurter.

1. The earliest home which impressed itself upon his memory was the steerage of an immigrant ship. I have heard him, at Harvard Law School, make remarks which revealed how vividly that early home inferiority seared itself into his consciousness.

2. He selected personality assets — a legal-type, cleverly adaptive brain and a deep longing for social security which he determined to use for the ultimate completely gratifying conquest of his initial feeling of homelessness.

3. Applying the strong points of character which he had selected, Felix Frankfurter rose steadily in life. He became Professor of Criminal Law at Harvard Law School, married a fine, loyal wife, and founded his longed-for home. Later, in Washington, he established another, more influential home center — that little brick house in Georgetown, from which so many of the New Deal policies emanated. And now he has won his ultimate home security — a life-long appointment to the Court of highest prestige and acclaim in the capital of the nation — he has arrived.

4. And Supreme Court Justice Frankfurter is completely satisfied. He realizes his accomplishment to the full, enjoys it principally in its home-security application and feels no slightest inferiority today, when he compares his home with those of Americans whose families came over in the Mayflower, or, for that matter, with the abandoned home of his Austrian father whom he rescued recently by political influence from the Nazi horrors in Europe. Justice Felix Frankfurter has conquered, completely, the inferiority feeling which made him strong.

IV. Career Inferiority

POSSIBLY the last individual you would think of as feeling inferior about anything, is John L. Lewis, CIO firebrand, who took his original point of departure from a definite career inferiority feeling.

1. John Lewis was under suspicion at the mines, where he began work, because of the radical activities of his father, who was a firebrand before him. Thus the young Lewis mind was impressed with feelings of inadequacy and futility in the first three jobs that he held and the corresponding trio of discharges without justifiable cause which he suffered. He felt, with some reason, that he lacked ability to get a job or earn his living; he felt painfully inferior in striving for a career.

2. He dug out of his personality depths two assets — pugnacity and persuasiveness. How he used them is economic history. He planned from the first to employ these abilities of his to overcome the job-holding inferiority he felt, by uniting the bargaining power of his fellow mine workers (by persuasion) and compelling the mine owners (by pugnacious attack) to give men jobs at higher pay.

3. Lewis compensated with what some capitalists believe was more than adequate success; he used his persuasiveness and pugnacity as planned.

4. Today, aside from his official speeches and propaganda, he is a mild, mellow old man, with scarcely a trace of inferiority feeling, certainly none at all relating to his career. He fought a mighty fight inside and outside his own personality for half a lifetime and emerged superior.

V. Love Inferiorities

THERE ARE modern women of fame — and men, too — whose love careers might exemplify beautifully the conquest of love inferiorities. But the nature of love is so delicate, so intimate, that our chosen example might legitimately object. So let us consider Queen Victoria.

1. Here was a young girl, personally homely and unattractive, destined to a royal career of diplomacy, formality and power politics. Victoria was trained from infancy to sacrifice her human female emotions to affairs of state, a pitiful Student Prince person, tragically of the more naturally loving sex. That the young Queen felt bitterly her love inferiority in the presence of many charming candidates for royal favor is a matter of historical record. Victoria suffered agonies, in her days of maidenhood, because she felt that she could never love or be loved.

2. The Queen, somewhat pathetically, selected a trio of virtues for her dowry — kindness, intense

loyalty and devotion. She privately pledged herself to bestow these upon Prince Albert.

3. Victoria compensated as she planned and in this effort she created in her own breast a tremendous love. She won also her beloved Prince's ardent affection. When Albert died the Queen carried on, loving her subjects as no other monarch of modern times has ever pretended to do and winning from them, in response, an almost religious worship and devotion.

4. Long before Albert left her, Queen Victoria had become happily conscious that her youthful feelings of love inferiority had changed to a glorious certainty of love fulfillment; after the Prince died, Victoria felt continuously the sustaining power of her remarkably developed love nature, a buoyant inner peace and comfort which carried her unsoiled through the murkiest and most perplexing of political experiences. She faced the most hopeless of love inferiority feelings and conquered them completely.

Study your own case. Apply these psychological principles to the fascinating task of fighting and eliminating your own inferiority feelings, beginning with your department of living which most needs immediate attention as pointed out by your answers to the foregoing test.



Better Get a Parlor Trick

SHORTLY BEFORE the war I was on a deep-sea ship. As I wandered around I heard singing in the lounge. When I looked in I saw an old man at the piano — he proved to be 82 — playing swing music. Men and girls, middle-aged and young, were around him begging him for one more. Did I say he was old? He had no age at the moment. He was merely the only one in the crowd who could play the piano well.

Last summer I went to a kids' party. Kids to me, at least. They were about eighteen. A girl was one of them. A quite homely lass, with a white accordion swung around her neck. It was a decorative musical gadget, and she could make it talk. "Play another one," they all said. She wasn't young or old then, pretty or homely. She could play the accordion. That was all the gang cared about.

Last winter I attended another gathering of youngsters. One lad of 20 knew sleight of hand. Everyone sat fascinated for an hour while he did his tricks.

In a private home, not long ago, I watched a rather unattractive middle-aged woman hold a social gathering in the palm of *her* hands by reading *their* palms. She wasn't any too expert. But twenty right hands were eagerly held out to her in sequence for her interpretation.

So if you are shy, a bit diffident, a little short on self-confidence, get a parlor trick. Play an instrument. Learn to tell stories. Do something entertaining and do it a little better than the rest of the crowd. And you'll find yourself holding a most amazing and magic key to popularity.

— WILFRED FUNK

You Can Be Too Good a Sport

After all, there's no percentage in being knocked down just so you can grin about it

by **MARJORIE HOLMES MIGHELL**

DON'T BE too good a sport! It's dangerous. If you don't believe it, ask Jane. You know Jane. The chubby, dark-eyed girl who has just handed over her husband to the other woman without a squawk.

"Well," Jane shrugged, trying to keep her heart out of her voice, "she's proved herself the better woman. She won him and I want to be a good sport about giving him up."

"What," I had the colossal crust to ask — but after all, I've known Jane since grade school days when she began to suffer from good-sportitis — "what has being a good sport — such a good sport, anyway — ever done for you?"

Her rather beautiful brown eyes went wide with surprise. "Why — it's just the way to be, that's all. People like you for it, respect that quality in you, it gives you a sense of satisfaction —"

Hooey and double hooey! I thought. If this is satisfaction, then the moon's made of pink popcorn. But I leaned across the little table that separated us and touched her hand.

"For once in your perfectly laudable life, be honest, Jane. Don't you think that good sportsmanship can be overworked? That the habit can run your life — in the wrong direction? That a more human, selfish attitude is sometimes wisest, after all?"

THE GHOST of a grin flitted across her face. "Okay, you win," she said. "I'll be good sport enough to admit that I've spent my life courting an attribute that's done nothing but knife me in the back." Her voice became low and intense. "I wish I'd had the sense to fight for what's mine. *I wish I hadn't been such a good sport!*"

There it is. Take it for what it's worth from Jane, the best of them.

Now good sportsmanship has long been lauded in classroom, athletic field, Sunday School and print. It has many variations, but most of them can be tossed into the same kettle and boiled down to: If you don't win, no sour grapes.

All right. In fact, fine. Nobody loves the vanquished player who throws down his tennis racket and stomps off the court. But in leap-

ing the net and pumping the victor's hand too vigorously lurk perils which may conceivably break your own arm. You lose so graciously that next time you are likely to — lose graciously. In slathering on the strawberry jam as to the superiority of your opponent you are very apt to grow to enjoy the process of "dishing it out."

WHAT IS more disastrous, you get to believing that the other person is better than you are. You go into the game, be it Ping-pong or matrimony, less determined to win and keep whatever laurels it may offer than to retain your plum of praise — that, come what may, you'll be a good sport if defeated. It's negative psychology. It encourages you to ponder more upon a soothing emollient for loss than the healthy rewards of winning.

"My head is bloody but unbowed" is most dramatic and appealing. There is something about a person who can take a blow between the eyes without flinching that commands respect. But he who goes around leading with his chin sets up quite a different reaction, regardless of how politely he remains on the receiving end of punches.

The chronic good sport is invariably a chin leader. And usually he gets very thoroughly punched. Back to Jane, our original object lesson, for instance. Was it signally bright of her to make an honored guest of her husband's streamlined blonde secretary, particularly when her own figure was getting slightly pre-war and her matrimonial partner had already proven his vulnerability?

I don't think so; although I saw a movie once where this technique worked beautifully. The difference between the movie version and Jane's is that Jane didn't do it to cure and keep her husband. She did it to prove what a good sport she was!

If Henry and Lucybelle like to play together, thought Jane, let them come and play on Henry's very own doorstep and Mama won't bother; isn't Mama wonderful? Well, maybe. But it's Lucybelle's doorstep now. And Mama was such a good sport that she didn't even ask for alimony and is now, at thirty-five, seeking some means of self-support.

I REALIZE that my forthcoming assertion may precipitate a vehement rain of *Nays!* from marriage experts, soul analysts, and incurable good sports, but I shall duck beneath my umbrella and proceed:

In my opinion, Jane should have exhibited a little red-blooded green-eye. It's an emotional color scheme that's dangerous, but normal, and frequently effective. A dirty look instead of a placid beam of ap-

proval when hubby left her on the sidelines while he rumbaed the evening away with the blonde, and two to one he'd have come around to see what was the matter, instead of justifying himself with, "Oh, she won't mind. She's a good sport."

A well-staged hysteric or two that night he came in late with the tell-tale lipstick on his vest, and he'd probably have understood that the blonde wasn't the only woman capable of emotion.

MEN MUST be loved. A wife who's such a good sport that she'll hand her husband to another woman wrapped, tied, and prepaid, simply because the recipient happens to want him, can't, to a man's way of thinking, love him very much. No doubt the Henry of this case is serene in the belief that Jane hasn't been deeply hurt because she couldn't have cared a great deal about him anyway, while Lucybelle — ah, Lucybelle is crazy about him!

And my guess is that Lucybelle, homewrecker that she is, will be smart enough to clamp on a pair of cute little bejewelled but none the less binding handcuffs when Henry next gets in the migratory mood. Of course in addition to this she'll keep her figure and her charm for other eyes — which are two important things Jane should have done — but the manacles will do their share in holding him. And he will thank her for them!

Men, most men, are a helpless lot whose philandering sometimes hurls them into distressingly deep water. They need wives who can swim after, yank them out by the nape of the dripping neck, and say, "Look here, you're mine! No mermaid's going to take you for a drowning!" Good sports who shake hands with and cheer for the siren aren't much help.

In fact, the so-called good sport is often a coward who'd be afraid to try. It's easier sometimes not to fight. And if you've been popularized as the epitome of the sporting thing, you can always whoop bravos for the winnah and live upon how game people think you are. (Or do they? Is there not a little of impatience and considerable of patronage behind their consolatory back-slapping?)

Jane never honestly strained herself struggling for what she wanted — unless, of course, you count her efforts toward the constant achievement of being a good loser. An odd goal, but a real one to some people. As real as blue ribbons and silver cups.

IN THE days when Jane went out for speaking contests and basketball she practiced conscientiously — yes, but her precious pose of the valiant-vanquished kept her just that — the valiant-vanquished. Pleasant enough where only her brain and body were concerned; but this last concerns her heart,

and the role has turned to stark, bitter reality.

The habit of always giving up, at first in little things, then in big ones, has dealt her a final blinding blow. Now, too late, she realizes that she's a human being with rights, privileges, and the God-given strength to defend them.

"*I wish I hadn't been such a good sport!*"

I am not a champion of champions. We need to lose perhaps as often as we need to win, if only to teach us that there are others with skills, hopes, ambitions that match or surpass our own. In the heart of that lesson lies the secret of genuine sportsmanship. We are not likely to wham our opponent over the head or throw a kicking and squalling scene if we truly understand our fellow strivers. Rather, we offer our congratulations and go off determining to better our game.

Be a good sport, but not so good that you're the living cue for others to take advantage of you with the tailor-made excuse, "He's a good sport, he won't mind." Be a good sport, but be a good wife — a good husband — a good bridge player — a good dancer. Be a good sport, but not so good that you're good at nothing else!

Personality and Marriage

Is THE personality type that welcomes divorce the same type that resorts to suicide? A possible connection emerges from some recent statistical studies released by the Federal Census Bureau. Nevada has the nation's highest suicide rate and, as everyone knows, the granting of divorces is one of the principal industries of the city of Reno in that state. On the other hand, South Carolina (along with Arkansas) has the lowest suicide rate, and South Carolina is the only state in the Union which does not grant divorce under any circumstances. Divorce is, in fact, prohibited by the state constitution.

Perhaps it is significant, too, that the personalities of South Carolinians are well adjusted in the field of family relations. In a comparison of the personalities of college freshmen in the University of South Carolina with those of the University of Minnesota, the greatest differences were observed in family relations adjustments, in which the southerners were notably superior. They also ranked higher on morale in general; they had significantly more faith in society and its institutions and in their own future than did the Minnesota students.

Personality traits are significantly linked with happiness in marriage. A temperament test devised by the director of personal service of the American Institute of Family Relations has now been used with many hundreds of married couples. Those most likely to have difficulties in getting along with their husbands or wives, it has been found, are persons who are markedly nervous, depressive and critical, and who are low in cordiality and self-control. This corresponds well with the fact that sour disposition, nagging, resentments, and lack of demonstration of affection are among the most frequent complaints that husbands make about wives, and vice versa.

Are You an Adult in Rompers?

by EVELYN ARDIS WHITMAN

ALL RIGHT, so you've grown up. Physically, and from the age angle, you're an adult. Theoretically you have put away childish things. In short, you're mature. But, wait! Have you kept pace, mentally and spiritually, with the passing of the years — or are you still a child in this respect, egotistic, emotional, sensitive, dependent on others for moral and mental sustenance?

The following test, which has been used successfully in forum and other group discussions, should help you determine whether you really have grown up, or whether you're still in mental rompers — if you'll answer, truthfully, *Yes* or *No*

	Yes	*No*
1. Do you wish you were a child again?	.....	.....
2. Do you still feel frightened and ill-at-ease in the presence of people?	.....	.....
3. Is there someone in your life without whose strength and wisdom you would feel lost in a hostile world?	.....	.....
4. Do you lose your nerve in an emergency?	.....	.....
5. Do you make many mistakes in judgment?	.....	.....
6. Are you always saying things you regret?	.....	.....
7. Do you feel that you are a failure and that the world is against you?	.....	.....
8. Are you governed by your moods?	.....	.....
9. Do you consider yourself jealous?	.....	.....
10. Are you still hanging on to the prejudices and superstitions of your family and of the locality in which you were brought up?	.....	.....
11. Do you still bolster your ego by boasting and pretending?	.....	.....
12. Do you lie awake worrying about little things?	.....	.....
13. Do you pride yourself on being sensitive?	.....	.....
14. Do you excuse yourself for your faults on hereditary and other grounds?	.....	.....
15. Do you ever "stop speaking" to people?	.....	.....
16. Do you lose your temper in an argument?	.....	.....
17. Do you fly into a rage when criticized or laughed at?	.....	.....
18. Are there many people you envy?	.....	.....
19. Are you easily bored, especially, when alone?	.....	.....
20. Are you still expecting your husband — or wife — to be the Ideal Mate?	.....	.....
21. Do you feel the world owes you a living?	.....	.....
22. Do you feel the world owes you happiness?	.....	.....
23. Are you still uncertain about what you want out of life?	.....	.....
24. Are your moral and religious beliefs just what they were in childhood?	.....	.....
25. Do you find serious reading, and serious thinking, boring and difficult?	.....	.....
TOTAL	.....	.....

TO SCORE, add up the number of *No* answers and multiply the total by four. With a score of 80 you should be a successful, happy individual, and a grand person to know. Above 80 (are you sure you aren't cheating?) you may even get your adolescent children to come to you for advice. Sixty is average and will get you by in this semi-adult world, but if your score is below 50 you'd better mend your ways, or run back to mother before the big, bad neurosis gets you.

The Twelve Laws of Personality

Study these twelve laws of conduct and development to get a better understanding of why you're like you are

by W. BÉRAN WOLFE, M.D.

THERE ARE twelve psychological laws that govern human conduct and development. Briefly, here they are:

1. *Every human being experiences his incompleteness as a child.* He cannot talk and he cannot walk and he cannot satisfy his hunger, but he can see that his parents and other adults are capable of all these mysterious actions. Thus there arises a sense of incompletude or inadequacy. The physiological basis of this law is the fact that the brain and apperceptive powers of the child develop out of all proportion to his motor ability to satisfy his wants. Also, the dependence of the human infant is relatively greater than the dependence of the young of any other species.

2. *All human beings grow toward a goal of completeness and totality.* The design which is sketched in in infancy is filled out in maturity. This goal is fixed in our unconscious because it is formulated before the advent of complete speech and full consciousness. The goal of totality may often be concretized in a vague formula: "I want to be a millionaire," or "I want to be a big man," or "I want to travel and see everything in the world."

This tendency to develop toward a goal of totality is a phenomenon common both to living and to dead matter. A drop of oil suspended in a solution of water tends to assume a spherical form regardless of its shape on being introduced into the solution. The acorn grows into an oak by a fixed and unchanging evolution. The acorn is the microcosm of the oak, just as the child-personality is the microcosm or prototype of the adult-personality. The tadpole and the larva develop in a straight line of evolution into frog and bee in much the same fashion that the "child is father to the man."

3. *The goal of an individual's life*

FRIEND and student of the late Alfred Adler, Dr. Wolfe has been noted for years in psychiatry and other specialized branches of medicine. Among his well-known books are *A Woman's Best Years* and *How To Be Happy Though Human*, copyright by W. Béran Wolfe and published by Farrar & Rinehart, from which this feature is extracted.

usually represents the complete compensation or over-compensation of his own inadequacies. In early childhood the goal-idea is usually concretized in some one person who, to the child, seems a perfect, all-powerful being.

Thus the small boy who suffers from rickets and cannot coordinate his muscles properly wants to be a motorcycle policeman because the motorcycle policeman seems to embody all the strengths which he lacks. The poor boy wants to be rich. The ugly duckling finds its ideal in the stately swan. The child with poor digestion dreams of himself as a fat banker with great wealth, the social compensation of his interest in food. The short-sighted child wants to study the stars.

Nature fills in defects with a lavish hand. If a tubercle bacillus lodges in our lung, nature throws up a more than adequate defense of fibrous tissue. The callous formation about a fracture in a bone is always larger and stronger than the bone itself. A boil represents the overwhelming defense of the body against invasion of germs. The child seeks an over-plus of activity in adult life to compensate him for the inadequacies of his childhood.

4. *The goal of an individual's life-pattern is fixed when his critical faculties are still undeveloped. It may, therefore, represent the compensation for defects which only seem to exist, and it may be concretized in a goal-ideal which, to adults, seems very inadequate. (Our goal in life, therefore, depends upon our interpretation of our own inferiority situation and our idea of superiority and totality, and not on the facts as they are.)*

An example is the very undernourished child who stated that she wanted to be the fat lady in the circus. Another is the son of a railway magnate who wanted to be a redcap in Grand Central Station.

5. *Any individual life is a pattern from a situation believed and considered a "minus" toward a goal believed and considered a "plus." Once the goal idea and the goal situation have been fixed in the unconscious, they act as magnets which direct all human activities toward themselves.*

The small boy wants to be a fireman because he is dissatisfied with "small boyishness" and sees in the glamour of the clanging fire engines a situation of "plus." He does not *say* he is dissatisfied with being a small boy, but he acts *as if* he feels dissatisfied. Dwarfs aspire to be giants — giants never want to be dwarfs. A young boy wants to be a doctor "So I can stick the needles in people's arms." To this boy the hypodermic syringe is the symbol of complete power. All human lives are a pattern from an imagined weakness to an imagined strength, from impotence to power, from insignificance to significance.

6. *A human being cannot do anything outside his pattern.* This is true all through the world of nature. Ele-

phants do not grow hummingbird wings nor do oaks suddenly produce pomegranates. Elephants and oaks must be elephants and oaks from start to finish. The complete unity of any individual pattern is one of the most important laws of psychology.

Everything we do, think, desire, fear, avoid, cherish, love or hate fits into our unit pattern. That is why dreams, early childhood recollections, our favorite movie actors, our favorite sports, our antipathies, the clothes we wear, the way we shake hands, our gait, our habits, our handwriting, our physiognomy, our choice of foods, friends, recreations, hobbies and wives must fit into the same pattern.

Fortunetellers, who are shrewd judges of human nature, detectives, artists, playwrights all make use of this fact of the unity of the personality. If we go to a play in which a character has appeared as a good man for the first two and a half acts, only to be unmasked as the villain in the last scene, we think it a bad play because it outrages this unity of the personality.

If you are sure of five or six important facts about a man's life, you can practically fill in the rest of the pattern. Good psychiatrists can sometimes tell a patient all his symptoms before he has said a word, from watching him enter the room and sit down. Good salesmen seize on one aspect of a prospective customer, and modify their sales talk to fit into his pattern. The whole art of character interpretation by graphology depends on this unity of the personality. For this reason we can almost chart the life of an individual from five or six known facts.

The tedious and unnecessarily long analyses of the psychoanalytical school are false and dangerous for this reason. They tend to involve the patient in a useless research of the past when the pattern of the personality can be determined after a few weeks of conferences — *even if the patient lies.* People have learned to lie with words, but they cannot lie with their gestures, their dreams, nor their handwriting — and if their words are a contradiction of their unconscious acts, the unconscious acts are always the *true basis* of their personality.

7. *The goal of life is fixed in early childhood, and tends to persist, according to the previously announced law of psychological inertia, unless it is modified both from without and from within.* The goal-idea may experience many modifications, however, with the growth of the individual, without suffering an essential change.

Thus, a psychiatrist of our acquaintance began life with the ambition to be an animal trainer. Later, as his knowledge of the world grew, he desired to be the conductor of an orchestra. He studied medicine because he wanted

to be a "leader" in his community, and finally, after an analysis of his own personality pattern by his teacher in psychiatry, he became a psychiatrist. Psychiatry represents the final stage in the evolution of his goal-ideal from its beginning in a desire for purely personal power to the same sense of power through activity on a high plane of social usefulness.

8. *Human beings have always, and must always, live in groups.* This is mankind's compensation for the individual weakness of its members. It is the basic law of human psychology. Any personality goal, and any personality pattern which leaves the social connectedness of human beings out of account, runs counter to nature, and must end in personal disaster.

During the early part of an individual's life he is a parasite on his family, the unit of most social groups. During this period of individuation he is supported by his group while he trains and grows, and thus obviates the greater inferiorities of childhood in the "normal" way. He transforms his childhood "minus" into a "plus" by physical and mental growth and evolution. Thereafter he must contribute to the commonweal, and the "normal" human being socializes his childhood goal of power and totality at this time by working out his personal deficiencies in terms of social usefulness. It is the duty of parents to initiate their child into the fellowship of human beings and give him a sense of the dignity of work, which is the individual's dividend to society for society's original investment of protection, nutrition and education during the period of his individuation.

9. *Every man fits his experiences into his pattern of life.* As we grow we meet many obstacles to our fixed pattern of conduct. Some of these obstacles deflect us from our course, some of them are surmounted or destroyed by us. What we call experience is the impression that is left on us by the interaction between ourselves and the world in which we live.

Most of us do not learn from experience, because we have a definite standard of evaluation with which we approach the world about us. This standard of evaluation is called a "psychic scheme of apperception." It is determined by our goal in life, and because this goal is based on subjective interpretations our reaction to any experience is seldom objective. We view things in terms of their usefulness or uselessness to us in attaining our goal.

Three men pass a huge oak in a forest. One says, "I could build a fine mast for my boat out of that trunk!" The second says, "I could tan hundreds of shoes with the bark of that tree!" The third says, "The acorns of that tree would feed all my pigs!" Each has had

the same experience but each has valued it in terms of his own goal and his own personality pattern.

10. *There are three great groups of problems which every individual must solve in the course of his life. These problems are the problems of society, of work, and of sex.* They may be likened to the three great rings of a huge circus, in which every one of us must "do his act."

Because of the close interconnection of all human life it is no private matter whether we solve these problems. Every time we fail to solve a problem our fellow men must assume a heavier burden; every time we make a mistaken solution, our neighbors or our children suffer. If we refuse to cooperate, and evade the obligations of humanity, we are denied the fruits of being human by the workings of an inexorable natural law. Those who are afraid to do their "act" in the main three rings of life are usually to be found in the side-shows of life, rationalizing their conduct to themselves and attempting to deceive the world by shifting their responsibility to some scapegoat. Such self-deception and evasion of responsibilities is usually the product of fear and ignorance of the meaning of life.

11. *The sum total of the tools and techniques an individual uses in the pursuit of his unconscious goal in life constitutes his character and personality.* Character traits are always relative, and must be interpreted in relation to the individual pattern of conduct, never as absolute entities. Apparent contradictions in character, or changes in personality may signify either a change of goal, or the pursuit of the same goal in a different environment.

The well-adjusted man or woman is honorable, sincere, optimistic, sympathetic, friendly, self-confident, generous, unafraid because these are the best tools to gain the goal of human happiness. The thief, never having been initiated into the fellowship of mankind, considers every man his born enemy. He believes that the world owes him a living, and that those who have more worldly goods than he, possess them by virtue of undue discrimination in their favor. He develops the traits of stealth, treachery, dishonesty, false honor, slyness, and cruelty not because he was born with these traits, but because these are the best tools of thievery. It is impossible to evaluate a character by a single trait, just as it is impossible to know a melody when you know but a single note. As in every art, and as in mathematics, you must have several points to establish a curve or a design.

If James, aged six, is a little destructive devil at home, and neat and orderly in school, it is not a paradoxical contradiction, nor yet evidence of the unpredictability of human traits. It means that James gains his end, to be the center of

attention, by being destructive at home, whereas in his classroom, where no nonsense is tolerated, he chooses a different tool.

When two individuals exhibit the same trait, that trait usually signifies two entirely different tools. Eloise, aged 8, and Marjorie, aged 9, are both very timid. Eloise is timid because she has been a spoiled, only child, and has never learned to make contacts with the world. Her timidity represents a strengthening of the bond between her and her mother. Eloise's timidity enslaves her mother. Marjorie, on the contrary, has very good contacts with the world, but she has been teased and ridiculed so often by her three older brothers, that she fears to make a step lest she arouse their jibes. Her timidity represents a defense mechanism of a very different sort.

12. *Happiness is the attribute of being completely and successfully human.* This means that every individual who works out his private pattern from his situation of "minus" to a position of "plus" in terms of socially useful behavior attains happiness. Happiness is not a matter of chance nor of destiny. To be a successful human being means to affirm the laws of human solidarity, to contribute to the commonweal in terms of useful work, to solve the sexual problem in terms of social responsibility. It consists in transmuting the imagined or real inferiorities of childhood into objective superiorities of social value in adulthood. Its quintessential elements are courage and knowledge. Its tools are common sense, work, love and imagination, and a sense of humor, the rarest and most precious of human qualities.

ARMED with these laws of human conduct which are universal in their application, we are prepared to consider the individual problems of human behavior.

To build without knowledge of these basic principles would be comparable to attempting to write a symphony without a knowledge of harmony. A child, banging on a piano, is a spontaneous and creative artist, but mature art, whether in music or in living, demands discipline and design to be meaningful. The fine art of living is not acquired by "muddling through." If you would be successful in the art of creative self-sculpture it would be well to keep the fundamental biological and psychological laws of human conduct constantly in mind. They are the structural framework on whose strength and soundness the integrity of every individual life depends.



How Smart Are You?

by RAY MacDOUGALL

1. What famous Roman general left his plow to fight for his country?

2. With what field is Gresham's law concerned — biology, chemistry, economics, or judicial?

3. Which is the largest artery in the body?

4. Does any part of Canada lie south of the U. S.?

5. Name four of the six pieces used in the game of chess.

6. In what year did Charles Lindbergh make his famous solo flight from New York to Paris in the *Spirit of St. Louis?*

7. With what mechanical invention is the name of Mergenthaler associated?

8. What prizefighter was known as the Wild Bull of the Pampas?

9. In education, what subjects are known as the three R's?

10. From what habit-forming drug is heroin derived?

11. What peculiar military gait is especially identified with the Germans?

12. The name of what famous musical composer is linked with that of the novelist George Sand?

13. What explorer is noted for use of the submarine in Arctic exploration?

14. Is cream or milk heavier?

15. Do the designs and colors of Scotch plaids have any special significance?

16. What is the name of the Kansas newspaper of which William Allen White is editor?

17. What animal did Rosa Bonheur usually paint?

18. Is a spider an insect?

19. What is "white coal"?

20. Why is "kiwi" a term of disrespect among aviators?

21. Is an intern ever permitted to charge a fee for professional services?

22. Which family did Romeo belong to, the Capulets or the Montagues?

23. On what day in 1776 was the Declaration of Independence signed?

24. What is the name of the deadly gas that issues from automobile exhaust pipes?

25. What did Judas do with the 30 pieces of silver he received for betraying Christ?

26. What common item of food is known in some parts of the world as a "monkey nut"?

27. What single state of the U. S. touches only one other state?

28. Will Rogers was killed in a plane crash in Alaska. Who was the pilot of the plane?

29. Who is known as the originator and advocate of the "single tax"?

30. In what U. S. cemetery is the unknown soldier of World War I buried?

31. What is an ampersand?

32. What cartoonist draws the character Caspar Milquetoast, "The Timid Soul"?

33. Who writes the column "New York Day by Day" originated by the late O. O. McIntyre?

34. The inhabitants of what state are spoken of as Badgers?

35. Has there ever been a mutiny on a U. S. naval vessel?

36. Who cut the Gordian knot?

37. What is the combination of dice known as a "natural"?

38. The game is usually referred to as soccer, but what is its official name?

39. What is the largest denomination of U. S. paper currency?

40. In what form of architecture was the flying buttress used?

41. What is the name for a female fox?

42. For what purpose are canaries used in coal mines?

43. What famous playwright wrote *Peter Pan?*

44. What composer was creator of the Pathetic Symphony?

45. What was the name of the match king who was connected with an international swindle and committed suicide?

46. In playing cards, which Jack wears buttons on his coat?

47. What is the term used to describe a person who refuses to bear arms in wartime because of religious or personal scruples?

48. What famous showman was manager for Jenny Lind, the "Swedish Nightingale," when she came to this country in 1850?

49. Stamp collecting is known as philately; what is the literal meaning of the word "philately"?

50. What are the words that the initials U. S. S. R. stand for?

(*Answers on page 43*)



The Problem of the Clock on Strike

NOW FOR a bit of mental arithmetic. A clock which strikes the hours takes a half second for each stroke, with a half second pause between each stroke. How many seconds will it take the clock to strike midnight, or noon if you prefer?

The time required for the clock to strike 12 is 11½ seconds. The half second wait after the twelfth stroke is not counted as it is after the other strokes.

Temper Costs Too Much

You may want to fly off the handle and tell someone off—but records prove it isn't a very good policy

by LOUIS E. BISCH, M.D.

"I TOLD him where *he* gets off! Who does he think he is, anyway?"

Thus spoke a man, whom I shall call Jasper Haig, as he emerged from his employer's office and loudly proclaimed his defiance so that the rest of the sales force might hear. At that moment he was a hero — to them and to himself. He had had the nerve to talk back to the boss!

But his pay check the following Saturday was his last. Nor was he to receive another during four long, difficult, torturing, self-accusatory years that followed.

Then there was the cook who threw down the spoon with which she was serving, grabbed her hat and made for the door. "If they don't like my meals, let them do it themselves," she shouted.

She was leaving a boarding house in the lurch in the middle of the season because one of the guests had complained about the pot roast being dry. The cook had three children to support. The next summer she wanted that job back, and badly. She could not find work of any kind. By the fall of the year she was on relief!

Obviously, these cases are drawn from the pre-war period when it wasn't as easy to get a job as it is now. Nevertheless, have *you* ever slammed the door behind you?

Mind you, I am not speaking literally. You may actually have closed the door without so much as a squeak, without even a show of anger. But if you were determined and arrogant and allowed your worst side to get the better of you, then you effectively blocked forever the approach to the person you thus defied.

IT'S A wonderful sensation to let yourself go, to say truthfully what you think, to throw convention and propriety to the merry bow-wows. It's worth a million to look the man or woman who has offended you straight in the eye and tell him to go to hell. To give your ego an unrestricted fling once in a while is a real tonic. To allow your destructive, primitive impulses to spend their force upon an individual who has, according to your own notion, in some way done you wrong makes you feel pretty important.

Unfortunately, you are living in

a society where not only "give," but "take" as well, is a basic principle of conduct. Whether, according to your own notion, you are justified or not in your sadistic exhibitions is beside the point. If you slam the door of someone who somehow can control or influence your welfare, you most certainly do so at your peril. No disaster may befall you at the moment. *It's the future that tells the story and that really counts!*

Door slamming is encountered in many ways.

AN ACQUAINTANCE of mine had steadily climbed the ladder of success until he had achieved directorships in four large corporations, outright ownership of a factory, not to mention the presidency of a bank.

The methods he employed to accumulate all that wealth and authority were hard and ruthless. If a mortgage that he held fell due, he foreclosed on the stroke of twelve, irrespective of the circumstances. If any of his friends borrowed money they paid not only a regular interest charge but a bonus as well, and woe to them if the amortization payments were not met on time!

"Business is business," he would say over and over again. "The fellow who is soft goes under!" On the way up he alienated his friends, made a list of enemies, slammed one door after another.

You probably can finish this story yourself. Who was willing to help him when his tragic fall, engendered by his arrogance and consequent poor business judgment, finally came? Even those who knew him well were glad of his misfortune because they felt that it was only what was coming to him.

Today, Mr. Big Shot no longer slams doors. He knocks quite humbly. But nobody answers. The very doors he used to slam are now locked — at least to him. Wasn't it Wilson Mizner who said, "Be nice to the boys on the way up because you're going to meet them on the way down"?

IN THE love-life, door-slamming is particularly prevalent. Here the emotions, already stirred up by the very nature of the relationship, easily hurdle the barriers of propriety and restraint, and irreparable damage is done before the offender scarcely is aware of what he is doing.

"I won't stand for it," cried Marion. "You're not going to tell me whom I'm going to associate with."

"Oh yes, I am! As my wife I forbid you to go with that divorcée, Olga. She introduces you to the kind of men I don't want you to know," retorted Frank.

"You're only jealous, that's all, and you've no right to insult my friends," Marion shot back. "Olga

is decent; I've known her since I was a child. You're just a brute!"

Whereupon the little lady lost control of herself completely, called her husband a few more choice names and finally ran out of the house, slamming the door after her.

A few weeks later Frank, with trembling hands and twitching lips, handed me a monogrammed and scented powder-blue letter. "You know I always loved you, darling," Marion had written. "I was a fool. You were right. Olga's friend has been arrested for some kind of racketeering. I'm scared to death to be questioned by the police. I'm lonely, ashamed, heart-hungry. If you continue to refuse to see me — well, what does it matter?"

WHY DO human beings behave that way? Why do they so often say and do things that they must needs regret? Why do they not possess the foresight to realize what the consequences of their rashness may be? Why do they not *leave the door open* so that if they are forced to retreat or change their minds they can retrace their steps and start over again — or at least come back?

Is it *Quick Temper?* Is it *False Pride?* Is it *Conceit?*

In every case it is one cause or the other. In many instances all three are to blame. Here is an illuminating example of the last.

Jones is a writer; Smith, his close friend, an editor. Jones achieved prominence both in the novel and short story fields and made a lot of money. When he reached 46, however, most of his wealth was gone and he was selling precious few manuscripts.

One day he said to his editor friend: "I say, pal, why is it you never asked me to do a piece for your mag? I realize you don't pay my prices, still — I wouldn't mind. Seems sort of odd I never appeared in your pages especially since everybody knows how closely we've been associated all these years."

NOTE the cagey way Jones approached Smith; not with the frank, open, honest manner one friend should use with another.

Of course, Jones was suffering from *false pride.* He needed the money that Smith might pay him for an article or story but he did not want the editor to suspect that he was hard up. Whether Smith knew the facts, I am not prepared to say.

The long and short of it is that a story was agreed upon, Smith being generous enough not to place any restrictions upon the subject matter, type of development or style of writing. Jones did a story that was trite, devoid of suspense and interest, quite impossible. Naturally, it was rejected.

Jones immediately *lost his temper.* He wrote Smith an insulting let-

ter, telling him he did not know a good story when he saw one, that he should be digging ditches instead of editing a magazine, that he must be obsessed with professional jealousy. Thus did Jones reveal his conceit.

When I caution you to hold your temper and pride well in check and to rid yourself of conceit through proper respect for the achievements of others, I am not, of course, trying to counsel you to be humble, apologetic, too polite or overgrateful. Every man and woman, every child for that matter, should be as independent and individualistic as possible. But don't let success go to your head. Don't be a snob, a person who assumes an attitude of superiority without warrant. Lastly, don't be so sure that "this is *not* going to happen to me" — *because it might!*

WHEN Gertrude gave up her position as stenographer to be married, she never suspected that three years later her husband would be dead and she would be asking to have her job back.

When K. V. was offered a higher salary in a rival firm that was still green in the business and accepted it only after a friendly conference with his boss, he was glad that he hadn't slammed the door when he left because it took only a year for the new concern to fall into bankruptcy.

Nor did Klein, harsh and dominant, suspect that in this war, as a private, he would be orderly to Major Watson who, in the old days, was only his timid, self-effacing filing clerk.

We never know what may happen! Your future is as unpredictable as the weather.

Therefore, hold on to all doorknobs lest the door slam!

IT PROBABLY has occurred to you that being so politic that, should occasion arise, you can always find your way back is not such a commendable character trait after all. Certainly there is such a thing as righteous indignation; it can and does happen often enough. The perpetrator of rank injustice deserves not only to have his door slammed, but it would seem proper even to slam it in his face.

Nevertheless, you cannot afford to let the world get the better of you like that. If you would succeed you must meet the world, if necessary, on its own hard-boiled terms. You must fight your own emotional weaknesses so that they will not defeat you. You cannot afford to reveal your emotions so that the other fellow can take advantage. If you let yourself go you are placing a mighty weapon in the hands of those who may some day take revenge. In short, *you must learn how to exercise self-control.*

Particularly do young people need such advice. Here I am re-

minded of what a middle-aged man told me. We were discussing the impetuosity of youth, its conceit, its audacity, its recklessness of consequences.

"Yes," he said, "I daresay most of us when we think back realize how trying we must have been when, in our twenties, we started out on our own. I recall that I wouldn't take anything from anybody and when my boss criticized me I quit the job forthwith.

"There is one job I wish I had stuck to. The fellow that took my place is now president of the firm while where I work I never got higher than assistant to the General Manager. But it took me until the late thirties to realize that I couldn't go around slamming doors and get away with it. Then, of course, it was too late."

REMEMBER, too, that you may not always be right. In fact, it is the part of wisdom always to assume first that you *may be wrong*. This hesitation of itself, this moment of self-probing, may easily become a lifesaver for you. Pause and think before you allow your emotions to swamp your reason and better judgment. If possible, "sleep over it," as the saying goes, before you make an important decision of any kind. If then you decide to slam the door anyway, you undoubtedly will do it in such a way as not to cause offense.

Hilda slammed the door on her husband after she received an anonymous letter stating that he was taking his secretary to lunch and had bought her a diamond wrist watch and promised her a car. She did not even wait to confront her husband with the news on his return home.

To this day she does not know for certain whether what she learned was true or false. She assumed the worst and stuck to it. Since then — ten years have passed — Hilda works many hard hours standing behind a department store counter. Her husband long since has obtained a Nevada divorce and has remarried. He still has the same secretary but he did not marry her. I know that Hilda feels she made a dreadful mistake, that she wishes she had slept on it for several nights.

It is astonishing how many marriages and engagements smash every year through this business of slamming doors. Forgiveness, patience, tolerance and understanding are becoming rare qualities these days. Husbands, wives and lovers are thinking too much about themselves and are bent too much upon protecting themselves against all sorts of fancied injuries that half the time have no basis in fact.

Actually, it takes more courage to admit a mistake and say you're sorry than it does to fly into a temper and slam the door.

It has been my observation that

the men and women who are so quick to assert their independence and slam the door are lacking in imagination. If only they could *look ahead!* Picture to yourself the worst that might happen because of your independence and rashness and it may act as an effective safety device.

When you look back upon your life don't you feel that you have made dozens of mistakes? And not trivial ones either. Were it not for some vital error of the past you might not now be slaving away at a job that you detest; you might have money in the bank; you might not be regretting the loss of your best friend.

Does not every person feel that if he had his life to live over again he would order it quite differently? That, to be sure, is impossible. But it is not impossible to control your temper, to rid yourself of false pride and to tone down your conceit even if your accomplishments thus far have been exceptional. One never knows!

In other words, *don't slam the door!*



Sincerity Is an Asset

DR. CHEVALIER JACKSON, famous pioneer in the use of the bronchoscope — that marvelous instrument which, with the aid of skilled hands, removes nails and safety pins from lungs and bronchial tubes — is a slight and gentle man. But he has never had any trouble in handling the most abusive and husky patients.

In his autobiography, *The Life of Chevalier Jackson* (Macmillan), he tells of a child brought to him with a quarter stuck in his throat. The coin was removed, and when the father arrived at the hospital to take the child home he demanded that the quarter be returned to him. Dr. Jackson explained that foreign objects removed from the body were kept for museum exhibition. The father left, in a rage, and a few hours later the child came back to the hospital shrieking with pain. The father had beaten him brutally for refusing to come back and beg for the removed coin. A sister who accompanied the child was given a half-dollar as reimbursement for the retained scientific specimen. The father confiscated the money and appeared at the hospital, drunk, abusive, and threatening to "kill that Dr. Jackson who stole my quarter."

"In opposition to advice by those present," writes Dr. Jackson, "I tried the soothing voice, before sanctioning the calling of the police. A gentle, kindly appeal to the man's better feelings soon persuaded him to leave peacefully.

"Mentioning the soothing voice brings back many memories of an often used power of persuasion. The most desperately infuriated man seemed to yield to the calm, soothing voice of one obviously too frail to be considered an antagonist. The violently insane spending most of their lives in camisoles submitted quietly to whatever local treatment it was necessary to administer. Even in their deranged state of mind a simple straightforward manner and soothing voice seemed to convince them of sincerity.

"This credit for sincerity has always seemed to me to be one of the important elements in whatever measure of success may have attended my career. Everyone everywhere seems to have given me credit for sincerity of purpose. I hope I have deserved it.

"Sincerity is an asset."

A Trick to Build Confidence

by CHARLES B. ROTH

AT FIRST the young business girl thought my advice was so ludicrous that she refused to take it, but I argued with her that it wouldn't hurt to try it for a month or two. And she agreed.

Her trouble was a common one — she was one of the legion of sufferers from the blight we call an inferiority complex. Hers was an especially bad example. It was keeping her from business success. She held down a small job in a large office, yet she was a well-educated, brilliant girl, capable of much larger things.

It was keeping her from social success, for she was shy, timid, unpopular and was never invited out. And she was unhappy.

I presume that when she came to me she expected some mysterious formula that would cause her inferiority complex to fly out the window. Instead I advised her to save a few hundred dollars!

It was unbelievable advice. You don't wonder that she was reluctant to take it, do you? You would be too.

But I explained to her that the possession of a few hundred dollars in a savings bank would give her a sense of courage and superiority that would do some amazing things to her personality and her inferiority complex. Of course, there are other ways to whip a complex. But in her case I thought this would work.

Six months later she came to see me again, this time to express gratitude. She was not the same girl. Her inferiority complex had vanished. She had won a promotion and was engaged to be married. "And this did it all," she declared, holding up a savings bank book.

There's no mystery about what happened to that girl.

Anything which you can do to bolster you up from the outside will give you a greater sense of courage, and courage is always reflected in personality.

THE INFLUENCE of money on personality is not a new idea, either. I learned it years ago from Captain Luther North, old time plains soldier and scout. In his youth, Captain North had been associated with a boyhood idol of mine — Wild Bill Hickok, renowned gunman and sheriff.

Captain North recollected: "One day Bill surprised me by saying: 'Look here, Lute; see this?' It was a roll of bills he carried in his hip pocket. 'My life saver, Lute,' he went on. 'Lute, if I don't have a roll on me I can't do my best. I'm afraid. That roll does something to me; gives me backing I guess, the backing a fellow needs to do his best.' "

You and Wild Bill have different jobs to do, but you need backing the same as he did, the same as I do, the same as every other human being does.

"I Said To My Daughters—"

A proposition is a bad thing to end a sentence with when daughters are forearmed by mothers' confidences

The author of this article, the mother of two married daughters and one son, has for twenty years conducted a column of child-training advice which appears in some sixty newspapers throughout the country. Her mail from mothers seeking personal advice averages 60,000 letters a year.

WHAT ARE you going to say when your young daughter approaches you with her curious questions about the sex customs of the day?

Are you going to look horrified, purse your lips sternly and say, "You know right from wrong. We needn't discuss it"? Are you?

I am not referring to the questions of young children about where the new baby next door came from. I am concerned about what we shall say to our young daughters when they want to know what we think about sex experimentation before marriage, what we think about the dangers of "hot necking," and the cold statistics on what the girls and boys of high school and college are doing in these galloping days of the twentieth century.

No mother dare purse her lips and ignore the obvious. If her daughter is thinking in her attractive little head about what she will do or say when some boy propositions her, there is no one safer to confide in than her mother.

As the mother of two daughters and a son, all now married, I have had to do some cogitating on these modern problems. While my methods might not tally with those of the statisticians who are intent on gathering figures, not human experiences, they have satisfied me because they *worked*. I haven't pretended that no danger existed. I have made plans to uncover the danger and explore it. A danger subjected to an unemotional examination looks more ridiculous than menacing.

I decided that if my daughters wanted to talk about sex I'd talk with them. Twenty years of marriage give any woman a right to generalize about the sexes as no unmarried teacher or other girls can. Moreover, I knew exactly what I wanted for my daughters. I wanted them to fall in love and marry without having involved themselves emotionally with any other man.

Most of all, I intended to let my children know where I stood on the question of premarital sex experimentation. If a parent is

confused because she wants to seem modern, what can she expect of immature children? Parents have to have standards which they live up to, so that they may be in a position to express them forcefully and impressively.

MY INTENTION was to fill the minds of my daughters with arguments which should serve them in place of personal thinking, if they were ever temporarily bereft of the ability to think. Also, I wanted them to see that my arguments were reasonable and logical and not concocted because of blind fear of their behavior. Such arguments are not impressive. A child knows too well that any mother is against sex experimentation — what she wants to know is *why*.

As I looked about me for ammunition for my arguments I found it unnecessary to go outside the circle of our own friends and acquaintances. The whole school knew when Angela left to spend five months in Florida awaiting her unwelcome baby. Everyone knew the boy who was its father. The school buzzed with this scandal as it did in my own day when an underprivileged girl had a baby and accused not one but three young, abashed boys.

Angela was different. Her father stood high in his profession and could not let her leave town permanently as did another girl who bore twins and who thereafter never showed her face in school again. Angela had to come back. She had to appear brave, though her conduct bore the traces of her terror, distress and shame.

Maralyn we knew even better than Angela. She was one of my daughter's best friends. She was a brilliant, erratic and high-strung girl. She was radical and unfettered in her thinking, though her parents were models of conservatism. She had the reputation of being a "petter" and it was hinted that she went "too far." She had a number of burning romances in school, each one of which seemed to be headed for matrimony.

AFTER two years in college she stayed at home. One by one her friends were married and no one heard of Maralyn. When her friends met her she said she didn't fit into the crowd any more. All they talked of were recipes, baby clothes and baby problems.

At twenty-six years of age she began to go with Bob. He was good-looking but hardly her equal socially or mentally. She said he was someone to go around with. But evidently she was still giving too much, for one day she came to my married daughter in a panic. She was pregnant. She hadn't the least idea where to turn for help. She would not tell her mother, if she died. She refused to tell Bob. He couldn't marry her; he didn't

even have a job. Besides, she said proudly, she wanted no shotgun wedding.

SOMEONE suggested a doctor who consented to do an abortion. He has since been sent to the penitentiary for the death of another unmarried mother. After ten days in the hospital with "appendicitis," Maralyn came home apparently none the worse for her experience. When Bob got a job they were married, in church, Maralyn in a white veil and a virginal long-sleeved, high-necked gown! Her friends are sure that if it were not for this experience she would never have chosen Bob for a husband.

I have said above, "apparently none the worse for her experience," but it is certain that Maralyn did not escape unscathed, however it may have appeared to the world at large. For abortion is *the most underrated of serious operations*. The idea gets established in young minds that abortion is a sort of accident insurance, an "if worst comes to worst" measure which is easily available, a messy but trivial escape.

Nothing could be more hideously removed from the truth. The fetus is a parasite whose roots are sunk deeply into the walls of the uterus, whence it reaches out to draw sustenance from every fiber of the woman's body, marvelously stimulated by nature to that one end. Removal of that growing life is no mere matter of plucking ripened fruit. It is a scraping, probing, digging, tearing assault, an anguish of instruments uprooting living flesh.

The slightest bit of tissue unremoved becomes poison. The glandular system, stimulated to creation, must abruptly readjust itself, with unpredictable by-products of nervous disorder. Anemias, sterility, pelvic abnormalities, infection from instrumental intrusion, deadly peritonitis from perforation — all these may follow, some quickly, some after years or months.

THESE are facts about abortion which any maturing woman should know. It is also a fact that, with rare good luck, an individual may escape these serious physical sequelae. But the soul scars she has no hope under God's Heaven of escaping.

Who is to perform the operation? Perhaps the man in the case inquires among his poolroom buddies and is tipped off to some furtive doctor who will fix up a girl "in trouble." If the girl's pride shrinks from the thought of her condition as a subject of street corner advice, she may turn in panic to her own friends. The thought that others know is, to a sensitive girl, as insupportable as the humiliation and indignity of the operation itself.

THERE will be no flowers, no telephone calls, no presents or visits at a comfortable hospital which make recuperation from a comparably serious operation endurable. Usually the patient must not even admit to the world that she has undergone an operation; she must stay on her feet, act as usual, creep back to the doctor's office for "treatments."

And always, for the woman who has done violence to the most deeply rooted instincts of her being, there is the thought, possibly unuttered, possibly repressed into the torment of the unconscious mind, "What would my baby have been like?" A terror-driven conscience may condone the taking of a human life, but the great mother heart is not so tractable.

If this be "fear psychology," I'll let my daughters make the most of it.

Ruth has always been one of the smartest, wittiest and cleverest girls in our town. She has money, social position, a master's degree in philosophy and has traveled much. She would have made some man a superb wife. But early in her teens she began scoffing at convention. Everyone was aware when the man who was courting her left town hurriedly and she went to bed with "smallpox." It's as good a disease as any to keep out the curious.

But her experience taught her nothing. Someone was always seeing her emerge from some shabby, lower-town hotel, and every new man who came to town rapidly "got her number."

I HAVE DISCUSSED all of these girls frankly with my daughters. I have told them that every girl expects to get some personal reward for flouting convention, otherwise there would be no reason for it. She must hope to be sexually rewarded and enriched. Surely she hopes to be happy, both in possessing and in being possessed. She may feel, honestly, that such a relationship is a healthy prelude to marriage, offering her, perhaps, what one might call a primary course in discrimination in the choice of a mate.

She should be told that this is foolish, wishful reasoning. She ought to know that a woman's chief hold upon any man who is attracted to her is her apparent unattainability. Once she has submitted to his advances her attractions suffer under the law of diminishing returns.

She should be told that women themselves are the victims of changed emotions, once they have played their trump cards. They can't play and forget, as can a man. They become jealous and possessive.

Sex relationships between unmarried persons foment antagonism. Because the relationship lacks social sanction it divides rather

than unites them. The woman wants to hang on — it keeps her from feeling guilty — the man wants to be free. Why should a girl have to learn these truths from personal experience?

ANY married woman can and should tell her daughters with what difficulty she adjusted herself to the married estate. Whole books are devoted to the subject of how to be happy in marriage. It's a difficult art for any woman. Realization of this helps a girl to see that, untutored and frightened as she most certainly will be, there is little or no chance of her deriving any personal satisfaction from an illicit relationship.

Afterwards, to the girl, the very thought of marriage to the man, after an unrewarding, disillusioning experience, is apt to be repugnant.

If she is intent upon developing discrimination in choice of a mate, so may be the man. And will he be satisfied for life with a girl who has shown herself so easy a prey to her emotions?

I have told my daughters that the best methods of birth control, practised under the most ideal conditions, are far from one hundred per cent perfect. I have pointed out to them that however modern their viewpoint, they can't laugh off illegitimate children, nor the horrid and truly dangerous experiences that must be endured if they are not to be born. Until society changes its attitude toward these probable products of premarital experiments, we shall have to submit to the social standards which are intended to prevent them.

I have reiterated to them that a woman tends to gain nothing satisfying from any illicit sex relationship — but that she will have to suffer jealousy, guilt, and probably pay the piper if the game goes awry.

IF, DESPITE her knowledge, a girl wants to experiment and experience and sacrifice herself for some gentleman of the evening, no one can stop her. She is, when all is said, still the captain of her own body.

But if the girl is intelligent enough to use her reasoning powers, if her mother has done her duty well and has been objective and informative, not just prohibitive, she should have no difficulty in deciding that from her angle sex experimentation is all deficit and, therefore, pure folly.

MEN are abjectly afraid of women — not without reason. — GEORGE BERNARD SHAW

Opinionated Persons Are Lonely

by MARIETTA BUELL

AT AN informal dinner party, I was the first guest to arrive. "I'm so glad you came early," my hostess said. "You've never met Stella Black who will be here tonight and I want to warn you about her. Please don't be bothered by anything she says. She's the most opinionated person I know and she'll probably tell you what's wrong with everything about you from the way you wear your hair to the fit of your shoes."

I waited eagerly to meet Stella Black and I watched her with interest all evening. Pretty and intelligent, and in her middle forties, she spent the entire evening antagonizing people by giving *her* opinion on a wide variety of subjects with a finality which left no room for argument.

She told our hostess what was wrong with the color scheme of her living room and why she should *never* buy the sort of dress she was wearing. And she not only gave the rest of us unqualified advice on how to run our personal affairs but settled the affairs of city, state and nation for us.

A few days later, I asked my hostess why she invited such an unpleasant person to her home. "I'm not going to again," she told me emphatically. "I'm definitely washing my hands of her. I've known her for years and she's always been opinionated, but she's getting worse as she grows older. Her other friends are as disgusted with her as I am and are easing her out of their lives, too. I'm afraid she's headed for a lonely old age. It's too bad for she's really a very fine woman in many ways."

Admittedly, Stella Black is an exaggerated case of opinionatedness. But there are many women — and men, too — who have her failing in a lesser degree.

And the sad part of it is that they seldom realize they have it.

THEY THINK they are being delightfully frank in their speech and honest in their beliefs when they go about giving unsought counsel and stuffing their ideas down the throats of everyone they meet. In reality, they are only being insufferably conceited and abominably careless of the feelings and rights of others. And they are bound to lose friends faster than they can make them as they travel through life.

Opinionatedness and intolerance go hand in hand. Neither quality leads to lasting friendships and broad and satisfying lives.

The person who thinks he "knows it all" and refuses to respect the other fellow's viewpoint may be extremely clever. He may be most successful from a worldly standpoint. But, in his old age, he is likely to find himself counting his friends on the fingers of one hand.

They Put Personality To Work

You'll find inspiration, and some chuckles, in this little collection of human nature stories

by CHARLES HENRY WESTON

A Lesson in Quitting

HAVE YOU ever been sick to death of your job, certain you were unappreciated, just plain boiling mad about your work? Most people have. The temptation to throw the job right into the boss's face, accompanied by choice expressions of what you think of him, is sometimes irresistible — and usually very costly.

Tom Girdler felt that way about his job in a steel rolling mill. Girdler, now president of Republic Steel, is a man of strong personality. So was his boss in those days, a man named McKennon. In his autobiography, *Boot Straps* (Scribner), Girdler describes his orgy of self-pity:

"I was enjoying myself recklessly when I opened the door of J. B. McKennon's office.

" 'I'm going east,' I said to Mr. McKennon.

" 'Where are you going?'

" 'Pittsburgh.'

" 'Got a job?'

" 'No.'

" 'Oh, I see: You've got a lot of money in the bank.'

" 'I've got enough to get my wife and kid to her people in Louisville and enough more to keep me about a week in Pittsburgh. That'll be enough.'

" 'Cocky little so-and-so, aren't you? What's the trouble?'

"All my bitterness gushed out of me. 'I don't like the guy I'm working for and I don't like the way the job is run.' He listened quietly while I cussed.

" 'I don't blame you at all,' said Mr. McKennon, and I felt as if I'd been caressed. 'Would you stay if I gave you another job?'

" 'That depends.' I was only about half as mad as I had been when I walked into his office. Then he told me I could be assistant superintendent of the merchant department at $200 a month. I was tickled to death to stay."

A boss less wise in estimating and handling men would no doubt have sped Girdler on his way. That is usually what happens when personalities clash. But note the marvelous healing balm applied by a master handler of men.

You see it in those heartfelt words of the obstreperous young employee:

"I felt as if I'd been caressed."

Overnight Expert

SOME unknown genius first remarked that there's more than one way to skin a cat. Not a bad idea to remember when you're up against a tough problem! When George E. Pancoast was singled out from employees of the San Francisco *Examiner* to become secretary to William Randolph Hearst, there was only one catch. Pancoast was a whiz at setting type, but he had never learned to run a typewriter.

He solved the problem characteristically. Being mechanically ingenious, he unscrewed the letters on the typewriter and rearranged them in the order in which they appeared in his familiar type cases. He made good as a typist and rose to become mechanical director of all the Hearst newspapers.

Hughes and His Whiskers

CHANCES are you have never seen a photograph of Charles Evans Hughes without his famous whiskers. That is understandable, for he began growing them at the age of nineteen. Irving Stone, in *They Also Ran* (Doubleday), tells how the famous beard came into being. Young Hughes, just graduated from Brown, flashed his diploma and applied for the job of instructor in Greek, English and mathematics at Delaware Academy in Delhi, New York.

"Why, my dear boy," said the head of the academy, "while I may not doubt your ability to teach these subjects, I frankly doubt your ability to handle two hundred and fifty youngsters. You have no more hair on your face than an egg."

"If you will give me employment, sir," replied Hughes, "I'll start a beard growing and handle my classes."

He got the job. He also got the beard. And he handled his classes superbly. Perhaps the need of living up to the maturity of a beard had something to do with development of a personality that later rose to national eminence.

Frugal Ernie

"BEST-LOVED war correspondent" is a title no writer can wrest successfully from Ernie Pyle, whose columns on the North African fighting won him a secure place in the heart of the nation. He is popular with his fellow correspondents, too — nobody can help being a friend to friendly Ernie — but his brother journalists did put up a few good-natured beefs about his frugality.

It seems that while their expense accounts ran into some pretty fancy figures, Ernie's "tick" or "swindle sheet" was under $5 for weeks at a time. Naturally, this didn't make the accounts of brother correspondents look so good.

It wasn't that Ernie was trying to live close to the belt, however.

He never seems to give much thought to his own comfort, external or internal. He just couldn't spend more because there was nothing more he wanted. Whisky was very scarce and brought such staggering prices that the firewater simply wasn't worth it to Ernie. He never drinks beer and he swore off wine because the stuff upset him. Food was army chow and cigarettes were G.I. So, to Ernie, $5 a week represented the utmost he was able to spend on high living.

Big Shots Are Human

THERE'S a boy lurking around every chair occupied by captains of industry who direct the affairs of gigantic corporations. He is the eternal boy who is always present in men grown tall.

Joseph P. Day, probably the world's most successful real estate salesman, once tried unsuccessfully to sell a huge office building to Judge E. H. Gary when the latter was head of the United States Steel Corporation.

The interview, as B. C. Forbes tells the story in his book *Little Bits About Big Men*, was about to end in failure when Day remarked:

"Judge Gary, I don't have time to see a baseball game unless it is a championship contest. Today the Yankees are playing the Giants. I have a box and have invited a number of men you know to be my guests. Will you join us?"

"I'll go, Day, I'll go," answered Judge Gary after a moment's hesitation. "When I was a young man I played ball and caught behind the bat. Being poor, I had no mask, or protector, not even a pair of shin guards."

"I did the same," returned Mr. Day. "See, I've got a baseball finger out of it."

"I've got one, too."

"Mine is worse."

"No it isn't. Mine is," asserted the head of the Steel Corporation, wiggling his crooked digit that Mr. Day might see. Mr. Day held up his and wiggled it in response. While the men were trying to convince each other a secretary announced Charles M. Schwab.

"We must have looked like a couple of nuts," commented Mr. Day, "standing there wiggling our fingers — but, nevertheless, I sold Judge Gary a five-million-dollar office building the next week."

Statistics Prove —

THEY tell this tale about Edmund Perkins, grandfather of Secretary of Labor Frances Perkins. It seems that at the age of 99, Perkins ordered a custom-made pair of boots. They had to be just so, perfectly made, of the best materials good for years of hard service. So exacting were his specifications that the bootmaker, driven beyond endurance, exclaimed:

"Why, you surely don't expect to live long enough to wear out such a pair of boots!"

Perkins retorted frostily: "Don't you ever read statistics? They prove that very few men die after the age of 99."

Master of Temperament

"PRIMA DONNA" is so meaningful a term that we have come to apply it to any woman whose temperament makes her as difficult to handle as a spiny cactus. Imagine, then, the difficult job of managing genuine opera prima donnas. That is the task of Edward Johnson, general manager of the Metropolitan Opera, but he is more than equal to it and keeps several psychological tricks up his sleeve at all times.

There was the occasion when he called a dress rehearsal of *Carmen* for the day before Christmas. The object was to give the staff a vacation on Christmas day. But the prima donna was indisposed. She said she was sick. Too bad, but . . . "After all," haughtily, "you cannot rehearse without me. A Carmen without a Carmen — without me — it is absurd! You simply must postpone the rehearsal until Christmas."

Perhaps. But Johnson in his life has encountered dozens of "indispensable" artists. He has never met a human being to whom the adjective truly applies. So he selected another leading lady, rehearsed her in the part, and when Carmen was given that season the first prima donna found herself alternating with her substitute. What was worse, the critics gave rave notices to the substitute but were only mildly approving of the original Carmen's performance.

Thereafter, by some strange coincidence, the lady never fell ill on the eve of a performance.

Deflator

A VICIOUS and persistent heckler is a horrifying ogre who haunts the dreams of many a public speaker and night club performer. He throws verbal bombshells from the protection of the audience and knows no sporting rules; all his blows are foul.

One such member of the species was doing a particularly vicious job of killing Joe E. Lewis's act one night. Joe is an entertainer who thinks with the speed of a lightning bolt, but the finest act in the world can be made to look like trash when it is bombarded by scurrilous, ill-tempered, biting personal criticisms shouted at the top of a buzz-saw voice.

Joe took the heckler's comments with apparent good nature for a while. Suddenly he motioned the band to silence, just after he had intercepted an especially ribald insult.

Joe shut up the heckler with a single sentence that drove him out of the room, a beet-red casualty:

"The last time I saw a mouth like yours there was a hook in it."

If I Had Another Chance—

Here's the first-person story of a wife who learned that her husband's faults weren't so bad, after all

by BETH HIBBARD

IF A SURVEY were to be taken of the marital annoyances of all the wives in the country, I believe it would be found that I am one of the very few women who enjoy the sight of ashes dropped on a clean rug, cigarette stubs in a fireplace grate and pipe tobacco spilled in the corner of a davenport. I would also be listed, I imagine, as an odd creature who smiles when her husband is late for dinner, spatters the bathroom mirror with shaving lather or uses her dressing table for a necktie rack.

In fact, after the results of such a survey were tabulated, I possibly would find myself playing hostess to an imposing guest list of psychiatrists, all of whom would be trying to find out the reasons for my peculiarities. But I flatter myself that, after a few minutes' conversation with my husband, they would go away satisfied that my eccentricities make for a happy home life.

For our home life *is* happy now. But it hasn't always been that way.

I didn't always laugh when ashes and tobacco fell where they listed because Dirk's ash trays weren't always close at hand. I used to nag and fuss and be miserably unhappy whenever I came across evidence of his carelessness. I used to scold and rant about the condition of the bathroom mirror when he finished shaving, and let a simple thing like a misplaced necktie ruin my entire day — and Dirk's.

BUT THAT was before I lived through six heart-breaking months of widowhood. Six months when Dirk, stricken with a sudden and lingering illness, lay in a hospital. Months when the doctors told me to prepare for life without him. Months when I went through the dreary routine of living in the place we still called home, but which had, overnight, become just four walls and an accumulation of furniture.

You've heard everyone say at one time or another: "If I had it to do over again, I'd do so-and-so." Mothers and fathers who would do things differently if they were to bring up a family again. Men and women who live to regret their lack of understanding for those close to them when it is too late

to make amends. Husbands and wives who overlook the deep and satisfying joys of life together and concentrate on minor faults, until death separates them and, too late, the realization comes of blessings ignored in the search for petty flaws.

NOT MANY people are lucky enough to "have it to do over again." I am one of the fortunate few. Miraculously, Dirk was snatched back from the threshold of death and returned to my empty arms. By his presence he is even now changing our little bungalow back into a human, lovable habitation again. And I am making the most of the chance I have been given to put into practice the knowledge of values I gained during the time that I mentally wore the black of mourning.

For I learned a great many things while Dirk was gone. I went through a gruelling course in separating worth-while things from silly trivialities. I found out that a house can be so neat and quiet that it makes you sob your heart out for the sight of an old pipe on a window sill or a magazine tossed behind an easy chair. And I did a lot of thinking and observing and wondering over the blindness and ingratitude and foolishness of wives in general.

When my married friends dropped in to try to cheer me up, I listened as they fumed over things their husbands did that seemed to me inconsequential in my new state of impending widowhood.

It was like hearing my old voice on a phonograph disk when Elsie whined: "John always puts the window shades up crooked and hangs the bath towels up all wrong. He's the most *annoying* man!" or when Mary said with the air of a martyr: "Harry *will* light his cigarettes from the candles on the dinner table. Sometimes he drips wax on the tablecloth until I'm nearly crazy!" or when Jane protested hotly: "If you think your husbands are maddening, you ought to live with my Will. He's so absent-minded that he doesn't even know when he has holes in his shoes until I show him how they are ruining his good socks."

OF COURSE, none of these three wives stopped to add, even in their own minds, that John of the crooked window shades and ill-hung bath towels is a devoted husband and father, or that Harry gives Mary an allowance that enables her to buy all the table linen she wants, or that absent-minded Will is the best-natured man in town.

No, they are too busy, just as I used to be, chasing down the little things to raise their eyes to big ones.

It isn't constructive criticism that I'm talking about or really

bad masculine habits that I am concerned with. Anyway, women are Trojans when it comes to taking genuine abuse silently and in large doses. It is only over microscopic or fancied injuries that they are inclined to be whiners and cry-babies.

Suggestions on conduct, offered in the right way at the proper time, stand a good chance of falling on fertile ground and profiting a man. But who ever heard of nagging doing anything but dig a ditch of unpleasantness between a husband and wife?

MARGIE and Jim, for instance, have been married for fifteen years. During all that time she has been letting the way he eats oranges spoil their breakfast hour. She can't explain just what it is that he does that bothers her so much. It isn't exactly bad manners. But there is something about the eagerness with which he goes after the last drop of juice that makes her wince. She has tried to substitute prunes or apple sauce for the morning fruit. She has "talked and pleaded" with Jim. But to no avail. Jim, the mildest of men ordinarily, insists on his daily orange, eaten in the manner that makes Margie squirm.

There isn't any question that some of the petty peeves that drive wives into a frenzy are annoying to the point of separation. But isn't the irritation mostly in the way a wife looks at things? Couldn't she, by taking mental stock of her husband's assets, decide she could afford to laugh instead of weep over his liabilities? Couldn't she learn, if she would, to ignore it when he leaves closet doors open, raids the icebox, or fails to hang up his pajamas? Of course she could.

Did you ever stand back and listen in on an afternoon bridge party, when the game is over and refreshments are being served? I never did until lately, because I was usually one of the runners-up for honors in these husband-tearing-to-pieces contests.

Now I fidget while my ears register Mildred's complaint, perhaps, about her Ken who is "so fussy about his food and takes the inside out of hot breads no matter *where* he is or what I say, embarrassing me no end."

And I long to say: "You are wasting precious time, woman. You may lose your Ken some day and spend the rest of your life wishing you *could* cater to his appetite whims. After all, what difference does it *really* make if he openly prefers the crusts of hot breads?"

Sometimes I do speak out, if I know the fault-finding wife well enough to warrant it. I did, not long ago, when the familiar game of "taking your husband down the line" was in progress. A young bride in whom I am especially

interested was protesting loudly that her Frank always disappeared about the time dinner was ready — usually on some unnecessary errand, to have the car greased, perhaps, or return a library book.

Another and older wife spoke up: "My Bob is just the opposite," she said. "He has made me nervous for years by coming out to the dining room too early and spreading the evening paper over the table while I am trying to set it and get dinner on. I've talked and *talked* about it — but it doesn't seem to do any good."

It was here that I put in my "two-cents' worth" because I hoped my young bride might take serious note of what I had to say. "You've talked and *talked*," I repeated, "and you admit it hasn't done any good. So why keep on?"

The older wife looked at me in surprise. "Why — why —," she stammered, as if she had never thought about it before. "Why, I don't know exactly. I suppose because it bothers me so, and I keep hoping he'll change."

"He won't, if he is like most men," I said. "But *you* may, some day. Some day, you may be putting dinner on a table where there is no Bob across from you with his evening paper spread out. It may be much easier for you to set the table and get the meal on without him sitting there — but you'll weep over the empty napkin ring in the sideboard drawer, and your zest for food will be gone. You'll wonder then why you ever minded Bob's too-early descent on the dining room."

Don't wait until disaster or death calls a halt to *all* domestic worries before you appreciate your husband's good points and cease to harp on his bad ones. Life, and especially married life, is far too short and precious to waste in picayunish complaining. Your partner can find just as much wrong with you as you can with him, if he wants to start picking your personality to pieces. But if he runs true to the pattern of the average American husband, he won't.

A HAPPY HOME is one where battles to make over character aren't eternally raging. All the physical comfort and beauty in the world can't make a house a pleasant refuge for a man if there is a shrewish woman in it.

Start overlooking your mate's vexatious qualities now. Or if you are one of those reforming women who simply *must* try to correct them, do it pleasantly, diplomatically and *not* continually.

Not many wives are given the chance that I was to rebuild my home life and recapture happiness. Not many learn in time the folly of fussing over little things and the heartbreaking nonsense of weakening matrimonial ties with the deadly two-edged sword of a nagger's tongue.

There's Magic in Sincere Compliments

by ROSS BYRON

THE MOST successful salesman I have ever seen relies for his astounding success upon a very simple idea. He compliments his customers. They like that so much they buy from him. But they do more. They form such an attachment to his personality that it is next to impossible for a competitor to get a foothold in this salesman's territory.

All great leaders and personalities use the compliment judiciously, and find it an indispensable factor. I will tell you why.

When you compliment a person it shows him that you are interested in him and want to please. He sees you in a reflection of his own desires, and charm in personality is merely a reflection of the things that people like most in themselves and in others.

But when compliments degenerate into flattery danger enters. All of us like compliments. None of us likes flattery. We know we cannot trust it. This salesman friend of mine uses compliments in the right way.

The first thing he does is to find out what his prospect would like to be complimented upon. This he holds to be very important.

"Compliment a man upon obvious excellencies and he isn't impressed," he told me. "He's heard all about them before. He mistrusts your motive. But all the while he is yearning to have somebody tell him about some other excellence, one that isn't so obvious."

This observation is wise. I remember how bored John D. Rockefeller was when men complimented him upon his business success. He wanted to hear something else, and the way to win your way with him was to compliment him upon the economical way in which he ran his household! Andrew Carnegie wasn't so proud of his millions as he was of his public speaking ability.

The point is that if you want your compliments to do the most good you must ferret out the little things which the other person would like to hear.

A PSYCHOLOGIST has declared that all of us like best to receive compliments upon those points "where we wish to excel yet are doubtful whether we do or not."

The next thing my successful salesman friend does is to make his compliments ring sincere and true. He isn't fulsome. He is truthful. And the great and the low hear him and like him for telling them what they most wanted to hear someone say.

No man I know has a surer grasp on the principles of an engaging personality than he. He can go into any company and be liked and popular — because in any company he finds something nice to compliment everybody upon.

Do You Wear an Emotional Mask?

If you do, and it's making you unhappy, take it off — and give the real you underneath a chance

by CONSTANCE Du BOIS

"ISN'T he wonderful? So utterly natural! He's never afraid to be himself, is he?"

The young graduate student shook with delight as Professor George Lyman Kittredge, of Harvard University, stalked out of the lecture room. The great man had just shot one of his Jovian thunderbolts and the air still quivered.

Striding back and forth across the small lecture platform, the professor, tall, slender, Shavian-bearded, impeccably dressed as always in pearl gray that carried out his glacial color scheme perfectly, had taken a step over the edge. He plunged to the floor, a few inches below. As the class sat frozen, none daring for the moment even to offer a hand — it would have been like touching dry ice — Kittredge spoke before he rose:

"This is the first time in my life that I have ever descended to the level of my audience!"

The young graduate student who spoke of the professor's naturalness missed the mark. Kittredge's manner has indeed become a second skin, grown fast, but it is acquired. A brilliant, shy student himself, he entered the field of teaching so young that most of the students he faced over his lecture notes were older than he. Sick with fear, he flung about him a cloak of defense. He forestalled insubordination by scolding his classes before they had a chance to misbehave. He looked down his patrician nose at them and scorned them as morons who were unreasonably privileged to hear him speak. There was always humor in his remarks, however caustic, and the students were delighted.

It worked charm-like. The classes loved his wit and he kept them on their toes. Scholarship in the Shakespeare classes has always been high. Happily, Kittredge sharpened his barbs with the years until the day when another professor asked why he had never taken a Ph.D. degree. "And *who* would examine *me*?" was the lofty squelcher.

His manner seems natural; it is a tradition, a legend. What

began as a defense and continued more or less as a joke, has grown upon the professor. But it is an emotional mask.

MY FIRST city editor, when I was a college reporter, was a type for motion pictures. A big Irishman, heavy of face and voice, he roared through his teeth around his inevitable black cigar stump. Timidly I offered him my first story. He swept it with a scowl.

"Bah!" he growled. "Why can't I just once in my life have a college reporter who can write? All right, you!" I jumped backward. "We'll use it. But watch for it in the paper and see what we do with it. Have to rewrite it all, of course."

"Yes, sir." I retreated, to haunt the newsstand until my opus appeared. When I read it, I was bewildered, then relieved. The old fraud hadn't changed a line! Not that I ever mentioned the fact to him, nor did I ever quite get over my terror if I dared to go into the office without that necessity, a picture to accompany my story. I never knew exactly why Mr. S. wore his emotional false face, but I have always supposed it was like Elijah's mantle, passed on to him by another city editor who had scared the naturalness out of him when *he* was a cub reporter.

Another motion picture type, that of the irascible surgeon, is no joke. I have seen more than one of these nurse's nightmares in action. I remember Dr. D., now dead, of whom a young intern murmured: "I think he hated himself to death."

A psychiatrist on the staff of the same hospital said that Dr. D. had probably kept himself alive for years by the very violence of his explosions. Bottled up, his temper would have poisoned him, I presume. His language in the operating room was quite unquotable. Only the perfect beauty of his surgery kept him on the staff or even in his practice. His manner seemed unnecessarily offensive both to his medical associates and to his patients. But when I talked with another doctor who had been in the same medical school and had interned with Dr. D., the picture cleared.

The surgeon began life with every handicap: poverty, unsympathetic parents, miserable feelings of inferiority which were intensified when the girl he loved laughed at his proposal of marriage. He fought every bitter inch of the way to success in surgery and by the time he achieved this objective, crusts had formed over his soul and he was wearing a terrifying emotional mask.

THE TRULY natural person is many-sided. Somerset Maugham has pointed out in his *Summing Up* that characters in stories to be real, that is, natural, must not be "of a piece." But there is the rare

person who has accentuated a single trait until he has become that most unusual of human beings, a pure type. When a type is carried to an extreme, the result is high individuality. Such a person is thoroughly hated or loved; he may be delightful or obnoxious, and both these reactions are dependent upon how much humor is mixed into the behavior. But he is never dull.

The underlying reasons for assuming a new front, a mask which may grow until it no longer creaks or scratches, lie in the emotional character of the person who wears it. The professor was afraid of his students, afraid to be himself. But his humor and intelligence gave him an answer.

Kittredge had no physical handicaps, except youth. Other notable wearers of emotional false faces have had a variety of bodily defects, organic or structural, which added fuel to their fires of inferiority and bitterness to their final portraits.

SHORT PEOPLE are apt to bluster in direct ratio to their lack of stature. Walter Pitkin has pointed out that short individuals are far more "annoyable" than tall persons. Had Napoleon been six feet tall, it is entirely likely that the history of Nineteenth Century Europe would have been vastly different.

In fear that the world might not take him seriously, the little Corsican began as a child to evaluate himself as a person of tremendous importance. It is recorded that even in those early years the young Napoleon never smiled. He lacked from the beginning the leavening of humor. He set a pattern, an emotional false face, to cover the shy, introverted, poverty-conscious little boy. He meant to compensate for his smallness and inferiority by convincing the world of his superiority. Do we not see a similar pattern in the little Austrian house painter, who must gain attention by hate if not through love?

It is the introvert who assumes an emotional mask, practically without exception. Introverts and extroverts do not understand each other, and the extrovert does not feel that it is worth while trying. But the sensitive introvert longs for affection and love. He recognizes that it is he who must build the bridge across the chasm of misunderstanding; furthermore, he is mentally equipped to make the attempt. But he is, in his way, as much of an extremist as the hearty noisy extrovert, so he overcompensates, and often to his own surprise his unnatural altruism sours.

"Like all men of limited vision, this man was a snob," says H. G. Wells of Napoleon. Of course, he was! He didn't like his introverted self and he identified it with his poverty. He recognized the self-

assurance that seemed to come from noble birth and wealth, so he longed to associate with royalty, i.e., material extroverts. His conferences with the Tsar Alexander I of Russia were intoxicating to him; the records show his wildest dreams of empire finding expression as he basked in the midnight sun of a born emperor.

JULIUS CAESAR, though born of a noble family, must have felt strongly an emotional need for recognition. He was a spendthrift, a drunkard, a breaker of the Roman law, an exhibitionist who emptied the family and public coffers to put on lavish shows for the people whose adulation he sought. He was an easy prey to the wiles of a Cleopatra. Shortly before his assassination by his own men, his statue stood in a Roman temple, for public worship of the "divine Caesar."

Napoleon, Caesar, Hitler, makers and breakers of men and empires, underneath are shy, lonely introverts, without humor, covering their nakedness with emotional cloaks, exaggerating single character traits until they were able to foist upon the world strong individualities, too urgent to be denied. They are "pure in heart," in the sense of being single-minded, without reference to morality.

"Passion for conquest inspires all great adventures. . . . It impels men to fortune and to death, to heroism and to crime. But never to happiness," wrote Dr. Alexis Carrel in *Man the Unknown.*

ARE YOU wearing an emotional false face? If you are, consider how its falsity may be disastrous to society outside yourself and upon your psyche within you. If you must answer, "Yes, the face I present to the world is not natural but an emotional mask," and you want to peel it off, you can do so in a variety of ways, depending upon the underlying reasons why you put it on in the first place.

If you are short and a woman, make an asset out of your petiteness. Don't wear stilts; high heels are out for the duration, anyway. Dress in scale. I know a girl who has made the most of her few inches. She has a fine position in an airplane factory. She can get inside the nose of a bomber because of her small size. And when the other workers call her "Shorty," she grins back cheerfully. She knows they couldn't do her very important work.

If your small stature has plagued you all your life, fastening a permanent chip on your shoulder, you may need a bit of psychological help. Patrick is only a little over five feet tall and his attitude toward the world was distinctly anti-social until he was psychoanalyzed. He got over a boyhood hate and, as he said, "learned tolerance of people's shortcomings

and stopped acting like a bantam rooster." In the finest sense, Patrick is a "big man."

IF YOU have physical handicaps, your first move is to stop feeling sorry for yourself. Be honest — is it the fault of everyone you meet that you have a weak body? Do what you can to overcome your handicap. Remember Helen Keller, born blind, deaf, and speechless, who learned to apprehend the world and to speak, who is a college graduate, a successful lecturer and writer. She had help, yes, but she made the most of it by cooperating, not by whining, not by wearing an emotional false face of tragedy.

Annette Kellerman and Theodore Roosevelt built up their feeble bodies to perfection. If it is too late to exercise yourself out of invalidism, you can still lead a useful, not unhappy life from a wheel chair.

There is a woman in Los Angeles, hopelessly crippled, who distributes for sale the handiwork of other physically helpless sufferers. She is making the most of the little she has. "God helps those —" she smiles.

If you are afraid and must put up some sort of front to keep you from cringing, go ahead, but keep your sense of humor. You will gain in poise if you mix more with other people, and you will find many, many other Milquetoasts.

Don't go to the opposite extreme or your new mask will be just as false. Don't giggle when you feel like scowling; a smile is better and will help you to relax. Don't make a habit of agreeing when you feel argumentative, but do save a few "You're rights" for occasions when their very unexpectedness will melt a frozen situation. Watch your wisecracks when you are trying to hide your feelings; they may drip acid. If you work among the underprivileged and the contrast makes you feel superior, don't become autocratic. Don't overdo your sympathy for the unfortunate — Lady Bountifuls aren't very popular characters.

ALWAYS, in any situation where you feel the old emotional mask stiffening over your face, ask yourself: "What's funny about this?" You will notice an instant change in the atmosphere about you. A chuckle may enrage the person who is not making the same effort you are, but if you are sufficiently in control to be amused, the emotional scene will affect you far less. If you are short, remember David and Goliath, and toss a pebble of humor in the big fellow's eye. If you are afraid, assume that the other is more frightened than yourself, and the idea may entertain you so much that your own fear will vanish.

If you feel inferior, and that is

one of the hardest handicaps to laugh off, capitalize on it. O. O. McIntyre had one of the most gloriously developed senses of inferiority in captivity and it made him successful. "Here am I," he always marveled, "a small-town boy in the great city. Isn't it wonderful?" But every column carried its quota of natural humor.

If your emotional false face is making you unhappy, if it is something you wouldn't like to meet on a lonely street, then take it off. The real you underneath will shed a light that will attract all the things you wanted. Perhaps you'll find that you — the real you — wants something else.

Try it! Masks off!



Traits That Win in Business

Technical skill and personal qualities are the two ingredients that largely control how far and how fast one gets ahead in business. Technical skill is the more easily achieved; when you have learned to type and to take shorthand, you are equipped with the basic tools of the stenographer. But the use you make of such tools in winning advancement depends largely on the development of personal qualities.

Marie Radke, of the Remington Rand Employment Service, has prepared a manual for office workers which stresses the importance of good personality traits. One of them is *adaptability*.

"To be mentally adaptable, we must be able to accept criticism," she writes. "We must bear in mind at all times that our ability to 'take it' in business, no matter what 'it' may be, demonstrates to our employer that we possess an understanding of the requirements of business, that we can be relied upon to take an impersonal view.

"General or technical adaptability is just as desirable as mental or emotional adaptability. How many times has an applicant for employment, upon failing to pass a typewriting test, said 'I've never used that kind of typewriter?' Such a statement brands the individual as lacking adaptability.

"Are you forming the habit of having your faculties or energies, especially your inclinations and emotions, under the control of your will under all circumstances? The habit, once formed, will always pay dividends. It is the key to getting along with people, and to be successful in business, you must be able to get along with people.

"May I say that this ability is not limited to getting along with the boss; it would not be so difficult if it were. There is always an office force to be dealt with. Getting along with other office workers does not call for close or confidential friendships. My own experience in supervising large groups of office workers caused me to observe that too many office friendships end in enmities, and not infrequently such wornout friendships interfere with organization efficiency.

"Margaret Helmle, while personnel director for the General Motors Corporation, once said, 'It is not necessary to *like* the people with whom we are associated in business, but we must manage somehow to keep on easy working terms with them. "Sensitiveness" is merely inverted self-love. "Temperament" is merely a flattering word for a bad disposition.'

"Of appearance, I should like to say just this. If you strive always to be neat, scrupulously clean, and appropriately attired, if your standing, walking and sitting posture is correct at all times, you need never worry about your appearance. It is well to remember that not all of us can be beautiful or handsome, for if we could we would all be in Hollywood, and so it is best not to try too hard to look like someone else.

"Contrary to the general belief, employers do not stipulate that a young woman be beautiful to qualify for a secretarial position. However, they do say, 'Send me someone who is intelligent and wholesomely attractive.' "

I Pity the Hater!

by ROSCOE GILMORE STOTT

THERE ARE comparatively few inveterate haters in America — thank God for that. Each is a case for pity.

On a crowded bus the other day I sat with one. From his conversation I was reminded of the "120 per cent American" which he claimed to be in old Ku Klux days, for he not only hated the Jew, the Negro and the Catholic but declared his high rating *because he hated everybody.*

I had hardly gotten my seat when this fellow started in. He said he hated all higher institutions. He hated marriage. He hated all American business. Religion came in for some red-hot invectives. It seemed there were no real morals — merely some folks plain scared of being caught at wrongdoing. The churches were all a gyp. Motherhood was saturated in selfishness, and the word *love* was a misnomer for other things of less benevolent character.

This man was as well-read as any human I've met in years. He held a college degree and had made a small fortune as an engineering consultant. Also, he "spoke with tongues," though he lacked charity. His French was flawless. You see, he had early started in hating — and it grew on him. For every positive truth I meekly suggested, he had a bitter and violent negative. His mind had been warped into combating everything wholesome or optimistic as naturally as water flows to the sea.

I gathered that he had turned into a hater at about seventeen or eighteen years of age. By slow degrees his mind developed into a queer mental eye that could see *only flaws*. The real ones became giant-sized in his thinking and the imaginary flaws were legion.

PITY THE HATER! This chap even *hated me*, his temporary companion. Though I am plenty old, he was still more mature by some years — but he promptly told me that I *looked* much the older. But when I got off the bus, he confidentially confessed that few intelligent people ever listened to him as courteously as I had. And there was a good reason. The hater is shunned. You see we Americans have enough concerns without adding any extra note of unpleasantness.

Pity for the hater is real enough with the average American who wants personal happiness and happiness for his neighbors, his companions and associates. But it soothes no wounds and builds no character. So the hater may get reasonably kind treatment for a time — but it is of small value.

It is alarming what percentage of church people miss the joy of life because of hate. It is distressing to see capable work-a-day Americans with faces that soon get the set lines of constant hatred.

For hate is a boomerang that, even if it hits others, still comes swinging around to harm the heart that sent it out!

Say It To Me Now With Flowers

After all, there's no law that says you must wait for death before expressing your appreciation of a friend

by **MARGERY WILSON**

Author of "Charm" and "The New Etiquette"

THE FUNERAL was over. The room was still full of beautiful flowers in every conceivable arrangement. Would we leave them to be thrown out or would we try to salvage most of them and send them to hospitals? We decided to save them for the living, since they were still beautiful after having done brave duty for the dead.

Several of us rolled up our sleeves and spent hours taking the elaborate pieces apart and separating the flowers according to stem length so that they could be put into life-giving water. We filled box after box, feeling that our effort would bring joy to shut-ins and those who possibly could not afford to buy flowers for themselves. The loving thoughts that had prompted the sending of the blooms in the first place were to extend farther and do greater good.

We fell to talking about the extra dividends of usefulness and joy possible in many ways. We deplored the fact that so much beauty in thought and act is left to wither instead of being sent to those who need it. The beauty of appreciation, for instance.

Is it perversity or shyness that seals our lips when our minds are filled with approving thoughts of someone? Why do we wait for a friend to die before we write his mother what a wonderful son she had? And why don't we send real flowers more often to the living?

WHICH reminds us of the story of the American watching a Chinese funeral where food for the departed spirit's journey into the next world was buried with him. Afterward the American said to a mourner, "Now exactly when is your friend going to rise up and eat that food?" The Chinese replied slyly, "At the same time that your friends rise up to smell the flowers."

In other words, both flowers and food are but gestures that indicate our regard for the person who has gone. But since by that time he can neither smell nor eat, let's send our gifts while he can enjoy them!

A woman who enjoys the affection of many friends will often leave a single flower at a house where she calls. A single flower put

on the desk of a valued employee is an eloquent gesture of appreciation.

And have you discovered the great charm of sending tiny bouquets either with or without vases? The average florist today uses his ingenuity to make the most fetching small arrangements. They cannot be worn and it would take a whole row of them to decorate a table, but their charm as a purely personal touch can be very heart-warming. It is only fair to state that the present popularity of this practice was largely the work of Irene Hayes in New York.

WITH THE return of gracious manners and little customs like the one we've just noted, it is obvious that it's becoming smart to be thoughtful and appreciative.

I'm sure the worldly-wise and privileged folk who are reviving romantic gestures of all kinds do not do these things with any special hope of reward. They've just decided that with so many harsh matters confronting the world at large they, as guardians of the better things of life, may as well grasp and give all possible beauty. A very sensible conclusion!

The flowers of love, courtesy, appreciation, as well as beautiful blooms on stems have enormously practical places in the world. One little touch of them can brighten a mind, encourage someone to make another effort that may be the decisive one in his life. Lack of appreciation has caused many a loss. The blackest moment in many lives is when one comes to believe that no one understands or cares.

UNLESS YOU, personally, have been through these valleys of despondency you can never know the agonies of those who feel separated from the appreciation of the rest of the world. No one is really immune.

One might suppose that successful people would have no regard for the opinion of their fellow creatures — or that extremely rich folk are above the hunger for approval. But they, as well as the most humble little girl who searches your face for a glimmer of liking, thirst for appreciation.

I know a wealthy family so starved for appreciation from one another that only heroic efforts could break the cold walls of reserve between them. The way they compensate for this lack of expressive approval among themselves would make anyone laugh — if it really weren't so pathetic.

In impulsive mood I wrote the mother this letter:

Dear Alice —

It's like carrying coals to Newcastle simply to set down a few sentences of admiration to you, who are surrounded by life's superlatives. It probably doesn't even interest you to know that one more of your friends finds joy in you and all

that you do. But I had to tell you or explode. It enriches my life to have you for a friend. I do enjoy you so much. Funny letter? I'm a funny person. Affectionately, MARGERY.

Imagine my surprise to receive almost by return mail, this answer:

Dear Margery —

You will never know what your letter did for me. My spirits were at their lowest ebb when its bright words poured into my mind. Of course I didn't believe a word you said. I knew it was just your affection speaking. But they were such pleasant words that I read them over and over. By the way, dear, how did you know that I am subject to spells of melancholia? Never again will I sink so deep into them — for I shall always be buoyed up by your opinion of me. Thank you for writing me. Devotedly, ALICE.

I DON'T remember when I first learned that appreciation was meat and drink to the human soul — but it was a long time ago. My own childhood, with a spectacularly beautiful sister to throw my own plainness into an almost cruel contrast, may have made me aware of other people's need.

One day callers were admiring my sister's head of golden ringlets. I, with my thin straight hair and thin straight, solemn face, was standing to one side enjoying all the fuss, vicariously. How I wished they could find just one little something about me to admire.

My sister went dancing off freely and happily. I lurked on the edges of the room almost suffocated with longing. Finally I worked my way to the knee of one of the women and, awkwardly gaining her attention, said, in my childish voice, "My hair's too little to curl."

With the quick tact of a truly kind heart, she ignored what I had said and remarked, "What extraordinary eyes this child has. They're poems — poems full of dreams!"

I hadn't the slightest idea what all that meant at the time but the words were burned into my memory and made me happy for years.

STUDYING this hunger for approbation in myself and others and finding it in everyone (even in those who profess a contempt for it), I have come to several conclusions about it. It does not spring from empty vanity, but from something deeper.

When someone else recognizes our worth, we are momentarily reminded of those deeper potentialities, even though the object of spoken approval may be some surface thing.

"But don't you spoil a child," someone asks me, "by compliments?" Certainly not — no more than you spoil it by giving it food that its body needs. If you simply keep on harping on some external feature of the child he may get the idea that nothing else is necessary.

But if with the compliment you also make a demand, the child comes to understand that responsibility goes with privilege. He becomes indelibly impressed by the truth that talent demands performance, as strength calls for action.

GIVEN nourishment we do not keep on contemplating our stomachs like so many little fat Buddhas. Our minds turn to other interests. Just so with the hunger for recognition. When we are fed in this way our attention automatically goes to something else.

For, in reality, a compliment isn't complete unless it goes on to see the use in action of the admired quality. Just to possess something may give us a feeling of guilt for not using it. By carrying the child's mind into a contemplation of successful action, using what he possesses, we cannot "spoil" him. But even the most unscientific approval is better than none. A child can work out his own salvation if he feels that he possesses attributes of value — sufficient to cause him to believe in himself.

Your appreciation of someone, however casual, may prevent a suicide, may save a tortured mind from insanity, may set someone on the road to the expression of a great talent. The little passing pleasantry may have enormous significance, far-reaching beyond your wildest dreams.

And the best part of it is that you are happier when you are appreciative. The mere fact that you have your mind on someone else is like saying, "Yes, my own affairs are in such order, such comfortable adjustment, that I can afford richly to appreciate someone else."

And when we lack appreciation of others we might as well wear a sign that reads, "You're right. I'm too poor, too cheap, too afraid to admit the other fellow has merit. I haven't enough of anything for myself; therefore I haven't any appreciation for someone else."

HOW EASY it is to get more out of life! We almost double our pleasure in life when we decide to give more flowers to the living. Let who will call you flatterer, or soft. If you've thought the matter through you know that approval is about as soft as dynamite. And why should you care what thoughtless people call you if you're doing a good job and having fun with it?

I'll let you in on a little secret — one that gives me many a laugh. The people who argue down these theories in drawing rooms, in order to sound sophisticated, make private appointments with me to help them out of their miseries and to teach them how to live more advantageously. Doesn't that prove something?

BUILD YOUR OWN FUTURE

by

DAVID SEABURY

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BORN in Boston and educated in this country and Europe, David Seabury began public lecturing more than thirty years ago. He has been a consulting psychologist since 1921, has written many widely known and tremendously helpful books, and, as one commentator has said, is noted for his ability to put into unusually readable form "the knowledge of the scientist, the wisdom of the teacher and the humanity of the practical counselor."

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Build Your Own Future

An eminent psychologist tells you how to redesign your life to win what you want

by DAVID SEABURY

Author of "The Art of Selfishness," "How To Worry Successfully," etc.

As LONG as we live, the future is coming to pass. There it is, a promise or a specter. To one man it brings joy and the realization of his dreams — to another, tragedy.

All your life you have seen such futures happening. Years ago, some intimate of yours gave evidence of splendid possibilities. Now he is a broken man, sick and discredited. An acquaintance you believed had little promise is wealthy and revered. How did it happen?

No question is more important than this, none upon which you and I need more light. Here we are, working at our tasks, trying to save a little money, giving what love we have to our intimates, and hoping, always hoping, for a better tomorrow.

But suppose we are working, saving, struggling to no avail? We need to do something about tomorrow NOW. What if we discover, years from now, that ignorance of certain laws and the neglect of important methods compromised our efforts and left us disappointed? That is our fear.

You can't build the future in the future. You can only plan for it by constructive programs and positive actions today.

I have been excited a good many years now over what seems to me a most amazing fact. The discovery of how to control matter, to make physical life easier, came to mankind slowly. Insight into how a like transformation may take place in a man's handling of his own life has come in one generation. Most people are not yet aware of it. Few realize what has been happening, for millions are toiling greedily and fighting bitterly everywhere. They know that science and mechanics have made over the face of the earth. They do not know that psychology and its sister sciences are making a like change for man's handling of his own nature.

YOU CAN have what you want if you know how to get it. A simple statement, you tell me — too obvious to discuss. And yet, belief in it has changed the face of life and shaped the destiny of nations. Those peoples who thought

that what they had was all they could ever have stayed for centuries in a primitive state. Those who were convinced that they could make life easier and happier transformed their surroundings as the effort to find a way produced results.

This belief — that you can have what you want if you know how to get it — is the single most important attitude either a nation or an individual can have.

As long as the Australian aborigines believed that caves and campfires were all the comfort a man could have, they made no effort to secure better conditions. We remain handicapped just as long as we think our obstacles inevitable. We do almost nothing to bring about a better tomorrow if we think the attempt is futile anyhow. If we accept the limitations that now trouble us, we shall learn little about how the improvements of life are brought to pass.

LET US look at five men in an identical situation. One lives in a mountain cabin, and about him feuds have raged for years. His religion, morals, outlook on life, are all narrow, literal and primitive.

Another grew to manhood in the slums. His father was a gangster, his mother a woman of the streets. He has their attitudes and ideals.

A third is the son of an arrogant, austere conservative, a descendant of the witch-baiters of old, proud and sardonic. His ideas were set a century ago.

A fourth is a happy-go-lucky fellow whose father was a poet of sorts, and something of an artist. He has wandered to the four winds and thinks of life as a joke.

The fifth man had just as poor a start. He was an immigrant with little background and no education. His name was Joseph Pulitzer. He rose to become a great editor and a constructive influence in American culture.

But how? He believed that gaining a better future was, first of all, a matter of knowing how to gain it. Understanding of the way to live, what to take from his environment and what to give to the people and the tasks in his experience seemed to him far more important than having money, brains, or the advantages of high position.

He held the same attitude toward life that characterizes a great scientist or a successful engineer. He treated the problem of winning a brighter future than was his at birth as a matter for thoughtful, organized effort.

Failure came to the mountaineer because his superstitions denied him mental freedom. His attitude was a cramped acceptance of fate. Failure came to the slum boy because he believed life was what society had made it

appear. He tried to cheat his way ahead.

The son of the aristocrat became so frozen an intellectual he could not also become a man. His attitude made him stand aloof from good fortune. He thought it his by right and would make no move to earn happiness. The poet's son enjoyed his indolence and, like many another vagabond, drifted to nowhere in particular.

Among the five, only Joseph Pulitzer won a better tomorrow. Note, however, that nothing physical marked the contrasts of these men. Brains played some part. But suppose all five had been adopted as infants by, let us say, Lincoln's mother, and had grown up in her cabin, under her influence. Would the difference in brains, money, position, then have been as significant? Were not their attitudes toward life the true cause of success or failure in these five men?

Statistics show that, in most cases, it isn't fate that blocks a man's progress. It isn't even himself. It is the attitudes he has taken on. *These are no more the man than the clothes he wears; but, as if in shoes so tight he cannot walk, his progress is delayed by ways of doing that bind, pinch and constrict his power.*

You may have become dissatisfied and blame destiny because fortune has seemed to pass you by. But probably you haven't stopped to see *why* good luck runs the other way when you approach. Possibly it makes you angry when someone suggests that your troubles cannot all be blamed on the unwillingness of other people to help you out. You may hate books which discuss methods of success and you may contest ideas loosely called psychological. If you fail, well — you cry — it's your own privilege, and no one needs to point out what you could have done or how you could have done it, that would have led to a happier conclusion.

THE ART of giving and taking is the secret of intelligent living, a veritable key to happiness. Consider with me any ordinary life — that, for example, of Edwin Brewer. You aren't acquainted with him but you know ten other men so like him that I might be describing any one of them.

Edwin was not a success, he was not a failure. He got along with the other men in his office. His salary was not large, nor too small for his family to live on with comfort in Stogville Heights. At times there was some worry over money, when the doctor's bills ran up, for a year or so. Edwin didn't hate his work, but then, he didn't like it. He'd have preferred gold mining in Alaska — at least he thought he would, knowing little of the hardship involved.

Edwin took out on his family the frustration he felt in his career. You soon learned that he was the

head of the household, and Mrs. Brewer kept up the illusion, even when they were alone. It was more comfortable that way. His male arrogance didn't bother her except when he came down too hard on Junior, or interfered with running the house. There was not much romance between them, but no undue friction either.

COULD YOU have penetrated the masquerade in which Edwin lived, seen below his pretense of power into the confused despair of the man, how great the contrast between his outward manner and his actual emotion! Embarrassed, nervous, he felt inadequate for every aspect of his life. Confidence was only a compensation for doubt, doubt of himself, of everything. He clung to his work, his marriage and his home, empty as they were, because — well — there was nothing else to do. He had never known how to live or how to make life any better than chance let it become.

Every life has its privileges and its obligations. Reduced to simple terms, there are things that belong to us, that we have a right to take, and duties we must fulfill, things we must give. He who from childhood knows how to upbuild his life with whatever develops and enriches it, insures his future as certainly as it is possible for one to do. He who has learned what is rightly to be expected of him establishes his human relations harmoniously.

The Author Says:

- DARE to be yourself.
- Don't permit compromise.
- Use strategy to protect your life.
- Design your own future.
- Build only on your own plans.
- Don't become a psychic slave.
- Imagination is magic when you are its master.
- Visualize tomorrow, then act to make the picture live.
- Make your destiny or it unmakes you.

Edwin, in his nervous way, often took from others what he had no right to possess: privacy from his wife, freedom from his children. His ego in its uncertainty broke into their play, their conversation, oppressed their purposes and destroyed their poise. Nor did he give them the love they needed, the sustainment or protection. They knew him only as a provider of food, clothing and shelter, a doer of routine deeds.

He could have pointed to scores of obligations discharged, to money earned and bills paid. "See," he could have said, "I do what is expected of me." And in his work the same drab picture appeared. He performed his work patiently, faithfully, continually — and that was all. He gave it dutiful attention but none of the creative interest the task required. Nor was there any likelihood that things

could change, for Edwin did not know much of giving and taking, in work, in love, or in life.

Failure starts in infancy when no one teaches us how to gain what is necessary to health, vigor and purpose. Failure comes when we are ignorant of what to do and how to give ourselves with wisdom and fervor. Nor is this a principle of human life only. Every plant that achieves maturity brings each day of its future to pass by taking the moisture, sunlight, nitrogen and humus it needs. It must reach for them or die. It gives us nothing if it has taken nothing. It gives, too, according to its kind, from blades of grass to perfumed blossoms and ripened fruits. The art of taking and giving according to its nature is the secret of its life. It is no less so with yours.

IN EVERY situation there are things, valuables, loves, knowledges, powers that you can take. In each event and all environment there are things, sympathies, attentions, thoughts you can give. Only as both these aspects of your relation to experience are developed can you attain a successful future, or even protect the present. For some part of every setting you are in belongs to you. Something from you is demanded quite as essentially. If you do not learn to discover what is yours in your contacts with experience, your will weakens, your mind starves, your body sickens, your spirit wanes. Your future becomes inauspicious and unhappy.

Likewise, if you do not learn what to give of yourself and from within yourself, of love and wisdom, of service and stimulus, for cooperation and security, your friends withdraw, your intimates languish, your life loses its security and your future becomes an empty husk.

THE secret isn't only a matter of knowing *what* to take and what to give, but how to take and how to give, on the basis of your own endowments. You've been taught to give what was demanded of you, to take what your class, sex, or situation permitted. That way lies ruin. For centuries women were given meager privileges. They died under abject privations. Then they rebelled, organized a "woman's movement" and took their place in life as human beings. There had been no future for them so long as they believed their place was in the home as the sexual plaything of man. There is no future for you so long as you accept your particular bondage.

In fact, until you reject the many false standards by which you were reared, and write a new Magna Carta of personal liberty, there is no future for you worth bothering about.

Take what nature offers you, what nature says you need, whether

human ignorance and petty platitudes agree or not. Give only what is natural for you to give, and do only what is true and healthful for your organism, no matter what decadent dogmas stand in the way.

Discard, now and forever, those artificial and inane ideas that compromise your future, else nobody can keep you from following other failures, suicides, paralytics and the insane. You may not come to their end, but the one you get won't be pleasant.

REALIZE that in every situation there are things you can take without injuring anyone's natural and true privilege of life.

First on the list is your personal freedom.

Second, the right to your own ideas.

Third, the privilege of being yourself, of doing no duty whatsoever that is contrary to the normal expression of that self.

And if, along with this, you take all the joy you can get out of comradeship, sunshine, food, a swim, or a dance, or the million other delights that free men know, then you'll not be so badly off — while able to become a great giver of joy and goodness to all who come near you.

There are certain steps in the mastery of one's relation to circumstance. The first was taught long ago by the Romans. "Love your fate," they said, by which they meant: Take it as your only opportunity for courage, excitement and joy. Don't pout about it like a petulant schoolgirl. Don't bleat like mother's little lamb. Accept it.

If your attention is turned on yourself as the sad and hopeless victim of every mishap that comes along, your doom is sealed. You cannot triumph. You'll have no wits to meet the odds of chance. Only by taking what you get and doing what you can and all you can to control the irritations that beset you, the people who oppress you, the delays that nag you, is it possible to expect a better tomorrow.

In my personal opinion there is no single point so important as this question: — Is your attention

If You Wish to Win

- DON'T hug trouble, she's a hag.
- Don't think you can talk life into going your way.
- Don't coerce destiny; win her love.
- Don't expect to fool fate.
- Don't drag yesterday into tomorrow.
- Don't take an obligation unless it is yours.
- Don't hurry everywhere, you'll get nowhere.
- Don't whimper unless you're whipped.
- Don't growl or you'll be made to grieve.
- Don't give out, give up, give over, or give in; just give.

turned on yourself in sullen bitterness at the ill fortunes of your life, or steadfastly put to thinking out ways of meeting the situations which life presents to you?

The second step is deliberation. As the only thing that differentiates you from the brute is your upper brain, so the habit of thoughtfully pondering your problems is the only way to avoid calamities which the animals endure. They are unable to reason today how to protect themselves tomorrow, to fend off the evils against which they are not instinctively prepared.

ADJUSTMENT, the third act of good attention, means that in each *now* as it appears, you seek for the best outcome you can achieve, applying your skills and obeying the principles you understand, to bring about as satisfactory a solution as the time permits. To this end you give up perfectionism. If you have no bed you use a board to sleep on — it is better than damp ground. The petulant egotist refuses such makeshifts because they are beneath his dignity. Through this resistance he is usually overcome by the passing trial.

But the pliable nature keeps his ideals while bunking with a Hottentot if that is the best way to a better future. Again it is a question of attention. The keeper-on is concerned with getting through the tight place. He adjusts so that he may continue toward an easier tomorrow.

Be willing to accept little when the current of life is against you, but use every constructive element you can find which will help. This habit of attending to the positives can carry you far when the tide of fortune turns.

THE POWER to grow depends upon the ability to take. We develop as we receive from life the wherewithal that makes development possible. Not a seed sprouts unless it takes from its surroundings all that is essential to its growth.

Winners in life seek all the self-expansion they can get, that does not deprive others of their respective rights. Look around you. There is not a setting, not a moment when light, heat, color, motion, substance, ideas, people, actions, a million foods for your senses, are not all about you. To grow, reach out and consume them. It is your right.

For out of the energy this psychic nourishment gives you comes a feeling of self-realization. You discover your own attributes because they are stimulated and the quickening leads them into action. Imagination leaps to life, memory rises to ratify, judgment stabilizes your effort, an ever stronger sense of sustainment produces a feeling of self-reliance and strength with which to meet your hazards.

Plenty of scientific men in every field can give a million reasons why and how our purposes are set for us by a rigid destiny. But there is one thing they forget, one simple yet amazing fact, one thing and one only, you can do. The present act. Yesterday's action is gone, tomorrow's effort is impossible today. Now, NOW you are free to do a little better or a little worse. Now, NOW you go up or down.

Futures Worth Having

IT IS a strange fact that when most men reach old age they speak with longing of how they wish they had their lives to live over again, and tell you how differently they would do if that were possible. A still stranger fact is, that with this universal insight into the past, we haven't more sense about the future. We don't see, in the present, how to live our lives so that we will not wish in the dim tomorrow to relive them otherwise. If you talk to a man of eighty about his conduct in his fortieth year he'll laugh sadly and admit what a fool he was. But if you talk to him when he's forty he won't admit how foolish he's being then and there.

It is the present that causes trouble. If we didn't have any here and now the morrow would take care of itself. Yet you build your own future by the foundations you are digging for it — today. To consider, therefore, just how we are living life in this emergent moment is not a merely self-conscious and unnecessary act.

There are always some circumstances in your life that coerce you into action, into routines that use up your time and deny the realization of your career. But you can, if you will, banish this devil of little duties, and at least keep him in his place. The diminutive doings of the dutiful are always magnified into great obligations. So can a little soul seem to fill a large vacuum.

The best way to climb up is to kick away the last ladder. If you make it impossible to "go back" you won't have to. The last resort is a poor place to stay in, anyhow. Yet many people spend their whole lives there, paying in the future for the waste of yesterday.

FAILURE ATTRACTS its makers. As long as you keep to the ways of the worthless and think the thoughts of trouble, those who feel at ease with your inefficiency will seek you out. Nor will you better matters by changing your associates. It is easy to swap new fools for old, and this you will do for just so long as a foolish frame of mind addles your wits.

Many a man's whole life is spent in ad interim.

More time is wasted in what we call secondary adaptations than in any other way. Adjust yourself to your wife, your work and your wants. Give attention

to your motives, your plans, your efforts. Drop at least two non-essentials a week. You don't have to return Mrs. Z's call if she's a bore. What are you living in — the world, or its social masquerade? Learn to separate the natural from the artificial. Give to the natural, become skillful with the artificial. Don't be bluffed by the demands of what we miscall civilization. Its ways shouldn't worry a flea.

Yet the conflict between ideals and compromises never ceases. You win by keeping your ideals. You win more by never measuring life on either extreme. A compromise drags downward, an ideal draws upward. Somewhere between them you'll find a life worth living.

Most people are under the burden of what is always an imaginary load. If you died tomorrow, your family would get along. Why not drop the egotism? You haven't any such pious value to the world or any of its citizens. Why keep step with the Ides of March? The phantom music of fear has drums enough, but never a merry pipe. The three fates are only half sisters and one questions their mother's virtue. Only one of them was begot by a natural father. The second is a daughter of artifice and the third of stupidity.

When you are pushed to the wall, it is time to climb. There are two kinds of heroes in the world, those who die foolishly and those who live wisely. To find a way out is not cowardice but intelligence. Your question isn't one of your own preferences entirely. It is one of duty, but not in the limited sense such a question implies. To be a slave to relatives is a tradition, much like those practiced in many savage tribes. There is not much harm in it if you want to do it, unless it deprives you of carrying your share of the world's burdens also. If it limits you in the larger duty, then dump self-indulgent parasites.

The Road to Ruin

AGAIN AND AGAIN in man's sacred writings, we find the teaching that fear brings to pass what is feared, that dread attracts the dreadful. We go toward what we consider, and are ruled by the thoughts and feelings that dominate our stream of consciousness.

Fixation upon negatives makes a man negative. He becomes what his attention engenders. Worse still, in the foolish focusing on the difficulties of a task in hand "in order to get it out of the way" the search for positives is overlooked. Confusion and a weary despair are the outcome.

Yet is it not possible that many individuals were born with constructive impulses and would have achieved happiness but for the deforming influences of society?

Vida Loring was prepared by

nature for a life of joy and accomplishment. Something within her hinted of fields and woods, windswept water and the lift of sunlit crags. Her ardent spirit might have reflected Norse grandeur, enacted the epic story written in the secret centers of her heart.

But her parents wrote a nursery rhyme and taught her to recite its jingle, an inane piece which, amid frills and flounces and bowing at teas, might catch a man. She was taught also pretty phrases, clever lines, with now and then a humorous quip in the little play. Vida performed her part. On plush couch or satin chair this mime came to believe herself a helpless creature, aping the folderol of feminine silliness.

She learned to fear the vigor of her native impulses, and to shun them. She hung a curtain of shame over them, darkened by a screen of guilt — guilt that formed about each "unfortunate" response to her instinctive tendencies. Every day brought some opportunities, some invitation for her inner self to rise and push the usurping influence from the stage.

As years passed two dramas were acted out: one, the smart, sentimental farce at the front of the stage; the other, glimmering now and then in the dark region behind a gauzy back-drop, hinting morbidly of burning, hidden power.

Ever and anon in the flow of fate there came times that demanded removal of the farce, times when even the audience cried out to see the epic drama set free. But Vida shrank from so real and revealing an experience. Then love and marriage brought the test: a man whose nature fitted only into the saga, who could not mince and dance in the one-step of the surface mimicry.

FOR A WHILE, under the glory of emotion, Vida's spirit wavered. Something urged her to dare the radiance of freedom, to tear away the curtains, drive the mockery from her life and let the epic trends have full sway.

She tried to think, reason, be cautious, to see what was logical, and fit the singing rhythm of her native surge to the minuet of her well-mannered masquerade. The contrast was incongruous. "No, no," conscience protested, "you are not like that! You are not a Viking. Life has no right to ask this of you." And so, shrunken, broken, she forced the saga back, forsaking herself, her love, her life, afraid to accept her test of reality.

Some may say, "Ah, but think how hard it is for a woman to get out from under the compromises which society heaps upon her." True. But this is not an experience common only to women. Men must make their decisions about it, also.

The opportunity for Lawrence Rawlins came with the World War. Retreat was not inherent in his blood. His very build indicated courage and action. One did not expect cowardice. To give him credit, Lawrence had wanted to join an Ambulance Corps even in 1914. For a while he dared to listen to the inherited, genetic dialogue of his inmost motives. But not for long.

For, "No, no," cried Grandma, Mother, Aunt Susan and Cousin Mary. Even Edward, his brother, and a curly-headed playmate with a high voice and soft manners, all counseled Lawrence against foolhardy desires. And he, who usually obeyed the timid and stereotyped manners of his usurping pageantry, put aside his true impulses and returned to the commonplace, neurotic acting of his masquerade.

You can gain "nerve" in relation to your future by:

Finding your causes to fight for.
Clarifying your convictions.
Arousing your rage.
Organizing your courage.
Sharpening your wits.
Ordering your senses.
Making your vow as to the things you will do.

You can break any fear closure by concentrating on some one center of effort which you feel within your present power to conquer. Overcome that, and you will have courage for the next step.

Believe your life can become significant.
Believe there is always a best way to act.
Believe you can find that best way.

Find it, then act and strive, as you go ahead, to learn what to take from life and what to give to it. Your road does not lead to ruin if you refuse to follow fear.

Throw Off False Values

Edgar Denton has rushed all his life. He has had a compulsion to hurry. A big success lay just ahead of him. He had no time to take pains in his effort, no opportunity for rest. He must seize the chance before it got away from him.

Somehow it always got away. With all his nervous speed he never caught up with it. Finally he came to financial collapse, no money, no prospects in his life. Edgar supposed that a man insured his future only by the possession of wealth. One who "played the market" successfully had a comfortable tomorrow; he who failed did not. There wasn't much psychology about it, from his point of view.

In this he was in agreement with economists, for to them your future is a financial matter. How much money will you have in 1948? How well will your estate be protected? They do not ask how

happy you may be, or in what measure your domestic or artistic hopes may be realized. If your economics is sound, they assume all else will follow.

Those of us who study human lives are of quite a different opinion. Money is important, but it does not take the place of mental poise and self-command, and unless a man lives his days on an orderly basis no wealth in the world can protect him from disaster.

THERE are two main attitudes toward accomplishment. Some believe one should be always up and doing, acting as if he couldn't fail even when thinking foolishly. Some are sure that thoughtful planning is essential to any enduring achievement. Edgar had always rushed with supreme confidence from one endeavor to another. It never occurred to him he could fail, and that is why he did.

There is nothing more dangerous than unthinking advocacy of action. Certainly we scurrying Americans are the last who need to be told to jump headlong into effort. Those who preach this doctrine would do well to consider what sort of action they advise. You may wake up and grieve unless you keep your wits to guide your effort. Just to "do" is already the grasshopper complex of far too many of our citizens.

You can't snatch at chance and grab anything worth having. It's the calculated effort, not the hurried reach, that brings home the filet mignon. You can't win by rattling, by turning to this and turning to that until the noise in your own head excites the baby.

Give up the habit of rushing. Design before you execute. Without continuity of effort, few good results are attained. It isn't one blow that drives a pile into the earth but repeated hammering Each blow moves it a little way. So, too, with your endeavors. A calf is always found at the end of his tether.

The reason most people live

It's a Start

IF, FIFTY years ago, anyone had said that man would soon travel from Los Angeles to New York in the brief time of the last transcontinental flight, he would have been called foolishly extravagant. Would you have listened, at the turn of the century, to prophecies of the radio?

Call me a visionary if you will, I still insist that nowadays knowledge of how to plan your own future can free your life of hardship just as remarkably as mechanics has liberated your physical experience. We do not, by any means, understand the whole art of fashioning a human life, but we know enough to turn discouragement into confidence, grief into happiness, failure into success — and that's a start, you'll admit.

such dizzy lives is because of their habit of dodging facts. *As long as you care more for the defense of your ego than your progress in life, you'll waste time in argument. At least four times a year stock-taking is essential.* Look over your mental goods and plan to sell off cheaply your oversupply of puerile, petty purposes.

Most men hate to face the fogginess of their thinking, the ineffectuality of their foresight. Much of the time they live in a maze. Vagueness is not a sign of vacuity but of laziness. Pull out of the lush meadow of indolence into a clear, crisp field of thought. Become definite, and everything around will take on a sharper outline.

FAILURE seldom comes unless it starts within yourself. It cannot be foisted on a going, growing spirit. He shoves it off. It doesn't belong to him.

Why waste energy talking about problems one hasn't the least intention of settling? Decide first if you expect to act, then discuss. You come to greatness little by little, but only if you use the little with all the greatness you have. Measure your speed by the length of your journey. Is your life to be a marathon or a hundred-yard dash? When fate isn't at flood, look for what you can find only at such a time. It's at low ebb you get the best clams.

Humor is the salve of sorrow. Rub it into your own wounds, for the worse you feel, the more merriment you need. Without the antiseptic protection of a little irony you become infected with the pus of self-pity.

UNLESS you learn how to keep your emotional biases from clouding your reason and your sentimentalities from obscuring good sense, your future won't be worth having. You live in an age when "wits" are essential. The more goodness you have, the more judgment you must possess, for if you try, today, to carry out the ideals of virtue as taught by our ancestors and give the sort of "loyal service" they praised, somebody will overwork you until you die.

Good will is as dangerous nowadays as gold spread about carelessly. There is always some one to get hold of anything so precious. Friends, relatives, employers, even people on the street pounce upon good will and make you toil for your life in their behalf as soon as they see that you have more worthiness than intelligence.

So, too, with earnestness. It's often near to asininity. There are plenty of people waiting to put a pack saddle on you and let you carry the load as soon as you bray about your concern for them. The more serious, conscientious and considerate you are, the more care you must have as to how you use these fine qualities. Too often, painstaking people take their sor-

rows with them, and no matter how many admonitions you read about how meticulous you should be, it's a poor way to live — nowadays.

CONFLICT between knowledge and opinion never ceases. You win from knowing. Opinions built on supposition are as dangerous as poison. Keep them out of you. Never accept anything, never believe anything, until you are on the road to understanding it. If your husband or your wife decides everything for you, isn't it because you permit it? No one is ever dominated for more than a day — unless he allows it.

Domination is the behavior of weak natures. The coward puts on a big face and orders you about. He dares not do otherwise. He fears equality, fears to attempt it lest you discover him for what he is. Strangely enough, many people believe this painted power is real, although they would not be deceived by powder or lipstick. The ruddy cheek needs no rouge, nor is a dominating manner necessary to courageous people.

For years, clients of mine have told me how they were worried by some dominating person in the home — an old aunt, a father, or some in-law. Always these persons are spoken of as powerful, described as so strong that no one could resist them. Again and again I have met such supposed ogres and never once was there a dynamic nature among them. Strong natures do not dominate. They don't need to. Their power is sufficient to assure them of the strength of their position.

Weak Spot

ONE of the worst aspects of persistence is the way it drives people to finish the wrong task. I spent twelve years in an effort that should have been given up in twelve days.

HERE IS A SECRET: Instead of worrying because of some dominating nature in your home, study him carefully. Learn to understand his strategies and his camouflage. Then unmask his pretenses. Quietly but firmly, and with kindness, show him that you have his number and know him for a sheep in wolf's clothing. You will have no domination from him thereafter. For let me say again: dominating personalities are always cowardly at heart and powerless when they know you have seen through them.

Don't worry about dampeners of your ardor. These are only the envious. If you keep on splashing in the sun of your own enthusiasm, people will soon leave you alone. No one throws cold water on a fountain.

One of the better strategies is to tire out your trouble makers by

Success Is Easy

THE REASON so few people succeed in life is because it is so easy to do. Achievement follows one's use of attention. He who believes that the bringing of an ever better future to pass is a weird, arduous task, only makes it so. He musters courage as if to conquer Mount Everest, when it is the ruts in his own little road he needs to conquer.

keeping them waiting. This means that the bothersome people never get a chance to come to blows with you, and seldom know what you will do next. This is the Fabian policy. Fabius, a Roman general, wore out his enemy, Hannibal. Fabius wouldn't fight. He wouldn't surrender. He worried his foe by a million sham actions. Try this method. It works.

Those who insist on having the last word argue forever. You waste your time trying to talk down all the stupid materialists about you. Meanwhile life moves on. *Did you ever notice how often those who overwork their mouths underwork their brains*? The surest way to failure is through contentious cleverness. After all, there is no exact truth, that is, not as far as you and I are concerned. It does no good to reason forever. A philosopher's stone won't sharpen your ax. The emery of common sense is essential to the keenness that cuts its way ahead.

Every so often in life a man comes to his Rubicon. Tradition denies him the right to cross it. If he remains on the left bank, his doom is sealed. "The die is cast," cried Caesar, wading into the stream with his legions. Select some problem of yours in which tradition and the old ethics deny your freedom. Break it. Cast the die. Follow Caesar across your Rubicon.

Fear of Desire

IN RAISING plants and animals, mankind studies what each genus and species desires, and, as carefully as he can, supplies the need of each variety of living thing. He does not scold an orange tree because it will not produce fruit in the North. He does not abuse apple trees which are barren in the tropics. The family cat is not forced to eat oats, nor old Dobbin kept to catch mice. The natural desire of these living creatures is obeyed.

When it comes to the inner guidances of men, however, stupidity, prejudice, dominating egotism and insanity appear to contest both the will of nature and the God-given impulses of the human spirit.

Mr. Norman is worried about his son, Oscar. The lad spends his time in idleness. "My boy has no ambition. We've tried to get him interested in something but he just wants to play." This is a familiar

plaint to those who deal with the problems of youth. Yet from our experience we will tell you that it is rare indeed to find a boy or girl who would not have ample guiding patterns if only these had not been repressed or deflected by dominating parents or arrogant teachers.

INSTEAD of studying the unconscious needs of children, it has been characteristic of humanity to inhibit their impulses and suppress their desires. "But I've never done anything of the kind," cries Mr. Norman. "I've not kept my boy from finding his vocation."

He believes he is telling the truth. He has been a conscientious parent and, from his point of view, has given his son every possible opportunity. The trouble is, he has failed to consider certain facts, and they happen to be the key to Oscar's listlessness. Mr. Norman does not realize that every day of his life he has, even though innocently, added to his boy's desire for withdrawal from activity.

The will of a human being must be directed to the fulfillment of an ambition, or there is no motive drive to its goal. The will is a union of all the instincts and emotions, motives and desires, in personality. It is not an organ, like the heart, or a member, like a leg. In a sense, apart from the functional forces of which it is composed, it doesn't exist at all.

A crowd of men is a grouping of separate individuals. A will is just such a group. Only when the individual members of a crowd are strong, energetic creatures is the crowd powerful. An army of cowards would have more terror than the timidity of any one of them. A hundred heroes together would each have more courage than any one could show alone.

Only when the various desires of a personality are strong and free, only when they can act together, is the will empowered. Mr. Norman squelched Oscar's enthusiasm for boats. He himself disliked the water. Mrs. Norman kept Oscar from climbing trees. She was afraid he would fall. His aunt Elmira kept the boy from having pets. She dreaded dogs and cats. His teachers ignored his mechanical interests and forced him to study Latin. That bored him and ended his interest in knowledge. In hundreds of ways Oscar's desires were constricted and disciplined. His indifference was a result, caused by adult ignorance and egotism.

HUNDREDS of young people are caught in just such a web of parental interference. You meet them every day, meet their aimless "What shall I do next?" or "Gee, it's dull here!" Without initiative or interest they "do time" through the growing years.

Don Biglow, for instance, was an unadjusted boy and was consid-

ered a failure in school. He made effort but it led nowhere. Effort of sorts, like that of a man paddling in a stagnant pool. The trouble was that Don listened to Mrs. Grundy and she — old hag — was determined that he should fail.

Mrs. Grundy lived next door to Don and was an intimate of the lad's mother. She hated rude boys, with their loud noises and rough ways. She told Mrs. Biglow to keep Don away from them. She feared sex, being such a hussy herself. She told Mrs. Biglow how Don might be tempted. So he must keep away from girls. This state of things went on for a long time. Don's twenty-fifth, then his twenty-sixth birthday came and went, while he frittered his life away.

His father endured the situation until he saw that his son was being ruined. Then he put his foot down and literally pushed the young man out of the home, securing for him a very menial position with a group of men, bound on a survey job into Alaska. It was several years before the boy returned, and when he did so his old associates hardly recognized the brown, muscular creature with his hearty laugh and his firm handshake. The forthright ways of the surveying crew had been a magic medicine.

Seek your repressed longings. Return to your native impulses. Re-establish your ambitions.

Suggestion Strategy

For years Eugene Wells had had difficulty with other people. His was an ambitious nature. His competitive enthusiasm offended them. They did not like his aggressive determination in striving to push ahead. Back in his school days the other fellows "took it out" on Eugene and gave him scant praise, even when his skill won games for his class team in baseball.

"I guess I'm a lone wolf," he came to tell his wife as, year after year, trouble arose with his various associates.

"You shouldn't push so," she used to answer mildly.

"But when I don't, I don't get ahead," he growled.

Not long after, as it happened, Mrs. Wells came in touch with the new psychology and learned certain methods of human adjustment. Excitedly she took her discoveries to her husband. "Do you remember telling me, Eugene dear, you wished there were as efficient ways for managing one's life as the processes you use in your manufacturing business? Well, perhaps there are. We can try them at least."

Discouraged by a recent upset with his partners, Wells took avidly to the new interest, selecting with good judgment the method he most needed for dealing with his problem.

"What I should master is this suggestion strategy idea," he told his wife. "I've butted ahead in my desire to get somewhere but the antagonism I arouse is evident enough. I'll try this new way out and if it works I'm out of the woods."

THE METHOD he learned depends on knowing something of the art of influencing others. We are all affected by what is said to us when no egotism appears in the speaker's manner. The quiet repetition of interesting ideas, presented in a pleasant, speculative manner, starts our own minds going along with the speaker's train of thought. Only that week Eugene had come to the conclusion that his firm should build a plant in the south, where materials and labor were cheaper. He felt sure, in fact, that it would not be possible otherwise to survive the pressure of competitors.

But he knew his assertive enthusiasm for the move would only arouse angry resistance. He decided upon the use of suggestion strategy to accomplish his end. He spoke inquiringly to various of the less important officials about the problem of manufacturing costs. He questioned as to why materials seemed to cost less in Georgia. He mused about living expenses for employees in a New England city as opposed to country surroundings in a warmer region.

Steps Toward Tomorrow

1. Take life as it is.
2. Take yourself as you are.
3. Take hold of events where you can.
4. Begin to improve whatever you touch.
5. Watch social changes.
6. Adjust your effort as circumstances require.
7. Keep moving toward your goal.

Reading up carefully on the whole economic situation that involved the company's future, he let drop little facts here, bits of statistics there. From this campaign among foremen and superintendents, he gradually closed in on the company's directors, always avoiding any assertive statement connected with the fulfillment of his plan.

A MONTH passed; then the company's president called a special board meeting at which Wells' idea, fully developed, was presented by three of the most influential members. "I recall you mentioned this move, Wells, months ago," his senior partner graciously remarked, looking at him over his glasses, "but I couldn't see it then. It's the only answer."

Eugene smiled and said nothing. The art of saying nothing was fast becoming his passion, that is, saying nothing in the old, asser-

tive manner. That his suggestion strategy produced results was enough for him.

"I've decided that the stronger one is as a personality, the more skill one must use in relation to his associates," Eugene told his wife.

Mrs. Wells laughed with sheer relief. "Do you know, dear, how different you've been with me, too, since you began this new method? I'm not really a mouse, you know. I used to be quite a peppy girl. But we couldn't have two battling egos under the same roof."

THE charm in suggestion strategy is that it allows a listener to do his own thinking. His personality is not oppressed by yours. He gets your idea without any feeling of coercion. He feels that he is given time to ponder about it. The freedom you allow him makes him want to help you carry out your desires.

Fully eighty per cent of personal advancement depends upon one's relation to other people. Therefore, as what you want depends, most of the time, upon what others will do for you or with you — to help you get it — the art of suggestion strategy is of primary importance in the willing of one's future.

Don't grab what you wish to take. Don't force what you wish to give. Talk about it in a leisurely manner. Find fifty ways of speaking of it. Work up interesting methods by which you present it. Spend time seeing that you never bore anyone, when you come back to your subject again and again. When others respond, don't jump in to push them into action. Recede. Let the suggestion work.

Advance Effort

BY ADVANCE effort is meant the directing of your mind to act in such a way that you not only meet efficiently the difficulties likely to come upon you, but you also quicken your nature so as to draw to you the people, things and settings you most desire. Seeing, for instance, that a crotchety man drives love away, you concern yourself with getting over the crotchets if, or since, you desire love. Knowing that charm and graciousness win affection, a hitherto disagreeable woman would bend her effort to more gentleness of being.

Again and again you have been urged to make patterned pantomimes of your future actions, to see and feel yourself carrying out the blueprint of your own designs, to turn daydreams into mental movies, picture phantasies of the desired end, detailed and definite as a cinema. But let me say yet again, you must identify yourself with these self-dramatization techniques. Take time with your auto-suggestions, yielding your ego to your

statements and, if you wish more poise, stopping to sense the mood of calm that gives poise. Impress your mind anywhere and everywhere with those images of confidence and achievement which you wish to embody.

You have changed for the better in the last twenty years, haven't you? You have made some progress. You made it by seeing what habits you needed to give up, and through the improved ways and manners you have acquired. Stop to think these gains over, for what you have done is only a hint of what you can now do, when more consciously using the advance-effort techniques.

THROUGH them, particularly the dramatization process, it is possible to protect yourself against ill fortune as well as to invite good consequences. Consider, you are not alone in creation but surrounded by all types of people and potential dangers. There are probable difficulties for you to face, ways you can expect people to treat you, mishaps that, in the law of averages, may happen to you. Choose half a dozen of such tests, such threats to fortitude, and then imagine how you wish to meet them. To repeat this picturing well in advance will help you to feel more and more sure you can deal with these possible crises courageously.

Study your past susceptibilities, however, and close your consciousness to them in the future. Are you thrown out of gear by unkindness? Does the unrest abroad, the talk of revolution upset you? Are you disturbed by news reports of so much crime? Note your susceptibility centers, the febrile areas about which you need to affirm to yourself: "I shall be less and less affected by these negatives. I am unwilling to be infantile in regard to them, and I close my doors upon fear. Danger and troubles are part of life, but I shall not let them overshadow the finer, brighter sides of life. Hereafter my intelligence shall stand guard over my emotions and, until I have decided what would be courageous conduct, I shall resist the voice of defeat."

With such assertions, see yourself as unaffected by the tumult about you. Yet every so often revamp and bring your stabilizing scenarios up to date. For you are deepening and maturing and you should not rehearse the same play forever. And, as always, it is important to connect one's activity patterns with one's memory sentinel so that he calls: "Who goes there?" when negative habits come sneaking back.

When pressures are exceptional, I would suggest that you plan out a series of strategies, of experimental pageants much as nations play their military games. (I dislike to use illustrations from warfare, but unfortunately, society has

not yet established such protective procedures in any other sphere of life.)

Arrange, then, to do certain things with the people and in the circumstances whereby you would otherwise be greatly distressed. This is a perfectly sincere and legitimate precaution.

For example, I hate high-powered salesmanship. I dislike being coerced. When anyone tries it I say: "If you say anything more to persuade me to purchase this, I shall not buy it."

How suddenly all is quiet on the commercial front, all pressure removed!

Work out what you will do and say in situations that might otherwise be annoying or fatiguing. Silence, utter, cavernous silence is often a magnificent strategy.

THERE ARE persons in your life who cause strain. You must meet and sometimes speak to them, though restraining your impulse to run, to argue, or to tell them just how you feel about them.

Did you ever try being a dull companion? One does not need to be discourteous, but it is wonderful how soon people will leave you in peace. I never could understand why some folk endure obnoxious relatives and boring friends. I never have them. They soon cease to like my society; my silences and my prearranged conversations protect me.

The Secret of Planning

YOU can act as if you couldn't fail until you are ninety and nine, and your attempt will be ineffectual unless you are acting on knowledge and obeying wise procedures. Suppose I start playing football with a stick of dynamite. I won't fail, to be sure. There won't be enough of me left in a few minutes to do anything as mild as that.

Many failures are caused by over-effort. In a materialistic world people are inclined to do too much and think too little, or shall we say to do things without enough forethought to insure their success. The secret of doing lies in planning.

If anyone could have convinced Arnold Holbrook of this necessary step years ago, much of his suffering might have been avoided. Arnold was temperamentally impulsive. He jumped into things with a wild enthusiasm. Never was there more ardor, more optimism. Each new venture was "sure fire." He'd "make a million," "become famous," "convert everyone to his idea." No one ever believed more fully that he could not fail.

But optimism without caution and action without deliberation is the way of morons or of converts to metaphysical sentimentality. Sane people know that a man's head is more important than his hands and feet. What many do not

realize is the power of clarifying now what they wish to possess in years to come. This was the knowledge that ultimately came to Arnold and transformed his life.

DRAMATIST, novelist, artist, decorator, in fact every creator, originates patterns in his mind before he goes to work to give outer form to the inner image. When the outer, objective task of making the actual structure takes place, it only obeys and fulfills the requirements of the subjective equivalent. Edison had such a psychic equivalent of an electric light long before he knew how to make one. Without the mental picture, no such light would ever have been invented by him.

Wagner had a psychic equivalent of the *Ride of the Valkyries* in his head, long before he ever wrote down the composition. Rodin modeled Le Penseur in his mind, long before his fingers fashioned the statue. A psychic equivalent schemed the kidnapping of the Lindbergh baby long before the child was taken, and the neurotic behavior that troubles you about your associates was ordained in their emotionalized workshops long before it appeared in their external conduct.

If you start now designing in your mind the thought-patterns or equivalents of what you are willing to toil for, slowly and surely these potentials will evolve your tomorrow. Nor is there any other way, suddenly or magically, to change the current of your destiny.

I have a habit, in my own life, of laying out clear, detailed pictures of the things, people, contacts and even experiences I want. Then I start all sorts of influences in motion to bring these desires to full fruition. The number I have already seen "come true" has convinced me that he who first creates, then constantly strives for his subjective equivalents, moves more steadily toward them than anyone else ever does. Moreover, in shaping vivid thought-patterns of what

Designing Your Life

IT IS a strange fact that many of the forms of conduct we have worshiped lead to failure, while some we discredit tend to success. Persons whose quiet dignity and sensitive humility make them retreat from the tumult of activity often wait for good fortune only to see it pass them by for boosters whose initiative places them where destiny can find them when the good things of life are being distributed.

Humility is often shy, hesitant and passive, while even the boasting we dislike does force its possessor to live up to his conceit. Therefore, however much you dislike the ways of aggressive people, do not sink into inaction because you fear to follow their example. There is a good conduct pattern to correspond to every unpleasant one.

you wish in the tomorrow of your life, you learn what you have a right to take, today, to help in their consummation.

Rehearsal Thinking

A GOOD athlete or an efficient surgeon carries on self-seeking criticism and correction of efforts quite automatically, in objective endeavor; yet it may not occur to the same man to use an equivalent process in training his will.

I once knew a golf champion who created an imaginative tournament before every important game. In his mind, he would start at the first tee and go around the course, again and again. In his fancy he would correct a shot here, calculate the length of a drive there, thinking over which club he would use and in some instances trying first one and then another, while judging from imaginary consequences what he thought to be the wisest choice.

He also imagined the crowds which would probably follow the match, and so trained himself by deliberate orders to his emotions, not to allow their remarks or their pushing interest to rattle him.

He even pictured his rivals as getting ahead of him on some occasions, and gave orders to his consciousness not to become fearful of losing his game and, in consequence, play poorly. Indeed, he mentally concocted preliminary trials, that is, unpleasant and uncomfortable situations in which events were "putting it up to him" with quite as much difficulty as if he were in a witness stand being cross-examined.

He conceived the idea of contending with such a heavy wind that his ball was blown into the brush. He imagined being laughed at, and hearing discourteous remarks, and he gave further orders to himself to remain level-headed, should such situations arise.

Apparently it is useless to explain to many people that they would do better if they ceased half their objective strain and, instead, put their attention on such preliminary procedures.

We dare not tell the average reader how successful this rehearsal thinking can be, in training the will, for we know in advance that he may take the statements as sheer exaggerations.

We see many go back to their old ways and neglect to use modern methods or machinery that might save them time and effort, just as there are tribes that still insist on rubbing sticks together to make a fire.

"All my life I have believed that I had a weak will," writes a woman, "yet now I find myself able to decide what I shall do and then do it. Do you believe this change has come about because I have learned how to direct my will by imagination?"

I certainly do. A weak will means a vague and untrained imagination. He who is tutored in mental imagery always seems to have a strong will. This does not mean that the will is not also strengthened by action, but that plans should precede execution. The mere affirmation of purpose, followed by courageous effort toward accomplishment will remove mountains.

"I am devilishly afraid," writes Dryden, "but I'll sing that I may seem valiant." As his song rose, so grew his daring. On April 16th, 1521, Martin Luther approached the gate of the imperial city of Worms. The Elector's chancellor begged him not to enter, because the Diet was determined on his death. "Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter," Luther answered, thus asserting to himself what may have been a difficult purpose.

It is obviously important to find a balance between one's subjective thought and objective expression, a certain amount of practice before each new step.

"I think I must have entered my own room with a smile and a bow at least five hundred times," a young woman writes to me. "I even said the words I would like to utter in greeting strangers. I am not ashamed to admit that I found great benefit from these recitations. Anyone who wants to may think my conduct childish. I have gotten over embarrassment and stopped being shy, and this is so important to me that I don't care much what anyone would have to say about the way I did it."

EVERY such program should, of course, be treated in an evolutionary manner. Growth is a gradation. Action follows an increasing scale. We do a little better each day. And because the will obeys whatever designs the personality has previously created, such far-functioning impressions are most important in the question of success.

Negative imagery precedes all abnormal conduct. Every endeavor to improve should be made, through positive imagery, subjective, sensory realizations well in advance of action.



And That Was That—

A NEWLY ELECTED and inexperienced Member of Parliament once approached the astute Disraeli for the Prime Minister's advice.

"As a new member, do you think I ought to take part in debate?" the M. P. asked.

"Certainly not," answered Disraeli. "It is far better that the house should wonder why you do not speak than why you do."

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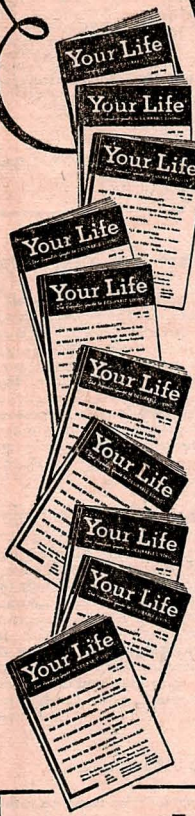
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CONTRIBUTING TO YOUR PERSONALITY:

DAVID SEABURY (*Build Your Own Future,* page 101) is a consulting psychologist widely known for his helpful books, his personal counsel, and his lectures given from such famous platforms as New York's Town Hall. *How To Worry Successfully* and *See Yourself as Others See You* are representative of his widely read books. . . . GEORGE D. HALSEY (*A Short Course in Public Speaking,* page 17) is personnel director for the Farm Credit Administration. He lives in South Carolina.

DALE CARNEGIE (*She Made Herself Beautiful,* page 34) is, of course, the author of the fabulously successful *How To Win Friends and Influence People.* The astounding and enduring success of that famous book may have caused some people to overlook the fact that Mr. Carnegie has for years been giving group courses in public speaking and personality building, and that in most large cities of the country Dale Carnegie courses are given at various intervals throughout the year. . . . MABEL C. WILLIAMS KEMMERER, PH.D. (*Self-Cure for Mental Trouble,* page 37) is a member of the American Psychological Association and has served as associate professor of psychology at the University of Iowa.

PAUL POPENOE, SC.D. (*Don't Let Glamour Trick You,* page 11) eminently merits the title frequently bestowed upon him of "the country's leading marriage doctor." As general director of the American Institute of Family Relations in Los Angeles, he is head of an organization which has established an almost perfect record for mending bent or broken marriages. The Los Angeles territory is, statistically, peculiarly hazardous for marriage, but by means of premarital counsel, personal consultation, and sympathetic understanding brought to bear in the case of threatened marriages, the Institute has a success record very close to 100 per cent.

LOUIS E. BISCH, M.D. (*Temper Costs Too Much,* page 68) is the New York psychiatrist who wrote such well known books as *Be Glad You're Neurotic* and *Why be Shy?*. . . ALICE CROW, PH.D., and LESTER D. CROW, PH.D. (*Learning to Live With Others,* page 1) are active in the field of education and guidance work. Dr. Lester Crow is assistant professor in Brooklyn College, and Dr. Alice Crow, with a background of 15 years' teaching experience in colleges and universities, is now dean of a Brooklyn high school.