Speak French, German, Spanish or Italian in a Short Time

Learning to speak, read, and write a foreign language may seem the most difficult of tasks. Yet here is an agreement that not only can you learn French, Spanish, German or Italian in your own home, by mail, but that you can learn it very quickly.

The problem with every other method of teaching foreign languages is that your mind is cluttered up with mass of translations, rules, exceptions to rules, grammar, and dozens of other intricate details.

The Pelman method is so different, so much simpler, so practical, that there is no basis of comparison.

A Striking New Idea

Here is the revolutionary new principle of the Pelman Method, in a few words: In English, French, German, Spanish, and Italian there is a great body of words (reaching up into the thousands) which are practically identical in all these languages.

If you were asked to read a French, German, Spanish, or Italian newspaper, you would probably give up without making the attempt. Yet, as a matter of fact, you already know a very large number of the words you would meet with. You would recognize most of them "at sight." Others you would be able to guess correctly from the way they "fit in" with the words you know.

Really, instead of being totally ignorant of these languages, you already have an excellent start toward learning one or all of them!

Agreement

Every Pelman Language Course is taught under the agreement that if, after completing it, you are not entirely satisfied with your ability to read, speak and understand the language, your tuition will be refunded instantly upon demand.

(Signed) B. C. McCULLOCH
President.

The Pelman Language Institute, New York City

This is no exaggeration. In England, where this wonderful new method was originated, tens of thousands of people have found that it makes foreign languages astonishingly easy to learn. In America, this success was at once duplicated. This is by far the most practical and simple way to learn French, Spanish, German and Italian.

Send for Free Book

It is this remarkable fact that lies at the basis of the wonderful success that has come to the Pelman Language Courses wherever they have been tried.

Learn as Children Do

Just like a child learning to speak, you do not bother at first about grammar. Instead, you learn from the very first lesson how to use the language itself. When you can speak, read and understand others readily, then—and only then—are you at the point where you need the knowledge of grammar you need in a new, simple way.

Suppose, for example, that you have decided to learn French. (The Pelman method works just as simply with other languages.) When you open the first lesson of the Pelman method, you will be surprised to see not a single word of explanation in English. But you soon realize that you already know enough French words to start—and you can easily discover the meaning of the unfamiliar French words by the way they "fit in" with the ones you recognize at sight.

By means of this revolutionary system, within eight to twelve weeks you will find yourself able to speak a foreign language more fluently than those who have studied it for years in the toilsome "grammar first" way.

Twenty-five Cents
Omar Khayyam
1931 Version

Nine hundred years ago Omar Khayyam gave to the world his recipe for happiness: "a book of verse, a jug of wine, and thou..." Through the ages man has proved the wisdom of a formula that gives first place to reading.

The busy whirl of our existence, however, has substituted for "a book of verse" a modern form of literature—the magazine. And no magazine better expresses the variety, the thought, the accomplishments of our era than CURRENT READING, which presents each month in condensed form an assortment of articles from periodicals in the field of politics, biography, science, humor, and adventure.

Conveniently presented in handy pocket size, CURRENT READING is especially useful for the busy person who wishes to keep abreast of the times. If you want to flood your daily routine with brilliance, wit and originality, fill in the order blank below and mail at once.

CURRENT READING GUILD, INC.
45 W. 45th Street, New York, N. Y.

Please enter my subscription for__________year(s), beginning with the_______issue. I enclose remittance for $.________

One Year, $3.00
Two Years, $5.00

Name

Address

Published monthly by Quality Publications, Inc., Publication Office, 45 West 45th Street, New York, N. Y. Alfred A. Cohen, Publishing Director. Single copies, 25c.; Yearly subscriptions, $3.00; Canadian, $3.50; Foreign, $4.00; Copyright, 1931 by Quality Publications, Inc. Entered as Second Class Matter at the Post Office, New York, N. Y., September 21, 1929, under the act of March 3, 1879. All manuscripts should be typewritten and accompanied by return postage. No responsibility is assumed for the return of unsolicited manuscripts.
ble as he studied some papers before him. Although to us his teadrinking seemed to stamp the whole proceedings as very easy-going, we found that the papers he was studying were various reports of detailed physical and psychological tests that had been given the defendant, and that he was later to go into a long discussion again with the two women and finally put their joint decision in writing—a climax as formal as the attendant gestures were informal.

This simple court system, without jury and without complicated ceremony, tries about ninety percent of all civil and criminal cases in the Soviet Union.

In a village in the south of Russia we met a woman judge who traveled about from one small community to another carrying justice. She explained that the most important equipment for a judge in new Russia is common sense and a thorough background of Communist principles, because the first consideration is the welfare of the collective.

Judgments may, of course, be appealed to a higher court. Very important cases are tried with somewhat more formality. There is, for example, a prosecutor who is appointed by the Minister of Justice, and there is a defense attorney either engaged by the defendant or appointed by the State. And these cases, too, may be appealed and brought before the Supreme Court.

The new types of jails do not exist uniformly throughout the Soviet Union—far from it; but the fact that they exist, even as models, is an encouraging sign of the direction in which the Soviets are moving. Their real aim is not for improved prisons but for Utopia, where the people will be socially-minded, and the welfare of the collective will be of prime importance to the individual, where the masses will know how to enjoy liberty. In the meantime the existence of a "Crime Clinic" indicates an earnest attempt on the part of the Soviet Government to approach an old problem in a scientific manner.

THE WISDOM OF JOY

By NICHOLAS ROERICH

The great Emperor Akbar used to say that enemies were the shadow of a man and then, counting his enemies he would add, "My shadow is very long." Like the ancient Romans let us say, "Tell me who are your enemies, and I shall tell you who you are."

But whence will our enemies chiefly come, when we are engaged in peaceful cultural work which, it would seem, neither belittles nor violates anyone? Could this hostility arise from lack of understanding or envy? Of course not. We must search for it in another, deeply-rooted human quality which also emanates from ignorance.

We must speak unceasingly about making objects of art a part of our everyday life. We shall have also to speak about books, the friends of our lives, which are neglected in so many homes. And we shall have to appeal to the rulers and presidents of many countries, asking them not to place the Department of Education and Fine Arts as the last on their lists of state departments. In this connection, we shall encounter many comments affirming that these two most vital factors of evolution do not in the least merit first place. Often this will be said not because of some particular hatred of education or of the beautification of life, but simply because of obsolete preconceptions and petrified traditions.

This circumstance, therefore, will procure us a great number of enemies. Yet in going over the list of their names, we shall feel proud that precisely these people have proved to be the enemies of culture rather than the reverse. Moreover, no one is so helpful in our lives as enemies of precisely this quality. Our keenness of vision, our indefatigability, our capacity for work, we owe in a great measure to them. These enemies, as you know, do not stop at small formulae; on the contrary, it is precisely they who are liberal with exaggeration. They possess a magnificent dictionary of hatred before which the language of friends often pales and seems faint. Too often in life do we lose our vocabulary for good, for gratitude, and for praise. We are often ashamed even to think that someone might suspect us of gratitude; we are often afraid of being suspected of revering the Hierarchy of Good. Yet enemies, urging us to indefatigable activity, also forge for us the armor of heroic achievement.
I remember that once a great painter, when told that someone had slandered him, pondered for a while, then shook his head and said: "That's strange, I have never done anything good to him." This remark gave proof of great wisdom of life. And the same wisdom of life could also suggest to us, that in spite of everything, we should untringly promote in life the simple truth concerning the preservation and the unfoldment of culture. Many years' experience have demonstrated to us that art and knowledge have bloomed forth in places where they were recognized by those at the helm of government as the greatest stimuli of life. There where the rulers of States, the dignitaries of the Church and all teachers of life united in striving towards the beautiful, a renaissance took place, a regeneration about which volumes of admiration are now being written. If we know exactly what outside factors have promoted art and knowledge, would it not be the easiest way, in the name of culture, to apply these same methods again? For the embryos of all these possibilities do exist, and are only crushed by the deadened traditions of unsuccessful epochs. But we know that activities in this direction prove always to be true, noble activities. And, therefore, in full sincerity, we can strengthen each other in this great achievement. Think what happiness it is to realize that we, scattered in various countries, can feel the invisible, friendly hand always ready to extend spiritual aid and support.

When, in the name of the beautiful, in the name of culture, we turn to the rulers of States and Churches, we bring them help also, for many of them would like to be a Lorenzo the Magnificent, in the highest sense of this word, did not petty superstitions and prejudices interfere with their impulses.

Someone might ask, "Is it timely, right now, at the moment of general material crisis, to speak about art and science?" Yes, precisely now is the time.

The blooming of art and science brings on the solution of life's crises. It forces men to ponder life's problems which can be solved only by means of a bridge of beauty. It gives wings to those men who otherwise, under the yoke of convention, would become a herd of Panurges. In a word, the blooming of art and knowledge spiritualizes man's individuality. How very old is this truth and how much needed just now, when destructive forces are so active! It is precisely now that one cannot, even for an instant, forget the advantages of true cultural epoch, in order to advance bravely into the future, leaning on these guideposts of the past.

To criticize and criticize greatly is always possible, but critical disintegration has already brought many misfortunes upon mankind. At this time it is an imperative need to build, to assemble, to meet and to draw from each other mutual courage in the realization that everywhere, beyond mountain and oceans, our friends are ready to rejoice with us.

When Einstein ventured the opinion recently about Americans, that they had apparently "achieved a harmonious and happy relationship between work and living," not everybody perhaps realized what a timely and important comment this was, nor, if it was true, what a high compliment it represented.

For many years the American idea about work has been under very severe fire by practically all the rest of the world, and one of the most regrettable features of the situation has been that the American philosophy of work has been persistently misrepresented or misunderstood abroad.

Virtually, the rest of the world, for instance, believes that Professor Corrado Gini of the University of Rome stated the case with perfect accuracy when he said several months ago, "There are three types of men in the world today. There is the Homo Orientalis, or Oriental man, who works just sufficiently to provide food and shelter for himself and his dependents. Then there is the Homo Europeanus, or European man, who has regarded work as a means to an end and confined its exercise to the advantages and pleasures it obtained him, but always was ready to abandon it for intellectual joys as soon as he felt that his future was assured. In America a new type of man has appeared, Homo Americanus, who works for work's sake."

Here is the picture as Europe has seen it; dividing the world of men on the one hand into those lazy, shiftless people (mostly Orientals and tropical people) who work only when necessity compels them, and then only sufficiently to obtain simple necessities; and on the other hand into those who have developed a kind of insane passion about work (as Europe believes America has done), and work themselves to death, scarcely knowing why. In the middle stand the European men, according to this view, who take a superior, "civilized" stand toward work by deigning to soil their fingers just long enough to lay by a "competence" and then, with a great sigh of relief, retire. According to this idea of life, one is a simplenon to work one minute longer than necessary to acquire the bonds or the cash savings to meet the particular point set as life's goal. If one inherits the needed money, then one is infinitely lucky, because then one does not dream of working at all, from