

Long years of strange experiences . . .
have upset his equilibrium somewhat.

After all, eccentricity is no more surprising in America's dynasties of wealth than in Europe's dynasties of birth. Kate Crane-Gartz is an authentic and unique product of the American scene. In the more sophisticated countries of Europe one would scarcely find such a naïve combination of *parvenu* delight in the display of wealth and luxury with blatantly dogmatic denial of the moral validity of the system which made this wealth and luxury possible. The Red Queen of California belongs in a gallery of American Naturals, side by side with that inimitable Bishop Emeritus of the diocese of Arkansas, the Right Unreverend William Montgomery Brown, who was suddenly transformed in his old age into a rampant atheist and communist, and kicked up all sorts of

didoes until he was gathered to his fathers, leaving a considerable bequest from his substantial estate to the Communist Party and affiliated groups.

Some day Americans may look back to Kate Crane-Gartz with regret, not for anything she has said, done, "thought" or written, but because her whole career was the reflection of a relatively free and prosperous social order which could meet eccentricity with toleration. There are worthier expressions of freedom of the spirit than this exhibitionist lady from the mansion in Altadena. But for the sake of these worthier expressions one hopes Mrs. Gartz can go on playing her role to the end of her days, tweaking the noses of authority, pestering the life out of sweating newspaper editors, and collecting her nosebags of appreciation from like-minded admirers.

EGO

BY ALINE W. LIEBMAN

THE fertile earth and I are one,
I am the restless sea,
And the bright fingers of the sun
Are intertwined in me.

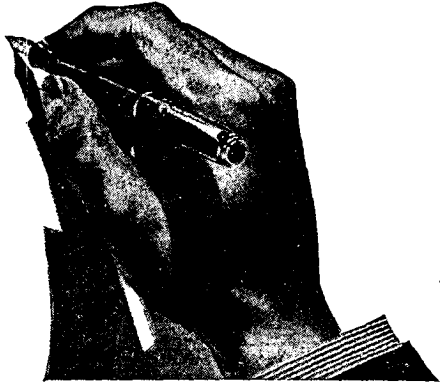
I am the nebulous, cold light
That issues from a star,
I am identical with night,
And morning's avatar.

I am the body and the brain,
The thinker and the thought,
And mine the power and the pain
By which all men are wrought.

I am the bounty and the curse,
The fragment and the whole —
And I must rack the universe
To know my little soul.

Four safeguards for your life insurance dollars:

- 1. Our own investment specialists*
- 2. Directors' finance & real estate committees.*
- 3. Diversification of investments*
- 4. Geographic distribution*



WITH MEN WHO INVEST policyholders' money, safety is always the first consideration.

How does Metropolitan try to make sure that its investments will be safe?

In the first place, the law prescribes the kinds of investments which may be made. In addition, the Company employs other safeguards. For example . . .

1. Investment Specialists. Metro-

politan has a staff of investment specialists, each trained in a particular field. These men investigate each proposed investment, compiling and digesting a huge mass of information. Always, return on the principal is secondary to return of the principal.

2. The Finance and Real Estate Committees. After the work of these specialists has been carefully checked, each proposed investment must be approved by the Finance,

or the Real Estate, Committee of the Board of Directors.

3. Diversification of investments.

For maximum safety, money must be put to work in many *different* investments. Today, Metropolitan funds are at work in many types of industries, as well as in first mortgages on farms, office buildings, stores, and homes, and in the bonds of Federal, state, county, and local governments . . . more than 100,000 different investments in all.

4. Geographic Distribution.

Metropolitan funds are at work throughout the United States and Canada. This wide geographic distribution of funds minimizes the effects of varying business or agricultural conditions that may arise in any one section.

Of course, each Metropolitan investment, once made, is carefully watched. Metropolitan's investment experts must be ever on the alert.

Because the interest earned by the Company's investments helps pay the cost of your life insurance, Metropolitan strives to earn the highest rate of interest consistent with *safety*. During the past ten years, there has been a substantial

decline in interest income on most forms of life insurance company investments. One result has been to reduce the amount available for dividends to policyholders—a reduction which the savings in mortality and expenses have not been sufficient to offset.

These are four safeguards with which Metropolitan surrounds the funds that about 29,000,000 policyholders have entrusted to its care. They give assurance that in the future, as always in the past, the Company will fulfill all its obligations, in good times and bad.

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This is Number 38 in a series of advertisements designed to give the public a clearer understanding of how a life insurance company operates. Copies of preceding advertisements in this series will be mailed upon request.

**Metropolitan Life
Insurance Company**
(A MUTUAL COMPANY)

Frederick H. Ecker,

CHAIRMAN OF THE BOARD

Leroy A. Lincoln,

PRESIDENT

1 MADISON AVENUE, NEW YORK, N. Y.



► *A revolution in thinking: Science
and Religion are being reconciled.*

MODERN SCIENCE DISCOVERS GOD

BY EDWARD J. BING, PH.D.

THE tumult of war and social change is eclipsing temporarily another revolution at least equally important. Science has become God-conscious. Behind this epoch-making upheaval in scientific thought, which will inevitably have profound repercussions in practically every branch of human culture, are no dreamers or fanatics, but the ranking physicists, astronomers and mathematicians of the Twentieth Century. In their objective observation of the universe, these hard-headed research men have reached a point where science and religion meet, at last, in the master concept of a Universal Mind, one great Cosmic Intelligence of which everything is part.

To understand this revolutionary change and some of its tremendous implications, let us first look backward. When Napoleon asked Pierre Laplace, the greatest astronomer and mathematician of his time, why God was nowhere mentioned in his works, the famous scientist replied, "Sire, I do not

need that hypothesis." Laplace's remark summed up the scientific attitude of the eighteenth century, and of the nineteenth, in which the purely rationalistic, mechanistic approach to the problems of the Universe became general. Basic in this older type of scientific thought was the Law of Causation — the doctrine that in principle every happening in the Cosmos is predetermined by "laws of nature." Hardly more than a generation ago, the great T. H. Huxley wrote in *Method and Results*:

Anyone who is acquainted with the history of science will admit that its progress has in all ages meant, and now, more than ever, means, the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all realms of human thought of what we call spirit and spontaneity.

Even today, dogmatic materialism and rationalism still dominate almost every field of Western thought.

Yet just one generation ago, the approach to nature in terms of airtight determinism, rationalism and