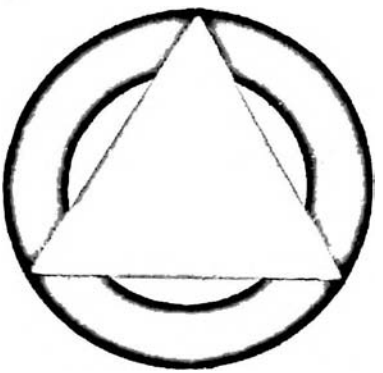
THE PRACTICAL PSYCHOLOGIST



HE CAN WHO THINKS HE CAN

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HE CAN WHO THINKS HE CAN.

THESE words were adopted by the Practical Psychology Club of London as its motto because they seemed to bring to a focus in a terse and striking manner the principles upon which the Club is founded.

"What is the use of trying? I know I can't do it," is unfortunately an attitude towards life's problems which was all too common yesterday, is not unknown to-day but which, we dare to hope, will be of but historic interest to-morrow.

How different is the result when problems are faced with a positive mental picture. "I can" is a mighty Architect. Thought is the great Creator. All that is, is what it is and where it is by virtue of a thought. Action is in very truth an after-thought; a growth of which the seed was planted in a mind. Everyone is well aware that "great oaks from little acorns grow," but it is at times doubtful whether it is sufficiently realised that even greater growths may follow the cultivation of our own mental powers.

It should be said, however, that mental pictures must not be fantastic nor must it be expected that they will realise themselves without effort. Results must be worked for as well as thought for. A youth who, picturing himself as Premier, quietly waits for the seals of office to drop into his lap will awaken from his dream unsatisfied. The ladder has to be climbed rung by rung; the road traversed step by step. There will be obstacles to overcome, the grappling with which will add to our strength.

Although no-one is entitled to play Canute and set a limit to the tide of thought, each individual should exercise some discretion in the selection of an objective. One step at a time is perhaps a good slogan, so long as one is always ready for the next. Do not harbour limiting thoughts. Aspirations can become achievements.

Those who possess some traces of original genius owe it to their fellows to foster and develop it; those in whom that has not yet revealed itself, must use whatever talents they are endowed with.

Emerson says, "The manly part is to do with might and main what you can do." Try it, and become one of those—

"Cheered by success, who lead the van
And win because they think they can." S. V.

THE THRESHOLD OF PRACTICAL PSYCHOLOGY.

By Anna Maud Hallam.

PRACTICAL psychology is a scientific effort to unfold and understand the laws operating in human life. Alexander Pope, in his essay on "Man," wrote, "Know then thyself; presume not God to scan; the greatest study of mankind is Man." This great study of human life brings new enlightenment, new education, new and clearer understanding of the phenomena of every-day life. It is an effort based upon unbiased investigation, research, experiment and observation, with just one motive underlying it—to assist the individual in knowing himself.

Now, while the study of this most interesting subject has so recently become popular, its principles are not entirely new. Since the dawn of creation the inner urge of the human has driven him to investigation, for the purpose of creating new situations, modifying his environment and changing conditions. What am I? Who am I? From whence have I come? Whither do I go?

All of these questions have been dealt with very conservatively by the ancient teachers. Any effort on the part of a teacher, student, or leader to specialise on one of these questions and make public his convictions was considered an intolerable violation of the old racial ideas. Many sacrificed their lives because of this fact, but notwithstanding the horrible penalty suffered by such great souls some have left their findings and convictions on record. Others have lived and gained a following.

The human family may be placed in two groups, namely: those who live in the future and those who live in the past. In other words, those who have a vision of greater possibilities and developments and those people who have only a continuous dream of "the way we always have done." In the time of Christ, the beginning of Christianity, the old Jewish law which contained many fine principles had a well established rule that no one should even pluck an ear of corn on the Sabbath Day. When the Christ with new and profound teachings was accused of plucking an ear of corn on the Sabbath, he replied in a

question, " Is it lawful to do good on the Sabbath Day or to do evil ? " That reply holds good common sense and Christianity *is* good common sense and practical. Furthermore, any teaching or philosophy that meets the needs of human life for greater growth and development is the choicest quality of common sense. And when its methods and principles are understood and applied, we find demonstrable fact and repeatable phenomena. Herein I have given you another definition of practical psychology.

Until the race has evolved to a higher plane of living, we shall experience controversy and conflict. There seem always to be present on this earth those who, because of restricted consciousness, oppose new ideas, also those progressive souls who have a vision of life more abundant here and now. Academic psychology will centre the cause of these mental conflicts in the various human instincts. The student of practical psychology will explain them under the caption of the subconscious mind where all instincts, emotions and inclinations have their origin.

This question has been asked many times. How are practical psychology and academic psychology related ? I have just said that academic psychology deals primarily with the natural instincts of the individual and the development of reason. Such men as Herbert Spencer, Professors Wright, Kant, McDougall, William James, Schiller, Hume and Huxley have done much to stimulate and encourage the study of mind power and its influence upon individual conduct. Some authorities of the academic world have gone so far as to say that the neurotic person suffers from a mental cause as well as a physical cause. Practical psychology, in an effort to disclose the cause of human behaviour and human weaknesses, finds a tremendous power-plant in the consciousness which, for purpose of study, has been distinguished as sub-conscious mind. It was your sub-conscious self that determined the class and quality of your body.

After birth, for a period of months, conduct is almost entirely controlled by the sub-conscious mind. During the early years of a child's life he is slowly developing reasoning faculties which, at about the age of twelve years, assist him in a more constructive reaction toward the experiences of his environment. Up to this time his energies have been appropriated by heredity or family tendencies and impulses.

The sub-conscious is originally the self and, in an effort to meet the demands of experience, develops an objectifying phase

which is known as the conscious mind or intellect. Your sub-conscious mind is more than 90 per cent. of the scope of your mental vision.

The conscious mind is the smallest area of mental action and operates voluntarily. With the conscious mind man chooses, calculates, makes plans for further progress and recognises opportunity. This conscious mind may be likened to a high-powered field glass by which one can peer into the distance ahead and also reflect back into the experiences of yesterday. God intended this conscious reasoning mind to be applied to immediate experiences so that the individual might act rationally instead of irrationally. For example, the baby girl breaks her doll ; she cries because she has not yet developed a reasoning ability for planning some way to obtain another doll but, later in life, when the child has reached maturity, we expect her to rationalise instead of emotionalise. Even though it is difficult to do so under all circumstances, this is what we have the right to expect of the adult.

The child begins very early to learn just what to anticipate from the members of his family. He discovers mother will tolerate more misbehaviour from him than father will tolerate, or *vice versa*, and he conducts himself accordingly. Children are perfect imitators. They imitate the parents first and, when they go to school, they imitate their teacher or a classmate.

Imagination and imitation are natural factors of the sub-conscious mind, for it is ever operating to reproduce pictures which have been imaged as patterns. The sub-conscious mind is the seat of memory and the library of accumulated facts and data. Conscious mind recalls from the sub-conscious. This we call memory.

Some of the experiences of life are startling and strange. Many, however, are very commonplace events. A few of the every-day occurrences are pleasing and stimulating, so much so that they give one increased impetus to work diligently toward higher attainments. But there are many more of the ordinary and inferior incidents which do not serve one, but rather weaken and retard the personality in its upward climb. Why is this true and how can it be changed ? There are those who enjoy marked success in a career, others who feel fortunate if they experience occasional success, and there are also individuals who seem never, or seldom, to realise their heart's desire. What is the cause and how can it be made different ? The why and the

cause are quite in evidence. Is it not possible to evolve human power into as unusual and wonderful productions as that of steam, electricity, radium and radio? How, miraculously, the energies of the atmosphere become the agency for broadcasting, not only human voice but human features! Man has been inquiring and inquisitive in every direction except toward himself. Only recently has he come to realise that there is a power within him that is as great as his ideals.

No individual can idealise above or beyond the ability of the sub-conscious powers to create. A lack of practical education in this direction has kept man a stranger to his own inner creative forces. Therefore, he has allowed the inferior undesirable impressions of heredity and environment to control his energy to largely determine the events of his life and to shape his destiny. If you would enjoy fullness of life and shoulder your responsibility as a co-creator with your God, you must learn to tap that great source of infinite power within yourself.

The difference between the man who fails and the man who succeeds is one of mental vision, nothing else. Of course, there is the sub-normal who has not the use of reasoning faculties with which to direct his life. Such cases present opportunity for special treatment from one who is qualified to understand and serve in that capacity. I know a professional man who says he was so intimidated during his early home life that, when he was older and placed in the environment of college classmates, he was constantly so afraid that his life was miserable, and he appeared backward in his classes. He said that when he entered the professional world to earn a livelihood he was actually afraid to express his own opinion. About eight years ago he became interested in psychology and has since eradicated that fear from his life. The psychoanalyst would diagnose that condition of mind as an inferiority complex.

Many mental and physical recoveries are on record as the result of proper habits of living, plus scientific mental practices. Suggestion and auto-suggestion are ever controlling the mental processes of a life. The mental processes—conscious and sub-conscious—determine the chemistry of the blood, the health of the body, the poise and balance of the psychic self and the success of special effort along any line. Just as surely as a pronounced shock or fright can unbalance the whole life of an individual, even to turning the hair white, so can that mental power-plant be operated intelligently and for desirable results.

Twenty-five years ago about the only available proof of this statement was the practical teaching of religion in behalf of the productive power of faith. To-day, we have the authority of laboratories, tests and experiments, also a clearer and more practical understanding of the psychic phase of personality. And last, but not least, in proof of these principles, are the hundreds of men and women who, having failed to find relief from their sufferings in other directions, seek " the help that availeth," in this greatest of all sciences—the science of human life.

The " miracles " of practical psychology are but the effect of intelligent operation of natural laws. Mental ailments (from common fears to insanity), moral deficiencies and physical diseases have yielded to the changing, healing, transforming power of the great sub-conscious. Practical methods of concentration are making self-help and self-healing possible for many.

Perfect concentration is the art of focussing the mind upon a single thing until realisation is produced. Concentration is the magic key which opens the way into the human soul. St. Paul knew the value of correct thinking, for he said, " if there be anything good, pure and lovely, think upon these things." St. James wrote, " The prayer of faith shall save the sick, and the Lord shall raise him up." The Christ taught, " If ye have faith as a grain of mustard seed, all things are possible unto you."

One has only to reflect upon the very unusual recent developments of mechanical science and mental science to realise that the Master had a vision of the future for man, and saw the tremendous possibilities of the age.

Break loose the chains of previously accepted ideas which do not meet your present needs. Get well. Learn how to eat, drink, breathe and exercise, so as to remain well. Rid your mind of fears, worries, regrets, prejudices. Always remember the mind influences the body, and the body reacts upon the mind. A sluggish liver means a sluggish brain. A nervous, disorderly mind reacts correspondingly upon the highly sensitive nervous system of the body.

Reduce your mental bias to a level of common sense and begin your emancipation with this simple rule daily. Sit in a comfortable chair, where you can be alone and undisturbed, for seven minutes. Much as the architect draws a picture of

an imaginary house, likewise make the picture in your mind of that which you most desire. Command your attention to this one thing. Declare it aloud for one minute, as you would in broadcasting, for after all you are tuning in to your subconscious mind. Then, silently visualise for a minute ; again, say it aloud, and so alternate for a period of seven minutes. This will serve as mental training, increase your powers of concentration and bring into your life desirable results.

To all who are physically ill, mentally confused or despondent, discouraged, disappointed and unhappy, I say, " Try again ! Lift up your head in confidence. You have talent and latent powers within you. Refresh your drooping spirit, and know that your heritage from God is health, happiness and success."

" SPEED, BONNIE BOAT."

Whether we liken the publication of our first number to a launching or a christening, a word of benediction is heartening to all who are interested in the altruistic enterprise. Below, therefore, from amongst the mass of good wishes that have reached us, we reproduce those written by our godmother and godfathers.

From Miss Anna Maud Hallam, Life President of the Federated Practical Psychology Clubs of Great Britain, and the foremost Lecturer and Teacher of Practical Psychology in the United Kingdom.

The great appeal of thousands of earnest souls of honest inquiring men and women who are seeking enlightenment upon the problems of daily life, has been heard. There is now a great missionary in their midst. This missionary brings a message of faith, hope and practical methods whereby they shall be helped in dealing with the struggles, disappointments and bereavements of life. This messenger has first hand information from some of the recognised authorities of to-day, and the depressed, the despondent, the sick, the hitherto unsuccessful can now take hope, have new courage, enjoy a greater degree of happines, health and success. This missionary is THE PRACTICAL PSYCHOLOGIST, an interesting, practical, helpful, attractive magazine. I bestow my blessing upon it, as it enters the field of human service. May it always stand thrice blessed !

From Sir G. Walter Roffey, Vice-President of the Federated Practical Psychology Clubs of Great Britain and of the Practical Psychology Club of London.

The birth of the Federation's first journal will be welcomed by all members of the various clubs which form the Federation as well as by the public. Its publication cannot but help to spread the blessings which P.P. brings to all who embrace its philosophy from the high motives of improving their own lives and of passing on to others the means of advancement in the daily struggle to find Truth and overcome difficulties, thus enabling many, who "want" without realising what they need (and so drift through life without making it better for their having lived in it) to find their feet firmly placed on the rock of conviction and thereon build or rebuild their character, step by step, until they have qualified for some more noble functioning in another plane after they have passed on from this one.

Christening our literary babe and standing around the font we see the pioneer sponsors for our infant's future, and with them we should all pledge ourselves to support any effort that will add to its future well-being, realising that each one of us has a share in the responsibility of its upbringing.

In wishing it God speed we should be somewhat amiss if we did not express our gratitude to those who have so successfully overcome the difficulties of its inauguration.

From W. L. Bayly, Esq., Chairman of the Federation and of the Leeds Club.

Practical Psychology attracts because of its quality of reasonableness.. It is of value on account of its influence in things both great and small in human affairs.

It seeks neither to teach nor to promote political views, but in emphasising the idea of personal responsibility it shows people how to make the utmost of themselves and their surroundings in service to one another, thus helping to bring about a more complete understanding among all classes.

This new magazine, as the organ of Practical Psychology in our country, claims the goodwill and active support of all who wish well to their fellow-men.

From John T. Golder, Esq., Vice-Chairman of the Federation and Chairman of the Liverpool Club.

I hail with delight the advent of the new magazine, THE PRACTICAL PSYCHOLOGIST, because it will meet a definite and

growing need amongst numbers of people who have been awakened to realise the enormous possibilities awaiting development within them.

The discovery of the laws of our being and the knowledge of how to understand and operate them must be followed up very closely by regular, systematic exercise of them in a positive, constructive manner. For that reason I am looking forward to the new magazine as being the best means of keeping before our minds regularly the paramount importance of the " practical " application of the principles we are learning, to enable us to make the best of life in every sense of the term.

From J. Aubrey Rees, Esq., F.R.G.S., Chairman of the London Club.

My best wishes to THE PRACTICAL PSYCHOLOGIST. I welcome every effort that is made to strengthen through the Press the great appeal of Practical Psychology to the world.

We are not putting into our Cause, as yet, the greatly needed adequate expression.

Your Journal starts on its momentous voyage at a time when men and women everywhere are questioning the ancient institutions and old ideas, and are seeking to discover the Truth—about themselves, about religion, about God.

THE PRACTICAL PSYCHOLOGIST will unite countless thinkers by the ties of a common faith and mutual service in the cause of Humanity.

I wish it long life and success.

From S. J. Hoddle, Esq., Chairman of the Bristol Club.

The formation of Practical Psychology Clubs, through the instrumentality of Miss Hallam, has been the means of bringing this all-important subject into the limelight in various centres in this country. Thousands of people have come to realise what a " power " lies behind " thought." Our characters have been moulded by the " thought " of past days.

The advent of THE PRACTICAL PSYCHOLOGIST magazine will I sincerely hope, meet a much felt need, and I trust it will be a medium of inspiration to lift the thoughts of thousands of people from baser things, bringing them into contact with something nobler and loftier, eventually helping them to fulfil that mission which God desires all should carry out.

From T. E. Drabble, Esq., Chairman of the Sheffield Club.

What an excellent and appropriate title the new publication bears ! It is a title which is a perfect summary and symbol of what is best in the modern trend of human thought, for a Psychologist is one who studies and explores the fundamental impulses underlying human behaviour and a *Practical* Psychologist is one who endeavours to control and direct those impulses so that they shall operate in channels leading to greater individual efficiency with a corresponding increase in social upliftment and mutual service.

I look forward with confident expectation to THE PRACTICAL PSYCHOLOGIST being a most important factor, with an ever-widening sphere of influence and activity, in promoting and developing the great forward movement of Humanity which will make the 20th century unique in the World's History of Human Progress.

From Chas. F. Newbold, Esq., Chairman of the Nottingham Club.

Congratulations on launching the Federation magazine at the psychological moment. Thousands of people are anxious to extend their knowledge on the practical side of Psychology and the Universities and Colleges are now doing splendid work in offering facilities to all who really desire to study the scientific aspects and so give a solid foundation of reliable facts which will greatly help our organised efforts to use science in its highest principles for human service.

I have no hesitation in prophesying a great future for THE PRACTICAL PSYCHOLOGIST in spreading the splendidly constructive teachings of our founder throughout the world.

From H. C. Radcliffe, Esq., Chairman of the Manchester Club.

It is a great privilege to be able to join in the welcome to a new magazine, especially one with such high aims and wonderful opportunities as THE PRACTICAL PSYCHOLOGIST.

I am convinced that this magazine is going to satisfy the requirements of an ever-increasing public in a way that no other can hope to do, and that it will gradually extend its influence until it becomes a necessity to all thinking men and women.

We welcome to-day an attractive and well-informed infant. May its development be perfect and its maturity demonstrate always the success resulting from unstinting service.

Thoughts are the most powerful forces in the universe.

Photo by C. Smith Gardner, New York.

Miss Anna Maud Hallam.

ANNA MAUD HALLAM.

(Founder of the Practical Psychology Clubs in England).

AN IMPRESSION

By Sir G. Walter Roffey.

THE analysis of anyone's personality and powers from any other than one's own point of view is not an easy task because the varied experiences and requirements of life are not common to all.

Some people are only partially, while others are entirely, willing to be convinced of truth. The majority, however, are (as they think) only able to discard the chains of convention, habits, misguided sense of duty, self-imposed standards of right and wrong, susceptibility to the opinions of others, as far as their environment and positions in their social, commercial, political and religious lives allow.

Thus it may be that, in writing of any given person, the impression conveyed may not coincide with the impressions already formed by others whose analysis has started from a different point of view and who have contacted the individualism of the "reviewed" under conditions differing from those of the "reviewer." Analysis from his own point of view is thus liable to restrict the "reviewer" to a circumscribed field of experience and consequent limitation to the record of impressions gleaned only from personal contact, and to knowledge produced by the response obtained to his own visualised needs and requirements.

I can only hope that these impressions may strike a sympathetic chord in some and that others whose impressions do not atune with those recorded here may find interesting ground for further analysis.

Appearing before her audiences Miss Hallam displays in her outward appearance an attitude of strength tempered with fearless gentleness. With one glance round her audience she seems immediately to contact their respective individualities and draws each being to her with a gossamer thread soft as silk but strong as steel in its irresistibility. Her soul goes out to each receptive spirit and, with the expounding of her philosophy, she feeds, but never satiates, the hungry enquirers after truth. Never paining but ever soothing the susceptibilities of the doubtful, breaking down with clear argument and sound logical deductions those stumbling blocks to enlightenment and truth

caused by the errors of previously established self-made standards and ideals, she can be depicted as

"Turning to scorn with lips divine"
"The falsehoods of extremes."

In her genuine effort to bring happiness and health into the lives of others, she appears to have the power of transmitting to them from her wealthy store of divine strength the necessary scaffolding for starting the building or the rebuilding of their lives, leaving to them the filling in of the structure, but teaching them how to create the necessary material for accomplishing each individual scheme.

She impresses on her students the great importance of paying great attention to the so-called small things in life, realising that a mountain is formed of many minute particles of earth and a river of many small drops of water—and that, to ensure successful results, every detail must have proper attention for thus only can a sure way be found to overcome every evil to which mankind is prone.

She demonstrates a deep understanding of the history and development of mankind and how energy, so often wrongly directed, can be satisfactorily "persuaded" into useful and desirable channels of expression.

She calls attention to the follies of convention, shows the waste of energy involved, and gives a simple course of guidance for conserving energy and using it only for constructive good.

No one who sees or hears her can help leaving her presence with either a smouldering hope of earlier life rekindled or the seed of a new life plant implanted in his soul.

In private life, listening to her aspirations, experiences, efforts for mankind, and successes (not only as regards her own miraculous restoration to health and the rebuilding of her bodily and spiritual life, but also as regards the physical and mental benefits she has been enabled to introduce into the lives of others), one cannot help asking oneself: "Has the age of miracles gone by, or is it still possible to the voice of faith, calling aloud upon the earth, to wring from the dumb heavens an audible answer to its prayer? Does the promise uttered by the Master of Mankind upon the eve of the end—'Whoso that believeth on Me, the works that I do he *shall* do also . . . and whatsoever ye shall ask in My name that *will* I do'—still hold good to such as do really ask and do really believe?"

By Robert Magill.

Mud is said to beautify the skin. Our three-year-old daughter evidently believes in trying to keep that schoolgirl complexion.

Lipsticks, it is said, lead to dyspepsia. Still, by preventing marriage, they often save some poor devil many a sleepless night.

Women are to have broader toes and lower heels. We always thought that the vote would bring them better understanding.

The Irish Free State is to have a broadcasting system shortly. Apparently explosives are becoming cheaper.

A man recently stole £8 worth of ice-cream. He must have been a cool customer.

We understand now that the man who was discovered with twelve pistols in his pockets was preparing to open a stall on the Ulster boundary.

The New York policeman who is visiting London is surprised that none of our motor cars ever runs over a policeman. But has he ever looked at a policeman's feet?

With reference to Jackie Coogan's interview with Mussolini, we understand that it wasn't until afterwards the youthful star knew of his host's ideas on the subject of castor oil.

The Chelsea girl who disappeared recently had just been playing the piano. That seems to explain everything.

Iceland has had a Parliament for a thousand years. Well, they must have something to talk about during their eight months' night.

The Bishop of Liverpool says that the clergy ought to take one day off per week. But if they don't work Sundays, when will they do it?

Great alarm was occasioned at Abertridwr, Glamorgan, owing to an earth tremor, but it subsided when it was ascertained that it was caused by a man who stammered asking the way.

A self-made man is not like an anonymous book. There is seldom any dispute over the authorship.

A doctor says that we are all better looking, on account of the spread of intelligence. Now we know why these papers keep running beauty competitions amongst their readers.

The Shorthand Association of Shanghai is of opinion that riches upset a person's psychology. Our own has been distinctly rocky since we won half-a-crown over a horse-race.

It is said that an entertainment in the West End is a proper cabaret. This must be quite a new sort.

Mr. Noyes says that the intellectual world is suffering from a lack of any profound belief. Apparently he's never heard an author discussing his own books.

A French professor says that prominent heels in a woman denote laziness in housework. We doubt this. Look at the time she has to spend in darning.

The Nation says that "there is no subject which arouses fiercer passions or on which less reliable information is available, than Russia." And yet a million people go to football matches every week.

A psychologist declares that men talk about business, sport, and other men, in that order. Then what's the use of having a Government?

A fashion writer says that a really well-dressed man should keep his pyjamas in a trousers press. Most of us do—our trousers press being the bed.

Mr. Rockefeller is said to own the finest peal of bells in the world. But what is the use of this to a man whose digestion won't let him go out to tea?

Ex-soldiers in Manchester are reported to be pawning their war medals for threepence each. So they *are* of some value after all.

A popular novelist is offering five pounds to anybody who can tell her the meaning of her latest book. But do modern books have any meanings?

South-easterly winds, according to meteorological experts, are the most bracing. You can understand this when you know that a certain shop in Paris stocks one hundred and twenty different sorts of cheese.

PRACTICAL PSYCHOLOGY APPLIED TO THE PRESERVATION OF HEALTH.

By Bernard Hollander, M.D.

MAN, like the animal, has feelings and instincts which have one common object, that of self-preservation. When faced with obstacles which threaten his existence, he instinctively tries to remove them and, if not at once successful, he experiences the feeling of anger, just as the carnivorous beast gets savage, which has the automatic effect of increasing the muscular energy for the struggle. When not equipped for the combat, or when all the advantages are on the side of the opponent, animal and man are overcome by the feeling of fear, which makes them perceive the danger and urges them to escape from it. These and other self-preservative feelings are Nature's protection of the individual and serve a benevolent purpose. It is not her fault if man makes inappropriate use of them and indulges in them to excess or without adequate cause.

In man, the instinctive dispositions are considerably modified by the exercise of his reason. On the other hand, his very thoughts are largely determined by his feelings. He experiences satisfaction, discontent, anger, fear, envy, jealousy, hatred or grief, spontaneously, and these conditions influence his mode of thinking. Undue indulgence in such feelings weary the brain and may cause that organ to get out of control, whereas fatigue is very rare, transient, and accidental in the case of men who are free from such disturbing emotions and whose thinking is productive and fertile. Such men do not think about fatigue, but about their work. For them rest alone is a wonderful remedy.

Our emotions are given us to protect life, but they can be misapplied and bring about disorder and disease. The emotions are not confined to the brain, but influence the bodily organs and conditions. Dyspepsia, for example, is probably much more dependent on the mental state than on any other factor. At moments of depression, as just after bad news has been received, the appetite is absent, or is very slight, and the digestion itself proceeds slowly and unsatisfactorily. On the other hand, when there is a cheerful mental condition, appetite is vigorous, and digestion is usually quite capable of disposing of all that is eaten.

Not only do mental states influence bodily conditions but bodily conditions influence our mental states. Thus people suffering from chronic dyspepsia are almost always irritable and they find it difficult to exercise sufficient self-control to make life pleasant to themselves and their friends. The effects of indigestion may be seen in the records of history and literature. It has led to the loss of battles ; it has caused many crimes and inspired much sulphurous theology, gloomy poetry, and bitter satire.

Some people make themselves ill by fears and worries. Worry is thought plus an unpleasant feeling of anxiety. It is a process of borrowing trouble from the future to augment our present sorrows. It means a harassing pre-occupation with matters upon which no amount of taking thought can be of the slightest avail, and often with regard to questions which are not deserving of the anxiety bestowed upon them. It means emotional strain which exhausts the nervous energy. We may plan as much as we like, that is purely intellectual exercise ; but to create feelings by the anticipation of probable results is waste of energy and does not bring us any nearer to the goal. Thoughts come and go ; but our fears and anxieties stick to us and increase in energy the longer they persist. Worry grows by what it feeds on. One can worry more and worry harder on the fourth day than one can on the first. Moreover, worry produces toxins, and toxins circulating in the blood poison the brain centres.

Some people carry the worries of the day with them to bed and review them there. This is a bad habit. Nothing can be gained by reconsideration of the sins of omission or commission in the hours past, or at least nothing so valuable that it should be allowed to lessen the period of needed rest. Though it is not easy to empty the mind, to stop its involuntary activity, one can train oneself to replace the active labour of the mind with peaceful contemplation and to turn the thoughts into different channels. After a few sleepless nights, many people fear the coming night will be as bad as the previous ones. It is necessary to lose such fear of insomnia. For sleep comes when one is not looking for it ; like a bird, it flies away when one tries to catch it.

Whereas a normal person apprehensive of danger will ask himself, " What can I *do* to be safe ? " the abnormal person asks, " What shall I *avoid* to be safe ? " Thus arise the various

phobias—agoraphobia, claustrophobia, the fear of open and the fear of enclosed spaces, etc. When a person has experienced such anxieties on several occasions, he then dreads the anxiety he expects to suffer, and is ill before the actual anxiety does occur ; just as people get sea-sick sometimes before the steamer has begun to move.

To those on the look out for something to trouble about, there is usually no lack of material. We all have our disappointments, but some of us try to make a failure an avenue to something better. If we do not fear the past or coming events by anticipation, the intellect will find means of conquering the difficulty without the embarrassment of an emotion which only hinders our constructive thoughts for overcoming the trouble.

Everyone suffers at times from depression. Most of us bear it, so that even close friends fail to notice it. We do not give way to constant reflection on our state, to constant regrets, constant self-accusations, lamentations over the past and broodings over the future. That is morbid. The more we regret and lament, the more confirmed our condition becomes. We cannot always help our thoughts, but we need not dwell on them. Every man can develop the power of determining and controlling his thoughts, the power of determining what types of thought he shall and what types he shall not entertain. Life is, after all, a series of habits, and it lies entirely within one's own power to determine just what that series shall be.

We should be philosophical, enjoy the present, enjoy things as we go along, live only one day at a time. There is no need to live our whole past through every day. Let us cultivate the habit of contentment and avoid worrying over things which cannot be changed. A large percentage of the things which harass and vex us would be robbed of their power of annoyance if we became reconciled to their presence. The attitude of mind that should be adopted is one in which it is realised that, though there may be many sources of evil in the world, there is a preponderance of good even in the worst environment. If there were no clouds we should not enjoy the sun.

The best way to overcome emotional strain is to take up some intellectual exercise or hobby. Let us be up and doing, for the busy man has no time to worry. During the day he is too busy, and at night he is too tired. Mental health depends a great deal on the possession of a store of permanent and valuable interests, which make us think of things outside of

ourselves. The human brain is always active and if we do not stock it with information, so that it has material to work with, it will be active all the same, only it will fasten on trivial affairs, the small things of life, nothing sensible ; or else the brain will manufacture thoughts of its own, not of our choosing, undesired thoughts. That is how day-dreaming arises, which may be a source of inspiration and of creative thinking when done at the right time, in the right place, and by a well-trained mind ; but indulged in without such control, it remains " dreaming " only and disorganises the personality.

When the mind has nothing serious with which to occupy itself, it is apt to turn to the body and to emphasise every sensation, and in some people it produces a crowd of auto-suggestions of symptoms of disease. Excessive attention to bodily sensations is harmful. The bodily organs make good servants but bad masters ; they become more and more insubordinate the more they are humoured. A person who is always thinking about his health will never be healthy. Nature knows her own laws and it is not good to interfere too much, even for the sake of putting them right. A large part of our troubles and many a painful malady would be cured by patient, restful adjustment, that is, by letting nature heal us without resistance ; but we interfere with our thoughts and thereby retard Nature's remedial processes. We are impatient to get well, forgetting that there is a natural law of recovery, and that Nature tends to restore the lost equilibrium as rapidly, and only as rapidly, as it can be done well.

In the maintenance of health and the cure of disease cheerfulness is an important factor. Its power to do good is not by artificial stimulation, which might be followed by reaction and greater waste ; but the effect of cheerfulness is an actual life-giving influence through a normal channel, the results of which reach every part of the system. It brightens the eyes, makes ruddy the complexion, brings elasticity to the step, improves the circulation, and promotes all the inner forces by which life is sustained. Opportunities for making the best of things will be found by a cheerful disposition. An excellent way is to cheer other people, if we cannot cheer ourselves. Their good humour will react on us by reflection.

Men and women are as old, not as their years, not even as their arteries, but as their destructive emotions ; and they are young as their constructive qualities. " As a man thinketh

in his heart, so is he "—youthful, physically as well as morally. Consequently, the elixir of life is self-control, hopefulness and purity of spiritual conception ; and curative methods should be directed towards the encouragement of these states of mind as a practical means of attaining and keeping good health.

In our youth we enjoy the gaieties of life, but as we get older we begin to realise that happiness, at least lasting happiness, is not achieved by animal pleasures but by pleasures spiritual. What is to be compared with the happiness of a genius accomplishing the task of his life, of an inventor before his successful invention, or of a writer, in love with his work, who sees it born and growing before his eyes. The briefest moments of their joy often suffice to blot out a whole lifetime of trouble and sufferings. We can remember a book, be enraptured by its ideas, enjoy an indescribable pleasure in evoking its beauty. We recall a pretty landscape and again mentally live in its charms. When we love a friend sincerely, the mere thought of being able to render him a service, or knowing that he is happy, fills us with satisfaction and joy. Delighted by a lofty act of goodness or of courage, we conjure it up and rejoice in its beneficial charms. Vulgar pleasures, on the contrary, have a brief duration. Moreover, they remain rebellious to the summons of our memories. Try to recall their memory, and you will perceive their worthlessness.

The positive features of the mind should be cultivated, the good qualities such as kindness, magnanimity, generosity, hope, courage, love of the beautiful in nature and art. These are stimulating qualities which improve the general condition of the body. By the strength of faith and hope we are enabled to turn the attention away from what is painful, to think of other and higher things than our bodily aches, and thus to give the morbid processes a rest, during which time they may become quiescent and disappear. Even the effect of surgical operations may be minimised by these mental states ; whereas the desponding are more likely to suffer from the shock and to delay recovery, if they do not succumb. Anxiety, fear, dissatisfaction, hatred, resentment, envy and jealousy are mental states which should be smothered at their very inception. They affect the heart, slacken muscular energy, and produce wasting of the body. They have a tendency to draw one into oneself, to shut in and restrict the activities, impeding the natural life and restorative power of the body.

Such mental hygiene should be commenced in early childhood. The parent's responsibilities are great in this matter. Not only has care to be taken as regards the direct teaching a child receives, but also as regards suggestive teaching. Many an aversion, many an attitude carried through life, may be traced back to the period of childhood and to some suggestion then received. Nothing which reaches our senses, consciously or unconsciously, is ever lost to us entirely. Often the fears of early childhood, fostered by frights, scares, religious and social injunctions, with the consequent dread of punishment, get repressed and remain subconscious ; yet continue to influence conscious thought and feeling whenever similar situations arise, or brain or body get fatigued.

An occasional " change " also helps towards the preservation of health and keeps both mind and body in good form. A short release from the burdening duties, a break in the monotony of the work, especially in men confined to their desks all the year round and in women restricted to their household duties, often does wonders. A holiday is an event in the spiritual life. The very words of a holy-day proclaim its spiritual significance ; and in proportion as we have or have not the gifts of the spirit, so we enjoy the holiday or fail to enjoy it. Peace of mind, readiness to please and be pleased, simplicity and reverence are factors of a holiday no less essential than fresh air, exercise, sight-seeing and sport. Just as people do not take the same clothes with them, which they have been using all the season, so they should not take the same talk with them. They must get away completely from the set of thoughts with which they were occupied when in harness. There can be no repair of tissue, no re-creation, so long as the mental activity continues in the old groove.

A propos of the emancipation of the slaves in the Island of Trinidad : " When the announcement of their freedom was made known, the hospitals, which had been full, were emptied as if by magic. The sick were healed, the lame walked, the blind received their sight."—*The Scotsman*, October 20th, 1838.

" We feel that the moral side of all public questions is the right side, not only because we want to be right, but also because it is good business." — *The Sears Roebuck Company, Chicago.*

FOR GOLDEN YOUTH.

DEAR GIRLS AND BOYS,

I want to know each one of you, your names, ages, pets and anything you would like to write to me about. I am Auntie Hettie. I do hope we shall be great friends, and that you will read my letter each month, whether you write to me or not. Now I have told you who I am, I must tell you that a new baby has come to live with us. He is a boy baby, and he is perfectly lovely. We believe that he will grow up strong and good. There are some very nice lines* about babies that we are going to teach him when he can talk. Perhaps you would like to read them. Here they are :

" Where did you come from, baby dear ?
Out of the everywhere, into here.
Where did you get those eyes of blue ?
Out of the sky as I came through.
What makes the light in them sparkle and spin ?
Some of the starry twinkles, left in.
Where did you get that little tear ?
I found it waiting when I got here.
What makes your forehead so smooth and high ?
A soft hand stroked it as I went by.
What makes your cheek like a warm white rose ?
I saw something better than anyone knows.
Whence that three-cornered smile of bliss ?
Three angels gave me at once a kiss.
Where did you get this pearly ear ?
God spoke and it came to hear.
Whence did you get those arms and hands ?
Love makes itself into bonds and bands.
Feet, whence did you come, you darling things ?
From the same box as the cherub's wings.
How did they all just come to you ?
God thought about me and so I grew.
But how did you come to us, you dear ?
God thought about you, and so I am here."

All little babies are wonderful, don't you think so ? They should always see smiles and pretty things, and everything tidy and clean, when they look around to learn about the world they have come to live in. Now I must stop. Do not forget to write.

Yours affectionately, AUNT HETTIE.

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TO A HUMAN CHERUB.

If all the little fishes in the sea
Were just so many toys for you to play with ;
If all the rosy cherries on the trees
Were growing just for you to run away with—

If all the fairies in the woods at night
Were weaving beds of silk for you to sleep in ;
If all the bunnies, running out of sight,
Were making cubby holes for you to creep in—

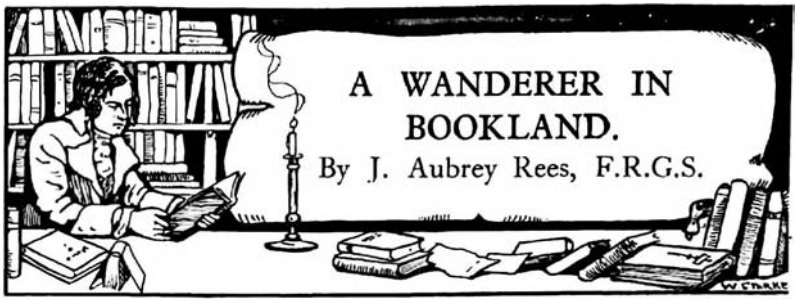
If all the stars that hang above the sky
Were lit for God to find you in the night-time ;
If all the music of the birds on high
Were angel's songs to cheer you at the right time—

Would you still want your mummy to wipe away your tears,
And drive away the boobies, and hush your baby fears ?

I wonder !

J. A. R.

Nothing can bring you peace but yourself.



A WANDERER IN BOOKLAND.

By J. Aubrey Rees, F.R.G.S.

TO the practical psychologist whose function it is to study the workings of the human mind, books are the "Open Sesame" to the true Elysian Fields. One of the most pathetic spectacles on earth is the man or woman whose mind is closed to the beauty of the written word, and to whom no book speaks as a lover to his beloved, or recalls radiant hours spent in the company of noble souls.

We, therefore, through these pages, will be pilgrims together along the highways of literature, holding converse with the great masters of thought throughout the ages, discussing it may be philosophy with Plato or Kant ; finding refreshment in the genius of great poets ; revelling in the beauties of Nature with a nature-lover ; exploring the mysteries of science with heroic workers in the fields of thought and action and adventuring over the globe with intrepid travellers.

In our genial intercourse with lovers of true and beautiful thoughts we shall think of Thomas de Quincey and his well-thumbed pocket volume of Horace ; of Francis Thompson and his devotion to his two small volumes of Blake and Aeschylus ; of George Gissing, who, in his passionate love for reading spent a weary hour one midday debating whether he should invest the few coppers in his pocket on his lunch or a small volume in a second-hand booksellers ; of another lonely but happy soul known to myself who to-day carries a much-used pocket edition of Myers' "St. Paul" on his walks through London.

To these men books were and are the very life-blood of their being ; personal friends who are never sullen or petulant ; who may always be relied upon to bring into their lives a perennial joy.

* * * *

We are indebted to Jonathan Cape for introducing to English readers, "The Life and Letters of Emily Dickinson," pro-

nounced by an American author as a " poet who rivals any American poet in importance and is unquestionably the finest woman poet who has used the English language."

Born in 1830 at Amherst, Massachusetts, we see her as she grows up in her Puritan surroundings, her love for solitude—so well described in one of her letters to a friend : " The folks have all gone away. They thought that they left me alone and contrived things to amuse me should they stay long and I be lonely. God is sitting here—then you are here—the Trinity winds up with me as you have surmised."

Later we see her in the tragic love incident in her early twenties which transformed her whole life and left her broken-hearted and a voluntary prisoner in her father's house, which she hardly left afterwards.

Her matchless poems, manuscripts and letters were found after her death with instructions that they were to be burnt. All of them portray a being who found the joy and tragedy of life revealed in her own soul, and of her it may well be said that she was one of those earthly spirits who loved seclusion, of whom the poet sang :

" Let thy soul walk softly in thee,
Like a saint in Heaven unshod,
For to be alone with silence
Is to be alone with God."

Her letters and poems are masterpieces of literature, and in her passing 40 years ago earth lost a genius but gained a glorious memory of a life " all aglow with God and Immortality."

* * * *

No science steadfastly advances by forgetting or underrating its history and by setting out to recreate itself. This specially applies to Psychology, and we therefore welcome Professor Bentley's excellent survey of " The Field of Psychology."* In his view the educated person, " like Aristotle's large-minded man," is the well-balanced individual who gives to each of the demands of human life its due."

After exhaustive study he agrees with the practical psychologist that the mental factor " is an observable and desirable aspect of the organism " and that the mental factors thus involved never act, perform and accomplish—so far as we can observe—save in conjunction with the body. The psychological does not create this mind-body organism ; he observes it.

* *D. Appleton & Co., 15s. net.*

The survey falls into four parts, *i.e.*, the analytical—seeking to describe the mental aspects of experience ; the synthetic—treating of the organisation of mind ; a third part dealing with the various psychosomatic functions or those operations of the total organism in which mental and physical forces are fundamentally conjoined ; and a fourth treating of the development of the psychological organism.

Several diagrams are included in the volume and advanced students in psychology will find this work invaluable to them.

* * * *

In the recent death of Mr. Stanley Hall, America has lost one of her foremost psychologists, and his autobiography—which was published a short time ago—throws some interesting sidelights on his career.

He deals with his own childhood and youth, and gives very illuminating glimpses of the influences which moulded his character. In a valedictory statement to future leaders in the field of psychology he says : " Education (along with eugenics, which if it comes will arrive much later) is now becoming the only way to salvation for the world and to rise to the higher standpoint that sees and measures everything according to its educational value and makes this the supreme criterion of every factor in our complex civilisation. . . . . Nothing else can save us, and I shall live, and hope to die when my time comes, convinced that this goal is not only not unattainable but that we are, on the whole, with however many and widespread digressions, making progress, surely if slowly and in the right directions." I shall hope to return to this autobiography in a later article.

* * * *

Many psychologists are acquainted with Sir James Frazer's monumental work, " The Golden Bough," which has hitherto been inaccessible to persons with limited pockets. For this reason I am glad to welcome " Leaves from the Golden Bough," culled by Lady Frazer, which has just been published by Messrs. Macmillan & Co., containing myths and legends from the literature of the whole world.

Here we may read about Isis and the Sun God, the Death of Adonis, the Marriage of Holy Basil, the Giants of Dunkirk, the Birth of the Grand Lama, the Omnipresence of Demons, the Heart in the Flower of the Acacia, the " Soulless King," and many another bewitching story, of interest alike to the serious student and the imaginative child.

THE MAINSPRING OF HUMAN ACTION.

By T. E. Drabble.

WHAT is the mainspring of human action ? What is the nature of that all important, dynamic, psychic force underlying all forms of human activity ? To give a final answer to this question would go a long way towards solving the problem of what life really is and of many other problems of the universe. Action is taking place everywhere and in everything and human action is simply a special form of this universal action ; every particle of matter is acting on, and re-acting to, every other particle in the whole cosmos.

To say that life is a *particular* form of re-action to the influences of environment may be a comprehensive definition and apparently a safe one but it does not carry us very far, for a similar definition might be given of any other phenomenon.

We get a little further when we say that the re-action which constitutes life embodies a *purpose* or a specific aim—doing something in a definite way to accomplish a definite end—and it is this striving towards a particular end in the action of the living creatures which marks off the latter from what is regarded as non-living matter.

This directive striving, or, to give it its scientific name—conation, is manifested in all living forms, from the highest to the lowest ; it is exercised by the animal ; it is to be observed in that microscopic cell entity, the amœba, as also in that marvellous aggregation of cells which we call Man.

The moment purpose is perceived in the (Self) activity of any body that moment marks the presence of life and birth of animation known as *Soul.*

But purposive activity presupposes *interest* and interest arises from *memory* which is one of the primordial attributes of living substance. In the evolutionary development of life memory is probably the succeeding stage to the fundamental faculty of sensation. The elementary characteristics of living matter are generally given as *sensation* and *inclination* or, in other words, *feeling* and *will.*

Memory, which is really the preservation of sensory vibrations is therefore seen to be simply an extension of the faculty of sensation. By virtue of memory all environmental influences on the organism are preserved and, through reproduction, intensify or

diminish inherent tendencies, aptitudes, or instincts in the offspring. It is these inherited instincts, or innate tendencies to act in certain ways, modified by the present environment and by accumulated individual and racial experience, which are scientifically regarded as the mainspring of human action.

The wonderful faculty of memory makes possible the process of comparison—the basic principle of all scientific knowledge—and this leads to the development of judgment and finally of foresight or prophecy. From comparisons furnished by our associative memory and by exercising our judgment we are able to control and direct our actions, providing the rational part of our nature has been developed sufficiently to dominate the emotional part. The emotional nature of force, however, is always the predisposing factor in determining the intensity of our memory impression and also their recall to the mind and so our comparisons and judgments are strongly coloured, if not really decided, by our emotions. This is largely due to the biological fact that all sensory development has sprung from the primary sense of feeling, the other senses being modifications and adaptations of this one.

Feeling therefore precedes thought.

What a man thinks is primarily what he feels, using the word feeling in its widest meaning. We sometimes have a " sort of feeling " that something is going to happen or has happened, but we are scarcely conscious of it as a thought. Where feeling becomes thought is hard to say but certainly the one precedes and emerges into the other. It is our feeling, or rather the sum of our feelings, under the generic term temperament, which determines the nature of our thoughts, our hopes and our aspirations. These feelings operate mostly unconsciously. Sometimes, when we have done things, that censor of our conduct, conscience, puts a query to our deeds ; then our associative memory gets to work and supplies motives—sometimes true, sometimes fictitious, from which our conscience selects in order to restore psychic equilibrium—peace of mind.

This brings us to the importance of *pause* before re-acting to stimulus or influence. This question of pause is the key-note of man's evolutionary progress from the lower types of life. It is through the progressive development of the nervous system, through the building of ganglions or pause-centres, where nervous impulses are received from without, and whence they have several channels of choice to motor activity, that has

made possible *reason*. These knots of nervous tissue called ganglions, by retarding response to stimuli, give what is called choice of action or free-will. The more complex the nervous development, the greater the choice of behaviour and, consequently, the higher-type of organism. Thus reason tends to displace instinct in determining re-action to the environment, that is, in deciding human behaviour.

The motives usually ascribed to human action are those which have for their object Self-preservation and Race-preservation. These terms embrace such subdivisions as the ego urge, the safety urge and the sex urge, with their popular equivalents, such as pursuit of wealth, love of approbation, fame, power, ambition, altruism, etc. The various urges which, in terms of consciousness, we name desires have only one complete means of satisfaction and that is, they should be translated into action, but it should be that form of action which will ensure not only the fulfilment of each particular urge but will at the same time preserve or restore psychic equilibrium.

The great problem of individual and social polity is to satisfy all desires as they arise in such a way that the individual is conscious that his actions are contributing to his own and society's preservation and betterment. To the intellectual and moral person this is the only means of ensuring mental harmony.

Now, if we consider such motives as love of approbation, fame, ambition, etc., history, and perhaps our own experience, will furnish us with examples which convince us that these motives are not sufficient to guarantee full satisfaction. Love of approbation is a very powerful motive ; to the actor or the artist it spells practically his " bread and butter " during life, and yet very many artists and poets have placed even a higher value on that posthumous approbation which they hoped to win when mankind could appreciate their lofty ideals.

" *Fame is the spur that the clear spirit doth raise*
To scorn delights and live laborious days,"

says Milton, and yet he characterises it as a weakness, " *that last infirmity of noble mind*."

Again, Cardinal Wolsey, who exploited to the full the lofty possibilities of ambition, only found, according to Shakespeare, " a still and quiet conscience " when he had fallen from his proud position.

Love of activity for its own sake is another motive which has much influence in shaping the lives and characters of thousands,

those who, through long continued habit of healthy physical living, find bodily and mental contentment in following their daily occupation ; and who are happy only when working and yet have no clear vision or knowledge of the utility of their work to society. But the restrictive views of life due to unvaried and limited experience render them, though extremely useful members of society, only fractionally developed specimens of humanity, whose influence is confined to a very narrow circle, and who are strangers to the great and uplifting joys, any one of which makes life worth while.

In the present stage of civilisation, when wider recognition of one's duties to society is being so rapidly perceived, there appears to be one motive which will satisfy those who are sound in mind and body or wish to be, and that is the one that has for its aim—achievement. By this word is meant the accomplishment of something that tends to confer a benefit on society, whether it be the ordinary product of one's daily task, or some new invention or process for ameliorating the condition of life. Surely this motive, actuating without any thought of self-interest, can scarcely be described as a weakness ; if it, indeed, be a weakness it must come after that of fame and be the very last one before that perfect state when all activity is manifested in the consciousness of a complete blending with the universal power operating all things—that state wherein desire is unknown and where the individual self is absorbed in the mighty principle which embodies cause and effect in Unity.

The joy of achievement is still for the majority of people, perhaps the safest aim—the least objectionable motive—the simple, satisfying consciousness of "something attempted, something done," which earns not merely "a night's repose" but often secures, unsought for, the undying recognition and gratitude of our fellow creatures.

One thing is certain, that no human action is done without a motive or a predisposing dynamic cause either conscious or unconscious, whether the action be deliberate or instinctive, rational or reflex, and the study of Practical Psychology by enlarging our knowledge of those powerful psychic forces underlying our activities, will enable us to get these forces more and more under control and direct them into channels leading to higher individual and social development—in other words, to sublimate them to loftier purposes.

THE SIGNIFICANCE OF BROADCASTING.

IT is always difficult to gauge the importance of present-day discoveries and events or to estimate their probable influence on the future course of civilisation. We are, however, all of us, gifted in varying degree with a certain sense of imagination, and it is this sense which enables us to visualise more or less the possibilities of a new discovery or a new application of science and form some useful idea of its significance to Humanity.

The introduction of Broadcasting has been compared by an eminent man of the day as ranking in importance with the introduction of printing by William Caxton in the fifteenth century. It is quite certain that few if any of William Caxton's contemporaries appreciated the extraordinary influence which printing would have on the course of civilisation, and it is doubtful whether we, at this moment, realise more than a small fraction of the far-reaching influence which broadcasting will exert on the population of the world.

Within a year of its general introduction into England, it is estimated that some 500,000 receiving sets had been installed in the homes of the people, and probably some 2,000,000 of the inhabitants regularly enjoy the benefits of the programmes transmitted daily from the various broadcasting centres. While much that is broadcast is of a light and amusing character, calculated to relieve and distract the mind from the burdens of every-day life, the programmes contain items of the highest quality and educate thousands to an appreciation of a class of music which they would otherwise have little opportunity of enjoying. Lectures by eminent scientists and others on a variety of subjects of general interest and great educational value are also included in the programmes.

It might be argued that people can just as easily read about such matters as listen to the lectures, but it is an indisputable fact that the personality of the lecturer is conveyed to his audience through the voice and rivets the attention of the listener who would pass over the same words presented to him in cold print. Thus, thousands come to take an intelligent interest in many new subjects and the cumulative effect of this individual enlightenment must have a far-reaching influence on all classes of a community.

There are two outstanding features in connection with

broadcasting which are worthy of special note. Firstly, there is the ease with which an organisation for the purpose can be initiated, expanded and controlled. This is due largely to the fact that the working radius of a broadcast wireless transmitter is not confined to the narrow and artificial restrictions of a network of lines as in the case of ordinary telephony, but it is spread over a huge area, any point in which is at all times available for reception. With modern receiving apparatus which can be purchased at a reasonable price, anyone without any technical knowledge can link himself up to the fountain of entertainment without in any way interfering with other

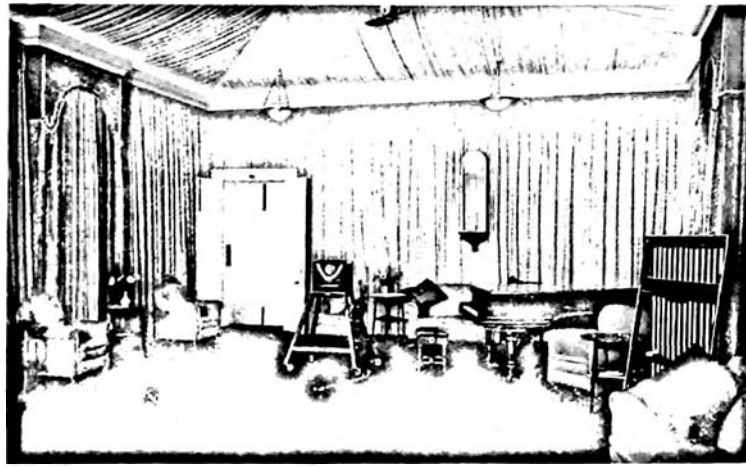
The Marconi Electro-Magnetic Microphone.

previously established receivers and without requiring any special provision at or extension of the transmitter.

There are only a few things in this world which can be enjoyed by the multitude without impoverishing the source of supply and thereby making it more difficult and more costly for others to participate in the same enjoyment, and broadcasting is one of these things. It makes no difference to the individual listener whether one person or one million people erect aerials and listen to the programmes radiated from the central source. Just as the rain from the clouds provides nourishment to any and every plant which has established its roots in the earth,

so is a broadcast programme carried to any and every person who takes the trouble to instal a receiving apparatus in his home.

The other outstanding feature of broadcasting is the ease with which one person can address and influence an almost unlimited audience spread over an enormous area. It has been estimated that over a million people, many of them hundreds of miles apart, are sometimes listening simultaneously to the speech of a single orator. This is an accomplishment which can be repeated at any time and on any day and does not rely



A View of the Principal London Studio of the British Broadcasting Company (2 LO).

upon freak atmospheric conditions or upon the use of extraordinarily powerful transmitters.

Thus broadcasting can bring isolated towns and villages into close touch with the great centres of population and thereby alleviate one of the severest drawbacks to rural life.

Broadcasting has definitely come to stay and before long will undoubtedly become one of the principal factors in the development and entertainment of all peoples.

It would be intensely interesting to give freedom to one's pen to enlarge on the technical, social, commercial, national and international aspects of broadcasting but paper space forbids and, paradoxically, limits the limitless. It is the significance of

broadcasting at which we wish to arrive, its inner meaning to the thinker.

Whatever transpires or is achieved is a sign and a portent—a sign, or measure, of the merit that has made the achievement possible and a portent of the ensuing result of which the achievement will in its turn be the cause, forging a further link in the golden chain of progress.

Broadcasting brings in its train widespread harmony and knowledge, community of interest, and development of latent artistic tastes and it provides an analogy of the vast Silent Unseen that is pregnant with a melody and a beauty that await only the instrument attuned to reveal themselves.

Circumstances must be propitious for the free material expression of any conception and, so, finding the freedom and the eagerness with which the public in all civilised countries have embraced broadcast receiving as a congenial occupation and are gathering the fruits of so magnificent a gift to Mankind, thus providing the channel for expression of the idea, we are constrained to admit that herein we have a most encouraging indication of an extensive and extending desire—nay, longing—in the heart of man for peace, a burning thirst for information, a tendency willingly to share the good things of life, evidence of a vision that extends beyond frontiers, recognition that material pleasures are not the acme of joy and a promise of realisation that spiritual discernment can be secured only by syntonisation of the soul and mind to spiritual things. Surely then does the existence of broadcasting confirm one's most ardent optimism in mankind for, as a medium of proof of these longings, desires, evidences, tendencies and realisations, it could not be, unless the environment as provided by man were, as it is, so distinctly favourable to its establishment and functioning.

And who can tell what is presaged of our future development as individuals, or as a race, by this marvellous effect of Man's ingenuity that, with each hour that passes, becomes more and more insistently a cause of higher and nobler human expression ?

What does Broadcasting portend ?

Out of the existence of broadcasting there will assuredly be born applications of it that will make for a more highly educated people, a people of refinement to whom all that is coarse, unjust, unmerciful, unprogressive, will be repulsive ; a people who will realise that Man's mission is to think and

that thought properly exercised and coupled with *right* action can alone efficiently serve the needs of Humanity.

Such a people in the course of formation will find lasting solution of problems that to-day haunt us like spectres and the things after which special committees, boards, councils, corporations and governments are striving, or are seeking to impose on the unwilling, will be attained and established because Man is righting himself individually from within. To this end broadcasting is making the greatest contribution of the age. It is in very truth a work of real practical psychology, the control and direction of which is a grave responsibility and an overwhelming privilege.

But sound is not the only thing that man radiates from himself. We know that the strong emotions of one person can be felt by another of sympathetic nature at short distances, that from the radiation of strong emotions a certain atmosphere can be created and appreciated, and without wishing to be prophetic, can we not look forward to the day when happiness, joy, poise, courage, confidence, faith—all the positive emotions—generated by those strong personalities who feel them deeply will, by means of still more refined apparatus, be broadcast to schools, homes, hospitals, asylums, workshops and offices, bringing qualities where they lack, inducing the atmosphere that is necessary for physical, mental and spiritual growth.

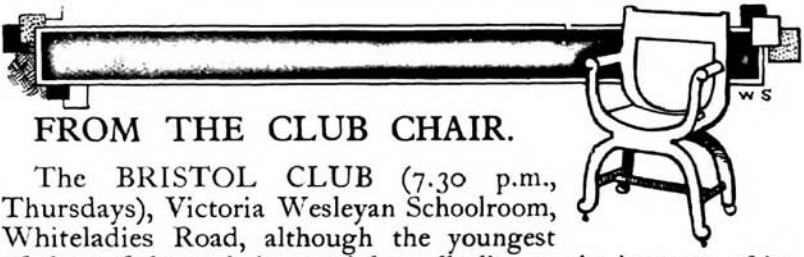
Dreams? Ah, yes! But without the dream there would be no creation.

We dream of the power of poison gas! What of the day that an army can be impregnated with a spirit of goodwill broadcast by its opponents? The nation that could exercise this power would need no other arm or army of defence. So let us dream and be thankful that broadcasting has made such dreams possible.

At the same time, let us also be practical and each one make of himself a generator and broadcaster of that goodwill with which alone lasting peace, progress and prosperity can be secured.

* * * *

"Turn thine eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others a man laboureth in vain, often ereth, and easily sinneth; but in judging and examining himself, he always laboureth fruitfully."—Thomas à Kempis.



FROM THE CLUB CHAIR.

The BRISTOL CLUB (7.30 p.m., Thursdays), Victoria Wesleyan Schoolroom, Whiteladies Road, although the youngest of those federated, is certainly well alive to the interests of its members and the purpose of its existence. We see from its report for the year ended December, 1924, that, not only has it a satisfactory bank balance, but it has also, to its more lasting credit, the excellent work done through study circles, diet and hygiene classes, sports practice and events, as well as the continuous activities of its programme, library, social, publicity and membership committees.

It is obvious, from an examination of Bristol's balance sheet, that that club believes in service to its members, for there are indications of wise outlays—the casting of bread upon the waters—that have already begun to return by way of increased membership, number of visitors and sale of literature at a profit.

Concentration—the most practical form of Practical Psychology—is not a dead letter in Bristol and we learn that all concerned have worked together most harmoniously, inspired by the club's motto, " Mastery of Self for Service of All."

The retiring chairman, Mr. S. J. Hoddle, and his lieutenants, have left in 1924 a high water mark of attainment to be emulated by his successor, Mr. S. E. W. Taylor, in 1925.

The LIVERPOOL CLUB (7.30 p.m., Tuesdays), Royal Institute, Colquitt Street, completed its second year in October last and continues to meet with great success in all its activities. A glance at Liverpool's lecture programme shows that the Lancastrian apparently welcomes strong food, for in it we find such subjects as " How We Think," " Harmonic Vibrations," " Resolving Our Discords," " Free Will and Necessity," " Psychology of Emotions " and " Psychology and Friction."

The social side of life, in which psychological principles can be practised, is quite strongly developed in Liverpool and naturally this makes for harmony and permanence. May Liverpool flourish!

The LONDON CLUB (7 p.m., Tuesdays), Church House, Great Smith Street, Westminster, recently opened new premises

for library and committee uses at Parliament Mansions, Victoria Street, S.W.1, and took the opportunity of starting a Guinea Brick Fund with a view to the eventual acquisition of representative premises more in keeping with the aspirations of its officers and members and the purposes of the Club.

The London Club has hitherto provided the best of fare for the mental and psychic delectation of its members and visitors, and we look forward to still more light and learning within its precincts in the days to come. Among early fixtures appear the names of the Reverend W. E. Orchard and Mr. Collingwood Hughes (ex-M.P. for Peckham). The latter was the first foundation member of the London Club and its first President.

London, in common with all the federated clubs, is looking forward to the early return to England of the founder, Miss Anna Maud Hallam, who is expected back next month and may lecture in the Queen's Hall before going to the provinces where other clubs are to be founded.

We hear that the London Club is about to begin classes in elementary Practical Psychology and in elocution for the formation of public speakers on the subject. There is a crying need for both, as the public in the vast city of London is hungering for the truth that shall ease the fever and complexity of life.

The MANCHESTER CLUB (7.30 p.m., Mondays), Association Hall, Mount Street, has arranged an exceptionally interesting series of events for the early part of the year. Amongst the speakers are Mr. Ernest Hunt, the well-known educational lecturer, Mr. Wallace Attwood, the business psychologist, Professor Hubert, the phrenologist, and the Reverend H. Lawton.

Manchester's elocution class is to give an entertainment on January 19th—a short play, " The New Poor," and two scenes from Sheridan's " School for Scandal "—which sounds hopeful for the future psychological outlook of Cottonopolis !

The SHEFFIELD CLUB (7.30 p.m., Mondays), Lower Victoria Hall, asserts that it is " every inch alive " and fully living up to its motto—" Human Service." Founded in 1922, the Sheffield Club represents the best social, political, industrial, educational and religious elements of the city !

Sheffield is nothing if not practical and, for some time past the Club there has conducted " eye " classes for the cure of impaired sight with strikingly excellent results.

PSYCHOLOGY, MYTH AND RELIGION.

By Dr. Chella Hankin.

STUDENTS of modern psychology may find it interesting to survey the field covered by modern psychological studies in relation to myths and religions.

There have been many scientific workers in the past who, approaching the same subject from the side of anthropological research, have contributed much valuable material. Investigators into the origin of religions, or of the myths, which may be said to be the roots from which all religions have sprung, have all been arrested by the phenomenon that all religions have the same *motifs*, the same essential stories, so to speak, around which the religions have sprung up. The most usually accepted explanation for this is, that all religions have arisen through the philosophising of primitive man over the phenomena of nature. Birth, death, decay, thunder, lightning, tempest, the seasons, the rising and setting sun surrounded primitive man, in whatsoever part of the globe he was placed, and it was but natural that his psychological reactions to the same should be identical. Especially in relation to his observations on the sun this would be the case ; the sun was as a god to him, for, through the assistance of the solar rays, everything that was good came to him, warmth and food and comfort, and when his lord, the sun, in winter hid his face from him, all was darkness and desolation. Thus, say the anthropologists, arose the story of the sun myth, which has served as the central myth, on which all religions are based. So we are asked to believe that out of the depths of primitive man's ignorance and imaginings, arose those later sublime conceptions, which have helped evolving man upwards out of his savagery, towards those potentialities which men count as Divine.

I have presented this viewpoint that out of man's ignorance have come forth all religious conceptions as it is the conclusion, in a slightly modified form, at which modern psychology has also arrived, and in criticising the one I shall be criticising both.

Modern psychology tells us that ignorant primitive man had certain psychological necessities, and in his attempt to satisfy the same, he created his religious myths from which sprang his religions.

Moreover, we are told that primitive man projected his

psychological struggles and psychological workings on the heavens.

Take the origin of the God idea, for example :—Primitive man, surrounded by hostile and little understood forces, was loth to leave his parents and the family unit, but social and biological necessity drove him forth. Being thus deprived of his physical father, he created for himself a heavenly father, into whom he projected all his psychological struggles. The origin of the *motif* of sacrifice, of the birth of a hero, and of the contention of the powers of good and evil, are to be found in the psychological strivings of a man's own consciousness and are not to be looked for in any objective happenings whatsoever.

Man has projected these psychological strivings outwards into limiting religious forms. Such forms we are told are necessary for collective primitive man ; but the man who would essay to be really an individual consciousness must break away from this primitive " father complex " and find the roots of all true progress within himself.

This, briefly, may be said to be the views of those psychologists who have made a particular study of the human psyche in relation to the study of comparative religion. I am referring here to that school of analytic psychology which, to my mind, is far the most progressive and interesting ; I mean the Jung, or Zurich, school. This school would further teach us that whilst men remain primitive and collective and insist on regarding their religious beliefs as objective realities outside of themselves, they " project on the heavens " much valuable energy or libido, which they might utilise in their evolutionary growth, were they to realise that those things which they had built into religious dogma really related to their own psychological problems.

Let us briefly attempt to criticise all this and at the same time glean for ourselves much valuable help which this viewpoint holds for us. In the practical investigations into and working with the human psyche, there is no doubt whatever that the claim that the *motifs* found in the world religions are apparent, is true ; nor is there any doubt that humanity wastes much valuable libido in projecting it into an anthropomorphic deity and dogmatic religious concepts. In the writer's opinion, however, it is an extremely unlikely hypothesis to imagine that primitive man could have created for himself the sublime

teachings found in the great world religions by projections from his own primitive psyche.

The *motifs* of the world religions, it is perfectly true, were there in embryo, but would never have so definitely objectified themselves, except great world teachers had given the revelations which were able to make their tremendous appeal and at the same time demonstrate their reality, because they so perfectly conformed with the strivings within the human soul.

But the reader may ask why was this so? Why this peculiar correspondence? Is there any law to explain it? Yes, there is; and it is to the effect that, in a world of manifestation, the inner processes, through which that manifestation came forth, are mirrored and reflected again and again in all that world's happenings—in the physical happenings of nature, as in the life stories of the great world teachers, and again in the happenings which occur in the evolution of every human consciousness. This is, it is true, a mystical interpretation, but there is no other interpretation possible.

Keeping this explanation in mind, let us turn to the statement that men waste much valuable libido in projecting it into religious systems. The statement is a perfectly true one whilst men make of their religious systems hard dogmatic forms which they consider have no part in their own consciousness. The great world teachers have lived and taught in the objective world, but their teaching can only become of value to the evolving soul if that soul realises that within himself is " the Kingdom of Heaven " and that a religion has to be lived and realised *from within* if any real belief or understanding is to come in relation to the religions without.

A mystical or interior religion is indeed the only form of belief and practice which can perfectly withstand the destructive criticism of the modern psychology.

But these remarks may appear somewhat obscure and confusing to many of my readers, so let me try and demonstrate by practical example what I mean, and show how a man may not only *hope* and *believe* that his religious aspirations are true, but may *know* by direct experience from within that these things are so.

Let us review the steps through which any consciousness has to pass again and again, through, as it were, ever ascending spirals in its evolutionary path towards perfection, the steps through which it is as it were enabled to live its myth.

These steps can be fully appreciated and understood by anyone experiencing them, through an examination of the dream material which is symbolic expression of the unconscious trends which take place before becoming objectively manifest.

When any consciousness has determined to understand itself and express its highest potentialities, it is confronted by a mass of old ways of thinking, feeling and acting, of some of which it is heartily ashamed. Some of this mass is conscious and some of it is wholly or partly repressed. The consciousness has to face all this with courage, commonsense, understanding and, above all, humility. For it is true of modern methods of psychology, as in the ancient Scriptures, " Unless ye become as little children ye cannot enter into the Kingdom of Heaven." Dreams of ablution, bringing in the archetypal symbol of baptism, are now wont to occur. And then does the aspiring consciousness experience within itself the great *motif* of sacrifice. There has to be a willingness to sacrifice the old ways of thought and feeling before the new psychological adaptation can be obtained. In the regions of the instincts, the thoughts, the feelings, things will be discovered which are not in conformity with the evolutionary laws of the person's own psyche, or it may be there are things simply shallow, unreal and collective. The person must be willing to crucify himself, must be " willing to die to live " before he can experience the new birth, which heralds the beginning of true individual values. The individuality, " the God Within," has been buried deep within the consciousness, but the sacrifice once made, dreams of rebirth herald that the step, without which no real progress can be made, is about to take place.

These dreams may be dreams of actual birth, or of passing through doorways, or through passages. The nature of the Symbolism, within certain limits, is always the same.

With the birth of the individuality comes the possibility of the person beginning to separate himself from his mechanism of consciousness, of realising that he is not his failings or modes of thought or feeling, but that he is the " God Within," whose destiny it is to rule all these things. Moreover, in the birth of this individuality, if the birth is a true one, there is a realisation that in the essential nature of true individuality, there is the link which binds him to the collective unit, and the solidarity of the human race becomes an inner reality.

When rebirth is achieved there is, as it were, an expansion

of consciousness, and an enlargement of the field of free will. No longer is the person concerned pushed hither and thither by every wind of circumstance, or surgings coming up from the unconscious, but, with understanding and strength, he controls the same.

This phenomenon of rebirth takes place whenever in a life some great change or new adaptation has to be made.

At those critical points of life, for example, when childhood merges into adolescence, when adolescence merges into maturity, and when, in the Autumn of life, the energies ought to be diverted more from the instinctive and objective to the subjective and spiritual—at each of these periods—if the psychological growth is to proceed along its intended lines and keep balanced and normal, it is necessary to sacrifice the old adaptation, and adopt the new. This is not always so easy ; the child shrinks from leaving the protective care of its father and mother, the young adolescent from facing the problems and duties of the adult life, the mature adult fights against accepting the new outlook, and different duties of advancing years. In this refusal to sacrifice an outlived adaptation lies the cause of much neurosis and unbalance.

When a person has successfully accomplished a rebirth and realised anew in consequence his individuality, then does he become consciously aware of the opposing qualities called good and evil, which religion has associated with objective angelic and demoniacal forces. The person who has become individual realises that the roots of so-called good, and so-called evil, are within him ; they consist of the reactions of his mechanism of consciousness to the properties of matter. He realises that the perfect expression of any quality comes about by the perfect balancing of the " pairs of opposites " which inhere in the same. For example, generosity can become too expansive and produce the spendthrift, but, when balanced with its opposite, miserliness, the miserliness becomes proper caution and discrimination and the generosity becomes balanced and sane. Thus, the so-called evil becomes but raw material in the creation of positive balanced good.

This work of balancing up a character is a long and arduous one, for the task attempted is truly great, for it is no less than the rising above, and controlling of the powers of good and evil. Man, at his present stage of evolution, can only accomplish this task imperfectly and incompletely ; but he can look

forward to a time when he shall realise in his own consciousness an ascension above and, in consequence, a perfect control of the pairs of opposites.

Thus can a man live his myth, live his religion, and realise within himself baptism, crucifixion, resurrection, rebirth and ascension. He will *know* and no longer only believe that the facts told in the great world religions are true, for has he not realised their inevitable necessity within his own soul ?

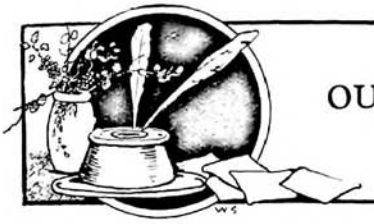
Thus the modern student of psychology can prove for himself those things which in the past may have seemed but as incomprehensible mystic ravings and he will begin to realise the meaning of the mystic saying that " before he can tread the path, he must become the path itself."

* * * *

" As I walked with myself,
I talked with myself :
Myself said this unto me :
Make friends with thyself ;
Be true to thyself ;
Thyself thy good angel shall be."

* * * *

" Whate'er thou lovest most
That, too, become thou must—
God, if thou lovest God—
Dust, if thou lovest dust."



OUT OF THE EDITOR'S INKPOT.

I AM happy but should be happier if the contents of the inkpot were of some brighter hue, more in keeping with the joy I share with you in the achievement of our first number. May be, when printers' devils are sublimated and the hierarchy of the composing room in consequence all move up a peg, we shall find our printed matter vibrating in colours corresponding to the thought that the writer would have the page express—but seemingly we do not yet merit such a refinement and, as in other things mundane, we must for a time continue to fashion from things earthy and dark the channels through which things spiritual and bright are to be born into the twilight of existence.

'Tis regrettable for, until such time as printers' and other's devils are regenerated, you will have to be content with the alchemy of your Editor's mind in action and reaction with commonplace blackest ink, instead of being regaled with words and phrases in colours that would portray the emotions animating them, establishing a closer contact between us and bringing vividly before you the kaleidoscopic beauty of aspirations, hopes, wishes, longings and certainties in which I know we all share.

We're a seven months' child, for it was on the 13th June last that the word " go " was given at the Leeds Convention and, after much travail, many wonderings, intricate calculations, intense discussions and the exercise of unbounded faith—here we are, a delightful, bonnie, lusty babe, uncannily wise and very knowing ; and just as each one of us at birth is as a gardener who has gathered the seeds of all he formerly planted and cultivated and has come into a new land to bring those seeds to fruition, so our babe brings a store of seeds that will be sown through the medium of these pages, knowing full well that not one of these seeds shall fail to fructify somewhere. Oh, for the colours to show the delight of that vision realised !

And now we have toddled off into your arms and have been taken, I hope, to your hearts, for the closer you hug us, the more of our seeds will fall into your garden and, in the measure that you nurture them, will blossom, bring forth fruit, *and yield you seed again for further dissemination.*

* * * *

At the moment of going to press up-to-date information of proceedings at Nottingham and Leeds had not reached us but will probably be available for our next issue.

We also hope in future numbers to include particulars of P.P. Clubs founded in Northumbria and Scotland by Miss Alfaretta Hallam, whose work there and in the Colonies on behalf of Practical Psychology has evoked the greatest praise.

* * * *

I should be delighted to know how you like our introductory number—and you would be delighted if you knew all the store of information and knowledge that is waiting to be brought to you through our pages. The difficulty is to select just the right thing to lay before you next. Come, have a voice in it, and let me know what you think !

By the time you read these words, 1925 will be fairly started but, as I meet you now for the first time this year, I may still add my wishes to those you have already received. May 1925 be the happiest you have yet experienced and, when December next puts her cold cheek against yours, may you be able to say that some of your happiness has reached you through THE PRACTICAL PSYCHOLOGIST !

* * * *

" I searched for God with heart-throbs of despair,
'Neath ocean's bed, above the vaulted sky :
And then I searched myself, my inmost I—
And found him there."

* * * *

" For though wrong grind thee small,
And all depart ;
Yet shall thy world grow polar to thee,
Slowly taught,
And crystal out a New World
Like thy thought."

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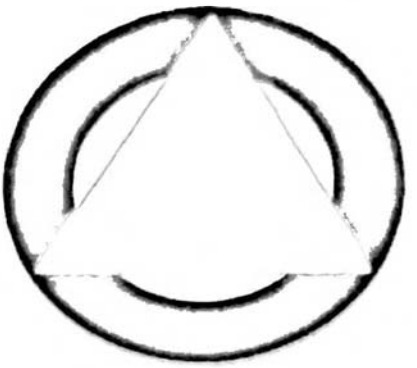

HE CAN WHO THINKS HE CAN

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