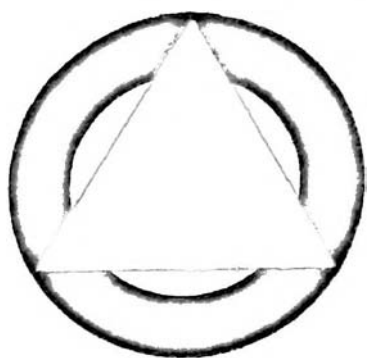


# THE PRACTICAL PSYCHOLOGIST



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FEBRUARY 1925  
No. 2. VOL. 1.  
PRICE 9d.



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February	26	-	-	-	Mr. H. Ernest Hunt (London).
					"Steps to Personal Efficiency."
March	5	-	-	-	Club Speakers
March	12	-	-	-	Mr. Horace Leaf (London)
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# THE REIGN OF NATURAL LAW.

By Wallace Attwood.

EVERYTHING that goes to make up this universe has a livingness within it. A fly, a flower, a fish, a bird, a dog and a man—each is as much alive as the other. Each is living evidence of this all-creative force. Each has an intelligence. The difference is merely one of degree, not of type or kind. Our botanists, zoologists, and those scientists who have dug deeply into the realms of the animate, all agree upon this. But what of our chemists, physicists, geologists, and those who have engaged themselves upon the various phenomena as shown in the realm of what in the past has usually been called the inanimate? They have long since deserted the atomic theory, for they find it impossible to explain matter as shown in solids, liquids and gases, or energy as manifested in heat, light, sound, electricity and magnetism, unless they work from the assumption that in final analysis all is composed of an aggregation of ions or electrons, which are living and pulsating with energy, exhibiting within themselves a livingness, controlled by the same universal force, and held together in their various forms according to the laws of the universal intelligence. Thus, behind everything that exists, whether in the seen or the unseen, whether in the form of nature, or fashioned in some artificial way by man, back of all there must be one creative force, impersonal in itself, but for ever seeking an outlet through which it may express itself.

We can comprehend the working of this greater intelligence when we experience the light and warmth of the sunshine, the perfume of the rose, the beauty of a landscape, the wonders of wireless, the instinctive habits in the animal and vegetable kingdoms, the emanations of radium, the penetrating power of the X-rays—and so we could extend the list to infinity itself.

But what of man? He too is a product of nature, possessing the highest form of individual intelligence, so that he can become consciously aware of the natural laws of his own being, and thus perceive those very laws which govern the universe of which he is a vital and important part. It is these conscious

*Who makes full use of the moment is a genius of prudence*



powers which man possesses that make it incumbent upon him to shoulder greater responsibilities than other forms of nature. He can have no excuse to offer, and he has no right to consider himself as something apart, a mere puppet controlled only by the law of chance. With his own intelligence he can, and should, play an active rather than a passive part in giving the fullest scope to the universal intelligence. Man is compounded of body, mind and soul, and as such he is the most perfect vehicle extant, through which the universal creative spirit may find expression.

This life force or spirit is universal. All life is one, all springing from one Divine source, to whom man is directly related and linked. For it is this spirit which gives life to his soul, and it is the latter which makes him a living, spiritual being. He was intended by nature to grow and develop to full fruition. If he does not it is because of his neglect, consciously or otherwise, to keep in sympathy with the working of nature. Life is continually manifesting itself from the centre to the circumference, from within to without, first in the unseen then in the seen. The whole universe is saturated with life force. We live, as it were, in a great ocean of intelligence, which is the great common denominator of all that is. It is a calamity for a man to think that he is the exception to the rule ; for the whole of nature is governed by natural law.

The outstanding fact then that you must grasp is that there is an infinite life force or intelligence permeating the whole universe. It is the very essence of everything that has been called into being. It is the vital force inherent in nature herself. We may call this force what we will—the life principle, the universal intelligence, spirit—the name is of little moment. The thing is to realise the fact itself. You are not cut off from this life force, otherwise you could not exist at this very moment. The universal life spirit has been working and will continue to work through you. It is its only way of giving outward expression to itself and thereby furthering that continuous progression towards that ultimate divine effect, when all nature shall have reached perfection and there is complete harmony between it and the laws of nature that have brought it about.

Now let us pass on to consider the reign of universal law. Man-made law is understood to be desirable. But at best it is artificial, and is constantly undergoing change as circumstances deem it advisable. These laws are necessary in order to maintain



a certain social order for the well-being of the majority. But it has been truly said that no law has ever yet been devised by man himself through which it was not possible to drive a coach and four-in-hand because of the flaws in the law. Then again these artificial laws are by no means universal. Even for our own earth, they vary for different communities, and they change within the community itself. Still, they are man's attempt to produce order out of chaos. We know that they are necessary, otherwise our relations among ourselves would get into a terrible plight. We also recognise that an infraction of any law must bring with it its just penalty.

But what of nature's laws? They are really more in evidence than man-made laws. All nature is governed by exact and constant law. She reproduces herself by definite laws of growth. The planets revolve and swing in their orbits around the sun with mathematical precision. They are held in perfect equilibrium. The law of gravity is for ever at work, otherwise there would be no physical balance or poise. The moon and the tides have a definite, constant, undeviating relationship with each other, so that the change of the tides from ebb to flow can be calculated for any future date to the moment. The passage of a meteor which makes itself known to us through the heavens say once in a hundred years, will arrive at its appointed place with a perfection of regularity and punctuality. Then the chemist may take a compound and break it up into its elements by exact laws of analysis. He can take these same elements and compound them once again, by precise laws of synthesis. The physicist has laid bare the unchangeable laws that govern the manifestations of sound, light, heat, electricity, magnetism, and the properties of matter. The geologist has unearthed the natural laws that have brought about the present relationship between land and ocean. The botanist finds that the same exact laws which govern the growth of vegetation and plant life find their exact parallel when the zoologist is enquiring into the laws of the animal kingdom. Then again, the sciences of anthropology, biology, physiology, ethnology, and psychology, in their enquiries into man, have elucidated the workings of rhythmic immutable law. Thus the whole realm of nature is operated, created and controlled by universal laws, which are perfect, exact, precise, undeviating and immutable. These laws operate through infinity in all directions. They work without friction. Nothing is overlooked in the grand scheme of nature's organisation.

*Those who know how to employ opportunities find they can create them.*



tion, neither is there anything which is worthless. Everything down to the last ion, is in its place.

There is no mismanagement. Each section is playing its part, and the whole is perfectly organised to carry out the grand plan. It is obvious that there is one big grand plan in the mind of universal intelligence. The laws by which this plan shall be translated into action are the same to-day as hitherto, and will remain so until the end of time. Man himself is to play the most important part in working out this plan. The law cannot be cheated. There is a debit and credit account for each one. Every infraction of the law carries its punitive consequence with it. There is thus no room for luck and chance. These are ruled out, and so is favouritism. Every man has an equal right to the universal life force. Constructive development and growth is perfectly normal, and yet how many consider it to be abnormal!

Many look upon failure as the rule, and success as the exception. This is quite wrong. Worry, anxiety, failure, despondency, are simply mental states, and usually come about because the individual does not recognise those natural laws that govern him. There is no anxiety shown regarding the times of the tides or any other phenomena ruled by natural law to which allusion has been made previously in this article. Of course, if man will consider himself as outside the pale of natural law, a sort of orphan, unrelated to the general scheme or workings of nature, how can he expect to succeed, whether it be in the direction of prosperity, happiness, joy in living, or his own physical well-being? Such people oppose life rather than co-operate with it. They do not perceive the correlation between the forces of spirit, soul, mind and physique. They confuse the sense-life in which they grapple with their environment and circumstances with the universal life from which springs all the results that are brought about in the world around. They worry and scheme and plan about the daily affairs of life, and at the same time deny themselves the power to which they are heir if only they would think, feel and act in harmony with natural law. They try to carry the burdens of life unaided. Small wonder if they are crushed in the process. Man as a solitary individual is a puny, insignificant mechanism for such responsibility. Until he allies himself with the workings of universal law, he is but a machine. However, let him once realise the potentialities of the powers that are working



through him, and there is no limit to what he can accomplish, if he will let these powers work through him and give them every opportunity to manifest themselves ; or, in other words, to produce results.

Every human being is a centre at which the all-creative force can be brought to a focus. For æons upon æons of years the world was evolving and making itself ready for the reception of man. It was intended that he should be visible and living proof of the highest expression to which the creative force could put itself. He is at the pinnacle of the natural world. Yet how many realise this supreme fact ? Millions conduct themselves as if they were underlings. They lose hold on life. They give up almost before they have started. They turn away from nature's laws and shake hands with failure, pessimism, self-pity, and kindred other negative characteristics to which they give pride of place.

If it were admitted (which it is not) that there are some forms of nature which are exceptions to the workings of natural law, then even so one could hazard a guess that man would not be included among them. He holds the premier position and therefore must be the outstanding example. Further, he has unique powers. For, with his own mental faculties, he has been able to bring into subjection well-nigh the whole of the remainder of nature. We fly like birds through the air, swim like fish under the sea. We make the arid deserts bring forth abundance. We girdle the earth with messages within the space of a few seconds. We fashion material resources to our own ends. We take tribute from the winds and the seas. In short, what is it that man has not yet conquered ? Scarcely anything, with the sole exception of himself.

We are fast waking up to the realisation of the fact that there is little lasting value in understanding and controlling the realm of nature without, unless man himself understands the law of his own being from within. He is definitely related to a divine source.

Can you possibly imagine yourself cut off absolutely from the workings of natural law ? Why, you could not live another second. You could not breathe or digest your food. Your heart would no longer govern the circulation of your blood. Sleep would be out of the question, much less the daily waking. Therefore, whether you will or not, you are to a great extent still controlled by universal law. Why not therefore get into

*A tightness between the eyebrows is not concentration.*



step with all the laws of your own being? You would not dream of transporting yourself to a place where there was no food or air. For, under such circumstances, you would realise that it would be impossible to progress physically. Why not apply the same analytical reasoning to your mental and spiritual faculties? If you agree that the laws must be allowed to operate in one direction, you have already admitted that you can only obtain the development and growth which you wish by living in proper relationship with the laws which govern you in the remaining directions. You cannot change the workings of natural law. They will persist in spite of anything that you may think to the contrary. Your only hope lies in getting into harmony with these laws. You can only become strong as you learn to utilise the forces of nature. Obey her laws, and happiness, health, prosperity, efficiency and long life are yours. Violate nature's laws and you must pay the penalty in heart-burning, fears and worries, disappointments, diseases, failure and disaster. Why should not the individual regard himself as a criminal if he breaks a natural law just as he does if he transgresses the laws of society? Man has rightly become proud of his own intellect, but he has come to regard it as a newly found weapon by which unaided he may do what he will. In a large measure, however, it is but a boomerang which comes back and hits the one who uses it. Man has not yet learnt how to control his intellectual powers. For like all other powers, they may be used for good or for ill. The electrician may use the power of electricity for the beneficent purposes of warmth, light and propulsion, but he may if he cares use it to electrocute himself. Nature rewards those who use her rightly. But those who disregard her teaching or run counter to her laws must expect to be penalised, through the affliction of want, bad health, misery and other ills. Nature is crying out to be understood, and deep down in every human heart there is a constant desire for a knowledge of the laws that govern the individual himself.

How is one to get in harmony with natural law? Surely it must be first by understanding Nature's laws. Let us unfold the more important of these.

To begin with, man is continually striving to bring about certain results, in himself or others, or in his material surroundings. The desirable things of life are but the results or effects. Do you desire good health? Then you must produce it. Do you desire freedom from poverty? Then you



must create an abundance for your legitimate needs. Do you want to emerge successfully from your daily affairs and problems? If you do, then you will do it because of the effects produced. Life is made up of activities. Every activity brings in its train a series of results. It is these results which make or mar the life of the individual. We all admit that we are living in the material sense. Yet as we look around we must come to the conclusion that the material world is but the realm of effect. The food we eat, the clothes we wear, our homes and their contents among which we live, all these are effects. They are resultants. Reflect for some minutes on all else that has come within the purview of your five senses, and you will know that everything we experience, come in contact with, or wish to materialise, is an effect.

We are now on the verge of the most important of Nature's laws, that of Cause and Effect. We know that for every effect there must be a cause, and to produce the desirable effects of life we must discover the causes which, when applied, will produce these effects. You may say that man himself produces most of these results. Yes, but I say in return, what is the cause that makes it possible for man to do this? And so we go back and back, until we realise that the universal intelligence is the one first cause, the great creative force, without which there could be no effects at all. The person who considers that the primary cause of his successes or failures starts from without is reasoning falsely. If he goes so far as to consider that the original cause of all the effects that he produces takes its rise within himself, he is still wrongly informed, although he is coming nearer the truth. He must go further back than this and must realise that there is a natural law which makes it clear that the original first cause lies in the realm of the universal. He must know that the world of the universal stretches out to infinity, and embraces all else, is the cause of all else, and in fact, is all else; that the laws of the universal are constant, precise and exact; that, as the great creative force, it is the realm of first cause, whereas the realm of the material is simply one of effects, which are constantly undergoing changes. The effects are therefore transient. Can man utilise this original cause to produce constructive results in the material world? In other words, can he link the spiritual with the material? Yes, he can do this through the vehicle of his own mind. The mind of man is the bridge between the world of cause and the

*No human being works alone—every life has its understudy.*



world of effect. The laws of psychology make it clear that we must hypothecate the mind into that of the conscious and the subconscious. The latter is linked up with the spiritual world. The former contacts the material world through the agency of the five senses. The mind, as it were, bridges the gulf between the realm of cause and the realm of effect. The mind comes in contact with the two worlds and thus provides a right of way through which the all-creative causes may pass to produce the effect which the individual desires.

There is therefore an inner cause for every outward result. What man has to do is to initiate, or start, the inner causes to work which will produce the results he requires, and this he does through his own mentality ; in short, through his own thoughts. In one sense therefore man does not create anything. He is only the vehicle, possessing a mechanism which he can start into operation through the agency of his own thought. He may merely use his conscious mind and endeavour to deal with the circumstances surrounding him, or try to produce results solely by means of his own intellect. But by realising that he may use his mind, and especially his subconscious mind, to ally himself with the universal, he may tap an infinitely large power house and so produce results which at present are beyond his wildest dreams.

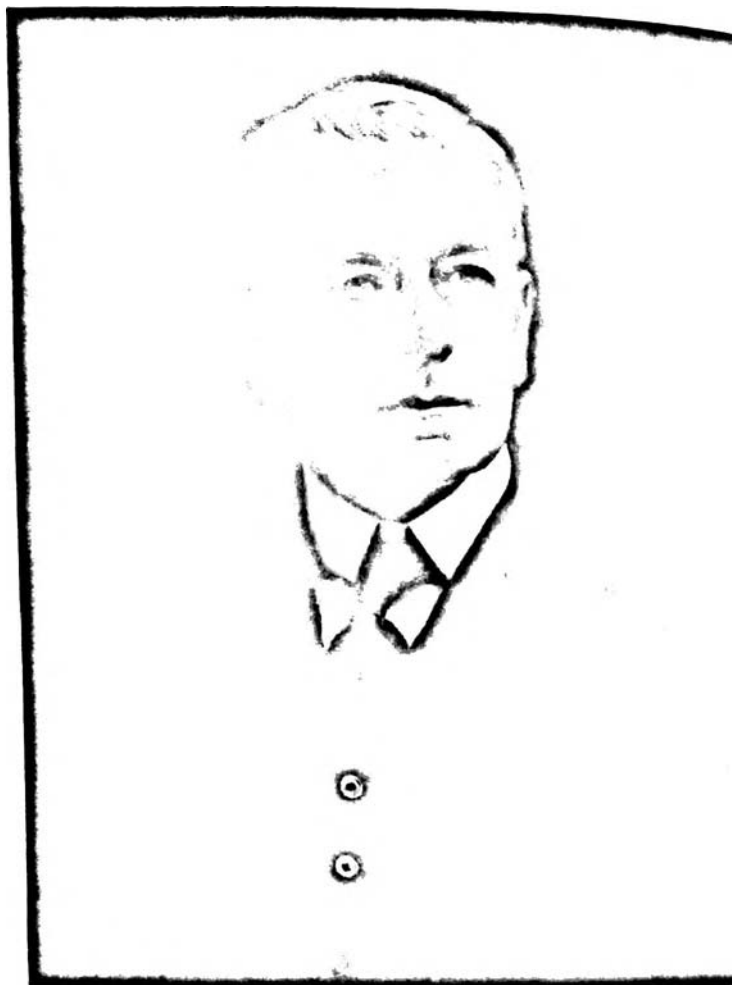
Let us take the simile of a huge electric power station, in which there is being constantly built up a reserve power through the ever flowing river which works the turbines. This power station feeds many factories with electrical energy. Each factory builds up within its own accumulators a certain reserve. Suppose then that one factory cuts the mains leading from the power station. It could produce results within the factory up to the limit of its own reserve. But after this it would have to give up. A ridiculous proceeding, I hear you say ; and I entirely agree with you. But this is exactly what many people are doing to-day. They look upon themselves as self-contained units. They rely entirely upon their own physical and mental energies. They get dissatisfied with the results produced. They become gravely concerned. They wonder what is happening. They seem to dry up. The driving force has gone. Then they fret and worry. They get desperate and pessimistic. They become mentally and physically bankrupt, mainly because of the negative emotions with which they have become saturated.



Coming back to our factory, we know that the sensible thing—the commonsense thing—would be to connect up with the power house at once, from whence the factory can obtain an infinite supply of creative energy that will go on producing results as long as the factory exists. This is what mankind should do too. Each must realise that, of himself, there is no infinity of supply ; that the cause that will produce the effects we desire will soon become exhausted. A constant connection must always be maintained with the source from which an infinitude of supply is possible. To ally oneself, then, with the universal creative force, through the medium of one's subconscious mind, under the direction of the conscious mind, will make available sufficient first cause to produce through one's agency an unlimited number of effects. Man must learn to work through the agency of universal principles and laws. Whatever success is achieved is done by working, either consciously or unconsciously, with natural law. I am not speaking now of mere material success, although this is a necessary adjunct to man's well-being. Speak with any successful man—successful in the true and broad sense—and you will soon perceive that his success is permanent, that he has a positive, courageous outlook. He gives evidence that he feels within himself an invisible power which he has learnt to draw upon with surety. Apart from his dynamic qualities and his intellectual capacity and enterprise, it is obvious that he expects the best from himself. He displays superhuman powers. He thinks, feels and acts on the positive side of life. He has vision. He dreams dreams, which he translates into action. He works like ten men. He is for ever widening the horizon of his activities, reaching out for new fields to conquer. And we say "How does he do it?" He doesn't do it, of himself. In some intuitive way he has come to recognise the tremendous possibilities within himself ; and in developing these he has discovered what he may call a secret, but which is no secret at all. He has unlocked the doors of his own mind, and though apparently he looks outwardly, yet he has taught himself to look inwardly and understand that he is supported by some power which possibly he cannot explain. But there are many who do consciously understand how to ally themselves with this infinite life force. Then, by working in harmony with this immutable law, of universal cause to produce material effects, they find and know that they are standing on a firm foundation.

*The thing itself may be right, but its relationships may be wrong.*





*Photo by H. J. Whitlock & Sons, Ltd., London.*

Sir G. Walter Roffey.



## SIR GEORGE WALTER ROFFEY, Kt.

THE subject of our illustration, Sir G. Walter Roffey, is a well-known figure in practical psychology circles. He is Vice-President of the Federated Clubs of Practical Psychology in Great Britain and of the London club which, for a long time, he served ably and most efficiently as Chairman. Born on May 21st, 1870, Sir Walter is now in the prime of life, a strong and attractive personality with a mind peculiarly capable of weighing the pros and cons of questions that arise in life and upon the correct solution of which success and happiness depend.

In the early part of the Great War, Sir Walter served in the Lancashire Fusiliers and still carries traces of his experiences in France ; subsequently, he served on the Royal Commission on Wheat Supplies and at the Ministry of Food, while, since 1920, he has had a busy and successful life as a commercial arbitrator.

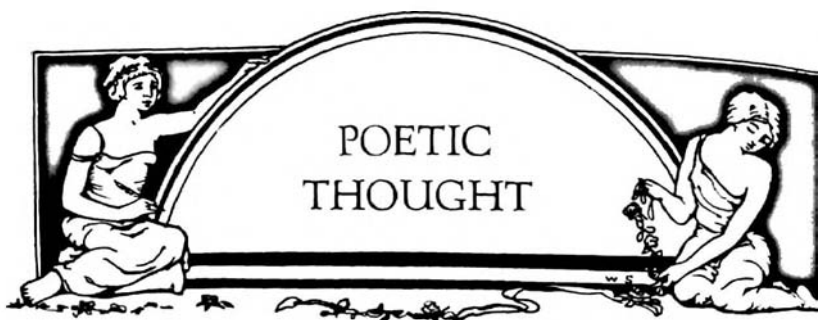
During his period of office as Chairman of the London Club it fell to Sir Walter Roffey's lot to preside over the first Convention of the Practical Psychology Clubs in Great Britain (June, 1923), a duty which he discharged with marked ability, tact and resourcefulness, and to draft the Constitution and Byelaws that govern the working of the Federation.

For some time past he has contributed to the press articles on practical psychology and, by this and other means, he has sought to advance and perpetuate the philosophy that he has so much at heart. In this labour of love for humanity, Sir Walter is supported, cheered and comforted by Lady Roffey, who shares his convictions and sacrifices much time and other more usual pleasures in order that their mutual convictions may be given practical expression.

Intense in his admiration for the work done in England by Miss Anna Maud Hallam on the platform of practical psychology, Sir Walter has thrown into the work of the movement all the deep knowledge of humanity, sympathy with mankind, honesty of purpose, earnestness and courage of which he is capable. Practical psychology is deeply indebted to him, and, by its adherents, he is acclaimed as a great soul.

*Help people to help themselves and so be self-dependent.*





### HIS MOTHER'S PRIDE.

There's a little bark on a far-flung sea;  
Sail away, O sail away,  
And it bears a casket, pride o' me;  
Sail away, O sail away.  
And its sails are spread for a crystal shore  
Where angels wait for its golden store,  
And I watch it passing with heart a'sore;  
Sail away, O sail away.

There's a little bark on a far-flung sea;  
Sail away, O sail away,  
But my heart still holds its memory;  
Sail away, O sail away.  
And at night, when thought o'erpowering seems,  
He creeps to my heart, in the land of dreams,  
And his angel kisses my soul redeems;  
Sail away, O sail away.

There's a little bark on a far-flung sea;  
Sail away, O sail away,  
And it enters the gates of eternity;  
Sail away, O sail away.  
But out of the dawn, God spake, "Be brave,  
This jewel reflects the love you gave  
And its splendour shines beyond the grave."  
Sail away, O sail away.

J. A. R.



## EFFICIENT LIFE.

By Clement Jeffery, M.A.

**T**O the practical psychologist who is primarily concerned with the application of mind to the everyday affairs of life, health must necessarily be a subject of immense interest. We cannot separate efficiency of mind from efficiency of body. Success depends on the harmonious development of all our faculties, physical, mental and spiritual.

The living body is the instrument used by the mind for the soul's expression ; and the finer the instrument, the more brilliant will be the results of our endeavours. Kreisler could not draw his ecstatic music from a shoddy violin. A motor car made of poor stuff will one day strand the most skilful driver. If the working parts of any machine are neglected, its life will be shortened proportionately to the indifference with which the mechanic treats it. Bearing in mind these ordinary truths, we should appreciate the value of physical health. We practical psychologists must take care of our grosser parts no less than of the ethereal wheels of thought.

In a lecture on " The Glands " which I had the pleasure of delivering last Autumn before the members of the London Practical Psychology Club, I showed how such ductless glands as the thyroid, pituitary and adrenal powerfully influence our physical, mental and moral life ; but it need not be concluded, as one Press critic did, that endocrinology leads us into the abyss of fatalism. Every psychologist knows that by personal effort we can improve both body and mind.

By obedience to the laws of health we can live to the utmost limit of our natural endowments. In the case of the chronically diseased, the persistent application of methods of treatment which co-operate with the Vital Force, can improve the quality of these internal secretions as well as of the other fluids and tissues of the human body. Among such aids we may mention dieting for the purpose of supplying all the elements necessary for the normal composition of the blood ; spinal manipulation which normalises the flow of nerve-energy throughout the system ; deep-breathing which purifies and invigorates the tissues ; relaxation which enables the human battery to be re-charged ; corrective exercises which strengthen the bony framework and gracefully develop the human figure.

*The vigour of health is our inheritance.*



Such methods are truly constructive ; they do not aim at fighting disease ; they aim at establishing health conditions in every cell of the most wonderful achievement of Creation—the human body. Specialism has its place, but we should remember that the body is not composed of watertight compartments. Disturbance of any organ is communicated to the others. A stagnant colon can poison the system, and establish disease in almost any part. Only by removing the causes of disease, can real health be won. The specialist who prescribes glasses for the eyes without studying the general condition of the patient and of the spine in particular, can supply only a crutch. But we know that the eyes, too, respond to an improvement in health as well as to local treatment which should be designed to strengthen them. Eye-glasses are, of course, useful up to a point ; but every intelligent person wants to improve his vision by personal efforts.

So much, then, for the physical plane. But to consider the flesh and ignore the mind would be as stupid as to think of a vast business concern without its directing brain. There may be a thousand willing and strong workers, but their results depend absolutely on the mental and moral power of the man in control. A weak head means the disintegration of any business ; but a courageous chief who has an intimate grasp of every detail ensures that the business will be virile. So mind should control the lower physical organism. The happy mind filled with positive thoughts of health communicates confidence and energy to every one of the millions of cells of the body. But if we allow the mind to become sick, our several tissues will begin to function abnormally even although physiologically they may be quite sound.

Fear is one of the emotions which all psychologists know to be destructive of health. Fear generates physical poisons ; it dries up the digestive juices ; it freezes the tissues ; it paralyses the nervous system. The irony of the situation is that in most cases the victim of Fear has no real ground for his suffering. Physical examination has proved that in thousands of cases. The successful removal of this emotion is of first importance in all such cases.

Anger, jealousy and envy are among the other mental states which profoundly disturb our physiological well-being. The accomplished physician—to whatever school he may belong—seeks to establish peace and poise in the mind of every sufferer,



for he realises that friction generated in the brain is more destructive than even tissue-encumbrances.

As we have said in the beginning so we may say in concluding—we cannot dissociate body and mind. A bad liver upsets our mental life, and morbid introspection or any sudden destructive emotion disturbs our physical functions. To lead the efficient life which brings happiness we must work for the strengthening of our physical and mental powers. It is always good for us to *work* for anything we prize. It is in the *doing* of things that Man finds his chief joy.

## MUSIC.

There's music up and down the world,  
In the tide's soft ebb and flow,  
In the hush of pale expectant dawn,  
In the sunset's golden glow.

There's music in the joyous spring ;  
In the gently falling rain,  
In the calling note of bee and bird  
Of a summer come again.

There's music in a tender smile,  
In a touch to soothe a fear,  
In a hearty, glad " Good-day to you ! "  
In a toast of rousing cheer.

There's music in a hidden tear,  
In a trembling heart and sigh,  
In the rustle of a lilac gown,  
In a glance from drooping eye.

There's music in the silence deep,  
In the purpling clouds of night,  
In the moon and stars and glist'ning dew,  
And in God : the Truth and Right.

There's music in all lovely things !  
Lord, teach our hearts to grow  
And hear the music low and sweet  
In The Song that poets know.

Joan Garth.



## THAT SOMETHING.

By Maurice Roland.

"THIS, then, is the story," said Seaton, leaning forward slightly in his chair as he spoke. "An old-world manor house, some thirty odd miles from London, boasting the proverbial haunted chamber, a charming congenial host, a select little bachelor gathering, comprising six old Oxonians, myself included, the question of time dating back eighteen years, when life was several degrees less decadent than at the present moment . . . what could promise better things, you may say? Exactly! I made the same remark—eighteen years ago!"

"And now?" asked Bobbie Perth, from the depths of his armchair.

Seaton glanced at him curiously.

"Now? Oh, 'now' doesn't matter. Most people have such short memories. And in any case dead men tell no tales. At least, so the average intelligence believes." He paused, then continued with a slow and careful deliberation.

"It was originally Forrester's idea to play the fool. He was one of those delightful people who was blessed with so much of this world's wealth that his sole ambition was to discover how to dispose of it. He drifted restlessly round the globe, seeking something really new; something outside the universal bargain floor of life. At the time I speak of he had suddenly returned to England after a prolonged visit to the East, where he had studied hypnotism under distinctly peculiar conditions."

Seaton broke off abruptly and stared thoughtfully into the leaping log fire. He resumed a few seconds later.

"To all intents and purposes he was unchanged and he was still seeking for that something. I remember a remark he made that night, as clearly as though he had just made it to-day. 'My dear chaps,' he observed, 'believe me, there is only one thing really guaranteed to advance a man in mental intelligence. That one thing is an experience beyond even the attempted proving of mere man. I am hoping to be in close grips with such an experience before many hours have elapsed.'"

"And was he?" threw in Bobbie Perth, swiftly.

"I offer no solution," replied Seaton. "I can only tell the story . . . Among our party was a young fellow called Cuthbertson, one of the most gentle natures in creation. I



don't think he had a single enemy in the whole universe. In the matter of knowledge, though, there was not one of us fit to lick his boots. He believed in ghosts, and Forrester, taking him at his word, suggested that he should sleep in the haunted room and entertain, or be entertained by, the ghost. The suggestion was readily accepted, and Cuthbertson, armed with a note book and an indelible pencil, departed shortly afterwards, to prove the grim legend of lost centuries. As soon as he had gone, Forrester winked at us with deliberate meaning. He was an old friend of our host and knew the secret of a certain sliding panel. It was an easy method to test the authenticity of Cuthbertson's advanced intelligence. We were quite willing that he should experiment, and drank success in a special cocktail brewed by Forrester himself."

"Of course the ghost appeared" interposed Bobbie Perth, "and of course Cuthbertson faced the situation with all the becoming modesty and decorum which belongs only to a superior intellect."

"Perhaps," observed Seaton, slowly. "I really don't know any more than the others know. We all slept the sleep of the just. We neither heard anything nor saw anything. Possibly Forrester meant to reduce us to this useful condition of uselessness. Probably he knows: we do not—unfortunately, anyway."

He paused, sighed heavily, then added:

"Cuthbertson was at the breakfast table first. He greeted our boisterous entrance with gentle resignation. Nothing had happened, he told us, with genuine pathos, and he had eventually fallen asleep, only to dream with an amazing clearness of vision, that he had been carried, perforce, up to London and back again in record time. How, or why, he could not say, but he was still conscious of the clinging hideousness of some hidden motive, which defied interpretation. We wondered half-heartedly, but we wondered to some real purpose, when we discovered a little later on, that Forrester was not on the premises. He had vanished utterly and absolutely, and his things had vanished with him."

"Some fool's prank, I suppose," suggested Bobbie Perth.

Seaton sank back in his chair, pressed the tips of his fingers together and stared at his companion over the tops of them.

"Matter of opinion" he responded quietly. "We rang up Forrester's quarters in town, only to learn that he had been found there, in his bedroom. He was fully dressed, sitting in



a chair, and was smiling strangely . . . . but he was qu dead. He had been shot through the heart. They nev found his murderer . . . . and it was murder."

Bobbie Perth sat up abruptly.

"Good God ! But——"

"Quite so" said Seaton, grimly. "There is always a 'but' in everything. Apparently there was no motive for the crime. A car, belonging to our host, was found standing aimlessly in the drive. It was spattered with mud, and showed signs of furious driving. The police were baffled, and by degrees the case dropped into obscurity . . . ."

"But," exclaimed Bobbie Perth, "how ——"

"Under Forrester's will Cuthbertson became sole legatee," resumed Seaton, unheeding. "Two years ago Cuthbertson died, and after his death I received a sealed packet containing a revolver. He had found it, he wrote, at the end of his bed when he awoke on the morning of the tragedy. Beyond that he knew nothing. This he stated on oath. As it happens, however, the bullet which killed Forrester belonged, either to a revolver of similar make, or to *the* revolver !"

"Do you suspect Cuthbertson ?" began Bobbie Perth.

Seaton shrugged his shoulders.

"I am only a mere man," he retorted. "It is not for me to say. Experience is a question of individual choice. But in this world it is wise to admit that coincidence can be fact, as fact can be coincidence."

\* \* \* \*

"And what if trade sow cities  
Like shells along the shore,  
And thatch with towns the prairie broad,  
With railway ironed o'er ?  
They are but sailing foam-bells  
Along thought's causing stream,  
And take their shape and colour,  
From Him that sends the dream."

\* \* \* \*

"Good manners are the pneumatic tyres on the motor-car of life," says Lady Kitty Vincent.



## PERSONALITY AND PERSONIFICATION.

By W. J. Vanstone, Ph.D.

**T**HE practical psychology of personality should be understood, to get the best, and be the best in human life.

Everyone has an essential individuality, that is to say, every human being is unique, and the aggregate of characteristics in that individual is the perfect representation of such a person. This cannot be improved upon and is an important factor in the complex whole of humanity.

Each individual is complementary to the whole race, but adjustment is needed as to immediate relationship. The relativity of some individuals to others is a problem to be solved only by locality, immediate or distant. But if that place be found then each individual is of equal importance to the harmony of the whole.

If it be granted that each individuality is unique and necessary to the whole, it may be said "why interfere by training and education?" The answer to this involves the question of what is individuality, and what is personality.

Individuality is the perfect self within unaffected by heredity or external circumstances. Personality is that which is formed partly by ancestry, partly by conditions of life and circumstances or environment, and can be influenced, fashioned and moulded, until it becomes the true expression of the unique individuality within.

The crying need in all walks of life is originality. Many persons are externally but personifications of others; they wear a mask (persona) which belies the true self and the real self is never known by the nearest friends and least of all by themselves. "Man know thyself" is often quoted and a great poet has cried "Oh, that God the gift would give us, To see ourselves as others see us," implying that the mask of personality is not clearly seen or known by the self within.

If then personality is not naturally a true representative of the real individual but may be fashioned or moulded, it follows that the work should be taken in hand by the individual self.

The conditions that externally affect the personality are Heredity, Prejudice, Emotions, Imbalance in bodily functions and Unbalanced mental tendencies; the discipline and harmonising of these is done from within by the true man.

*We meet ourselves at every turn in the path of life.*



It is not sufficient for us to say that we know we have our own individuality, and it is a matter of indifference as to what our personality might be.

That attitude of mind is entirely at fault, for it is by personality, that individuality is either truly expressed or misrepresented. "No man liveth unto himself" is true. We all have our part to play and the silent witness of character is a necessity for the evolution of the race.

The destiny of every human being is Life, Honour, Joy, Beauty, and every part must yield its quota to the whole, but in its own combination.

Thus our personality must be true to the inner, greater self. It is true of certain chemical compounds, and of minerals, that in the process of transmutation or crystallisation, their inherent individuality is known and their personality is seen in their characteristic geometrical forms ; and the result is the infinite beauty of refracted light in rainbow hues transcendently varied and lovely. This property would not be revealed but for the mask or crystal which is the personality or outward witness of what is within. In inanimate nature outward manifestation is of necessity true to that which is within, there is no misleading personification.

If you ask me the question "How may personality be formed and fashioned truly?" my answer is "Watch the trend of your dominant thinking for it tells in the personality. Study your emotions and that which moves them most. Question your greatest aspirations. Take stock of your habits. Examine your relation with your fellows. Ask what your influence tells for. Harmonise these and then Patience, Integrity, Sympathy, Pity, Courage, Hope and Joy will be seen in the hues of the greater light, and you will impress your own personality on your fellows."

The phrenologist may indicate the traits which go to make up your personality, but you may grow your own head (which has been proved) and thus alter your own personality in accordance with counsel given. And this by mental discipline and study, meditation and aspiration. "The wise man rules his stars, the fool obeys them" is true in experience and fact.

Originality in Art, Music, Poetry and Science is genius and that is personality. How refreshing it is to contact a man with a definite personality. His charm consists in that he is something different, not that he excels or out-rivals his fellows,



but that he is himself and that self is a variation from the herd of personifications. He is true to himself, and his personality is no longer a mere mask, but a photosphere of the radiant energy of his true self. Every star is a sun but the spectrum of each is characteristic, and different from the other. This is its personality indicating its individuality.

A thousand million stars have been recorded and each one different. What varied beauty ! What infinite wonder ! And this is true of every human soul. Shakespeare sings :

“ Look how the floor of Heaven is thick inlaid with patines  
of bright gold,  
There's not the smallest orb which thou beholdest  
But in its motion like an angel sings  
Still quiring to the young-eyed cherubims ;  
Such harmony is in immortal souls ;  
And whilst the muddy vesture of decay  
Doth grossly close it in we cannot hear it.”

The personality may be a muddy vesture, or a kingly robe. It is ours to weave that wedding garment, which shall be the true outward display of the Royal self. “ The King's daughter is all glorious within ” and the robe she wears is the true personality that masks her Royal self.

\* \* \* \*

“ Be noble ! and the nobleness which lies  
In other men, sleeping but never dead,  
Will rise in majesty to meet thine own.  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed  
And thou wilt never more be sad and lone.”

—Lovell.

\* \* \* \*

“ He who in life's battle marched breast forward,  
Never doubting clouds would break,  
Never dreamed, though right was worsted, wrong  
would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake.”

—Browning.





By Robert Magill.

Five boys at Luton have been charged with stealing nuts and grapes. We've always said that Bernard Shaw had a bad influence on the young.

Several patients in mental institutions complain that they are being poisoned by wireless. We thought it was a risky innovation to allow political speeches to be broadcast.

Dr. Gilbert Slater says that there are only two principles in life—pleasure and pain. But what about the feeling an author has when he reads something good that has been written by a rival?

A ghost is reported which laughed. Probably it was tickled by part of the Broadcast Children's Hour passing through its ethereal form.

New York is shortly to have a broadcasting station of 50 kilowatts. As Ramsay isn't over there, perhaps it may be heard.

A writer says of an eminent divine that he picked up words as carefully as an entomologist gathers a moth. After hearing some sermons we think that this simile is particularly happy.

The inventor of an egg-beating machine failed to sell even one amongst the bakers in London who make cakes. He ought to have known that it was as impossible as selling a hop-strainer to brewers.

The Martians are luckier than we are. Their year has 687 days. Fancy it's being all that time to next Christmas!

Watching risky "stunts" on the film is said to provide an outlet for those impulses that make us want to smash things. Some day every well-equipped kitchen will have its own cinema.



An American doctor has discovered that thoughts can be transmitted by means of ether. Now we know why the dentist is so savage. He manages to read in our minds what we are really thinking about him.

Emerson once said that we always read as superior beings. But seeing the stuff we have to read nowadays you can't blame us.

D'Annunzio has been invited to visit Russia. In view of the fact that he recently said that his mental powers had been increased by a blow on the head, he ought to come back from Russia feeling fearfully intellectual.

A correspondent in a contemporary says that when we feel depressed it has a bad effect on the hands. Against this, of course, we've often felt depressed because we have had bad hands.

Smart American girls are said to be wearing devices on their hats indicating their hobbies. But how do you illustrate Men, Moonshine and Melody?

According to Miss Gilda Varesi, "The London theatre-going public want intelligence, and not merely pretty faces." But if they had any they'd stop at home.

We do not consider that the Liberal proposition to make every man his own landlord would have led to the millenium. There would be nobody left to grumble at.

Prof. Karl Pearson states that man is intellectually best between twenty-five and twenty-seven. He must have noticed how much better these young bloods can remember the sequence of steps in the Tango.

A magistrate recently said that the secret of long life was hard work. The man who got twelve months' hard labour at the same time probably proposed a vote of thanks.

An alienist says that mental activity increases in the winter. Owing to the football competitions, probably.

Sir William Orpen says that we are more beautiful now because we have beautiful thoughts. Gentlemen who are beginning to look a little passé ought to go home and imagine how sweet it would be to murder a tax collector.

University lectures for railwaymen are being suggested, but Heaven forbid that we should ever hear a porter at a junction announce the stations with an Oxford accent.

The Earl of Mayo says that the Irish people want peace at any price. Possibly—providing somebody else pays it.

A company has been formed to acquire the copyrights of

*Thought precedes expression ; control thy thoughts.*



Mrs. Elinor Glyn. She seems determined that somebody shall find some sort of interest in what she writes.

You can understand now why the Labour Party conference shelved the discussion on wearing court dress by its ministers. By the time they'll need them again—if ever—the moth will have got into them.

Moving pictures were known in 5,000 B.C. Then why did they call them the good old times?

A woman accused of stealing a fur coat is reported to have spent fifteen hours in tears. Any other woman would have cried for longer than that because she didn't get a chance to steal it.

Smart Society women who are still single are claiming their right to work. Presumably because they have been left.

A meteor recently exploded in Russia. As it happened during a Labour demonstration, however, it passed unnoticed.

Mr. Robert Lynd says that ninety-nine per cent. of conversation means no more than the buzzing of a fly. This is unfair. The fly may have something important to say.

The registrar at Marylebone states that he once married a woman twice to the same man. Perhaps it didn't take the first time.

Mr. Edison recently asserted that mankind has no soul. Does he live in a flat too?

A boy aged ten has just contracted sleepy sickness at Flitwick Beds. It seems a very appropriate place.

Mr. Kirkwood says that the Scots are really Albanians. Our encyclopædia says that the Albanians are a half-civilised race of mountaineers who are more devoted to robbery than agriculture.

Miss Alison Garland says that women could learn bricklaying in four months. Yes, the rudiments of the art, perhaps, but it takes longer than that to become familiar with the policy of the union.

\* \* \* \*

"I stay my haste, I make delays ;  
For what avails this anxious pace ?  
I stand amid eternal ways.  
And what is mine shall know my face."

—John Burroughs.



## THE MENTAL ATTITUDE TOWARDS EXERCISE.

By Eustace Miles, M.A. (Camb).

*Author of "Daily Health, or Through the Day."*

**T**HIS subject was suggested to me by the Editor, and it seemed to me to be one of immense importance for Psychologists.

The usual view of exercise is, I think, that it is rather a nuisance, except in the form of games, or with some definite aim in view. People do a certain amount of exercise or exercises because, in the first place, exercise is not so "cranky" as other means towards health; for instance, exercise is not so "cranky" as food reform; in fact, exercise has been used as a means towards health in general, and weight-reduction in particular, by a number of pre-eminently respectable people, including members of the Church of England and members of royal families.

Then there is the motive—I think a particularly powerful one with women—that exercise may improve the appearance. I believe that, if one could ascertain why most women have taken up physical culture, one would find it to be that they wished to better their looks—especially their figure.

There is the third motive, that exercise may help the health, and may even cure certain troubles.

I do not know how far it appeals to people that exercise may work off some energy, and counteract certain results of sedentariness and overfeeding. I do not believe this motive to be a very general one.

There are other motives as well; and I would ask readers to let me know what *their* motives are, so that I may collect further statistics.

Of course, if the exercise is in the form of games, there come, in addition, the enjoyment of games, the appeal of competition, and the desire for a good form of social life. But I am dealing here rather with exercise in the form of a system of exercises; and the general "System" or "Course" is exceptionally dull, remarkably incomplete (since it omits really deep and full breathing, as a rule); and, besides, it says little or nothing about muscular relaxing; and has other faults. And it is, also, in my opinion, decidedly unscientific.

*All is beautiful that comes in its time and place.*



I will take just a few features which seem to me to be absolutely ridiculous.

First, there is the old German soldier and Swedish drill idea that the toes should be turned out as one stands. No adequate reason has yet been given for this ungainly position. The appearance of a person with the heels together and the toes out is wooden. Dancers used to be taught to turn out their toes ; but now up-to-date dancing tells people that their feet should face straight forwards in much of their practice.

Another unscientific feature is that, during the inhaling of air, people are told to lift up their shoulders. This means not a deep breath, but often a breath with the upper part of the lungs, rather than the fuller and " diaphragmatic " breath.

Besides the absence of practice in muscular relaxing and muscular economy, there is the further fault that generally the two sides are exercised together, in a stilted, stereotyped fashion, like a " free-hand " drawing, instead of each side being taught to work independently while the other side rests or performs some different movement.

I might mention a number of other faults of the stereotyped " courses," but these are sufficient.

One does not wonder that exercise is so unpopular ; for it has been largely on the wrong basis.

So far, the one right principle advocated by physical culturists in general is concentration.

Concentration may be by sheer will-power, the person being told to fix the attention on the muscles, or on the movements.

Or else the concentration may be made easier because of interest. The person is told that he or she will benefit by the exercises. Hence it is not so difficult to attend to them. Vast numbers of people would refuse to do their daily work if they did not see any advantage in it. It would be interesting to know how many British workmen would continue their work if there was not the idea of money connected with it and, of course, further, the idea of what money will buy. But how many people would do the work for the sake of the work ? I think remarkably few.

Now, it seems to me that the right mental attitude towards exercise is, first of all, to get a System which is the best possible ; not necessarily the system which is most advertised, and certainly not any of the stiff, dull, strain-and-stress, muscle-grinding plans that are generally advocated to-day.



Although, strictly speaking, the subject of my article does not include what exercises shall be done, yet I must touch on this point, in order to emphasise what I wish to emphasise later on.

First and foremost, there should be the right Position of the body. The feet should have the big toe facing forwards. As a rule, the big toes are turned out, and the heels are together. Healthy people naturally stand with the feet facing almost forwards. Sometimes they have their heels together, and then their big toes are as near together as possible. Sometimes the feet are a certain distance apart.

The shoulders should not be forward. Rather, the chest should be forward, and the chin should be comfortably in and up. And naturally the small of the back will be hollow. The body will be inclined slightly forward from the hips, and the weight of the body will be rather on the balls of the feet than on the heels.

Then there should be cultivated, preferably by gentle but frequent practice, the art of the really deep and full breath ; not the breath mainly with the upper part of the lungs, nor the ridiculous chest expansion advocated by ignorant Army authorities ; but a complete breath with an expansion of the lungs in all directions—downwards, outwards and upwards.

Then should come the selection of exercises, graduated so that there shall be no strain ; but also (this is vitally important) with alternatives, so that there shall be no monotony, and a certain amount of allowance for free initiative and original movements.

Side by side with the selection of the right exercises, there should be the rejection of the wrong ones.

Then there should be an exaggeration, in the direction opposite to that of one's present faults. Suppose, for example, that the shoulders tend to come too far forward ; then they should be sent in the opposite direction—they should be sent too far back. If the chin is too far forward, it should be sent too far back and in, though, of course, without strain. If the weight is far too much on the heels, there should be an exaggerated attempt to send the weight further forwards on the balls of the feet. And, last but not least, if the toes turn out, there should be a special practice to make them turn rather in than merely straight forward.

All the while, there should be economy of energy. When certain muscles are being exercised (let us say, the right hand and arm), the muscles of the left hand and arm should rest,

*Give to life the outline of what you desire and trust life.*



loose and limp. The advice not to let the left hand know what the right hand is doing, or *vice versa*, has its counterpart in physical culture. Nothing is more absurd than the orthodox method of making each hand do precisely what the other hand is doing. For, when we consider life all round, how very seldom do we get a task in which the two hands do precisely the same work.

One may ask, What has all this to do with the mental attitude? It has a great deal to do with it. When people are talking about the mental attitude, they generally think of High Ideals and the Service of Humanity, or of Happiness, and so forth. They hardly ever think of intelligence and common sense. The mental attitude towards exercise begins with intelligence and common sense, and this dictates that first there should come attention to the correct position; then to the deep and full breathing; then attention to the correction of faults; and then attention to economy in movement, though perhaps there may be some who would reverse the order of these last two requirements.

Intelligence and common sense are lamentably neglected by too many of the so-called New Thought students.

There are some who go so far as to say that we should not work out anything at all consciously, but should be guided entirely by the Super-conscious Mind—or whatever they may call it. But we were given brains to work things out with; and, by working things out with our brains, we develop a part of ourselves which many of the New Thought people allow to atrophy.

Then comes another mental requirement: namely, appreciation and welcome. Instead of saying to ourselves, "These exercises are horribly dull, but I ought to do them," we can realise the advantages of the exercises, and we can get ourselves in the right frame of mind to do them with the greatest advantage.

Pre-suggestion is an enormous help. As I have said elsewhere (in "The Art of Preparation"), we can tell ourselves that we are going to do the exercises with full attention and with as much enjoyment and appreciation as possible, and that we are going to benefit by them as much as possible also.

Now, here we have what I think is at last a part of a sound philosophy of exercise.

And it is interesting in the light of this to study, on the one



hand, the orthodox Systems, and what they say their exercises are going to do ; and, on the other hand, many of the New Thought writings, which tell us practically not to take any care in choosing our exercises.

I am perfectly certain that Practical Psychologists will benefit enormously by the study of the main Principles of Physical Culture. Let every reader start with the idea that the terribly dull present "Systems" can easily be bettered. They have found that the present "Systems" of adult mental education can easily be bettered, and the present "Systems" of children's education ; and I think they are now prepared to believe that the present "Systems" of Physical Education, so often left to strong men, gymnastic sergeants, and "athletes," will be bettered beyond recognition when they are approached from the point of view of common sense.

\* \* \* \*

"There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good—myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy—if I may."—Robert Louis Stevenson.

\* \* \* \*

Cease wondering why you came,  
Stop looking for faults and flaws ;  
Rise up to-day in your pride and say  
"I am part of the First Great Cause,  
However full is the world  
There is room for an earnest man ;  
It had need of me, or I would not be,  
I am here to strengthen the plan."

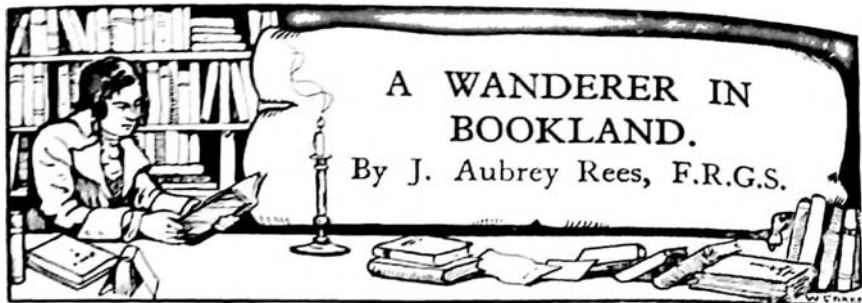
—Ella Wheeler Wilcox.

\* \* \* \*

Isn't it funny that Princes and Kings,  
And clowns that caper in sawdust rings,  
And common folk like you and me  
Are builders for Eternity ?  
To each is given a bag of tools,  
A shapeless mass and a book of rules ;  
And each must make, ere his day be done,  
A stumbling-block, or a stepping-stone !

*As a man thinketh in his heart so is he.*





## A WANDERER IN BOOKLAND.

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

**B**OOKS of Reminiscences are good, bad or atmospherically sulphuric. In recent years there has been a tendency among publishers, more strikingly evident since "Margot's" confessions, to regard such books as "best sellers," and they visualise the reading public as an army of "Oliver Twists," ever clamouring for more.

There are many of these volumes that possess a real and permanent value to the historian and the psychologist and that meet the existing demand for good literature of the autobiographical kind—books which tell us something of the yearnings and struggles, the foibles and triumphs of the human soul.

\* \* \* \*

One such volume is Maxim Gorki's "Reminiscences of My Youth," published by Heinemanns, in which the "Stormy Petrel" of Russian literature traces in realistic colours the days of his youth. One of his most interesting chapters is that dealing with "The History of Philosophy." In his youth he was anxious to understand the world, how it came into being, and by what means he apprehended it, and began plying his friends with "childish questions."

Someone gave him a copy of Lewis' "History of Philosophy" and he proceeds to describe the effects which the study of this work and metaphysics generally had upon him. His questionings and imagination had an extraordinary effect, and he felt that his brain was seething and "melting away in the curious ideas and the fantastic visions and pictures" he was calling into being. "I saw God exactly as He is represented on ikons and pictures . . . He was sitting by Himself on a large and heavy throne, sewing with a golden needle and a pale-blue thread, a prodigiously long, white robe which reached down to earth like a transparent cloud. Round Him was empty space



into which it was impossible to look without a feeling of terror, because it was growing ceaselessly and inimitably broader and deeper. In the dark expanse beyond the river a human ear was growing up till it almost reached the sky. It was an ordinary ear, with thick hair in its shell, and was listening to all my thoughts." Other extraordinary nightmares followed, and the fact that he was eventually able to check and control his imagination is seen in his subsequent work.

The book is full of vivid incidents and remarkable conversations.

\* \* \* \*

To those who wish to know something of the "Victorians," of their religion, their politics and the notable individuals who stand out in that age of brilliancy, one cannot do better than dive into the charming book of recollections compiled by Mary Drew, the daughter of Gladstone, entitled "Action, Gladstone and Others." Here we are introduced to Tennyson, Scott Holland, Chamberlain, the Tennant Sisters, Jenny Lind and other interesting personalities with whom this talented lady came into contact.

How human is this picture of Tennyson, describing the occasion upon which he was, in company with Gladstone, to receive the Freedom of Kirkwall.

"Tennyson growled ferociously and said nothing should induce him to make a speech. Mr. Gladstone promised to include his thanks, which he did in a beautiful allusion to the eternity of the poet's power and influence as compared with the politician's. After which it turned out that Tennyson, like a spoilt child, was annoyed at being taken at his word, and was ready to speak for himself!"

And of Jenny Lind :—

"Jenny Lind was a wonder and a joy. She passed *through* life. That is what she made one feel ; she was on her way somewhere else ; it was a movement across a scene—her life."

And of Laura Tennant :

"A madcap, a dare-devil, she was literally brimming with *joie de vivre* ; nothing was safe in heaven or earth, or under the earth, from her sallies. One trembles to think what would have happened if it had not been for the restraining influence of her spiritual side."

One could go on quoting, but space forbids. It is a book full of good things.

*Take time ; you are already in Eternity.*



# WATER.

By Anna Maud Hallam.

**A**N essential to good health is the proper use of water—on the inside as well as on the outside. The body requires two quarts of water daily in order to carry off the poisons and to provide for the secretions. The individual who has not enough water will have a dull eye, muddy skin, foul breath, inactive brain and may suffer from one or more of the so-called filth ailments, constipation, indigestion, catarrh, rheumatism, colds and fevers. When the poisons in the system are not carried off through the eliminating organs they are drawn back into the blood stream and used over again. It might be said of some people if they were no cleaner on the outside than they are on the inside they would be ostracised from society. I would suggest two warm soap baths weekly to be sufficient for cleanliness. But the tepid bath, cold plunge or cold shower daily is refreshing. Another way of keeping the pores of the skin open is the friction rub, which I value. It relieves the skin of worn-out cuticle, opens the pores, causes a good circulation, feeds and nourishes the skin, and causes a ruddy glow all over the body. The salt rub can be prepared by taking two quarts of water ; add to it a cup of salt, thoroughly dissolve it and then wring the heavy Turkish towel out of this salt water very lightly and hang it up where it can drip dry so it can retain much salt. One towel will contain enough salt for two rubs, or for use twice. It is well to take the friction rub before taking the cold bath. After the morning bath it is well to have some exercise ; get out of doors and walk, or run for a few minutes, then you will be ready for the day's activities. Do not forget that a clean body is a healthy body, so let us learn to adopt such habits of living as shall keep us well and healthy, rather than so frequently lay up on the shelf for repairs or in common language, be sick.







## FOR GOLDEN YOUTH.

Dear Girls and Boys,

I was delighted with so many letters, and will answer all of them as soon as possible and any other letters sent to me this month. Write about anything you like or you can tell me what you think about. You know that you are beginning to have thoughts of your own and right thoughts will make you grow into the right sort of man or woman you want to be.

Margery Dutton tells me in her letter that her baby brother smiles sometimes in his sleep. Well, Margery, that is said to be when angels are whispering golden thoughts to Baby. But of course Baby cannot tell you about it when he wakes up, because he is not able to talk. When we are older, golden thoughts still come to us but often we are so busy and taken up with other things, that we do not heed them; and they will always come if we really want them and know how to listen for them.

Oh! I must thank Leslie Shaw for his letter. Yes, Leslie, the description of your dog "Kim" thumping on the door with his stumpy tail made me laugh very much. What a jolly dog.

I have some hyacinths growing in a green bowl. At present only a few spiky leaves are showing but soon the bloom will be coming through and then I shall have lovely fragrant blossoms, all bells! Have you ever noticed how many different kinds of flowers are bell-shaped? Perhaps they are the music-loving ones and make music for all the other flowers and the bees and butterflies, but we cannot hear it. There is so much music, as well as the flower-bell music, that we people do not yet understand; but we do know that the flowers are sent to us from God, to make us glad by their beauty and fragrance.

Now goodbye, young friends, for this time.

Yours affectionately, Aunt Hettie.



## WHAT IS IT ?

By Bessie Harris.

ELSIE was supposed to be busy over her lessons. As a matter of fact she was gazing absently at a map of America that hung on the wall in front of her. "How I do hate algebra," she said suddenly, as she awoke to the fact that her work was untouched.

She reached to get her books and pencil to begin her work, when she saw to her amazement a small ethereal-looking object floating towards her, its shape changing, as it moved with an undulating motion. She put out her hand to stop its career, saying under her breath, "Whatever is it ?"

"I am a Thought" came the answer in silvery tones.

"A Thought ?" she queried. "Oh, you can't be that ; thoughts aren't things ; they don't float round, and you can't see them. You must be some horrid dust."

"No, I am not dust." Then, after a pause, the voice went on, "I know very few people can see us, but everyone believes in us."

"Do they ?" asked Elsie, bewildered.

"Of course they do, and so do you. Don't you ever send your love to anybody, and don't you often say that you will '*think*' of them ?"

"Yes, I often do that" said Elsie, only half convinced, "but I never thought of them as things. It can't be true," she went on, "or the world would be full of thoughts and nothing else."

To her dismay the voice went on gently, "Yes, that is exactly what the world is, full of thoughts—good thoughts, bad thoughts, selfish thoughts—all kinds, millions of them—and when you are not making new ones yourself you are picking up other people's."

"Do they float about doing nothing like you ?" asked Elsie, determined to learn all she could. "We don't just float about," this rather indignantly, "we go to join other thoughts of the same kind. I am just a lazy thought. You were wishing that you had nothing to do, so you attracted me and I was just going to join your thought. If you had not seen me you would have thrown your book down and declared that you did not intend to do any more."

"Suppose I had been working hard," said Elsie, now



thoroughly interested, "would another thought of the hard working kind have come sailing along and helped me?"

"Undoubtedly," came the reply. "We thoughts can't help ourselves, we are just attracted to each other, the stronger the thought the more it attracts others of the same kind. Of course some people are so weak that they have no individual thoughts; they pick up other people's and think they are their own."

"Dear me," said Elsie, "how very strange." Then, after a pause, she went on, "Do I pick up thoughts or make them?"

"Sometimes one, sometimes the other. Bad thoughts are very strong and will often upset a whole household."

"Please do not tell me any more," said Elsie hurriedly, remembering several times when her temper had undoubtedly upset the whole household.

"Don't get upset," said the voice gently, "thoughts of love and kindness are far the strongest. They reach people at great distances; in fact, in the end, they will spread all over the world."

"All over the world," repeated Elsie in an awestruck voice. "Surely no thought is strong enough for that?"

"The thought of one person is not enough, but if a number of people think the same thing the thoughts attract one another, and when they are all put together even a whole nation will think the same way."

"Am I dreaming, or is it all true?" reflected Elsie, giving her arm a pinch to see if she was awake or asleep.

"It is all true" said the voice gently. "Try it for yourself over your algebra, and you will see. Good-bye, I must look for a thought more like myself, I did not know that you *could* be so energetic."

As the last words were said the thought form disappeared from sight. Elsie sat for a moment overcome by wonder not unmixed with awe. Was it a dream or was it real? She seemed to hear again the last faint words: "Try it over the algebra."

Seizing the detested work, she put it in front of her, determined to put all her thoughts into it and to keep them set on it. Before twenty minutes had passed the problem was solved and she knew it was correct. "How wonderful!" she breathed.

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That night she told her mother what she had seen. "Could it be true, mother?" she asked, anxiously awaiting her mother's

*Strength that is born from one's own centre endures for ever.*



reply. Her mother looked lovingly into the eager face, but was a few minutes before she answered softly, "Yes, I am sure it was."

"That means," said Elsie, "that you believe that if we think our very hardest about what we are doing we are helped to do it."

"Yes, I am certain of it, or we should never learn the wonderful things we do."

"Then I shall always think very hard about what I am doing, and perhaps when I am grown up I shall be the cleverest woman in the world," said Elsie.

"Perhaps so, little girl. Now good-night and pleasant dreams."

\* \* \* \*

When Elsie awoke next morning it seemed more of a dream than ever.

The next few days she spent trying if possible to forget all about it, for it was so maddening to remember it just when she did not want to. In the middle of a delightful day-dream she would suddenly see in imagination the small object floating towards her to help her idleness. Again, when she was in a temper, she would hear the silvery voice saying: "We can't help ourselves, we go to thoughts like ourselves," and she at once imagined other peoples' thoughts coming to her. It was hateful!!! And though she tried to laugh at it she knew in her heart of hearts that it was true all the time.

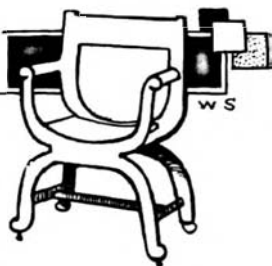
After a week or two she gave up the attempt in despair, knowing that it was useless and that, to have any peace of mind, she must at least try to do her best, and so attract the best thoughts instead of the worst. She soon found her work improving, and her tasks became more and more of a pleasure, instead of something to be shirked as much as possible.

At the end of a year she was at the top of the class and had taken honours in a public examination. Her father was delighted with her success, and best of all her mother went about with a smiling face.

Elsie had a growing sense of thankfulness for her "Thought" as she called it, though what it was she never could really decide. Now she is one of the first physicians in England, and is beloved by everyone who knows her. At times she still says to herself, "What was it?" But she knows that, whatever it was, it was the means of her success in life.



## FROM THE CLUB CHAIR.



By the time this number is before your eyes the founder of our clubs, Miss Anna Maud Hallam, will be well on her way to these wet and misty shores and we can look forward, after her arrival, to the conquest of more "Psychological" hearts and the erection of the banner of practical psychology in fresh fields and pastures new. The places where clubs already exist will have to restrain their desire for Miss Hallam's presence in their midst—although she may be able to spare time for occasional flying visits just to hearten and inspire—for many other centres that have not yet heard her are eagerly awaiting their share of her influence and the knowledge that she bestows.

From whisperings, I gather that Miss Hallam may address a meeting or two in the Queen's Hall, London, in March, but the Provinces will, in the main, claim her attention—and she will certainly have theirs.

The BRISTOL CLUB has passed through the throes of its annual general meeting, the former Chairman, Mr. S. J. Hoddle and the Rev. W. Tudor Jones, M.A., becoming Vice-Presidents, and Mr. S. E. W. Taylor, Chairman, for 1925. The Secretary is Miss F. Bartlett, 6 East Shrubbery, Redland. A most excellent list of speakers has been fixed for the coming months at Bristol. The new headquarters of the club are at The Hamilton Rooms, Park Street.

The LONDON CLUB'S new rooms in Parliament Mansions, Victoria Street, are steadily growing in popularity. These rooms are open from 3.0 to 9.0 p.m. daily, except on Tuesdays, when closing time is at 7 o'clock. The Lending Library operates from 5.0 to 7 p.m. on Tuesdays, 6.0 to 9.0 p.m. on Thursdays, and 6.0 to 8.0 p.m. on Fridays. A quiet read, a comfortable rest and a refreshing cup of tea constitute the irresistible attractions of the new rooms.

The London Club has begun its classes in elementary psychology under the direction of Miss I. B. King, whose teaching is much appreciated, and a class for young people is also being



conducted by Dr. Pearse on alternate Friday evenings at Parliament Mansions.

We learn that Mr. Gentry, who for so long has held the purse strings of the London club so efficiently, has found it necessary to relinquish office, and that a very worthy successor has been secured in the person of Mr. John Freestone, who is a well-known and highly esteemed member of the London Club.

At the SHEFFIELD CLUB this month the principal object of their redoubtable enthusiasm is the bazaar to be held in aid of the Institute for the Blind and the Sunbeam Club. By the time this number is "out," the bazaar will have taken place. It will be opened by the Mistress Cutler, Miss Gertrude Wood, on February 13th while, on the following day, the opening ceremony is to be performed by the ex-Mistress Cutler, Miss Neal. It is hoped that the P.P. Club of Sheffield will be able by means of this bazaar to hand over quite a considerable sum to the charities mentioned.

The LIVERPOOL CLUB has had a change of Secretaries recently, the genial Mr. Pratt finding it impracticable to continue in office. The new secretary is Miss E. Jones, 32 Radford Street, Liverpool.

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Some time ago the *Journal of Commerce and Finance* contained a pledge that seems to be singularly appropriate to practical psychologists and, with all credit to the source, it is reproduced below.

In order to promote happiness, efficiency, and civic welfare I sincerely promise that wherever I am :—

I will talk health instead of sickness.  
I will talk prosperity instead of failure.  
I will carry good news instead of bad news.  
I will tell the cheerful tale instead of the sad tale.  
I will mention my blessings instead of my burdens.  
I will speak of sunshine instead of clouds.  
I will encourage instead of criticise.  
I will be a friend and never an enemy.  
"A merry heart doeth good like a medicine."

May we all be merry hearted !



## RHYTHMIC BREATHING.

By Dr. Quetta Woodbridge.

**I**T is a basic Law of Nature that with every thought you think, and with every breath you breathe, you are building your body either into Health or Disease—into Beauty or Inelegance. Rhythmic harmony between thought and breath is an indispensable factor of health and mental serenity, while discord is the beginning of all disorders that rob the mind of poise and the body-beautiful of the joy of Life.

Rhythm is not an abstract quality but a concrete principle of motion underlying the ceaseless activities of Nature. Every natural law is ready to work with us and for us when we learn to co-operate intelligently with it, and the science of Rhythmic Breathing gives us the master-key that leads to perfect adjustment between Mind and Body.

As life exists only from breath to breath, he who half breathes only half lives. It was never intended that only half of the breathing apparatus should be used, but the average Westerner has adopted his own special method of defeating Nature.

Deep rhythmic breathing should be studied and applied until every respiratory muscle has been called into action and every lung cell expanded. This cannot be achieved without a perfectly free and elastic diaphragm. It is of the utmost importance that one learns not only how to make the diaphragm flexible, but also its exact function in the body. The diaphragm is a large sheet of muscle, in shape rather like an inverted basin, which stands at the level of the third rib. It acts as a bellows when exercised and by expanding the thorax creates a vacuum into which the air is drawn, causing mobility of the lower ribs.

Normal deep breathing when rhythmic constitutes an internal massage of all the vital organs, thus inducing better functioning, at the same time aerating the lungs and regulating the circulation of the blood.

Breathing exercises should be practised while lying relaxed upon the back, on an unyielding surface, preferably the floor. In this position you avoid strain and can both see and feel the outward stretching movement of the diaphragm as it expands during inhalation, and brings into play the costal muscles which raise the lower ribs. Pressure should also be felt at the small of the back where the diaphragm is attached to the spine. The great anchorage muscles at this point contract and forcibly



lower the diaphragm at the back. At the beginning of practice this particular muscle will usually be found to be inactive, but as breath always follows the thought, under the right direction of the will it is soon stimulated into activity. The breath should always be held a few seconds before exhaling so that the lungs may be cleansed and the mind clarified.

Rhythmic breathing should be studied under the direction of a qualified teacher. It is impossible to learn it from any textbook on the subject, each individual being different, and what applies to one does not necessarily apply to another, but requires adapting to each case.

In dealing with this Breath of Life we are not merely trying to strengthen muscles, but to develop a sound philosophy of life that will make for greater self-expression on all planes of consciousness. To do this it is essential that those who are seeking success in any department should understand something of the fundamental principles which govern the science of correct breathing, as the foundation stone upon which to build the greatest of all arts—the art of living. For this purpose let us look for a few moments at the mental side of our picture, so that we may grasp some of the deeper truths upon which the law of rhythmic vibration rests.

In every atom of his being man is intimately related to the universe in which he lives, and to God who is the life and soul, the mind and the meaning of the universe, and of every individual in it.

This is the basic truth on which rests all the creative power of thought.

No human science has ever been able to explain the origin or alchemy of the force which we call Life or its activity, for the simple reason that we cannot see life, we can only see what it does.

Science emerges from the reasoning process of the human brain, while life is the essence of an Infinitely Divine Intelligence.

Man's only point of contact with this infinite intelligence is to be found in the knowledge of breath, because breath is life.

In the rush of Western civilisation people think they have too much to do to give attention to a function which they have always regarded as natural, not realising that in the very act of breathing lies the potential possibilities of all true self development.



In the many so-called "systems" of breathing, good, bad and indifferent, the fundamental principle of rhythmic vibration has attracted little attention, and is rarely understood. When we become conscious of the fact that it is only through the control of breath that we can link ourselves with the great rhythmic pulse of the universe, then breathing will acquire a new significance.

We all desire health, but there can be no real health without control of mind and body, and there can be no real control of either without control of breath, and the object and purpose of the philosophy of breath is to teach a method of self-mastery through breath control.

He who learns to control his thought and his breath becomes master of his own destiny. Your problem and mine is to learn to play our part according to our highest understanding of life so that we may not only be true to ourselves but also to those who are related to our particular sphere of activity. We are not on this earth merely to solve our own life's problems, but to help in solving the problems of the race, and it is surely worth while investigating a system that will bring into play the dual force of Life and Breath.

Life being Spirit essence and breath being that essence in vibratory action, we find our highest self-expression only through the stimulating power of deep breathing, which restores that natural rhythm in which mental and physical life are at their best.

Breathing is a mental as well as a physical process, because the motion of mind is regulated by the activity of breath. When a human being enters into the inner consciousness of himself whereby he can through Mind control his breath, he becomes not only master of himself, but he is then equal to the mastery of his conditions.

Self-mastery is the surest way towards world-mastery.

Rhythmic breathing does not consist merely in the normal act of taking in and expelling air, we must also recognise that the ether is charged with a dynamic energy, upon which we can draw for the renewing and replenishing of both mind and body. In the East this energy is known as Prana, and wherever man exhibits any extraordinary power either physical or mental, it is undoubtedly due to the assimilation and action of this wonderful universal energy, either consciously or unconsciously. Every achievement in power or knowledge which



the human mind can boast of, every manifestation of nature is included under the one word *Prāṇāyāmā*. Light, heat, electricity, magnetism, and every natural force are the projections of this *Prana* or essence of force. Rhythmic breathing is the only internal method which teaches man to control the inner forces of his mind and body successfully. The Initiate learns to control the *Prana* which manifests in the human body as mental and physical forces by means of meditation and concentration based on an understanding of the connection between the control of breath and the restraint of vital energies.

As a primary condition of health, happiness, success and prosperity, we must rule our own forces. If we would attract to ourselves harmonious conditions, we must ourselves be rhythmic and confident. When we realise that we live in a world of forces of which we are a part, we recognise our responsibility for the proper exercise of control, through the right use and direction of the power of thought. By this training of self-control and self-knowledge we awaken our spiritual nature and learn to use in our individual life the same power that God uses in his universe, and in its operation lies the key to power and accomplishment which trends towards the emancipation of mankind.

\* \* \* \*

“The granite rocks disorganize,  
To feed the hungry Life they bear !  
The very moss drinks daily Life,  
From out the viewless air.”

—J. L. McCreary.

\* \* \* \*

“No man can choose what coming hour may bring  
To him of need, of joy, or suffering ;  
But what his soul shall bring unto each hour  
To meet its challenge—this is his power.”

—Priscilla Leonard.

\* \* \* \*

“No longer forward nor behind  
I look in hope or fear ;  
But grateful take the good I find,  
The best of now and here.”

—Whittier.





## OUT OF THE EDITOR'S INKPOT.

**H**ARDLY was the ink dry on the pages of our first number than preparation of this issue had to be undertaken, and so the congenial occupation of Editorship will go merrily on ; one number out, the next in hand ; truly I am living a month ahead of you all—qualifying for the fifth dimension. Yes, fifth ; we are already “ four-dimensional,” otherwise we could not comprehend that which is of the third. Besides, we live in a green world and green is the fourth of the primary colours—is not that additional proof ? Have you not also noticed that, when entering upon a clairvoyant state, the colour blue is distinctly in evidence—the fifth of the primary colours ? So maybe we are further advanced in the school of experience than many of us thought, which is a matter for congratulation. This reminds me that many have been the letters of encouragement that have come to hand from readers of the first number—some of them delightfully simple, some otherwise, and some poetic. Is it not strange how the same event affects individuals in different ways, causing varying reactions, varying self-expressions, all of them true and none of them the whole truth. Do not, however, imagine that I am accusing anyone of fibbing. It is that we express truth only as we perceive it and our perception of truth—the total capacity for which is within our Unconscious—is hampered by the imbalance between the conscious and subconscious phases of mind. It is only fair, nevertheless, that you should know some of the kind things that have been said of your magazine. Here are a few :—

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wonderful." "Essentially a help to people seeking enlightenment." "Forty-four pages and not a cross word!" So now you, my readers, know what you have aided, comforted and abetted.

\* \* \* \*

It has been my lot in the last few weeks to visit different parts of the country, and in all the conversations I have had in train and hotel I have found evidence of the growth and spread of the philosophy of practical psychology, and of the ardent desire that exists for "Light, more Light." Time was when I would hesitate to let the word "psychology" pass my lips in unknown company, or let it be known that the book or paper I was reading dealt with so fearsome (!) a subject—but the time and the folk have altered, and the day is not far off when psychology as we know it, the conscious, deliberate building of the soul, will be a general practice in homes, workshops, offices and recreations. Once more in the evolution of mankind a time of flood is upon us, a flood of vaster intelligence, the purpose of which is to bear the race upwards to greater expression of potentialities, greater achievements. Figuratively, the noise of the waters is in everyone's ears. Heeding it, it is for each of us to elect either to be overwhelmed by the flood, or to rise on its bosom to the peak of a new Ararat of development. We can so rise only by faith within an ark of knowledge that we shall each construct—an altered make-up of self and environment—which shall contain, sorted and classified and under control, the varied phases of experience, qualities and characteristics that we have called to ourselves in our evolution this far.

And in my travels I find that ark builders against the new flood—practical psychologists—are many and busy.

\* \* \* \*

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And the heart in her dumb breast flutters and sings.  
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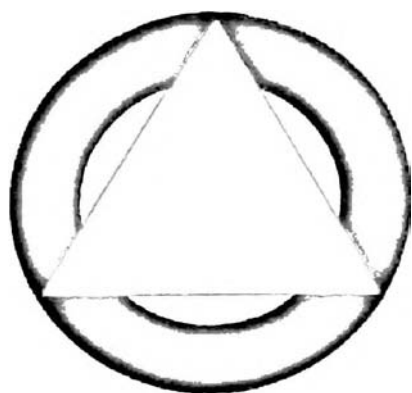
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