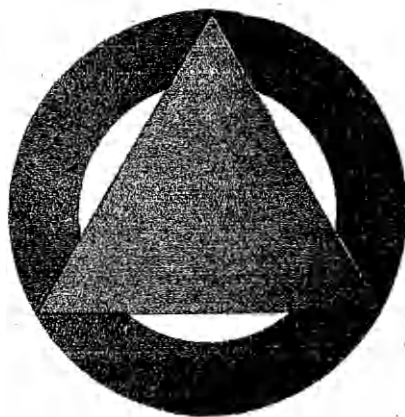


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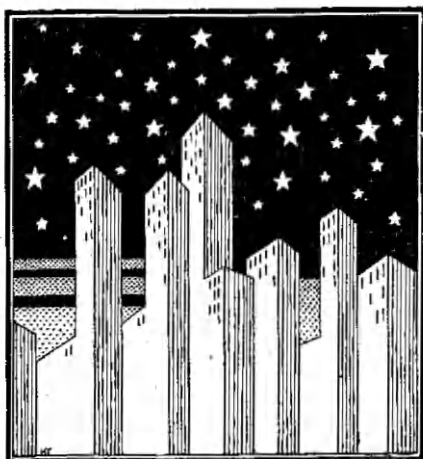
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A LESSON ON HEALTH.

By Anna Maud Hallam.

IN seeking health, the first consideration is that of fixing one's mind on health. Learn to think the language of health. It is unfortunate that disease is one of the favoured topics of conversation. When women get together in the afternoon they have regular recitals upon their physical ailments—the men are just as bad—and the reaction of this practice is destructive. Everyone who is interested in attaining health should try in some manner to get the organisation that he or she belongs to, and the people in their homes, to cease talking disease. In my work I am thrown with diseased people much of the time. It is my work to take them out of the scrap-heap and put them among the worth-while. I have thrown out my defences and have refused to be disease-minded. Now, why should not you, who are not thrown among disease as much of the time as I am, be disease-minded? It is absolute folly; and it is destructive. I cannot over emphasise the importance of ceasing to think so much of disease and operations.

Now, I am a believer in both psychology and physiology, and I believe we must have true physiology to attain the true psychology because we are on the mental *and* physical planes. There are those who attend more to the physical than to the mental, in fact, I believe, the majority, and there are those who tend more to the mental. To have a normal state of being, physically and mentally, neither should the mind be crippled nor the body diseased.

The second point of great importance is that it is absolutely unnecessary to be ill. Health is the normal natural state. Then why are so many people ill? Because they disregard the laws of nature. The average human being is so constituted that he likes to skate on thin ice, or go too near the precipice, and as long as he is in a state of what we might term tolerable health he will not pay any attention to the normal processes that are forming in his body. Now we have no right to abuse ourselves until we grow ill. We should prevent illness, and we should do it through natural laws. If the individual who is

Good counsel, without execution, is of no effect.

in good health will take proper care of himself he can remain in good health indefinitely.

And that brings up the subject of age. I have been before the public a great deal during the past ten years, and the question of age has been one of the popular questions that has been put to me. I remember a few years ago when lecturing in a certain city, an unmarried woman of about forty-five years came to have an interview with me. As I was endeavouring to answer her questions and meet her needs, looking into my eyes she asked this question: "Miss Hallam, are you not very young to be dealing with the important questions and great problems of men and women? You seem so very young to me to make yourself responsible for the health and happiness of those who are so much older than yourself." Well, I answered that question for her also by saying: "My dear woman, when you have ceased violating the laws of life and learned how to live; when you have studied and practised the principles of practical psychology as long as I have; then you will look young too." If you think right, and live right, the face and body will never get that queer repulsive look and figure that you see in so many old people. That will never come to you. The flesh will be firm and the joints will be flexible; the muscles elastic; the individual will have good use of his mind and body; and he will have the wisdom to hand down in a kind and gentle way the needed help to the generations that follow. That is what advanced age can be, and that is what some people are making advanced years now. I have had in my teaching many people rejuvenated. Not long ago a woman came to me in London, and she said "You remember my mother? She came to you two years ago and took up the study of human life and how to live. She was then 72 years of age. She could hardly walk. She was losing her memory and her sight was failing her. She had been told that nothing could be done for her because of her age." I had told her to take care of herself; to be kind to her body and good to her mind. Instead of living on meat and rich foods I put her back on the use of vegetables and fruits, whole-meal bread, and a little milk, after which I roused her interest in certain mental practices. The daughter said her mother was getting very young again, and full of spirit. That she was taking lengthy walks daily, and did her own shopping. I contend that if you can regenerate people who have grown old you can keep people who are young from growing old. This

incident that I have just raised is but one case. I could cite you many many more.

But how long should a person live? If I take this from a strictly animal standpoint I will tell you that scientists have found that most of the higher animals live five or six times as long as it takes them to reach full physical maturity. Now what would that mean for man? It would mean that a man would live for about 125 or 150 years, because the average man reaches full physical maturity at about the age of twenty-five. However, that is strictly a material way of looking at things and we will look at it from the biological standpoint. In the Rockefeller Institute, where they have made experiments, they have taken live tissues, say the heart of a chicken, which should by all the laws of nature die by being out of the chicken, and they have put this heart of a chicken into proper nourishment and kept it clean, and instead of dying it lived, grew larger, and stayed in good health. The cell activity kept on and on indefinitely. In the human being every organ in the body has this cell activity, and every organ has the ability to renew and rejuvenate itself, because, as one cell grows diseased and wears out another cell takes its place. Thinking of it from every angle that I can—and I have discussed it with biologists—I cannot find any reason for death, old age, or decrepitude. And I cannot find any reason why if people have a desire and a great will to live that they should not. However, we have our past bearing down on us, and people have come and people have gone who have been born and brought up, lived a few years of full vigour, then started to decline. Therefore people have believed that that is the natural thing to go through, and those who want to live long will have to get that belief out of their minds first before they can succeed. They will have to stop thinking old-age, and live in the future, always keeping as an incentive a goal of attainment or a reason for being alive. Never cease to plan and look ahead. Never look backwards. Elderly people have a tendency to give up; they have stopped building an incentive for themselves in life. Many elderly people stop growing to live upon the laurels of their past. Play with the children, and try with a new vision to understand life from their point of view. The greatest proof we have of the psychological effects of the mind upon human life and its age is set forth in these words of the Holy Scripture: "Without a vision the people perish." This is psychologically true. You must have

The love of Eternity is the death of envy.

a vision as an incentive or a reason for making continued effort and progress. The reason for long life which is of special value is that of gathering wisdom, and helping to spread that wisdom among others. In the great cities you see prominent people dropping off in their fifties. It is the age when high blood pressure, hardening of the arteries and wasted nerves, disable the individual. You can prevent every case of hardening of the arteries and blood pressure, and wasted nerve, if you try. You can also overcome such an accumulated condition. It takes will power and knowledge with which to do it. It is very simple; but that simple knowledge is absolutely essential. The men who have become helpful citizens have a great knowledge of how to run cities and governments, and the women who have built beautiful characters, who have elevated home life to a standard of harmony and understanding and who make life better for the next generation, why should these men and women pass on so early when we need them so much? I think it is a great waste of life for these people who have good brains and good hearts and for whom we have a great need, and it is a duty that they owe themselves and their country to live longer so as not to have wasted their best talents.

I wish to say a few words about the very important subject of breathing. There is an old saying that the "Breath is the life." Anyhow, it is true that without oxygen we cannot live long. Remember this. We can live without oxygen for about five minutes. We can live without water for a number of days. We can live without food for several months. Now you see how important air is. Everyone should practise deep breathing and make an intelligent effort in this direction in order to expand the lung capacities and get enough oxygen. Remember that fresh air is just as necessary and beneficial at night as in the day. There is one man who advocates the "sniff" method as a special effort or breathing exercise. However, this is one way of doing correct breathing. Just place your shoulders back a little, and see how your neck comes up and the spine strengthens. Close your mouth, and just slowly and gently inhale through the nose and as you do so you will find that not only does your chest come up but the abdomen rises. Hold your breath for two or three seconds, then slowly and gently exhale. As you do this several times daily let your mind entertain this thought; that you are truly breathing in the breath of life, which can

heal, purify, strengthen, and readjust the body. Remember this; that to let the abdominal circumference become larger than your chest is dangerous. It shows that you are getting pads of fat where pads of fat ought not to be, and these pads of fat are dangerous and degenerating. Let me also remind you that oxygen is necessary because it keeps the blood clean, and clean blood builds good physical health. Oxygen burns up the poisons which get into the nerve cells and other parts of the body, and then these wastes are carried by the blood to the eliminating organs and therefore out of the body.

Another important factor in the consideration of health is that of exercise. There are so many physical culture magazines to-day that I need not dwell long upon this point. Remember that life is action, and death is inactivity. Not only a part of the body should be given exercise, such as the arms and the brain, but all the muscles of the body should have exercise or action at least a period of time during the day. Special exercises are easily accessible whereby you can keep your body active and normal. Exercises equalise the energy and the blood stream, and give strength and firmness to the body.

The next factor of importance for the well-being of your physical body is that you need plenty of good water daily. You should have a large glass of water the first thing in the morning on rising. Drink two glasses if you like, either hot or cold, and then have small drinks frequently during the day.

In the use of stimulants, which include tea and coffee, I must say that these are but mild drugs, and if taken to excess will make you pay the penalty.

Now, why should you and I, living on nice clean things like fruit and vegetables, and whole-wheat bread and good water, find death and decay taking place in any part of the body? It cannot occur if these physical principles are recognised and the mental law is obeyed. Remember these facts. We need plenty of fresh vegetables and fruit to keep the blood clean and healthy. Meat fouls the blood, and so does fish, and so does all dead animal tissue that we take into the body as food. Meat is absolutely non-essential as an article of diet. Fried foods, and all foods prepared in fats, are most undesirable. Cook simply if you respect your digestive apparatus. In cooking vegetables cook them plainly, not with meat, and in eating, eat slowly and masticate well, and with beautiful and wholesome thoughts. And, as surely as you derive benefit by setting aside a time three

times daily for eating—and I would say here that for those who do not engage in manual labour two meals daily are sufficient or make the third meal of raw unsweetened fruit—so also would I encourage the establishing of definite times for nourishing and stimulating the mind. The value of such mental practice cannot be over-estimated. In keeping a life physically, mentally and morally balanced, the physical efforts should be duplicated in mental practices if one would live well and long.

And if I can add one more point in my admonitions to you on behalf of real efficiency, it would be this. No matter what may be the greatest human service that any individual can render in living his daily life, such service reacts upon the individual himself who thus receives as great blessing and profit as the service has been to the one served. Be inclusive in your thoughts and conduct, and let your slogan in life embody these two ideals ; **Plain Living and High Thinking, and the greatest good to the greatest number of people.**

TUNE UP THE MIND.

IT is a natural instinct of civilised people to prepare themselves in the morning for the day's work. Men realise that shaving is a daily necessity and women concede that even shingled hair must be "done." Shoes are shined and clothes brushed. The hardier specimens indulge in cold baths, and there are even the Spartans who do physical exercises before breakfast.

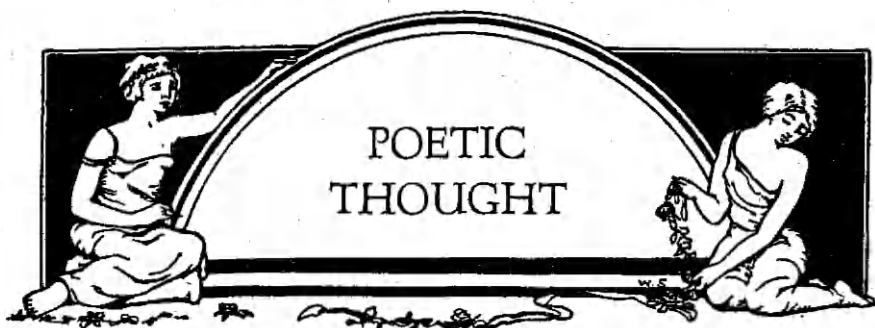
In short, when the sweet tyranny of sleep is over, the normal individual summons his physical energies to meet what may come in the hours ahead.

Queerly enough, though, this sense of preparation rarely goes beyond the body and its raiment. There is never a thought for the preparation of the mind. This magic, susceptible thing is usually left undusted, unwashed, unexercised.

What about tuning it up ? What about a little pre-breakfast determination to think more clearly, speak more convincingly, dream more practically ? What about trying to say something worth hearing as you walk to your train ? What about trying to think straight for a change ?

Start your brain working as soon as you get up. Don't be nervous about it. It will stand a lot more work than you give it.

By kind permission of *The Daily Express*.



POETIC THOUGHT

YOUTH QUESTIONS.

I wonder what I really was
Before I came to be
A baby, like those others,
Before I grew just ME.

Could I have been a petal,
Or the perfume of a rose,
The lullaby of daytime,
As it sighs to sweet repose?

Mayhap I was a soft white cloud
That comes and fades again,
Or was I Spring's sweet kisses
That laugh through April rain?

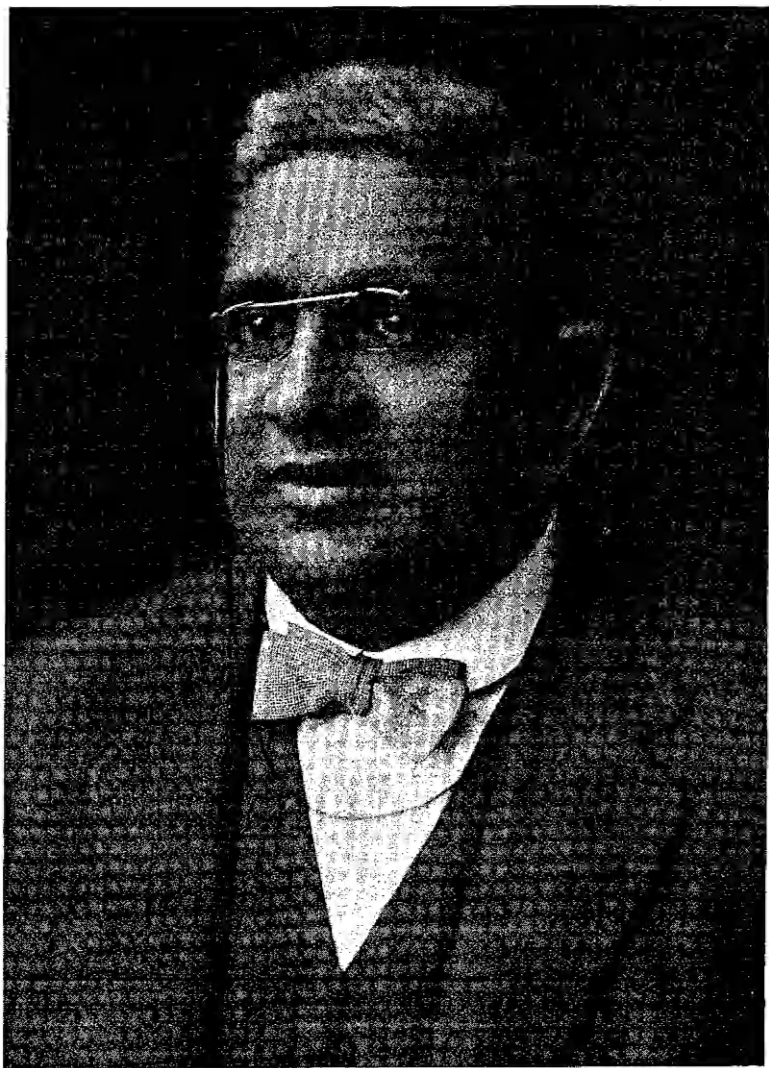
Perhaps the gleam of water,
Making music in a dell,
Or a tiny breath of wayward wind
Whence coming none can tell?

I might have been a dewdrop,
The colour in a flower,
Or the taste of golden honey,
Bees feast in every bower.

Again perhaps a snow flake,
Come fluttering down to earth,
Or just a whispered love song
Before it gave me birth.

I think I'd better leave it
Until I older grow ;
The answer true is safe with God,
He'll say when I'm to know.

J. GARTH.



R. K. Sorabji, M.A.

RICHARD KAIKHUSROO SORABJI, M.A. (Oxon.)

Barrister-at-law, lately Fellow and Professor of Law in the Allahabad University, India.

RICHARD KAIKHUSROO SORABJI is the son of the late Rev. Sorabji Kharsedji and Franscina, his wife. The story of the parents' lives has been told this year in a book entitled "Therefore," published by the Oxford University Press.

The father came in contact with Christianity while yet a lad, and preferring it to Zoroastrianism, gave up home, friends, riches, and suffered untold persecution that he might follow the teaching that appealed to him.

The parents were educational pioneers in Western India. They sent their son to school and college in England. He entered Balliol in 1890.

He took his degree in Law, and was subsequently called to the Bar (Lincoln's Inn). In 1897 he started practice in the High Court of Judicature, at Allahabad.

He was appointed Professor of Law, with leave to practise, in 1902. His duties were to lecture to between fifty and sixty students. The numbers rose under him to over five hundred and the Government had to found a Law College to meet this grown class.

A Principal who might not practise was appointed, but R. K. Sorabji continued as Senior Professor, lecturing in the mornings, before Court hours. He founded hostels in connection with the College, so that the students might be influenced in their hours of recreation as well as at work. The Law College and hostels are amongst the finest buildings in Allahabad.

In addition to his professorial duties, the Government appointed him Secretary to the Advisory Committee which had to deal with students coming to England from the United Provinces in India.

He married Mary Katharine Monkhouse in July, 1924, and is at present residing in England. He is keen on the continuance of the British connection with India. He feels that the best English are still needed in all the services and that the courteous Englishman will still find a warm welcome, in spite of the small body of extreme Indian politicians.

He lectures on Imperial, religious and psychological subjects all over England, and is highly appreciated as a lecturer.

Thought is the directing power of all life's vibrations.

NERVE CONTROL.

By H. Ernest Hunt

(Author of "Self Training, etc., etc.")

THE subject of Nerve Control is one of wide interest, and it is also very important because its consideration leads straight to the discovery of the latent and sub-conscious powers. "Nerves" take every form and guise, from mere discomfort right up to actual breakdown. The difficulties that beset the public performer are merely one particular phase of a trouble that comes to many who are never called upon to perform in public at all. To some there may be real difficulty in meeting people or addressing strangers, and diffidence at times may amount to positive torture; others again may suffer from a large variety of vague and unreasoning fears. Such individuals have, for some reason or other, lost their definite personal control, and the problem is how to restore and develop this.

It is always best to concentrate upon the thing to be done, rather than upon the evil to be avoided. Our many problems of ills to be surmounted would be simplified by greater attention to the good that we can certainly achieve. By bending the thoughts to health, wealth, and happiness, we shall get on better than by studying "Disease and how to avoid it," "Poverty and its cure," or "Unhappiness and how to overcome it."

In order to develop this personal control it is necessary to deal with both parts of the mind, the conscious and the sub-conscious. These are the two halves of our mind, or rather the two modes in which our one mind works. Their functions are very distinctly unlike, for the one is exactly fitted to accomplish that which the other cannot perform. The conscious mind, for example, is always busy with the outside world, making acquaintance with it through the agency of the senses; but the sub-conscious is ever working in an interior world of its own, like an invisible self in an invisible workshop. Hence these two departments of mind are like the outer and the inner aspects, the former being active and the latter, by contrast, passive.

The conscious mind, thus getting in messages about the outside world, gradually acquires knowledge and is predominantly intellectual; the sub-conscious is on the other hand more concerned with the emotions. When the two parts of mind

are duly balanced we have the ideal combination of intellect and emotion, the wisdom and the love.

Furthermore, since the conscious mind is only adapted to deal with one thing fully at a time, it follows that it must pass from one thing to another, and therefore must forget; but the sub-conscious always remembers. The consciousness goes out to business every day and brings home the fruits of his activities, and these he—like some model husband—hands over to the subconscious—his better half—to keep for him. In this way the mind presents us with a charming picture of domestic felicity, and an ideal co-working and inter-working.

The highest degree of personal control needs the due development of both of these sides of mind, and a good standard of physical fitness in addition. It is clearly impossible to deal with all these aspects in one brief article, so we shall confine our attention for the moment to the influence of the subconscious, while making it plain that this is not the whole story of the cure of nerves and of the development of control.

The first point is the influence of heredity. In three directions there are forces determining our subconscious equipment before ever we enter the world, and the first of these we may term the racial influence. We inherit a certain store of aptitudes, traits and predispositions from the age, climate, and civilisation into which we are born. We are born English, French, Scotch or whatever it may be, and we inherit those special characteristics. We also possess a stock of instincts comparable to that of the lower animals, and some of them perhaps are more appropriate to them than to ourselves. But whereas the animal creation and all below it simply follows out its life-round by instinct, mankind has the power to modify instinct by the power of will, and therefore he possesses a means of progress denied to all life below him.

The second line of inherited influence is that provided by our parents who dower us with a physical body. This contains as part of itself the nervous system. This may be a high-grade or a low-grade equipment, and in addition it possesses "potentially linked paths." These mean that it has aptitudes which fit it for doing certain things better than others, and it will clearly do its best work along these indicated lines. But as it is impossible, as the proverb says, to make a silk purse out of a sow's ear, so also it is equally impossible to get high-grade work out of a low-grade nervous system.

The power that builds tissue is the power that brings success.

The third line of influence is what we may call the "prenatal," that is, the definite result of the Mother's thought during the period of gestation. This is far too much overlooked to-day, and although there is some little written upon the subject it needs yet considerably more attention. By way of illustration, we are assured that Napoleon's mother during that period devoted much time to the study of military manuals. Supposing that she had chosen some gentler pursuit, the world might then conceivably have been enriched by the presence of a genius in some more helpful direction. However, even this suggestive topic can only just be touched upon here.

These three lines of influence, infinitely variable in their blend and proportion, are playing upon the subconscious ere we draw a single breath, and in this inherited equipment we are each and every one of us unique. Men are not born equal, and never can be; on the contrary, they are born infinitely diverse. This point has an immense bearing upon education, for the present system tacitly assumes that all may with profit be subject to the same type of educational régime, which—as Euclid would say—is absurd. Mark Twain kept a suit of buttons for his office boy, but he had many office boys in succession, and he was asked how he managed when the boy did not happen to fit the buttons. His reply was that he chopped lumps off the boy: and our system in education is not very markedly different.

After we are ushered into the world with this subconscious equipment, the most vital point to us is then Memory. We may liken memory to the collection of impressions. In certain places in London to-day we can trace the marks made by the Zeppelin bomb explosions during the war; these are the "memories" or the scars of those episodes. In some similar way everything that comes into our experience makes a mark upon the mind, and that impression itself—a rearrangement of the grey matter of the brain—is the physical basis of memory. In this sense everything that impresses us is its own memory, strong or weak as was the original impact upon the mind.

We are compelled by many weighty reasons to believe that these impressions are permanent and cannot be wiped out. They may be outweighed by impressions of another type, and so neutralised by a kindly antiseptis in mind. But for what they are worth they are incorporated in our record, and the sum of that record largely constitutes our character. Recollection, however, is quite another thing; and while our collection of

impressions is perfect, yet our re-collection may indeed be faulty. This leads us to say that our memory is bad, and to cavil at the statement that true memory is perfect. But it is essential to recognise that, in the form of the collection of impressions, our memory is absolute and infallible. Upon this fact we proceed to build.

Experiences, ideas, and thoughts each leave the brain different for their impact, and when they are repeated the impress is deepened. Consequently we engrave some things more deeply than others, and gradually these ideas become dominant. Dominant ideas are very important because their natural result is action. We always act according to our dominant ideas or motives; we may have a medley of conflicting motives, but the victory is to the strongest. If we look at it the reverse way we see that a particular action must be the result of a corresponding dominant idea, and it proves the existence of a type of thought exalted into dominance by memory.

Life all the day long presents us with events which, according to our thinking—as Shakespeare remarks—we make either good or bad for ourselves. Of themselves these events are neutral, just “happenings.” Our dominant ideas determine the way in which we meet these events, turning them into blessings or curses. A simple illustration will make this plain. It is impossible for anyone to make us angry; the utmost he can do is to give us an opportunity. Then if our dominant idea be anger or lack of self-control, assuredly we shall be angry. But if our dominant be good temper and self-control, it is manifestly impossible for us to lose our temper. In other words, the other person had very little to do with it at all, and we ourselves by our type of thinking over a long period had built a dominant which passed into action. This clearly points to the necessity of definitely planned thinking as an aid to the effectual mastery of circumstances.

Permanent dominants should be built into the mind by suggestion to give it poise and direction so that we use all the events of life as steps to progress. Even failure can be met in two ways, as a depressant or as a stimulant, and our type of thought will determine which it shall be. We must be prepared to meet with ready courage all the darts and slings of outrageous fortune, and in that spirit life can never finally beat us. But the price of freedom is wisdom before the event; it is too late to start when the event is already upon us; yet,

Happiness is found in self-forgetting.

by wise building, a whole host of possible trouble may be avoided. A person with a firmly established dominant of self-control and imperturbable good temper cannot be made angry by anything or anybody. He has risen above anger. He has attuned himself by his thoughts above the vibration-rate of anger, and he only responds to the nobler emotions of control and charity.

This is the crucial point with regard to nerves and fears. They can only be the logical outcome of like dominant ideas, and they are proof positive of the indulgence in an undesirable type of thought. It would be clearly impossible to suffer from fears or like emotions if dominants were firmly established for comfort, self-control, and confidence; it is an affront to common-sense to assume that an established dominant of courage can result in craven conduct. But as it is manifestly possible for us to exercise our minds, building in thoughts of any type we plan, we can thus in time fashion any desired dominant, and this must inevitably result in action when the opportunity offers. Typical suggestions to be built in might take the following (or any other) form :—

1. Nothing can disturb my self-control.
2. I am master of myself at all times.
3. I am always good-tempered and cheerful.

It is frequently suggested that this process is very like telling lies to oneself. It is not so. But even if it were, do we not find that the liar ends by believing his own lies? That which was not at first true for him, eventually becomes so. As a matter of fact the process is the same as that employed by an architect who draws the plans for a building that does not yet exist. His drawings do not correspond with actual facts, they represent and foreshadow the facts that are to be. It is the same with ourselves; our imagination goes ahead and pictures desirable things, and then our thoughts work according to the plan and make a dominant idea, and this determines our line of conduct or action. But without the original plan, which in the nature of things must be in advance of the facts, there could be no progress, and we should simply revolve in the daily round as a screw that had stripped its thread. The way of progress is a spiral, one turn up at the end of every round.

The building of new dominants is a profitable way of spending the usually-wasted minutes. The process need not, of course, be restricted to "nerves," it is universal in its application to

mind. Fix upon three or four suggestions, write them out and memorise them. Then send them down on to the mind by thinking them, by saying them aloud as affirmations, by reading them from the written slip, and lastly by living them during the day. If each of these methods be employed the cumulative effect upon the mind will be very strong and results will soon be observed, though too much must not at first be expected. There are a thousand needless ills from which we suffer, we labour under handicaps that might easily be removed, we are weak where we might be strong. The powers of the conscious mind are amply sufficient to alter and to regulate the subconscious and through suggestion in this simple manner we have the power of constructing wiser and more helpful dominant ideas, so rising in the scale of evolution and fulfilling the purpose of this present life.

* * * *

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those that rest the weary ear.
Say you are well, or all is well with you,
And God will hear your prayer and make it true.

* * * *

The key to success in the line of all mental and spiritual achievements, is control of the attention. The ability to concentrate and hold the attention upon any given point at will, and resist all diverting tendencies and desires, is an absolute necessity to high attainments and rapid progress.

Happily this is an art that all may acquire by resolution and persevering effort. The very practice itself is a wholesome and efficient mental discipline.

* * * *

BOUQUET.

Oh Spring, would'st thou be very kind?
Then, breathe thy joying down the wind,
Press on my lips for Youth a kiss
Steepéd in all deliciousness.
Let thy sweet blossoms pink and white
Decorate my dreams to-night,
And leave a little love theme there
If you've a tiny gift to spare.



By Robert Magill.

It seems as though our lenient policy in Egypt has put a new meaning to the term, "Spoiling the Egyptians."

Judge Scully recently said that there was no trouble in getting domestic servants nowadays. No. The trouble is to keep them.

According to a dentist, artificial teeth should match the wearer's disposition as well as his features. It's no use giving him a set to smile with, of course, if he's married.

The daily paper which declared that if every business man bought a book on law, the lawyers would starve, is wrong. They would all be writing books.

It is proposed to install a department in the telephone exchanges which will ring you up and give any messages received while you were out. But surely we don't want to know what wrong numbers there were after it is all over.

The Bishop of Plymouth says that boredom is a symptom of hardening the mind. Perhaps this is why a preacher so seldom gets his points home.

A scientist recently delivered a lecture on the water resources of Scotland. This reminds us of the famous chapter on the snakes in Iceland.

Butchers are complaining that nobody seems to love them. They need Mark Antony back. He was always meek and gentle with these butchers.

The latest glove has invisible finger tips; nearly all my last year's pairs seem to be in the fashion.

At the time of going to press the railway situation is very much Cramped in many ways.

Lipowsky, a "memory marvel" says that an honest man has a better memory than a cheat. Still, there are also good bridge players.

A questionnaire is to be sent to each business man asking him what he produces. The usual answer will be "expenses, which produced however far, we shall never be able to meet."

We fancy we know where the doctor who said that milk was destructive to teeth got his idea from. Babies live on milk. Babies have no teeth. Q.E.D.

It is rumoured that the attack being made on the laundries by a contemporary was started by a reporter from whose cuff they accidentally washed all the italics.

D'Annunzio recently expressed a desire to do something that would let him die in a blaze of glory. We understand that Mussolini has offered to provide the blaze free of charge.

"Even in the grave," according to the *Morning Post*, "the spiritualists say we shall be compelled to answer baffling questions." But do they have cross-word puzzles in Heaven?

Sir Arthur Keith thinks that the estimate of 500,000 years for the development of mankind is too long. Yet when we consider Mr. Churchill we consider we've done marvellously.

Dean Inge says that "it has been proved that almost every distinguished Irishman is of English or Scottish descent." Ought not this to be "ascent?"

Usage will change Nature's stamp.

THE PSYCHOLOGY OF WALKING.

By Clement Jeffery, M.A.

WALKING is an art. With some a graceful carriage comes easily just as painting or writing does. With others faults must be painstakingly eliminated before a good manner in walking can be achieved. Yet effort along these lines is well worth while; for our walk is one of those personal qualities which help to make or mar our influence among mankind.

People often unconsciously judge the character of a person by the way in which he holds himself. None of us cares very much for the individual who creeps about; we always associate this style of locomotion with the prowling of some night-animal after prey. It indicates a mind that we would think twice of before trusting. But we do feel pleasantly disposed—other things being neutral—towards the person who walks with an upright bearing. We do feel that such a carriage expresses a mentality that is straightforward and above board.

The very act of standing erect has a stimulating influence on our brain-cells. There is real psychology behind the injunction to "pull oneself together." When people learn to stand correctly and to walk away from this position they are at first astonished at the difference it makes to them mentally. They say that they feel quite different. No one can be thoroughly alert who is in the habit of slouching; and it is a fact that children paralysed in the lower limbs show an improved mental outlook as soon as they are placed in the erect position.

A correct method of walking has therefore a great psychological as well as a physical value. By carrying one's person in the right manner the vital organs are improved; more room is given to the heart and lungs, and the digestive organs are kept better in position. Indeed walking upstairs should not be despised as this is an excellent abdominal exercise; it gently massages the intestines, and favours normal peristalsis. Auto-toxemia which depresses the brain-centres is greatly reduced by walking; and so the system obtaining a bigger supply of oxygen and the waste products being more effectively eliminated, there results an increased activity in the mental life. Energy is better directed towards creative thought than towards the riddance of unnecessary poisons.

The forward tilt of the head cultivated by so many people is

very injurious. It tends to flatten the chest and produce a spinal curvature in the neck region which has far-reaching consequences to the entire system. The spine should be gently stretched, and any deviations from the normal corrected by manipulative treatment. After all it is not sufficient to attend to such important matters occasionally. Getting into the habit of an erect carriage, is what is needed; it is a health-promoting exercise in itself.

Supports to the trunk are on the whole undesirable as they violate the first principles of good health—namely, the perfect muscular possession of the body. Especially to the growing youth is any tightening undesirable; for not only is the circulation impeded in this way, but the bones which are still elastic may become deformed. Rubber corsets worn round the hips are particularly injurious; they narrow the pelvis and so may cause serious defects in later life. All rubber garments such as mackintoshes should be regarded only as necessary evils, and removed as soon as possible. Being impervious to air, rubber tends to retain the poisons which normally pass off through the skin; and as a result of the moisture evaporating after removal a chill may readily set in.

Exercise of the trunk will certainly strengthen the muscles so that those who suffer from fatigue of the back will find that they are able to hold themselves up better with greater advantage to their mental life.

Another fashion which has a bad effect on walking is the wearing of high-heeled shoes. They throw the spine forward and so disturb the balance. And balance is essential to a correct carriage. High heels throw the weight of the body on to the very front of the foot, and so weaken the flexibility of the toes. The ankles and also the ligaments which support the arch of the instep are strained, and there is often a tendency for the feet to "turn over." Cold water compresses along with skilful manipulation afford relief, but the only method of securing permanent foot-comfort is to wear shoes large enough to permit of a free circulation of blood and with the heels low enough to enable the wearer to walk with an upright carriage. Mental fatigue can be traced often to the use of unsuitable shoes, and attention to this matter can make a very big difference to our efficiency.

Correct posture should be most carefully watched in the formative period of childhood. Sunshine, fresh air, a bone-

building diet and exercises are absolutely indispensable to a graceful carriage. Dancing is particularly helpful. Cramming should be guarded against as this leads rapidly to fatigue and faulty posture. The head tends to fall to one side, and there is generally a lack of physical control. Unfortunately many of the bad results do not appear till later, and many men and women are suffering to-day because of the stupid and ignorant way their lives were managed for them in childhood.

One point of special importance both in child-life and adult-life is that we should sit correctly. Here again, we should maintain the erect position. If we sit with our chest flattened and our shoulders rounded, the muscles of the trunk become relaxed. The breastbone is depressed as well as the ribs, and there is a tendency for the abdominal organs to sag. Incorrect sitting can lead to disease of the liver, stomach, bowels as well as of the lungs and other vital organs. Very good advice to children is to sit "tall." We should observe, too, especially in the young that the seat should be the proper height from the ground. The feet should rest squarely on the ground. When the legs hang over the edge of the chair, there is a marked interference with the circulation of the blood; the nerves too are pressed on, and the limbs become benumbed. Round shoulders in many cases are caused by persons sitting in a stooping attitude. This unpleasant deformity does not necessarily signify that the person has either a weak chest or small lungs; it usually signifies that the individual's back muscles are weak, and that his posture has been habitually careless. We find this condition not only among clerks and students but also among farmers and others engaged in outdoor work. As has been said this deformity generally indicates an indifferent attitude in standing, walking and sitting.

Round shoulders take away from a man's or woman's appearance; this avoidable malformation leads to shallow breathing and lung complaints. Those who have such shoulders and who do not take treatment and exercises for the correction of this deformity, should sleep on a hard mattress, on the back if possible, and with only a very small pillow, if any at all. To sit correctly, which may at first require a little attention and discipline, is really a splendid exercise in itself.

So many people make the mistake of thinking that their physical body is a fixed entity, that, because it possesses certain characteristics, they are doomed to go through life hampered by their

deficiencies. But such people should remember that some of the strongest men and women were once puny mites. Checkley, one of the greatest physical culturists of modern times, was born a weakling. He said that nobody thought that he was worth rearing, yet at the age of seventy-five he could lift three heavy men, and run with them for a hundred yards. His powers were phenomenal; he could have made his fortune as a strong man. When he died as the result of an accident at the age of seventy-five, the doctor who examined him declared that his body was as vigorous as that of a man of fifty. Checkley has recorded his view that if we stand and move properly, which means that if we use our muscles properly, we keep our internal machinery oiled. Certainly he believed, as do all other sensible people, that our own weaknesses can be made blessings in disguise.

If Demosthenes had not been a stammerer, he might never have bothered to make himself the greatest orator of ancient Greece. Whatever difficulties we set out to overcome are character-building; they help to make us. And so those who are not so strong as they feel they ought to be, those who suffer from headaches or any other painful affliction, have a splendid character-building task to accomplish. And that is emancipation from their slavery whatever form that may take. Only by making ourselves better and bigger to-day than we were yesterday can we obtain real satisfaction in life. That involves a measure of self-help and self-discipline; but whatever in life is worth having is worth working for. Indeed we do not appreciate what we have unless some effort has been expended. And this applies to health just as it applies to the ordinary things of life.

In conclusion, therefore, we may say that those who desire to live a healthy, successful life, should pay particular attention to their walk. Good walking vitalises the entire physical system and has a tonic influence psychologically. It is indicative of character; and one method of character-building is the cultivation of a fine, upright carriage.

* * * *

But would we learn that heart's full scope
Which we are hourly wronging?
Our lives must climb from hope to hope
And realise our longing.

To-day well lived makes to-morrow a vision of hope.

THE RIGHT TO LIVE.

By Maurice Roland.

"**N**OW, Trayson, tell that persistent young man, that I am ready to see him. Don't trouble to return, yourself. And see that I am not disturbed by anyone else for the next half-hour."

As his secretary withdrew, James Wilmer, the noted New York millionaire, leaned back in his chair and closed his eyes. He was very weary, very depressed. Until recently, he had not believed it possible that such depression could ever have claimed him so completely for its own. Yet it lived with him day and night. Its insidious presence was demoralising his whole human being; physically he was going to pieces; mentally, he knew only unutterable weariness. He with all his millions. But why? Ah! why?

Strange are the ways of life!

Acting on his doctor's advice he had booked a passage on the "Terrific." At the time he had wondered why. But now, now for some inexplicable reason, he realised a blessed sense of relief. He——

Wilmer opened his eyes suddenly. A man had entered the cabin, and now stood on the further side of the table, watching him. Probably he was young, but the finger of poverty, hunger and something else, had touched him none too kindly. Moreover, in every line of his thin, careworn figure, lurked hate. Hate, black, pitiless hate!

Wilmer regarded him, conscious of a vague feeling of irritation. Was he to be pursued even here by beggars?

"You want to see me?" he began.

The man shuddered violently.

"I have never wanted to see you," came the answer with a terrifying bitterness. "But I loved my mother, and for the sake of the honour of that one who is dead, I seek justice in the name of that other who still lives."

Wilmer frowned.

"You speak in riddles, my dear sir. Who are you?"

The man's dry lips twisted horribly as they formed the words, "Your son . . . God help me!"

Wilmer was stunned into momentary silence. Then a wave of fury swept over him

"That is a damned lie."

"It is the truth!"

Wilmer glanced towards the door, then apparently changed his mind.

"If you require money why don't you ask for it honestly?"

"Money!" The man's voice broke in his throat. "Money! O, my God!" He covered his face with his hands, then tore them away fiercely.

"There is a merciful law, unknown to man, which allows the dead to lie at peace without the aid of brutal money. You would not understand this. You who have known no want through all your cursed life. You and the millions of others like you, who barter souls away to gratify a moment's empty pleasure. And the world, looking on, smiles and fawns at your feet, because you are rich, because you can buy all those things it holds dear. But I . . . I am not of that world. I am my mother's son . . . I have not come for money."

During these last moments Wilmer's face had grown strangely pale. He struggled with some inward emotion.

"What is your word compared to mine?" he asked hoarsely.

The man flung wide his arms.

"My word! Nothing! Nothing in this world. Only as honour compared to dishonour."

"What proof have you?" sneered the elder man.

The younger man's arms fell to his sides, his one hand slipping into his pocket.

"Only God's knowledge . . . only my love . . . only the tongues of your own base conscience . . . only this——"

He drew out his hand and thrust it forward. On the opened palm lay a black ivory crucifix. "Only this. This piteous emblem of a lost religion, which in a moment of generous weakness, you gave to my mother, to make sacred your love!"

Wilmer stared at it blindly.

"Your mother is . . . dead?" he said, slowly.

" . . . Of starvation. She died the night you were the honoured guest at the Waldorf, and men talked only of the wonders of your philanthropy."

Wilmer covered his face.

"What do you want?" he asked in muffled tones.

The other man leaned forward, resting his hands on the edge of the table.

"The right to live!"

As the words left his lips, a sudden shudder ran through the

huge liner. Somewhere far down beneath, was the sound of ominous grinding. Almost immediately the engines stopped. The vessel seemed to hang on the heaving water. Then came a gentle tilt downwards.

A breathless silence followed, during which the two men gazed at each other.

"All passengers on deck with lifebelts on!" The dread order rang out with startling clearness.

Wilmer sprang to his feet.

"My God, she's going down!"

The other man uttered no sound, but he raised the crucifix to his lips and kissed it.

The door burst open and a steward appeared.

"For God's sake, come, sir, it's only a matter of minutes!"

The scene on deck was indescribable. A few sobs and heartrending cries were to be heard, but for the most part, the passengers seemed dulled into a deadly apathy. Huddled together they just stared out at the merciless waters around them.

"All men stand away from the boats!"

Wilmer clutched the top of the end railings of the deck.

"My God, my God!" he whispered.

But as before his companion uttered no sound.

Boat after boat swung out and lowered with its helpless load of silent women. Then came the order for the men.

Wilmer looked over the side. Below him was boat No. 13.

"Room for one more!"

Wilmer turned.

"The right to live," he sobbed. "Go—my son!"

He seized his companion, lifted him bodily, and dropped him into the waiting boat.

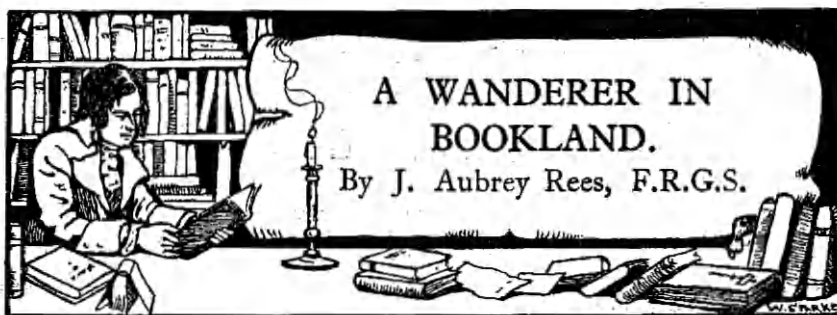
It began to descend: touched the water. The next instant a wave caught it, tore it from its ropes, and passing, left no trace.

Then Wilmer burst into wild laughter, and leapt overboard.

* * * *

"Yes, James Wilmer, the millionaire," explained the doctor, to a kindly visitor, "Quite mad, poor chap. You hear him?" "The right to live . . . for him . . . only for him . . . but never, never for me . . ."





A WANDERER IN BOOKLAND.

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

WHEN that great imaginative work, "The Story of an African Farm," swept into the literary horizon 42 years ago, it was felt by all that a new genius had arisen with a pronounced message to mankind.

Olive Schreiner came to London in 1883 and her many readers looked forward with eager anticipation to further work of an equally brilliant character. Described by Havelock Ellis as "a trustful, idealising, imaginative, helpless child," and by Edward Carpenter as possessing "a wonderful beauty and vivacity, a lightning-quick mind, fine eyes, and resolute yet mobile mouth," she found many friends during her nearly six years' stay in England. She passed away in 1920, and the recently published "Letters of Olive Schreiner," edited by her husband, gives us an illuminating insight into the character of the woman who wrote—

"Some day some woman born and agonised will read what I write and be comforted."

The "Letters" contain many interesting and instructive passages peculiarly of value to the psychologist. Her ideas and conceptions of human nature appear to have changed as she grew older, and these changes probably were influenced by her analyses of some of the great men whom she met in later years, although in her writings she was as prone to analyse herself as others.

As evidence of this change of thought, it is only necessary to quote a couple of passages from the "Letters." In 1884 she wrote, "People with sympathetic natures like mine must shield themselves from their own sympathies or they must be cruelly crushed and life's work left undone." But, a few years later, however, she wrote, "We mustn't hurt other people. Life is such awful agony."

Fear, Envy, Hate, are expensive luxuries.

In her criticisms of life and art as they dealt with some of the famous men whom she met, the Master of Balliol appealed to her ideas very forcibly, for she wrote of him, "I am reading Jowett's 'Plato.' God will have to give Jowett a front seat in the Kingdom of Heaven I can't believe anything could be better. I seem to have found a friend I've been seeking for all my life." On the contrary she was prejudiced against Millais, for, after seeing some of his pictures, her comment was, "I hate Millais more than ever—a cold, worldly soul, without one touch of the true fire."

The growth of her Socialist sympathies is noticeable in many of her letters dealing with contemporary politics; but neither political nor yet social are the tone and note of her last letters. Instead, they are full of faith and high spiritual idealism.

During 1906, she wrote:—

"One thing is beautiful to me, that, though my personal life has become crushed and indifferent to me, I have not lost one little grain of my faith in the possible beauty and greatness of human nature, the divine beauty of perfect love, and of truth. I am so absolutely certain that my dream of the ideal of beauty and goodness is that towards which human nature is slowly moving."

It would appear that Olive Schreiner's one great drawback was the lack of concentration which appears very forcibly in her letters. She undoubtedly wrote good letters, but it cannot be said that she was a good letter-writer.

In her eagerness to remedy injustices and support and champion reforms, both social and political, she lost the uncomplicated single-mindedness of her creative powers and zeal. Her mind was over full of ideas, and emotional sensitiveness hindered her work. She could not disconnect her mind and thoughts from the recognition of sorrow and suffering.

In one of her letters to Mr. Havelock Ellis, she writes "that a doctor's life is the most perfect of all lives. It satisfies the craving to know, and also the craving to serve."

The whole life-purpose of Olive Schreiner in her declining years may be summed up in a few words she wrote in 1913—"The reading of Gilbert Murray's translations of Euripides lately has been a revelation of joy to me. The wonderful thing to me is that any man could have written of woman as he does. But genius has no limit of sex or race."

PRACTICAL PSYCHOLOGY AND PEACE.

By H. B. Smith.

THE desirability of a peace that is perennial, that never fails, whether it be in the home or in the wider spheres of local, national or international affairs, is apparent to all and it seems a paradox that an end which in the abstract is so devoutly to be wished should prove in practice so elusive.

Can it be doubted that the Divinity which shapes our ends intended us not to rough hew them as we do but to direct them along lines of peace and progress, free from conflict—that the Divine plan is one of concord and not of discord? “Depend upon it” Sir Oliver Lodge has recently said, “that the Universe is ultimately intelligible, however complicated and hopeless it may appear.”

Peace in whatever sphere is a personal matter, for, after all, family peace, national peace and world peace are fundamentally based on individual peace. Like charity, peace begins at home. It is not a mass production. Upon each individual member of society lies the responsibility of creating in his immediate environment an atmosphere in which disharmony is seldom born and never thrives.

Of what does such personal peace consist? Of quiet, calm, harmony and serenity to the exclusion of fear, worry, envy and jealousy. But perhaps its chief constituents are a willingness to understand, an ability to appreciate and a tolerance sufficient to make full allowance for other points of view than those already held. This involves the possession of a mind that is flexible, that is willing at all times to widen its horizon by welcoming new ideas and fearlessly adopting them, even though they do not harmonise with pre-existing ones, if after a careful scrutiny from every angle they are found worthy of acceptance. Such an attitude recognises that thought is ever thrusting forward, that old thought forms are often but the husks of the new and that as the site of a new building must be cleared before the work of construction can commence, so must old ideas be supplanted when a new-found truth has rendered them untenable.

For I doubt not through the ages,
An increasing purpose runs
And the thoughts of men are widened
With the process of the suns.

This is an attitude of mind which, although not peculiar to practical psychologists, is characteristic of them, for there is nothing conservative or immovable about the Science. It is for ever on the march in its search for truth unhampered by creed or dogma free, impersonal. Change is not welcomed for its own sake, but the practical psychologist does not fear whatever re-adjustment may be necessary whenever a new facet of the great jewel of eternal truth illumines yet another corner of our finite minds. This philosophy places in the forefront of its teaching the need for constructive thinking and what thought is more constructive than that which seeks to lessen and eventually to eliminate the negative and sometimes devastating effects which follow a lack of harmony. Peace and concord are of the essence of the message.

Peace is radiated by all who possess it. Its waves, in ever increasing length and strength, will beat on every shore and that peace which the world needs will be secured so soon as the peoples of all lands individually determine that it shall reign. Signs are not wanting that that day is dawning. The sweeping away, by the aerial navies foreseen by Tennyson, of the protection hitherto afforded by natural boundaries such as mountains and narrow seas has made the possibility of war so terrible to contemplate as to render that in itself a factor for peace. The establishment of the League of Nations, incomplete though it is at present, the dissemination of knowledge of all peoples by wireless and the cinema are pointers in the same direction. In that day only those who are willing to sublimate the fighting instinct will be permitted to sit in the seats of the mighty of all nations; then will the peace which the people have found in themselves be translated into law; constructive arguments will supplant destructive armaments; harmony displace fear and a peace, not that passeth understanding, but that is born of understanding will hold sway throughout the earth.



PSYCHOLOGICAL RE-EDUCATION IN ITS APPLICATION TO THE NERVOUS SPEECH DISORDERS.

By Mabel Farrington Gifford,

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WHILE psychology has been applied to many kinds of reconstructive work, it is not generally known that it has been successful in the correction of the nervous speech disorders, namely, stammering, stuttering, cluttering and nervous hesitation.

The causes of these nervous speech disorders were for many years, in fact, up to very recent years, confounded with those of articulation defects such as lisping, substitution of sounds, and infantile speech. The pitiable results from the lack of differentiation between the two, and the erroneous conception of stuttering during the past, particularly in the nineteenth century, when the physician and the charlatan too were actively engaged in attempts to cure the defect, have been ably described by Alfred Appelt in his book entitled : "Stammering and its Permanent Cure."

Before continuing with the discussion it might be well to digress long enough to give a very brief definition of each of the four nervous speech disorders. Stuttering—and here we give the definition as it is understood in the United States—is a rapid repetition of the initial sounds of words, *i.e.*, "K—K—K—Katie." Stammering is illustrated by the phrase. "We m——st." For the sake of simplicity, and because in Germany stammering is defined as an articulation defect, we shall use the term *stuttering* only to represent either of the two forms. Cluttering is the slurring over or omission of certain parts of words as the result of rapid, choppy utterance. Nervous hesitation is agitated faltering speech.

From 1716, at which time the medical profession seems first to have busied itself actively with the subject of stuttering, until the days of Freud (the beginning of the twentieth century) stuttering was attributed progressively to any number of

mechanical causes, among them unsoundness of the muscles of the speech organs; weakness of the soft palate, uvula, and root of the tongue; abnormal formations of the tongue; malformations of the tonsils and uvula; to incorrect respiration; spasm of all the organs involved in the formation of sounds and syllables; spasm of the respiratory organs; spasms of the glottis with consequent spasms of the muscles of the tongue, face and throat; spasms of the articulatory muscles; and to tetanus of the muscles connected with respiration and voice production.

These conceptions of a purely physiological cause were in the course of time recognised as false. Thereupon the function of the brain began to be considered as part of the problem, and in 1866 the primary cause for stuttering was placed entirely in the psychic sphere, the will. Later still the cause was laid to an abnormal working of the central nervous apparatus, to lack of confidence and control; then it was considered a psychoneurosis based on a debility of the nerves involved in the action of speech in which each paroxysm of stuttering is induced by psychic stimuli; and finally as a purely psychic ailment in the centre of which stands "dread of speaking."

Naturally cures were attempted for all these supposed causes: change of climate, change of diet, avoidance of alcoholic drinks, administration of purgatives, the use of honey, salt and sage, were advocated. Operations had their vogue, particularly the cutting of the root of the tongue, which in many cases had a fatal ending, and in every case proved to be entirely unjustifiable. Didactic or pedagogic methods aiming by means of instructions and exercises to recover the control over the organs of speech were instituted. These were time-beating methods, vocal exercises, reading exercises, breathing and intonation. Electricity was tried in addition to certain medicines and cool demi-baths to attack the abnormal innervation which was considered the cause of the trouble.

Medicine never did achieve results, electric treatment was futile, and operations were little short of criminal. Charlatans, seeing the failure of the medical profession to cure the disorder, stepped in and with no education, experience or insight took over the work, naturally with no better success.

It remained for the new psychology to solve the problem of the stutterer, and it is solving it day by day. The fact has now been definitely established that stuttering is a nervous speech disorder, psychologic in origin, and that the spasmodic mani-

festations are only the external effect of deep-seated emotional conflicts. Subconscious memories which have as their origin severe shocks and emotional conflicts in early childhood may exist for years, disturbing the speech function, which is mechanically perfect, until corrective measures are applied. The parents are usually not cognizant of emotional shocks suffered by their children, nor do the children themselves in any way comprehend the experience they have passed through. External shocks such as falls, terrifying experiences with animals, etc., are of course much more observable, and many a mother has traced her child's stuttering to just such a cause. We may assume that a predisposing cause is present in stutterers, in other words, that their nervous systems and particularly their motor speech centres are weaker than those of normal individuals. In his early years (before six) nearly every child goes through emotional experiences and shocks or frights, but fortunately not every child is afflicted with a nervous system so unstable that his speech is affected.

We are now ready to discuss the psychologic treatment of stuttering. We agree that stuttering is a psychic manifestation. Then how shall it be attacked? Obviously not by means of speech drills, breathing exercises, medicines, quackery. We know that the student, whether he be adult or child, is emotionally keyed up, that he has a dread of speaking. Due to his many failures and humiliating experiences he is self-conscious, lacking in poise and positiveness, tending more and more toward negativism. The two main objects to be achieved in his psychic re-education are (1) the development of poise for the control of nervous haste; (2) the development of power or positiveness.

In our treatment the development of poise is subdivided into the following headings:

1. *Body poise* for the purpose of giving the first concrete illustration of physical control: an exercise for standing erect, head up, heels a little apart, rising and descending slowly on toes, finding balance.

2. *Body stillness*, the conscious control of the body while standing without support. Done at first for 30 seconds and gradually increased to two minutes. A big step forward in this exercise is the association of the abstract with the concrete; the association of the feeling of the word stillness with the idea stillness.

3. *Mental stillness.* This is very important as a re-education concept. By the constructive use of the imagination we work from stillness of the body to ideas of coolness, calmness, self-possession and self-control.

Five indispensable aids to the development of poise and power are:—

1. Silent recall.
2. Suggestion and autosuggestion.
3. Control statements.
4. Word associations.
5. Visualization.

1. *Silent recall*, as we use it in our reconstruction process, is the silent repetition of a given sentence or thought after it has been given aloud by either pupil or instructor. This may be done by (a) hearing (auditory), or (b) feeling (kinesthetic verbal or motor). In the first instance, after repeating the sentence aloud three times, in a firm tone, the pupil closes his eyes and recalls the sound of the sentence three or more times. He should keep out all other thoughts and focus the mind strongly on the *sound* of the sentence throughout the full number of times. In the second instance, the sentence should be given aloud as before, and the mind should be focussed on the feeling of power in the breathing mechanism. It should be recalled at first three times, and later five or more. This last recall is for the purpose of intensifying the image in the kinesthetic verbal speech centre, which is the memory centre for the muscular action involved in speech production.

2. *Suggestion and Autosuggestion.* A whole book could be and has been written on this subject alone, as for instance Baudouin's "Suggestion and Autosuggestion." For our purposes it suffices to say that the effect upon ourselves of a repeated thought is very powerful. We know that repeated action, which soon results in an acquired habit, becomes automatic. Just as movements can become automatically carried out by the subconscious mind, so through repetition can thoughts also become automatic. If the mind is filled with constructive thoughts and ideas, and these are repeated over and over again, the thoughts themselves will come automatically, and the drills which serve as an aid to this process become unnecessary because the unconscious mind is carrying on what it has been taught. The old negative fear thoughts of the stutterer are replaced by the new constructive thoughts, and actually die from disuse.

3. *Control Statements* such as "I will keep calm," "I will speak slowly," "The speech machine cannot fail," "Whenever I talk I shall speak out in a strong positive tone, using poise and power" and many other similar ones, are of great value, and may be used for silent recall and autosuggestion also.

4. *Word Associations*. If the pupil is a child, it is necessary to use many devices to enrich the association of ideas that cluster around certain constructive words. In the mental stillness exercise, it will be noted that a concrete concept within the child's experience was chosen first, from which the abstract idea was developed. For example, to build up the word *power* the following procedure should be used; read about it, discuss power in nature, power in the animal world, power in man's inventions, such as giant machinery, power in mental strength, and finally the power of the speech organs. The child should then write on any one phase of the subject of power as just enumerated. In the same way the following words may be built up; stillness, calmness, coolness, self-possession, tranquillity, serenity; confidence, determination, perseverance, courage and positiveness.

5. *Visualisation*. Visualisation is the constructive use of the imagination and is used to build up new confident ideas in relation to old troublesome memories of speech failures in the class-room or out in the world generally. The child should close his eyes, while seated, and recall the *sound* and *feeling* of the speech control in the silent recall exercises. He should picture himself standing before his school-room hearing and feeling the same control. He should use first a familiar verse, then an imaginary recitation. He should practise conversation, the use of the telephone, conversation in a store, silently, using perfect control.

This psychological re-education work, if carried out faithfully and over an extended period of time, cannot but show most gratifying results. Many stutterers have been cured by it, and none have failed to show improvement.

This system is now being carried out in San Francisco's large public school department, where there is a mixture of Catholic and Protestant, Jew and Gentile, American and foreigner. By the avoidance of objectionable terms, there has been no opposition to the teaching of this work. The work is taught to segregated groups of stutterers by specially trained teachers. The stillness exercise is applied but a few minutes a day in a crowded school-

room, yet the regular room teacher notices a great difference in the attitude of children subject to this training as compared to those who are not. This result is achieved in the face of many conflicting emotions produced by home conditions, the teasing of play-mates, etc.

A still newer feature has been to take large classes of young people who are nervous and high-strung, lacking in confidence and poise, unable to express their thoughts, and through psychological training give them the ability to express themselves not only in a small group but before large crowds. In the matter of character building, and the correction of criminal faults and tendencies also, it promises to be a practical workable plan.

On the whole the outlook for the stutterer and for the self-conscious negative individual generally is very bright through the achievements of psychological re-education, which as yet is in its infancy, but which with the increase of understanding and application, bodes a wonderful future.

RECOLLECTIONS.

As we grow ready for it, we shall find what is needful for us in life; new beauties, clear meanings in things worth while, in books, in pictures, in music; the inter-communion of souls in sympathy, and minds that comprehend.

* * * *

Life to the young is very much like an unexplored country, full of mystery, with few guide posts. If youths were wise they would ask of those who have explored life what are the pitfalls of the journey and what the best equipment.

* * * *

Deep breathing is an excellent exercise, provided the breath is completely exhaled upwards, inwards (sideways) and downwards, and then allowed to inhale itself. This prevents overcrowding and straining of the lungs.

In the same way food should not be swallowed but allowed to swallow itself which it will do when sufficiently masticated and ensalivated.

* * * *

The deeper the mind penetrates, the clearer it becomes; the more it spreads itself out on the surface, the more it is confused. Read less, think more of what you have read.

FROM THE CLUB CHAIR.



The hope expressed in our last issue of the formation of a club at Bradford as a consequence of Miss Anna Maud Hallam's campaign there has quickly been realised and we extend the heartiest of welcomes to the newly born.

The chairman of the new club is Mr. Fred North, 30 Cranbrook Avenue, Odsal, Bradford, who will be pleased to hear from you.

I next expect to hear of a Leicester club for there Miss Hallam has had to duplicate her classes to meet the demand for psychological knowledge. As I write, these classes are ending and Miss Hallam is preparing to visit Nottingham where she is already well known. Envy is not psychological and in any case it is a useless emotion, so you must patiently await your turn, for the founder of the Clubs is only human and, much as she might like to, she has not yet solved the problem of satisfying all demands simultaneously.

Besides, in a few weeks' time, we shall all be foregathering in Liverpool where the third Annual Convention is to be held on June 19th, 20th and 21st, and we are bound to meet and hear Miss Hallam there—so, patience.

The LIVERPOOL CLUB was greatly stimulated by Miss Hallam's visit there some weeks ago and a considerable increase in membership has resulted. This club, perhaps more than any other, is eagerly looking forward to the Convention for which (in conjunction with Miss Hallam) they will act as hosts. From the outline of the programme that has reached me I should say that Liverpool is "all out" to excel and that he will be an unlucky wight who fails to participate in the various functions that are being planned. Liverpool is an attractive city both in itself and by virtue of its environments, but the Liverpudlians are more attractive still and when they devote themselves to a cause success is assured. Hence my counsel to you to attend the Convention even as a private individual if you are not a delegate. You will receive inspiration and consolation and you will have for all time a memory of great happiness.

The more thou searchest, the more thou shalt marvel.

The LONDON CLUB, I understand, hearing that the project for a Federation Holiday Centre could not be pursued, has allied itself with the Holiday Centre that is to be held this Summer at Weston-Super-Mare (advertised on page ii) and invites members of all clubs to support their endeavour to meet the resolution approved at the 1924 Convention.

The MANCHESTER CLUB has vowed itself this year to unquestionable success from every point of view and, to this end, is holding regular classes in Concentration, Scientific Breathing and the study of Miss Hallam's text book of "Practical Psychology," in addition to the customary weekly lectures.

I wonder how many of the members of the Manchester Club are aware that they have a friend in their midst in *The Manchester City News*? This leading literary weekly in its issue of the 9th May, referred to our movement as "Helpful" psychology. There you have it—helpful—just what we want to be!

The NEWCASTLE CLUB has now settled down in its new club room at 51 Northumberland Street, where meetings will be held every Thursday evening until the Summer vacation. The Editor had an opportunity recently of calling on the Newcastle Club, and came away from a very pleasant evening with the feeling that with such keenness of interest as is evinced by the Newcastle members it will not be long before there is a veritable psychological beacon in the North.

The BRISTOL CLUB members are enjoying much social intercourse. A valuable way in which to express psychological principles has recently been followed in a dance and whist drive. Tennis is in full swing and a char-a-banc tour to Minehead and the Exe Valley (160 miles) has been arranged for June 10th.

Speakers in the immediate future are Mr. Chas. E. Fisher, Mr. H. L. Carrad, B.A. (London), Rev. W. Tudor Jones, M.A., Ph.D. (Vice-President of the Club), and Miss H. M. Wodehouse, M.A., D.Phil. (Bristol University).

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Keep the telephone of your mind for ever transmitting thoughts of Love, Purity, Joy and Health; then when disease, sorrow, lust or hate try to call you up, they will always get the busy signal. After-while they will forget your number.

THE INFLUENCE OF COLOUR.

By C. G. Sander, F.R.P.S., D.Sc.

COLOUR has a very potent influence on both the mind and body of man and can be effectively used as a curative means in disease, as well as for decorative purposes.

There are many "coloured" sayings in our language, such as "Showing a red rag to a bull"; "Having an attack of the blues"; "Yellow with rage"; "Green with envy"; "Being in a brown study"; "A black outlook," and so forth, which indicate that, unconsciously in some way we connect colour with our emotional nature. It is, however, only of late years that the influence of colour has been definitely recognised.

All the phenomena in nature are the effects of some kind of motion or vibration. All vital processes are the product of vibration which is caused by a psychic energy or consciousness. It may be the trance consciousness of a plant, the dream consciousness of an animal, or the self-consciousness of man; they each and all produce certain characteristic vibrations which, if the organism is in a normal state of existence, take place at a given definite and uniform rate. These rates of vibration are liable to changes through outside stimuli or (mostly in man) through inner or psychic causes and manifests in changes of the organism and its vital processes which may become morbid or diseased. Unless the normal rate of vibration is restored, the organism, no matter whether it be plant, animal, or man, dies, for it is no longer governed and united by the central psychic control.

All life processes are directly dependent on light. Light, electricity, and life are the same in essence, but differing in the mode of manifestation and effect. Sunlight contains in etheric and combined state all the elements of life, which are essential for the vital as well as the psychic processes of both the vegetable and animal creation. Without sunlight the vital functions of the higher organisms become impaired and disorganised and disease and death result. Without sunlight only lower forms of organic life can exist for a time, but finally even these die. The sun may, therefore, be taken to be the direct source of all life on the earth. Its great vitalising and recuperative powers have only recently been rediscovered and its great therapeutic value in the treatment of disease tardily recognised.

Do not confound your perception of truth with truth itself.

All phenomena of the material universe are, broadly speaking, the manifestation of some kind of motion or vibration of life, light or electricity. Every living organism is in a definite and characteristic state of psychic vibration which is of a constant rate while that organism has a normal healthy existence, but changes to a higher or lower rate through abnormal or morbid conditions.

In the human organism the normal state of vibration may be changed by various outside causes or conditions, or it may be distributed inwardly by mental and emotional causes such as fear, hatred, grief and so forth, which if continued sufficiently long, will upset the delicately balanced vital processes and produce abnormal physiological conditions which we term disease.

Psycho-Therapy has established the fact, though far from being as yet recognised by the medical faculty, that there is a mental cause for every disease. The latter is merely the manifestation of a certain abnormal rate of vibration of either the whole or only certain parts or organisms of the body. It may be taken that every disease has a rate of vibration which is distinct and peculiar to itself. The object of giving drugs is to change the abnormal vibration rate of disease and restore it to the normal one of health. This is a fact which is not generally recognised and therefore medicine as a treatment of disease is uncertain for the action of drugs is not stable or reliable and the mental cause of the trouble is usually entirely ignored.

For the treatment of disease from without we have one of nature's own powerful means in sunlight and its colour constituents. Various colours have peculiar electro-chemical and therapeutic properties. They not only affect the body if the latter is exposed to them, but they can very powerfully act on the mind through the eye. We have, through the use of properly selected coloured glasses, a means of changing the rate of morbid vibrations and of bringing them back to the normal. Health can be restored by colour treatment provided, of course, that the mind has had attention and has been brought to a rational and constructive way of thinking.

The greatest care should always be exercised not only in the selection of colours or colour schemes for the decoration of our houses, our business premises, and public institutions, particularly hospitals, but also in the choice of colours for dresses.

It is not intended to deal with colour harmonies and colour blending in this article, nor does space permit of showing how

a colour chart can be arranged, but instead, a brief summary of the psychic and therapeutic properties of the principal colours is given.

RED.

Red is a stimulating colour for both mind and body. It has a great calorific value. Its action on the animal organism is to stimulate the vital processes, such as the circulation of the blood. If any part of the body is exposed to red light under a red glass the flow of arterial blood is increased. Red light acts as a rubefacient and therefore is injurious in any inflammatory condition of the system. Its use is beneficial in smallpox, measles and other diseases which affect the skin, for the red light brings a supply of fresh blood to the surface.

Red has a stimulating decorative value, as for instance, in dull red panels of a dining room, but it would be inadvisable as the dominating colour of a study or library.

Red suits dark women. Symbolically, red is the colour of passionate love, of anger, and rage which stir up the blood.

The shades of red are maroon, tomato, brick. The tints are salmon pink, shrimp and similar pinks, all of which harmonise with strong red.

ORANGE.

Orange, like red, is a stimulating colour, but acts more on the mind than the body. Its action on the system is akin to red, but it excites the nerves, as well as the circulation if applied as orange light to any part of the body.

Orange is a very attractive colour to most people. It is supposed to symbolize black magic. It is the colour of power rather than intellect.

Its decorative value is stimulating and after a time becomes wearying. A room in which orange is the dominant colour would be very trying and cause its inmates to feel very restless.

Orange and its kindred shades and tints—brown, russet, terra cotta, biscuit, cream, buff, fawn, and so forth, are most becoming to women with so-called red hair or auburn tresses. It also goes well with hazel and brown eyes.

YELLOW.

Yellow acts as an excitant to the nervous system. It is a cerebral stimulant and also affects the solar plexus. A person

Tackle the "impossible" cheerfully and 'tis half done.

exposed for some time to strong yellow light would feel irritable and suffer from nausea. Its therapeutic action is valuable in all dormant paralytic, costive and chronic conditions, but is injurious in nervous, feverish, inflammatory, or excited conditions.

Its decorative influence is bright and animating. Reception rooms are best decorated in pale yellow, old gold, and other variants of yellow. The colours which are directly related with yellow and form pure harmonies are straw, citron, yellowish brown, khaki, olive and yellow-grey.

Symbolically, yellow is the colour of the intellect, of perception, rather than of reason.

Yellow and its kindred shades and tints suit dark or very fair women. The dominant colour of the dress only is here and elsewhere indicated.

GREEN.

Green is a quieting colour, provided its tone is bluish rather than yellowish. It has a soothing effect on the mind and the vital processes. It retards the action of the heart and the circulation. Green light has a curative effect in cases of cancer and affections of the liver, stomach and the bowels, if these regions are exposed to the direct action of blue-green light.

Green and its related colours such as myrtle, leaf-green, apple, pea, grass, and moss-green, eau-de-nile, and so forth, have a quieting effect if used for decorative purposes. Subdued green upholstery, panels, and hangings with dark brown woodwork are very effective in a study or library or any room where a peaceful influence is desired.

Green and its shades and tints are suitable for women who have neither a rubicant nor a very pale complexion.

Symbolically, green is the colour of peace, of life, of the reflective mind. Why it should be termed the colour of envy it is difficult to tell.

BLUE.

There are two distinct hues of blue, namely, what might be termed "pure" blue, *i.e.*, Cyan or Antwerp blue (about the "F" line of the spectrum) and the violet-blue, *i.e.*, royal blue or the tone of French ultramarine (approximately the "G" line of the spectrum). All blues have a cold and restful effect on the mind. Their action is soothing, astringent, and anti-

inflammatory. The greenish, or cyan blue, has a stronger effect on the circulation, while the violet-blue acts more on the nervous system. Blue light in its action is the reverse of the action of red or orange. It acts as a sedative and induces sleep, so that it might almost be likened to the action of a narcotic. It is used in nervous, excitable, feverish and inflammatory conditions, in nausea, diarrhoea, neuralgic pain, eruptions and irritations.

Blue is injurious in paralysis and all cold and dormant conditions.

As a decorative colour blue gives the feeling of rest and peace. It should not be used in rooms facing north, for it would give the room a very cold aspect.

The relative or harmonising colours of cyan or Antwerp blue are turquoise, peacock, Nile-blue. Those of royal or ultramarine blue are indigo, navy, prussian, sky and other violet-blue shades and tints.

Blue is most becoming if it matches the eyes. Greenish blue also suits fair and light brown hair, violet-blue is better for dark brown hair. Blue improves most complexions through juxtaposition.

The symbolic meaning of cyan blue is intuition; that of royal blue is faith. The mantle of the Madonna is of royal blue.

VIOLET.

Violet is very similar in its action on mind and organism to blue, the violet being more directly soothing to the nerves and the blue to the circulation. Violet has at first a narcotic influence and induces sleep. If used for some time it has a very depressing effect. A living room if decorated chiefly in violet, mauve and lilac, would, after a time, cause intense depression and melancholia. At least one such effect has come under my notice. Violet window panes are at times used in rest homes and asylums. Violet light baths can be used with good soothing effect once a week; *i.e.*, violet light diffused in a room. Ultra-violet kills the bacillus of tuberculosis. Violet is good for all pulmonary complaints.

Violet is very becoming to brown hair and blue eyes, but does not look so well on dark people with black hair and brown eyes.

The relative or harmonious colours of violet are puce, slate, plum, lilac, mauve, lavender and kindred tints.

We are co-operators with, not conscripts of, the Creator.

The symbolic meaning of violet is worship and devotion. It is a high spiritual colour.

MAGENTA.

Magenta is not a spectrum hue, but can be produced by causing the violet and red ends of the spectrum to overlap. It is a colour that was not known in ancient times, for the Tyrian purple is only a dull shade of it.

Its therapeutic value is stimulating to the venous blood, without exciting it too much. For sluggish liver, spleen, kidney and stomach, a purple glass is best, although for the liver exposure under a yellow glass is also very good. Purple glass is strongly bactericidal in its action, especially in ringworm.

Purple is supposed to be a "royal" colour. Magenta is so comparatively new that the human eye has not accustomed itself to its splendour and not a few people dislike it. Symbolically it is the colour of the Initiates and of joy.

Magenta as a pure saturated colour is very trying, almost impossible for the complexion, and is seldom, if ever, used for decorative purposes, its vibrations being too pronounced.

* * *

In the colour treatment of disease coloured glasses of suitable size, say 9 or 12 inches square, are used. For the eyes smaller screens of 6 by 3 inches are large enough. The length of exposure varies very much according to the colour and density of the screen, the nature of the complaint, and the time of day and year. It requires considerable experience to know not only how long an exposure to give, but to decide which are the best colours to use.

In decorative use strong, bright colours in masses should be avoided. They are either exciting or depressing, and never artistic. Subdued tints or shades are more pleasing and acceptable to the mind.

It may be stated in conclusion that ideas about colour-blending have very much changed of late years. Not only is music jazzing, but colour schemes have followed suit, and we see colours in crude juxtaposition, which a few years ago would have been intolerable to an artistic mind. To-day such "colour crashes" seem to exercise a peculiar fascination, especially on the feminine mind, but withal, the effect of the various colours on the mind as given above remains the same and is worth a careful study.



OUT OF THE EDITOR'S INKPOT.

WHEN we cast our thoughts back to the Conventions that took place in London and Leeds in 1923 and 1924 and recall the happy experiences through which we then passed, we look forward with anticipatory delight to the Third Convention of the Federated Clubs that is to be held in Liverpool in June. These Conventions are unique events in our lives as British psychologists for at them we find ourselves in the midst of kindred spirits with whom we can freely exchange ideas and theories without fear of any kind. Discussion there certainly is and criticism of a constructive nature, but the animus that usually characterises human debate is totally absent. All are bent on self-mastery in order that their service to Humanity may be of the best. This self-mastery is a great aim. He who has not mastered self is unfit to control others. I remember an occasion three or four years ago when Hindu students in London held a Home Rule meeting—a meeting in favour of Swaraj as they term it. Incited by a speech in favour of continuance of British Rule in India, one Hindu gentleman arose and with some heat commenced to declaim against the ideas of the previous speaker. Immediately there went up all over the room ejaculations of "Swaraj," "Swaraj," "Swaraj"—until it dawned on the excited one that his compatriots were questioning his right to plead the cause of home rule while he, himself, was un-governed. Swa-raj, rajah or king of oneself—what a work! But it can be accomplished, and to accomplish this should be the first aim of every intending practical psychologist. He cannot in truth be a practical psychologist so long as self-control is unachieved. When it is achieved the laws of the universe seem to operate for him alone. All else follows in natural sequence. There is nothing mystic or supernatural or daemonic about it. Self control is the key to all success, joy, health, and peace. Without it one is at the mercy of the eddies, whirlpools, and falls in the stream of life.

This is nothing new. It is a truth as old as the hills—and older. But recognition of and deliberate endeavour to express the truth in daily life on such a scale as is to-day being attempted—that is new. Nineteen hundred years ago the Master of a faith that has withstood every attempt to wreck it, consciously by its sworn opponents or unconsciously but none the more or less effectively by its misguided adherents, was teaching this same truth in other words. His admonition was "Seek ye first the kingdom of God and His righteousness and all else shall be added unto you"; and He taught: "The kingdom of God is within you." What else is the kingdom of God but the success, health, happiness, and peace for which we strive? Now connect the admonition and the teaching. All that you seek lies within yourself, at your centre of control. Find that centre, exercise the control, and all else shall follow.

Through centuries we have repeated the truth with our lips. We have memorised the texts as part of our effete system of education. But to put the truth into daily practice occurred only to a few so that to-day we imagine that something novel has entered into our lives. The only novelty in it is that we are awakening from the deep sleep that is upon us in our Adamic state, and when our consciousness is more fully opened we shall find that there has been produced from within us a spiritual quality that shall aid us in exercising our dominion (not tyranny) over all things.

Still, I did not set out to read you a lecture and I have wandered from the subject of the Convention. Let me return to it to say that Miss Anna Maud Hallam, the Executive Committee of the Federated Clubs, and the Liverpool Club who are to act as hosts, extend to you the most hearty invitation to be present. There is a great array of good things in preparation for your mental and physical delectation—it will be your permanent gain if you participate in them.

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* * * *

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