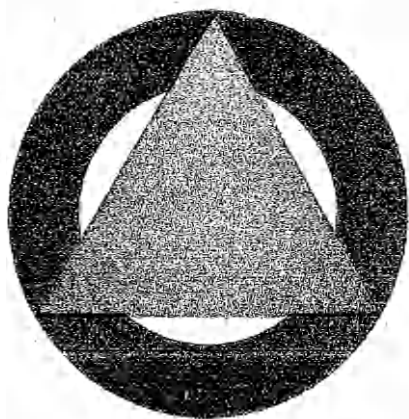


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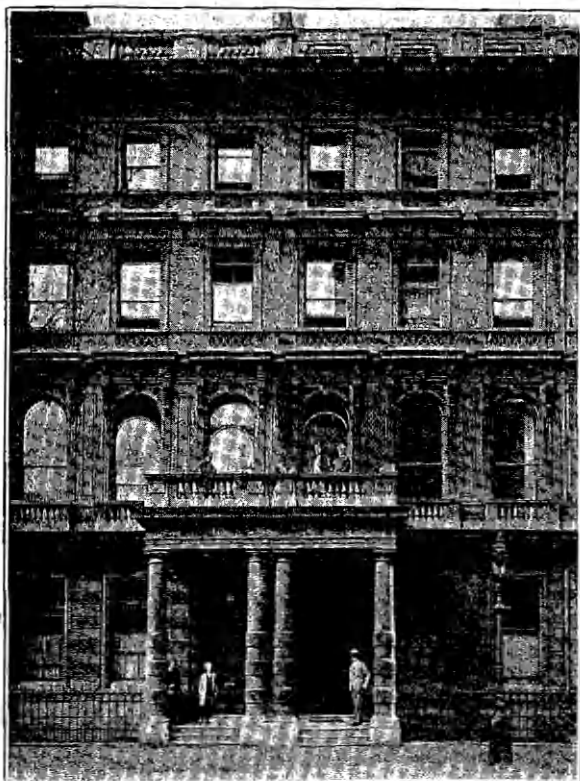
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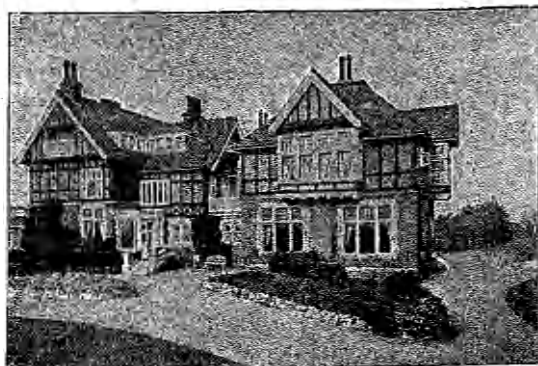
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EVOLUTION, OR THE GROWTH OF HUMAN PERSONALITY.

By Anna Maud Hallam.

THERE are two great questions in our philosophy. If you have not a philosophy, a definite clear-cut philosophy of life, life is not going to turn out very many answers to your problems.

Now these two great questions are, first, "Whence do we come?" ; and secondly, "Whither are we going?" Light upon these questions will assist us in the adjustment of everything we want, whether health, happiness, or success. These things are the big fundamentals that cast more light upon the everyday problems than anything else does. "From whence do we come?" and "Whither are we going?" Evolution has been a very much mystifying word. I think it would be perfectly clarified if we could substitute the word "growth"; and as we are familiar with the growth of a kitten, or a sapling, or a baby, so evolution is simply the growth of all living things; the development of a race. I am going a long way back, and I am reminded of the guest of the hotel who said to the waiter, "Waiter; what kind of soup is this?" to which the waiter replied, "This, sir, is ox-tail soup." "Waiter," said the guest, "is not that going a long way back for soup?"

I am going to take you back to the origin of life itself. Life originated in the waters of the sea. We are still 70 per cent. physically water. The protoplasm of which the cells are made is 95 per cent. water. Water then is a very interesting thing, composed as you understand of hydrogen and oxygen; two parts of hydrogen and one part oxygen. These are two odourless invisible gases, but they go together, and hold together in this kind of molecule which we call the water molecule. And they are held together by some invisible something which we call "energy." Hydrogen two, and oxygen one, plus energy, are water. Now that is the essential of life. There is nutrition in the water, and also the power of generation and reproduction, and so the element of life is begun and there is your relation to the water.

I think it well to operate the mind in reaction to the idea of

Real success means increased health and vigour.

unity. The idea that everything we are connected with is a universe in itself. Now there is one universal force that connects, ties, and binds all things together. When you get the idea of unity you have the idea of that from which we come and that to which we go as one, and I am thinking that back of that there comes the common source of all of us. This Bible question comes to my mind : " And these three bear witness, the Spirit, and the Water, and the Blood."

In the First Chapter of Genesis can be found the most splendid exposition of the early conception of the subject of evolution. Life came out of the seas. The Water, the Blood, and the Spirit are one. You have water, and when water comes into the sapling it is in the form of sap, and that becomes the blood of plant life; that is developed water. As sap develops and goes into higher life it becomes blood. These are one; the water, the sap and the blood. But there is another element which goes further; the unseen something which we call the spirit. That spirit is back, and back, and back of all these laws in which we are so interested, and with which the age in which we are living seems to be so permeated that it cannot get hold of anything else than physical for its material. There are two ways of thinking. One way is to think in terms of facts; the other way is to think in terms of truth. The man who thinks in terms of facts only is disjointed or out of alignment. He never will get his connection; but the man who thinks in terms of truth will always be likely to find a passage. Truth exercises itself in systems. Truth is related to everything. Practical psychology is learning to think in the big terms of truth, and truth relates us to everything in the universe. The trend of all things is to get back of the visible. We are sometimes astonished at our age of motors, and flying machines, and broadcasting, to think how people are absorbed in these, and yet the trend of science is back of the visible and into the invisible. All of the discoveries, especially along the line of radium and radium emanation, have led us to see that solid substances can be disintegrated into gases, and some of these gases have already passed the bounds of physical discernment by physical reaction. And yet men believe that they are passing out of the visible back into the invisible, and there we find uttering somewhere the great cause of all causes. The scientist of to-day will tell you that there are probably only two elemental substances after all, and that these are working together, and

the combination of them has made all that is. Yet back of the whole thing is the universal law of the spirit, which is working out and out and produces every colour, weight and substance that we have to-day. But these are the ends of law. The thing you see, the thing you feel, the thing you touch, the thing you taste or smell, it is physical. But it lies at the very end of law. When we talk about the universe and the oneness of all things we are getting back to the brotherhood of man, and the oneness of man, and beast, and mountain, and flower, and sunshine. The universe is one, and all things came from one, and all things trend to one, and that is the great idea of unity or oneness. As you get that idea it seems to answer better than anything else in philosophy the problems that are coming. How can disease be cured? How can thinking intelligently change the emotions? Is it possible that the thoughts of an individual have some influence over another individual? In answering these questions all one has to do is to come back to the law of unity, which is essentially the law of spirit, and to know that spirit is all powerful and is everything, and that spirit radiates to the ends of the fingers, and it reaches out to the ends of the earth, not only to this world but other universes as well. I think this law of unity answers more questions and gives us a more satisfactory philosophy than anything else in all the world of thought that we know about.

The scientist is still of the physiological laws. He has a law which is called the law of bio-genesis. The law of bio-genesis is simply that every life in its inception reproduces all shades and grades of development of all life that has gone before it. That is, you from your conception have covered absolutely the whole realm of development and evolution from the earliest tiniest form of life in the million million years ago. Life begins with a cell, and the cell is reproduced by division. This cell division, which we see in the microscope, is the most rudimentary form of life, and this same action is reproduced in the human being. Now that is the first thing. Then we pass through various forms in the life of the embryo child. You pass through the period of the worm; pass on through the period of the fish—for the embryo child reaches the time when he has gills just like a fish—pass on to the time when the spine is developed, with its ramifications that have become crystallised in all higher forms of life, beast and man, we come to the time when we find some of these things are developed still further

but along a set line. You do not think you are a fish. In the aquarium there is the star fish which you are so much interested in, with its five points. This natural tendency to throw out and crystallise in five ways persists in you, and you are the latest product of the fish formation with its five radiations. Everyone has a head, two arms and two legs, and there are your five points. It goes a little further. The head has five elemental bones before development went on and united some of them. You have five fingers on the hands, and five toes on the feet; and the element of five is carried still further in that if you count the wrist bone as one your finger consists of five parts. The brain has two lobes, the anterior and the posterior. If anything happened to over-develop the anterior lobe, or retard the process of the posterior lobe, then you have a child with abnormally large hands, feet and head. However, it is the tendency which is working all the way through life. You are a reproduction of all that has been. A full grown ape has a brain that is divided and sub-divided, and for weight and size corresponds very favourably with that of a seven-months child. To-day we have everything reproduced from ages past, everything bridged over; all the processes confined to a short time. But we are a product of all that has been, and as a matter of fact there can be no life unless it mirrors all physical life that has gone before it. Now that is the law of bio-genesis, and is well known to the scientist and physician.

Now I wish to refer definitely to the law of psycho-genesis. You do not find this law until you understand the other law. The mental law corresponds to the physical law, and as life repeats the earlier forms so the mental life repeats all the processes that mental life has passed through from the earliest stages and development of man, and ape, and until now. Take your youth twenty-five years of age. He has mentally mirrored all the processes of the cultured standards of the human race since its very earliest beginnings. Every human being mirrors these. If you understand that, when you come to the training of the child you understand something which is going to make them as much as anything else, and more than anything they get from the schools.

Then at this point I want to say to you that there are two next steps in popular psychology. The one is the idea of service. So far we have got the idea of things for ourselves, but service is the next big thing we have to get hold of as

connected with this basal thing, and then our lives will flourish. Now the thing that goes with it, and is a part, is the psychology of the child—psychology in the home. Remember this, if you parents realise how easily the children take hold of these things. They have no idea how impressionable the child mind is, and yet many teachers can see the child mind as it really is. Darwin gave us the idea, and he has never been contradicted by any scientist, concerning the development of the child in stages. The boy is not the full grown man on the way. He is passing through his stages. The girl is not the woman in miniature. She is passing through stages. These stages vary. The consideration of vibration and rhythm in life will disclose to you these facts. The emotions of the body are rhythmic. We function according to rhythm. It is the vibration of the physical and it reflects upon the mental. Train your child by its vibrations, or by rhythm, and you have trained the child the way it should go and the breaking of the rhythm is the one thing which spoils the life. Rhythm is harmony. If you work life according to that, you are operating life according to its greatest possibilities. Further, when discord comes, backbiting and bickering and hatred come; we have destroyed the rhythm and hindered the life processes both mental and physical. Every child passes through that stage of development where there were no standards of sympathy and kindness for others. That period was long ago in the history of the race. The mother who does not know anything about laws and the stages of development in the child does not recognise this as a period of development. Always remember that the child mind is flexible. Somebody has said that one former is worth ten reformers. However, I do know that it is a great deal better to train the sapling upright in the first place, expecting that you will have a good tree, than it is to wait until the tree is grown and then try to bend it. Every bend of consciousness you have has been more or less emphasised or made what it is, but the reason of the bend was made in your consciousness when you were a child.

In the field of psychology there are two classes of people most prominent; the knockers or the impatient folk, and then the lazy people. There is an element of laziness in people when they will not apply themselves and will not pay the price for the best things in life. The gradual and steady growth is the process of change that I would recommend to all people

who are trying to change their lives. There are instantaneous cures of body and also instantaneous cures of character, but I would counsel you to be patient and ambitious in doing your best every twenty-four hours. Thereby you have an accumulation of character which becomes a dependable substantial foundation upon which to develop new and greater possibilities for your life. Ruskin has said, "Show me what you like and I will show you what you are." The urge that is behind us is the something that we are not accountable for in the present day. It is something which pushes on and on towards the goal. Where is your urge pushing you? What reaction do you make to the urge which is within? Is the urge clear-cut, or fulfilling itself in a vague way so that you do not know intelligently anything about it? This urge goes away back which makes every one of you to be superior. The new unfoldments of psychology have given us to know that the application of the conscious mind or reasoning powers is most essential in the expression of this invisible urge.

There are two kinds of law, primary and secondary. We have allowed ourselves to become so used to the secondary law that we do not understand that there is something at the back of the secondary law which is more important. The secondary law is physical. It has to do with material things, but the primary law is that which is invisible and which is the cause of all things. I can illustrate this by giving you as an example an analysis of the way in which a department store operates. There is the general manager, and under him certain managers and they have under them certain sub-managers. And then there are the sales people. Here is the primary law in this man who runs the store. At the counter is the law that you are acquainted with; the secondary law is the sales people. But there is a higher law, and whenever a question arises it is referred to somebody above the sales person, and then finally the question is referred to the general manager and he settles it. Now the primary law reaches out through the invisible things to the manifestation of what we call the physical, for spirit represents itself through the substances that are created in the form out of the invisible, and in the physical we have recognised the secondary law. We have become so used to considering only the things that are substantial or that we can recognise with the physical senses that we have failed to study the important law operating back of all things.

Spirit and mind become the cause of all the coarser rates and characters of vibration which we behold as visible or changeable.

I want to lay down four propositions to you :—

1. Every effect must have a cause. That is patent.
2. A higher law can intercept a lower law, and that is almost as patent as the first.
3. The mental law takes precedence of the physical law. All of the teaching we have in psychology centres around that very thing. If that is false, then there is nothing in psychology at all. If that is true, then psychology painted in its most vivid colours is pure truth.
4. Ultimate power is found in the exercise of spiritual law.

Human kind functions on seven planes of development ; the mineral, the vegetable, the animal or physical, the emotional, the intellectual, the psychic, and the spiritual. In the use of the intellect we are learning to control the emotions. By inplanting in the mind higher ideals of thought and character we are able to conduct our lives more in unity with all life, which in turn creates that clear vision and a recognition of at-one-ness with all good or God, and this is the process of spiritual development.

In the various stages of development we find the evidence of psychic unfoldment. Emotional control, and constructive systematic thinking, give poise and expression to that psychic phase of human personality. In everyone of us there is the tendency of development which you cannot turn down if you try. It is as impossible to stop the action of this law of progress as it is impossible to put the sun and the stars out of their places. I am an optimist, because the world must travel onward and upward. I have learned that one can spoil things for a little while, but things cannot be spoiled permanently. You can tear down temporarily, but you cannot permanently block the pathway. Mankind moves on, and on, and on. Somebody has said, "The soul is not yet. It does not yet appear what we shall be." The wildest dream could not in any wise tell us what we are going to be. The great possibilities already unfolded in human attainment have brought us from the lowest rung of the ladder of life up to what we are to-day with our highest ideals. Who may limit the possibilities of human progress and human development for the future ? Our greatest

There must be faith behind every true action.

glory is not in achievement but is found in unfoldment ; and that perpetual and sublime unfoldment shall take us on to greater heights of realisation, shall broaden our vision, shall purify our lives, intensify our highest ideals and desires, and shall make for spiritual unfoldment and a recognition of the unity of God and man.

" Out of the night that covers me,
Dark as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
It matters not how straight the gate,
How charged with punishment the scroll.
I am the master of my fate,
I am the captain of my soul."

Henley.



The Ideal Life is in our blood and never will be lost. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing, where there is not for ever beating at the doors of his soul, some great desire to do something larger, which he knows he was meant to do.

—Phillip Brooks.

* * * *

Failure is but a momentary repulse—an experience.

* * * *

A page of simple truth and helpfulness is greater than a volume of the grandest fiction.

* * * *

When we have learned to read the language of Nature—of the Divine in all things beautiful—we shall not find life empty or unjust, for the deeper sensing of The Divine will bring a wider faith, gladness, health, peace—the attainment of Heaven on earth !



Photo by Frank Brown, Leicester.

Miss Anna Maud Hallam.



By Robert Magill.

Somebody recently remarked "Girls will be girls." After looking closely at some of the modern specimens, we wish they would.

We understand that the strong, silent man of few words is at a discount in these days of cross-word puzzles.

Kensington is to have a Rotary Club. But most clubs seem like that when you've tried their special port.

Mr. James Douglas says, "Live Dangerously!" Is he aware that the *Daily Express* is running an insurance scheme?

1,191 earthquakes in England are recorded in a recent book. As this possibly approximates to the number of times *Hamlet* has been produced, one wonders which side up the Bard happens to be at the moment.

Hilarity, according to Mr. William Graham, is one of the short cuts to the millennium. Is this why the Socialist Party is invariably so funny?

A Bishop is objecting to those deadly dull faces in the pews. Well, who makes them dull?

Dr. Leonard Williams says that cold is our best friend. No doubt he is speaking on behalf of himself and his fellow practitioners.

Miners recently refused a free gift of a coal mine in Cheshire. The owner had thoughtlessly omitted to make any provision for digging the stuff out of the ground for them.

The motto of THE PRACTICAL PSYCHOLOGIST is "He can who thinks he can," but there seems to be a catch somewhere if you've just been bowled first ball.

If the practice of Dr. Kane, who signs the operation scar on his patients, ever becomes popular, we take it that a man who goes through the ordeal twice will have to be resigned.

It is said that a mill girl nowadays has to control twenty needles doing 4,000 stitches a minute. It feels like this if ever we have to sew on one of our own buttons.

Numbers of monkeys are being imported from Bombay. Well, the Communist Party over here certainly needs a few more members.

A lady at Bow whose eyes needed attention told the magistrate that she consulted an optimist. But surely the farther you can see the worse it looks.

The Welsh branches of the I.L.P. have passed a resolution condemning the wearing of court dress by Socialist cabinet ministers. We've always said the weak point of Socialism was that it dealt too much with the remote future.

A human baby was recently found in a fowl house. We understand the cock intends to apply for a divorce.

A Birmingham firm is offering a prize for a really musical motor horn. Have they been reading about the Sirens and the wayfarers?

The death of a gentleman was reported recently who had made a collection of five thousand microscopes. One theory is that he spent his life looking for the modern conveniences in an up-to-date flat.

With controlled feeling, thought and action are ever right.



Photo by J. Bacon & Sons, Leeds.

W. L. Bayly, Esq.

Chairman of the Practical Psychology Club of Leeds and of the 1925 Convention.

ARE YOU NORMAL? THE TYRANNY OF WORDS.

By Paonne.

THE great majority of people do not realise the tyranny which a word can exercise, the fear or energy which it can inspire.

A word can produce the most violent reactions; can set up the most devastating or stimulating vibrations. Its reaction, of course, depends entirely upon the psychology of

the person who hears it, and may be influenced by imagination, sub-conscious memory—association of idea, or a thousand other factors.

It is sometimes amusing to hit a person upon the raw by a word, but it can be distressing or even tragic.

A clever psychologist can often sum up the person he is talking to, and find just the right word to goad or soothe him. Advertisers, orators and journalists calculate the *effect* of a word on their own particular public, rather than its academic connotation.

We all remember how men were stung into joining the Forces, during the War, by the clever use of that phrase: "the contemptible British army"—which may or may not have originated in Germany.

Take the word "ladylike" for another example.

Thanks to a phase of youthful priggishness, anyone, some years ago, could completely paralyse my words and actions by accusing them of being "unladylike." The word acted like black magic on my susceptibilities, the idea of being "ladylike" being, at the time, an ideal.

Even though I found no honest repugnance within myself against the conduct complained of, the fact that its "ladylikeness" had been challenged was quite sufficient to paralyse my impulses. Later, as was to be expected, my mind progressed to the position when it said: "To the devil with being ladylike!" From that moment the tyranny of the word was broken, and I can honestly say that my general health improved and my personality was released from an intolerable and poisonous repression.

At that time, I did not grasp the fact that practically every person who used the word "at" me, invested it with a different meaning. Its baleful and far-reaching potency was amazing, for I accepted the word for the idea, without realising that a word is a monster with a thousand heads.

The male reader may find my experience amusing and unbelievable. But I am quite sure that many an adolescent girl is in the same thralldom to-day, particularly the little high school miss and the girl from boarding school. It is one of the glorious heritages of the costermonger's daughter that she gets through life, as a rule, without this vulgar bourgeois oppression. Probably the boyish equivalent of the phase is that one when he begins to feel the tyranny of the word "form."



Photo by Moull & Morrison, Liverpool.

John T. Golder, Esq.

Chairman of the Practical Psychology Club of Liverpool and of the 1926 Convention.

Most words have an eventful history. Their application develops as time goes on, until sometimes the original meaning is lost sight of. But there is a dangerous transition period, when the older meaning haunts the new like a hovering ghost.

The tyranny of words is a fact which ought to be grasped by every psycho-therapist. For a word can be a most poisonous and devastating influence, preying upon the mind of its victim.

Perhaps the most dangerous of all words in the realm of psychology is "abnormal." When I say dangerous, I mean it in two senses : first because of its depressing and shaming

effect upon the patient himself, to whom it is applied. Second, because its glib use by the psychologist may ultimately confuse his own conceptions.

Let us remember that whilst the *abstract idea* of normalness is feasible and definite, the everyday use of the word is merely a matter of rough and ready convenience and does not mean what it appears to. Ordinarily, what is known as "normal psychology" and "normal behaviour" is *merely the average of an artificial standard of measurement* based on general statistics. So with the word "abnormal," which means, in practice, nothing more than a deviation from the statistical average.

There is all the difference in the world between a deviation from a natural or real normal and a deviation from an artificial one; and the implications of this difference are far-reaching, and profoundly affect the practice of psycho-therapy.

Naturally, when this distinction is lost sight of the word "abnormal" becomes impregnated with a terrifying and humiliating significance. The patient hears himself carelessly described as abnormal, and at once plunges into feelings of humiliation and depression; he becomes burdened with a sense of shame and inferiority.

If there were such a thing as *real* normal psychology or *real* normal behaviour, no doubt every psychologist would aim at bringing every patient back to it. Variety would be eliminated, and all variations would be regarded as disease.

But an artificial "normal"—that which is commonly meant when the word is used—can be ignored. For, there being no such thing as a uniform real normal psychology, there is no justification whatever for attempting to bring everyone's psychology into standardised line.

What the psycho-therapist has to do is to discover wherein lies the essence of at-one-ment with himself of each individual patient, and to induce harmonious conditions strictly in accordance with individual standards.

The idea of a real general normal psychology is the negation of individuality.

I don't suppose there is one person in the whole world who is absolutely "normal," as artificially understood. And if there were, he would be a very commonplace mediocre sort of a fellow. So if you find yourself among the abnormals, don't let the word victimise you: don't feel upset or humiliated: it may be quite a compliment to your personality!

IMPROVING THE TRUTH.

By Arthur L. Leach.

THE naked facts of life are repugnant to most people, yet ninety-nine out of a hundred of us manage to speak the truth in spite of that fact. The one person in a hundred is known as a "romancer."

There are more women "romancers" than men because women are more imaginative. Yet curiously enough, the root cause which leads people to "improve" the truth is a wonderful idealism.

The average person is either bored, cynical or philosophical in his outlook on the world generally, but the ultra-imaginative person seeking relief from monotony is always picturing an ideal which is far divorced from reality. This being the case it is very easy to imagine that last night's simple dress was embroidered with gold lace or that the two-seater is really a limousine.

But even the most accomplished "romancers" hesitate to make such statements by deliberate intentions. They are usually made in the heat of the moment to impress someone or other. Yet, so easy is self-deception that if such statements are allowed to pass unchallenged, after they have been repeated two or three times their authors believe them.

It is quite common to find that children who have invented some personage or other in course of time come to believe implicitly in his existence. This spirit carried on in after life, actuates those who "improve" the truth.

* * *

While "improving" the truth is in itself a bad thing, if the idealism which underlies it were directed into proper channels the world would be the better for it. The spirit which asks for a limousine instead of a two-seater is perfectly healthy, provided it gives the incentive towards working for a limousine. But those who "improve" the truth sigh for the magic button without taking any steps to acquire it.



PSYCHOLOGY AND DIET.

By Charles W. Forward.

“**T**HE thing that hath been, it is that which shall be ; and that which is done is that which shall be done; and there is no new thing under the sun.” There have been psychologists in all ages, and everyone of us is a psychologist, even though he may be all unconscious of the fact.

Practical Psychology, as we know it to-day, is merely the bringing down of psychological teaching to the level of the general understanding; or, perhaps, it might more accurately be defined as consisting in bringing up the mental and psychical faculties of the average man or woman to the point where the science of psychology is understood and its effects upon human life and happiness appreciated at their true value.

No intelligent person can have studied carefully the lives and writings of the great teachers of all ages without being impressed with the fact that their habits of life were different in certain respects from the habits of those around them, and that this peculiarity was particularly observable in regard to their habits of diet.

This remarkable feature has been passed over too lightly by their biographers, many of whom were not in sympathy with any departure from established custom, or were unwilling to apply the lofty principles of these teachers to the affairs of everyday life, and have preferred to adopt a tolerant attitude to what they profess to look upon as amiable weaknesses.

It must be evident, however, to any unprejudiced mind, that it is not a mere accidental circumstance that so many of the greatest psychics, mystics and philosophers of all ages should have associated plain living with high thinking.

One has only to make out a list of those names which have been identified with higher thought and with the real uplifting of the human race, to observe the absence therefrom of what have been aptly described as riotous eaters of flesh. Pythagoras, Sakya Muni, Plato, Seneca, Plutarch, Tertullian, Clement of Alexandria, Porphyry, Chrysostom, Sir Thomas More, Shelley, Lamartine, Michelet, Schopenhauer, Thoreau, Wagner, Tolstoi—these are but a few of the names of outstanding eminence as leaders of thought who practised and advocated a bloodless dietary.

On the other hand, the ineptitude of the "beefy mind" appears to have been recognised even in the Elizabethan age, for Shakespeare makes Sir Andrew Aguecheek remark in "Twelfth Night"—"I am a great eater of beef, and I believe that does harm to my wits."

Possibly, here and there an intellectual superman may be met with, whose constitutionally powerful brain has functioned brilliantly and whose store of paradoxical humour seemed inexhaustible, in spite of the fact that Dives-like, he fares sumptuously every day. But there never has, nor ever can be anything in common between the beefy mind and the eternal verities. Like parallel lines in mathematics, there is no point, however distant, at which these twain can ever meet.

It is not for nothing that Anna Maud Hallam adjures the neophyte in practical psychology to forego the use of strong meats for a probationary period of a few weeks at the commencement of his psychological studies. The experience of such a discipline has proved a revelation to many who never realised heretofore the full possibilities of self-development along psychological lines.

The "acid-test" of a sincere desire to understand the real meaning of psychology is reached when the probationary period comes to an end, and a decision has to be made whether one shall return to the flesh-pots. Not a few discover that the abstention from certain foods even for the space of a few weeks is marked by such an improvement in their physical and psychical condition that it is impossible to ignore, and elect to continue on a path that has proved so helpful.

That as a man eateth so is he, has been recognised from time immemorial in the East. A state of what, in political phraseology, might be described as "pathetic content" is the great obstacle to progress in the average flesh-eating Briton. He is so certain that he stands in the vanguard of human progress! To his blurred vision everything is for the best in this best of possible worlds, especially anything that is personal to himself, or that represents to any degree his particular outlook on life and its possibilities.

Nor can he effect a new orientation whilst he fills his bodily system with what Shelley describes as "avenging poisons." For the scales to fall from his eyes it needs that he should make experiment of a less toxic dietary than that to which he has been brought up, and abandon the absurd fetish known as the

roast beef of "Old England." In a recent book, Dr. Leonard Williams tells us that, of all substances, the flesh of the ox stands out prominently as one that is capable of introducing poisonous elements into the human system. This eminent physician merely refers to the serious *physical* effects, and does not touch upon what is even of greater import—the psychological influence of meat-eating upon the individual, and the stumbling blocks which it places in the way of loftier ideals.

"Nine-tenths of the space of the Western newspapers," remarks a Hindu journal,* "is devoted to the record of vice and crime—the outcome of an earthly hell."

"In mechanical arts the carnivorous nations of the West surpass vegetarian nations of the East. Still this does not make them healthier or happier. While mentally drunk and in public, they are boastingly optimistic; while sober and in private they are shockingly pessimistic. The vices and diseases of carnivorous Western nations have within this century been the means of the extinction of whole races."

"On the carnivorous diet they will never experience the 'peace and goodwill among men' spoken of by the Christian Scriptures."

"The dream of a pearly-gated, peaceful 'New Jerusalem' on a carnivorous diet, is the dream of a fool or a visionary."

To the cultured Oriental there is still a great deal of "the ape" and, perhaps, even more of "the tiger" in the typical occidental.

There is a passage in the *Arcana* of Emanuel Swedenborg in which flesh-eating is referred to as being akin to cannibalism, and the gentle man or woman will grow—like St. Francis of Assisi—to look upon the non-human races as "little brothers and sisters."

It is difficult to avoid the conclusion that the increase in the habit of flesh-eating that has characterised the last half-century has stood in the way of progress towards loftier ideals. The tendency has been too much to look for reforms from *without*, and to forget that material advancement and moral progress have no necessary connection.

Clearer thinking and the appreciation of the importance of the truth are among the first essentials to any real advance. The effect of flesh-eating is not only to hamper psychological progress: it actually kills every aspiration towards a higher life.

* *The Buddhist Ray*.

The hypocrite lives in the basement of his soul.

Tolstoi observes that "young, kind, uncorrupted people—especially women and girls—feel, without knowing its logical truth—that virtue is incompatible with beefsteak, and so give up meat food as soon as they wish to be righteous."

"I desire only to say," he continues, "that for a righteous life a certain order of good conduct is indispensable; that if a man's aspirations towards a righteous life are serious, he will inevitably follow one defined sequence—and that in this order the first virtue he will cultivate will be abstinence or self-control. And, in the cultivation of abstinence, he will inevitably proceed in one definite order—and of this order the beginning is abstinence in food—i.e., fasting. And, in fasting, if he earnestly and sincerely seeks a righteous life, his first act of abstinence will be abstinence from animal food, because, not to mention the excitement of the passions produced by such food, its use is plainly immoral, as it requires an act contrary to moral feeling, i.e., killing, and is called forth only by greed."



Take joy home and make a place in thy great heart for her, and give her time to grow, and cherish her. Then will she come and oft will send to thee when thou art working in the furrow.

* * * *

Love and reverence the Ideal ; it is the country of the Spirit, the city of the Soul.

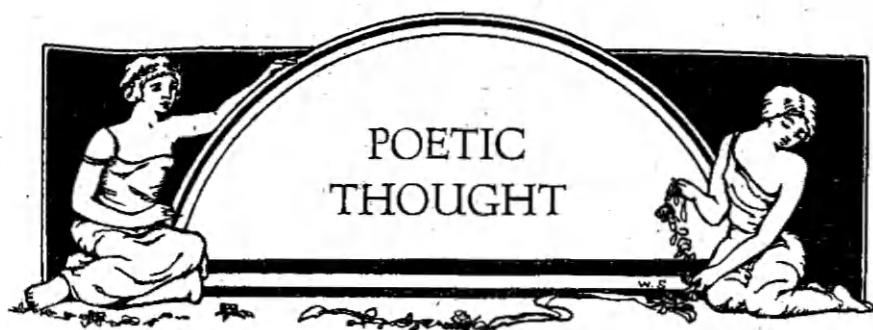
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Inspiration is a divine gift, Heaven-sent in answer to an intense, sub-conscious craving to contribute to the world's sum of thought and efficiency.

The results of inspiration down all the ages prove it to be—akin to love—the greatest thing in the world.

* * * *

The future of this world depends—not upon force and great numbers—more surely on the quality and type of the coming race ; marching forward on the feet of little children.



SLEEPY GARDEN.

I have found a little garden
Against the edge of Day,
All lit with golden memories
Where dream tots come and play,
There's sun and flowers and happiness
Soft green and gold between.
The dearest sweetest garden
That eyes have ever seen.

A-drifting on a soft white cloud
There scarce a sound is heard,
Except the far-off songful trill
Of a wee brown feathered bird.
With roses blooming everywhere,
It's mine alone, to keep—
The little garden that I've found
On the Borderland of Sleep.—*J. Garth.*

(Our contributor passed away to tend her garden a few days after writing these lines.—Ed.)

* * * *

Mind is the master power that moulds and makes
And Man is Mind who firmly takes
The tool of Thought and, shaping what he will,
Brings forth a thousand joys, a thousand ills.
He thinks in secret and lo! it comes to pass—
Environment is but his looking-glass!

Whittier.

In getting a living, do not omit to live.

A VISION.

Methought I dreamed, and from a starry height
Looked down upon the martial hosts of men,
As hither, thither, swayed they in the fight
For freedom, honour, pride of power. And then
In glory vested, Earth one altar seemed,
High templed in high space, whereon there gleamed
The souls of Youth ascending suppliant-wise,
As flame of buoyant life athwart the skies.

And then a sudden mist: I looked again,
And lo, in mystic glory, shone a chain
Of radiant souls encircling earth and sea.
(O blood-red glow. O life's infinity.)
Lo, from this chain of souls such love streamed forth
That eyes yet blinded with the pomp of earth,
And hearts yet buried in the things of time,
And souls yet fearful, fairer heights to climb,
Were by its power resplendent raised and heard
Above earth's tumults the eternal word,
As throughout the darkness of our mortal night;
Of childlike groping and bewildered sight,
God's challenge flashed anew, "Let there be Light."
—J. A. R.

* * * *

Everything in nature contains all the powers of nature.
Everything is made of one hidden stuff.—Emerson.

* * * *

There is no bourn, no ultimate. The very farthest star
But rims a sea of other stars extending just as far.
There's no beginning and no end. As in the ages gone
The greatest joy of joys shall be—the joy of going on.
—Foss.



THE HEALTH OUTLOOK.

By H. Reinheimer.

IT is a good sign that the present unsatisfactory health position is giving rise to uneasiness in more than one direction.

As the *Times* stated in a leader on September 9th, 1924, "The education of the public in all that pertains to health and disease is a work of national importance No matter how ugly the truth may be, it is better that all men should realise it, since from realisation must come, eventually, a striving towards a remedy. The disease of cancer is deserving of special consideration. The stark fact remains that there is no known cure, in the non-surgical sense, for that affliction, and that its causes are, as yet, largely unrecognised. Here is the mainspring of future action in which every citizen is necessarily a partner."

Our chief danger lies in indifference, thoughtlessness and drift. Like floating weeds men and women drift.

They would seem to be most utterly helpless so far as the management of their own body is concerned. They behave as though they were fated by some decree of nature to be stout, obese, encumbered, ugly, and, in a word, moribund, and destined to premature death. They do not seem to be conscious either of possibilities of health or of responsibilities in the same matter. They have not yet realised that knowledge is health.

If at long last there is to be an improvement in the health situation, then the idea that nine-tenths of our activities can be left to the dictation of circumstances—of the nature of things working for good—has to be abandoned. Unless we put our physiological house in order and subject ourselves to some little discipline, all our fine achievements in other directions will have been in vain, as were those of the Greeks and the Romans, so far as their own race was concerned.

Our modern races want to be entirely unshackled. They kick against even the slightest imposition of stoicism, such as even savages will often betray when occasion demands it. "Are ye not much better than they?" One of our great difficulties is the wastefulness and cumbrousness of our life, which makes it increasingly difficult for our brains to adapt themselves progressively to the growing demands of our time. Here is indeed a crucial test of degeneration—in the developments of the

brain, as of those of the nervous system. Who can doubt that pathological conditions are here on the increase, just as cancer is on the increase?

We are in many ways like the extinct monsters of the past, which could no longer keep pace with the requirements of their time, with the "time-spirit." Normally evolution is provocative of intelligence. But we have hitherto been altogether misinformed about the method of evolution; we have mistaken the least fruitful, nay even the abnormal and pathological phase for the normal and positive, and we have been altogether blind to the true source of intellectual as of general progress. We have been undiscerning judges of history, both natural and human; and we are not in a position to apply the most important lessons of the past, because we have not yet learnt them. Leading biologists still proclaim from the housetops the falsehood that adaptation to the irresponsible predaceous life is on a par with the opposite, *i.e.*, adaptation to the controlled, symbiotic life. But on due consideration it will be seen that the latter implies disciplines and endowments of a totally different and superior order from those involved in the life of predacity.

It is no wonder, with such mistakes, that orthodox biology appears utterly incongruous when applied to physiology, and that it is in a state of perplexity *vis-a-vis* to cancer—a disease in which the degenerative and even suicidal character of the predatory mode of life is so strikingly apparent as to dumbfound all the ill-conceived notions of biologists, who are left to prove, according to their theory, that the predaceous cancer cell is equally successful with the other law-abiding and honest (symbiotic) cells.

Just as they have been prejudiced with regard to the evils of predacity, so biologists have been purblind to the general and cumulative effects of food. They have failed to see that predaceous organisms, living for the most part upon the offal of life, are involved in a vicious pathological circle of affinities, and that their more or less precarious form of existence involves very little originality and very little progressiveness of a desirable kind. The association of ideas in their case is for the most part evil, as they also have increasingly an interest in evil.

In the industrious symbiotic life, on the other hand, with a reliable and thoroughly familiar environment, the association of ideas is repeatedly launched upon the same felicitous trail, which soon becomes well broken, whereby exercise is rendered

easier and division of labour and co-ordination are increased—the opposite of what happens in cancer and in depredation generally.

Eating is a most obvious form of material appropriation. As such it involves economic and moral factors, and for that very reason the subject puzzles biologists, to whom such factors are so alien that they would fain deny their very existence rather than allow for them—a proceeding that is as preposterous as it is also childish and a great bar to the understanding of cancer.

A most able leader writer in the *Times* (*Lit. Supplement*, March 8th, 1923) pointed out this: "What we need is to adopt towards the material abundance and provocativeness of our time a religious attitude; to apply our religion fervently to the irradiation and redemption of the blind forces which we control; to see to it that all the energies which we unloose shall have their significant, their spiritual direction."

Although this admonition was to apply mainly to the administration of material wealth, yet the writer clearly wished to apply it also to that form of appropriation which is eating, as is apparent from his further statement that "It was not the giraffe's intelligence that lengthened his legs and neck, it was his appetite for leaves. The future of men likewise will be principally determined by the adaptabilities still latent in their organism and the trend of their subconscious appetite."

This is well said. No doubt it sounds well, what one is often told, that the key to our actions is in our thoughts; but we form habits of thought as well as of action; and habits always play a great and often fatal role in our lives. It is in the long run our appetite—involving our chief habits—which determines our destiny. It is here where remedial measures have to set in. If we duly appreciated this great truth, we might then be able quickly to emerge, not only from the thralldom of disease, but also from the shoddiness of our civilisation, from the ugliness and brutality that still mark it.

Did not the prophet of Israel declare: "Woe to him that increaseth that which is not his! How long?"

The warning holds good quite as much of physical appropriation as of that in material things, and in biological quite as much as in purely human relations. As a rule, the more we have, the more we want; and the wealth that might mitigate the competitive struggle and reduce disease goes a long way to intensify the one and to augment the other. The abuse of

wealth means the abuse of power, including bodily power; and in general it may be said that we eat in accordance with the capacity of our purse rather than in accordance with physiological requirements, not to speak of other connected transgressions against the laws of the body.

Cancer is ultimately due to selfishness, to lack of education in self-mastery, and to the wastefulness that these give rise to.

Health and beauty could be ours, were we willing, as we should be, to pay the price for them. This, strange though it may sound to many, is largely a matter of feeding. Could we but be brought to feed according to nature, it would not be long before the ego of a rebellious cell, such as a cancer cell, could be brought to heel and obliged to obey the ego-in-chief, to which it owes allegiance, according to the laws of health and of beauty. Beauty would then grow out of us, even as music will often grow out of frugal races. The forbears of a Mozart, a Schubert, a Mendelsohn, were not spoilt by wealth, nor by indulgence. Nor were those of a Perikles.

The ideal food for normal, healthy and progressive constitution is plant food. All available, empirical and scientific evidence is increasingly to that effect.

False pride and ignorance are largely in the way to the vital recognition of the plant's place in the evolutionary scheme. We are loth to concede that this humble and ubiquitous "weaker vessel," so commonly trodden underfoot, which yet, in its serviceability and indispensability, is almost as Providence itself, may have counterclaims of reciprocity on us. It jars on us to learn that our relation to the vegetable world involve obligations and responsibilities on our part. But this is none the less the case—it being true that nothing in nature is ever given for nothing and that things eternally refuse to be mismanaged long—and it applies pre-eminently in a matter in which we least like to be touched, to wit, our habits of feeding and of biological appropriation.

To science, the plant remains the great hieroglyph—unfathomed as to its real nature. Some savants are struck by the fact that the plant has forestalled most of our inventions, and that it is moreover to us a first rate universal provider. Measured by its usefulness—an excellent criterion—the evolutionary status of the plant must be considered as very high. "Whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest, shall be servant of all."

UNDERCURRENTS.

By Mrs. John Menzies.

“RELIGION?” you ask incredulously, “Where is the connection between diamonds and devotions?” Closer, perhaps, than appears on the surface. Why is it, that from the diamonds in Regent Street, to the glass and brass in the Portobello Road, the jewellers’ shops always have their little crowd of window-gazers? Why are “permanent waving” establishments growing up round us like mushrooms, and beauty doctors flourishing like the green bay tree? Why is the female nose mostly powdered (artistically or disastrously) and the male head polished with unspeakable pomades?

I can tell you. It is due to an instinct deep as Mother Nature herself, a craving planted in the very roots of consciousness; the same thing which takes some of us to the poets, the libraries, the mountains, the picture galleries, yes, and the cinema—which makes us indifferent to queues and querulousness, sea sickness and steam, which takes the Catholic to his Mass, and the Evangelist to his prayer-meeting.

The craving for all these things is due to one ingrained emotion—the desire for perfection, beauty, outreaching *in different stages, or planes of development.*

We see it everywhere; the general (of either sex), the gutter-snipe, the actress and the archbishop, they all have it, and express it, each according to the development of the individual.

What, exactly, is the meaning of it? This passion for the joy of loveliness, which makes a baby crow with pleasure at a bright colour, and the flapper delight in a flashing necklace; which, translated into sound, will charm the deadliest snake; which draws crowds to Hampton Court on Chestnut Sunday, and compels hundreds of us to soak ourselves (metaphorically), in the bluebells at Kew—which, with a sudden scene of loveliness, or burst of glorious melody, brings to some of us a catch of the breath, and a contraction of the heart?

What can it mean, but that the Great Life Force, God, (call Him what you will), must, in Himself, be just that—perfection. And that this human craving, beginning to express itself on the level of a clear skin, and even glittering baubles (for a liking for “glitter” is, after all, only an appreciation of light), progressing

All material acquisitions are paid for in spiritual gold.

through colour, ritual, music, thought, will ultimately be satisfied with nothing less than the Altogether Lovely?

* * * *

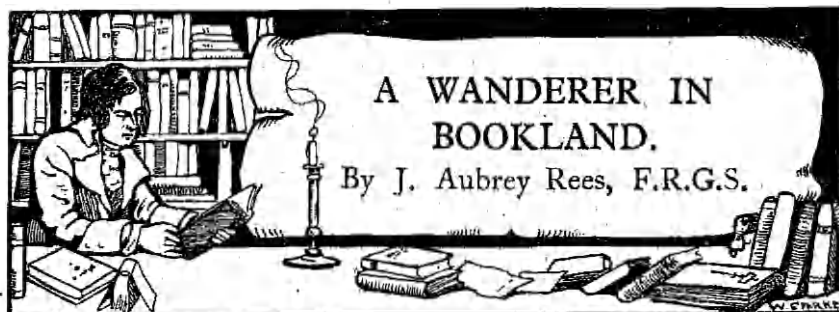
To some of us life is unfolding at a tremendous rate; it almost seems as if beauty and life are interchangeable terms. What are the realities? You can feel the reality of your neighbour's foot when he is straphanging—you can "sense" a piece of animated patchouli, or a coming thunderstorm; but these are phantoms compared with the inner side of life, the spiritual, for ever running parallel with the material. The spirit of "grousing" which can put out the sun in a moment, the spirit of joy which can send your temperature up to "dangerous," the spirit of love behind the little daily kindnesses—these are the realities.

As a girl I lived for a time in the house of an uncle of the old-fashioned Puritan type. He used to say he would refuse to sleep in a bedroom which contained no Bible. Theatres, dancing, etc., were taboo, and even Sir Walter Scott's novels, which I was devouring at the time, were taken from me. I was told God would be angry if I allowed my affection for my mother to outstrip my devotion to Him! Altogether, the path of righteousness appeared so extremely dull and narrow, so full of "renouncing" and "giving up" that one heartily envied the courage of the thorough-going villain, and even made plans—but perhaps I had better draw a veil.

Oh for a little practical psychology in those days! But that door was opened later, when Ralph Waldo Trine's "In Tune with the Infinite" came into my hands—an old book—you may even think it a little hackneyed—but it contains the secret of life, and for me became the very gate of Heaven.

Now one realises that it is the materialistic man or woman who is "renouncing, and giving up" at every turn of the road, closing his eyes and ears to the wonders of the path.

Some day he will realise this; then, without neglecting this necessary, everyday, and distinctly nice material life, *he will put it in its proper place*: he will open his mind and heart to that which lies behind—the vast, enthralling splendour in which we live and move . . . perception will begin to grow, and life will be seen as a great plan, a tremendous sequence, growing ever in colour, beauty, and light, up to the Throne of God Himself.



SOME time ago I was privileged to attend a Dinner of the Sunlight League, and for the first time within my recollection I found included in the toasts one to "The Children." The gentleman who responded to the toast, himself a great lover of children, made the unique suggestion that he wished it had been possible for a child to have been present and respond to that toast. The reply would, at least, have been both appropriate and original.

Never before has public attention been so focussed on the child, and an admirable book, edited by Dr. Elizabeth Sloan Chesser, entitled "Health and Psychology of the Child," has just been published by Messrs. Heinemann, Ltd. It is full of instructive reading, with an excellent foreword by Sir Maurice Craig, M.D., in which he wisely says that "We neglect to take advantage of knowledge which has stood the test of time and scientific investigation. Were we only to use this to the full our children would grow up to bless us, and the health of the next generation would be far better than that of its forbears In learning to help our children we learn to help ourselves. The more we understand about life, the more perfect should life become."

Dr. Sloan Chesser points out that "the basic needs of the child are a robust sympathy, a love which strengthens character, the opportunity for happy self-expression, and the encouragement of self-discipline."

For this reason it is necessary for parents and teachers to have the opportunity of studying psychology, and she has obtained various articles from experts dealing not only with the psychological development of the child, but with some of the difficulties and problems which confront those who have charge of boys and girls.

Lady Barrett, C.B.E., M.D., speaks very forcibly on the "Education of the Nursery Child and its Influence on Character," and she tells us the interesting story of the little boy who was never taught anything specially about the "out of doors" or what it meant. He went one day with his nurse for a walk in the woods. They came to a wonderful glade where the light was shining through the trees, and the little boy just stood still with an awed look on his face. Then turning to his nurse, he said, "Nurse, I think this must be the place where God lives." That shows how the mystic sense, if given a chance, will creep in upon the child, the sense of something bigger, universal, something right beyond even the sense of itself and its playmates. This must react on the character of the child if only adults will try gently to draw aside the veil and let the child enter."

Lady Barrett subsequently develops the theme in its various aspects,—exercise, diet and other directions.

Viscountess Erleigh, who is so closely associated with the National Society of Day Nurseries, talks to us about Mothercraft, in which she emphasises the fact that "a great factor in the health and happiness of the child lies in keeping him happily employed, and it is perhaps here that the resource and knowledge of the mother come particularly to the fore." Her comments on different types of nurses, and especially her reference to nurses who are constantly suggesting illness to the children under their charge strengthens her view that with the mother lies the task of co-relating the knowledge won for her by experts and applying it to suit the individual case of her own child.

The medical director of the Infant Hospital, London, Dr. Eric Pritchard, deals with the psychology of the infant in a very able article primarily based on his opening statement, that character, which from the human, national and individual points of view is of even greater importance than physical health, is made and not born, that it slowly develops under the influence of environmental conditions which are eminently under the control of human intelligence.

Sir Bruce Porter, one of our most eminent surgeons deals with the physical aspects of adolescence and, passing on some wise counsels about physical training, food, the teeth and sleep, has some very helpful suggestions, drawn from his wide experience and knowledge, of the diseases of adolescence,

including measles, hysteria, epilepsy, chlorosis and anæmia, scarlet fever, mumps, sore throat and tonsillitis.

The psychological aspects of adolescence are dealt with by Dr. Sloan Chesser who has some sane remarks to make on the sins of adolescence and the stupid attitude of many estimable people thereto. With the right sort of education, she says, "we can make of a common-place girl or boy a far more vivid forceful personality," and her reminder that "some mothers undoubtedly repress, others are continually administering to vanity, the egoism of their offspring, by their admiration of the child's very ordinary gifts, and quite common-place appearance" is a word in season.

The value of sunlight to children which is now being so widely recognised is dealt with by Dr. Percy Hall, and he refers to the splendid work done by Dr. Rollier in Switzerland, Sir Henry Gauvain at Alton and Hayling Island, in transforming weakly and debilitated children into healthy, happy, strong and vigorous little creatures, therefore utilising sunlight to its fullest extent in the treatment of diseases.

The volume is one of the most complete works published on this subject, dealing as it does, so thoroughly with every aspect of a child's life, both bodily and mentally, and to students of psychology it should prove invaluable. One need hardly say that an afternoon spent in the company of the writers of this book will prove both pleasing and profitable.

* * * *

Another volume which has a direct bearing upon the life of the child is "Woman's Health and Happiness," written by Dr. Cecil Webb Johnson. Dr. Evelyn Saywell who writes the preface to the book, congratulates the author upon his courage in daring, as a mere man, to write a book on woman in the twentieth century. His courage will be fully recognised when we find him dealing with such questions as "birth control and sterility," "the clever woman married," "the expectant and nursing mother," "sexual love," "the economics of marriage," "happy motherhood," "the nervous child," "woman and her emotions," and "danger signals." We shall all agree with his view that, "Too many girls and young women start in life with but little knowledge of their own bodies and still less of their own souls, and, as has been well said :

"'There is no darkness, but ignorance.'"

In the March issue I referred to a new and recent publication dealing with the subject of "Cancer," and made mention of H. Reinheimer's work, "How to Avert Cancer." More recently a slightly larger book entitled "Cancer and Remedial Diet," by the same authority has come to my hands. In his preface, Mr. Reinheimer says, "Seen from the broader and more permanent point of view, cancer is a form of degeneration," and he points out that racial degeneration is due mainly to inability to withstand the corroding effects of wealth and power.

In the case of aborigines, the author is of the opinion that it is their "minimal consumption of animal food, as compared with us, that makes them so healthy." Further, he states that "Parasitism is fostered by superabundant nutrition, by a 'royal diet,' and we may feel sure that the parasitism of some of our tissues that give rise to cancer is due to the same cause. Frugality has of old been respected as a great virtue. . . . Fortunately, the people refused to be fooled any longer, and they turn in increasing numbers to food-reform."

I commend this thoughtful little book to the readers of the "Practical Psychologist" with the assurance that the advice contained therein and offered by an "authority" on cancerous diseases who has no personal axe to grind will be entirely helpful and interesting to them.

* * * *

"The Coming of the Light," published by J. M. Watkins is a record of psychic experiences by Mary Bruce Wallace and which may be commended to all interested in spiritual research, for its deep sincerity, its wonderful insight into eternal values, and its optimistic outlook.

* * * *

A treatise or idea termed "Amen the Key to the Universe," by Leonard Bosman, is, as the author says at the end of the book, "for meditation rather than discussion." It is an endeavour in mythical, metaphorical, allegorical language to explain that, given an understanding of the fundamental meaning of the word "Amen," one may have an intellectual comprehension of the basic principles on which the Universe is founded.

PRACTICAL PSYCHOLOGY POSTULATES PERFECT POISE.

By H. B. Smith.

PROBLEMS and perplexities present themselves each day to all, and an orientation towards them that enables one to determine their relative importance and accord them just that proportion of attention, and no more, which may be necessary for their solution or their re-solution into the airy nothings they so often are is an attitude the value of which can neither be denied nor over-estimated.

Poise is a quality of mind implicit in which is the ability fairly to weigh and balance, free from prejudice or bias, all the evidence upon the matter in hand, whatever its nature may be; a judicial state of mind; one not swayed by emotion; that is able to see through the eyes of that other fellow, whose point of view is not infrequently ignored; one that does not arrogate to itself the infallibility of the Pope or the wisdom of Solomon; that ever welcomes truth by whatever unlikely road it comes or however it may be clothed.

Is practical psychology the key which unlocks the gateway to so desirable a goal; the foundation stone of such an edifice? Those who practise its precepts answer "Yes."

It enables mental difficulties—and, after all, what difficulties are not mental?—to be met in a new spirit, from which fear has been eliminated by an assurance in one's ability to overcome. It is still a provable proposition that "In quietness and confidence shall be your strength."

It has been asserted that wild beasts will leave unharmed a person who fearlessly faces them. Whether that be true or not, certain it is that many difficulties similarly faced will either dissolve and leave not a rack behind, or survive in a form so attenuated as to appear but the shadow of their former selves; the impassable mountain will become a molehill which can be taken in the stride. Just as it is said to be a common experience that the joys of anticipation are greater than those which follow the fruition of one's desires, so it cannot be denied that he who goes half way to meet a trouble will succeed in his search and "enjoy" his sorrows twice—both before they come and when they come, if indeed they ever arrive. Ills in the offing are

Work for excellence, irrespective of reward.

much magnified when viewed through a lens of worry. Turn the telescope round and watch them disappear.

Insufficient courage to take any other than the line of least resistance is the reason some of us lack poise. Fear to think is moral cowardice. Occasionally to act the role of coroner and hold an inquest upon ourselves, our lives and motives, would lead to lasting good by the uncovering and disinterring of some deep-down, long-treasured scar upon the memory, to which by constant use a negative reaction has become automatic, and which may have been the root cause of our lack of harmony and poise. Brought to the surface the evil power of such an experience may be broken. But we must be honest with ourselves. Old memories of negative happenings must not be revived in order that they may be nursed back to activity but that they may be thought out and have their sting removed. Our mental museum must not be revisited for the purpose of spring-cleaning the exhibits and giving them another lease of life, but only for the purpose of taking a final farewell of those that are fit for nothing but to be cast to the limbo of unremembered things. "All knowledge is ourselves to know" and although morbid introspection is not being recommended nothing but good can follow self-examination for constructive ends. Such a self-analysis will disclose some of our weaknesses. It will show that the chinks in our armour have been caused by the rust of wrong thinking. It will point the way to the uprooting of undesirable growths and enable us to prevent the further planting in our sub-conscious minds of seeds of negativity, the propagation of which is as potent as pernicious. The clearing of the garden, however, is but the first step, albeit the most important, for here as elsewhere it is the first step that must precede all others.

If the wheels of your life are to travel along the road to mental and material well-being they must be propelled by right thoughts, words and deeds; balanced by the spirit of service and co-operation and directed by one whose lack of fear is justified by a quiet confidence, born of constant practice, in his capacity to reach the desired goal and overcome all the obstacles which lie athwart the path of progress. He who has subdued his passions and prejudices has travelled far along the road. "There needs but thinking right and meaning well" to do the rest. Care should be taken that the only ideas permitted to root are positive ones. At first this will be no easy

task. Rigid and persistent self-control is involved. A tight hold must be maintained against old thought tendencies. But the exercise of self-control will, if perseveringly practised, lead through poise to sovereign power.

* * * *

A WORD OF WORTH.

By A. E. M.

As psychologists we know the power of the spoken word : we realise the scientific fact that every word as well as every thought sets up its corresponding vibration. How tremendous then would be the power generated, if all the members of all the psychology clubs of Great Britain would repeat night and morning, the following affirmation :

" I will the will of God that wars on earth shall cease,
" I will the will of God that men shall dwell in peace."

—*Walter de Voe.*

" Simple " you say ! So are all the greatest things in life. But its repetition will create a mighty force for peace—industrial and domestic, national and international.

More : the words, " I will the will of God," alone will cause their corresponding vibration : and what is the will of God ? Surely not only peace, but love, joy, wholeness, beauty, and an ever more abundant life.

* * * *

Deal gently with us, ye who read.
Our largest hope is unfulfilled—
The promise still outruns the deed—
The tower but not the spire we build
Our whitest pearls we never find ;
Our ripest fruit we never reach ;
The flowering moments of the mind.

The pure lover needs no law.

THE PSYCHOLOGY OF RELIGIOUS BELIEF. A PERSONAL GOD.

By Leonard Bosman.

AS Bernard Shaw well says in the preface to *Back to Methuselah*, there is to-day "no question of a new religion, but rather of redistilling the eternal spirit of religion, and thus extracting it from the stodgy residue of temporalities and legends that are making belief impossible." And this need for redistilling is perhaps nowhere more obviously and urgently needed than in regard to the principal item of theological religious belief, namely, the belief in a Personal God.

Even those who do not care for the dying idea of an anthropomorphical God, a God made in the image of man and having the highest human qualities, yet cling to the conception of what they term a Personal God. But this conception inevitably implies limitation. For if the idea of a Personal God is accepted, it must be considered in relation to a Personality so very wide and all-embracing as to be Infinite. This is, of course, impossible.

Yet religion, as the term implies, is that which links up or binds back, is, therefore, that which helps to establish relations between the finite and the Infinite, between man and God. And this interpretation has, included in it, the idea of science as well as faith, of knowledge as well as belief. For no religious beliefs are worthy of consideration unless they can be shown to appeal to reason, unless they can be proved logically (*a priori*) or by experience (empirically).

That the practice of religion has in later days tended to become purely external and unreal, that religion and commerce, religion and the ordinary affairs of life, have become polarised opposites instead of a unity, is due to just this—the separation between science and religion, knowledge and faith.

Only when religio-philosophic-scientific ideas have been promulgated by our modern thinkers, and the old legends, now all too often stumbling-blocks, are understood and interpreted aright, only then, when science has been added to faith, can a newer and truer conception of things be possible. And now, before the tottering edifices of old beliefs are abandoned in despair, now is the time for constructive thought, for the erecting of a new edifice, built from the same materials truly,

but built more wisely, more beautifully, more usefully, than the old.

That in the attempt to reinterpret the misconstrued ideas of bye-gone thinkers, new terms should be used for describing fundamentals, is inevitable. Let us not be made afraid thereby. If H. G. Wells, after long effort to understand ecclesiastical terms, tries to supply others to suit himself, and thinks he has discovered God when he names Him "The Invisible King"; if Bernard Shaw, struggling many years in similar fashion, finds that after all there is a God and names God "Life-Force," thinking he has discovered something new—matters nothing, if the spirit of religion is in them. When, again, Shaw declares: "Creative Evolution is already a religion of the 20th century, newly arisen from the ashes of *pseudo-Christianity*," cannot make real Christianity less valuable or less real. It merely indicates that the attempt is being made to add science to faith. For, to the one who has touched reality, the Christian doctrine of evolution as symbolically expressed in the Garden of Eden story and the same doctrine as taught in modern scientific language, are the same. That a legend is proved a legend, a parable is proved a parable, does not destroy the inner meaning behind the legend, behind the parable.

When that inner meaning, that inner reality, is sensed, the terms used to describe it will matter little. Like the mystic, practical man of the world as well as philosopher, we shall then see all these different ideas of God as expressions of different viewpoints. Realising the essential reality which *is* God, there will be no question of dispute as to this or that definition of the Divine, for each man will be seen as viewing the one through a different focus, through, that is, his individual mentality. What matter, then, the names used?

Yet in considering the conception of a Personal God, the first thing necessary for clarity of ideas, is to understand the usual meaning of the term. An ordinary dictionary will help us here. In *The People's Edition of Chambers' Etymological Dictionary of the English Language*, it is stated that the word is derived from *persōno*: *per* (meaning *through*) and *sono* (*to sound*), and has evidently come down to us from those ancient days when the stage was very different from what it is now, an actor merely wearing a mask to show the character represented, and his voice *sounding through* the mask, the latter was called *persona*.

The conception of a Personal God, if thus defined, may well be accepted. In such case, however, it will be necessary to consider that the mask is Nature, the appearance of things in general, and that God is the Reality "sounding" or showing forth through it. This cannot be denied. In this sense there is emphatically a Personal God, and the devotee who thinks of God in this way may well be said to see Him as Reality. For both in the ordinary, and in the deeper sense, there is a relation between God and man, and if to the worshipper this implies a Personal God, then a Personal God does exist, or rather persists. So long as the life is lived in accordance with the idea, it matters little from what viewpoint man cognizes the Reality which is God.

It must not be thought that the *existence* of God is called into question in this enquiry into the idea of a Personal God. It is not God's self-reality which is discredited in the wider view, but the efforts of certain minds to limit Him to one aspect merely—and that the smallest! This has been the tendency of the mediocre thinking of past generations, and the result has been sufficiently clear to emphasise the fact that for the higher development and understanding of life, there is required some deeper faculty beyond, or possibly within, the mind, as generally known.

The past has taught us that it is not enough to be able to say: "I know," "I think," nor even enough to be able to learn from observation and experiment. It is the realisation of the true inwardness of things that has to be attained. For the complete work of man is not accomplished until he can say "I *realise*," or, more mystically, "I and my Father are One," "I and the Sought are One," "I and the Path are One."

Passing from the study of the idea of a Personal God, other conceptions of the Deity may be considered. That of Deism need not detain us long. It is simply the general idea of God as cause and creator of the universe. It postulates the existence of God, but does not necessarily accept the idea of His workings in revealed religion. The derivation of the word is interesting, coming apparently from the Sanskrit *Deva* (literally *one who shines*) through the Latin *Deus* (God).

Theism involves practically the same idea as deism, although there is perhaps a technical difference, Theism, unlike Deism, sometimes including the idea of a special revelation. The terms are, however, loosely used, the real application being only

occasionally known. The term Theism is said to be derived from the Greek work *Theos*, which comes, says Plato, from *theein*, to run, to move, thus implying the idea of God as causative power and motion. But even this derivation is uncertain, most writers holding that the correct meaning is unknown. The difference between the words Theism and Deism, seems to be that the one is Greek and the other Latin; the likeness, that each is used indiscriminately to express the same thing, *i.e.*, the idea contained in the word *God*.

Monotheism (from the Greek *Monos*, alone) implies the same conception as do Deism and Theism, but varies slightly in order to express the idea of God as the *one* God, excluding all others. It may thus be taken to mean either a *God above all other Gods*, or an *all-embracing Unity*.

Atheism, on the other hand, is defined as: "a disbelief in the existence of God." It is rather disbelief in stereotyped *ideas* of God. There can never be absolute disbelief in the Reality behind all things, and the so-called atheist may be as urgent in the search for Truth as the most dogmatic theist.

It should never be forgotten that ignorance and blindness are as bad on one side as on the other. A *little* knowledge leads, on the one side, to sectarian dogmatism, on the other, to the total rejection of religious beliefs. Only with wider knowledge and the growth of wisdom, is gained an understanding of the real, an understanding which, manifesting first as an infinite tolerance and brotherliness, finally embraces the most vital and intimate realisation of the oneness of that which lies behind all religions, as it lies behind all religious dogmas and terms.

It should not be difficult, therefore, from a "religious" point of view, to find terms as acceptable to the atheist as to the religionist. They but view things from opposite poles: the atheist from that of the seen and particular, the religionist from that of the unseen and universal. Both believe the universe to be the work or manifested thought of "something," and before the realisation of that fact, the apparent contradiction in the terms used to describe it, is a small matter. Absolute space necessitated no creator; that may be accepted; but the worlds which appear therein did not exist without a directive energy, and it is of no ultimate consequence whether that directive force be called God, mind, force, nature or something

else. The same idea underlying each term, they must, in themselves, be equal.

Science will in time bring about the synthesising of views between these two extremes. Already it postulates the existence of an inner behind the other, of a life behind all things. But the religionist, to whom the Great Duality appears as God-and-His-Universe, Spirit-and-Matter, may well lead the way. The atheistic view which defines the Great Duality as Force-Matter, and sees in matter the "promise and potency of all life," is complementary to that which sees it as spirit-and-matter and in spirit the "promise and potency" of matter. The widespread realisation that these views are not antagonistic but complementary, each necessary for the understanding of the other, will be a momentous step towards that synthesis, that great "bringing together" which, like the Christ, greatest synthesiser of all, is destined to come ere long.

Pantheism, which is usually defined by the man of the world as a species of atheism, simply means "God everywhere," or, literally, "All-God." Some dictionaries interpret the term as a belief that "nature, or the universe, is God"; yet that does not convey the meaning of the root words, *Pan* and *Theos*. It is, in fact, difficult to describe the doctrine which the word is intended to convey, for the term is merely a label for a conception far higher than that attributed to it by the majority of Pantheists. Its fundamental meaning may be stated as follows: the idea of an all-embracing and illimitable oneness, *not* a God above all other gods, *not* a God in contradistinction to All-God, but an absolute and all-inclusive Reality.

In direct contrast to this conception of the Deity, is that of Polytheism, the idea of many gods. This is a so-called "heathen" doctrine, but in reality the term is applicable to every religion, including the Christian, which worships God as at least three—Father, Son and Holy Ghost.

All these ideas typify, of course, different aspects of the one all-inclusive Reality called God. The conception of God as illimitable is accepted by deep thinkers in every religion, God being posited as All-in-all, everything visible and invisible. Matter being His "substance" and life His "essence," it follows that His Life is everywhere and in everything, and this, also, is a doctrine common to all religions and to philosophy. The Christian terms it "the Divine Immanence," conveying the idea that God "remains in" His

creation everywhere. Clark's *Dictionary of Christianity and the Gospels* defines it as the indwelling and operation of God within the entire universe, and makes reference also the idea that this Divine Immanence pervades man, it being "the Divine light in the soul of man." The actual meaning of the word is said to be "abiding, dwelling and remaining in."

Thus the idea of individuality as regards ourselves is accepted. Each one, although ensouled by God's Life, and therefore linked indissolubly to Him, being regarded as an individual, a kind of separated centre within the Illimitable Life, separated as a vortex of life and yet one in essential nature with that, though having a certain freedom of choice, a certain degree of free-will.

St. Paul speaks of this in no uncertain voice in Corinthians (III, 16). "Know ye not," he says, "that ye are the temple of God, and that the breath (spirit) of God dwelleth in you?" Christ uses the same teaching also, and does not seem to have personally founded His claim to Divine Sonship on any special or unique circumstance. "Is it not written in your laws," he asks, "'I said ye are gods?'" If he called them gods unto whom the word of God came, and the Scriptures cannot be broken, say ye of Him whom the Father hath sanctified and sent into the world, 'Thou blasphemest,' because I said I am the Son of God?"*

If man is thus considered, it will not be difficult to realise that there are probably greater and more highly evolved centres of life than man. If, that is, life as vortices is everywhere ensouling matter, then the atom is but a vortex of life which has made for itself a "nest" or covering of matter, thereby attaining a kind of individuality; and a world, globe, or planet, in like manner, is also held together by the ensouling life, which may, in a deep sense, be regarded as having its own individuality, because separated from other "lives" by the matter it ensouls. Each globe may thus be thought of as having its own informing life, such life being justly termed a god, in contradistinction to the Absolute, or All-God, of which in essence it is a part.

Considered in this light, Greek myths are seen to be as genuine as other religious stories. Thus, Apollo is a God, the Sun-god. He is not a man-god, nor does he actually

*St. John, x, 34-36.

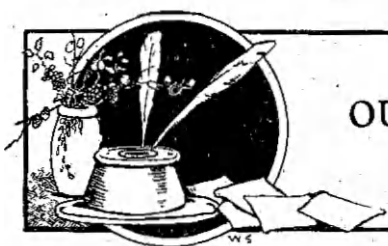
descend to earth; he is, rather, the ruler of the Sun, and his emanations descend therefrom to earth, and enliven it. He is the ruler of his system, the logos or manifestor of the "Unknown Father," the Absolute, "Whom no man hath seen at any time," but Who is declared unto us in this act of manifestation through a universe.

Associated with Apollo are other gods, ruling and sustaining globes, or worlds—such as Jupiter, sometimes called the Father of Gods, perhaps because the planet which he rules is more advanced than our own.

These ideas are not so foreign to Christianity as some believe. In Christianity, these great beings are called archangels and angels, or, with St. Paul, angels, principalities and powers, or, with Revelations, "the seven spirits before the throne of God." These, like the Devas of the Hindu, are but individualised portions of God's "essence." It may justly be asked whether they are to be considered as all in the same degree, or whether they are, as the terms imply, to be considered as of higher and lower degrees of evolution. One thing is certain, namely, that whether the Christian terminology or the Hindu be used, matters nothing to their essential nature. The One remains, these, His sub-rulers, being, as Christianity rightly affirms, "servants of God who do His will."

Thus, as we lift ourselves a little from out the common rut of things and come nearer to realities, learning to interpret such matters philosophically and rationally as well as with devotion, we see the terms used as but words evolved as an aid to the realisation of the reality behind, mere labels for the description of that which eludes description.

Man's efforts at present tend to definitise, to crib, cabin and confine that which he would express and make real. Like the language he uses and the world he lives in, he is in an undeveloped state. With the co-ordination of his nature, the realisation of his place in the universe, and the growth of language, will come to man the power to express adequately all that now eludes his grasp. But whilst this development is under way, confusion in use of terms and definitions is inevitable. It will, however, matter little if such are recognised as incomplete expressions of individual or mass opinions and viewpoints, as attempts to define ideas, and *not* actual descriptions of unalterable facts.



OUT OF THE EDITOR'S INKPOT.

THE completion of Volume I is at last achieved and the thanks of all concerned in the production of the magazine go out unstintedly to all who have made this achievement possible. Here, in very truth, we have a concrete example of the exercise of that faith which sets man free for, although past experience in the journalistic world seemed to prove that Fleet Street is littered with magazines defunct after their first appearance, *THE PRACTICAL PSYCHOLOGIST* was launched on an unknown sea, by inexpert hands, with no material assets for its maintenance. True, there have been moments of difficulty—but difficulties are made to be overcome—and it has not always been possible to see clearly ahead. Nevertheless the inner vision has compensated the lack of physical perception and port has been safely made. There has been delay en route because the voluntary crew had to give attention to bread-winning occupations (and that is a practical side of life for which we must apologise) while, for a time, we were posted as “missing” as our power to communicate, which is drawn from printing machines when properly lubricated with £ s. d., had temporarily failed. The lubricating channels had apparently become clogged during the Summer holidays—but they are opening out again.

The production of the first volume of *THE PRACTICAL PSYCHOLOGIST* has been a real act of faith in which you, my readers, have participated. Have you, however, reflected that an act of faith is as amenable to the various laws of being as is any other act? A blind faith resolves itself eventually into that fearsome spectre Superstition, while Faith with Understanding is an illimitable and irrepressible power. Faith is one of the spirits that we are enjoined to test and the faith that does not react satisfactorily to Reason is worse than a broken reed—it is mind and soul destroying. True faith is never founded upon hearsay but upon the rock of personal experience. But here is the point of vital importance to the

practical psychologist—a living faith is not simply a matter of academic interest : in order that our faith, whatever it may be, shall live, we have to do our part in providing the material conditions in which that faith shall flourish. Prayer is in the main an asseveration of faith : of what utility is it to pray cream and live skim milk ?

After the requisite experience, faith is born as a matter of feeling from which it is transformed to thought and then formulated into words. If the exercise of faith end there what chance can it have to live ? What good is it to believe in the beneficence of the sun's rays if we inhabit windowless houses ? The verbal statement of a creed never saved any man's soul—the saving comes by living the faith that is in us. This is a practical world demanding practical expression of whatever we believe and if we are to avoid complexes and complexities the law must be observed.

You and I have faith that this magazine is a power for good in the land—it is teaching people to know and to help themselves ; you and I have faith that there are thousands of persons waiting for just the knowledge that is contained within our pages ; you and I have faith that we can render service to humanity through this channel. We have the feeling, the thought and now we have formulated the faith into words. Is the faith to remain stunted and stifled at that point ? If so, it will surely die. Shall we not rather exercise our faith in a hundred practical ways by ensuring that every possible channel is opened up through which the power of our pages may flow and by seeing that the thousands who seek the truths that we expound are made aware of our voice ?

This magazine—your magazine—is not a profit-making venture but a practical endeavour to propagate the faith that is within us—the faith based on understanding that has enabled every practical psychologist to obtain the best from life. The magazine does not beg to be allowed to exist : it claims the right to live. It is a trust committed to your care. Having at heart the furtherance of the principles for which THE PRACTICAL PSYCHOLOGIST stands and in recognition of the benefits you have certainly received by the exercise of those principles, you will certainly do all you can to extend the scope of the magazine still further (it is for you to determine how) and for this, as well as for your past support and encouragement,

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The Lecturers for October are :—

Oct. 6	Mr. Ernest Hunt	-	How We Think
" 13	Mrs. E. A. Gardner	-	Creative Living
" 20	Mr. D. N. Dunlop	-	Spiritual Science and the Art of Healing
" 27	Rev. Elizabeth Towne, President 1924/1925, I.N.T.A., U.S.A.		

*M. Coué will address the Club on November 10th on
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