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SELF-HEALTH
AS A HABIT

BY
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Formerly
Scholar of King's College, and Honours Coach and Lecturer at Cambridge University; Assistant Master at Rugby School; Amateur Champion at Racquets and Tennis

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"How to Prepare Essays," "How to Remember,
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Illustrated by Miss Margaret Dovaston.
FOREWORD

To-day, more than ever, there is demanded, from every member of the Empire, greater all-round efficiency and economy. And the chief means to this efficiency and economy, a means which will bring enjoyment as well, is Health. Now, as never before, Health is a duty, and should be added to our list of our duties towards God and our duties towards our "Neighbour."

We must not be content with Health in the ordinary sense of the word—that is to say, with mere freedom from a certain number of organic diseases, especially heart-disease, lung-disease, kidney-disease, and diabetes. There are numbers of people who say that they have "good health" and are "perfectly well," merely because the Doctor has told them that they are free from these organic diseases.

True Health is regular and persistent; it is vigorous; it is enjoyable; it is infectious and radiating, and either it is preventive of ailments, or else it is rapidly curative of them. But, above all, it must be regular Health as a habit, in contrast, on the one hand, to health which is merely an occasional state, giving at the time pleasure and fitness, and in contrast, on the other hand, to health in the making and earning; just as we must distinguish between the skill of the expert pianist and the practice which has led to that skill.

Self-Health is the highest form of Health. Self-Health is not dependent on drugs, inoculations, operations, rest-cures, and the elaborate details of so-called "Hygiene."

Self-Health as a habit is what the Nation and the
Empire need. Self-Health is gained and preserved by what each can do for self without conspicuousness.

There is one more feature of Self-Health that is worth emphasising. The popular idea is that Health means constant self-restriction, constant and enforced abstinence from things which are desired; whereas true Self-Health brings with it correct instincts and likings. The Self-Healthy person naturally wants the things that are right. It cannot be said that the ordinary methods of "cure" lead people to these more correct instincts and intuitions, which I certainly lacked in the first 25 years of my life.

It may interest readers to hear how this book came to be written.

Up to the age of twenty-seven, nearly twenty-four years ago, I had suffered from periodical breakdowns, culminating in Bright's Disease. Then, having read a good deal on the subject, I decided to give up flesh-foods altogether, and to get substitutes for flesh-foods. Since the time when I made the change, I have improved on the dietary very considerably, and have added many other helps to Health; but, even with the somewhat crude plan on which I started, there came, almost immediately, the cure of colds, constipation, corns, cramp, and many other troubles from which I have been almost free ever since, with few and rare exceptions. Besides this, almost at once, my work and games improved equally, and my enjoyment of life increased.

At the request of a number of people, I wrote a book on the subject, and a number of articles, and I began to advise individuals. At the present time I have about fifteen thousand individual consultants, to whom I have given thorough advice as to their foods, drinks, exercises, and mental helps. I have given briefer advice to many tens of thousands as well. And I get about twelve testimonials as to improved health every day.
Some time after I had changed my own diet and induced others to change theirs, we started the Eustace Miles Restaurant, which now serves about 1,500 meals daily.

In recent years I have been the sole adviser to the wonderful Pelman Institute on the subjects of exercise, diet, and health; and large numbers of the students have written about the benefit they have received from my health exercises and the simple hints on watersipping, deeper and fuller breathing, and more thorough mastication of foods, and certain small and simple changes in diet.

My daily correspondence on the subject of Health and cure is fascinating. By means of it, I collect the experiences of people all over the world. It is most important to have been able to establish the fact that even severe cases of epilepsy, arthritis and rheumatism in general, kidney trouble, indigestion, constipation, nerves, neurasthenia, etc., have been cured by very simple means.

As I shall point out in the book itself, it is essential that the public should, on the one hand, not be content to regard these and other troubles as natural, but should aim at a higher standard of Health; and, on the other hand, should know that this higher standard is attainable. The vast majority of people either think they are well enough, or think they can never get any better. They have been told that their troubles are incurable.

It is useless to remind them about the teaching of the Bible on the subject of Health. They simply refuse to listen. They need to have the duty of Self-Health drummed into them by constant repetition.

The title of the book should make the subject clear. The book deals not merely with Health, but with what each can do for self and for others, in contrast with what each can get done by others. The popular cry is for
something which someone else or something else will do for you—more wages, less work, better houses, cheaper food, and so forth: not for what you can do for yourself and should do for yourself.

Secondly, the book deals with what each can turn into a habit, thus relieving himself or herself of trouble. In the state of Self-Health, one has already delegated as much as possible of what we may call the mechanism of Health and Fitness to the Servant Mind or Managing Mind, which does for us over 90 per cent. of what we think we do for ourselves.

This Self-Health is contrasted on the one hand with what a person can get done for him by someone else, and, on the other hand, with what a person has to do more or less consciously, as, for instance, when he takes a long walk daily. This is quite distinct from Self-Health, though it may be one of the means towards it.

Among the helps to Self-Health, I may mention four in particular:

(1) More thorough appreciation and mastication and insalivation of foods.
(2) Deeper and fuller breathing.
(3) Better position of the body.
(4) Attitude of welcome towards all circumstances.

These four helps should become habits. After a time, they should cease to require conscious attention; they should be part of ourselves, almost as much a part of ourselves as our eyes and hands and feet.

There are many other helps besides, such as the sipping of a glass of water early and late in the day, perhaps while one is dressing and undressing.

There must also be some absolute abstinences, according to the individual; and some "moderations."

The practices are not arduous, and, even if they were, they would be our duty.
The contention of the book is based on facts which all must admit.

1. All naturally desire all-round Health and Fitness.
2. All have within themselves the means to improve their all-round Health and Fitness.
3. Few know these means, or, rather, few are convinced of the importance of these means.
4. Therefore, few approach their proper standard or rise to their proper plane of all-round Health and Fitness. Most people are living or existing far below their right norm, physically, intellectually, economically, and spiritually.

One proof is that the word "Health" does not appeal to people as it should. The word "pleasure" does appeal; so, perhaps, does the word "cure," if a definite ailment is mentioned; but the word "Health," which should be attractive, and which would be attractive if it were understood, hardly has any compelling power at all.

There are many reasons for this.

One has been already alluded to. It is the low standard of Health which is accepted by the Medical Profession, the Government, and the public.

Another is the want of feasible and practical education on the subject of Health. I mean education based on successful personal experiences, collected fairly from different sources, put fairly into perspective, and freed from extreme crankinesses, as from a crankiness which urges every one in the world to live on fruits and salads. We must extract the good features from these extreme systems, and incorporate these good features in a scheme of general advice, subject to personal modifications.

Where "education" fails is that it does not establish the right desires and tendencies. It does not establish the irresistible bias towards a constantly better state. Nor do the reformers succeed very much better than
orthodox "education" does. Teetotal and temperance reformers do not succeed in taking away the desire for excess of alcohol and for stimulants. As a rule, they are content with repressing the desire.

The orthodox authorities, however, refuse to alter their ways.

One objection to a book of this kind is that Health is a personal and individual matter. That is quite true. I have obtained the best results from personal and individual régimes of diet, exercise, mental helps, and so forth. At the same time, it is important for people to be able to get a synopsis of the means that have helped many thousands and that may suit most people, and, indeed, have suited most people who have tried them. The objection falls to the ground if the Health advice is given in the right way.

Let us take, for example, the light-breakfast or no-breakfast plan. If it is asserted, as it was by one advocate who purposely ignored all the failures, that the no-breakfast plan suits every one in the world, then there is mischief; for there are many whom the plan certainly does not suit. But, if the light-breakfast or no-breakfast plan be recommended as worth trying fairly for a few days, since it has been found satisfactory in most of the cases in which it has been tried fairly, and as a plan to be judged by its all-round results, then we have Health Advice in a scientific form.

The idea of the book is not to lay down laws for all readers alike. The idea is to suggest practices which each reader can try for himself or herself, and judge by their all-round results.

While a vast amount of advice has been given to the public on all sorts of subjects, hardly any advice has been given on the subject of Self-Health.

The word "Self-Health" inevitably suggest "Self-Help," by Smiles; but in that book, except for a casual
allusion to moderation and to breathing for speakers, we find an absolutely extraordinary absence of any idea that Health is of any importance whatsoever. So, when we study the enormous literature of Politics, Political Economy, Socialism, Business Efficiency, Religion, Art, Science, and even "Medicine," and when we analyse what is taught in the Home, the School, the Church, the Factory, and the Office, we look in vain for any sort of perspective. Seldom is Health even mentioned. When it is mentioned, it is mentioned as a quite unimportant thing; practically never is it mentioned as a duty; practically never are any of the avenues to Self-Health clearly indicated.

Even when we read the authorities on "Hygiene," we get the same disappointment. A great deal is said about sanitation, isolation, disinfection, sterilisation, and so forth; but hardly anything about what people can and should do for themselves "without money and without price."

I read in a Paper a typical article on "The Gospel of Health." I expected to find there the chief principles of Self-Health; but I found advice to kill flies and to sterilise milk, as if these things were the very foundations of Health!

It is almost incredible that the so-called great speakers of the day should try to build up their systems without any allusion to Health whatsoever. Yet so it is. There is practically no exception to this rule. The reformers ignore Health and the simplest means to Self-Health. For example, early in 1918, the Labour Party put forward "Four Pillars of the New Social Order." Surely one of the pillars must be Health, one would say. Not at all. The four pillars were:—

(1) Universal enforcement of the national minimum of wages.

(2) Democratic control of industry.
(3) Revolution in national finance.
(4) Surplus wealth for the common good.

Posterity will not believe that any Party could have put forward these four demands as a comprehensive and sane basis of Reconstruction.

The total results of the public ignorance of Self-Health and of the simplest means to Self-Health are lamentable. Witness the mass of doctors, hospitals, chemists and druggists, advertisements of diseases and their remedies; witness the general unfitness of the people of all classes and of all ages; witness the terrible infant mortality; witness the vast business losses from the inefficiency of workers and managers alike; witness, above all, the disgracefully low standard of efficiency and even of morality with which the orthodox public is content.

This book not only emphasises what all can do for themselves and for others, as the Boy Scout movement has emphasised what boys can do for themselves and for others, but it gives many reasons for sensible Health-Culture. These reasons should appeal to all readers, and should make them study and practise the means to Self-Health steadily and persistently.

The first of these reasons, for many, is improved appearance, as regards the figure, complexion, and general attractiveness and effect on others.

Then there is the cure or prevention of various ailments. Scarcey a single disease or ailment can be mentioned in which the chief means to Self-Health are not feasible and in which they are not vitally essential for a real and lasting cure.

There are many other motives, which will be found in the book itself, for walking in the avenues to Self-Health; but the chief motive of all—and the most ignored motive—is responsibility. We are responsible because of our example to others, because of our
influence on posterity, and because of our inevitable radiation of what we are.

I have read books, of which I possess a vast library, that profess to tell people how to become healthy. Almost all of these are one-sided, and very few of them are based on successful personal experience. One book contains photographs of the leading authorities on "Health." It is a most lamentable portrait gallery from the point of view of real personal health. Very few of the faces suggest health at all. One has no confidence in these people as authorities.

The present book is based on the personal experience, not only of myself, but of thousands of others. It has a solid foundation of fact and reality.

The difficulty is, not to tell people what they can do easily for themselves, but to make them do it. The difficulty is to convince obstinate readers that they can improve themselves and that they should improve themselves. One might, with advantage, give an imaginary conversation with this obstinate reader. Let W. represent the Writer, and O.R. the Obstinate Reader.

W. If you will take the trouble to look under that heap in your garden, you will find a treasure there.

O.R. There is no treasure there at all.

W. How do you know?

O.R. I have no evidence that there is any treasure there.

W. Well, dig! That is the only way to find out.

O.R. Why waste time in digging? If there had been any treasure there, I should have heard about it before.

W. Well, if you refuse to look for yourself, let me ask what it is that you really want in the world. Do you want happiness?

O.R. Yes.

W. Where do you expect to find it? Do you expect
to find it in heaven when you die, or here, while you are still alive?

O.R. I do not expect to find it here. The Prayer Book says there is no health in us.

W. But Jesus said that the Kingdom of Heaven—which must include the state of Health and Well-being—is within. Do you believe this or not?

O.R. I believe this in theory, but I do not believe that I can find it, or keep it when I have found it. Can you tell me how I can find it?

W. By obeying certain laws, not once, but again and again. Do you also want health?

O.R. Yes.

W. Is it worth while?

O.R. That depends on how much trouble it would be to get, and whether I could get it at all. I don't believe I could be much fitter than I am.

W. Well, certainly you could have a better appearance, and a pleasanter effect on others. You could do more work and do it more easily. You could do more remunerative work, you could earn more money and save more money. You could get greater enjoyment of life, more self-confidence, more power to help others. You could be more independent of external conditions. Is this worth while?

O.R. Certainly it is.

W. Then you admit that Health would be worth while, if it brought you all this?

O.R. Yes.

W. Then you admit that Health-culture, or the practice of the means to Self-Health, would be worth while?

O.R. Perhaps; but I don't want to be always bothering about myself. It would be so morbid.

W. You do not have to be bothering about yourself always. Does a business man, who has organised his
business with great care, always have to be bothering about the details of organisation? Does a pianist, who has practised rightly for years, always have to be bothering about the technique of the fingers, etc.? Does the player of games, who has practised the strokes sensibly, always have to be bothering about the position of his feet and wrist? Does the gardener, who has studied gardening, always have to be bothering about the principles of successful gardening? Does the writer have to bother continually about how to form his letters or how to frame his sentences? Does the expert cook have to be always bothering about how to cook simple dishes? Study the working of the Sub-conscious (or Managing) Mind and you will see that, when you have repeated the conscious practice enough, it becomes a sub-conscious habit which works by itself without further attention. I am not pleading for worry, but for practice which will form a habit and thus do away with any need for worry. When you have established the habit, there will be no need for worry. The habit will look after itself.

I leave these considerations to the Obstinate Reader. I am convinced by actual evidence in hundreds of cases that people can live much longer, and can live much more economically, can live a life much fuller of useful work, and much happier, if they only know, first, that they can improve their life, and, secondly, how simple the means of improvement are, and how soon these means become sub-conscious habits.

The aim of this book is to show, clearly and simply, the most important and simplest and safest means to Self-Health. I want readers to repeat those good old words, I CAN, AND I WILL.
HINTS ON
HOW TO READ THIS BOOK

Most people read most books wrongly, because they have never been taught how to read.

The first essential is to have some time to spare, so that we are free from the feeling of hurry and rush.

Then we should not begin the reading straight away, but should go through some such preparation as is suggested in Section 47, as regards the position of the body, the breathing, the relaxing of the muscles, and the general idea that one is going to benefit by the reading. Even then, one is not ready to begin.

First, realise the importance of the subject for you, as regards your health, happiness, helpfulness, and so on.

Then think out the subject for yourself. What do you want in life? *Make a list of your real desires and ambitions, omitting nothing.* Write down your idea of what Self-Health is, and what the basis of true Self-Health should be. Then think by what means you could get Self-Health most easily. Make an individual scheme.

Not till then can you with advantage read the following pages.

It might then be a good plan to go very quickly through the book first, so as to get the general idea of it. When you have read through it rapidly, put down the main points that have appealed to you, or, rather, add them to your own points that you have already collected and written down.
Next, take the book chapter by chapter, or section by section. Put into practice whatever seems to you reasonable, from each chapter or section in turn.

Do not give up any sensible ideas, but go on with them until they actually become habits, and until they no longer require conscious attention.

Above all, do not be in a hurry. Do the reading leisurely. That is why a little deep and full breathing, practised before the reading begins, is an enormous help.

If the devout Hindu finds it worth while to spend ten minutes in getting his body and his breathing, as well as his mind, right, before he begins his religious practices, surely it is worth while for us to do something of the same sort before we begin our reading: that is to say, if the reading is to be taken at all seriously.
INTRODUCTORY REMARKS

Till recently, no daily Paper had treated seriously, thoroughly, and consistently the most essential subject of the day for the individual, and for every group to which he or she belongs. Occasional and more or less extreme articles had been published on one or more of the aspects of fasting, diet, drink, breathing, and so forth. But there had been no regular series dealing with the matter practically and thoroughly.

The "Daily Sketch" was the first Paper to publish such simple teaching, offering to its readers just what they could easily assimilate and carry out for themselves without labour, without expense, and, above all, without conspicuousness or domestic revolution. The gist of the series of articles, which have been enlarged and added to in the present book, was as follows:—

1. Real Health is positive, pleasant, self-radiating. It is not mere freedom from a certain set of diseases. It is not the ordinary condition of most people. Real health is a poised, powerful, persistent state of body and mind, tending to all-round ECONOMY, ENJOYMENT, EFFICIENCY, and all-round progress. This is what is meant by "The Habit of Self-Health." We must not let ourselves accept any lower standard of real Health than this.

2. There are many simple avenues to real Health—for instance, the right position of the body; more sensible physical exercises, especially deeper and fuller breathing; more appreciation and more thorough mastication and insalivation of foods; a better-balanced dietary; more water-drinking (and fewer stimulants
and narcotics; more cheerfulness (and less worry and fear); and more sensible mental practices.

These and other AVENUES TO SELF-HEALTH are described in this book.

3. Most people have not real Health in themselves, and do not know what real Health is, even in theory. Indeed, so little do they know or think about it, that they do not desire it as heartily as they desire either mere freedom from some pain or trouble, or else some transitory and unhealthy pleasure. If they only knew what the state of real Health is, they would (as for "the pearl of great price") sacrifice nearly everything else to get it; and, when they had got it, they would consider any amount of time and trouble well spent if only they could keep it. As a matter of fact, real Health is much easier to keep and to increase than to get.

4. Not only do most people not know what real Health is. They do not know what are the simplest avenues to real Health. This vital knowledge is not taught by the Church, the State, the School, the University, the Home, nor even by the orthodox "experts" on Physiology, Sanitation and Hygiene, Political Economy, and Business Efficiency. At the best, a smattering of this vital knowledge is picked up by a few individuals late in life, perhaps after years of serious unfitness, and is taught by them to a few more individuals here and there, as I, after suffering from Bright's Disease and other troubles, have tried to teach some principles of real Health to enquirers.

5. Most people should have real Health, as part of their duty (not mentioned in the "Catechisms") to God, to all others (including posterity), and to themselves, and to the myriads of tiny lives within them, the faithful little minds in our kingdom of the body. Few persons have any idea of even a tithe of their wonderful responsibilities—and their equally wonderful possibilities.
6. Most individuals not only should but also can have real Health, if they will study a little and practise a little. In an early chapter, I shall suggest one very clear and feasible avenue to real Health, in which avenue I shall ask readers to walk leisurely and appreciatively at frequent intervals in the day, for many days in succession, while I am explaining more fully what real Health—or The Habit of Self-Health—actually is.

7. All those who have earned and obtained real Health will agree that it is abundantly worth getting and keeping. Looking back on what they used to be, and considering what they now are, they will join in testifying not only (with the Master) that we ought to "heal the sick," or make healthy those who are unhealthy, including ourselves, if we are unhealthy; or (with Herbert Spencer) that "the preservation of health is a duty," though "few seem conscious that there is such a thing as physical morality"; but also (with Emerson) that "Health is the first wealth."

They will tell the world in general, and politicians and employers and employees in particular, that for the success and progress—nay, for the very existence—of our Nation and Empire, especially at this crisis, we need something beyond up-to-date machinery, scientific business methods, commercial education, bigger wages, shorter hours, less work, more recreation, better housing, purer milk, improved bread, more abundant food, and so on; for we need real Health, or the Habit of Self-Health.

This ought we to seek and acquire, each for himself or herself, and for others as well, without necessarily neglecting any other helps.

Then, and not till then, we shall deserve the Empire of the World; for, wherever we go and rule, we shall set the example of real Health, and we shall inevitably radiate our own Well-being.
SELF-HEALTH AS A HABIT

CHAPTER I

WHAT SELF-HEALTH IS

§ 1. A Mental Strike and Revolution Needed

The Garden City movement was an environmental strike against the evils of modern city existence. The hatless movement was another strike—against the head hothouse. The teetotal movement was a strike against alcohol; the "vegetarian" movement a strike against meat; the "physical culture" movement a strike against physical laziness and sedentariness and its bad effects.

What is needed far more than any such partial movements or any strike against supposed low pay or long hours, is a mental strike against ignorant customs of action or non-action, or of thought or non-thought.

The Nation and Empire need, above all other reforms and revolutions, an almost absolute change in the minds of individuals, and in the mind (which Gustave le Bon has proved to exist) of groups, whether these be political or social or financial or domestic groups.

Nearly two thousand years ago, Jesus gave three great Commandments, which no orthodox group preaches to-day. The spirit of these three Commandments can be expressed thus:—

(1) Change your way of thinking. Get a new mind. Look at things differently. ("Repent" is a very partial and morbid mistranslation of the Greek word μετανοεῖτε).
(2) Believe that the state of well-being is already within you (and within all).

(3) Judge every one and every thing by all-round results.

The other day a "Christian" who was consulting me about his health—or, rather, about his ailments—told me that he had never tried any of the simple avenues to Self-Health, but that he was quite sure he could never succeed in being any less ill. He merely wanted to get no worse.

I quoted the three Commandments, of which the second may be regarded as a special branch of the first, and explained to him some of the simplest ways of well-being—such as Self-suggestion, water-sipping, deep and full breathing, simple exercises, and better-balanced diet.

As he went away, he asked a question which will give the thoughtful reader an excellent problem in pathological psychology: "Why is not this Christianity preached everywhere?"

§ 2. The True Foundation

What a mistake most people make that they talk about ailments so much, about Health so little—just as if Health were a dull thing! The same applies to virtue and vice (or vices).

And so, indeed, Health is: it is dull according to the orthodox (including the ordinary medical) opinion, which makes it out to be, one might almost say, the absence of certain decidedly interesting ailments.

Why not start a new subject of conversation—please try it, readers—as to what Real Health is? Form your own idea first, and, at the end of the day, summarise what you and others have said about it.

For instance, what is most essential to real Health,
WHAT SELF-HEALTH IS

and what is its foundation? Then what are the chief avenues to Health?

As to Health, one very ordinary and, as I shall show, very pernicious and blasphemous idea is that it consists merely of being "organically sound": that is, of not having Heart-disease, or Bright's Disease, or Diabetes: like the idea that moral Health consists of not breaking some few selected Commandments out of the Ten.

Work out your own definition.

In this book I shall submit an entirely different standard or "norm" for open-minded consideration. I must be content here to ask readers to work out their own definitions first, after practising a few deep and full breaths to clear their minds, and telling their Sub-conscious (or Managing) Mind to co-operate with them in their search.

* * * * *

If you ask this or that cranky extremist what is the true foundation of real Health, he (or she) will be almost certain to mention some one avenue to real Health—whether it be a special diet, or no breakfast, or fasting, or chewing, or a special breathing system, or massage, or osteopathy, or some "mental science" or "spiritual science," and so forth.

I submit that these and other possible avenues are not real Health itself.

I submit that the true foundation is, rather, whatever will simply compel people first to find the right avenues, then to walk along them sensibly, persevering till they reach real Health itself.

And I think the true foundation is the valuation and appreciation of real Health as it actually is: in other words, the correct estimate of its nature and characteristics, and of its results.

The Master, as I said just now, gave a clear Command-
things by them, in the words translated, "By their fruits ye shall know them." I doubt whether any Commandment is more frequently and more disastrously ignored. It is the Commandment oftenest broken.

In so-called Religion, Politics, Political Economy, Education, Physical Education, Dietetics, and so forth, how many people practise—how many people have ever even tried—the Supreme Art of Valuation?

In the present disputes and strikes, who ever, in a speech or article, thinks fairly of all that this or that policy is, and of all that it leads to? Why are we never trained, not only to judge before we leap, but also to value before we judge?

Valuation is the open-minded estimate of an aim or a practice. It is the living and moving realisation of what the aim or the practice is, and of what it can do for our physical, aesthetic, intellectual, economical, social, and spiritual well-being.

Valuation of a practice—the all-round value of a practice, first understood and then repeatedly realised—leads naturally to the desire and will to try to practise regularly, and also to the devising of a sound and feasible plan and method of practice.

Valuation of a practice is the magnet that draws people easily towards the practice, and hence—if the practice is a sound one—towards their real Self and towards Well-being. Dulness and blind obedience often repel.

We must work out and imagine vividly just what all-round differences real Health would make to us and to others.

§3. What Self-Health Is

Before I try to suggest what Self-Health is, it will be best for me to show what it is not.

Here are some quotations from letters written to me,
They are extreme, and may seem ridiculous; yet an open-minded examination of the popular standard of Health will show that similar (though not so extreme) ideas prevail among the masses and the classes, who assume that certain troubles "do not count," and that, even with them, a person can be "all right," so that he or she need not "bother" about any improvement or any changes.

The phrase that strikes me most in the two letters is "excellent health."

1. (July, 1918). "I have had all my life excellent health. . . . I was always gouty . . . since that, had phlebitis . . . troubled still with my old enemy rheumatism. . . . I get rushes of blood to the head and arms, and palpitations, and giddiness, supposed to be anaemia . . . the circulation is not satisfactory. I have much indigestion."

2. (August, 1918). "I have a dilated heart, but I understand that it is not very bad, and I have excellent health. . . . But I have occasional doses of indigestion, flatulence."

Now, what one longs to do is to fill these people with divine discontent, and a determination to seek real Health, as being well worth while. First, however, it is essential, as I said just now, to start in these people a mental revolution, and to make them thoroughly ashamed, as they ought to be, of their despicably low standard and norm of real Health.

Obviously real Health includes freedom from disease, illness, and general unfitness: freedom from major as well as minor troubles. But this is no more a definition of real Health than abstinence from murder and thieving is a definition of real Virtue.

Picture someone as being really healthy. For the sake of convenience, I will allude to the person as a "he," with the understanding that all this applies equally to a "she."
Besides being organically sound, he is well developed (but not stiff). He is not an objectionable prig, but is pleasant to look at, and pleasant to be with. He radiates health; for he has literally an infectious influence. He does plenty of good physical and mental work, not only well and easily, but also with enjoyment.

He enjoys his work and his play and his rest, welcoming all that comes to him; he is happy, and has a keen sense of humour. He radiates happiness. He has a natural inclination and bias towards what is right (in contrast to the terrific struggle which is so often and so mistakenly supposed to be necessary).

If any trouble attacks him, he overcomes it, or makes a quick recovery through his capital inherent power of self-healing and self-cure.

Is this a complete description of Real Health? Certainly not. "It doth not yet appear what a man shall be" when he is really healthy. But at least Real Self-Health will include the above characteristics as a sine qua non.

However much higher individuals may aim, they should not aim at any lower ideal than this; and let me urge them not to rush off, mentally, with the delusion that this definition is unpractical and merely theoretical.

It is no less practical than the architect's plan or design of his house or his ship. He must see the house built and "alive" as a picture before the building can begin.

The custom of hurried reading—of rushing on to the next thing, leaving the last undigested and unutilised—is so prevalent, that it is necessary to repeat what I have said, from a slightly different point of view.

Most people spend much time in morbidly discussing influenza or some other "topical" trouble. We can take influenza as a sample of such troubles. Many are waiting eagerly for the discovery of the germ, so that
they may have the appropriate inoculation! Till then, they rely largely on fumigations, drugs, and other things which do not tend to make them healthy within themselves—so healthy that the germ would find no appropriate and comfortable home in them.

When a person has real Health, thanks to the habit of deep and full breathing and other simple helps, he does not need to protect himself against any specific germ.

His pure and strong blood is his best and sufficient defence.

But, as I have said already, so little do most people understand and appreciate real Health, so dull a subject do they consider it, that they take less trouble about it than about meals, dresses, theatres, or any other interests.

Let me, then, while I urge all the readers daily to persevere steadily with such means to Health as the deep and full breathing, repeated frequently throughout the day, emphasise here once again the inestimable value of Self-Health, and try to convince them that it is not only good in every way, but also fascinatingly interesting—in fact, as interesting as football or boxing, and not altogether unlike a good game.

What then, is Self-Health, in contrast to the mere state of being "organically sound," or of having warded off influenza by means of drugs and fumigations?

Self-Health includes, of course, all that can be claimed for Health itself. But it is, pre-eminently, the condition of comparative independence of external helps, and comparative immunity from external attacks. It cannot be too clearly understood that the really healthy person would be free from ailments or troubles, or else would easily recover from them. He would be well-developed; pleasant to look at and to be with; a good and easy worker with mind and body; with a bias
towards what is right; happy, and radiating happiness as well as Health; and with other qualifications too.

1. First of all, Self-Health is a state of satisfactory well-being, as independent of particular surroundings as possible. I had a Health-Pupil who carried out rules of Self-Health; he lived in a malarial district without having malaria, and he did not rely on quinine and mosquito nettings. He had Self-Health.

One who depends on a thousand external precautions has not Self-Health. One who must walk ten miles a day in order to keep fit, has not Self-Health. It is not Self-Health to be obliged to sterilise milk, to kill flies, to avoid all infection, always to have open windows, and so forth. Such things may be among the helps at one stage of the seeking; but they are not the goal itself.

2. Secondly, Self-Health is achievable—it has been actually achieved—by practices that are within one's own power, and that do not involve too great expenditure of money, time, or energy. Most of the practices are "without money and without price." I shall advise one of the cheapest and best practices in Section 10 (page 45).

3. Thirdly, Self-Health is of unspeakable advantage to the self-healthy individuals themselves, and to all the groups to which they belong (including not only the family but also the Nation or the Empire), and to posterity.

That is to say, Self-Health is not narrowly selfish: it hurts none, and it helps all. It sends itself out, without losing any of its virtue. The flame of one candle lights other candles without losing any of its own fire. Self-Health does the same, but can even gain more Self-Health by the very giving. "Whoso hath, unto him shall be given"—especially if he giveth; just as the teacher learns whenever he teaches well.

4. Fourthly, Self-Health is all-round in its effects.
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It involves Enjoyment, Energy, Endurance, Economy, Ease. It brings satisfactory results aesthetically (and this word can include the happiness and the appearance, as well as the efficiency of the various senses), physically, intellectually, financially, socially, and morally and spiritually.

§ 4. Make Self-Health a Habit

One plea for the teaching of Latin sensibly—not in the orthodox way, of course, but at first as living sentences (like Te Deum laudamus), spoken and heard—is that Latin can throw much light on our own Language, which contains so many words "borrowed" from it (directly, or through French or other Romance Languages). This word "Habit," for instance, becomes so much more pregnant of good results when we consider its old connection with habeo, "I have."

A Habit is what a man possesses.

Often it is also—though this was not the derivation of the word—what (for a time at least) possesses a man. And well it is for a man if the Habit that possesses him is a sound one, such as the Habit of being happy, and of keeping or quickly recovering physical and mental poise.

A Habit is either what a man possesses—we need not here investigate how he has come to possess it—"naturally," as when, without any special training in this life, he has the Habit of accurate observation, or of remembering places or names or faces (as the Royal Family remembers names and faces); or else what he possesses thanks to a series of repetitions of acts or thoughts either purposely chosen, or else permitted; For many Habits come, as alien enemy inhabitants, through careless permission, not as invited inhabitants.

Consider the most frequent Habit of life, and therefore, through sheer bulk and magnitude by accumula-
tion, perhaps the most important physical Habit—that of Breathing.

I shall suggest, directly, the conscious practice, repeated at frequent intervals throughout the day, of deep and full and rhythmical breathing, in contrast to the usual shallow and partial and jerky breathing, which leaves the person the slave of every emotion or exertion or environmental condition.

The Habit of deep and full and rhythmical breathing is to be distinguished not only from this wrong breathing, but also from the persistent practice by which the Habit is acquired; and, again, from the occasional practice, by which the Habit is probably not properly acquired at all!

We have here the answer to the common objection: "I don’t want to be always bothering about my breathing."

First of all, if you appreciate the value of the Habit, the breathing is not a bother, any more than is the daily business work (for that is largely a Habit) by which money is earned.

Secondly, when you have practise rightly, the deep and full Breathing virtually does itself for you, and you get all the advantages in respect of Health, self-mastery, poise, endurance, ease, enjoyment of life, and improved appearance. The Habit is not hard work. It is sub-conscious and almost automatic. It goes on, managed by our faithful Managing or Servant Mind, and helps us through many (otherwise) trying times. It does not "in time of temptation fall away."

The second easy step to Self-Health, water-sipping (see Section 83), does not become a habit quite to the same extent. Still, it becomes the natural thing to do, just like washing and dressing. My early morning hot water, and my late night cold water (generally with pure
clear vegetable juices) are almost as regular a part of my life as getting out of bed or into bed.

In order to encourage yourself to the systematic practice of these two helps, imagine yourself already fit. Picture yourself, again and again, as having acquired the Habit of Self-Health. Picture yourself as healthy and happy and self-controlled, and as becoming more and more wise and successful, and more and more helpful to others.

Once again, realise repeatedly the many advantages of Self-Health.

And then persevere in the simple practices.

§ 5. Self-Health is Worth Earning

In order to make themselves walk regularly in the simple avenues to Self-Health, readers should use at least their odd moments to impress on themselves the many values of Health, so as to make themselves desire Health.

Self-Health, remember, means not only freedom from—or rapid recovery from—ailments and unfitness. It means rightly and easily functioning organs and cells throughout the body.

Self-Health means improved appearance, and increased attractiveness.

Self-Health means radiation of Health to others, without loss of Health to oneself.

Self-Health means cheerfulness and happiness, and radiation of these also.

Self-Health means the power to earn more money by easier and pleasanter work, and better work, than before.

Self-Health means a bias towards economising money and time and energy, not as an effort and against the grain, but as a natural inclination.
Self-Health means abundance of energy, under control of the highest conscience.

Self-Health means self-mastery—mastery of the self by the Self—and the inclination to direct any abundant energy rightly.

Self-Health means increasing intelligence, with a better and more wisely selective memory, and a more sensible use of all that is remembered and observed.

Self-Health means the appreciation of every apparent obstacle as a privilege, and as a good game to win; and the permeation of the whole mind and the body by the best Play-Spirit and the spirit of kindness and helpfulness to others.

Self-Health is much more than this. But, even if it were only this, it would be worth having and therefore worth earning.

Determine to think of Self-Health. It is pleasanter than most of our thoughts. Then, inevitably, you will determine to earn Self-Health.

I once heard a sermon that really helped me. It was in King’s College Chapel, at Cambridge, some thirty years ago, by the Bishop of Lincoln, on the subject: “Give yourselves time to think.” How few people even once—to say nothing of once a day—give themselves time to “examine themselves truly” to find out and write down what they do really want, and what courses or ways or practices would bring to them that which they really want, and whether these would be worth while—whether the game would be worth the candle, or the goal worth the game.

It may seem like a Schoolmaster’s way of talking to grown-up people—(though, after all, Schoolmasters do not often adopt this plan of educating or drawing out the thoughts of their pupils)—but I will ask readers of this book kindly to stop for a few moments, and think and write down what they really want in life: not
external possessions only, such as a better house and garden, or more money, but especially such blessings as happiness, enjoyment of whatever work or play or rest there is, improved appearance, and so forth.

* * * * *

Now readers can estimate better, in the light of these desires, whether the Habit of Self-Health will help them to realise them; then what are the courses or ways or practices for acquiring this Habit; and then whether these are worth the time and the work—for the expenditure of money hardly comes into the matter at all.

It cannot be insisted on too often that I am not speaking here of a state in which one depends on certain localities or drugs or other outside influences for the cure of one definite trouble—say rheumatism or indigestion. I am speaking of a positive and powerful and nearly independent state of body and mind, free from the handicap of any disorders, and with as decided a tendency to keeping clean, sane, efficient, and happy as the sea has a tendency to keep wet and salt.

I am not speaking here of the various avenues to Health, though most of them either are, or soon become, pleasant in themselves, especially if the Art of Valuation and Appreciation and Welcome is practised. I am speaking rather of the Habit as already a possession—almost as much a possession as one's head or one's heart, and more of a possession than one's house or one's books or one's clothes.

§ 6. Self-Health means Easy Economy

When once people have begun to value Self-Health as they should value it, they will be surprised at the small price they have to pay for great and lasting advantages. *No other investment in the world compares with Self-Health.* It saves money and energy; it increases money
and energy. It saves time. It brings with it the habit of Economy, which involves the habit of the right expenditure.

Surely this motive ought to compel the millions to seek and get Self-Health.

In this book I suggest a number of ways or avenues to Self-Health: such as frequently repeated deep and full breathing, and a few other simple exercises; watersipping; the avoidance of worry, and the cultivation of happiness. Contrast these ways, and the ways which later chapters will outline—with the expense of operations, inoculations, stimulants, narcotics (the Self-Healthy person is never a cigarette slave), drugs, long rests and absences from work, and so forth.

Free is water to drink, lovely scenery to see (or to imagine), air to breathe; free is the desire for Self-Health; free—except for a slight investment of will and of energy—are muscles to use, or to relax in rest; free is thorough mastication; free is the practice of "skin-drill"; free are light and air baths; free is the right position of the body; free is deep and full breathing; free is laughter; free is a happy expression; free is the use of words with a satisfactory and "upward" meaning, like Health, Happiness, Helpfulness, Poise, Peace, Power, Plenty, Prosperity; free are other kinds of "Self-Suggestion" and Imagination.

Self-Health, therefore, is not costly to obtain. And, when obtained, it means all-round Economy. It means not only the savings already mentioned. It means, also, that less exercise is needed (I shall explain why, in a subsequent chapter); that less food is needed, and less expensive food; that we have more power, and naturally do more work, easier work, better work, happier work, with less worry and less friction.

Hundreds of people have written to me to tell me they have begun to practise, and that they find that the
claims of Self-Health are quite fair. Other people, please copy.

§ 7. Self-Health Increases Itself

We hear far too much of the vicious circle. In the first place, just as what is true of infectious disease is true of infectious Health, so what is true of the vicious circle is true of the "virtuous" circle. (What a pity that the word "virtue," like the word "comfort," has lost its manly and vigorous meaning!)

In the second place, "circle" does not describe the reality. "Spiral" is better; but that is not adequate to describe the reality. We want a phrase to denote that, by its very existence and life, the good or bad thing naturally grows stronger; whereas a circle does not express increase. Its circumference expresses absolutely unchangeable sameness.

We can better understand the idea of Self-Increase if we study worry.

Worry may both cause and also be caused by a poisoned or toxic condition of the blood. In my own case, a very little dose of meat-extract, taken by accident, will almost at once depress my mind and incline me to worry. Different people are susceptible to different poisons and toxins, which are either in the foods and drinks already, or are made within the body. But undoubtedly certain acids tend to cause worry. Worry in its turn tends to form certain acids and toxins. So, the more one worries, the more of these acids one forms, and the more one is biassed towards worry. Worry cannot exist without growing stronger.

Self-Health cannot exist without growing stronger. Turn water-sipping, deep and full breathing, gentle stretching, muscular relaxing, cheerfulness and happiness, and the right "Self-Suggestions" (to be described
in a later chapter) into half-automatic and sub-conscious habits, and you establish a living and self-increasing state. Your natural inclination will be to grow healthier and healthier, and to seek (and find) pleasant new ways to Self-Health.

It is necessary to emphasise this point, because so many people write and tell me that they "don't want to be always having to attend to these practices." Let me assure them, from the experience of tens of thousands, that the practices will soon attend to themselves; and that the practices will lead automatically and naturally to other practices, not as dull duties, but almost as instinctive or intuitive inclinations.

§ 8. The Need of Longer Vigorous Lives

I have a large collection of books and pamphlets that tell people precisely how to live for ever; and a smaller collection of statistics as to how certain men and women have attained length of days—for example, by exercise, by early rising and early resting, by thorough mastication, by this or that diet, by cheerfulness, and so forth. Each class of literature is interesting to study.

America, in particular, contains large numbers of individuals who have determined to live for ever; and not only to live, but to thrive and to become, if not more active in body, at least wiser and better in mind and character.

And, indeed, mere length of years may, by itself, prove a burden to self and others, as in the case of Tithonus. We do not even desire "eternal youth," in the ordinary sense of the word "youth." We want to live longer than it is generally considered possible (or even respectable) to live; but we want the prolonged life to be a happy and healthy and helpful life, not an old age that may draw on the vitality and tax the patience of many
others. We desire to be active and vital, not to be parasites and vampires.

Every day the world loses some who, if they had lived, might have been a blessing to humanity, through their wisdom in certain spheres of thought, and their experience. Such people would have been more valuable to the world than inexperienced boys and girls, and fossilised dotards existing in deep grooves and incapable of new thoughts.

Every day the world loses some who would have lived much longer had they known and practised even a few of the many rules of Self-Health.

Side by side with the most excellent movement of modern times, to make and keep babies and children healthy, there should be another movement to make and keep healthy the adults, whose ever-increasing experience will help all others—including the children—to avoid mistakes and to choose whatever is best all round.
CHAPTER II

MORE ABOUT SELF-HEALTH

§ 9. Self-Health Prevents and Cures Troubles

For over ten years I have kept records of attendances at the Lectures and talks that have been given at our Restaurant and Salons; and nothing has impressed me more forcibly than this—that many more people come when the subject is a disease or ailment, than when the subject is Health and Well-Being.

Why? We all know that the public is interested in its own troubles. We hardly realise, however, that the public is not yet interested in its own Health—the public does not realise what Health is.

Abundant letters have convinced me that many people simply refuse to seek Self-Health, as a positive condition. How can we induce these people to make a start? Let them first seek to remove their ailment, which obscures their true vision of Health itself.

And, of the ailments that effect this object, "Nerve Troubles" are among the commonest.

Now I shall say nothing here about rest-cures, stuffing cures, journeys abroad, and so forth; nor even about any germs or bacilli, of "Nerves"! Though, if they did exist, a simple way of making them harmless would be to have a body in which they find no food and comfort, a body with pure and strong blood and tissues; and to have a mind vibrating healthily and happily, above depression and fear.

Clearly, water-sipping to purify the blood, together
with a well-balanced and not excessive supply of food, well masticated; frequently repeated deep and full breaths through the filtering nostrils, and thorough washing and cleansing; sensible exercises; and the right mental attitude and practices, especially the visualisation of oneself as already healthy, will help not only to bring Self-Health, but also to prevent "Nerves."

The same cannot be fairly said of a great deal that is being recommended to-day by those who have not been educated to know better. Even if the "cures" did remove—or (?) suppress—the symptoms, they would not be in the direction of permanent Self-Health; nor would they cure other troubles as well, such as Dyspepsia.

I know it is hard for the public to believe that any measure can be a "specific" for more than one trouble. But the avenues to Self-Health lead to a state that is proof against all troubles.

§ 10. One Simple Avenue to Self-Health

What a hurry people are in, to be sure! A former generation would steadily and in faith wade through pages of Sir Walter Scott's scenic descriptions, though a great deal was quite unnecessary to the understanding of the plot; or they would listen to the mountebank—the precursor of many political orators—saying what splendid things his hearers were to expect.

Now I should much rather tell readers again and again what Self-Health is—how delightful, how invaluable in every way—before I offered an actual practice. But I make allowances for the effects of "civilisation" and its clever inventions, in forcing us to hustle impatiently and poiselessly; and I will ask readers to join with me in practising at frequent intervals through the day, and, in case of wakefulness, at night also, a little exercise which will help most of them to perform less disgrace-
fully badly the commonest, simplest, and most important of all physical acts.

I mean, of course, Deep and Full Breathing.

I am not advocating advanced and elaborate exercises. I particularly warn readers against any strain or stress. I ask them to breathe in a little more deeply and fully than usual, to hold that breath in a little longer, and to breathe out a little more thoroughly, a great many times in the day, for many days, and weeks, to come. I try to do it myself.

Without wishing the illustration to be regarded as at all a perfect one, I suggest that one should imagine a football bladder partly filled with air, with its "throat" up and its bigger part supported on one's hand—preferably on the knuckles—the lower part of the hand forming an arch. The bladder would represent the lungs; the hand the diaphragm (below which would be the stomach and liver).

When you fill the bladder, down goes the "floor"; out go the sides in all directions—forwards, backwards, and to the right and to the left; and up goes the top part, filling in any "salt-cellars" at the bottom of the neck.

As you inhale through your nostrils (which warm and filter the air), imagine yourself to be inflating quite gently a similar bladder within you, so that its "floor" goes down, its sides go out in every direction, and its top part goes slightly up. (This is not the correct way of inhaling, but it serves as an easy beginning.)

Hold the breath in for a moment or two, without straining.

Then let it out gently. The first time you do the exercise, you can let it out through your nostrils, as in
sleeping; the second time, you can let it out through your mouth, as in speaking.

Practise when you wake, and before you go to bed; before meals; during journeys (I notice many people, in the tubes, with their mouths open. How silly in these influenzial days!); while you are waiting for any one, or waiting at a crossing; before any important work or play; whenever you see any person looking unpleasant, and whenever you hear a silly or undesirable remark! The great thing is to have frequent reminders, and this last class of reminders, by itself, might serve as a suggestion and "mem." of many dozens of practices every day. Think of the blessing of it! Fancy being

grateful to a person for looking unpleasant, because he causes you to do something really healthy.

There could hardly be a stronger condemnation of our so-called "education" than that there are many people who will ask why this practice should be attempted and repeated;

The answer will be given more fully in a later chapter.*

It must suffice here to say that, apart from the inhaling of more vitalising oxygen, and the exhaling of more deadening carbonic acid gas, such Deep and Full Breathing helps the massaging of the heart and stomach and liver, the increasing of the endurance, the improvement of the feelings, and the bettering of the nerves.

If practised until deep and full breathing becomes a

* Section 64.
sub-conscious habit, it forms the first step towards the state of Self-Health.

§ II. Try the Self-Health System Fairly

The first book that I wrote on diet—some twenty years ago—had dozens of favourable reviews, not because the critics believed in the diet principles, but because they agreed with the text of the book, which was: "Try fairly before you condemn."

Nothing in the world—no scheme of any sort—has ever succeeded until it has been tried. Many schemes (political, financial, social, etc.) have failed because they have not been tried fairly.

Any half-witted idiot can laugh at a plan. Any official can ignore it. It takes an intelligent person to try it.

What is a fair trial?

Not the trial of skating by one who has never skated nor even studied the art of skating, but who simply put on skates and tried to skate, and then fell down and condemned skating as injurious!

I often find it useful to take some letter of the alphabet as an aid to memory. As the letter "W" stands for Wasted times (Waiting-times, Walking-times, Worrying-times, etc.), which one can utilise for Self-Health practices, so the letter "P" stands for Part of a fair trial and experiment.

Persuasion of self that Health will be well worth while, and therefore that the avenues to Self-Health will also be well worth a fair trial.

Personal Plan, to be adapted to the conditions of the individual.

Perseverance, perhaps especially in the Practices to be done in Private.

Play-spirit, and the idea that this opportunity of
making oneself healthy is a Privilege, and "a good game to win."

Persistent Progress, rather than a demand that full results shall appear very soon.

§ 12. Some Handicaps: Especially Custom

In this campaign for the establishment of Self-Health as a habit, we must count our enemies.

The chief enemy is the great hypnotist, Custom.

It is customary to eat the wrong foods and to eat foods wrongly (i.e., hurriedly and inattentively and unappreciatively), and to leave out some of the right foods, especially an adequate supply of green stuff. It is customary to drink the wrong drinks, and to drink wrongly, and to leave out some of the right drinks, especially water. It is customary to sit and stand and lie wrongly. It is customary to have the wrong clothing. It is customary to exercise wrongly—or insufficiently or excessively. It is customary to think and believe wrongly.

For example, when I advise ordinary people to try some of the simple avenues to Self-Health, I am often met with two different objections, neither of which is based on actual facts or on scientific reasoning, but both of which are rooted in customary belief.

Some persons say they are "well enough" already; which probably means that it is customary— we might almost say, respectable—for themselves and others to be not much better than this.

Other persons say they are "incurable," which probably means that it is customary—and, again, respectable—for their ailments not to be cured. Indeed, it is difficult to cure Bright's Disease, Arthritis, or Epilepsy, unless one knows how!

Other persons shrink from being conspicuous or
unusual. Custom hypnotises them with the idea that to be unlike the majority is to be ridiculous and "cranky."

It is customary to regard the body as inevitably liable to all sorts of troubles, and as doomed to a very low standard of fitness. Self-disrespect is dinned into us, by home, Church, School, and Government.

It is customary to consider Habit as the only guide, and to misinterpret Habit. For instance, it is customary to consider a craving for food as true and genuine hunger, and to "satisfy" it by a meal, whereas often there is no true and genuine hunger at all, but just fermentation, and the right treatment is water-sipping.

People should refuse to be hypnotised by Custom. They should picture themselves as already possessing the highest Self-Health, and then desire this state, and earn it by such simple practices as this book is advocating.

They should not be put off from the easy avenues to Self-Health by the utterly inadequate excuses for the combined laziness and cowardice of the conservative mind—the excuses that the new ways are not orthodox and not authoritative, and that they tend to morbid fussiness and introspection. The really "Self-Healthy" person is far too well and too interested in good work to have any time for unhealthy self-consciousness.

Such morbid self-consciousness is a very serious handicap to Health.
CHAPTER III

A FEW EASY WAYS

§ 13. A Lenten Fast from Worry

Some people seem to need a special time—New Year or a birthday—to start them on a good course. Lent is an excellent time. We associate Lent with unpleasant Self-denials of a temporary kind, which remind me of the so-called Training of the boating man at Cambridge. He cut himself off—or was cut off—from his usual tobacco, and from certain drinks and foods; and he was given a régime which neither helped his brain-work nor became a Habit.

Now I am going to suggest, for the next Lent, a total abstinence. It is abstinence from worry and grumbling, grumbling being one of the most poisonous ways of expressing worry and of spreading the infection of worry.

I am not going to say anything against those who give up or lessen this or that. The practice in self-control may be excellent; the ultimate results of the no-alcohol or less alcohol, the no-tea or less tea, the no-breakfast or less breakfast, and so on, may be excellent. But I am going to leave these matters alone here. I am going to give a few hints on fasting from worry. For why should people always fast from pleasant things? Why not from unpleasant things?

Again and again we hear the stock phrase, "Don't worry." Of those who consult me about their health, about ninety out of every hundred confess to being
worriers, and, of the other ten, most are liars as well. But it is not enough to tell people not to.

The first help to the cure is to estimate the effects of Worry. I shall treat of these more fully, later on. Here it is enough to say that Worry is ugly, wasteful of energy, poisonous (as Professor Elmer Gates and others have proved), blasphemous, and infectious; and that it works in a vicious and self-increasing circle or spiral.

Happiness is attractive, economical, cleansing, and tonic, "reverent," and "infectious," and works in a beneficent and self-increasing circle or spiral.

I have recently written a book called "Keep Happy." In it I advise people, among other ways to the Habit, to realise its advantages and to express it (as Professor William James recommended) if they cannot yet feel it, and to divert the attention and switch it off from the subject of worry: to what?

Well, why not sometimes to deep and full breathing? Attend to that, and you cannot attend to Worry as well!

§ 14. Some Avoidances, Individual and General

I have tried to make it clear that worry is a sin; for instance, is poisonous, wasteful of energy, ugly, and infectious. We should aim at total abstinence from worry, which belongs to the Fear-group of mental states. We should also abstain from unpoised hurry (quite distinct from sensible quickness); and from selfish anger; and from ultra-conservatism or closed-mindedness. For the mind, like the house, should have its windows open.

It is for every individual to make out for himself or herself a two-fold or a three-fold list.

First there is the mental and physical list of things to be taken only in moderation. I lay down no laws, but, merely to illustrate the idea, I quote from my own little list: moderation in shop sugar, starchy stuff, fruit,
medicines, cocoa and chocolate, late hours, and what is known as "Society" life.

Then there is the list of things to be abstained from totally. Here, again, I lay down no laws, but quote (from my own list): all flesh-foods—including fish and fowl and their extracts, coffee, tobacco, and, lately, alcoholic drinks.

The individual list need not be the same throughout life. At one period it may be wiser to avoid altogether what one used to take in moderation, and vice versa. For, besides the actual results on the blood, etc., there must be taken into account the pros and cons of friendly intercourse with others, and of training oneself to overcome the physical and chemical disadvantages of a certain food or drink, so as not to be too much a slave to circumstances.

Then, again, there is the principle of what I have called elsewhere the personal immunity. There is no food which is not a poison to someone or other. There is no food or drink which is equally a poison to all. I know cases in which caraway seeds, tomatoes, fresh fruits, stewed fruits, brown bread, white bread, eggs, and so on, act (respectively) as poisons. But we all know many cases in which they do not. And we all know some cases, at least, in which other foods or drinks, supposed to be poisons for all alike, are regularly taken with comparative impunity by certain individuals.

§ 15. Simple Lessons in Concentration

Among the chief mistakes to be avoided is Worry. And a good way of avoiding Worry is to concentrate on something else. But how many people say they "cannot concentrate!" When I ask what the difficulty is, I am told that the attention wanders. When I ask, further, the subject of the attempted concentration, I generally
find that it is something dull—such as a spot on the wall.

I shall give, in this book, several exercises in Concentration. I shall urge readers to sip water early and late in the day, and to practise deep and full breathing often in the day and to do certain exercises—all with the attention concentrated either on the practice itself, or on its good all-round effects. This is concentration on what—at any rate at first—we usually go out of our way to do, perhaps for the sake of duty.

And the late Professor William James urged us to take a little gratuitous exercise every day, not because we want to, but to prove—and to develop—our self-mastery.

Now for what is, too often, an entirely different affair: namely, concentration on what we want to do, or on what we enjoy doing.

I have sometimes surprised those who have consulted me, when they have told me why they have failed to concentrate on some duty: i.e., that their attention wandered; and when, finding out that it wandered to a harmless idea, I advised them sometimes to concentrate on that idea instead of on the duty, but to do it purposely and thoroughly.

And one of the best beginnings in the Art of Concentration is to choose a subject in which one is interested.

I do not recommend this as the sole training. But it is at least one way.

A common example is the building of castles in the air. (And, after all, are these not better "creations" and emanations from our brain than the usual worries?) It may be a mistake to build castles in the air when we ought to be working, or when we know we should be thinking of something else. But at times we should determine that we will build castles or paint living pictures in the air.
A FEW EASY WAYS

And let one of these pictures be the picture of a "Self-Healthy" person, living and moving and thoroughly enjoying himself.

We should not only concentrate sometimes on duties which at first we go "out of our inclination" to perform; we should concentrate sometimes on ideas which interest us—ideas which are in the direction of our inclination; and the idea of Self-Health, and of oneself as really healthy and fit, should be among these ideas.

For we tend to assimilate and grow like that on which we concentrate, and that with which we live in our outer or our inner lives; just as I once saw a lady whose face had become quite like that of her pet bull-dog, her constant companion.

The third subject of concentration is not always entirely distinguishable from the other two. We can concentrate on what we have to do, though not necessarily on everything that we have to do. Selective concentration is desirable.

During the day we eat, and drink, and walk, as well as work. We can concentrate on the flavours of our foods, and on the flavours (if they are pleasant) of our drinks. This tends to leisureliness and enjoyment. We can concentrate on our breathing, on our washing, on our writing (how abominably some people write, through inattentive hurry and selfishness), on the position of our body, on our expression, and on the scenery and furniture (if they are nice!).

It is nonsense to pretend that people "cannot concentrate." Some of those who say they "cannot concentrate" are the real experts in concentration: only they concentrate on the wrong things—such as their ailments or their worries. I have seldom met with a better model for concentration, as concentration, apart from the value of the subject of concentration, than a man who practically never stopped worrying. He literally
worried himself—and therefore poisoned himself—to death!

Concentration is not a virtue. Like fire or water, it is a power—whether it be beneficial or harmful will depend on its direction. One of the best subjects on which to turn it, like a searchlight that illumines one area and leaves all else dark and as if it were not, is, once again—Self-Health.

§ 16. Picture Yourself as Already Healthy

I can hear a number of readers, when they read this heading, saying to themselves: "Why doesn't he tell us what to do, instead of talking all round the subject?" I have two answers.

First, I have already advised one simple avenue to Self-Health, deep and full breathing, repeated at frequent intervals all through the day; I have also mentioned water-sipping early and late in the day, and at other times; and abstinence from worry. All this is telling the readers what to do, and is quite sufficient for a good start in the right direction.

Secondly, to picture yourself as already healthy is something to do. It is an avenue to Self-Health, and one of the very best and pleasantest avenues.

It is generally agreed that, if we would attain any object in life, we should not only work hard, but should also clearly visualise the ideal, persistently desire it, and confidently expect it.

So spend a little time each day, please, in picturing yourself as already healthy.

Why? Because then you will first desire Self-Health, and afterwards proceed to earn it.

Also, because to picture and imagine and realise Self-Health is actually to have more of it.

As a man thinketh in his heart—let the picture be a real and living one—so is he, or so tends to become.
Readers need not be afraid that this book is "unpractical." I am going to put in it as much as I can of what has helped thousands to Self-Health. (I get every day about twelve letters of thanks for better Health.) But I know that a few exercises and diet hints are not enough per se.

I want all readers who are not yet healthy, not only to begin, but also to persist in the practices.

And one of the very best and simplest means is to picture themselves as already healthy.

§ 17. Persistently Desire Self-Health, with Heart and Soul

What Charles Kingsley said of faith, we can say of good desires: "I don't want to possess a faith: I want a faith that possesses me."

We want good desires that possess us. If it is true that desire in the human is evolved partly from attraction in the mineral, and that, whatever we do, we do because somehow—consciously or unconsciously—we desire what we hope that the doing of that thing will bring, then one great secret of success in the attainment of Self-Health must be to desire it persistently, as a conscious practice, until the desire becomes dominant: that is, until it possesses us.

All readers will agree that Self-Health—the condition of happy, efficient, helpful, radiating Well-being—is desirable. There is no good ambition which Self-Health will not help us to realise.

What do you want—or think that you want? Intellectual success, athletic success, monetary success, attractiveness, or social success, moral or spiritual success, incessant all-round progress? Then, whatsoever you want, want Self-Health no less than this. Crave it as the dying man craves life, or as the dipso-
maniac, or morphiamaniac, or tobaccomaniac wants his (or her) stimulant-narcotic!

Once again, get and keep alive the idea of the highest Self-Health, as described in previous chapters. Picture Self-Health, and yourself as really healthy. Tell yourself that you desire this Self-Health.

Then at once do something or other—even if it is only a deep and full breath—to bring you a step nearer to Self-Health.
CHAPTER IV

GOOD TIMES FOR PRACTICE

§ 18. Wasted times, and How to Use Them

Let me ask every reader an Irish question: "What do you catch yourself thinking of when you are not noticing yourself?" Is it often a worry, a doubt, a grievance, or some other form of fear? If so, you are wasting time. And you are literally poisoning yourself.

I wish a few millionaires would perform a modern miracle, and spend their money wisely. Where certain very misleading advertisements appear in our conveyances, I should like to see these words of Professor Elmer Gates, of Washington, set in the clearest and most striking type:

"MY EXPERIMENTS SHOW THAT IRASCIBLE, MALEVOLENT, AND DEPRESSING EMOTIONS GENERATE IN THE SYSTEM INJURIOUS COMPOUNDS, SOME OF WHICH ARE EXTREMELY POISONOUS; ALSO THAT AGREEABLE, HAPPY EMOTIONS GENERATE CHEMICAL COMPOUNDS OF NUTRITIOUS VALUE, WHICH STIMULATE THE CELLS TO MANUFACTURE ENERGY."

I have already suggested a few ways of utilising the moments or minutes that would otherwise be wasted or worse than wasted: for example, deep and full breathing, correction of the body’s position, correction of the expression, and cheerful Self-suggestions, and the visualising of the picture of Self-Health.

Here I shall simply mention a few of the occasions on
which we can most easily practise. As an aid to the
memory I will select some of those that begin with a
"W." We can "turn on" one or more of the helps to
Self-Health—
While Walking or travelling,
While Washing,
While Worrying,
While Waiting, either for a train, or for an appoint-
ment to be kept, or for a meal to be served.

In the next section I shall offer a few hints as to a
wiser use of the early morning. I have already urged
that people should persistently, and as a habit, desire
Self-Health.

This desire—the mere words are better than nothing,
but the real desire is, of course, better still—can be
repeated at odd moments throughout the day; and
sometimes you can imagine yourself as having attained
wealth (or whatever else you think you wish for), and
then tell yourself that, as a means towards that aim, or
an avenue to that end, you desire Self-Health, and that,
as an avenue to Self-Health, you desire and will use
certain practices.

One of the best and least obtrusive of these practices
is that with which readers of these chapters are now
becoming familiar through repetition—namely, the deep
and full breath through the nostrils. I doubt if one
"civilised" woman out of twenty, or one "civilised" man out of ten, breathes deeply and fully as a habit.
I do not doubt that the practice, repeated at first say
twenty times a day, at intervals, and then oftener,
would improve the Health and Fitness of almost every
one.

Another good use for odd moments is to correct the
position of the body, (deformed as to its chest, spinal
column, and position of the organs) by excessive sitting
and other bad habits of the day and night (for there are
quite a number of people who lie in a sitting attitude! We can, for example, stretch the top of our head gently up, almost as if we were on a "try your height" machine.

Rising on the toes is a useful preventive of other bad effects of excessive or slovenly sitting or standing, besides the varicose tendency.

Another good way of employing idle times is to try cheerful Self-Suggestion, according to one of the plans which will be described in a later chapter.

§ 19. The Early Morning

It is a pity that the Bible and the Classics are so often read as if they referred to people of the past only—people entirely unlike ourselves; instead of referring (as they really do) to people remarkably like ourselves, and giving (as they really do) valuable hints for to-day.

Every reader of the Bible, for instance, will remember the frequent allusions to the early morning. It is obviously regarded, throughout, as one of the most important times of the day. It was chosen as the time for momentous decisions, or for preparation for great events.

And that old Greek Proverb—"The beginning is half of the whole"—is pre-eminently true to-day. The beginning of life (as the wisest and best patriots are recognising, in their care for infants and babies), and the beginning of the day, give the direction and bias.

Then, again, in the early morning, we should be as fresh as the day itself is, and therefore less tired or lazy.

Still, with all its freshness, the early morning is a quiet time, especially in cities.

Not yet do we feel as if leisurely thought had been crowded out, as it so often is when the day is in full swing.
The practices already suggested are obviously appropriate to the early morning: to picture oneself as already healthy, to realise the value of Self-Health, to desire Self-Health, to sip water, to do some deep and full breathing, and to determine to earn Self-Health in other ways as well—all these practices are decidedly appropriate to the early morning.

Many of the practices to be mentioned in later chapters—Stretching, Muscular Relaxing, and Self-massage, as well as the lawn tennis service exercise—apply here.

I know one School in which the boys are told to start the day by blowing their noses, brushing their teeth, saying their prayers, and then washing thoroughly all over, and doing a few simple exercises in stretching and breathing.

At Cambridge, I used to get up early with a doctor friend who happened to be keen on real Health, and have an alternate walk and run (a splendid form of exercise) in the "Backs." It was interesting to find how clear our brains were at that time in the day. Sometimes we had a game of lawn tennis instead.

I am not going to lay down any rules, except the general rule (which each reader must adapt to his own case) to start the day, not in either the humdrum or the hustling spirit, but with healthy practices and healthy thoughts, and with the will and confident expectation to improve and advance constantly this day and day after day.

Of all practices, none is saner than the Hindu benediction, sending out kind thoughts of Health and Happiness and all other Blessings, to all in the East, in the West, in the North, and in the South. It is as important to begin the day as it is to end the day with this feeling—or at least with this expression—of Good Will.
§ 20. A Better Sunday

The subject of Sunday games has been recently discussed very freely. An ex-athlete Bishop is in favour of them. The Master's test would be, not "Are they respectable?" but "Are they good in their all-round effects?" And I think we can safely say, Yes especially for those who get little exercise or recreation, or healthy social life, or moral training (for the moral training of games is admirable), and so forth, during the week.

The Master would openly judge the orthodox Sunday; also, by its all-round effects.

Certainly it is not bright—it is not a mental Sun-day! If judged by its effects on Monday, it is condemned.

Nor is it a day of real rest. It is not a day of rest for the digestive organs.

Nor is it a day of recreation—at least for the physical side of man. Real rest is not mere abstinence from all useful work. It includes the exercise and training of the qualities and activities that through the week-days have become most atrophied.

The orthodox Sunday is not a strong day. It is not a strengthening day. It is, too often, a weak day.

It should be, pre-eminently, the day for the fulfilment of the positive Commandments most neglected during the other days. And, if there is one such Commandment more than another, it is: "Heal the sick," or "Make the unhealthy (including yourself, if you are unhealthy) healthy." It should be, pre-eminently, a day when we should worship in our own "Temples," and make them more fit for the indwelling of the Divine Spirit, more fit as a means of expressing that Spirit: our own Temples being our physical bodies.

It should be, pre-eminently, the day for the practice of such simple helps to Self-Health as water-sipping, and
deep and full breathing: which, by the way, is in many languages chosen to denote inspiration, as water and washing are the comparisons to represent spiritual cleansing.

What should be the spirit of Sunday? Which Commandment should we obey most religiously? Certainly, among others, the very frequent Commandment in which the Old and New Testaments agree, the Commandment to "Rejoice," the Commandment to keep healthily happy.

If, for most of our day, we lived by this rule, and, incidentally, practised the arts that tend to Healthy Happiness, we need no longer bother about the "Thou shalt not's."

§ 21. Hints About Holidays

In the section on Sunday, I tried to point out how far we were from the ideal. In Holidays, we are equally far.

We rush into our Holidays unprepared; we use our Holidays unwisely, missing glorious opportunities of establishing permanent Health-habits; after our holidays, we rush into work again suddenly.

The result is that our Holidays do not give us a tithe of their possible benefit for all-round Fitness, and for future Brain-work in particular.

I offer a few considerations to the thoughtful reader.

1. Holidays give us the best chance of making sane changes in our way of living. In ordinary work-time, we think we are "too busy to bother."

2. Holidays form the smaller part of our existence. The minority should be sacrificed for the welfare of the majority. If we use our Holidays sensibly as our servants, they will minister to our pleasure and profit.

3. It is good to prepare for Holidays well in advance.
We can imagine them. This gives harmless and healthy pleasure—perhaps even greater pleasure than the reality itself, when it comes!

We can train for them, doing exercises not only in Breathing and Stretching, etc., but also the Swimming on Land, Golf-Swing, Lawn Tennis Service, etc., according to the way in which we hope to spend our time.

We can begin to be rather more careful with our foods and drinks, and to study them. I know it is usual to regard Holidays—and the days before them—as times for increased carelessness, rather than for acquiring a Health-Habit. But a moment's thought will show how short-sighted this idea is.

4. We should use Holidays wisely.

We should walk in some of the many avenues that lead to Self-Health. Especially, we should modify our diet; sometimes we can lighten one meal—such as breakfast (see section 31), or drop it altogether; we can do more water-sipping; we can learn Muscular Relaxing; and so on.

We can read more—or, rather, read more useful books. It is not a bad plan to take at least one solid book, and to read a little each day. A book on Concentration might be one of the most appropriate.

It is a valuable plan to collect ideas (on cards, or in note-books, or A B C books, or on sheets of paper). Here, also, it is well to have a big subject to think of, or several subjects, and to review daily what ideas one has collected. A useful subject is Self-Health, or Health-Exercises, or Self-Suggestion.

We can train our senses — of sight, hearing, taste, touch, and smell; as well as our memories and imaginations.

5. After the Holiday we can—
   (a) Keep up some Exercises.
   (b) Keep up some reforms in our foods and drinks,
(c) Recall the pleasantest and healthiest times, especially when we begin to feel worried or tired.

6. The great thing is to acquire good habits during the Holidays, and to keep these habits—or at least these habits modified—after our Holidays are over.
CHAPTER V

HELPS TO SUCCESS

§ 22. Individuality; Make Your Own Plan

Whether we have evolved physically from apes or not, is disputed by some scientists. It cannot be disputed by any one that psychologically many of us have scarcely passed beyond the sheep-mind; and that we let our thoughts and actions be decided by a few bad leaders, or by that most misleading of all leaders, Custom.

Every reader should, once a day—or, if that is too difficult, once a week—make up his or her mind to devote a certain time to a fair consideration of Self-Health: how valuable it is, all-round; how easy and economical it is to get and keep; and then to map out some ways and means that are applicable to him or her as an individual, instead of keeping blinkers on, and either being guided by Custom, or else being guided by a dogmatic extremist who says that the only avenue to Health is so-and-so: whether this be a uniform and dull course of strain and stress exercises, or a narrow diet, of this, that, or the other sort.

There are certain general hints that I can offer: for instance, that readers should co-operate (why not a Self-Health Club, with perfect freedom as to the means, so long as there is a certain agreement as to the aims and ideal?); that Sundays should be utilised in Health-seeking; that the programme should not be too difficult, in case a failure to carry it out might lead to its being
abandoned altogether; that the programme should include what may be called a minimum; that part of this minimum should be a better position of the body, deeper and fuller breathing, more water-sipping, more happiness and "appreciation of values," all to be established as habits.

Different beginnings, different plans, different motives, appeal to and suit different people.

Think of Self-Health as if you, as an individual, had already obtained it and were already enjoying it. Then make a list of the various avenues to Self-Health, choose your own, and work out carefully how you will walk in them.

I would suggest, among other aids, a Self-Health Note-Book.

§ 23. The Body as a Business

In these days of anxiety about commercial business, no one would preach carelessness. Yet many preach and practise carelessness about the body and its needs, telling us that it is morbid to attend to such matters.

I hope no reader will write to me and quote—as several readers have already done—that gross mis-translation of the Master's words, "Take no thought for the morrow (or for your food)." The Master said, "Do not be anxious." The Greek word meant that. He never told people to neglect economy or any other means to efficiency.

Now, in a business, is it morbid to take stock; to analyse the whole working, part by part, so as to prevent leakages; to consider the welfare of the employees; to re-arrange the day's tasks; to "scrap" unnecessary customs; to reckon the costs; to plan investments of time and money? Read almost any one of the Business Efficiency Handbooks, and you will be struck by their sensible advice as to all this kind of matter.
And I have never heard any sane person say that this was "morbid." When a business man finds that there is a better way of preparing letters, and dictating them, and filing them, and so on, he does not condemn this as "fussy." If he once tries it, he probably adopts it as a help to success.

And our bodies are business concerns no less than are our businesses or our households. We have our employees, the tiny cell-minds; our heads of departments, the organ minds; our business manager, the Managing or Sub-conscious mind. We, ourselves, are the Managing Director, often sadly ignorant of the details of our business, and cruelly neglectful of our patient and faithful workmen and servants.

It is time that every one throughout the Empire and the world understood this important fact, which is almost utterly ignored in home, School, and Church, as well as in business itself.

In the next section, I shall offer a suggestion as to how some of the obvious physical (and mental) mistakes can be found out and corrected.

§ 24. The Opposite Exaggeration

There is a Society which insists that all its members shall "systematically exercise every muscle of the body every day." Great Schott! We need not be so monotonously wasteful of time as that. Why not leave alone the muscles that get plenty of good exercise already, and devote more of our time to correcting the most obvious faults; somewhat as, when one piece of music is rolled up and we want to straighten it out, we do not straighten out all the music, but simply roll that one piece the opposite way.

Most people have at least one kind of breathing undeveloped. With women this is often the lower or
diaphragmatic expansion. Let them take stock of their breathing capacity, and set themselves to develop this kind *par excellence*.

Many women turn out their toes: it used to be considered the right thing to do. It still belongs to the Continental Physical Drill which, unfortunately the authorities adopted—to the exclusion of British Drill—some years ago. Well, let those who turn out their toes practise the opposite exaggeration in private, and soon they will find themselves walking rightly.

Millions over-feed. Let them, for a time, under-eat, especially as regards condiments, and sugary, and starchy stuff. Let them lessen their tea and coffee and cocoa and sweet drinks.

Conversely, millions underfeed, especially as regards water, and green stuff. Let them increase their intake of these things.

Millions hold themselves wrongly, having their shoulders too far forward, and resting their weight too much upon their heels. Let them exaggerate the opposite faults for a time. A later section will offer them "A Daily Stretch."

Millions are too tense, or too fidgety, or both. Let them learn to relax the muscles that are not needed for any given purpose. Section 48 will give an exercise in Muscular Relaxing.

The law must not be applied rashly. It must not be assumed that obesity is always due to excess of bulk in food, and is always cured by a lessening of the bulk; or that thinness is always due to deficiency of bulk in food, and is always cured by "plenty of fattening food!" For obesity and thinness are often due to entirely different causes from these.

But, as a working principle, the Opposite Exaggeration is a good general remedial and corrective measure.
§ 25. Begin with a Series of Successes

Every day I am appealed to by many physical and mental failures, who are in want of some simple little helps to start them on the way to physical and mental Self-Health.

Of course, the chief difficulty is to arouse their hope and their faith in themselves. So often have they fallen.

I try to discover why they have fallen; and a common reason is that they have tried too much at the start, instead of trying what they could hardly fail to accomplish.

Two of America’s most practical psychologists—William James and Luther Gulick—insist that, in any new mental venture, there must be registered, at the start, an unbroken series of successes. They mean that the plan, whatever it is, must be carried out in its entirety.

I have found that it is important to begin with a plan that shall not only be easy to carry out, but shall also produce satisfactory results soon, so that the persons say to themselves: “Good! I’ve done this all right, and it has helped me. So I’ll go on, and I shall then get still more benefit.”

No one plan can suit all. The following is a plan that saved the self-respect and the health of one very weak-minded person. It is offered only as an instance of a feasible scheme which may possibly serve as a type for some readers who have not persisted in obeying any more stringent rules.

Every week-day, masticate and insalivate at least three mouthfuls of food thoroughly.

Every week-day, take at least three deep and full breaths in through the nostrils.

Every week-day, sip at least one glass of water either while you dress or while you undress.
Every week-day, do at least one stretching exercise (such as the one suggested in a later section).

Every week-day, tell your Managing or Sub-conscious Mind, at least three times, to see that you keep calm and happy.

If even this little programme should prove too much, so that one day you omit part of it, then make up the arrears on Sunday. Regard Sunday as the day for the rest—the rest of the programme that you have neglected in the week.
§ 26. Moderation is Not Enough

I have read hundreds of well-meaning books and articles that profess to tell people how to be healthy. I select one book, by a medical man, as typical of these inadequate guides. To sum it up, it tells its readers that they will be healthy if they have plenty of fresh air, plenty of exercise, and abundance of wholesome food, and if they keep the golden rule of "moderation in all things." It is indeed a rule that proves golden to Health-advisers like myself! But the writer of that book contradicted his last rule when he told every one to avoid alcohol: he did not allow moderation in alcohol!

Not a word did he say about the right way of breathing the fresh air, or about the right exercises, or about the right foods and drinks.

The law of "moderation in all things" is inadequate; individual abstinences—and one or two general abstinences—are necessary in most cases, even while the law of "moderation in most things" may be useful.

If I could only publish—of course without names and addresses—the hundreds of letters that I get, telling me of various kinds of ill-health (headaches, constipation, indigestion, rheumatism, depression, "nerves," etc.) that persist in spite of moderation in all things—a little tea, cocoa, shop sugar, sweets, cigarettes, fast eating, worry, and so on—it would be a surprise to the "moderation" cranks.
The virtues of "moderation" have been much exaggerated. "Moderation" often connoted self-denial, sacrifice, and obedience to discipline, and was thus assumed to be necessarily a high achievement; whereas in the state of real Self-Health there is little or no self-denial: what instinct and intuition dictate, this is likely to be good.

The fact is that the old laws are utterly insufficient for real Self-Health in these strenuous days of sedentary life and nerve-stress in cities.

If we want a Nation above the B and C Grades, we must cease to rely on the old Laws alone. We must cease to pretend that higher wages, more recreation, better factories, and houses and gardens, and even a purer and more abundant food-supply, bring Self-Health. They may be aids: they are not Health itself —they do not guarantee Health itself.

Neither do "Hygiene" and "Sanitation," nor even careful washing in good baths, bring Self-Health.

No! Side by side with the old rules, such as "moderation in most things," there must be two other rules.

The first is: "Certain individual Abstinences."

The second is: "Certain positive habits to be acquired by conscious and repeated practices."

"Moderation in all things" is a pernicious rule of life if it is set forth as the only—or even as the chief—rule of life.

§ 27. Towards the Minimum

I have suggested, already, that each individual should make a list of things to be avoided altogether, and a list of things to be taken in moderation. It is naturally assumed that in both these classes of things there is something undesirable.

Here I offer what I believe to be a new principle: at least, an Article with the above title has been refused
by many eminently respectable Reviews and Papers in past years. It is the principle of finding out with how little of certain good things we can get a satisfactory result.

Why aim at a minimum? Chiefly for the sake of economy of money, time, and energy, and for the sake of greater freedom—less dependence on a large supply of whatever the good thing may be.

Let me illustrate the general Principle from the recent history of what an increasing number of authorities would class as an undesirable thing, and then of what these same would class as a desirable thing.

Drugs used to be ordered and taken in huge doses. So they often are to-day by the “interested” or the ignorant. Think of the fact that in a quart of milk (supposed to be a complete food, though somewhat unbalanced in certain respects) there is only one-six-millionth of a grain of iron. Then think of the amount of iron in a usual “dose.” Contrast the quantities of mercury, cocaine, and so forth, used to-day and used in the past. Carry the principle a step further, and impartially consider the actual results of the right dose of various homeopathic remedies, on the one hand, and “biochemic” or “tissue-salt” remedies on the other. How absurd it may sound to recommend a dose of iron which contains only a thousandth part, or only a millionth part, of a certain kind of iron or ferrum! Yet I venture to say that it would be hard to find a case in which the right dose, taken at the right time, and in the right way, will not cure, in a few weeks, one of the kinds of anaemia—namely the kind in which the red cells are too pale (not the kind in which they are too few in number).

Massage, again, used to be ordered, and given, in a violent form. How painful and exhausting the pinchings and slappings and poundings and pummellings! To-day, how gentle the best masseurs and masseuses are in
most of their work—especially, of course, their spinal work.

There are some who imagine, as Mr. C. H. Collings says, that, because a little of a thing may be good, a lot of it must be better. Fruit is a common example. On the strength of hundreds of thorough examinations of the living blood by the greatest expert at this work, I have no hesitation in asserting that the excessive acidosis from too much fruit—especially when taken in combination with other foods and in a sedentary life—is obvious in the blood of most persons who can afford fruit, and is one (only one) of the causes of much rheumatic and other trouble to-day.

If a little of a thing is enough, Economy and Common Sense must say that more of that thing is a mistake.

We are often told that we need no less than eight hours of sleep. Now it is possible that Napoleon, Gladstone, Zola, Balzac, Bacon, Pope Leo XIII., and Baxter, to say nothing of Bismarck, Schiller, and Humboldt, might have done better and lived longer had they had more sleep than their three to six hours. But, if a small amount suffices in certain cases, perhaps partly because the sleep is so "well and thoroughly done," why take more?

So, if a man can get through his brain-work in six hours, why insist on eight hours? If in four hours, why insist on six hours?

"By their fruits ye shall know them," is a rule to be applied to numbers of hours as well as to everything else in the universe.

The late Theodore Roosevelt advocated the strenuous life, the plan of doing everything with the full energies, or "going at it hammer and tongs." But, if a little energy sufficed for the same or a better result, why use a great deal? If a Jiu-jitsu expert can overcome his opponent by using x of energy and force, why keep to a
method that requires from $3x$ to $10x$ of energy and force, unless we are aiming at getting rid of superfluous energy?

If five minutes of the right exercises, done rightly at the right times, produce real fitness, why order fifteen or even thirty minutes—very likely of the wrong exercises wrongly done?

One more illustration out of the many that I have at hand and should like to give.

If there is a difficulty—let us say a temptation—and if a few overcome it by sheer power of will, while many fail to overcome it and so lose much of their self-respect, and if there is (as I believe there always is) an easier way, is the easier way the wrong way? Millions have been taught that it is. *But I think that the past has erred in deifying Struggle and Stress, and in belittling or almost damning Easy Skill and Correct Technique.*

So far as concerns Health, I submit that there are many easy little ways—such as deep breathing, special exercises, water-sipping, and so forth—which lead to Self-Health just as surely as the harder and more expensive ways; and that the easy little ways themselves may in time become either automatic, or else capable of reduction to a minimum.

I cannot close this section without one more example of this Principle of seeking the minimum. I mean the example of Food.

With a weird and disastrous dogmatism, the standard writers on Diet have laid down universal "Laws" as to the precise amount of Proteid (or Protein), Carbohydrates, and Calories (or units of energy), supposed to be absolutely the minimum required by any individual, according to such conditions as (in particular) the body weight and the physical work. The exposure of the terrible and fatal fallacy of the Calories I reserve for another section. Here it is enough to assert that, if a
far smaller amount of starchy and sugary stuff, and even of Proteid, is ample for the physical and mental Health and Fitness of certain people, provided especially that they get the right amount of natural "salts" and vitamins, then what of the orthodox "laws"? Do they not become a curse, an incentive to extravagance, and to other bad all-round results of excess?

While avoiding starvation in its widest sense—too little food, too little material to read, too little exercise, and so on—let us, if only for the sake of all-round Economy, in these days in which Economy of material, of money, of time, and of energy, is essential, not assume that the stereotyped amount of anything is the least possible that is safe. Let us work, gradually and sanely, towards the minimum.

§ 28. Economies: As a Habit

I have already pointed out that Self-Health inevitably leads to a pleasant economy, which includes a greater capacity and inclination for working and earning money. In this section I want to urge certain economies themselves, from a different point of view.

It is generally admitted, and the researches of Professor Sadler, in his book on "The Physiology of Faith and Fear," substantiate the theory, that one cause of ill-health, partly through self-poisoning (autotoxaemia), is worry. Worry belongs to the fear-group and the hatred-group of mental states, and is opposed to faith and love. Now what is a chief cause of worry, besides the general cause of ignorance? The answer is: Want of money.

Therefore, sensible economies are useful in preventing or curing worry, and thus in leading to better Health.

Here are a few out of hundreds of possible economies. Every reader is urged to think out and practise many other forms of economy, besides these.
First, there should be a wiser choice of foods, the idea being to get the maximum of food-value at the minimum of price, provided that the foods be pure and digestible. Then there is the art of keeping and using odds and ends. An example of this is given in another section,* in which the reader is shown how to use odds and ends in order to make a wonderfully healing and invigorating vegetable stock.

There are also fuel economies. So much has been written about this, in various Papers, that it is needless to deal with the matter here. It is astonishing how much fuel can be saved by the use of the right apparatus in cooking.

Then there is more mastication and insalivation of all foods. In many cases, this reduces the consumption of food by at least half.

Cleansing is a means of economy; and the most economical way of cleansing the body is to sip water at the right times. The cleaner and purer the body is, the more easily it works, and, therefore, the less food it needs.

Gardening is an economy, especially in these days of expensive foods of every sort. People can easily grow their own foods in a small space and even in a window box; and they can get health from the gardening, by the way.

It is an obvious economy to walk wherever one can, rather than to drive.

Another economy—of energy rather than of money—is to stop before the fatigue-point is reached. All work done when fatigue has begun uses up far more energy than the same amount of work would use up if one were fresh.

A form of economy from which we shrink in England is co-operation. Take a street of twenty houses, and consider the expense and labour of so many different fires, cookings, washings-up, and so forth. Then

*Section 81.
imagine a kitchen in which nearly all the food of the twenty houses could be cooked, and a place in which the crockery could be washed up. Go a step further, and imagine a restaurant in which the meals could be eaten, and we get a little insight into the economy of co-operation.

Co-operative purchasing is an established principle to-day.

Then there is the question of economy of time; for time is, in some respects, akin to money. Few realise how much time they can save if they invest a little time and brain-work in planning before they begin to act, and a little more time and brain-work in mastering technique. An example of such economy is offered in section III.

§ 29. Fasting in General

I do not advocate complete fasting according to the dogmas of the extremists, who imply—if they do not actually state—that it is perfectly safe for every one to “abstain from all nourishing and solid food until natural hunger comes,” even if (as is often the case) it does not come for some weeks.

It is true that many have so fasted, and apparently with good results. I have many friends and acquaintances who have fasted from three to thirty-five days; one of them has a fast of about thirty to thirty-five days every year. But it is equally true that many others have injured themselves by fasting. That is why, in the next two sections, I shall offer a few suggestions as to Modified Fasting.

Fasting must undoubtedly rest a part of the system—especially the part that is concerned with digesting and assimilating, and in dealing with excess of food, and eliminating it. And Fasting, during a holiday from
work, will rest the mind, provided that there is no anxiety as to starvation.

Undoubtedly, also, Fasting is real discipline in self-control and self-mastery.

It has been found by thousands of religious people and others to be a good preparation for spiritual or mental or even physical activity.

But to my mind its main merit is not rest, in the full sense of the term. I would rather compare it with the work of Spring-Cleaning. The wife gets rid of her husband for a time, and gives up her exercise, her social calls, her elaborate meals, her daily tasks. She reserves her energies—and the energies of her servant or servants—for the Spring-cleaning. She does not find the few days a real rest! The husband does; and when he comes back, he finds the house "swept and garnished."

But the Spring-cleaning, compressed into a few days, may exhaust the wife, who might more wisely have done a little Spring Cleaning each week, room by room, and spread the work out over a series of easy spells.

It is not safe for a person to fast unless there is good vitality and good reserve-force, and unless, besides, there is freedom from fear on the part of the faster, and freedom from nagging on the part of the faster's friends and relations, especially them that are of the household of non-faith.

§ 30. Modified Fasting

One of the simplest forms of modified fasting is the No-Solid-Breakfast Plan, which will be described in the next section. Here I wish to suggest several alternative ways of eating less.

There are millions of people who take their first meal in the evening. Some Hindu runners will run their forty or fifty miles before they break their fast. I do not advise most people to begin with this experiment!
We can, however, save money and time and "eliminative energy" by knocking off one part of one of the daily meals. And I take here, as an example, the mid-day meal of a great part of our population, to whom this meal is the "dinner." Mr. Runciman, when he controlled the Food Department, seemed to think that most people took "late dinner." In looking at the dietaries of tens of thousands of people who have written to me for Health advice, I have been struck with the fact that, in a large percentage of cases, the mid-day meal is the heavy one.

Yet it usually follows a morning's work, and precedes an afternoon's work; and one may doubt whether the "digestive energies" are at their best for the severe task.

Now let us assume, for this meal, a main Proteid (or body-building) dish, and condiments, with one or two vegetables, deprived of their precious juices and vitamins, and a pudding (what a descriptive word—it almost falls from my pen to the paper with a ponderous thud!), and perhaps bread as well. The deficiency of natural organic "salts" is as obvious here as the excess of starchy and sugary foods (carbohydrates) and the bad combination of elements, especially if stewed fruit is part of the sweet course.

Why not, then, cut out either the potatoes or the pudding? After all, according to "Science," they are mainly fuel-foods for muscular work. Try it, those who have not yet tried it, and be callous about the "Calories."

Or, if you like, lighten the evening meal or meals. I generally tell my consultants, when they have two evening meals, to have one instead, perhaps continuing, for the present, their cup of (weakened) afternoon tea, but having nothing to eat at that meal.

The section on False Hunger (32) will help to ease their anxious minds of the idea that they must require this food merely because they feel empty.
§ 31. The No-Solid Breakfast Plan

I doubt if many people eat larger breakfasts than I did—or had more faith in them than I had. May I describe my breakfast on Sunday, the day of "rest" (but not of rest for the organs of digestion)? Porridge (with plenty of sugar and milk), sausages on toast (my record was 9), bread and butter and marmalade, coffee and sugar, and—to finish up with—tea and sugar!

For some years I went without solid breakfast. Here is a typical morning when I lived at Cambridge, working hard and playing hard. At 7 a.m. I had a cup of weak tea and did some work. Then I washed, put on flannels, walked or ran down to the Racquet Courts and had an hour's Single with the Marker; then changed and walked or ran to the Tennis Courts, and had a two hours' Single with a friend. Then changed again, came home, had a good bath, and my first meal—about 1.30. I never felt hungry or tired.

But the first two days that I tried the No-Breakfast-Plan, having read a book that said it always succeeded, I was as limp as a rag! In fact, I gave up the experiment after the two days, and only tried it again some years later, when I found that the cup of tea made all the difference.

The Continental plan of coffee and hot milk, with roll and butter, comes between the two plans.

Others prefer a fruit breakfast. I believe Sir Arthur Pearson keeps to this still: he did when last I asked him.

Others have other varieties of light breakfasts (I will gladly suggest a few to any readers who write to me).

What I should advise is this:

1. Study the theory, which is that, after your night's sleep, you have finished your digestion of food, and are like a dynamo, primed with energy for the best work of the day.
2. The craving for food—say at about 10 or 11 a.m.—may be the False Hunger described in the next section, and may pass off after a few days, or may be allayed by the sipping of hot water (or perhaps, at first, by a biscuit or two). But—

3. Reports from hundreds of my consultants seem to show that, though the No-Solid-Breakfast Plan suits most people after a fair trial, say of from 3 to 6 days, it does not suit all. The percentage of failures seems to be between 1 in 3 and 1 in 4. Such people do better on the more solid breakfast plan.

§ 32. False Hunger, and How to Treat It

Natural Hunger is not a craving for food. I have known people, during a voyage on a liner, feel empty if they missed any one of the six or seven or eight meals which a disgusting custom used to offer to travellers—and perhaps will soon be offering again. This was not Natural Hunger. It was False Hunger—sometimes known as Habit Hunger.

It is a great pity that so many doctors and vendors of "digestive" medicines tell their publics that the digestion takes from 3 to 5 hours. The digestion in the stomach, it is true, sometimes takes from 3 to 5 hours, more or less. But that is only the digestion—or, rather, only the partial digestion—of one food-element: namely, the Body-Building or Proteid. The stomach does not digest starch nor sugar nor "fat" nor oil. The digestion and metabolism of these elements goes on slowly as the food moves leisurely along a tract of about thirty feet.

Individuals differ widely as to the time that the full digestion and metabolism and assimilation of food actually takes. But X-Ray Examinations, of a meal taken with Bismuth, prove that the process of digestion
is not one of 3 to 5 hours. Probably 12 hours would not, as a rule, complete it, if we leave out of consideration exceptional cases.

If, then, people are not truly hungry, why do they feel ravenous? There are several reasons.

One is that the food may be fermenting, somewhat as pig-tub wash is sometimes seen fermenting. The irritation and the gases are lessened when more food is put into the stomach, which one of my Health-Pupils correctly spelt as sto-muck. What people think is a healthy hunger is often the discomfort due to fermentation.

Another is that the stomach may be distended and enlarged, and its walls do not satisfactorily churn and mix the food.

Or the stomach may be "sagged," and keep the food too long within it.

Among other possible reasons are weakness of the digestive or the neutralising juices; excess of hydrochloric acid (due partly, I believe, to excess of carbohydrate foods in the past); weakness of the "peristaltic" muscles; and, last but not least, habit—the habit of having a large meal at a certain time.

How, then, deal with the craving?

First, understand its real nature.

Then sip water, preferably hot water, either distilled, or softened by the tiniest pinch of an alkaline powder such as I often advise for those who suffer from flatulence.
CHAPTER VII

METHODS AND MOTIVES

§ 33. The New Regularity

The old Regularity, which depended on the clock, had and still has its uses. There are many who owe something of their health and success to the fact that they have been methodical in their times of getting up, taking exercise, emptying the bowels, having meals, doing work, going to bed, and other habits.

But modern life often demands (or we think it demands, and that comes to the same thing) what may be called an Irregular Regularity, or a regularity that depends less on a certain time than on a certain occasion.

In other sections I have suggested that we can sip water when we wake (or while we dress), when we go to bed (or while we undress), and before (or between) meals; that we can practise deep and full Breathing, gentle Stretching, and Muscular Relaxing, often in the day: for example, we can breathe deeply and fully when we go out of a room, while we are waiting, while we are travelling, and before any important occasion.

One of the weaknesses of most Schemes of Health is that they demand too much Regularity. How many thousands of readers must have tried this or that System of Physical Culture, which demanded so many minutes (from 5 to 60) mostly of dull exercises, at a fixed time in the day? It has been all right for a few days. Then there has perhaps been a change of hours, and the drill
has been omitted, and the result has been some loss of self-respect.

Here is an idea to prevent such failures.

Make your Scheme—not too ambitious at first—of Self-Health Practices. Let many of the Practices depend on certain occasions, such as the sight of a certain piece of furniture, or the sound of a clock striking. If you have not taken advantage of any given occasion, then make a note at the end of the day and get through the arrears on Sunday. A Scheme is a good thing, and to carry out that Scheme absolutely is a good thing; and it may sound a bad thing to allow for the possibility of omission, since this "suggests" to oneself that one may fail. On the other hand, millions have failed, and have abandoned a whole Scheme entirely because of this failure. Is it not then safer to say that preferably you will keep to the Scheme; but that, as an alternative, you will catch up on Sunday, and get your practices up to date? This is quite sufficient work for the Will of most people.

§ 34. Better Motives; as a Habit

The usual motives from which people act, or fail to act, are not positive voluntary decisions, but are, rather, negative. Instead of choosing sensibly, the people acquiesce thoughtlessly. Especially are they in the habit of obeying custom.

In certain cases, definite motives do appeal. Thousands have taken this or that Course of Physical Culture in order to improve their appearance, so as to give themselves a better figure, and to be either less fat or less thin; or else in order to cure themselves of one definite ailment, such as neuritis, or to remove the symptoms of that ailment; or in order to get a greater earning capacity, and in order to achieve more success all-round.
Now the best of these motives can be kept; though really a cure is not a cure unless it removes the causes, and sets up the right bias as a regular condition. Besides, it is not enough to earn more money: one should have an inclination to save money, by requiring less luxury, and by indulging in less illness. Then, again, among the ailments to be cured should be counted not only neuritis, indigestion, constipation, gout and rheumatism, and so on, but also worry.

When, however, we have combined all these motives, and enlarged their scope, we still need better motives than these.

One of our chief desires should be to turn duty into a pleasure.

If once we can convince the public that they have the best possible motives, and the most attractive inducements to walk into and in the avenues of Self-Health, we shall have effected a revolution in the way of living.

Self-Health tends to happy energy, under the easy control of the highest conscience. If there is a great struggle to get through the work, or a great struggle against the temptation, or a great struggle against the ailment, then there is not yet Self-Health. The ideal is that the right thing shall be easy. The Greek words translated by "Thy will be done on earth as it is in heaven" really alluded to a tendency to carry out the Will of God—that is to say, to think and do the right thing here in the world—as certainly as the sun and the moon obey their own laws in the sky. We might say that the ideal is to do the Will of God naturally. With Self-Health, one does the right thing naturally, because one prefers to do it. The right thing does not go against the grain.

Mere self-control is negative. It is easy and satisfactory Self-expression that we desire.

Then, Self-Health means comparative independence of
special conditions, such as this or that climate. The Self-Healthy person does not say that he cannot go to East Africa because the climate is malarial. Nor does he say that, if he goes there, he must take quantities of quinine. The Self-Healthy person, who knows how to live rightly, goes to East Africa, and is free from malaria. He does not have to shrink from some place because it is supposed to be unhealthy.

The Self-Healthy person is, to a great extent, self-sufficient. He has poise within himself; he has power within himself; the Kingdom of Heaven, or the state of well-being, is within him.

And he desires to help others; he is an example of Health to others; he radiates Health to others.

His Health is not stationary; he tends to become healthier and healthier.

It might be asked whether all these blessings do actually come from the state of Self-Health; since, if people could believe that they did, they would certainly seek Self-Health, and devote a great deal of time to getting it.

Now it is of no use to go to the orthodox authorities for information. They are not healthy themselves. They do not know how to become healthy. We must go to those who have tried the ways to Self-Health; and we must get our evidence from them, and not from those who have refused to depart from the old-fashioned unhealthy ways of living.

Here, for instance, are two letters from individuals who had tried some of the avenues to Self-Health.

(I). With this diet I have no indigestion, or constipation, or rheumatism, or nervous exhaustion; so I am most substantially better. It is like a miracle curing my constipation, for the doctor said it could not be done except by severe massage.

(II). The breathing I can manage without difficulty, and
it certainly helps me to sustain my voice when speaking continuously.

As regards my general health, I find it steadily improving.

*My physical gains are as follows:—*

1. I am less subject to depression.
2. I am more interested in my work; in people; in everyday life; in literature; life on the whole seems fresher.
3. I seldom feel worried or tense; my memory is becoming more exact, and I do not forget little duties that come in the daily routine.
4. I rarely feel angry or irritable.
5. I enjoy eating—which is a new sensation to me.
6. I am more ambitious, more active, and more energetic.

Your system is, I firmly believe, proving of inestimable benefit to me, and I intend to persevere until I have achieved its full measure of possibility for myself.

Do not tolerate too low an aim. First of all, think what it is that you really want. If it is good, if it will not harm any one, but will actually help many, then determine to have it, and, therefore, determine to earn it.

It is essential that, if our Nation and Empire are to hold their own, the public shall have better motives. Some of these motives I have mentioned here. One of the chief motives will be dealt with in the next section. It is Responsibility.

§ 35. Responsibility: as a Habit

The word "duty" is not attractive to most people. It would be interesting to know how many people would do what they are told they ought to do, if they were free to follow their inclinations. From our earliest years, we have been given to understand that a "duty" is something unpleasant. It is contrasted with pleasure.
The old-fashioned way was to tell people to do certain things, or not to do certain things, but never to tell them why. The order was: "You must do this; it is your duty." Now, however, there is coming in a new form of appeal. Instead of saying: "You must do this; it is your duty," the tendency is to say: "I leave it to your honour to do this; it is your responsibility; and it is your privilege."

Every one who has had much to do with children notes what a powerful factor a sense of Responsibility is. A child is naughty till it is given another child to look after. The mother says to the "naughty" child: "You are responsible for this little girl. Set her a good example, and do the best you can for her." The naughty child ceases to be a model of selfishness and wickedness. The energy which formerly expressed itself in undesirable ways now becomes useful activity. The mother-spirit of the child is appealed to, and loves and expresses itself in the right kind of work.

Our responsibility is at least four-fold.

First is the responsibility to God. There are many ideas as to who or what God is; but, at any rate, God must include the right qualities. If we cannot realise what duty to God is, we can realise what our duty to certain qualities is. We owe a duty to the principles of Kindness, Wisdom, and so forth.

Secondly, there is the responsibility to others; and, among "others," we must include not only those who are near us, but every one who is alive to-day, and also posterity. We even have a responsibility to the places we are in. We ought not to allow in them undesirable states of mind. Science is coming round to the conviction that people do influence not only other people but also places. They make those places better or worse for their presence. We have a duty to houses and other places as well as to people.
Then there is the responsibility to self. This appeals most strongly to people on their present plane of evolution; and, if the duty to self is fulfilled sensibly, it includes the duty to God, and to others. If every one sought his best and truest interests, he would think rightly, and act rightly. In the end, Virtue and Interest are identical.

Then there is the duty to the myriads of lives within us. No one can study the mind and the body without knowing that there are ever so many tiny minds or intelligences which carry out the work of the body. Virchow emphasises the importance of cell-minds. Besides cell-minds, there are organ-minds. There are the minds of the cells of the liver, for example; and there is the liver-mind, the mind that regulates the activities of the liver-cells. Above the liver-mind, and above the stomach-mind, and the heart-mind, is the general physical mind; and, above that general physical mind, and also above the intellectual mind, is a higher mind still. There is a hierarchy and kingdom within us. We have a duty towards the lives within us. If we do our duty towards our subjects and "the servants within our gates," they will do their duty towards us. It is a matter of co-operation and mutual help.

All through our life, then, we shall meet with responsibilities, which are also privileges.

One of the greatest revolutions in modern thought has been the Boy-Scout movement. Among the ideals are all-round efficiency and the habit of doing a good turn to some one daily. The word which has appealed to the boys has been the word chivalry. Instead of the boys being told that they must not do this or that, they are told that they must do their best, and told that they must do the right thing, and think the right thing.

Orthodox "education" has given people such ideas as the following:—"You are ignorant; you are born
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in sin; there is no health in you; yet you are all right if you conform to custom, and if you are not worse than most other people."

Side by side with this general teaching, there is put an ideal far out of reach—the ideal of the Sermon on the Mount.

There is another "education" becoming commoner and commoner every day—partly through the organised campaign of the Bolshevists—a campaign which, alas, has been anticipated by much of the literature of the "Socialists" and the wrong kind of Labour leaders. It is the converse of the Boy-Scout religion. The key-note of the Bolshevists is: "Get all you can from others." There is no idea at all of responsibility; the only responsibility that the Bolshevist recognises is to grab the maximum from those who have more than the Bolshevist. One scarcely ever sees, in the Bolshevist preaching, any suggestion that the people should make themselves more worthy of higher wages and less work.

Now it must not be thought that responsibility means morbid fussiness and self-introspection and self-consciousness. It need not go to this extreme; but it must go at least as far as to make people think for themselves. It must make people realise that, though they may be, on the physical side, by evolution, sons of apes and lower animals, and plants, and minerals, yet, on the other hand, they are, essentially and in their inmost selves, sons of God.

Side by side with all the ordinary attractive motives—such as the improvement of the appearance, and the freedom from disease, and the greater earning capacity, all of which motives can encourage people to walk in the avenues of Self-Health—there should be an inspiring and compelling idea that will become a mental state or habit—namely, the idea that we are responsible for
constant progress, physical, intellectual, and moral and spiritual.

§ 36. Humour; and a Healthy Exercise

Many must have wondered why they object to certain "good" people. It is an important problem to solve. It may be partly that these "good" people preach as if they themselves were all-round models, instead of, at the best, exponents of one small facet of the crystal of all the virtues. But I think it is largely that they are deficient in humour.

We do not usually turn, in times of difficulty, to those who see the funny side of everything. We ultimately rely most on those who take most things seriously. But, at the same time, the humorous view-point is often nearer to true perspective than the view-point of anxiety and fear; and it may help us when other ways of looking at the apparent misfortune are, to say the least of it, unpleasant and unhelpful.

In regard to the seeking of Self-Health, Humour has an important rôle. There are literally millions who refuse to try certain Health practices because they fear ridicule. Now, if one is the first to laugh at oneself, one disarms ridicule: for ridicule is powerfully armed! I remember one day surprising a naked man behind some rocks at the sea-side. He was doing an original set of exercises, waving his arms and springing high into the air, and snorting, and then going on all fours. When he saw that I was looking on, he burst out roaring with laughter, and—went on with the performance! This was the uniquely sensible and healthy way to treat my presence.

Again, when other appeals fail, the good-natured touch of humour (as in "Punch," which is famed for its absence of sting) may be effective. One only wishes that it could be impressed upon more people that the
person who suffers from avoidable fatness, avoidable thinness, avoidable indigestion, and so forth, is really "making a silly ass of himself." Instead, we too often pity these offenders against good Health, or even regard their state as quite orthodox and as it should be!

A soft answer may turn away wrath. A witty answer will often turn away obstinacy.

We ought to laugh more frequently and more freely than we do. The right kind of laughter develops the lungs, strengthens the diaphragm, massages the stomach and liver, increases the energy or relieves excessive pressure of energy (as games may), and improves the spirits and the outlook.

We might do worse than a friend of mine does. Every morning, before he gets up, he laughs for two or three minutes in bed. Sometimes, when circumstances seem to be going wrong, he adds an extra minute. He maintains that, the less inclined he feels to laugh, the more he ought to make himself laugh. I need scarcely say that he is a bachelor.

The poet who wrote these lines was a practical man. He knew the right way to behave under certain difficult conditions.

When everything goes crooked
And seems inclined to rile,
Don't kick, nor fuss, nor fidget
Just—you—smile!

It's hard to learn the lesson,
But learn it if you'd win;
When people tease and pester,
Just—you—grin!

When someone tries to "do" you
By taking more than half
Be patient, firm, and pleasant;
Just—you—laugh!
But if you find you’re stuffy
(Sometimes, of course, you will)
And cannot smile nor grin nor laugh,
Just—keep—still!

§ 37. Happiness: as a Habit

There is no better illustration than Happiness of the contrast between a Habit, on the one hand, and an occasional condition, or else the practice to acquire the Habit, on the other hand.

Many people have almost despaired of finding Happiness—as of finding success in Golf!—because they had not stuck to the right practices with sufficient patience and faith.

Happiness is too often allowed to be dependent on a special locality (such as the seaside), or a special occasion (such as the news of success); most people are happy only when their companions or circumstances seem favourable—or when they have just had tea, or a smoke, or some other stimulant-narcotic.

Now I need only say a little here about the earning of Happiness as a Habit, because I have recently written a short book on the subject, called “Keep Happy.” (I wrote it on my fiftieth Birthday). Here are a few hints from that book.

1. Express Happiness, when you do not feel it. Breathe, smile, sit or stand, talk, laugh, as a happy person would—if you are alone. Then, according to the principle alluded to in Section 63, Happiness will find a place and home ready for it.

2. Get Self-Health, by as many of the various simple means as you can. Above all, clear your blood. Do not be in a hurry to feel happy while the Cure (see Section 128) is going on. Be patient. Remember that much (apparently mental) unhappiness is really caused mainly by clogged blood and tissues, and by toxæmia.
3. Think of the best things, as recommended in the last Chapter of Philippians. When we cannot easily realise such ideas as Success, Health, Poise, and Energy, at least we can repeat these words, and other words of good omen. Then we shall be adding to our store—our sum total—of good ideas, which are like flowers and fruits and vegetables in a garden, in contrast to the weeds.

4. Help others: if not by kind acts, at least by kind wishes for Fitness, Self-Mastery, and so forth. These wishes cannot fail to return to you with renewed and increased force after some days.

5. Remind yourself again and again that Happiness is no less a duty than Cleanliness. Any one who wants to realise some of the good effects of Happiness on the Health and Well-Being of body, mind, and spirit, and the bad effects of unhappiness, worry, resentment, and even apathy of the wrong kind, can read the summaries on page 39-40 of "Economy of Energy," where I have quoted from Professor Elmer Gates. I quote his words again.

"My experiments," he says, "show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

"If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions."

Therefore, do not be content with occasional Happiness, dependent on certain special external conditions. Earn Happiness as a Habit. Keep Happy.
CHAPTER VIII

SELF-SUGGESTION AND THE SUB-CONSCIOUS

§ 38. Self-Suggestion

Every one—or nearly every one—can make himself wake at any time in the morning by telling himself to wake at that hour. But few people have tried experiments beyond this simple one; few have realised that they can turn this Self-Suggestion into a most valuable System, costing practically no effort or energy, no time, no money; besides being absolutely unnoticed and unguessed by others, and becoming easier and easier, and more and more effective, by practice.

C. G. Leland advised his readers to determine—or to tell themselves—the last thing at night, just as they were falling asleep, to keep calm as well as fit, and to do their work well, the following day. In the next section I shall try to explain a little of the reason why the Subconscious Mind—the mind that manages and carries out practically the whole of the work of our body and our mind—is inclined to obey such an order, if the order be given to it in the right way.

Here I would merely suggest that readers should first remember that they have both a higher Self and a lower self (or, if they like, a higher aspect and a lower aspect of the one self), and that the higher should guide and control the lower wisely; and that it not only should, but also can control it.

Begin with a practical example. Take your chief fault—don’t think of it, but think of the “virtue”
corresponding to it: as deliberateness would correspond to hastiness, good temper to angriness, happiness to discontent, energy to laziness. Try to understand and visualise the right "quality." Then call up your Managing Mind, perhaps as if he were on your physical or nerve telephone—and tell him, quietly and confidently, to see that you are what you ought to be and want to be. Never mention your fault. Mention your proper condition. And, preferably, imagine yourself to be in that condition.

A good preparation for this—and a good sequel to it—is the gentle but deep and full breathing, as already recommended; and the idea that there is plenty of time in the world, and no hurry.

Those who have seldom or never experimented fairly, and who have seldom or never thought open-mindedly, those to whom the admission of fresh ideas is as painful and "shocking" as the admission of fresh air into the room of habitually stuffy people, say that they "cannot be bothered with attending constantly to (or fussing about) themselves. Life is too short, too full."

The life of such people usually is short; and also full—of inefficiency and bad influence. When the art of Self-Suggestion has been practised sensibly, when the thousands of wasted moments have been utilised, then the tendency is for the conscious mind automatically to incline towards the right decision and the habit of poise. The conscious mind has no more need to "bother" or "fuss," then, than the conscious mind of an expert pianist has to "bother" or "fuss" about the notes.

I would urge all readers to think of the vast number of spare moments—including perhaps the waking moments at night, and certainly the waiting moments in the day—and devote or consecrate (the words once meant almost the same thing) most of these moments to a little walk in one or more of the Avenues to Self-
Health—now to deep and full breathing, now to correcting the position of the body, and now to giving orders to the Managing Mind to solve this or that difficulty, or to establish this or that good quality.

The day will come when the Managing or Sub-conscious Mind will have been trained to do its work for you without any further special orders from the conscious mind first, as a faithful and well-taught employee will require no particular supervision.

The Habit is precious, and it has to be earned by repetition of the right technique, carried out in the right spirit—the spirit of faith in the possibility of constant progress.

The Habit is worth a far higher price than we are ever called upon to pay.

For the Sub-Conscious or Managing Mind knows much more of the past, present, and future, than does the Conscious Mind; and can make the rough paths smooth, the long journeys short, the unpleasant voyages happy.

§ 39. About the Sub-Conscious (Managing) Mind

Most people who try to do anything worth doing make too much use of the "conscious" faculties (or whatever we may call them), and too little use of the Sub-conscious and Super-conscious.

I believe it is quite useless to try to separate the three selves (or aspects of self) absolutely; but it is convenient (if somewhat inaccurate) to speak of the three kinds (or phases or aspects) of self.

The conscious self needs little or no explanation. It is the self that feels, reasons, desires, decides, or else does not decide, but lets things slide. It is this mind that (among its many powers) knows—or thinks it knows—that I am what I am (or what I seem to be). This sounds very cautious and quasi-legal and confusing;
but it is necessary to be careful. For hardly any one knows what he or she actually is, even after he or she has read Darwin, Huxley, Michael Foster, Clodd, Conan Doyle, Arnold Bennett, G. K. Chesterton, "Callis-thenes," or Mrs. Mary Baker G. Eddy.

The Super-conscious Mind—or aspect of mind—may to some extent be identified with the mind at its very best and highest and fittest: the mind that is healthy, happy, wise, pure, kind and helpful; in fact, the mind that we should, when we are sanest, like to be guided by, as by the satisfactory Master within.

Some of the exponents of "New Thought" or the "New Psychology"—which is not really new, but is at least as old as the Hindu Classics—tell us that we make a great mistake when we identify ourselves with our bodies, or with our ordinary conscious minds; that the real and permanent and inmost Self is the Super-conscious Mind, to which Jesus alluded in speaking of "the kingdom of heaven" (or the state of well-being) as already within us.

If, then, we can fairly easily understand what the conscious mind is, and what the Super-conscious Mind is, we have cleared the ground a little for the consideration of what the Sub-conscious Mind is.

There is very little that is intelligible and practical written about it in most of the orthodox works on Psychology, just as there is but little written about the "Sympathetic" nervous system in most of the orthodox works on Physiology. This is rather what we should expect, since the two subjects are of such vital and essential importance.

Obviously, in a short section, I can only touch on a few points out of many. I have a whole book nearly ready, on the Sub-conscious mind, and I can merely select here a fragment or two.

Now, somewhat as in books on Food-Values the word
"ash" or "Salts" is made to include various incongruous elements, such as acids, and alkalis or bases, so the word Sub-conscious is made to include at least two almost utterly different minds.

First, there is what may be called the *Omnium Gatherum Mind*, the mind that may contain, as a storehouse or warehouse, records and impressions of every feeling and emotion, every impression (whether we were aware of it at the time, or not), every desire, every decision, every episode: in fact, a "book of remembrance," of which the pages are sometimes unfolded wonderfully and suddenly, as when a person, drowning, sees his past life again almost as on a Cinema Screen.

But it must be borne in mind that this *omnium gatherum* is alive and working: it is not dead. It tends to decide what we are, and how we feel and think and act—or omit to act. It is, in some ways, like a menagerie of various animals—some noble and gentle, some foul and murderous.

We can scarcely grasp its complexity. Only by a hundred comparisons can we begin to realise how terrible—or how glorious—are its capabilities, as of a composite country like Russia or India, which yesterday may be apparently peaceful and industrious, to-day or to-morrow in the throes of Bolshevism, and at some future day "reconstructed," with its energies harnessed and re-directed by wise and firm rulers.

Of this thickly-populated district of ourselves we know almost as little as the King and Queen knew, till a short time ago, about our slums, or as the slum people still know about life in California. A few investigators, like the "Psycho-Analysts," have lifted the veil from a corner of this region, and have helped us to understand it somewhat, and to organise and utilise it somewhat.

But this is not the whole of the Sub-conscious Mind. Besides this seething *omnium gatherum*, there is a
Manager, with a staff of Heads of Departments under him, and with staffs of Sub-Heads under them, till we get down to the marvellous little cell minds, whose intelligence or intuition struck Virchow with such admiration.

We can picture this Manager of our Physical and Mental Business, seated in his office (in the middle of the brain or in the middle of the body), and ready indeed to take orders from the conscious mind; but usually getting no orders at all, and going on giving his instructions, by nerve telegraphy, or nerveless telegraphy, to the Heads of Departments, or else perhaps, sometimes, direct to the actual workers—possibly even to the cells themselves.

Self-Suggestion has many varieties. One form of Self-Suggestion is for the conscious mind to identify itself with the Super-conscious Mind—that is, with the higher mind, which is always healthy, happy, wise, pure, kind and helpful; and then; from this height, as it were from a throne, to give orders as to increasing health, happiness, wisdom, purity, kindness and helpfulness, to the Managing Mind.

As simple examples, we may tell the Managing Mind to work out some business or personal problem rightly; or to correct some fault in the well-being of the body, and to make this or that organ function satisfactorily—let us say, to make the stomach do its digestive work, or the bowels their eliminative work, easily and well.

§ 40. Practical Hints about Self-Suggestion

I have read between 30 and 40 books that deal solely or partly with Self-Suggestion; and I have been struck with the very different methods advocated by the writers, and yet with a certain general agreement as to the power of Self-Suggestion, and the principles of its use.
Perhaps the greatest faults of most of these books are that they do not advise adequate preparation for the practice; and that they do not sufficiently insist on the right choice of subjects for Self-Suggestion. Especially do they ignore the necessity of including in one’s Self-Suggestions the welfare of all others besides oneself; and, as the Master’s Prayer began with “Our Father” and not with “My Father,” so Self-Suggestions should apply to all the other selves that are, with oneself, parts or members of the Whole.

And, after all, from the strictly utilitarian and selfish point of view, while we want to be healthy, and happy, wise, kind and helpful, pure and self-controlled, and constantly progressing all round, should we not be much healthier, happier, wiser, and so on, if every one else were also healthier, happier, and wiser? Behind and within real Altruism lies real Self-Help and Satisfaction.

The first preparation for successful Self-Suggestion is to wish for—or, better, to claim—all good for all.

On the negative side, this involves wishing nothing for oneself or for others which is not for their all-round benefit.

The easiest blessings to wish for or to claim with genuine desire and interested repetition are Health, Happiness, Wisdom, Kindness and Helpfulness, Self-Mastery (for that gives a better idea than the more or less negative “Self-Control,” and the almost invariably negative or “abstinential” “Purity”), and constant all-round Progress. About such desires or Prayers there need be nothing forced or hypocritical. We do really want “all people that on earth do well” to be all this—and more.

The next preparation is physical. Only a few items in the physical preparation can be mentioned here.

1. First is the position of the body, with the head and heart up, and the spine rightly curved.
2. Then there is the deep and full and rhythmical Breathing. The Hindu Yogi will practise the alternate nostril breathing—to be described in a later chapter—before he begins his spiritual exercises.

3. The third help is the relaxing of muscles not needed for the work of thought, and especially the muscles of the eyes and hands, as recommended in a later section.

Then comes the determination to concentrate on the Self-Suggestion—a determination reinforced by the conviction that one absolutely wants what one is claiming or ordering, because there is no respect in which one will not be better off when one gets it.

Often there may not seem to be time for these four preliminaries. But at least there is time for them in the early morning and at night, and at any rate once in the day.

* A great secret of success in Self-Suggestion is Leisurely Repetition, without impatience and without anxiety. Be sure that no good Self-Suggestion can possibly fail to bring a good effect somehow and somewhere and somehow.

That the above hints are only a tiny fraction of what I should like to say here on the subject, can be gathered from the fact that I have about a hundred thousand words written on Self-Suggestion. There is not space for them in this section! But, before finishing it, I should like to offer two points for consideration.

1. It may be useful to vary the method. At one time it may be most effective to claim; at another, to realise or imagine; at another, to give an order to the Managing Mind; at another, perhaps all that you feel able to do is to say words “of good omen,” without fully entering into their spirit—and this will be better than worry or anger or resentment. We can always bear in mind Emerson’s wonderful warning against the
bugbear of "foolish consistency." We can adapt our method to our mood.

2. It must be remembered that we are nearly always being influenced by some "Suggestion" or other; often most powerfully (like the hypnotised subject) when we are least conscious of it. We seldom examine what is affecting us at any given time. If we did, we should be on our guard. Whether it is undesirable music, or undesirable foods and drinks, or undesirable thought-atmospheres, we are liable to be affected powerfully. An undoubted advantage of good Self-Suggestions is that we know precisely what we are being affected by. We have chosen it purposely, and, so long as we attend to it, no other mental influence can harm us.

It may be a help to understand a little of the possible mechanism by which "Self-Suggestion," starting in the conscious brain, and therefore working at first largely through the Cerebro-spinal Nerve-system, may affect not only the nerves of this system, and the muscles in general, and the senses, but also the whole body—its organs and every part of it, and its energies, its bloodstream, and so forth. It is probable that the chief means may be the Sympathetic Nerve-system in general, and the "Solar Plexus in particular," the Sympathetic System (see the diagram) reaching every part of the body, and being intimately connected with the Cerebro-spinal system throughout.

§ 41. Suggestion for Others

I have read many books on Suggestion and Self-Suggestion, which the Americans denote by the mongrel word "Auto-suggestion." The keynote of much of this literature is that the Suggestion shall be for self and self only. In the books there is much useful advice. In this section, however, I shall ignore the selfish kind of
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The sympathetic nerve system affects various parts of the body, including the heart, lungs, diaphragm, solar plexus, stomach, liver, colon, and hypogastric plexus.
Self-Suggestion, and shall speak of suggestion for others only.

T. J. Hudson was the first to formulate the plan to which I have already alluded: the plan of telling one's Managing or Sub-conscious Mind, just as one goes to sleep, to go and help some other person, through his or her Sub-conscious Mind. It is well established now that this method does actually help the other person, as well as the "Suggestor."

Suggestion for others can take many forms. It can take a different form at different times, according to one's mood. If you desire some other person to be healthy, you can wish him health; you can imagine him healthy; you can assert that in his real Self he is already healthy; you can assert that he is becoming healthier and healthier; or you can tell or advise his Managing Mind to make him healthy.

But, above all, a Suggestion for others should deal with the real Self, and not only with the surface self. The real Self should be encouraged to show itself all through the whole self.

The process of Suggestion for others should be a process of removing the clouds of ignorance, and of redirecting the energies in the right way.

There should be no Suggestions ever against others.
And most of the Suggestions which one makes for oneself one should make equally for all others. It should be "all the good for the good of all."

Suggestion for others is obviously the right thing, if we are ever to get to a state of Brotherhood. And, indeed, every means to Self-Health is the right thing. Every means to Self-Health is also a means to help the Health of others. Even every selfish but good Self-Suggestion is eventually a Suggestion for others as well.

Suggestion for others is not only the right thing, but it also pays. Here are a few of the reasons why it pays.
1. First, if others are helped, this must re-act on oneself. Picture a self-healthy world. It would be a great advantage to you to live in that world. Having pictured it, work for it, imagine it, suggest it.

2. The imagination and realisation of anything is the reality of that thing in a milder form, as we have seen in the case of the balance bed. To imagine exercise with the feet is to go through exercise with the feet in a gentle way, and to send more blood to the feet. To imagine and realise Health for others is to feel and get more Health for oneself.

3. The Suggestion for others—for instance, the Suggestion of Health for some one else—prevents the opposite idea from filling one’s mind. We cannot suggest Health for others and at the same time hold any unpleasant idea in our own minds.

4. All thoughts go out from us and attract other thoughts, and so become strengthened, like the devil that went out and came back eventually with the seven other devils.

5. All thoughts against others not only go out and become strengthened by similar thoughts, thoughts of similar vibrations, but also come back again with increased strength.

A simple practice of Suggestion for others has been already recommended in a previous Section. It can be tried in the early morning and late at night. I have found that many of my Health Pupils are much aided by the idea of the East and the West and the North and the South. They have told me that to wish well to every one was vague; whereas to wish well in turn to all in the East and the West and the North and the South gave the wish a definiteness, and made it far more real and living and effective.

Suggestions for others, like Suggestions for self, often fail because they are too vague. That is the fault of
many of the "Christian" and other "Scientists." They rely too much on abstract phrases, which give the good ideas to certain people, but are not realised in the least by certain other people. There are times when we must be very definite and concrete and pictorial. It is not enough to mention the word "Health," or to try to realise it. We must picture one or more of the signs of Health: for example, the power to go for a long walk without fatigue and with enjoyment; and the power to work for long hours, similarly.

§ 42. A Few Facts about Thoughts

The researches of recent years have proved that various states of mind affect not only the heart-beat and circulation (as every observant and intelligent person has always known), and the breathing, but also the condition of the blood, and therefore, ultimately, of the whole body. The oft-repeated phrase, that "thoughts are things"—or, better, that thoughts are forces—now admits of proofs that will satisfy even the most obstinate materialist.

Another phrase, "As a man thinketh in his heart, so is he," has frequently been misquoted, as if they had been "A man is what he thinks." The words "in his heart"—that is, in the very centre of his being—make a great deal of difference: there is a contrast between ordinary or surface thinking, which may scarcely go beyond the mere repetition of words, and real, genuine, heart-felt thinking. Science is coming to admit that a man tends to become like that which holds his mind, or which he holds in his mind: that a man's bias is towards expressing outwardly what he is inwardly.

By thinking about, and thinking of, the things that are satisfactory—such as Health and Happiness—and, still more powerfully, by thinking these things, entering
into their idea and soul and spirit, as it were, and feeling them—we alter ourselves, in body as well as in mind, in the direction of these things, making ourselves, for example, more and more healthy and happy, the more we think Health and Happiness; and, conversely, making ourselves more and more unhealthy and unhappy, the more we dwell on (and dwell in) ill-health and diseases and ailments, unhappiness and worry and misery.

Every thought has its effects, inevitably, "after its kind." We can sow many seeds that never bring forth fruit; we cannot sow any thought-seeds that never bring forth any fruit. All thoughts count.

There is no fact more likely to give us a sense of responsibility on the one hand, and of hopefulness on the other hand. For by new thoughts, by thoughts of a satisfactory class, by considering "whatsoever things are right and deserving of praise," we can rebuild ourselves from heart to surface, from surface to heart.

Every wrong thought is wasteful, toxic, disorganising. Every good thought is economical, cleansing, altogether profitable.

This applies not only to the thoughts which we choose consciously as the guests and inhabitants of our mental kingdom; it applies also to the thoughts which we tolerate carelessly (as when we accept the adverse opinion or ill-natured criticism of another), and which we permit to remain for more than a moment. It applies, more or less, to the thoughts which we do not expel, or cancel, or destroy, or overcome by good thoughts of the opposite or of a different kind.

Those who would refuse to eat or drink certain poisonous foods and beverages, and who are on their guard against these, will often take into their minds, and make no effort to expel, certain equally poisonous thoughts and feelings—of which a common example is
the fallacy that Providence is treating them cruelly and unfairly.

When we have once grasped the truth that all thoughts are forces, and that we are influenced by whatever we receive into and keep in (or allow to remain in) our minds, we shall be on the watch, and shall no more let ourselves take in and retain unhealthy, depressing, worrying, unkind, impatient, unclean, and other undesirable ideas, than we shall let ourselves take in and retain doses of physical poisons.
CHAPTER IX

POISE AND PREPARATION

§ 43. Leisureliness and Poise

Most people who are "civilised" are so wanting in "perspective," and in the capacity to value things all round and judge them by their full results, that they are in too much of a hurry to attend to the things which "belong unto their peace" and poise and real success and happiness.

If only we could get on to the mountain-top of our mind, and see our occupations in true proportions, we should be amazed at the insignificance or even the harmfulness of most of what we do and say and think, and at the importance and wonderful helpfulness—and the time-saving and energy-saving advantage—of much of what we leave undone because (what nonsense!) we have "no time."

The society lady who devotes quantities of time and care to dressing, and buying clothes, and chattering inane personalities with other wasters and wastesses, will grudge even the odd moments that she could easily spare, like crumbs from her table, to the invaluable practices of deep and full breathing, gentle stretching, muscular relaxing, water-sipping, healthy Self-suggestion, and so forth: practices which would far more easily and effectively and economically enable her to achieve her main ambition—to be more beautiful and attractive and happy.

Thousands of these women pay huge sums to doctors
and "specialists" for advice—and to chemists for drugs—which will not help; whereas what they need most of all is this simple prescription—"Poise." They really want to pause and think and try to see their occupations in the light of the all-round results of these occupations; and then to re-model part of their day accordingly.

Essential to the acquirement of health, essential to the acquirement of wisdom, essential to the acquirement of concentration, of purity, of whatsoever other blessing we desire, is—Leisureliness and Poise.

Let me here suggest three simple helps.

The first is the old one: to breathe more deeply and fully and rhythmically than usual at frequent intervals during the day. This re-acts on the mind and the nerves, and tends to good habits in general.

The second is to make a list (as recommended in an early section) of what is really desired—whether improved appearance, or more money, or greater social success, or better Health, and so on. And to see how the avenues to Self-Health, among which avenues are leisureliness and poise, will help to bring the fulfilment nearer.

The third is, purposely to perform slowly and deliberately, many acts which usually we perform hurriedly—such as eating, drinking, writing, speaking, reading, listening (for we can listen hurriedly!), thinking, washing, dressing, undressing, walking, and even sitting; for when you watch people, you find that they sit hurriedly! Such little trainings in self-control soon alter the whole habit of mind and body for the better. It is not that we wish to be leisurely always; it is that we should be able to be leisurely at will; and, whenever we know that there is plenty of time, and that we are getting out of rhythm and out of tune, that is the time to practise slowly.
§ 44. The Need of Patience

Don't be in a hurry.

Those who will not "consider the lilies of the field," and will not "lessons learn from birds and flowers," can at least study the art of building, and realise the need of patience while the safe foundations are being laid, and before the actual house begins to appear above the ground. In building we have faith because we have seen thousands of buildings justifying their foundations. In Health-building most people have little or no faith, because they have been taught practically nothing about Health and Health-building, and have very seldom thought about the processes of the art.

I have already spoken of the Managing or Subconscious Mind, and its enormous influence upon our well-being. Here I need only say that it contains a mass of powerful habits, and, while every little or big change has its result, it may be long before this result appears, from below and within, upon the surface. The method is like that of cleaning a tumblerful of muddy water by adding drop after drop of pure water.

The first requisite to Patience in walking along the avenues to Self-Health—deep and full breathing, other good exercises, water-sipping, cheerfulness, etc.—is faith, or at least hope.

For many years I have examined into the way of living of tens of thousands of individuals, and what is my state of mind?

Am I downhearted?

No. I have faith. Why? Because the mistakes, the breakings of the laws of mind and body, are so numerous and egregious that if, in spite of this, people are alive and able to do some work, I know they would be wonderful if they attended sensibly even to the simplest and easiest only of the rules of Self-Health.
We can renew ourselves daily. Daily, hourly, momentarily we change. Our blood varies incessantly. And we can see that, in an hour, we shall be healthier by better breathing, better Self-suggestions, better position of the body, and so on—than we were.

Keep patient, then, remembering this important fact which orthodox teaching does not seem to realise.

Some of the worst poisons and toxins pass out of the body through the kidneys, but first come into the blood. The blood circulates through the heart and lungs and everywhere. (Prick yourself, and you find blood there.) While, therefore, the blood is literally cleansing you, it may give you discomfort. But do not misinterpret the symptoms.

Stick to the avenues to Self-Health with pluck and patience.

In the next section I shall quote a few examples that will help.

§ 45. Examples of Self-Cure

If a business is doing badly, and has ten serious faults, and if the correction of one of these will lead to comparative success, we draw two conclusions:

First, that there is hope for other businesses that are making the same faults, and that have not yet tried the one change.

Secondly, that there is still greater hope for these businesses if they will find out and correct all the ten faults.

How strange it is that people do not think it morbid to examine into their business, and make drastic changes, but do think it morbid—or not worth while—to examine into the business working of their own body and mind.

I could quote, from my own correspondence, hundreds of examples of Self-Cure when several sensible means to Health had been adopted, in bad cases of Epilepsy,
Arthritis, "Stimulomania," Insomnia, Neurasthenia, Bright's Disease, Neuritis, and so on.

But I prefer to mention here just a few instances in which the cure has been by some one avenue alone; though I am not, of course, advising readers to confine themselves to any one avenue to Self-Health. I want them to try several avenues, knowing that others have been partly cured through one avenue.

Luigi Cornaro had been pronounced an old man physically, in middle life. By reducing the total weight of his food—and without any particular care as to food-values and "balance"—he became vigorous and lived to be over 100.

Horace Fletcher had been similarly "condemned." By masticating and insalivating all his food—and again without any particular care as to food-values and balance—he became vigorous, and only recently passed over.

Sanford Bennett achieved his cure by means of a set of exercises in bed; again with little attention to diet.

Tens of thousands have been cured of various troubles almost entirely by special dietaries.

And quite a fair number by fasting.

Water-drinking has saved and prolonged and invigorated many lives.

So has deeper and fuller breathing.

§ 46. Other Reasons for Patience and Faith

I hope this section will prove useful to the large number of people of whom I have already spoken, who maintain that their Health and fitness are good enough already, or that they cannot possibly become any better, since they are hopeless and incurable.

I have already given instances of self-cure, most of
them being by one single avenue to Self-health alone. Here are sample letters which will illustrate what a person can do for himself, and how he can completely alter his state of body and mind in quite a short while. One of the three writers had almost given up in despair.

I. "I have benefited tremendously on your diet. In the last six months I have gained tremendously in every direction—my digestion is much better—my circulation also—I sleep better, and have more energy for work and exercise than I have had for many years—and the bowels act more regularly."

II. "I am immensely improved in health, quite cured of indigestion, biliousness, headache, depression, and irritability. This winter I was appointed Instructress (honorary) of the Ladies' Physical Culture Class. We have thirty-five in the class. I give them the exercises of my Health Course, including the breathing and relaxing exercises. I think this is a very practical proof of my belief in your system, and a sure token of the good I myself have gained from following your advice."

III. "I am thankful that the pain which I had for many weeks in my shoulder has quite gone. The cough and expectoration that I had for some time in a morning have also nearly disappeared. Flatulence is much better; giddiness in the head does not continue. I am also sleeping much better."

Many have gained Health merely by attention to diet alone. I know of one case in which the better Health was due entirely to the alteration of only one out of the three daily meals. What if the whole régime of foods and drinks were altered, and if other means to Self-Health were also adopted? Is there any reason why any one should despair?

Besides the fact that there have been so many cases of self-cure, many of these cases being through the adoption of some one avenue only, there is another
hopeful idea. It is that most of these means have not yet been fully worked out. For example, the ordinary (so-called) "Health" dietaries are not yet at all scientific, compared with what they will be soon; yet they have produced good results. The Exercise-Systems of the day, particularly the Swedish, are crude to a degree; yet one cannot deny that they have sometimes had good results on the Health.

In "Economy of Energy," and elsewhere, I have often pointed out that we shall not get the full benefit from all the different means towards Self-Health until we have co-operated more. So far, too much has been left to individuals working alone. When individuals co-operate in groups, and when there are more Health Culture Societies, and so forth, then we shall get far better results. Meanwhile, we can safely say that we have abundant reasons for hopefulness, seeing that, in spite of so little having been done, we are still so comparatively healthy.

One great reason for hope, or rather for faith, is the fact that we are constantly changeing. It used to be held that we changed every seven years. Now it is agreed that we change every moment, according to our thoughts and other influences. Certainly the whole body changes far more frequently than once in every seven years.

At first the conclusion from this constant change is not obvious. Why should it make us hopeful? The reason is that we can see to it that we become better than we were before, by better food and drink, better air and breathing, better position and exercises of the body, better attitude of mind and mental practices. If we can change ourselves constantly, as we can, we can change ourselves constantly for the better.

There is no scientific proof that early old age and death are necessary. We are neither machines nor mere
animals. No machine is self-repairing as man is. Man can decide almost exactly what he will eat and drink and avoid and think. He has control over his conditions, and even by imagination alone, rightly applied, can alter his whole body as well as his mind.

The chief reason for hope on the part of many people is the idea that so many cures have been effected, even by means that can easily be improved. Take the case of consumptives. They have been given up, and then have undergone the open-air treatment, together with stuffing and a few exercises. Here the reliance has been almost entirely upon the environment. How much greater hope there should be if deep breathing and all the other means to Self-Health were employed, instead of only one or two of the environmental kind!

The power of physical practices is wonderful. How many thousands of cures have been effected by one kind of breathing alone, or by one set of exercises alone! We must discount a good deal from the advertisements which we read about cures. Still, there is a sub-stratum of truth in them. Undoubtedly, certain Physical Systems have effected wonderful cures.

The power of mental and spiritual practices is extraordinary also, and it will be still more extraordinary when we have learnt to co-operate more in these practices. At present, once again, we work too much independently and selfishly.

No open-minded person can deny all the evidence of the Christian Scientists, Mental Scientists, and other healers. It may be said that some of the cures are not established, but it must be admitted that some of the cures are as thoroughly proved as anything in the world can be.

The greatest reason for hope, however, is the number of serious mistakes which most people make daily. If, with all these mistakes—environmental, physical men-
tal, and spiritual—people are alive to-day, and to some extent are well and fit, what would these people be if gradually they made fewer and fewer mistakes, and acquired more and more good habits? We know—to a small extent—what people are; we scarcely have the vaguest conception of what they are intended to be, and what they will be if they live sensibly.

§ 47. Prepare for Whatever You Do

The other day, an old gentleman was consulting me about his heart-trouble, and especially with regard to his fear of hills and stairs. It had never occurred to him to bend his legs more, and to tilt his body more forwards, before he began to go up the hill, or to take a deep and full breath in before he began to go up the stairs. Another consultant, who had weak lungs, was on the point of rushing off on his holiday—a holiday of strenuous physical exertion—straight from his sedentary life in the city.

Few people prepare adequately for anything that they do. They are in too much of a hurry to be "up and doing." (Longfellow's very misleading advice leads rather to the "pursuing" than to the "achieving.") If they gave themselves time to think, they would not be "up and doing" before they had prepared themselves.

It is curious how blindly we follow custom in our judgments of men and of practices, and how seldom we value them afresh for ourselves.

In regard to preparation, it is orthodox to take a certain amount of trouble in certain spheres—as when we are getting a room ready for guests, dressing for a ceremony, "knocking up" before a match, and so on. But how many people think of preparing for a meal, or for ordinary work, or for sleep?
At the risk of tedious repetition, I will suggest a useful general preparation for work; it is not at all a bad preparation for sleep as well.

First (see Section 59) get into the right position, with the chest forward, but not the chin forward.

Then take at least one deep and full breath in through the nostrils, hold it in for two or three seconds, and then let it out quietly.

As you let it out, relax your hands and eyes.

The Hindu begins his day by wishing good things—health, happiness, and so on—to all living creatures. Such a wish is not likely to do any great harm to our work!

We can then order our Managing (Sub-conscious) Mind to co-operate with us, and to enable us to do the work better and better.

And we can determine that we are going to enjoy the work, and to get the greatest possible benefit from it.

If, besides, we open our mind, as it were, to all that is best within it and outside, and shut it to all that is not best, this is, of course, an unorthodox practice; but is it really waste of time?

§ 48. More about Leisureliness and Poise

Hustling hurry—as distinct from the quickness, for example, of one who has mastered the technique of his work—is usually wasteful of energy, ugly, and unpleasant to others. It may be the lesser of two evils in an occasional emergency; but it is a mistake when allowed to become a habit.

Reasonable speed, without the sacrifice of accuracy or of poise, and, on the other hand, reasonable leisureliness or reasonable restfulness, are usually economical of energy, graceful, and of good effect on others, besides resulting, as a rule, in better work.

I wish here to expose the popular fallacy that Leisure-
liness is the same thing as Laziness. It is hard to define the true ideal of Leisureliness. Obviously, contrast helps us. Leisureliness is not restless hustling. Neither is it heavy dawdling. Leisureliness is rather marked by easy "litheness." But its chief characteristic is its inward poise. It is calm at the centre. The most peaceful, wise, skilful, and generally satisfactory Self controls the actions.

If there is a deviation into hurry and bustle, that deviation is short. The return to Poise and Control is quick, like the return of the little toy, with the round weight at its base, to the upright position after one has put it on its side.

The Habit of Physical Leisureliness—as in writing, walking, washing, eating, and other activities already mentioned—reacts upon the whole state of mind, and tends to prevent or cure some of the greatest evils of the day.

Take worry as an instance. We have seen that it is wasteful of energy, poisonous, ugly, infectious, and self-increasing (in a vicious spiral). If you are really leisurely, you cannot worry.

How much nerve-strain and nerve-exhaustion, also, is due to the want of Leisureliness—the want of true perspective in life.

Instead of advising readers not to worry, I should advise them not only to keep leisurely and poised, but also deliberately to practise leisureliness and poise; not only to "Keep Happy," but also deliberately to practise happiness.

It is good, at least once a day, to pause and read some quieting quotation. For this purpose, it is well to make a collection of such sayings, in one's diary. Here are two, quoted in "The Healer."

"In quietness and in confidence shall be your strength:"
—Isaiah xxx. 15.
"Keep the body quiet, the eyes quiet, the thoughts, the imaginations, the motions quiet. . . . Quiet does not mean repression. It means mastery.—G. D. GORDON."

§ 49. An Exercise in Muscular Relaxing

When you are anxious—or angry—what do you do? Notice what most people do. They keep their muscles tense. Perhaps they fidget as well. Anyhow, they do not relax their muscles.

Nor do they relax their muscles thoroughly, as a rule, even when they are tired.

Yet what a relief it is to untense the muscles—if only of the eyes and hands—and to "let go" and "be still!"

Muscular Relaxing is the expression of—and a great help towards—the mental state of repose and ease and faith. Here is an exercise that I have found useful in thousands of cases of worry and fatigue. It demands privacy, though (like the form of deep breathing I often advise for those consultants who fear to be conspicuous!) in a modified form it is quite unnoticeable if practised in the presence of others. The relaxing of the muscles of the eyes and hands and the feet is not condemned as "cranky." If you practise it, you are not considered as mad as a no-hatter. (The phrase is, unfortunately, not my own. I wish it were.)

Standing evenly balanced on your two feet (which can be comfortably apart), or sitting on a seat that has no arms, stretch your fingers and hands well back and down. Stretch the fingers out in the opposite way to the grip. Then take a deep and full breath in through your nostrils, and hold it for a moment.
Do not send the breath out. Let it ooze out slowly, almost as it would, automatically, from an inflated bladder.

While it oozes out, let your eyes close, and let your hands and arms become limp and move forward, and let your head sink down.

Again inhale, and again relax more and more as you allow the air to ooze out.

Then wait and rest; smile, and think of pleasant and peaceful things—happy children, quiet scenery, the lapping of the wavelets, or the still surface of a lake.

Do not "hurry up." When you feel calmer, first straighten the spine quietly, then stretch back (as you do at the beginning of the exercise), but keep your head down till last. Then, as you lift your head, inhale, and open your eyes, and "wake up" refreshed.
CHAPTER X

ECONOMY AND REST

§ 50. Save Energy

When the poet said that it was "life of which our nerves are scant," and that the remedy was "more life and fuller," he was probably quite unaware of a fact which, years ago, and until I had the advantage of the reports on hundreds of blood-examinations by the leading expert at this work, I never realised: namely, that a great deal of so-called "want of energy" and so-called "neurasthenia" was really wrongly diagnosed; the true cause of the apparent slackness, tiredness, depression, and so on, often being the acid and toxic condition of the body in general and of the blood in particular, rather than actual weakness.

Again and again, when I have been told by a consultant that he or she was "worn out," and "done for," I have been able to say, "No, you are a strong person poisoned." The blood showed, to the seeing eye, a remarkable state of acidosis and toxicity, but not a noticeable lack of vitality and reserve-force.

And then, besides, there have been cases in which excess of energy—pressing for an outlet—has been one of the main causes of the trouble. These were cases, not of deficient energy, but of superabundant energy, misdirected and wasted—or worse than wasted.

In all the elaborate "Educational" Programmes that I have been studying lately, I find scarcely any idea of the importance of saving energy.
I wish to emphasise the point that, when the blood is clean—and the mind clean too—then less energy is wasted, and more energy is at the disposal of, and likely to be used at the direction of, the higher conscience.

The poisoning of the body, largely through wrong foods, wrong drinks, tobacco, strong tea and other narcotics or stimulants, wrong thoughts, and other causes, makes all work, even the unseen and often unappreciated work of circulation and digestion and elimination, and of thinking, much harder and more expensive.

How can we cleanse the blood and the body, and thus save energy? Obviously, by such ways as I have already suggested and shall suggest in the subsequent sections of this book: more water-sipping, better mastication, better balance of food-elements, deeper and fuller breathing, greater cheerfulness and less worry, better exercises, and a better position of the body.

§ 51. Some Causes of Fatigue

A dogmatic doctor once asserted that all Fatigue was due to three causes: insufficient food, bad air, and excessive work. Like so many dicta with the ring of "final authority" about them, it sounds all right. But, the more open-mindedly we think for ourselves, the more we must agree that other and more important causes have generally been present as well.

I cannot give here all the causes—or even nearly all of them. I can only take a few.

First, there is the wrong position and attitude of the body. The rounded shoulders, the cramped chest, the sagged abdomen, the crossed legs, and wrongly-curved spine—these and other easily prevented mistakes tend to premature tiredness. Stretch up, get the body straight, correcting the errors again and again until the
new habit is established, and, though at first you may not feel any benefits, after years will reap the advantage of the few well-invested hours. You will find yourself working, and also, remember, taking exercise and resting, in a position of greater "mechanical advantage."

Then there is the wrong attitude of the mind. Those who, instead of grumbling and resenting their work, or else anxiously worrying about it, can welcome their work as the best possible training that Providence can supply at the time; those who can see their work as it is (or as it can become), and can keep happy, will do more work, better work, pleasanter work, easier work, with less fatigue. It is here that "Pre-Suggestion" is of the greatest value: I mean the assertion that one is going to enjoy the work and to do it better than usual, and that the work is going to train oneself and to help others.

Besides the wrong attitude of body and of mind (and the two act and re-act one on the other), there is the wrong physical technique. There is a better and a worse way of doing everything. The wrong technique may double the labour.

One might have thought that people, with "practice," would certainly walk all right. But, many years ago, Marey proved, in France, that—after a little preliminary practice—walking was far easier, especially up-hill, when the legs were more bent and the body tilted forward from the hips. One can assert absolutely confidently that most people do most things with a technique that could be improved by a few hours, or days, of practice, and that the better technique would lessen the exertion and eventually save weeks of work in the future. The Americans have a big library of books—I myself possess about twenty—devoted largely to the study of technique in business and office work.
Part of the technique is mechanical; part is physical; part is mental.

I shall offer, directly, an example of mental technique, as a labour-saver and fatigue-preventer.

I should first like, however, to show what bearing this has on the subject of Self-Health.

Every week I get a vast correspondence, people of all sorts writing to me and telling me of their various troubles. I find that many of them wish to alter their ways, but feel too tired. One of the great enemies to Self-Health is this tiredness of body and of mind. Thousands seem too tired to think, too tired to persist, too tired even to begin.

A great deal of the tiredness could quite easily be prevented. In vain I wait for some "Labour" Speaker or writer to come forward boldly, and tell all the workers that, while he is keen on better housing and recreation and other improvements, it is up to the workers to study Physical and Mental Technique in all their work and in all their life, not in order to increase their fatigue or their number of hours of toil, but in order to lessen their fatigue, to increase their interest in and enjoyment of their work, and also to increase the output and, if possible, improve the standard of their work.

At Marlborough, in the Sixth Form, we had to write Essays. The only general advice that I can recall was to make a scheme first. I was conscientious and anxious and hard-working; but I wrote remarkably bad essays.

Then I discovered what I have called the Part by Part System. Essay-writing, I realised at last, was a very complex affair, even if the genius appeared to write his Essay straight off as a single act. The seemingly single act consisted of many processes—such as collecting ideas, selecting the ideas required, deciding which ideas were most important, arranging the selected ideas,
and so forth. For two years I practised the art of collecting ideas; afterwards I practised the other processes. The result is that writing an Essay or an Article involves very little time or fatigue, and a great deal of pleasure.

About bad air, and bad surroundings and environment in general, including bad light, bad chairs and tables, and desks, bad temperature, bad clothing, etc., as causes of fatigue, I shall not write here. But I must say a word about wrong foods and drinks.

The dogmatic doctor, mentioned in the last section, considered "insufficient food" to be the main or the only dietetic cause of fatigue. And the work of Mr. Seebohm Rowntree and others seems hardly to get beyond this idea, except that:

(1) many authorities blame alcohol as the chief cause of the trouble; and

(2) some American theorists attribute bad results to excess of one single food element, the body-building, refusing to allow that the grossest excess of starch and sugar, for example, even if the life is sedentary, can have any appreciable bad effects. What weird monomaniacs some "scientists" are!

Now I have not found the orthodox diets of workers (and I have statistics as to the diets of tens of thousands of them) deficient in starch and sugar (almost invariably the reverse—they are excessive in starch and sugar); nor deficient in body-building elements (nor, on the whole, in late years, noticeably excessive in them); but I have found these orthodox diets lamentably deficient in several respects, and I consider these deficiencies largely responsible for much of the fatigue and exhaustion—and bad work—of the workers.

Three of the causes of fatigue, in orthodox dietaries, seem to me to be as follows:

1. Deficiency of Water.—Water has many uses within
the body; the chief of these uses is to take up and eventually eliminate various acids and toxins. Now Mr. C. H. Collings has proved conclusively that tea and coffee—like many drugs and stimulants, and in contrast to vegetable juices—do not help to eliminate various acids and toxins, but tend to store them up in the tissues, for future clogging and mischief in the body. Much fatigue is due to the presence of these acids and toxins in the body.

The water-drinking (or, rather, water-sipping) that I have advised in other sections, as an early morning and night practice and also between or before meals, should go far to prevent fatigue. But most people have very little water indeed.

2. Deficiency of Oil and "Fat."—By this I do not mean meat-fat, but oil and butter in general, among the best forms being pure olive and nut oil and vegetable butter. The orthodox diets are excessive in starch (particularly in the sloppy form of puddings and badly-cooked porridge, golloped down without mastication), and in sugar (particularly the devitalised "shop sugar"). Of the "Fuel Foods," most people take too much of the "carbohydrates," too little of the "fats" or "hydrocarbons," of which a great merit is that they are non-stimulating and also lubricating.

3. Deficiency of natural organic "salts" and vitamines, which are abundantly supplied by green salad materials, and by vegetables, not boiled, but cooked and served with their juices, or by the vegetable juices themselves; and are also supplied by finely-ground cereals—not of the usual white kind, but more complete.

Quite apart from the energising and vitalising effects of the right "salts" and vitamines, and their value in helping the digestion and assimilation and distribution of food-elements, the circulation, the elimination, etc., the right "salts" have the power to counteract those
acids and toxins and poisons which are, to some extent, both the cause and the result of fatigue. For example, if by mistake I have even a small amount of meat-extract (as I have done several times in the last twenty years), I become heavy and tired. The proper "salts"—as in the form of clear vegetable soup—can neutralise some of the fatigue poisons.

Balanced dietaries will undoubtedly help to prevent fatigue, as hundreds of letters that I receive prove conclusively. The matter of Balance in Diet will be considered in later sections.

It would be easy to give a long list of other causes of fatigue besides those that I have mentioned—for instance, there are local troubles and pains, eye-strain, heart-weakness, cold feet and hands, and the large list of mental and moral faults. But here I can only touch on one more cause, for which a remedy will be offered in the next section—namely, the continuance of work or exercise beyond the Fatigue-point.

Professor Mosso, of Turin, has demonstrated that work done by a tired body (or by a body which is only partly or locally tired, as when a finger is tired and still goes on "toiling") has two bad effects:—

1. First, it uses up more energy. The more tired one becomes, the more and more energy and will-power are needed to do a given task, so that one may be using ten times the energy that the task would take if one were fresh.

2. Secondly, when the task is finished, the recovery takes much longer.

§ 52. The Short Spell and the Long Pull

Hitherto, there have been scarcely any changes made in England to alter the long stretches of work done by the young and others, so as to prevent fatigue. I
remember, for example, how the late Dr. Percival, at Rugby, made the boys, in the lowest form but one in the School, work for three consecutive hours in preparation and class-work, dull work on backless benches, without a break, though the backs and the patience and the spirit of the boys might well have broken! I found that the boys did more work and better work if I devoted one or two intervals to reading Conan Doyle's "White Company," or some other good novel, out loud. But this was forbidden by the "Head."

Now it is true that the thousands of statistics, collected by American investigators with regard to the conditions of endurance and of fatigue in manufactures, office work, and athletics, should not be taken blindfold as applying to all English workers. The Americans usually work with highly tensed muscles, and with a mental hustle and rush not too familiar to English workers. Still, we need to consider the evidence, brought forward by Harrington Emerson and others, to prove that it is bad policy—and unhealthy—to continue work too long when once fatigue has begun.

A short rest in time saves a long rest later. A rest in time saves nine.

I should recommend the following plan to all who have control of their own hours of work, or of the hours of work of others.

First of all, devote a little while—invest a few minutes—in preparing for whatever you are going to do. I gave a few details in a previous section.

Then begin leisurely, not with a rush, but, rather, letting the pace "increase itself."

Notice when your work begins to be at its best and easiest and quickest. The time may vary from day to day, but you will soon find an average time, say about ten minutes after you have begun.

Notice how long your work goes on at its best and
easiest and quickest, and when it begins to decline in quality and facility and speed.

Stop, as soon as you can manage to, after this descending tendency of the curve.

Have a spell of rest or change before you begin again.

Use the statistics when you plan out your future hours of work.

The above applies to exercise as well as to work. For instance, if you want to run for a good distance with the minimum of fatigue, and if you have plenty of time, try what I used to try in the early morning at Cambridge. Walk a little; then run say 10 yards at full speed or 35 yards fairly fast; then walk again till you feel fresh again; then repeat the run; and so on. Those who can only run a mile consecutively, may run three miles in spells with comparative rests in between.

§ 53. "The Silence": as a Habit

Not long ago, an excellent book was written, on "The Fellowship of Silence." One of the ideas was that, when people of different religions—or of different sects of the same religion—met together, they could not quarrel if they did not speak. Silence tended to harmony and good will.

And it would be a capital thing if, in various institutions, there could be more pauses for silence, so that people could think quietly and recover poise and perspective, instead of talking and hustling without a pause. How admirable it would be if, in the House of Commons, for example, a silence were sometimes proclaimed, and the Members were requested to "think." It would be a change, at first, but practice would make it possible.

For too long has Silence—in the popular mind—been
associated with stupidity and inactivity; with inability or unwillingness to say anything worth saying.

As a matter of fact, quite apart from its other advantages, in giving relief from noise and hurry, Silence of the right kind is a state of intense activity, during which the higher Self has a chance to come to the surface of the mind and to control the ordinary, fussy, ignorant, self-important, unbalanced self.

Science is progressing nearer and nearer to the ancient belief that the human brain is not the originator of all thought, but, rather, the instrument used by the person or the individual, who is a channel rather than the source of ideas. The ruffled mind does not reflect heaven fairly, any more than the ruffled lake does. We need to still the mind.

Among the physical helps are, of course, deep and full and rhythmical breathing, and the relaxing of unnecessarily tensed muscles (especially those of the eye and throat and hands). Among the mental helps is the notion of calmness, realised by any one of a hundred comparisons, such as the calm centre of the vortex or the storm.

What has this to do with Self-Health? Everything. I refuse to recognise, as complete and adequate training for Self-Health, any set of exercises done in the ordinary way, or any set of dietary instructions, however scientific. I often try to impress upon those who consult me about their Health that their real waste of time is their hurrying and their carrying out of so many conventions and duties; whereas an occasional retirement to "The Silence," a seeking of the "Inmost Centre," is not a waste of time, but a saving of time and energy, and positive gain in wisdom, happiness, and Health.

If it is nothing else—and it is a great deal else—it is, at any rate, as refreshing as sleep.
§ 54. Hints about Better Sleep

How little we are taught about Sleep. Why should we have to learn the names of places and dates and kings of Israel and Judah, and other dead bones of History and undivine Divinity, and never study and learn the wonderful things that the Bible says about Sleep. Why cannot one Divinity Lesson a month—is it asking too much?—be devoted to something practical?

For, year by year, Sleep is becoming more and more "practical"—and important—more and more difficult, more and more worth getting.

How can we secure better Sleep? Manuals of "Hygiene" tell us to have good air in our bedrooms. But good air does not necessarily bring good Sleep.

There are genius-sleepers, who sleep "they know not how." We can learn sometimes of the correct technique of cricket by watching good cricketers; but we cannot, to the same extent, learn the technique of Sleep by watching good sleepers; though they do teach some lessons to those who have eyes to see.

For instance, they have their muscles relaxed; they do not hold themselves up; they lie heavy and limp; they breathe deeply and rhythmically.

We can imitate good sleepers. We can behave as if we were asleep, or as if we were feeling very sleepy indeed, so sleepy that we could not keep awake. We can tell ourselves that we are absolutely sleepy, or we can quietly order our Managing (Sub-conscious) Mind to make us delightfully, comfortably, ideally sleepy.

Many are the devices that have succeeded. Some people have won sleep by repeating monotonous words or ideas, as when they imagine an endless succession of sheep passing uniformly through a hole in a hedge, or a perfectly satisfied gardener marking out a lawn tennis court, and going round (there ought to be a preposition
to express going square) the court again and again and again.

Some have read a book of sermons; others a novel: others have adopted various forms of water-treatment, from the glass of water, sipped, to the hot water bottle or the hot or warm or tepid or even cold bath or wash. In one case, a man broke the spell of a series of sleepless nights by spongeing his face with cold water till it felt dead.

Some have resorted to drugs. Happy is the man or woman who can do without them; though they have much the same place, in crises, as the schoolmaster's cane, yet neither drugs nor canes should ever be necessary. Things should not have been allowed to reach that extreme.

Better one of the more natural remedies of which I shall speak elsewhere, such as the little dish of lettuce and onion and celery, finely cut up, and cooked and served with a little butter and all its precious juices. I know several interesting and comparatively harmless—or even healthy—night-caps that are generally successful.

Fresh air (but not a draught, nor necessarily cold and chill), relaxed muscles, rhythmical and gentle but deeper and fuller breathing, the imitation and "acting" of sleepiness, "Self-Suggestions" of Sleepiness (given the day before, if possible), the thought of things repeated monotonously, various water-treatments (some devised to make the feet warmer and the head cooler, and to equalise the circulation), and one of several harmless night-caps—these are among the most useful aids to better sleep.

Want of space compels me to limit my advice here to a few more hints. I shall suggest, directly, how we may save hours of time by doing with fewer hours of sleep; and—last but not least—what on earth people can do
when they are sleepless, in case the various remedies have failed.

To what extent Music can express logical reasoning we do not know. But we know that it can express—and influence—feelings and emotions. There is stirring music, sensual music, happy, sad, and soothing music. We can quiet the nerves and the mind by going through soothing melodies. I think there is a good future for a popular collection of these, including the best "Lullabies."

Akin to Music is Colour. And here the same applies. We can look at soothing colours, or imagine them. In Philadelphia, many years ago, experiments (which have recently been repeated in England) proved the value of Music and Colour in pacifying the highly-strung, anxious, and irritable people, or in invigorating and stimulating the sluggish, apathetic, and depressed people. Some persons, when they hear music, see colours and forms; others, when they see colours and forms, hear music. Exciting music appears as red. Soothing music as blue.

I have only offered a few out of many possible Physical Helps. And I can only touch on one or two of the Mental Helps to better Sleep.

One of these is to wish well to all, and to refuse to tolerate any thought against any individual, but just to rise above the plane of the world, and to think of "the Eternal Verities." Whatsoever things are satisfactory, think of these things.

If circumstances seem to have gone wrong, or if we ourselves seem to have gone wrong, it is a good plan to reconstruct and to go through an event as we might have made it, and to refuse to remember the mistake at all.
§ 55. How to do with Less Sleep

Directly one suggests to people that they might do with less Sleep, they usually make two objections:—
(1) That they need all the Sleep they can get; and
(2) That they don’t see what they would gain by having the extra time.

Now I do not propose that people should take less Sleep than they need. I propose that they should so order their lives that they will need less Sleep than they need now, and so have more time for work, exercise, recreation, self-education, and so forth.

Obviously, before we can safely live with less Sleep, we must understand what Sleep does for us.

It is well known that Sleep rests the parts and functions that have been worked during the day, so that they may recover themselves and rebuild and repair themselves. If, as Professor Bose has proved, plants and even metals can become tired, how much more the human muscles and nerves and brain and other organs.

Besides this, Sleep is a time of hard work; during Sleep the Managing (Sub-conscious) Mind goes on with the digestion and assimilation of foods, with the neutralising and elimination of toxic and waste matters, with the working out of problems, with the classification of ideas, and with a great deal of other kinds of really difficult labour, to say nothing of some of the spiritual activities which have been neglected during the day.

Bigelow’s great work on “The Mystery of Sleep” deals especially with this function of Sleep; and the interesting mystic, Prentice Mulford, throws much light on the true nature of Sleep, especially in his Essay, “We travel while we Sleep.”

It is clear, then, that Sleep is an important time, and must not be curtailed if its duties would be neglected in case Sleep were lessened.
But we can, by practising the different helps to Self-Health, make Sleep's duties less arduous, and Sleep's claims on our time less exacting. By better-balanced foods, more cleansing drinks, greater cheerfulness and a more satisfactory attitude of mind and body, all through the day, we can have less cleansing and curative work to be finished during the night.

Again, the better we arrange our work and our ideas, the less arrears there are to be attended to by the Managing Mind in Sleep.

I feel quite sure, from the personal experiences of many others besides myself, that, after the right dietetic, muscular, and mental life in the day-time, the number of hours required for sleep is not nearly so great as it is usually assumed to be.

For the orthodox standard—say of eight hours' sleep—is based largely on the needs of those who have had the wrong foods and drinks, and other physical and mental habits, for many years in the past, and intend to continue these idiotic and unpatriotic mistakes for many years in the future—"if they are spared."

§ 56. Advantages when Less Sleep is Needed

When less Sleep is taken than is needed, there is generally no advantage; there is loss; though there are occasions when it is worth while to draw on one's reserves, and sit up and finish a piece of work, for example, which may free one's mind from a great weight.

When less Sleep is actually needed, as when the body and mind are functioning healthily, happily, and skilfully, then the advantage of the saved hours is enormous.

Think of the glorious morning, while the day, and its air and light, are fresh and invigorating, and we can hear the songs of the birds and the rustling of the leaves, and
see the green of Nature, instead of hearing the traffic, and the jarring voices of men and women, and seeing the grey of "civilisation."

At the risk of offering rather obvious advice, I should say: "Don't steal time that is due to Sleep, but earn time—which then Sleep will have no right to ask for—by making the body and mind and spirit work with such correct technique, such sensible co-operation, that the tasks left for Sleep to perform will be reduced to a minimum."

I can safely promise that any reader who walks appreciatively (not grudgingly and as a dull duty) in the various avenues to Self-Health, which have been and will be offered in this book, will soon find that he thrives, and does far more work, and far better work, with far less effort, on far less Sleep.

For sleep, like "charity," covers a multitude of sins or mistakes. But it were better to avoid the mistakes, than to make them first, and have to cancel them afterwards.

Think what it would mean for the Nation if its various workers—physical, mental, and spiritual—worked for longer hours, not because they were made to, but because they would rather work than sleep; because they loved their work, as those who are really "Self-Healthy" tend to do.

Then every one—except perhaps certain Trades Unionists—would increase his or her productivity, not with effort, but as a natural consequence of the healthier way of living.

§ 57. What to do when Sleepless

Daily I get enquiries from people who suffer from sleeplessness.

Some of these find it hard to get to sleep—there was
a time when I could never get to sleep before the early hours of the morning, and when I never woke fresh.

Others do not sleep consecutively; and this is a loss, too, since all sleep is not equally efficacious. Quite apart from the theory that certain hours are better for Sleep than certain other hours are, there seems to be a progressive excellence in Sleep, like the progressive excellence (described in a previous section) in work, the good results being measurable, not by time alone, but by whether, so to speak, one is in the swing of it; whereas, for hard work of various kinds, a succession of "jerks" may be good, like a succession of "sprints," and whereas a succession of little rests and pauses and changes may be good as reliefs from otherwise exhausting spells of labour, the best Sleep is usually steady and consecutive.

Now I have already offered a little advice as to how the sleepless may get Sleep. Here I offer advice as to what the sleepless can do if they still fail to get Sleep after trying these different plans, and any others that they can find.

The first rule is not to worry about it. For worry never helps, but always does some harm.

More positively, I should say, "Welcome the waking mood, and use it as a friend, instead of resenting and opposing it as an enemy." Agree with this "adversary" quickly. Here are a few ways of using the waking minutes.

Stretch the feet and the legs, the hands and the arms, and the spine, not with strain and stress, but quite fairly thoroughly, as an animal stretches itself.

Then breathe deeply and fully and rhythmically, imagining yourself to be inhaling calm peace, comfortable heaviness, and so forth. There are thousands of different rhythms for different occasions; one of many good rhythms is to give 2 seconds (or pulse beats) to the
inhaling, 1 to the holding in, 2 to the exhaling, 1 to the "wait" before the next inhaling; or to use the rhythm 4,2,4,2, or 6,3,6,3.

During the holding in, you can imagine yourself, or your Managing (Sub-conscious) mind, to be sending the calm and restful sleepiness all over your brain and body.

During the exhaling, you can be getting rid of all undesirable states of mind or body—but do not actually mention the tension, the fidgeting, or the worry.

Take advantage especially of the exhaling to relax the muscles—particularly those of the eyes and hands and feet—more and more, so that, as Miss A. P. Call advises, in her "Power through Repose," you lie heavy on the bed, and let the bed hold your full weight.

It is not a bad plan to sip water—which you should have ready at your bedside—at intervals, realising that it is cleansing and soothing you.

And wish well to all—as already advised, send out to all in the East, the West, the North, and the South, wishes and thoughts of happiness, health, success, helpfulness, and poise and peacefulness.

If there is any good idea that comes to you, write it down. Have some paper and a pencil ready by your bedside. If there is any unsatisfactory idea that comes to you, as, for instance, some idea that you have a grievance, it may be wise to write that down—and then delete it, or else tear the paper up.

These are just a few out of many of the ways in which we can deal with sleeplessness. The game against sleeplessness is interesting. It is a good game to win; and, if we do not win yet, at least we can take advantage of the competition to strengthen ourselves considerably; and we may well find that, by welcoming and utilising the sleepless minutes, we have done ourselves more good than if we had slept the sleep of the orthodox.
§ 58. Earlier to Rise and Earlier to Bed

More than a quarter of a century ago, when I was a bad sleeper, I got some relief for a time by following the advice of my dear mother (who herself was an exceptionally bad sleeper) to get up earlier. I certainly found that I ended the day in a sleepier condition. But I also found that the cure was rather exhausting. In those unregenerate days, I afterwards broke the spell of sleeplessness till the early hours of the morning by whiskey and soda and novels! It was eventually my change of diet—to a better-balanced meat-substitute (not merely meatless) régime—that gave me good sleep. But even then I don’t think I ever slept better than when I used to get up at about 6 a.m. to walk and run, or play lawn tennis in the Backs at Cambridge.

One great merit of the early rising plan—or at least the early working plan—was that it left the evening free for early sleeping or for any other healthy occupation.

It is an interesting problem to work out whether we lose most by not using enough pure water; or by not using enough fresh air; or by not using whatever air there is more wisely, by deeper and fuller breathing; or by not doing enough sensible physical exercises; or by not doing enough sensible mental and spiritual exercises; or by not using the right times of the day, and the right opportunities, for getting Health.

When I took my 6 o’clock exercise in the Backs—and almost any one can easily reach some green spot, even in a city—I was able to combine good exercise with clear, uninterrupted thought, in most excellent surroundings; and to start my day’s work a good hour or two before others were ready.

Why not an Early Rising Club or Association, not binding itself to this or that sort of exercise, but binding
itself to start life earlier in the day, and thus to utilise
Nature's freshness and light, which are, like her water
and her beauty, "without money and without price?"

Then there would naturally follow, for the healthily
tired and sleepy, the "earlier to bed" habit which, to
the ordinary "civilised" restless person, is not, as a
rule, attractive.
§ 59. Better Position

Before offering (in Section 61) what I consider to be one of the three most important exercises for the majority of "civilised" men and women, I must say a few words as to the many advantages of a better position of the body; and of the two important keys to this position.

I was reading, the other day, an old book on the training of a mystic. It was full of good lessons for all training, whether spiritual or intellectual or physical. Among its most striking ideas was its insistence on the rule that "the ladder must stand firm on its two feet before we can safely mount it." The feet and ankles and legs must first be put right. The learner of fencing and boxing and many other forms of exercises knows this well. But the ordinary person—who needs the training just as much, if not more—does not know it at all. His (or her) very foundations are "out of course."

Nor does the whole fault rest, as many assume, with more or less high heels. For the greater part of the bad effects of such heels, on the feet and legs and spine, etc., can be counteracted by special exercises. I am not advocating more or less high heels. I am merely saying that those who will wear them can partly neutralise the unsatisfactory results, especially by straightening the legs and stretching the heels down and away, and pulling the toes up towards the chest.
Nor does the whole fault rest, as others assume, with the habit of crossing the legs always the same way, or always having the weight upon one foot. For, here again, the unsatisfactory results can partly be neutralised by the practice of the opposite fault—crossing the legs in the other way and resting the weight upon the other foot.

At the same time, it is good to do exercise often
without shoes or with heel-less shoes; and to have the weight evenly distributed on the two legs.

As to the right position of the two feet, the British authorities have "put their money on the wrong horse" in backing the Swedish position, which is the position so familiar in German drill, with the heels together and the toes out at an angle. It is not graceful to look at. It is not the right position for economy, or for alertness, or for health. It is the wrong position from which to start a walk or a march, in which the big toes should be facing straight forward. I do wish we could abolish it. But it is established almost as firmly as a Government official.

A favourite Greek position is far better. It is to have the inside lines of the two feet touching. This position was the common one in the ancient Greek exercises, and is often adopted by music-hall singers of the conquering sex. I have seen it adopted by some Members of Parliament in their speeches; all the same, I think it is a very good position.

Another good position is to have the feet comfortably apart, and the big toes facing nearly forwards, though perhaps not absolutely so, but very slightly turned out. This is, I believe, the position that most athletes naturally adopt.

Readers can take their choice between these two, or can use now one, and now the other.

The body should have its weight evenly distributed, as a rule, between the two feet, and upon the balls of the feet, not back upon the heels.

The feet being put right, let us consider a second help to a better position of the whole body—namely, the head. We may think of the forehead in particular, or, possibly, of the chin, or (as I prefer) of the part of the top of the head at the back, where baldness so often first begins. Let this part be up as high as it will go
without strain. The subsequent exercise will suggest how this can be facilitated.

The spine will then be stretched up, and will tend to avoid the abnormal curvatures (see the Illustrations) which are apt to have such bad effects, not only upon the appearance, but also upon the nerves, the health, and the whole physical economy.

§ 60. Advantages of Better Position

The weight on the balls of both feet equally; and the spine well stretched up—these are two good rules for general use. Before offering exercises to help these two habits, I must explain why a better position—and therefore any sensible means to secure this position—must be well worth while.

1. First, there is the appearance—in itself no small matter. A good carriage will go far towards countering the bad impression made by the wrong sort of clothes, just as, conversely, a bad carriage—slouchy or cramped—will go far towards countering the good impression made by the right sort of clothes.

2. There is the influence, of the position and expression of the body, upon the feelings and the mind. This is not merely because of what the expression symbolises, but
also because of its intimate connection and reaction with the mental states. Express hurry, and you tend to feel hurried. Express straightness, uprightness, poise, and ease, and you tend to possess the corresponding mental states and qualities.

3. Then there is the result, of the correct posture, upon the various organs of the body—the organs of circulation, digestion, and assimilation, elimination, and reproduction. No organ can function well or economically if, for example, it has sagged too low, or is being pressed upon from above or from the side. Upset or handicap these vital activities, and you injure the whole body and mind.

4. The circulation, of course, is bound to suffer: the person who holds himself or herself wrongly is apt to feel too hot and congested in the summer, too cold and dead in the winter.

5. The nerves are decidedly affected by the posture. How can it be otherwise, when we remember that the spinal column—so essentially concerned with the body’s carriage—is also intimately connected with the two vast nervous systems, the cerebro-spinal and the sympathetic.
The nerves have to supply the organs and the limbs, and they have to help us to keep our feelings under control.

6. As to the feelings, how soon we begin to feel comfortable yet alert, and confident and poised, and, indeed, just as we should feel, if we hold ourselves as we should,

7. The physical and mental economy of the better attitude—the attitude of "mechanical advantage"—goes without saying. If we would avoid premature

fatigue, whether at work or at play, and if we would get the best out of our rest and sleep, we must attend to our positions.

8. The better position of the body would make all the difference to the ease and efficiency of most people, and even to their social and commercial influence and success.

9. This position easily—through conscious repetition of simple exercises, such as I shall suggest—becomes a sub-conscious habit.

10. Last of all, its advantages are self-increasing.
The whole future benefits more and more by the improvement, without further attention on our part.

§ 61. Exercises to Help Better Position

In a previous section I said that the Army and Swedish Drill and German position of the feet, with the heels together and the toes out at an angle, was an ignorant abomination. For prompt starting for a walk, for economy in standing, for gracefulness, it is bad.

Let the big toes face forwards, straight to the front. They are the levers of the body in the walk or march. Whether the inside lines of the feet should be touching or should be comfortably apart as one stands, is largely a matter of personal opinion and choice. But, anyhow, the weight should be mainly on the balls of the feet, evenly distributed between the two feet.

We hardly devote any attention at all to the training of the feet. As a Nation we are both stiff-necked and stiff-legged. A good exercise, to correct the bad results of sitting or standing too much, is to rise well on the toes. I have found it to be among the best cures and preventives of poor circulation, headaches, and varicose veins.

Another good exercise is squatting. In squatting, you can at first, if you like, hold on with one hand to a chair or table. Keep your chin in, and the small of your back hollow.

The Army and Swedish Drill has quite a good series of neck exercises, such as the turning of the neck first to the right, then to the left; and the rotating of the head (slowly and gently); and the stretching of the head back. An exercise that I have found very useful in many cases is to turn the head to the left, as far as it will go without strain, and then to make a bow to an imaginary person to your left; then to turn the head to the right, and make a bow to an imaginary person to your right.
But the most effective movement that I know is the following:—

Stand with the feet pointing forwards, and either together or else comfortably apart. Keep the knees well braced back. Have the weight of the body evenly distributed on the balls of the feet.

Now, without strain or stress, stretch the chin and the head well up and back, as if you were looking at something in the sky just above you. This, you will feel, will draw up your organs to a higher place. (It tends to remove the feeling of "down-heartedness.")

The usual plan is to return, after this, to the ordinary position. The right plan is to keep the chest up, when once it has been lifted up, and to bring the top of the head forward till the head and the trunk are in the proper position; and to try to maintain this better attitude for a while.

The frequent repetition of this exercise has wonderful effects in benefiting not only the carriage and appearance, but also the digestion, the excretion, the circulation, the nerves, the endurance, the brain-work, the walking or other physical activity, and, indeed, the whole self.

When people find the initial exercise easy, I generally increase its severity, gradually giving more and more advanced movements.

Here I shall add only one more practice: namely, a shoulder exercise, to broaden and bring forward the (too often) cramped and receding chest. During the exercise, be sure not to "poke" with the chin. To prevent this, it may be best to keep the head well back. Keeping your chin in, send your right shoulder first
up, then (keeping it up) back, then (keeping it back) down. Hold it down. Do a similar exercise with your left shoulder. Then with your two shoulders together. Have your hands either relaxed or stretched—not gripped.

A principle underlying this “stretching up” exercise and this shoulder exercise is the principle of the opposite exaggeration. Our city life—it should be spelt “sitty,” as the busy world should be spelt “bizzy whirled”—inclines us to let our head and our organs sink down, and our shoulders come forward and up. These two exercises restore the correct position by exaggerating in the opposite direction.

The Shoulder Exercise does not attract much attention. The “Stretching up” Exercise attracts a good deal. The best way to practise it in public is in the street. You stretch up and back as if you were looking at—or looking for—an aeroplane above you in the sky. You will find that other people will soon join you in the exercise. Having collected a small crowd, and started them on this health-giving movement, leave them with the appearance, as well as the feeling, of elation at having done so many people a good turn without their knowledge.

§ 62. Other Exercises to Improve the Feet and Carriage

If you need the “Stretching up” and the Shoulder Exercises, do not give them up quickly, but practise them fairly often every day, till the better posture has become established as a healthy habit.

I here offer, in addition, several Foot-Exercises, and one Exercise which would be called an Arm-Exercise,
but is really intended more to help the muscles of the chest and back and waist and shoulders, and to improve the body's general position.

Without gripping your hands, but keeping your chin in, and the small of your back hollow, stand on one leg, and send the other leg, straight and stiff and with the knee well braced back, in front of you. Send the toes down and away from you, as far as they will go, so as to stretch the whole front part of the leg. Keep the stretched foot and leg thus for a few moments, and try to separate the big toe from the other toes.

Now send the right foot out to the right as far as it will go without strain. But still keep the knee braced back, and the toes as far from you as they will go. Then send the right foot to the left instead.

Next, still having the leg stiff and straight, send the heel down, and bring the toes towards you, so as to stretch the whole back part of the leg. Hold this extreme position for a few moments, as you would if you had cramp.

Then stretch the toes down again, so that the foot is pointing straight forward, not to either side.

Move the stiff and straight leg about in various directions, forwards, backwards, and to the sides, and in a circle.

Be sure not to strain.
Then, keeping your toes as far from you as possible, draw up your knee, and clasp it with your hands, and bring it up towards your chest.

Last of all, shake out your foot, as if it were a heavy weight. Try to shake the stiffness and tension out of it.

Rest for a little time, and take a deep and full breath in through the nostrils; hold it in for a few seconds; then let it out in a series of "noiseless whistles." Repeat this several times.

Now stand with the feet comfortably apart, and the head well back, and the left hand relaxed and limp. Do not allow the left hand to "sympathise" with the right. Allow it to rest, independently. "Let not your left hand know (or care) what your right hand doeth"—a principle lamentably ignored in orthodox physical culture.

Stretch your straight and stiff arm well above you, with the fingers well separated from one another, and well back (in a position the very reverse of the grip). Hold the hand there; then rotate your stiff and straight arm, as far as it will go, first in one direction, then in the other direction.

Be sure to pause and wait at each full stretch, and not rush on to get to the next position. Be leisurely and thorough. Concentrate. Repeat once.

A word here as to four important points.

First, before you repeat this exercise, take a deep and full breath in through your nostrils, and hold it, without strain and stress, while you do the exercise. Then, as you exhale, relax the muscles of the arm and hand. Then shake them out, to get rid of the stiffness.

Secondly, before you do this, and the next exercise,
again, say to yourself that you are going to enjoy it; that it is going to help your carriage, your appearance, your health, your efficiency, your ease, your nerves, and so forth. Say that it will; and determine that it shall. Tell your Managing (Sub-Conscious) Mind to see that it shall.

Thirdly, you will help the attention and concentration and interest of the movement if, with your head well back, you watch your hand at its work. This will tend to bring more blood to your hand and arm, as the researches of Professor Elmer Gates and others have demonstrated.

Last of all, if you are not tired, and if you have time, you can stretch up the two straight and stiff arms together. But the two together will not reach up so high, and will not be such an effective movement, as when you train each hand and arm in turn, while the other waits and rests.

It is the misfortune of the dull orthodox Drill that it almost invariably exercises the two sides together, and does not teach one hand to relax itself, and be at ease while the other hand is doing its work. Orthodox physical culture has a vast deal to learn, as all Peoples and Systems have—especially those that "have the approval of leading authorities"!

§ 63. Better Expression: as a Habit

Just as I was going to write about Expression, I saw an old book on one of my shelves. It professed to deal with "Expression." I found that it dealt only with the choice of words, and the method of "elocution."

Expression has a far wider range of meaning. From the point of view of some philosophers and scientists, whatever we are aware of is not the Reality itself, but, at the most, some sort of Expression of a Reality, as
the right smile is not Happiness itself, but an expression of the right state of mind.

"Expression" is a word that should include the position and attitude of the whole body, the breathing, the heart-beat, and the appearance of the mouth and eyes, and the gestures or absence of gestures, and a great deal more besides. Recent American and other criminal investigations have been concerned with expression of the state of mind through the pulse, the breathing, and so on. Clairvoyants can tell the state of mind from the colours of the "aura," which render verbal lies of no avail!

Now one of the practical discoveries of the "New Psychology"—as distinct from the barren and long-winded academical stuff that "students" have to learn—is that the expressions can alter the state of the mind. If we express happiness—and let ourselves yield to the expression, and not merely, as it were, paint it upon the surface, as many actors and actresses do—we tend to feel happier. If we express courage and persist in expressing it, then, as Delsarte and Professor William James and many others pointed out, we tend to feel courage.

To regulate the position and attitude, the gestures, the breathing, the tone of voice, and even the relaxing of the extremities, is a matter of muscle-control, no less than the bending of the bulging arm by the would-be strong man. By muscle-control we can, as Dr. Maudsley says, be more capable of controlling our minds.

Expression does more than this. It influences others. Among the most contagious forms of expression are hurry and worry on the one hand, and confidence and happiness on the other. This fact—that our expression affects others besides ourself—makes the care of the Expression still more important.
But, to take the matter of tones and words alone, how enormously effective they are, and how reckless we are about them!

I should like to fill many pages with ideas about expression, with suitable illustrations. But here I can only conclude this section with a few words from that great psychologist of the helpful type, C. D. Larson—a man so full of valuable suggestions that he is unknown to the orthodox schools! He says, of speech:

Remove the sting; remove the whine; remove the sigh. They are your enemies. They are never conducive to happiness; and we all live to gain happiness, to give happiness. Every sting is a destroyer of happiness, a dispenser of bitterness. . . . Every whine is a maker of trouble, a forerunner of failure. . . . Every sigh is a burden, a self-inflicted burden.
CHAPTER XII

BETTER BREATHING

§ 64. Advantages of Deep and Full Breathing as a Habit

Before recommending more detailed advice about Breathing, I must emphasise the importance of practising the deep and full breath—with more thorough exhaling than usual—at frequent intervals throughout the day, especially at waiting times, and to prevent or cure worry or "nerves"; and at night, in case of restlessness or sleeplessness.

The arguments apply to all deeper and fuller breathing repeated without strain. But they apply most strongly to the repetition when the body is in the right position, and when the mind is in the right attitude, realising that not only is more oxygen being inhaled, to vitalise the body and mind, and more carbonic acid exhaled; but also that the action of inhaling is symbolical of inspiration—of a precious blessing which we can obtain for nothing except a little exertion of will.

Here are only a few of the very many advantages of deep and full Breathing, especially when it has already been mastered and acquired as a habit:—

1. Breathing is one form of expression. By regulating our expression (as when we express Happiness), we can alter our feelings and our mind. By acquiring a deep, rhythmical, calm breath, we can overcome nervousness and hurry, those foes of peace and poise and efficiency, and establish calmness and self-possession.
We can increase our enjoyment of life, our energy, our ease, our endurance, our all-round economy, and our attractiveness and helpfulness to others.

2. One of the first effects of Breathing is upon the brain. The two lobes of the brain have a rhythm which (as Dr. Rabagliati has pointed out) are influenced by the rhythm of the Breathing. The right Breathing, therefore, helps brainwork. I know a successful American business man who always does a few extra deep and full breaths before he begins any important work, surely a far saner (if less orthodox) preparation than the cup of tea or coffee, or the cigarette.

3. Breathing affects the circulation of the blood, partly because the lungs are in the same "compartment" as the heart, and partly because of the inhaling of more oxygen and the exhaling of more carbonic acid. By deep and full Breathing, one can cure cold feet, headaches, and certain other troubles, as many of my correspondents from the Trenches testified.

4. Deep and full Breathing can help to prevent or cure various troubles besides tuberculosis. Neurasthenia is one of them. There is no space here to enumerate all the troubles, or to explain even a part of the process and means of cure. It must, however, be the right kind of Breathing. There are several kinds that do not cure. The right practice of Breathing can prevent or cure or alleviate fatigue, depression, and even pain. I know a special Breathing that can cure even severe pain.

5. The practice—and the habit when acquired—are unobtrusive. What a contrast to open windows, hatlessness, low heels, waistlessness, and other "hygienic" reforms—even including thorough mastication of all foods, and, of course, including food reform itself!

6. The practice is not expensive of effort and energy. Eventually it economises energy. Certainly it is not
expensive of money—it costs nothing. Certainly it is not expensive of time—it utilises moments and minutes otherwise wasted in waiting or worrying.

7. Deep and full Breathing, under control, is the very foundation of satisfactory and successful Voice-Production: I do not mean merely in singing or speaking, but in ordinary conversation as well. Those who have little other charm, can counteract sheer ugliness by beauty of voice, which depends largely on the art of deep and full breathing.

8. The whole appearance is improved by the practice: not only the actual size of the chest, and the carriage of the body, and the air of easy confidence, but even the whole expression, and the complexion itself, especially if some of the breathing practices be done in the light and air baths.

9. The practice is, I repeat, symbolical. Why confine our Sacraments to two or three kinds, Baptism and the Bread and Wine? Why not see the symbolism of many "common" acts as well?

To realise the symbolism—to realise the inner Self, and the true and high nature and calling of any thing that we do—is to multiply the all-round values of that thing greatly.

If you are shy, no one need guess that you are realising the symbolism of the deep and full breath which you are practising consciously, or which you have already turned into a sub-conscious habit, regulated by your dear faithful partner and friend, the Managing Mind. You need not tell others. It is nothing to be ashamed of. It is something to be proud of. But an English-man often is most ashamed of that of which he should be most proud. He does not like to be discovered helping himself—and others—in any unusual and un-orthodox way. Well, as I say, no one need guess, in case you mind their guessing.
Anyhow, I hope I have given good enough reasons why everyone who does not already breathe deeply and fully as a habit, should practise sensibly all through the day, at frequent intervals, and particularly when otherwise he would be waiting idly, or worrying, or nervous, or angry—until he and she shall have made the deep, full, rhythmical breath, the better inhaling, the quiet holding in, the better exhaling, and the little pause, a sub-conscious action, and a part of the person's very self, to stand in good stead in tiredness, sorrow, temptation, or any other times which are sent us as exercises to test how far we are masters of ourselves, how far slaves of environment.

§ 65. Breathing Exercises

It has been most interesting to me every day to get letters telling me of the most satisfactory all-round results from the simplest practices for Self-Health—such as Self-Suggestion, water-sipping, the exercises, and, above all, deep and full Breathing. But it is surprising how few people take the trouble to understand how they should breathe.

The ordinary breath of the ordinary "civilised" person is neither deep nor full. Neither is the breathing that is taught, alas, in the Army and Navy and many schools—a method based (as Lieut. Muller has correctly pointed out) on a misguided Continental System.

I have sometimes surprised those who were taking their first Breathing Lesson from me, when I have shown them that their own usual breathing is upward and outward—generally with a raising of the chest and shoulders; whereas a deep breath can be taken with the shoulders kept well back and down. I ask them to watch me while I inhale deeply, and they say they can see scarcely any movement; and yet I perhaps
take 15 to 30 seconds over the inhaling. What happens? The expansion is deep: it is downwards. That vast muscle, the diaphragm, which separates the lungs above from the stomach and liver below, instead of being arched, becomes flattened.

Before trying to describe the deep and full breath, I should like to say a few words about prevailing fallacies on the subject.

1. First, no one kind of expansion—whether upward, or forward, or sideways, or backward, or downward—is in itself deep and full breathing. An individual may need to practise and develop some one kind par excellence—most women need to practise and develop the downward or diaphragmatic kind; but no one kind is, per se, complete inhaling.

2. Secondly, exercises of the arms, as in the Swedish System (which tells people, e.g., to lift up their arms while they inhale and lower them while they exhale), are not Breathing Exercises, and are not essential to Breathing Exercises. The above Swedish movement of the arms positively hinders the deep and full breath! Such exercises—and walking, running, swimming, and games—may be valuable helps, but they do not, by themselves, necessarily establish the deep and full breath as a sub-conscious habit; and this is what we want.

3. Thirdly, in all Physical Culture, in all movements, during brain-work, and during rest, the deep and full breath should be maintained, rhythmically and independently of the "work" being done. There are exceptions, as when rowing, or swimming, or a stroke at a game, demand that the breathing shall be regulated according to the movement. But, ordinarily, the rhythm should be maintained.

4. Fourthly, deep and full Breathing includes five processes, which naturally lead on, one to another,
but which, for the purpose of mastering the art of good breathing, can be concentrated on separately. They are, after a partial exhaling before you begin:

1. Inhaling.
2. Holding in.
3. Exhaling.
4. Waiting before the next inhaling.
5. Rhythm. One out of many useful practices—there are other rhythms that are also useful for various purposes—is to take so many counts (or pulse-beats) for each process: for example,

1. Inhaling—4 counts.
2. Holding in—2 counts.
3. Exhaling—4 counts.
4. Waiting—2 counts.

If the inhaling is 6 counts, then the other processes will be, respectively, 3, 6, and 3 counts.

6. Before you practise—and while you practise—realise that the Breathing is, like the early morning water-sipping, a sacrament, which is going to help you all-round; that it is an outward and visible (and sensible) sign or expression of an inward (and health-giving) and spiritual grace. Do not practise as a dull duty and a bore; practise as a privilege and a benefit.

Now for a useful sample of the deep and full breath. I repeat the old comparison.

Picture within you a deflated—but not by any means empty—football bladder. (The process of filling the football bladder by forcing the air into it is very different from the process of filling the lungs by using the muscles in such a way that they create a vacuum, into which the air comes. But the illustration is useful for all that.) Imagine the neck of the bladder to be your wind-pipe. Imagine the bladder to be partly emptied, as you exhale. Then imagine that, as you inhale through your nostrils, you expand your bladder down-
wards, outwards in every direction, and then a little upwards as well. The chief expansion is downwards and outwards—not upwards (as most women breathe).

Hold the breath in for a moment or two. Then let it out through your nostrils.

Wait for a moment or two. Then inhale again, hold in again (without strain), and exhale again, this time through your mouth.

Then inhale again, hold in again, and exhale again, both through your nostrils and through your mouth, equally.

Repeat the exercises at frequent intervals throughout the day.

Sometimes inhale slowly and exhale fast.

Sometimes inhale fast and exhale slowly.

Sometimes inhale in a succession of little inhalings, and exhale in a succession of little exhalings, forming your mouth (if you are alone) into the whistling form.

Exhale far more thoroughly than you generally do, and than most people do. The next section will give a very valuable little hint as to how to make the exhaling more thorough. But, before I give this, it may be well if I try to describe some—not all—of the different breathings separately. It is convenient to distinguish them; for, although in the deep and full breath they are naturally combined in a single (unified) movement, yet, in practice, each can be attended to more or less by itself. I quote from the notes that I give to many of my Health-Pupils.

1. Lying on your back (or, after much practice, standing comfortably erect), with your chin in and the small of your back hollow, send your abdomen out and your diaphragm down, as you take a good breath in through your nostrils. Exhale, and, as you exhale, bring your abdomen in. It is good sometimes to practise this exercise lying down.
2. Practise a similar breathing, called Dorsal. This expands the lungs downwards and backwards.

I always prefer to illustrate these two breathings by a model, and by a personal lesson and explanation.

3. Draw your abdomen in and your diaphragm up, and take another good breath in, expanding the walls of your chest outwards in all directions. For the first exercise, put one hand on your abdomen. For the second, put both hands behind you, at the bottom of your ribs. For the third, put your hands on your ribs and feel them go out and in.

4. As a fourth exercise, put your right hand on the top of your chest at about the collar bone; take the first breath—i.e., breathe in while you first send your abdomen out, then draw it in, then send your chest-walls out—all during the same inward breath. You now have your lungs inflated and your abdomen in, your diaphragm up, your chest-walls out. Then, holding the breath in, bend forward, but do not strain; bring your chest-walls in; bring your shoulders down; and thus force the breath—not too violently—to the top of the lungs. Be sure not to strain.

The full inhaling of fresh air is vital to health. Equally important is the full—i.e., as nearly full as possible—exhaling of used-up air. In foul air, breathe as rhythmically and as leisurely as possible. Inhale fresh air when you go out into the open in the morning, and on other occasions during the day. Breathe in through your nostrils. Do not frown while you breathe.

If you want to understand the breathing-apparatus, think of your lungs as a sponge which is squeezed dry. As it soaks up water in a bath, it expands in every direction. Or think of it as a room with floor and walls and ceiling that can be moved outwards and inwards, downwards and upwards.

The exercises will massage the heart and also the organs
below the diaphragm. (Some of these organs are shown on page 150.) Good breathing will, therefore, bring more oxygen to purify and invigorate the system, get rid of more carbonic acid, and assist the digestion, relieve constipation, and help the work of the heart. It will also help the emotions: by breathing leisurely and deeply and rhythmically, you can easily calm yourself and remove anger, worry, or nervousness.

§ 66. More Thorough Exhaling

Has it ever occurred to you that it is far easier to take in an idea than to get rid of an idea; far easier to take in food than to eliminate; far easier to inhale well than to exhale well?

Here is a simple little exercise (known to comparatively few people), which will help the exhaling.

Put yourself into the right position, whether you stand or sit. Let the head be up, the chin in, the small of the back hollow, the spine straight.

Exhale. For exhaling should precede inhaling.

Inhale through your nostrils, deeply and fully, keeping your shoulders back and down.

Hold the breath in for a moment or two.

Then exhale as thoroughly as you can. Do not strain, but just exhale as much used-up air as you can comfortably manage.

Now exhale a little more! At first you say you could not possibly do this. But hold your hands over your ribs, to show how far you have contracted them.

Then take a quite tiny little extra breath in, through your nostrils.

You will now be able to exhale—apparently (and I think, actually)—more than you have just inhaled.

After this extra inhaling and extra exhaling, how the lungs long for their next inhaling, as the really hungry stomach longs for its next meal.
§ 67. Hints on How to Practise Breathing

Those who have mastered deeper and fuller breathing as a subconscious habit, look back almost with incredulity to the time when they never practised deep and full breathing at all; so many are its blessings, that they cannot imagine why it is that it never occurred to them, before, to cultivate the art. All sorts of other and less worthy things had had prior claims on their time and attention.

Those who know nothing about the practice will naturally ask: "When can I manage to work it in?" Here are a few answers.

You can practise the deep and full breathing early in the day, especially when you wake, and also while you are dressing; you can practise it before any important events, whether physical or mental; you can practise it while you are waiting for a person, or waiting for a meal; you can practise it when you go out into the open air, while you are travelling, when you are restless, when you are tempted to be annoyed; you can practise it just before you come in; you can practise it while you are undressing, and the last thing at night; you can practise it if you are sleepless.

Of course the deep and full breathing is most beneficial when the air is fresh. You should, however, at first, avoid a chill. One lady advises people to stand before an open window, with no clothing on, and to do deep breathing for a quarter-of-an-hour. Any such advice is absolutely pernicious for most people in their present state of health. There is no need to expose oneself to the danger of a cold, or to the incredulity of the passer-by.

Even when the air is ordinary, or even when it is foul, you could practise deep and full breathing; for the effects are not only the getting of more oxygen into your body, and the getting rid of more carbonic acid;
but also the improvement of your circulation, the state of your nerves, and the condition of your brain. There are many effects of deep and full breathing that hold good, almost apart from the freshness, or the reverse, of the air which you are inhaling.

It is not wise to practise, at any rate for a long spell of the breathing, just after meals; nor when the clothes are at all tight; nor when there is a tendency to dizziness; nor with any strain at all.

The increase in the length of the breathing, and in the number of times that one Breathes each day, can be gradual.

So can be the increase in the severity. At first, for instance, one can practise with as many helps as possible. One can practise exhaling with the help of the hands, which can press in, and assist the emptying of the lungs. Later on, however, the hands can be used to strengthen, so that one is practising against resistance: one can press in tight with the hands while one is inhaling. It is a great mistake, however, to begin with strain and stress.

Sometimes the exhal ing should be made the opportunity for Muscular Relaxing, as advised in the special section. The illustrations show two "Relaxed" Positions, after the air has been exhaled.

No one kind of breathing should always be practised; now one kind, now another; now this rhythm, now another, should be used.

Generally, the clothing should be free, so as not to cramp the breathing apparatus. The position of the
body should be right; and, especially, the spine should be straight, and the hands should be kept over the part which is to be developed.

One principle, which is neglected by most teachers, must be to restore the upset balance. Thus women, as a rule, have not acquired the lower or diaphragmatic breathing. They should devote special attention to this, sometimes practising the abdominal, sometimes the dorsal, and, while they are doing this, ignoring for the time their ordinary upper breathing.

A favourite Hindu practice is that of the alternative nostril breathing. After getting the body in the right position, the Hindu will put his finger or thumb against the side of his right nostril, so as to close it. Then he will inhale with his left nostril, holding the breath in for a moment or two; then close his left nostril with his finger, and exhale through his right nostril. Afterwards he will reverse this, and inhale through his right nostril, and exhale through his left.

Most people can practise this breathing in privacy, with great advantage; but they should devote more particular attention, probably, to the inhaling and exhaling through the left nostril, since this is usually the less open of the two, partly, perhaps, because the right hand has been used to hold the handkerchief while the nose has been blown, and the left nostril has been compressed more than the right one.

§ 68. Breathing, with Realisation

Those who consider that it is faddy to think of what Breathing means, can pass over this section and proceed to the next. The majority of readers, however, will benefit by getting some idea of how important deep and full Breathing is, not only because of its obvious and immediate effects, but also because of its inner significance, and its fuller and far-reaching effects.
And, besides, if no one guesses when you are realising what the deep Breathing means, you need not feel shy!

We gain nothing by taking a low opinion of what we are going to do. We gain much by taking a high and appreciative opinion of it. "Give a dog a bad name, and hang it." It is a pity that, in nearly everything that we do, we have not the smallest conception of what the thing means, and what its full value is.

When Breathing is taught at school, it is taught in the dullest possible way. No idea is given to the pupils as to the soul of Breathing, so to speak, or as to the suggestiveness and symbolism of Breathing, and its many other values.

Breathing was a symbol of inspiration in the old days. The words used to express "spirit"—namely, πνεῦμα (pneuma), "spiritus," and "ghost"—show that, when people wanted to give the idea of "spirit" and "inspiration," they had to express this in terms of breathing and air.

Now, together with the physical and muscular act of deep and full Breathing, there can be a suggestion of inhaling or inspiring all that is desirable, and exhaling and eliminating all that is undesirable. We can imagine ourselves to be inhaling not only the life-giving oxygen, but also happiness, Health, and the spirit of kindness, and of wisdom, and so forth.

The so-called practical person will say: "This is all imagination"; but that is no argument against the idea; for, if it is all imagination, and, if it helps us (as it undoubtedly does), then it only shows how valuable imagination is, and how silly we are to refuse to use it.

There is far more in Breathing than the Physiology books would give us to understand. These books are remarkably barren in almost all of their thousands of pages. Perhaps their least barren pages are those
that deal with Breathing; but even these pages omit some of the most important points of all.

The more enlightened books say that we inhale oxygen, which has vitalising and other effects; that we exhale carbonic acid, which has poisoning and paralysing effects; that we use muscles when we breathe, and that these muscles affect certain organs of the body—for example, that they massage the stomach and the liver; and that the Breathing alters the circulation.

The Hindus tell us far more about the breath. They say that the breath and the Breathing convey energy or "prana." They say that, by regulating your breath, you can influence not only your brain, and your energies, but also the vitality of this or that part of the body. You can send more energy or "prana" to any part of the body that needs it.

Now it is useless to say straight away, in the typical English fashion: "This idea is new, and therefore must be wrong." We must not condemn ideas merely because they are new. We must try them fairly first. Here is an exercise, for example, that cured one man in the trenches of terribly cold feet. Even before the War, his feet used to go dead and numb. They sent him out to the trenches. I gave him a special exercise for the circulation. He practised it; and, at first, he had to repeat it every minute, to prevent his feet from becoming dead. Then, after some time, he only had to repeat it once every five minutes; and so on, until at length he did not have to think of the practice consciously at all. His feet then maintained a delightfully healthy glow. Here is the exercise. Let anyone try it for a week or two, several times a day, and I think he will agree that its effects are really wonderful. Needless to say, there are details as to the right way to do the exercise; but here is the general plan.

Inhale as deeply and fully as you can, and realise
that you are inhaling oxygen and energy and vitality. Then, while you hold the breath in, and also while you let the breath out, imagine yourself (or realise yourself) to be sending that energy and vitality down to your feet. Repeat this a few times, and you will probably begin to feel a tingling in the feet. Having learnt to direct your attention and your energies to your feet; (and, of course, you are watching the feet, and concentrating on them while you do the exercise)—you can then apply a similar plan to the liver or the intestines if these are sluggish. You can send more energy and vitality to them.

It has been proved by scientific experiments that the concentration of the attention upon any part of the body sends more blood and more warmth to that part. If, together with the concentration of the attention, there is the above practice with the Breathing, the effect is quicker and more thorough. One of my Health Pupils cured himself of habitual constipation by directing his energies to the bowel-region. He found that then the bowels acted most satisfactorily.

Science is changeing every year. It is beginning to realise the inner life, in contrast to the visible and tangible realities which it used to think the sole realities in the world. Science is beginning to know that the things which are most powerful and most important are the things which are unseen.

Of all the modern writers on Psychology, none has appreciated the inner life and soul of things as C. D. Larson has. He points out that most people have no idea of the inner reality and of the life and soul and spirit of things, but only see the outside surface, and a few unimportant characteristics. He urges people to enter into the real inner life of things and people, and especially to concentrate their attention on the best features, and to ignore the rest.
And what applies to things and people applies also to acts; and, pre-eminently, to the act of Breathing. While we are doing it, we should not be saying to ourselves "What a beastly nuisance this is, having to do this miserable practice." We should rather think of the wonderful health-giving soul and spirit of the breathing. Then we shall get far more good out of it.

Hence it is important for us not to begin our Breathing practice straight away; but to prepare for this practice—as, indeed, we ought to prepare for everything that we do.
CHAPTER XIII

COOKING AND MASTICATION

§ 69. About Cooking

It used to be taken for granted that Cooking was necessary for health, and even for life. The Cooking in those days was bad. For example, vegetables were boiled, and much of their precious "salts" and vitamins was thrown away. There was a great deal of waste. There was a great deal of over-flavouring, one idea being to make people eat more than they needed! There was over-variety, the meal containing incompatible ingredients. There was almost complete ignorance of the proper balance of food elements.

Lately we have seen a reaction. There are some who say that all Cooking kills all values of all foods. This is ridiculous.

I remember that, when Mr. Collings examined the blood of two little children who had been brought up on "unfired" foods, their blood was lamentably deficient in certain most important respects. The children were being killed. They could not assimilate the "unfired" foods.

Now, I am not speaking here in favour of the ordinary orthodox Cooking, but in favour of scientific and artistic Cooking, in addition to the use of uncooked foods.

The right kind of Cooking does not use too fierce a heat, except for oil, which should be boiling. The right Cooking subdivides the foods by means of such utensils as the mincer and the mill. The right Cooking
attends to the Science of Food-values, and balances the meals well; and does not go in for too great a variety, nor for too much flavour, The right Cooking also preserves all elements that should be preserved.

Under the heading of "Cooking" we must include baking; and we might stretch the meaning of the word, and make it include preparation of food in general.

For example, cheese and nuts may be indigestible; but, when we have prepared them by means of the mill, they become flaked, and in most cases not only easy to cook, but also easy to digest.

Good Cooking minimises waste, partly by utilising the odds and ends. It renders usable what would be unusable. Take, for instance, the vegetable stock already recommended. What would be done otherwise with the sticks, outside leaves, tops, etc? They would be thrown away. A vegetable stock can extract their main virtues.

And how many people would care for raw potatoes, or raw starchy foods generally? Cooking renders them digestible.

Cooking gives attractiveness, by means of the flavour and the variety of the foods. Cooking helps the digestion, not only by evolving or adding flavour; not only by softening the fibres of foods, so that, for instance, a celery stick becomes edible and digestible; but also by converting the starch into something nearer to sugar.

The heat of cooked foods helps the digestion, as well as having other good effects.

Good Cooking cleans and sterilises foods. In China, for example, to take an extreme case, it would be dangerous to eat the "unfired" foods without extraordinarily careful washing.

Cooking sterilises much milk which might also be dangerous otherwise.
Cooking breaks down the individuality of certain cells. This is an advantage and a disadvantage. The "unfired food" extremists say that all cooking destroys all life; that, if we take "unfired foods," we get straightway all the vitality and energy of those foods. This is most unscientific. Every vegetable cell, for example, struggles to maintain its individuality. Cooking breaks down this individuality, and makes the vegetable cell easier of assimilation. It may lose some vitality; but, on the other hand, the cell is no longer fighting to maintain its own nature.

I am speaking here not of fierce heat, but of gentle heat.

Nor am I advocating that all foods should be cooked; but I have found, in thousands of cases, that "unfired foods" are not sufficient. Somehow the person does not assimilate their best elements. I prefer to give both cooked and uncooked foods at different meals.

And let me here remove the idiotic fallacy that we should live on "natural" foods. In some hundred cases I have the details of the diet of those who profess to live on "natural" foods. These foods included bread, butter, and cheese. Bread is not a natural food: it is a cereal food altered very considerably. Butter is not a natural food: it is milk altered very considerably. Cheese is not a natural food: it is milk altered very considerably. A natural food would be the whole wheat grain, or the whole fruit, skin and all. There is hardly anything that people care to take unaltered.

And, if alteration once begins, then why should we draw a line? If there are processes which make the foods more pure, palatable, digestible, and so relieve the body of some of the work of digestion, and if preparation will enable us to balance foods better, then why refuse to use it?
I should advise people to use both cooked and uncooked foods. Naturally, then, they will work towards the uncooked foods, which are more economical and more convenient.

For my own part, I have had by far the best results in the great majority of cases from proprietary foods, many of which have been partly through the stage of preparation and Cooking. I have not found the best results from so-called "natural foods," "unfired."

§70. Better Mastication and Appreciation as a Habit

There is scarcely anyone who seriously advocates quick eating, with inattention to the tastes of foods (unless the foods are very dull or nasty). Almost the only excuse I have heard for what may be called the lazy hurriedness of "golopping" is that "the inside must learn to do what it is told to do, and to be servant and not master,"—which is very like the old attitude of the employer towards the employee.

By the way, of all employees who demand proper treatment from their employers, how many give proper treatment, as employers themselves, to their own employees—their organ-minds and cell-minds, the servants within the gates of their lips?

Those who "gollop," eat more food, enjoy it less, utilise a smaller amount of what they eat, create more waste matter within them (by fermentation, etc.), expose themselves to more indigestion, dental-troubles, and so on, besides encouraging a general habit of inattentive and unthorough rushing.

Those who, without morbid fussiness, attend to the tastes of foods, and appreciate these tastes, save more food and money (for themselves or others), enjoy their food more, utilise more of what they do eat, have less
refuse and poison within them, and are therefore cleaner and healthier altogether, have better digestion and better teeth; and develop the excellent habits of concentration, leisureliness, and self-control.

Such are a few of the many advantages of more thorough mastication and insalivation of all foods, and attention to their tastes.

The objection that one has to be "always fussing about one's bites" has been answered already, when the similar objection to the practice of deep and full breathing was disposed of. Conscious practices give rise to the sub-conscious habit, which henceforth is seen to, without effort, by the Managing Mind.

The devotees of "Fletcherising" are to be reckoned by tens of thousands. Some adopt the plan only partially. Gladstone fixed on a number of bites for every mouthful. And this plan (say 30 or 32 bites) appeals to many minds. But, whichever way be chosen, there should be no "dreary duty" spirit. There should be the spirit of appreciation, the sensible idea that the practice is well worth while.

§ 71. About the Teeth

The importance of preventive care of the teeth for Health has been obscured by the excellent dentistry introduced into this country, chiefly from America. People have neglected the care of their teeth because it was so easy to go to the dentist and get the mistakes remedied. What is simpler than to have the teeth out and to have artificial substitutes? This is not a treatise on teeth, but is merely a selection of a few out of many hints as to how the teeth can be kept in better condition.

There are certain things which corrode the teeth. These things should be avoided or lessened. An obvious example is vinegar. Put a piece of bone to soak in
vinegar, and, after a time, it will be so decalcified that you can tie it into a knot.

Then there is excess of sugar, and especially of the worst type of sugar—"shop sugar." This acts directly on the teeth in certain cases, indirectly in others. Mr. C. H. Collings has proved conclusively that sometimes excess of starchy and sugary stuff produces oxalic acid (chemists produce oxalic acid from carbohydrates), and that then oxalic acid uses up the calcium or lime from the system, and eventually the system may have to borrow calcium from the teeth and bones. "Rickets" is largely due to excess of carbohydrates in the diet of the baby and the child. It has not occurred to most authorities to trace the deficiency of lime to its true source.

Dr. Harry Campbell and Dr. Sim Wallace have rightly warned the public against the effects of pappy and sloppy and badly cooked foods of the starchy and sugary type, upon the teeth. But it is not merely the pappiness and sloppiness; for I have known cases in which very soft foods have been the entire diet, and the teeth have actually improved. It is particularly the starchy and sugary mushes of the day that are so fatal to the teeth, in contrast to the crisp cereal foods, such as biscuits, rusk, and toast.

Then there is fast eating. Thorough mastication not only exercises and develops the teeth, but it improves the circulation and the quality of the juices which actually cleanse the mouth and the teeth, and which counteract and neutralise excessive acid and toxins.

Then there is meat, which quickly putrefies, particularly if it is kept between the teeth or in some hole in the teeth.

Of course, there is also carelessness with regard to cleaning the teeth. In America they are far more sensible, using not only tooth-brushes, but silk is well,
for cleaning between the teeth. Our lower classes are particularly negligent with regard to the brushing of their teeth, unless the children have been taught at school. There are thousands who never clean their teeth at all, just as there are thousands who do not wash all over their bodies more than once a week.

A few good ideas for the care of teeth will follow naturally from a study of these mistakes. To avoid excess of corrosive foods and drinks; to avoid excess of starchy and sugary foods; and, conversely, to take more of the naturally alkaline elements in the form of vegetables, etc.; to avoid sloppy carbohydrate foods in particular, and to prefer the crisp cereals; to masticate and insalivate more thoroughly; to lessen the consumption of meat; and to be more particular and careful about cleaning the teeth—these are a few out of many suggestions which must appeal to anyone's common sense.

§ 72. Better Foods and Better Feeding

This subject, to which I have devoted over twenty years, is a vast one, and extremely difficult to compress in a few pages.

Perhaps the most practical way to begin will be to cite an orthodox mid-day meal, and to comment on it.

The meal will probably consist of meat with condiments, two vegetables, perhaps bread, and pudding—very likely with stewed fruit.

In this meal we find abundance of proteid (or body-building and tissue-repairing elements); abundance—and probably great excess—of carbohydrates, or starchy and sugary foods; a certain amount of fibre or cellulose; perhaps some deficiency of fat; and, certainly, terrible deficiency of the alkaline "salts" and vitamines, the most noticeably deficient bases being soda and lime.
In the meal there are irritants, and there are also flavourings.

The meal includes the toxins of flesh-foods, which to me personally are a deadly poison; and it includes bad combinations of foods, or, as Mr. C. H. Collings calls them, "incompatibles."

Many people say that they have not time to work out an ideal diet, and we may grant that they have not time. They say also that the human system is made to allow for a certain margin of error. That is quite right; but in the above diet there is too much margin.

Contrast, with this full meal, two meals—which, of course, are not suitable for every one, but which have been found suitable for a great many. If readers are interested, I shall be glad to send them a number of alternative meals, which have equal, and in some respects, even greater, advantages, and also to send them hints as to how to make their ordinary meals better balanced.

The bases of the two meals would be, respectively, cheese and egg. Both these foods contain natural "fat," and flavour. Indeed, there are great varieties of flavour to be had from various cheeses, and from eggs, prepared in various ways.

Naturally, with the cheese or egg, will go bread (or toast), and butter (or margarine). This will supply the carbohydrates, and more "fat."

Then there will be green stuff, raw or conservatively cooked, and served with all the juices.

Any second course, say a sweet, would be a concession, and not a necessity.

People will ask what quantities they should have. It is practically impossible to lay down any hard and fast rule, as the orthodox scientists do. The rule that I have found successful in nearly every case is: first to get the meal well balanced, and then to eat it in a
leisurely way until one begins to feel satisfied. In this connection, it is important to read the section (32) on False Hunger.

Now, in aiming at better foods and better feeding, what should be one's criterion of excellence? What are far-sighted people to-day urging upon the public? Increased economy, increased efficiency (which includes endurance), so that there may be a bigger output of work, and increased social equality. Others urge that we should solve the drink problem, and lessen the craving for drink. Others try to put an end to immorality in all its senses; but they seldom get to the root of the matter. Others say that we should be less quarrelsome. All alike desire to minimise depression and to minimise disease.

Now, can diet help in these directions? The answer of those who have tried better diets and tried them fairly is that it certainly can help in all these directions.

We should realise first what better meals can do for us. There is nothing morbid about this. This is only common sense—to appreciate the value of what we have paid for.

Then we should masticate and again appreciate the food while we are eating it.

Carefulness is worth while at the start. When once we have taken care for a certain time, we shall not need to take care consciously any longer.

When we consider what we may gain by better foods and feeding, we cannot but decide that it is worth while to spend some time in the work of choosing foods, rejecting foods, and eating foods rationally.

Without study, and without experimentation, we must not hope to get the best we can out of ourselves. We must refuse to be put off by the silly excuse that to think of one's food is morbid. We think of the fuel of a motor, we think of the food of a horse, we think
of the manure of a plant, but we neglect our own food, and imagine that anything is good enough for us, so long as it is customary!

Sometimes, with an air of piousness, a man will say that the Master told us to take no thought what we should eat. It is disgraceful that the Church should allow this mis-translation to continue. What the Master told us was not to worry as to where our next meal was to come from. The Greek word meant, not sensible thought, but anxious worry.

In recent years, large numbers of writers have urged the people to try this or that diet, this or that set of rules. The following letter to "The Daily Mail," from a dentist, may be found useful as a conclusion to this section.

"What we call 'Fletcherising' in the United States is simply the finest way to 'get the best' out of the terrible cost of living.

"Eating right is a very simple matter, and consists of:—

"(1) Don't eat for the sake of eating—wait until hungry.

"(2) Don't eat when angry, worried, or when you cannot enjoy your food.

"(3) Chew all solid food until it swallows itself.

"(4) Get all taste out of liquid food by sucking or sipping.

"(5) Stop eating when the appetite begins to say Enough.

"(6) You may lose weight at first, but in a little time you will find your normal weight and stop.

"(7) Don't think about the number of chews or sips, but only about the enjoyment of the taste.

"(8) Don't imagine that meat is necessary to strength.

"(9) A week of careful attention to learning how to eat, as above, will put you in the habit of it, so that you will not have to trouble yourself about it after a while.

"(10) Remember that dietetic righteousness means less
money cost and more solid enjoyment of food; and also, that it makes it easy to be righteous in other ways."

§ 73. The Case for and against Meat

In this little section we must consider the flesh-foods, not as flesh-foods alone, but as they are generally taken: namely, in combination with other foods. A typical day's food, as sanctioned by the orthodox authorities, will be considered in the next section but one. So many who argue in favour of flesh-foods argue as though nothing else was eaten at all. A great deal of trouble from the use of flesh-foods is because they are combined with a number of other "incompatible" foods at the same meal.

It is very interesting to collect, as I have done, the ideas of people as to why they eat meat.

Just ask a number of ordinary people of your acquaintance, and collect their answers, and you will probably find some such notions as the following:

"Meat is there, ready to eat, or at least it is easy to get.
"And it is quite decently cooked.
"It is a compact food.
"It is a usual food, and the servants insist on having it, and so I have to eat some of it myself.
"I have faith in it, and so have the servants.
"I like it. I like the flavour, especially when there are condiments added to it.
"It stimulates me, and I digest it well.
"It really sustains me.
"I am doing well with it, and I see no reason why I should give it up."

This puts briefly the main points of the case in favour of flesh-foods.

Now ask some food reformers, or even some extreme and haphazard "vegetarians," what their arguments
are against the flesh-foods; and you will get answers something like these:—

Flesh-foods are expensive of money. They cost a good deal in themselves. Their cooking costs still more, and so do the condiments.

Eaters of flesh-foods do not, by degrees, come to thrive on less and less. They probably require more as they go on in life.

The use of flesh-foods leads to morbid cravings, not only for condiments, but also for alcohol, tobacco, etc.

The troubles and ailments which are partly caused by flesh-foods are expensive to cure, and bring terrible losses and expenses to the Nation.

Flesh-foods are costly, not only of money, but also of labour. They require cooking; and there is a good deal of washing up to be done afterwards.

Flesh-foods are also costly of time, for this same reason.

And they are costly of energy; for they are over-stimulating. They increase the blood-pressure, and make the heart-beat and the pulse more rapid. They make people live too fast.

Flesh-foods are acid and toxic. They help to cause many cases of headache, gout and rheumatism, sleeplessness, constipation, and so forth; and this applies even to fresh flesh-foods of good quality.

In addition, there are the ptomaines and other mischiefs in flesh-foods of poor quality or in bad condition.

A great deal of the meat that is eaten to-day would be absolutely rejected by strictly hygienic people, such as the Jews.

Anyhow, the use of flesh-foods means the existence of a trade that involves inhumaneness. The horrors of the transport ships, of the travelling of the cattle along dusty roads, and of the slaughter-houses, have, perhaps, been exaggerated by some writers, but they
are still bad enough, even when allowances have been made.

Undoubtedly the whole business is unaesthetic. What can be more disgusting than the sight of a butcher's shop?

Flesh-food does not keep well. It is not an economical food at all.

Many people, who admit some of these disadvantages of the flesh-foods, will reply by an argument not already given. They will say that there is no substitute for flesh-foods. The "vegetarians," they say, are not healthy, and flesh-food is a necessity.

The sensible advocates of Food Reform admit the unhealthiness of haphazard "vegetarians" and "fruitarians"; but they say that one must not blame food reform merely because certain people have given up meat without getting proper substitutes, and have, accordingly, failed.

I shall be very glad to send to any readers, who care to write to me, a list of what have been some of my own favourite food-bases for over twenty years, with a choice of ways in which those that are not ready for use can be easily prepared.

§ 74. Failures of "Vegetarianism"

It is a curious fact that the old-fashioned haphazard "vegetarians," many of whom still persist obstinately unchanged in their habits to-day, seem never to have asked themselves what it is that meat and other flesh-food has done for people, apart from any harm that it has done. They have made little or no attempt to find out the points in favour of meat and flesh-foods, so that they can plan a scientific régime which will render flesh-foods unnecessary.

Now the typical "vegetarians" and "fruitarians" are
quite right in saying that meat is toxic, though they lay too much stress on the bogey of uric acid. They are quite correct in saying that the meat business is inhumane and unaesthetic, and that meat is not an economical food.

But their own meals are far from artistic, and far from scientific, as a general rule.

Perhaps their chief fault is the excess of carbohydrates (or starchy and sugary foods), particularly in the pappy and sloppy form; and also their excess of sheer bulk of food; this excess leads to fermentation, one result of fermentation being discomfort and over-repletion at the time, and false hunger not long after the meal; another result being gastric distension.

An additional fault may be deficiency of the body-building and tissue-repairing (or proteid) elements.

Another fault may be excessive variety at the meal.

Another fault may be deficiency of flavour.

I recall a Banquet which I attended in a well-known meat restaurant. Ardent "vegetarians" planned this banquet, so as to convert "meaters." I know a number of quite-willing-to-be-convinced "meaters" who went away determined never to try to change again.

Among the items at the dinner was a thick soup, which was almost a meal in itself—though not a balanced meal.

Then came macaroni, almost flavourless, with potatoes and green vegetables, from which the precious juices had been extracted and poured down the sink.

White Bread was eaten freely.

There was another cereal course, with rice. It was called Risotto. It had no flavour, but it had a pinkish colour.

There was a sloppy dish, with a strong flavouring of herbs. This was almost the only flavouring at the banquet. The dish had the proteid element of the meal, from the beans. It was very badly cooked.
Afterwards came a cereal pudding and stewed fruit; and, so far as I remember, there was another cereal dish as well.

The whole meal was washed down with lemonade and barley water.

It was one of the most unsatisfactory meals that I have ever eaten. It is largely through this type of meal that "vegetarianism" has earned its bad name. The meal was terribly excessive in carbohydrates, served in a form which almost precluded mastication. One saw the "vegetarians" lightly introduce the food to the roof of the mouth, and then send it down rapidly into the stomach, where it would ferment.

Haphazard "vegetarianism" can never succeed. It is based on a prohibition—Thou shalt not eat meat—and not on the artistic, scientific, and constructive principle of a balanced dietary.

"Vegetarianism" is the wrong word. It suggests a diet of vegetables, which, for the most part, are bulky, poor in body-building elements, and, in addition, execrably cooked.

Haphazard "vegetarianism," with all its excellent motives, and its success in a certain number of cases, must be considered a ghastly failure, in contrast to scientific Food Reform.
CHAPTER XIV

BALANCED DIETS AND FOOD-VALUES

§ 75. Balanced Diets, and some Food-Values

In section 73, I suggested two simple meals, and offered other meals to readers who cared to write to me. I refused to lay down any laws as to quantities, one reason being that even the same person may need less food later on, when he has tried a balanced diet for some time.

The most important "food-value" for the beginner in food reform is flavour! It is by flavour that the novice judges the new meal. The ordinary authorities on food have ignored the importance of flavour. Thus Dr. Robert Hutchison suggests a "hygienic" and economical food reform meal which would be doomed to failure beforehand with the majority, because it was insipid. My own experience, and the experience of thousands of others, is that, as one goes on with the right kind of diet, one needs less and less added flavour, and one is more and more aware of the flavours in the simple foods. But at first it may be well to make the diet attractive by pleasant flavours.

What applies to flavours, applies also to cooking, which improves the flavours of foods. Those who advance in food reform tend to rely less and less on cooking; but it would be a great mistake for the public to plunge into a diet of "unfired" foods. One moves gradually towards this economical and easy method of living.

The chief food-value, according to the scientists, is
the proteid (or body-building and tissue-repairing) element. Exactly how much proteid a person needs, one cannot say. The old authorities used to assert that a person needed from 4 to 5 ounces of proteid a day. Some modern authorities go to the other extreme, and assert that a person needs hardly any proteid. I shall say something about this matter in subsequent sections. Here one may note that, as one advances in food reform, just as one needs less added flavour, so one needs less proteid. It is not that one forcibly abstains from so much proteid, but that one naturally thrives on less, because less is now ample.

Next come the carbohydrates (or starchy and sugary foods). These are said to serve as fuel for the body, giving it its fat and heat and energy for work. Some have gone so far as to assert that a person could live on carbohydrates alone; but no one has yet succeeded in living on a diet of, say, sugar and nothing else.

As with flavours and proteids, so with the carbohydrates: it is found by those who diet themselves sensibly that less and less of the starches and sugars will be needed. I know one man whose diet succeeds in his own case and in a few others, but fails lamentably in many instances: he has scarcely any carbohydrate in his diet at all, and very little proteid either.

Next comes "fat," which is rather an unfortunate word. It includes not only fat, but butter and margarine and the various oils. Here the converse may be true. As people go on, they may require and thrive on more and more fat. This is particularly true of oil. Oil is not only a fuel food, providing fat and heat and energy as the carbohydrates do, but it is also a lubricant, and has various other effects not mentioned in the text-books. But most people are suffering from some one or more forms of acidosis, and they are unable to deal satisfactorily with much oil
at first. As they go on, and as the blood and the system become less acid, the amount of oil that can be taken with impunity and with advantage increases.

Next comes the "salts," of which the most important—because they are the most deficient—are the alkaline bases. Here people should start with a large amount, in order to make good the deficiency due to past mistakes in diet, and in order to restore the balance of chemical elements. The vile cooking of ancient and modern times destroys or loses much of the precious "salts" that are in foods, especially in the vegetable foods; and the acids and toxins, formed in the system by wrong foods and drinks and other causes, have used up a great deal of the soda and other bases, in order to counteract them. Thus Mr. C. H. Collings has proved that much of the lime or calcium in the blood has been used up to counteract the oxalic acid which has been largely caused by excess of carbohydrates.

So we have this simple set of facts, unknown to the medical profession, but explained in Mr. C. H. Collings' work, "How Food Poisons Us":—

1. Excess of starchy or sugary foods, or of both.
2. Formation of oxalic acid.
3. Use of precious lime from the blood, etc., to counteract the oxalic acid by the formation of calcium oxalate crystals.
4. Deficiency of lime so urgently needed for all the functions of the body, side by side with excess of calcium oxalate crystals.

With the "salts" we may here class the important vitamines, which have not yet been entirely separated from the other food elements, but which can be proved to exist and to have great influence on the Health.

Next comes water, to the food-values of which a special section will be devoted. Water has its greatest virtue when it is taken at the right time and in the right way.
We may class fibre or cellulose as a "food-value," though Mr. Horace Fletcher asserted that he was able to live without it altogether. Perhaps the best of all fibres come from green vegetables, fruits, and some of the finely-ground cereals.

Such is the theory of a balanced diet. It should contain all these elements, the greatest stress being laid by the orthodox school on the proteid and the carbohydrates, and scarcely any importance being attached to the flavours, "salts," and water.

There is no one diet for all alike, nor is there any one diet for the same person at different times in his life. But this does not mean that we should not take any trouble to find out a better dietary for ourselves.

The ordinary dietary is wrong for most people. We can judge it by its results—poor work, poor spirits, poor appearance, ailments, diseases, and short life.

Haphazard "vegetarianism" is also wrong for most people. Here again we can judge it by its results.

Ordinary food reform is much better, for most people, than either the orthodox diet, or haphazard "vegetarianism" or "fruitarianism."

Going to the other extreme, we can say without hesitation that some of the exaggerated theories, while they may be good for the purpose of cure in certain cases, have proved miserable failures in certain other cases. One might mention, in particular, a diet consisting of nothing but uncooked fruits and salads. It may be that more and more people will go gradually towards this diet; but, for the ordinary person who starts on it, it is likely to prove a miserable failure.

Now, in advising thousands of people, I have arrived at quite a large number of successful diets, the test being that these diets suited the people all round better than the ordinary diet did, or better than haphazard "vegetarianism" did.
It is a terrible mistake on our part to leave our diet to some manager of a restaurant or hotel or house or school or other institution. We ought to go to those who have studied the science and art of food-values and cookery, and who have collected, impartially the evidence of many experimenters.

A few of the most successful meals and dietaries I will gladly send to readers of this book if they will write to me at 40, Chandos Street, Charing Cross, W.C. 2, and tell me something about any special conditions as to their meals; for it is useless to recommend an elaborate régime—even if it is the best in theory—to those who are utterly unable to carry it out.

§ 76. Remedial Diets

For many years past I have made it my study to find out, by experimenting and by watching results year after year, the best diets to cure many troubles, such as gouty and rheumatic troubles (including arthritis), stomach, kidney, and liver troubles, nerve troubles, thinness, obesity, constipation, and so on.

Now, especially when one looks at these last three troubles, one might well conclude that vastly different dietaries would be needed. But my experience has been that the diets which are most successful are not so extraordinarily diverse. I remember that, on one day, I received letters from one man whom I had cured of obesity and from another man whom I had cured of thinness. Their diets were very similar; and those who have studied carefully the underlying causes of various ailments will easily see why there was success in both cases, though the symptoms seemed so different. Each individual assimilated just what he needed, and there was a minimum of waste. The result was that the thin man found his whole system working more easily, and
he put on healthy flesh; and the fat person got rid of his excess of connective tissue and toxins, and his body resumed its proper shape and weight.

Perhaps the worst of all the treatments are those which produce the best immediate results. Among these symptoms one may place the famous rest-cure dietary, which consists of egregiously excessive stuffing. The person takes no exercise, except for the exercise of eating and gorging. It is true that for a time the stimulation, and the freedom from ordinary business worries, produce good results, apparently. But the total effect too often is to lay up trouble, and to store up poisons for the future. An almost equally bad diet is the ordinary diet in hospitals. Lately I have had terrible accounts of the régime inflicted on sufferers in military and other hospitals. How these people with kidney disease, gastric ulcer, gastritis, trench fever, rheumatism, etc., survived the dietaries, is a mystery to me. It gives me enormous faith in the underlying Health of the British People. In one case, the first meal after severe gastric ulcer was steak and kidney pie and raspberry tart.

Now, we can leave out these almost criminal dietaries. We can, on the other hand, study some of the extreme dietaries, and ignore their obviously wrong points, and select their best points, so as to arrive at a general remedial dietary for a large number of cases.

First comes the Salisbury Diet, which consists of water in abundance, and of lightly cooked flesh-food, and very little else. This diet is undoubtedly cleansing because of its water, and nourishing and stimulating because of its flesh-food. It has no excess of carbohydrates. It has no excess of bulk. Its faults are obvious.

The Schroth Dietary is a dietary of cereal food. One kind of dietary has this cereal only in a dry crisp form; another kind allows some pappy cereal food
as well. No drink whatsoever is taken, except, every third day, some white wine or some fruit juice. There is not here excess of any element at all, for there is not much of the crisp starchy food taken. What is taken compels mastication and brings the healing saliva into play. Undoubtedly this régime does not distend the stomach, and does not overtax the digestive system. The fruit juice serves as an acid stimulant. The faults are obvious.

The Aird Diet, in its strict form, is a diet of nothing but uncooked vegetable and salad material and fruit. Here, again, there are great merits. There is soft water from these foods, there are natural "salts" and vitamins, there is no excess of carbohydrates, nor are there any of the toxins of meat, nor can there possibly be excess of proteid! The faults are obvious.

The fourth remedial system, which cannot be called a diet, is fasting. In fasting there is no excess of anything at all. By fasting, the whole system, if it is strong, can concentrate on the work of eliminating the stores of toxins from the body, chiefly through the urine.

It would be easy to mention other systems and to select other merits. For instance, the milk cure has obvious merits.

But there is no space to mention this method of selection. Here I can only summarise a few of the principles which emerge from a prolonged study and experimentation with the different remedial systems.

First of all, I should be in favour of a good deal of water, preferably soft or softened water. There are several methods of softening water, as we shall see when we come to the special section. The best times for sipping it are early in the morning, and an hour before meals, and last thing at night, and also during the night, in case of sleeplessness.
Then there should be abundance of the natural "salts" and vitamins, especially those that come from green stuff. Individuals differ widely as to their best way of extracting the juices from green stuff, some preferring to eat it raw, others preferring to have it cooked and served with all the juices, and others preferring to take the extracted juices alone, others again combining two or all three of these alternatives.

Some pure vegetable oil is good in most cases. The best time for most people to take pure oil is after a meal, though this is not a universal rule. Some ways of taking oil, for those who find it nauseating, are suggested later on.

A special section will also give more detailed notes about proteid, which I have found invaluable in most cases of cure. The proteid should be as pure as possible, and not in a form in which toxins are present, as in the case of flesh-foods, and still more in the case of meat-extracts, which are terribly expensive, and contain very little proteid in proportion to their toxins. There are some cases in which only a little proteid is sufficient, at least for a time.

The carbohydrates, I find, should generally be given in only small quantities and should preferably be given in a crisp form, such as rusks or toast or biscuits. There are many who are better with no carbohydrate foods at all, at least for a time.

As to flavour, there should be just enough, but certainly not an excessive amount, for that would encourage an excessive appetite and morbid cravings. And the flavourings should be non-irritating.

The consistency should be such as will compel mastication, as in the case of rusks, or else, if the food is served in a wet form, it should be food which does not necessitate mastication. There are several proprietary foods, of which I will tell readers who write to me, that
do not require any appreciable amount of mastication. They are practically pre-digested.

In studying hundreds of cases of cure, particularly with the aid of the Threefold Examination (of blood, urine, and excreta), which gives invaluable evidence, I have been surprised at the many differences between individuals, first as to what is tolerated, and secondly to what is not tolerated, but becomes a poison.

In one case, a vast amount of oil, butter, margarine, nut butter, and cream were taken without any bad effects that could be detected; whereas, in another case, a tiny amount of fat had produced signs of the special acidosis which Mr. Collings connects with excess of "fat." As to individual poisons, everyone can cite instances of how this or that person finds tomato or apple or egg or cheese or something else the cause of immediate trouble, while other people can take it in large quantities with real (or apparent) impunity.

In spite of these differences, however, I have found that certain general good principles emerge, and these general principles are, to repeat them:—

Water, sipped at the right times.
Abundance of natural "salts" and vitamines, taken in the form or forms that will suit the individual.
A certain amount of pure oil. And of pure proteid.
Not much of the carbohydrates.
Not much flavouring. And, last of all,
Good consistency.

§ 77. The Fallacy of the Calories

The orthodox theory of recent years has dogmatised as to food-values in a way that the Science of future years will not endorse. The usually accepted theory, which has the stamp of Government upon it, is that we need a certain amount of proteid every day, and a certain
amount of Calories or units of heat and energy. I may quote here from a typical text-book of modern dietetics:

"A Calorie is the heat—or what will provide the heat—that will raise 1 lb. weight of water 4° Fahrenheit. . . . The value of what we eat can be measured by the amount of heat that it can produce in the body. . . ."

"The number of Calories needed depends first on the area of the surface of the body, and secondly on the amount of work performed. Estimation by weight instead of surface will give a fairly approximate figure, on the whole.

"An average man, weighing 154 lbs., when leading a sedentary life, needs about 2,500 Calories per day. The number will be reduced to less than 2,000 if he is resting in bed, to very little over 2,000 if he sits still in a chair; but will be increased to 3,000 if he has moderate physical work. People who do strenuous physical work out-of-doors want quite 3,800 Calories, as may be seen in an interesting collection of farmer's dietaries in the United States, Mexico, Finland, and Italy, made by Professor Atwater. Much larger numbers are quoted for athletes, according to their exertions."

There are some who go so far as to say that, if we attended to the Calories, which we can get from various sources, we need not attend to anything else at all in the dietary. These people say that it does not make the least difference whether we get our Calories from proteid foods, or from starch, or from sugar foods, or from oils and fats. These people have never put their theory to the test. Not one of them, for example, has tried to live on sugars and starches. They are not models of Health or Fitness. They are typical theorists, who write from the inside of a study or laboratory, and, outside the study or the laboratory, often ignore their own theories.

Now the general result of the orthodox dictum as to
the amount of Calories needed in the daily diet has been particularly pernicious. It has increased the gross excess in the use of starchy and sugary foods, with the idea that, if people had less than this terrible amount, they would starve.

A sample dietary illustrating this excess will be found on page 93 of B. S. Rowntree's "The Human Needs of Labour." I quote his first three days of dietary here:

<table>
<thead>
<tr>
<th>Breakfast</th>
<th>Dinner</th>
<th>Tea</th>
<th>Supper</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tea, bacon, bread and dripping or margarine (or fried bread).</td>
<td>Stewed breast of mutton with savoury balls and potatoes.</td>
<td>Tea, toasted teacake and margarine.</td>
<td>Hot milk (skimmed), bread and margarine or dripping, cheese.</td>
</tr>
</tbody>
</table>

Porridge and treacle, tea, bread and dripping or margarine, bacon.

Barley broth, boiled meat and potatoes. Tea, bread and margarine, jam.

Brown bread or dripping, cheese, cocoa and milk (skimmed).

Broth re-heated with dumplings and margarine and bread. Tea, brown bread and margarine or dripping, treacle.

Cocoa, bread and margarine or dripping, cheese.

No one can fail to be struck with the excess of bulk, particularly in the form of starchy stuff, and the utter want of balance of the chemical "salts."

On what evidence have the orthodox people arrived at their conclusions? There are several main lines of evidence.

1. First, the body weight, which can be very deceptive. The glaring example is that of the babies, who too often are judged by their weight on the scales, whereas their weight may be due not to healthy flesh, but rather to
puffy fat and connective tissue. There is still a fetish which obsesses mothers, to the effect that the only healthy baby is the bulgy baby. Some of the samples shown in advertisements are disgracefully fat babies, whose blood would probably prove that there had been great excess of carbohydrates in their past diet.

The second test is from the feelings. This test is also fallacious. Professor Irving Fisher seems to think that, if a man keeps his weight more or less constant, and if he feels well, he must be more or less right. Hundreds and hundreds of cases have convinced me that to maintain a certain weight and to feel well cannot be reckoned as a proof of real health.

The third test is custom. The amount is what many people have been used to taking!

The next test is the "Calorimeter." The late Professor Atwater devised the bomb Calorimeter, in order to find out how much of the Calories a person needed. He said that he could account for all the fat and heat and energy elements that a person took in the form of food, thanks to the measurements by his apparatus.

One obvious weakness is that the apparatus does not show how the energy has been used. A man may work terribly hard with his brain; but does the Calorimeter measure the amount of energy that he has used up? Most certainly not. At the best, it measures the amount of energy from body work.

What I have always asked these people, who pin their faith to the Calories, and what not one of them has ever answered, is this: "Taking one of your orthodox meals, how much energy is required to digest it, and to get rid of the waste, and to deal with the parts of it that the system has never wanted at all? Till you have answered this, how can you tell that your orthodox meal is right?" Now, there is no space here to expose the many fallacies of the Calorie theory, besides the
fact that there is no test as to how much energy is used up by brain-work, worry, etc. But one or two points must be mentioned, since the Nation is being terribly misguided by the theorists on the subject; and this will tell against the health of the future generations.

Absolutely no tests have been made with balanced diets. Occasionally there will be a balanced meal; but, as a rule, the meals that have been tested have been deficient in the natural "salts" and vitamins. Had these elements been included, and had more attention been paid to scientific and artistic cookery, and the preparation of meals, I am sure that a far smaller amount of Calories would have sufficed.

The theorists utterly ignore the conclusions to be drawn from the case of a man like Mr. Aird. One must grant to the theorists that Mr. Aird's diet of raw vegetables and fruits has failed egregiously in many instances; but one must grant also that it has succeeded in Mr. Aird's case; and one instance of this kind is sufficient to upset the theory that every one requires so much of the Calories every day. Mr. Aird thrives on only a fraction of the orthodox minimum. There must be something wrong in the orthodox theory as it is stated. It is curious that, while the theorists state that so many Calories are needed for muscle work, they seem to forget that the life of most people to-day is sedentary.

Above all, they ignore the future effects of excess of carbohydrates! The researches of Mr. C. H. Collings, in hundreds of cases, have proved that what he calls "carbohydrates acidosis"—that is to say, the acidosis that is due to too much of the starchy and sugary foods—is not detected by the ordinary medical tests, unless there happens to be diabetes or obesity; but that, while it probably takes the longest of all forms of acidosis for its effects to show themselves to the ordinary person
or to a medical man, it may also take the longest time to cure.

The theory of the Calories tends, in vast number of cases, to the subtle mischief of carbohydrate acidosis. There is no space here to mention the many results of this acidosis. A very great number of them have been wrongly attributed to uric acid. In my own experience, I have found that the acidosis due to excess of carbohydrates, and also the acidosis due to excess of fruit, are ever so much commoner than uric acid, as is the case with gout, rheumatism (particularly arthritis), thinness, and, indeed, many of the prevalent disorders of the day.

§ 78. Proteid; its Food-Values and Uses

The most ardent eulogists of Proteid say that Proteid or Albumen builds the body and repairs the waste of tissue; provides some fat and heat and energy; serves as a gentle stimulant, especially to the digestion; helps to keep off disease, as well as weakness; and actually takes part in the elimination of certain toxins—for example, the ammonia, which is partly the outcome of digested Proteid, helps to get rid of uric acid in the form of ammonium urates. It is generally agreed that Proteid is the most essential food-element.

Sir Michael Foster said that we could live on Proteid alone, with the addition of water and certain "salts," though it would be expensive to do this. Other authorities insist that, unless we have Proteid, we die.

Lately, there has been a reaction. It used to be held that, unless a person had say four ounces of Proteid a day in his diet, he was starving himself. One reactionary school fixes it at a far lower standard, somewhere between one and a half and two and a half ounces a day. Another reactionary school, popular in America, says that excess
of Proteid—together with alcohol—must be reckoned as the chief cause of all physical troubles. This theory is the most sheer nonsense.

One must agree that less Proteid is needed by many people than is actually taken, and than is laid down as a minimum in the old-fashioned books; especially is less needed if the amount be reduced by degrees, and if the right "salts" and vitamines be included in the diet, since these gradually help the digestion and assimilation; and if there is thorough mastication and insalivation of all foods. One must agree, also, that excess of Proteid is responsible for some troubles. But to say that it is responsible for nearly all troubles is most unscientific and pernicious, since a vast number of troubles are due far more to excess of carbohydrates or starchy and sugary foods, and to excess of fruity and other acids, and to deficiency of the natural "salts" and vitamines, and also to wrong combinations of foods, and to wrong elements present in combination with the proteid; to say nothing of, tea, coffee, drugs, and wrong states of mind!

A word must be said on one of these points. When I questioned a leading exponent of the theory that excess of Proteid is the great cause of all troubles, he had to admit that no experiments had ever been made with pure Proteid. He had to admit that the Proteid of meat was combined with the toxins of meat, that the Proteid of eggs was combined with purins and with excess of sulphuric elements, that excess of cheese tended to lactic acidosis, that no proper experiments had been made with excess of nuts nor with excess of the purest Proteid foods.

Besides this, there is the inevitable factor of individuality. What is excess for one may be deficiency for another.

My own experience, and the experience of thousands
of others who have written to me, is that gradually less and less Proteid is needed, provided that the diet is well-balanced in its food-elements (especially in its "salts" and vitamines), and provided that the Proteid itself is pure, and provided that the quantity is reduced gradually.

We must leave the future to get nearer and nearer to the amount of Proteid needed by most people to keep them well and vigorous. For practical purposes we may assume that there are three daily meals, and that at each of these daily meals not more than one ounce of Proteid is likely to be needed by each person. Probably, if the Proteid be of the right kind and the meal well-balanced, half an ounce of Proteid will be ample for one person at one meal. Less than this amount is ample in my own personal case with my favourite meals.

Now let us consider how many ounces of various foods would give one ounce of Proteid. It does not mean that this amount of weight of any individual food is required at a meal; for other foods at the same meal may provide a little Proteid, so that the stated amount can be reduced. For example, if three ounces of cheese were required to give one ounce of Proteid, a meal of bread and cheese would require less than three ounces of cheese. So, if we take half an ounce of Proteid as our standard, less than one and a half ounces of cheese would be required, because some Proteid is provided by the bread.

The following figures give very approximately the amount of each food required to give one ounce of Proteid. Most people may find this amount excessive.

My own favourite proprietary food-basis, less than 3 oz.

Ordinary cheese, about 3 oz.

Dried beans, peas, and lentils, over 4 oz., as bought, but about 9 oz. when soaked and cooked.
Fresh green peas, over 20 oz.
Beef, over 6 oz. as bought with bone and fat; but about 3 oz. when roasted, and without bone and fat.
Shelled and dried nuts, over 6 oz. But, if not shelled, about 20 oz.
Oatmeal, over 6 oz., but 40 oz. when cooked.
Macaroni, over 9 oz., but 40 oz. when cooked.
Rice, over 14 oz., but 40 oz. when cooked.
Fresh fish, 20 oz. with bone, but say 8 oz. when fried and without bone.
Flour, $8\frac{1}{2}$ oz.; but, as bread, 11 oz.
Dried fruits, say 20 oz.
Milk, over 33 oz.
Leaf vegetables, about 65 oz.
Root vegetables, also about 65 oz.
Butter, 100 oz.
Fresh fruits, over 200 oz.
Sugar has no Proteid at all.

§ 79. Oil; its Food-Values and Uses

If I were asked what are the greatest mistakes in the diet of the majority of civilised people, I should say—apart from the deficiency of water, the use of the wrong drinks and the excess of flesh-foods and stimulants and narcotics—first, the excess of starchy and sugary foods, particularly if the life is sedentary and in bad air; and, secondly, the deficiency of oil and other good "fats."

This deficiency has been brought home to the public most convincingly during the recent war. People hardly realised how precious the "fats" were, until they had to do with even less than they had been using before.

The Jews and many people in the East in hot climates have long realised the preciousness of oil. There is a fallacy to be found in almost all the orthodox doctors'
and physiologists' books—that oil is a food required chiefly in cold climates. One after another, the writers have repeated this, without any examination or thought. As a matter of fact, it is in the hottest countries that oil is most highly prized. Why it is so highly prized, will be clearer when the following food-values of oil have been studied.

I. First of all, oil is, as the authorities say, a "fuel" food. In this respect it resembles the starches and sugars (or carbohydrates); but it differs from them in three respects.

1. It is less irritating than they are.
2. It is a slower "fuel" than they are, and it lasts longer.
3. It is a more concentrated "fuel." An ounce of fat contains far more Calories than an ounce of starch or sugar.

II. Then, oil is a lubricator. It does not merely lubricate the bowels; it lubricates also the whole system, including the joints. There are many people who are suffering from want of oil.

III. Thirdly, oil is antiseptic. Whereas beef-tea is a splendid breeding-ground for microbes—as, indeed, gelatine is, and liquid Agar-Agar—oil is, on the other hand, antiseptic. It tends to prevent putrefaction and fermentation.

IV. Oil is a preservative. You can preserve fruit or anything else in a vessel if you put the thing in water, and then pour oil over the top.

V. Oil can give flavouring. Eat a raw potato, and you do not get any flavour that you care for. Cut that potato into thin slices, and fry it in oil, and you get delicious potato chips. There is an ignorant set of people who tell us that all fried foods are indigestible. Fried meats may be indigestible; but fried meatless dishes are certainly not. They have the advantage
over the ordinary pappy sloppy masses that the "vegetarians" love, because they have a better flavour, and the crisper consistency that encourages mastication.

I am not here distinguishing finely between this or that kind of oil, though I certainly consider Olive or Nut Oil best; nor am I distinguishing oil on the one hand, and butter or margarine on the other; I am treating all oils and "fats" as having certain properties in common; though they all differ in certain respects.

The uses of oil are many. At first, people say that it makes them sick even to think of taking oil; but most people can take oil in salads, or in cooking, where the things are fried, or where the vegetables, for example, are cooked in a little oil.

Those who find difficulty in swallowing oil as oil may find the following notes useful. Many of my Health Pupils have told me that they could not take oil; and I have suggested to them the following ways. They have found at least one of these ways satisfactory.

The Oil can be:—
(a) poured on thin toast; or
(b) taken with banana (mashed); or
(c) in a little milk; or
(d) with finely-chopped salad, or
(e) used to fry thin toast or bread with.

A very practical hint for those who appreciate the values of oil, and will take it, is not to start with too much. A teaspoonful may be enough to begin with. The reason why more may be a mistake is very interesting. When Mr. Collings has reported that the blood of certain people is decidedly "sticky" and acid, I have generally found that these people feel disinclined for oil. The reason is simple. Oil requires an alkaline medium for emulsification and digestion. The over-acid system knows, as it were, that it cannot digest oil satisfactorily, and "rebels."
An entirely different use of oil is for rubbing into the skin. Those who apparently cannot digest oil in any form at all, may assimilate it through the skin. Perhaps the cells of the skin retain some of their primitive all-round power of digesting various food-elements. The primitive cell did more or less everything that specialised cells of the body do to-day; and, when the internal cells of the body are, partly through acidosis, unable to digest oil, Nature may sometimes enable the external cells of the body to do some of this work.

I remember two very striking cases. In the first case, a little baby was a mere skeleton. I recommended the rubbing of the baby with oil, without any change in the diet at all. The baby became plump and healthy.

A less striking case was that of a lady who was almost a skeleton; but, in her case, together with the rubbing in of oil into the skin, there was the taking of oil in one of the above special ways—namely, poured on toast. She also became plump and healthy.

Oil rubbed into the skin will prevent or cure stiffness, and will tend towards litness of the body.

Then it will prevent or cure soreness. Without oil, it might be painful to rub the skin vigorously, or massage the body. With oil, the process becomes painless, or even pleasant.

For exactly how many of these reasons the Greeks and Romans rubbed oil into their skin after Exercise and Bathing, we cannot tell. Certainly it was part of their habitual routine after athletics; and in hot weather we might do well to imitate them. There is no need to rub into the skin an unpleasant amount of oil, so as to soil the clothes. One should rub in just as much as the skin can absorb.

Some of the Hindus have a curious custom. One can understand people rubbing oil in after they have washed, and especially after a hot bath, so as to restore
to the skin something that it may have lost through the heat; but certain Hindus oil themselves before they bathe. It seems so strange to use oil in this way. One would have imagined that it would have prevented the cleansing effect of the water. There are reasons, however, for the practice. It is not recommended to all; but there are cases in which it is extremely valuable.

§ 80. Food-Values of "Salts" and Vitamines

The best "Salts" and Vitamines are most sadly needed to-day by nearly every one in civilised life. It is curious that, while green is the colour most needed by the eye of the city-dweller, green things are the foods most needed by the blood of the city-dweller. It has been a lamentable blunder on the part of the Government that it has not insisted on the growing of far more green-stuff. This is partly because the advisers of the Government knew little or nothing about the food-values of the "Salts."

Before entering into details, I should like to preface this section with three warnings:

First of all, I would warn people against excess of fruit; and this applies, not only to fresh fruit, but also to stewed fruit, and to some extent dried fruit, and to fruit-juices, either as fruit-juices or as grape wine or as vinegar. It applies to non-alcoholic as well as to alcoholic wine. I have a note of warning which I give to my Health Pupils when I find they have been taking far too much fruit. It is as follows:—

There are at least four reasons why excess of fruit is a bad mistake in many cases, quite apart from the sugar so often added to it in stewed fruit, etc., and quite apart from the value of fruit in cases in which it is appropriate,
1. The effect of lemon-juice in destroying (decalcifying) teeth shows how some fruit-juices can use up lime (calcium).

2. The acidity of fruit has certain effects per se, including stimulation, so that the person comes to rely on fruit as a necessity, and the production of a certain type of acidosis, clearly seen in the blood.

3. The prevention of the elimination of other acids and of tissue-stored toxins, as is proved by the small number of white cells.

4. The fact that fruit goes badly with almost all other kinds of foods, especially when taken after them.

Mr. C. H. Collings has made some very interesting researches with regard to fruit "Salts." I do not mean the "Fruit Salts" sold as powder in bottles, but the fruit "Salts" in, or taken from fruits themselves. When we look at the chemical analysis, we find that fruits and vegetables contain not very dissimilar "Salts." The balance of acids and alkaline bases does not differ particularly. Thus, if we take the "Salts" in a gooseberry and the "Salts" in a potato, we are surprised to find that the "Salts" in a gooseberry are not much more acid than the "Salts" in a potato. But it does not follow that the gooseberry is in the human body less acid than the potato; and the reason that has been suggested is that the acids of the gooseberry come out fully and quickly, whereas the alkaline bases of the gooseberry do not. In fact, a part of them is not utilised at all by the human body. On the other hand, the alkaline base, especially potash, in the potato, is well utilised by the human body. So that the chemical analysis is here misleading.

Mr. Collings has calculated that it takes 12 tumblers of water, with a tiny pinch of an alkaline element in each, to counteract the acid in one single ripe apple. He has found that in a vast number of cases in "civil-
ised" life there has been excess of fruit in the past, leading to unmistakable signs of what he calls "acetic acidosis."

The second warning is against excess of phosphoric acid. Unscrupulous advertisers recommend every one who feels tired to take quantities of phosphoric acid, without ever having proved that phosphoric acid is generally deficient. Now Mr. Collings' researches, and especially his thorough examinations of the urine, do not point to deficiency of phosphoric acid in most cases. The theory that brain-fag is caused solely or entirely by want of phosphoric acid is a bad guess; just as the theory that gouty and rheumatic and other troubles are generally caused by uric acid is also a bad guess. It is true that a dose of phosphoric acid may serve as a stimulant; but so may a dose of strychnine or quinine, without such a dose containing anything appreciable that the human body really requires.

The third warning is against the fallacy that table salt is essential for health. Table salt, taken in the ordinary way, is an irritant. It is more than doubtful whether it is assimilated by the human body to a noteworthy extent. Certainly it is not assimilated to the extent to which it is taken. I have found that a tiny pinch of table salt in a glass of water, sipped before a meal, may be very useful in certain cases; but Mr. Collings has proved that sometimes, when excess of table salt has been taken at meals, the blood is noticeably deficient in chlorine, which is one of the ingredients in table salt! This deficiency is made good when water with a tiny pinch of table salt dissolved in it is sipped, and when table salt at meals is given up.

Fourthly, on the other hand, I would warn readers against the dogma that mineral "Salts" cannot possibly be assimilated by the human body. One after another, ardent food reformers, who have had no scientific
training, assert that by no possibility can a human being assimilate any mineral "Salt." Now this may be true, as a rule, of crude doses of mineral "Salts": such doses, for instance, as are obtained from chemists' shops; but even these doses may have their value.

For example, suppose that a person is poisoned by oxalic acid, whether it be home-made, or whether it be from rhubarb-tops. A crude dose of calcium, say in the form of lime water, would counteract the oxalic acid, and render it comparatively harmless, in the form of calcium oxalate crystals. It is true that the lime water might not be well assimilated by the body; but on the other hand, it might be invaluable as an antidote, and thus might free the lime of the body for its use in the body—for instance, its use in helping the assimilation of the Proteid or body-building foods.

The mere fact that a heavy dose of iron, as often recommended by doctors, chemists, and advertisers, is not assimilated by the body, is no argument for or against the fine solutions and fine triturations of the Homeopathic and Biochemic Schools. Mr. Collings and I have found, time after time, that the right trituration of iron soon helps to give to pale red cells the pinky-golden hue which they should have, but which in one kind of anaemia they lack. This happens so regularly that we cannot but conclude that mineral iron taken in this form does become assimilated by the human body.

Now it is an interesting question, and one which very few "scientists" have troubled to answer, what "Salts" are chiefly needed by the human body, particularly in civilised life?

The most valuable contribution to our knowledge has been made by Lahmann, in his "Natural Hygiene." He points out that the diet of most people is not deficient in potash. Among other reasons, most people have plenty of potatoes, and, even when the potatoes are
boiled and their juices poured down the sink, a good deal of potash is still left in the potato; and Mr. Collings' researches point in the same direction. Potash is not commonly deficient in the human body.

Neither is iron. Mr. Collings' method is invaluable so far as concerns the presence of iron and haemoglobin in the blood. He sees the individual red cell through the microscope, and it is not at all a common thing that the individual red cell should be really pale. Most diagnoses of anaemia are utterly unscientific. They are not based on any proper examination of the red cell at all.

On the other hand, there is commonly a serious deficiency of soda, which is the main anti-acid in the human system. As Lahmann pointed out, and as Mr. Collings' examinations substantiate, soda is generally deficient in the body. And no wonder, since there are so many acids in—or resulting from—foods and drinks, so many acids formed by wrong thoughts; all these are to be counteracted. These acids use up much of the soda.

Similarly, there is almost invariably in civilised life a deficiency of lime. As we have pointed out elsewhere, it is not only that there is too little lime in the food supply; it is chiefly that the lime has been used to counteract the oxalic acid caused by excess of starch and sugar in the diet. Hence we get the double phenomenon, that the blood is deficient in lime, as is proved by the poor coagulation and fibrin formation, and by other signs as well, while the system as a whole, and especially the tissues, may have excess of lime in the form of calcium oxalate crystals, (or calcium combined with oxalic acid).

Many ignorant doctors have told people that it is not lime they need, since they have too much lime already. The lime of which they have too much already
is not lime as a working factor in the blood, but lime in the crystals elsewhere in the body.

There is generally, side by side with the want of lime, a want of magnesia. Mr. Collings is of opinion that the craving for beer is partly a craving for magnesia, and that, if magnesia were supplied in some other suitable form, the craving for beer would be lessened.

I think there is a good deal of evidence that another element generally deficient is silica. Nothing can give a better idea of the importance of the "Salts" than a study of silica and some of its uses.

Silica exists in very minute quantities in the human system. It is the element that, among its other values, stiffens and makes solid and firm. For example, remove the silica from the straw through which you sip your drink, and you find that the straw is limp. It is the silica that has made it stiff. Silica not only helps to form the enamel of the teeth and nails, but also has a strengthening effect upon the tissues. Hence we find that deficiency of silica may produce three apparently unconnected results:

1. Brittle nails.
2. Bad memory.
3. Constipation.

I do not mean that the want of silica is the sole cause of all three troubles. I mean that it is an occasional and partial cause of them.

The brittleness of the nails is an obvious result. So is the bad memory, if we realise that the brain would be "flabby" and wanting in tone and stiffness without silica. So would the muscles that help to open the bowels.

I remember one case in which a man had extremely brittle nails. In fact, part of the nails used to come off each year, much to his distress and to the distress of those who saw his nails. A finely trititated dose of
silica, taken for a short time and then gradually discontinued, absolutely restored his nails to the normal.

The reader will naturally ask where he can obtain the best forms of soda and lime and magnesia, apart from the triturations and homœopathic doses (about which I shall be glad to send him a little information if he cares to write me.) The answer is, chiefly from green stuff.

Nothing is more lamentable than the orthodox ignorance as to the functions of the "Salts," and the orthodox habit of boiling out the "Salts" in the cooking of vegetables, and then throwing them down the sink.

The right way of getting the benefit of the juices is to eat the green foods raw, after they have been well cleaned, and perhaps after they have been finely chopped up; or else to eat them cooked, served with their juices, and perhaps with a little butter or pure oil; or else to take the juices themselves, either as a drink or in the form of a soup or sauce or gravy. For my own part, I find it often impossible to get the juices prepared when I am away from home, and then I avail myself of the juices in powder form. I do not mean dried vegetables, which are quite different, but the juices extracted by a modern process from a selection of the best vegetables. These juices are compact, and keep well, and are the next best thing that I know to the fresh juices themselves.

As to the Vitamines, they are also to be had in powder form. They are probably to be found in most of the natural foods in their complete form. The best-known Vitamines are in the cereal foods, in or close under the husk.

The most familiar instances of the importance of the Vitamines are, first, the prevalence of Beri-Beri in Japan and the East, when polished rice—that is to say, rice without its husk—is taken. The disease is cured when
rise is taken with its husk, or when the husk alone is taken.

The second instance is the case of some birds which were starving, until someone gave them, in powdered form, the husks of the seeds which hitherto they had been having without the husk.

It is evident that, though the Vitamines have not yet been isolated so as to be seen in the form of Vitamines only, yet they have very important functions in the body, possibly in supplying a vitalising element in the food, and perhaps also in helping the digestion and metabolism of the food, and in neutralising some of the toxins in the food and in the human body.

The Vitamines may be partly destroyed by fierce heat: for example, by boiling. It is not yet proved that they are destroyed by gentle heat.

The "Salts" and the Vitamines, one can safely say, give energy, help the digestion and assimilation of foods, help the neutralising or elimination of acids and waste matters, help the circulation, give tone to the muscles, feed the nerves, and probably have many other functions as well; but this list is sufficient to prove that one of the greatest blunders we can make in life is to ignore the foods that contain the best "Salts" and Vitamines.

No amount of Proteid (or body-building elements) valuable though it be—and no amount of fuel foods or Calories, can compensate for the want of "Salts" and Vitamines.

Mr. Collings uses two apt comparisons. He says that a person without them is like a person trying to build a house with bricks and without mortar; or like a person trying to do a bit of carving with a blunt knife instead of with the proper carving tools.

§ 81. About Drinks

An examination of thousands of individual dietaries
has proved to me that the favourite drinks of the people are tea, coffee, and cocoa. All these drinks, like tobacco and most drugs, and many acid things, and meat-extracts, tend to drive poisons into the tissues of the body. The poisons in the blood would naturally be passed on to the urine, and thus be eliminated; but a strong cup of tea cleans the blood, as Mr. C. H. Collings has proved time after time in his Blood Examinations. The tea does not clean the blood thoroughly, by sending the poisons and waste-matter out of the body; but cleans the blood at the expense of the tissues; as if the floor of a room were dirty, and one cleaned it by sweeping the dirt under the sofa and chairs, and into the corners, instead of by sweeping the dirt out of the room altogether. The toxins remain stored up in the tissues.

Unfortunately, advertisements are inducing people to add, to the above three drinks, meat-extracts with hot water. Perhaps people would realise what they were doing if they read the official U.S. report on the composition of beef-tea. I quote from "The Healthy Life Beverage Book" (a book that, unfortunately, shows no appreciation of the bad after-effects of a continued use of diuretics):—

"Claude Bernard found that dogs fed on meat extractives and beef teas died sooner than dogs having nothing at all but water. This arose from the stimulation of these preparations.

"Dr. Austin Flint, of New York, also showed that beef tea and urine gave practically identical results on analysis.* (Official Bulletin, No. 28, revised edition, Agricultural Department, U.S.A.)

"Urine is an extract of the tissues; the blood bathes the tissues, and washes out from them the poisonous waste;"

*There are important differences side by side with the obvious similarities—E. M.
these are carried by the blood-stream to the kidneys, by which they are thrown out of the body as urine. An extract from the tissues, as in the case of meat-extracts or beef-tea, must thus possess the same characteristics as urine.”

Tea-drinking, coffee-drinking, cocoa-drinking, and smoking, are largely a matter of habit. People think they cannot do without such habits; and, indeed, at first they miss them. The dirty blood remains dirty. It is not cleaned by the tea, etc., when the tea is first given up. The dirty blood circulates through the heart, lungs, brain, etc., and causes unpleasantnesses.

After a time, however, the person comes to feel much better without the stimulant-narcotic.

It is a commonplace that the most natural and most beneficial drink is water. Unfortunately, much of the water—at any rate in most of England—is very hard. In one or two places the water is soft. But a warning is necessary against rain-water, unless it is carefully collected. I know some people who prided themselves on the softness of their water; and I found that their rain-water in their City house came down over the dirty roof into a metal pipe, and hence into a tub, where it was mixed with minerals and with vegetable and even animal life. The softer the water, the more impurity it is likely to take up.

Distilled water is excellent for a number of purposes. It can be bought from a chemist’s, or from the Salutaris Company, or it can be prepared in a still, though the process is somewhat tedious, and requires constant heat, and careful cleanliness, and covering, of the utensils.

I have found that the most popular way of softening water is to add a little mineral—not the crude doses which the newspapers advertise, but just a tiny pinch, which has the effect of softening the water. I can send details to any readers who are interested.
The softest form of water in Nature is to be found in salad-materials, vegetables, and fruits. Those whose system is at all acid, however, should be careful to take not more than a little fruit. The same applies to fruit-drinks, which are excellent in moderation, if there is an abundance of vigorous exercise in the open-air, and especially if there is free skin action; for fruit and fruit drinks contain valuable "salts" and vitamins, besides being attractive and refreshing. Fruit and fruit-drinks are among the best preventive drinks for dipsomaniacs.

The cereal drinks have been much over-rated, particularly barley-water. A little now and then is good; but barley-water should not be taken at all regularly, as it is a powerful diuretic. Other cereal drinks, such as Oatmeal Tea, are quite good for occasional use.

So are some Herb drinks; though many of these (for example, Dandelion Tea), like Barley-water, are diuretic, and should not be taken regularly.

Best of all drinks are pure clear vegetable juices. Mr. C. H. Collings has prepared advice, which he offers in his book, "How Food Poisons Us."

He says:—

**VEGETABLE SOUP**

"Take a fair quantity of any or all of the following vegetables (about equal to one small lettuce of each); wash well, cut in small pieces; place in a good-sized earthenware fireproof casserole, or enamel saucepan or stew-pan, with an enamel, not metal lid (or use a china plate or saucer in place of the lid). Add water to cover well (distilled water is best); simmer for several hours on the side of the stove, or over a very low gas ring; but do not allow to boil.

"When required, strain off a breakfastcupful of the liquid, warm up, and drink, adding flavouring or thickening
as desired. Leave the vegetables in the stew-pan, adding fresh water when required, and small portions of fresh vegetables, such as remains of green salad (without salad dressing) not eaten at table. Bring just up to boiling point once a day, or oftener in hot weather; and, otherwise, keep in a cool place. Change all the vegetables once a week, throwing the old ones away, or using them for manure. Simmer for a short time when fresh vegetables are added during the week.

"It is better to avoid, for the soup, all 'cabbagey' vegetables, such as Sprouts.

"N.B.—The Eustace Miles Savoury or Blended Soup Powder makes a most delicious flavouring and thickening. Add from three to four dessertspoonfuls to the breakfast-cupful of vegetable juices. If the juices are quite hot, the powder thickens up successfully if stirred in at the table, without any separate boiling being required. For very thick soup, bring to the simmer after adding the powder.

LIST.

Spring Onion. Parsley (a little). Carrot Tops.
Mustard and Watercress. Leeks.
Cress. Carrots (if allowed).
Turnips. Parsnips (if allowed).
not insides.

Scarlet Runner and French Beans, and cuttings from them. Cucumber and Vegetable Marrow skins and seeds. A sprig of mint, if liked.

"N.B.—Do not peel the vegetables; merely wash well. needless to say, where lettuce and onions are used for salads, the rough trimmings and coarse leaves can be used for the soup, so long as they are fresh and clean. Turnip tops, a little spinach, and a little of the green leaves of
celery are quite good, but if an excess is used they give a bitter flavour to the soup. In short, all 'outsides' and trimmings can be used up for the soup.

"Omit any herbs beyond the one or two mentioned."

It is essential that the vegetables should not be allowed to boil; simmering is quite sufficient for them.

I should like to warn readers against excess not only of tea, coffee, cocoa, and meat-extracts, but also against excess of fruit and fruit-juices, and of the syrupy stuff which, unfortunately, is coming into custom in these days of enforced teetotalism.

I would further warn readers against many of the various food-drinks that are advertised (some of them are of a very sweet and sickly nature) as mere drinks and extras. I do not consider that these mawkish Powders are ideal meals; but, at least, they have a considerable food-value; and they should not be added as extras when, already, the meals are supplying ample nourishment.

The same applies to milk. If milk is taken at all, it should be sipped, and not swilled down; and, as a rule, it should be taken almost or quite as a complete meal, and not as an extra.
CHAPTER XV

ABOUT WATER

§ 82. Some Food Values of Water

It will probably sound absurd to most readers to peak of the Food-values of Water. People imagine that the duty of Water is to quench the thirst, and to serve as a means of getting down certain foods (such as soups), and foods in powder form, which are thus turned into drinks; but these two are but a very small fraction of the total uses of Water.

A great part of the body is Water, and, when the Water is dried out, the body is injured unspeakably, as those who have suffered from fever, dysentery, etc., know full well.

Water can help to cure fever; and indeed should be one of the greatest remedial helps for the Medical Profession; but, as a matter of fact, it is almost entirely ignored in the treatment of diseases and ailments.

The modern kind of fasting utilises Water. The old fast, which I tried myself for three days, was very unpleasant. It was the dry fast. Had I sipped plenty of water during the fast, I should have been far more comfortable.

Water not only quenches thirst; it also gives a sense of bulk, and satisfies hunger to some extent. For many people it would be far better to fill up partly with Water than with the vast quantities of unnecessary foods that they take, particularly foods of the starchy and sugary
type, foods that tend eventually to a very serious form of acidosis.

Water helps the peristaltic action of the digestive and eliminative organs. It also, as Pawlow has proved, arouses not only the saliva, but also the gastric juice.

It conveys oxygen into the system.

It serves to convey food not only into the system, but also through the system.

It is Water that helps to distribute the food, as the canal system used to and should still help to distribute food and other commodities through our country.

Above all, Water eliminates toxins and waste water, and thus purifies the system. The waste matter goes out through the breath, the skin, the kidneys, and the bowels. Without Water, the vast amounts of poisonous stuff would be retained within the body. The Japanese use hot water freely, not only externally but also internally.

Water will help to cure or prevent morbid cravings, especially if it is taken in time. I had one case of a cure of dipsomania through water-sipping. The man had what he thought to be an irresistible craving for alcohol; but I told him to sip water before the craving began, and again if it did begin, and in a few weeks the craving ceased.

For curative and remedial purposes the best Water is soft. Rain water is not always pure. It is hard to collect rain water and to keep it in a pure form. Distilled water is easy to get. Hard water is apt to be constipating, and it leads to other troubles besides. Whatever may be said in favour of fresh spring water, particularly for vitalising purposes, soft water is best for elimination. Containing no solids, it literally is hungry to take up whatever it can. It may take up a little valuable material on its way through the body, but that is nothing compared with the poison it takes up and carries
out. It is very astonishing that, when the water intake is doubled, the urine still carries out not much less waste matter, in proportion. The specific gravity is not so very much lower. The lesson is obvious. The Water must be carrying out a great deal of poison.

I cannot say anything here with regard to the amounts of Water to be taken in the day. Any hard and fast rule is ridiculous, particularly if it ignores the Water which is within the food itself; for vegetables and salads and fruits are very largely composed of Water.

Nor can I say anything about the temperature, though I consider hot Water to be best for cleansing purposes. To continue to drink "boiling" Water year after year would be a great mistake; but this is no argument against its temporary use for purposes of cure.

Water has an entirely different function from any of the above-mentioned drinks. It has a double function like that of the stimulant-narcotic class of drugs. On the one hand, it can invigorate; and, on the other hand, it can soothe.

Of course, at first, those who are used to large quantities of strong tea miss the spur of the powerful toxins; but by degrees they come to find other hot drinks, including pure hot water, even more satisfactory, not so much for their immediate effects, as because they have no reaction afterwards.

The best times for drinking are certainly early in the morning and late at night, and before (preferably an hour before) meals.

Water has not its full food-value unless it is taken at the best times, and unless it is taken in a leisurely way, and with some appreciation and realisation of its many merits.

We must get rid of the old idea that Water is all that chemical analysis says that it is, and no more. The Hindus know better. They tell us that Water is a
means of conveying energy, just as they tell us that oxygen is. They say it is a vehicle to carry vitalising power. They have wonderful rules for the use of Water, internally and externally, and in their use of it the most sensible among them realise the food value of the drink, and do not merely take Water as a duty.

§ 83. Water-Sipping: as a Habit

In previous sections I have tried to show that the achieving of Self-Health is a fascinatingly interesting occupation, and abundantly worth while from every point of view, because of its excellent all-round results. I suggested that perhaps the easiest and best step towards the getting and keeping of Self-Health was the gentle but deep and full breath in through the nostrils, practised at frequent intervals (especially at waiting times) throughout the day.

I here suggest another easy step. And I am sure that any reader who keeps to these two practices alone, even without any of the others in this book, will begin to realise what Self-Health is.

The plan that I advise here is the taking of Water. I shall not lay down any hard and fast rules as to precisely when, how much, and at what temperature the Water should be sipped. The hundreds of letters that I get, on this subject, seem to point clearly to the best times for most people being the first thing in the morning (or while one is dressing), the last thing at night (or while one is undressing) and an hour before meals (or at least some time before meals).

Different temperatures suit different people, and suit the same person at different times. A typical case is where hot Water gives the best results early, and cold water at bed-time. But dogmatism as to temperatures, times, and quantities, is entirely out of place.
A word must, however, be said about sipping rather than swilling. Sipping tends to bring the water to the right degree of warmth, and to prevent gastric distension, and to encourage the almost obsolete art of leisureliness and no-hurry; of which art I shall have much to say elsewhere.

I should like to write page after page on the food-values of Water.

We hear a great deal about the need of Proteid (or Protein), and of Carbohydrates, and of those egregiously over-rated and swollen-headed "Calories." We hear scarcely anything about Water, or about the natural organic "salts" and vitamins.

Out of the many Food-values of Water, I shall select two, besides its cheapness and its get-able-ness—Government and Local Authorities would vastly increase the Health of the people if they would provide good supplies of drinkable water, in fountains, etc., throughout the land.

First, Water helps the assimilation of foods. Watersipping encourages the pouring out of the gastric juices, makes easier (in some respects) the muscular work of the digestive tract, and dissolves and carries about some of the food-elements. Leduc's work on the importance of "solution" in biological chemistry is decidedly interesting.

Secondly, Water helps the elimination of waste, partly through the skin, partly through the breath, but especially through the kidneys.

This is a subject of enormous moment to the Nation. Scarcely anyone understands that the deadliest of the acids and toxins and wastes of the human body—for example, the uric acid, urea, and ethereal sulphates, to mention just three—are turned out, or should be turned out, mainly through the kidneys.

Why wash the outside and "make clean the outward
platter," and not wash the inside as well? If it can be said of Furnishing that "it is so simple," can it not be said more truly of this Spring (and Summer and Autumn and Winter) Cleaning?

§ 84. A Simple Daily Sacrament

There is great advantage in a Sacrament if it is pleasant and refreshing, economical, easy (and preferably available at almost any time); and, above all, if it is health-giving. Needless to say, the Sacrament must be symbolical; otherwise it is not a Sacrament at all.

For example, deep and full and rhythmical breathing, particularly when the air is fresh, is a pleasant and refreshing practice, "without money and without price," easy, and—so far as concerns the breathing at least—always feasible; it is health-giving; and it is symbolical of inspiration, and of the taking in of energy, and the getting rid of whatever is undesirable (with the exhaling).

The most economical things, and the easiest things to get, are air and water. They are also among the healthiest, if they are taken rightly, and with understanding and appreciation. They fulfil the above requirements. They are pleasant and refreshing. They are health-giving. They are symbolical.

Here is a Sacrament of Water, which has always been used as a Sacrament and symbol, from the earliest times. But the external application of Water has been the chief Sacrament.

Now a glass of Water, as pure and soft as can be obtained, is pleasant and refreshing: it is a gentle tonic to the system. It is satisfying, both for the thirst and, to some extent, for the hunger. It costs nothing.

Better than that, it tends to economy, for it cleans and clears the blood and the system; and, the cleaner and clearer the blood and the system, the easier the work,
and the less the expenditure of energy, and the less the need of food. Water effects internal purification.

A glass of Water is easy to take. It is almost always available, at some times during the day.

It is certainly health-giving, not only for its cleansing power, but for other reasons as well.

Here I shall say nothing about what the temperature of the Water should be, whether cold or cool or warm or hot; what the amount of the Water should be, whether a wineglassful or a tumblerful or two or three tumblerfuls; whether there should be any additions, though certainly the addition of crude and heavy doses of mineral drugs is no advantage; nor is the addition of tea or coffee or cocoa, which are really to a great extent drugs. A tiny pinch of the right kind of soda will soften hard water, and may be an advantage.

Nor shall I say anything about the number of times the water should be taken during the day, and during the night; though a good time is when one is sleepless or restless.

Two points, however, seem to be of importance.

First, no opportunity is so good as the early morning, especially when the drinking or sipping is preceded by the washing of the mouth, and, preferably, the brushing of the teeth.

Secondly, the method should be not a hurried swallowing down of the water, but a leisurely and appreciative sipping. The water should be sipped and relished. How is it that we relish most things so little?

We should realise the symbolism and suggestiveness of the Water, as we do in the ceremony of Baptism. Not only is the water pleasant and refreshing; not only is it "without money and without price"; not only is it cleansing and health-giving physically; but it typifies mental and spiritual food, and mental and spiritual cleansing and purity.
Above all, this Sacrament of the glass of Water, taken with appreciation and realisation of the symbolism of the Water, is something that any one can do for himself or herself.

Nothing worth having can be obtained entirely free of some cost or return; which here is not money, but a little will-power, and a little persistence.

All that is needed is to sip the Water, with realisation that it is free, satisfying, refreshing, pure, cleansing, and a symbol of mental and spiritual cleansing.

§ 85. Sensible Washing: as a Habit

I have a nice little library of books on what they call Hydropathy, which should by rights be called Hydrotherapy. Among the best of these are one by Baruch and one by Dr. Gully. The latter is unfortunately out of print. In Hydrotherapy, and, indeed, in washing generally, and in facilities for it, the Americans are far ahead of us.

I remember, years ago, visiting a Nature Cure Establishment. I was astonished at the variety of Water-treatments. There were compresses, packs, sheets, douches, sprays, cold baths, partial baths, alternate baths, and so forth. But what surprised me most of all was that the Nature Cure people never advocated the use of soap as a help to cleansing, and never advocated the drinking of water early and late in the day. (The chief drink was a sort of syrupy cocoa.)

I have already spoken about the importance of water-drinking as an internal cleanser, and as a washer of the inside skin, just as ordinary washing washes the outside skin. The washing need not be a complete bath, nor does it necessitate the use of a great quantity of water. Nor need the washing be all over the body at once. I know one lady who travelled a great deal, and who
always managed to wash all over most satisfactorily. She took with her an indiarubber tray, which could easily be folded up. When it was unfolded, it made a neat little bath.

It is also quite easy to arrange for a douche, if one puts a vessel with water at a height, and then has a simple apparatus with a pipe for spraying the water over the body. Other Peoples are far ahead of us in their use of the douche or spray bath. It is inconvenient for ladies who do not wish to wet their hair, but for men and young people it is splendid. I remember how, at school, we used to have to go up to a dreary, draughty bathroom, and one after the other plunge into icy cold water. How much better it would have been if, at any rate on some mornings, there had been a spray, the water descending through a rose upon the head, as it does in many schools in different parts of the world. By this means a far larger number of people can wash thoroughly without the water being dirtied by any one. How easy it would be for every house, and indeed for every room, to have its little folding spray bath, with hot and cold water to be turned on.

The American plan of having the bathroom and lavatory for each room in an hotel is good; but, failing that, the next best thing would be the little spray bath, which hardly takes up any space at all.

Probably the best form of bath for cleansing purposes is the hot or warm water bath, followed by the cool or cold spongeing and rubbing with the hands. For this purpose it is useful to have two basins side by side. First one washes with a sponge and without soap. Then one uses a good soap, rubbed on a loofah or flesh-glove. Then one washes off the soap, and rubs and dries well, and applies cool or cold water afterwards.

Many people rub all over the body with a wet towel; and this is a capital plan at times, for a change.
Others, after they have washed, rub oil into the skin—just as much oil as the skin can absorb.

Years ago I used always, after I had washed well and dried and rubbed, to sponge with cold water and get into my clothes straight away. The result was a wonderful glow and a feeling of comfort.

Of course, the hot bath is indispensable; but it need not be had every day, nor should it be taken soon after meals.

Other cleansing and invigorating baths are the air and light baths and sun baths. During the air and light bath there should be vigorous rubbing to cleanse the skin, and prevent chill, and improve the circulation.

This is only a small fraction of what one would like to write on the subject of Washing. One could say a great deal about the colon douche, and about many other valuable ways of cleansing the body, but space does not allow of this. I can only conclude with one word.

Here, as with water-drinking, there should be leisureliness and enjoyment, and no feeling of boredom. We ought to realise the advantages of the Washing, and realise the symbolism of it.

Therefore, we ought to find plenty of time for Washing. Many people say they are far too busy to do anything else except rush through their wash. This is a great mistake. Washing should be an integral part of the day's religious ceremonies. Nothing can quite take its place.

§ 86. Other Uses of Water

Besides the sipping of Water, and the use of Water for cleansing the body inside and out, there is the use of Water for purposes of invigoration.

Cold water is the most familiar example. Icy cold water is more invigorating than what is ordinarily
known as cold water. A complete cold bath can be taken if there is a good reaction; but a partial bath is very useful for those who have not too good a circulation. Among the partial baths that have special tonic values are the cold bath for the wrists, and the cold douching or spongeing at the base of the spine.

Another bath that has many good effects, but is not always advisable, and especially should not be taken at certain periods, nor after meals, is the hip bath, as recommended by Kuhne. Here are the instructions, which I send to those of my Health Pupils who, I think, would benefit by it.

"The water for this bath should be about 74° to 76°. The length of the bath should be gradually increased from 10 to 20 minutes. Do not try it soon after a meal: the best time is in the evening, perhaps after the day's work, or late at night. When you have finished it, take exercise to warm yourself, or else go to bed.

"Sit in the bath, with your feet wrapped round with a blanket to keep them warm. While you sit in the bath, rub with a wet cloth across your abdomen, and sometimes in the direction explained under the heading of Abdominal Massage.

"This bath you should take twice a week. Once a week, when you can, take a Turkish bath, if it suits you. It does not suit every one. The length of the Turkish bath should probably be from 10 to 20 minutes after the perspiration has shown itself on the forehead. Of course, the Turkish bath must be followed by a spongeing with warm water and soap, and then by cool or cold water, and then by a rub. After it you can wrap up and rest.

"These two kinds of baths go well as part of the same treatment."

Few people have any idea of the many uses to which water of different temperatures can be put.

Cold water is very good for assisting self-control. I
shall be glad to send a few notes on this to any readers who care to write to me.

Water can have a quieting effect. Probably most people would prefer, for this purpose, the warm or tepid bath.

I have known cases in which people have stayed in a bath of about the same temperature as the outside skin, keeping the temperature of the bath uniform by adding water, for quite long times together, with wonderfully soothing effects. Some, however, are better suited by quite hot baths. Others, strangely enough, by cold baths.

I can recall one case of a man who was suffering from insomnia, through over-strain and too hard work. He could get no sleep, and even powerful drugs failed to affect him. Then, taking the advice of a friend of his, he used a basin of cold water and a big sponge for sluicing his face again and again, till the skin almost lost sensation. Then he found that he went into a heavy sleep till the morning, and was cured of his spell of insomnia.

Water is useful for the eyes, which are exposed to all sorts of troubles, especially in cities. Perhaps the best Water-treatment for the eyes is warm water, with a tiny pinch of table salt or a special soda thoroughly dissolved in it. When the eyes have been well washed with this, they can then be bathed with cold water. Many people find it useful to put their face into cold water, and then open their eyes, so as to give their eyes a good bath.

Equally useful are the Water-treatments for the nose. Here, again, the water can be softened by a little table salt or special soda powder. There are several forms of nasal douches, but a simple plan of washing the nose is to take the water in the palm of the hand, and, with the elbow up against the ribs, to bring the hand up and
the head down, and sniff up the water, and let it out partly through the mouth and partly through the nostrils.

One could go on for page after page, mentioning the different local Water-treatments that may help. There is, for instance, the throat bath, which few people trouble to adopt.

And of course, it is needless to mention the tooth bath. In one of the leading schools abroad, every boy is made to brush his teeth first thing in the morning and last thing at night, and not only to brush his teeth, but also to wash his mouth and throat and nose with water. The good effects upon the health of the boys, and their freedom from colds, was very striking.

As we have seen already, Water is the great cleanser. Water may be made still more cleansing if it have added to it certain Salts. Many expensive Bath Salts are advertised, but quite a cheap form of salt to add to the bath is household soda, if it does not injure the skin; or Epsom Salts. I have read a book which claims that a bath with Epsom Salts in it helps to eliminate an extraordinary amount of acids and poisons. I cannot tell how far these claims are generally justified, but I have known cases in which the Epsom Salts bath has been wonderfully beneficial.

And then there are the packs, such as the waist-pack. The method is simple. Without getting anything extra in the way of a pack itself, you can take a towel, wring it out in cold, or cool, or warm water, fold it once or twice, put it round the waist fairly tight—not too tight—then over that put a blanket, and over that perhaps some waterproof material. Tie this up. Go to bed, and keep the pack on until you begin to feel at all chilly. This may not be till the early morning. Then get out of bed, take off the pack, wash well, but be sure to avoid chill. Then rub well to restore the circulation; wrap up and get into bed again.
The "whole pack" is far more elaborate, and needs the help of a second person. During the "whole pack"; it is important to have hot water bottles at the feet and under the knees. It is very surprising to find how many poisons come out into the sheet, poisons that may have been in the body for a long while. I know one case in which mercury came out, though it had not been taken for many years.

Various cold or cool Water-treatments can be used to allay fever and inflammation. A general rule, though it is well to get expert opinion in the individual case, is to apply the cool or cold pack or compress when there is local heat, and to repeat this at intervals till the heat is lessened.

As I suggested in another section, Water-treatments should be one of the subjects of study. The literature on the subject is immensely interesting. The reader should read all sorts of works on the subject, and should collect the most feasible plans, and put them into practice as required.

There are very few troubles that cannot be alleviated by the right kind of Water-treatment. In piles, for example, I have known cures by the spraying or syringing with cold water once or twice a day.

In case of poor circulation, Water may give an invaluable remedy. Here is a simple example, very useful in cases of cold feet and sleeplessness, in so far as sleeplessness is caused by cold feet. I have recommended this successfully to many of my Health Pupils.

Get two basins of water, one containing hot water and the other containing cool or cold water. Wrap up well, and put your feet first in the hot water for two minutes, then in the cold water for one minute or less. While your feet are in the cold water, rub them well. Then put them in the hot water again for two minutes. Then in the cold for one minute, rubbing as before.
Then in the hot for one minute, and in the cold for one minute, rubbing again. Then dry well, and rub well, and a good glow will be restored to the feet, particularly if a special breathing exercise be practised at the same time.
CHAPTER XVI

EXERCISES FOR SELF-HEALTH

§ 87. Sensible Self-Massage

Massage done by some other person is expensive, and is not always possible. Massage done by oneself costs nothing, and is always available.

One of the best examples of Massage is for the cure of constipation. The person lies on his back, with his knees slightly drawn up towards his chest. Then he massages the abdomen, first round the navel, up the right side, and down the left, in increasing circles. Then he follows the line of the colon, starting from above the right leg, going up, then across the body to the left, then down to the left leg. He can use the fingers and "heel" of his hand together; or he can use a cannon ball, or a bag full of shot.

Another kind of Massage, very useful in cases of constipation, is the spinal kind. This needs great care. I will send some notes about it to any one who cares to write to me.

Another easily used form of Massage is for the cure of headache. Quite apart from exercises that warm the feet, and thus relieve the blood-pressure in the head, a good massage is to rub from the eyebrows, right up the forehead, and over the head to the back of the head, and also, in certain cases, to rub the forehead from between the eyes, so as to smooth out the wrinkles which sometimes gather between the eyes. One notices how often the person who has a headache has both the
horizontal and the perpendicular wrinkles on the forehead. The massage should aim at removing these wrinkles.

There is no space here to tell of the blessings of Massage, and all the reasons why it may be so effective as it is. But one reason is exceptionally interesting. Massage tends to get the toxins from the tissues of the body into the blood-stream. The blood-stream should then pass on the toxins to the urine, which should carry them out of the body.

I recollect how, on one occasion, a man had his blood examined by Mr. C. H. Collings before and after Massage. Before Massage, the number of white cells was abnormally low, which meant that waste-matter was not being properly carried out by the blood-stream. After Massage, the number of white cells was normal. The toxins had been turned out from the tissues into the blood-stream.
Massage and Osteopathy can correct deformities, of which the most serious are the deformities of the spine. Numbers of people have spinal irregularities, misplaced vertebrae, etc., without knowing it. Spinal curvature is probably, in civilised life, the rule rather than the exception. And then there are also the deformed joints. Massage of the right kind can cure a number of troubles by this means.

Obviously, Massage can help to cure or prevent stiffness; and to cure or prevent pain; but it must be skilful massage, and not of the ordinary crude type.

Very few people give their skin a fair chance. They clothe themselves excessively and wrongly. Massage does certainly give the skin a chance of doing its work.

As to general rules, one is usually advised to massage oneself towards the heart, starting, for instance, from the finger-tips and working up to the shoulder, and starting from the feet and working up the body. There are some, however, who say that this is not a good general rule. They prefer to work away from the heart. Much depends on the condition of the individual.

The great trainer, Harry Andrews, was one of the first British authorities to advocate Self-massage. He suggested rubbing, slapping, pinching, and pressing the skin. The rubbing could be done with the hands, or with a loofah or soft brush or towel. Sometimes the hands could have a little oil on them. This is good for the skin, particularly when the skin is at all dry.

There is no necessity to expose the whole body to the air at once while one is massageing oneself. One needs only to expose to the air the actual part that one is massageing.

Two little-realised advantages of Self-massage are: first, that it gives general exercise to the person; and, second, that it gives not only the friction, but also the
light and air bath. Light and air have a wonderfully invigorating and cleansing effect upon the skin.

§ 88. Sensible Exercises

Before I begin this section, I wish to make it clear that the Exercises here are only a few out of hundreds that I should like to offer for choice; and that they do not by any means form a complete system. The reader can go through the set of movements, mastering them without strain; but should also practise other movements throughout the day, and should vary the plan, as I have advised in a later section.

Above all, the reader should do these—or the Exercises—under the right conditions, as explained in a subsequent section.

In previous sections I have given Exercises for most readers; these Exercises include:—

Mental Practices.

More thorough Mastication.

Self-Massage (87).

Deep and Full Breathing; and especially the development of whichever expansion the individual most lacks.

Correct Position (59-61).

Foot and Leg Movements (62).

Muscular Relaxing (49).

I shall now describe four other Movements, of which the first is a modification of an Exercise already given.

But it is so important that it will bear repetition.

The next four practices will be:—

The Daily Stretch.

A Lawn Tennis Service.

Swimming on Land.

A Golf Swing.

These—and some of the previous movements—should be done (see Sections 101 and 103) in a leisurely and
appreciative spirit, and not as a bore; there should be correct position, and correct technique generally; there should be relaxing of the muscles not needed for the movement; there should be intervals for further muscular relaxing (sometimes with a memory of the Exercise, recalled), and there should not be continuance right up to the fatigue-stage.

Then will follow:—

Starting.

Rising on the toes, and the Reverse; and Skipping, etc.

Shaking.

Lungeing.

For Wrist and Forearm, etc. (from the Full Movement System).

Trunk and Neck Exercises.

Animal Imitations.

Left Side Training.

As I have said already, I purposely omit, here, a number of excellent Exercises. They can easily be added to, or substituted for, some of these movements.

Walking, Gardening, Dancing, Skipping, Swimming—all with attention to the correct position and technique, and to muscular relaxing and economy.

§ 89. The Daily Stretch

A writer in "The Illustrated Sunday Herald" (of April 6, 1919) wisely said: "In God's name let us... cease to look where we are coming from, stumbling along like fools with our eyes fixed on the past"; and he went on to warn us against living like crabs, which look down. It is the old advice, "Look up."

We ought to practise looking forward and upward, and thinking of what we can be and should be, and guiding ourselves towards the upland promised to those who have faith and works,
And a great physical help to this goal is Stretching—of course without straining.

How cramped people are in body as well as in mind! How seldom they stretch in body or in mind, so as to reach the extremes and the outlying districts, which, in a sense, are like their own seaside or country resorts, of their physical and mental kingdoms!

Every physical act has its mental and spiritual significance, and its mental and spiritual effects. There is, as Swedenborg taught, a wonderful correspondence between our planes.

Physical relaxing—the ease of overtensed muscles—signifies and helps to produce, among other results, mental and spiritual ease and "grace."

Physical stretching signifies and helps to produce (among other results) spiritual freedom, and a greater realisation of our possible scope. While we live huddled up and almost shrinking, we do not know ourselves; we are not aware how much our "reach" can exceed our "grasp."

When should we stretch? Early and late in the day, and often in the day, as well as during the "Course."

How should we stretch? Gently, leisurely, deliberately, and, sometimes at least, with the idea of what the stretching symbolises.

Here is one out of many of my own favourite exercises. It has already been alluded to and illustrated on pages 153-154.

Stand comfortably balanced on the feet, which can be a little way apart, and with their big toes facing forwards, not out at the old unscientific angle. Feel the body's weight on the balls of the feet.

Now, without straining, stretch the head well back. Stretch the chin up and back. Stretch the trunk itself back. You should feel your stomach and your chest being lifted. You should literally feel less "down-
hearted." This is a physical expression of—and an aid towards—"Sursum corda!"

Stretch your fingers out—away from each other—and back, as if you were pressing the front part of your finger tips against a wall. Then straighten your arm, and send the stiff and open hands, and the stiff arms, and the shoulders, up and back and down, almost as you instinctively do when you yawn. In fact, this exercise is a kind of systematised yawn, but with the lips closed.

Hold the extended position for a few seconds.

Then come into the normal position again.

But, as you bring your head and trunk forward, keep the chest still up and forward, and the shoulders still back and down. After the exercise, rise several times on the toes.

Only let the fingers and hands relax.

Elsewhere I offer other Exercises in Stretching, and give other reasons why strainless stretching is good: for example, it is good not only as an antidote to the gripping habit and the fidgeting habit, but it also empties some of the blood-vessels that are hardly ever emptied during the day; and then fresh blood flows in and invigorates these muscles, and the whole circulation is improved.

In this exercise, some of the hand and arm and trunk muscles are stretched. I have already emphasised the importance of stretching some of the foot and leg muscles, the muscles of the feet and legs being too often cramped not only by wrong footwear, but also by insufficient exercise and by wrong positions of the body as we walk or stand or sit or lie. Early and late in the day, and when you change your shoes, stretch your toes and feet and legs,* and give them a little free holiday.

Dr. Flora Murray, in the "Daily Sketch," offers the

* See Section 62.
following Exercise. I prefer, myself, to have one hand and arm relaxed; not to repeat a movement nearly so often, but to do it once or twice with deliberate attention, and with a good pause when the extreme is reached.

"The exercises should be performed lightly clad by an open window for a period of ten or fifteen minutes.

"Standing erect with the hands on the hips, begin by turning the head over the right shoulder and then over the left shoulder, then bending it backwards and forwards as far as possible. Each movement should be repeated a dozen times and should be followed by a rotatory movement of the head, from right to left and left to right.

"Follow this with movements from the spine, bend over to the right and to the left as far as the body will go, and allow the arms to fall with the body; then bend backwards and forwards, the knees fixed, letting the hands touch the toes.

"A rotatory movement of the waist comes next. It should be taken in either direction, then made circular, while the feet stand firm and the hands are held on the hips. This movement needs some practice.

"The arms are then extended, raised, and lowered energetically, and finally whirled singly and together.

"After this, raise both arms above the head and inspire deeply; then lower the arms and expire. The mouth is kept shut, and care should be taken to expand the lower part of the chest and not to raise the shoulders.

"Stand with one foot on a low stool and swing the
other leg forwards, backwards, outwards, and then rotate it. Afterwards, standing on both feet, rise on the toes and sink back slowly. Then walk up and down on the toes.

"This exercise is useful if there is a tendency to flat feet or varicose veins.

"Next place the hands on the hips, keep the body rigid, rise on the toes, and bend the knees slowly outwards; remain in this position while you count 20, then come erect before letting the heels down."

§ 90. A Lawn Tennis Service (Modified)

In this book, I am undertaking the hard task of convincing "civilised" people that the habit or state of Self-Health—pleasant, positive, persistent, all-round, and radiating—is a duty; that it is worth while from every point of view; and that it is achievable, especially if we will repeat again and again a number of simple little practices.

I am purposely avoiding the mistake of overwhelming the reader with a huge programme of Exercises. But the following one should certainly be tried by most readers. It is good for the health and the appearance, and also for lawn tennis. The other exercises should be persevered with so as to develop that rare and reliable possession—the persistent will.

Imagine yourself—for this exercise training the imagination as well as the muscles—to be holding a racket in your right hand and a ball in your left, and stand as you would if you were going to serve at lawn tennis, with your feet comfortably apart.

First, have the weight of your body well back on your right foot; get your right shoulder well back and down, with the elbow bent, almost as if you were going to "put the weight." Throw the imaginary ball up with
your left hand, stretching your left hand and straightened arm up as high as they will go, and sending your head well back, as if you were looking at the ball that was just going to fall on your face. Then send your right hand and arm well up, so that the full face of the imaginary racket would hit the ball at the highest point in its flight.

At that point, stop the imaginary racket, and stretch up as far as you can without straining. Then "follow through," and bring the imaginary racket, still as high as it will go, across to the left and then down, till it stops say near the left of your left knee. Meanwhile, your left hand is relaxed and lowered, and goes down to behind your right side. The weight of your body has now been transferred from your right foot on to your left, your right foot having its heel lifted off the ground.

Do not hurry over the Exercise. Do it with concentrated attention and thoroughness, but without strain.

Repeat it a few times.

Then do a similar exercise with the sides reversed, a kind of imitation of a left-handed Service.

There is no space here to mention all the merits of this movement. It helps to improve the play, and to
keep players in practice. It improves the carriage, and the position and health of the organs; it is good for the chest, the stomach, the liver, and the feet and legs, and many of the large muscles of the body; it trains the left side to less clumsiness; it does other good things as well.

I have not mentioned here how the breathing should be regulated while the exercise is being practised. It is enough, at first, to attend to the exercise itself. But, for physical culture purposes, it might be best to take in a deep and full breath before one begins, and to hold it—without straining—till one has finished the exercise.

§ 91. Swimming on Land (Modified)

As I have said elsewhere, we are face to face with a new set of conditions, for which, hitherto, most people have made little or no allowance. How easy to keep healthy if there is little care, but much fresh air and pleasant exercise—such as games, and swimming, and walking.

The fewer chances we have of these exercises themselves, the more attention we should give to our foods and drinks, our way of eating, our attitude of mind, and our indoor exercises.

As lawn tennis and swimming are among the best of all outdoor exercises, so I believe an adapted imitation lawn tennis service (just described), and an adapted imitation of swimming, will be among the best of all indoor exercises—and will also keep us fit to enjoy the outdoor exercises when we get the chance.

The following movements are better, as scientific physical Culture, if each hand and arm works in turn while the other rests—more as in the side stroke in swimming.

Stand with the feet both facing forwards, and not, in the ridiculous position of the orthodox drill, with the heels
together and the toes out. The feet can be say nine inches apart. (Of course this exercise is not exactly like swimming so far as the legs and feet are concerned.) Keeping your head and trunk well back, as in Figures 1 or 2, squat down, till you are nearly sitting on your heels, as in Figures 3 and 4.*

In this position, bring your open hands up under your chin, with the thumbs touching each other, the fingers together, and the backs of the hands touching the chin. As you rise up to the upright position, till you are on your toes, send your hands and arms together straight up in front of you; then, while you squat down again, lower your thumbs, and sweep round with your stiff arms, as if you were pushing the water back, till your elbows come again to your ribs. Then repeat the movement.

This stretches and contracts some of the most important muscles of the body, and "massages" the stomach and liver.

When it is easy, it can be combined, with still more beneficial effects, with a special breathing exercise.

*Figure 5 shows the Arm Exercise without the Squatting.
§ 92. A Golf Swing (Modified)

In an early section I advocated a better Sunday. Among the ideas recently put forward for a better Sunday, in various Papers, was the suggestion of "Swedish Drill"! Why Swedish Drill? Why not British Drill, including some exercises that have in them a soupçon of the great British Play Spirit? Why teach Physical Culture—and not a very good kind, either—by a method that can only be compared with the orthodox method of (?) teaching Latin?

I have already described two healthy exercises that imitate, but adapt somewhat, the movements of a lawn tennis service, and of swimming. Here is an (adapted) exercise from the Golf swing. Many people tell me it has improved their health, as well as their Golf-drive.

I will not describe the "grip"—the reader will perhaps prefer George Duncan's, known as the "overlapping grip," with the little finger of the right hand over the first finger of the left hand, and with special attention to the position of the two thumbs.

Hold (but do not grip) a stick—or a club if there is space enough—in your two hands. Stand with your feet comfortably apart, facing say a paper disc, to represent the ball, on the floor. Keep your eye on the "ball" all the time.

Bring the stick well back behind your right shoulder,
as far as it will comfortably go. Then swing down, and out to the right and then along a straight line still out (and not across to behind your left shoulder). As you swing, you will shift your weight from your right foot on to your left foot, and you will finish up with the heel of your right foot off the ground.

Then do a similar exercise for a left-hand drive.

It is best to study—or get a lesson from—a good player: before you practise enough to acquire what may be a wrong habit.

I have taken the following Exercises from my Health-Course Exercises, from which I select a set for each Pupil.

§ 93. Starting

This exercise is good for alertness of mind as well as of body, for athletics, boxing, etc., and for crossing a street, etc., in a city.

Standing in an alert position, from which you could move anywhere with ease—that is to say, bending forwards slightly from your hips with your chin well in—practise starting, first from one foot, then, from the other, in various directions—in front, to the side, backward. After landing on the other foot, return to the original position. Always keep the feet at the same angle. Then practise off the other foot.

When you can do this easily, then, after you start, run a step or two in that direction, whether forwards, sideways, or backwards.
§ 94. Rising on the Toes and the Reverse; Skipping, Hopping, etc.

With your hands hanging relaxed by your sides, or, in a more advanced severe movement, with one hand stretched up above your head, and with your head well back (as in the Stretching Exercise), rise on your toes, and keep up for a moment before you lower your body.

Then, without falling backwards, lift your toes off the ground, while you stretch the knees well back. As you do this, bring your body rather forward from the hips.

Then imagine that you have a Skipping Rope, and skip in some of the usual ways. Sometimes send one stiff leg back while you hop on the other; sometimes try to kick yourself behind, instead; sometimes send the stiff leg forward and up; sometimes send the bent leg forward and up.

The arm-movements can be those of ordinary skipping, especially with the imaginary rope sent first forwards and up and then back and down.

Or you can simply hop about the room, now on one foot, now on the other.

Or you can do various kinds of Step-Dancing.

But, anyhow, do your best not to poke, and not to round your shoulders. Keep your head back, your shoulders back and down (except when you skip), and the small of your back hollow.

And be on the balls of your feet. Don't jar your spine.

In alighting from a jump, alight on the balls of your feet, and let your knees bend as you touch the ground.

§ 95. Shaking

There is, according to the Delsarte System, a regular order for shaking, which frees the extremities and makes
the blood circulate more freely in them. This shaking may be preceded by an extension of the extremities. While you are shaking yourself, you can imagine and "assert" yourself to be getting rid of—shaking off—any worry or fatigue or other thing that is undesirable.

The right order, according to the Delsarte System, is as follows:—fingers, hands, forearm, entire arm (shake the two arms separately, each arm hanging relaxed while the other works), head (very gently, if at all), torso (the same applies here), foot, lower leg, entire leg, entire body—as a dog shakes it after a plunge in the water.

The same order would be followed in relaxing, during which one should also untense the eyes and the lower jaw.

This is a good antidote, not only for worry, but also for anger.

§ 96. Lungeing Exercise

This will help the carriage, the digestion, the accuracy of movement, the muscular power, and the poise. It is also a good practice for such exercises as those of Fencing.

There are many kinds of lunges. I give only one variety here. Start in the first position, with your arms folded behind the back, your body facing half to the left, with your heels together, the right big toe pointing straight forwards, the left foot at right angles to it, and pointing to the left. Now take a step forward of about eighteen inches, and crouch as low as you can, keeping your back hollow and your chin in and your face facing to the front, and looking to about the level of your own eyes. Now crouch well down (A). Next, straighten your left leg (B). Then return to the position of A. Then, while you send out your right hand, palm upwards, straight in front of you at about the level of your shoulder, send your left hand well
down behind you, palm upwards, to about the level of your hips, and take a good step forward with your right foot. Be sure that the step is straight forward. Do not let your foot turn towards the left, as it will tend to do, and be sure that your left foot is firm.

You make this lunge by straightening your left leg (c). It is a good thing to work along a line upon the floor —say a chalk-line—so as to keep the movement straight. Do not lunge out too far at first. Be sure that your right knee is well over your right foot.

From this, return to the crouching position.

Do this with the sides reversed.

Do not strain, and do not hurry.
The illustrations here are of the late Lieut. T. A. W. Flynn, one of the best Physical Culture teachers of his day.

§ 97. For Wrist and Forearm, etc.

Standing in a comfortable position, with your chin in and the small of your back hollow, send your left arm back and down behind you as far as it will go; let its palm face away from your body, the back of your hand being towards your left leg. While you do this, keep your right elbow to your side, and clench your right hand, with its palm facing you, after holding the palm as if it were a mirror into which you were looking. Send the right thumb out as far as it will go to the right and away from you.

Now, while you keep your chin in and your back hollow, open your right hand, and send its thumb across in front of you to the left as far as it will go, the little finger going meanwhile to the right. During this movement, send your left hand up till it is bent with the elbow well back, the hand on a level with your shoulder and open, the palm facing away to the left, as in the illustration.

Come back again to the other position with a brisk snap.

Do this now with the sides reversed.

Among other advantages of this exercise, besides the nerve-tonic of the snap, and the development of the wrist, forearm, and shoulder, the independent control of the two sides of the body is encouraged. The right
arm movement belongs to the "Full Contraction" System of Mr. Macdonald Smith.

§ 98. For Trunk and Neck

Standing with your weight evenly balanced on the balls of your feet, and with your feet facing straight forward (not at the absurd German and Swedish angle), and either together, or comfortably apart, and with your shoulders back and down, your head back, and the small of your back hollow, keep the legs stiff and firm all the time.

Move your trunk in various directions, without straining: forwards; backwards; to the sides; forwards to the right; backwards to the left; forwards to the left; backwards to the right; in a circle, first in one direction, then in the other; turn it round, first to the right, then to the left, so that you almost face backwards.

Then move it freely about, as you feel inclined, sometimes moving the shoulders and head and arms as well.

Now, with your body in the same position as before, move your head slowly—and again without straining—first up and back; then with the top sent forwards, but not so as to poke—keep the chin in and up; then to the right; then to the left; in a circle, first in one direction, then in the other; send the top of your head over towards the right, then towards the left.

Then move your head freely about, as you feel inclined. Stop if you begin to feel at all giddy.

§ 99. Animal Imitations

A Health-Paper ("The Healthy Life") suggested that it is good for the Spine if we imitate a Lizard's movements.
Recently, there have been many advocates for Exercises imitating various four-footed animals, horses, dogs, elephants, etc.

Again, we can do some of the rolling and other natural movements of a dog.

These Exercises may seem ludicrous. And, indeed, this very feature is a relief from the over-grim seriousness, and self-importance of many Physical Culturists (who, after all, are not very far advanced along the road of ideal Physical Culture). But they are decidedly health-giving, if enjoyed, and if practised without strain.

They help to carry us back to that stage of Physical Evolution at which we were not yet upright. Nor have we yet, after all these thousands of years, properly and adequately strengthened the muscles which help to hold the organs in their right place while we are standing or sitting.

§ 100. The Left Side

I do not urge people to make their left hand in every way as skilful as their right; life is too short for this. I only urge them to make it less clumsy and more useful.

I practise myself the use of the left hand in writing, brushing my hair or clothes, spongeing myself, and so on; occasionally in games, by way of a handicap; and in other occupations—for instance, in gardening—the left hand can be specially trained.

Such practice (often with a certain sense of humour) is a good hobby. Try to cut anything, or draw or model with Plasticine left-handed: it will show how untrained that side is.

The exercise will develop the other side (the right side) of the brain. It tends to develop a new speech centre, and is invaluable in aphasia and agraphia. It is found good for the half-witted. We might con-
clude that it would give better wits to the already-witted.

Of course, it would tend to remedy defects and deformities of nostrils, lungs, other organs, shoulders, spine, and carriage, and so forth.

It would relieve the right side, and be very useful in case of cramp, and still more useful in case of serious injury.

The more we train our left side sensibly, the more self-respect we must have. A great bar to self-respect is the (generally subconscious) knowledge that we are carrying about something clumsy and unsatisfactory as a part of ourself wherever we go.

Last, but not least, the skill of the left side is essential in as many as 300 money-earning occupations. It will make a great deal of our work far quicker and far less exhausting.

It is interesting to note that, according to American experiments, those who have trained their right side in any exercise can now train their left in that exercise in about a sixth of the time.

§ 101. A Suggestion about Various Courses

Some Exercises—such as Walking—are a part of the daily life of most of us. It is well worth while to do such Exercises with the best technique that we can acquire.

Other Exercises which, like these, do not come within the set “Course” or “Courses,” should be practised at more or less frequent intervals throughout the day, till they become easy, and then, to some extent, automatic—i.e., under the supervision of the Managing or Subconscious Mind. Among such Exercises can be classed the Deep and Full Breath, the correction of the body’s Position and Expression, the more thorough Mastica-
tion and Appreciation of Foods and Drinks, and the different forms of Self-Suggestion.

Then there is the Course—for example, the Course given in the last section; which needs to be supplemented.

There can be gradual increase in the extent or severity, and in the number of repetitions of these Exercises. Those in deep and full Breathing, especially, admit of almost constant progress.

But there should be variety as well. I am absolutely against the much-advertised plan of one-set-of-Exercises-daily-all-your life!

Here are some ideas as to how to get changes. The changes can be for one or more days in the week, or for a whole week, or longer. I merely outline a few here:—

1. Household Work. I have described a few of these Exercises in "The E.M. System of Physical Culture." Attention should be paid to the right position of the body and the right technique. The same applies to:—

2. Gardening. There is no need to-day to extol its merits. The gardener should now and then do some special Stretching Exercises and Relaxing Exercises.

3. Various other outdoor Exercises.

4. Strain-and-Stress Exercises as with the Spring-Grip Dumb-Bell, Heavy Weights, etc. I should not advise much of this work, and it should not be carried to excess. It tends to develop hard, fibrous, and slow muscles.

5. Gymnastics. The same applies here.

9. Boxing, Fencing, Wrestling, and Jujitsu. These need a great deal of time for the mastery of the technique.

7. Shaking. There is a Vibratory System, by which one shakes the limbs and the whole body, and makes it vibrate, sometimes in the same way as a dog shakes the
water off him. I know that many have benefited by this System, in spite of—or partly because of—its apparent ridiculousness. As a matter of fact, some of the Jazz Dances are far more ridiculous.

8. Bed Exercises. Sanford Bennett methodised a set of movements. Some of these are good. I have included some different movements in the Course that I prepared for Pelman Students (in the "Little Grey Books").

9. Exercises for each day. A friend of mine had special Exercises for each day. So far as I remember, his scheme for one year was:

Sunday.—Breathing, with the idea of Inspiration.
Monday.—Muscle-Relaxing.
Tuesday.—Athletic Exercises, chiefly Imitations of Games.
Wednesday.—Walking and Running.
Thursday.—Trunk-movements, and Shoulder and Neck-Movements.
Friday.—Foot and Leg Movements.
Saturday.—Stretching.

The great requisite is, I am sure, not to keep in a groove. It is good to buy books and Health-Papers, and—above all—to make notes and keep them for reference.

Individuality must be the chief criterion. I do not mean merely to follow one's likes; I mean also to work out and put into practice the Exercises that one really needs to make one more normal.

Still, a day for Exercises which one feels inclined to do is not a bad plan. If, in the above List, Monday were made the day of Muscle-Relaxing and Stretching, Saturday could be the day of Free Exercises—kicking, hopping, "shadow-boxing," or anything else that the spirit moved one to do.
§ 102. Occasional and Remedial Exercises

In a book on "Curative Exercises," I have offered general remedial movements for such troubles as Indigestion, Constipation, "Nerves," Obesity, Spinal Curvature, and so on. Obviously, there is no space here for any detailed set of Exercises for each special case. Readers who want particular Exercises are referred to that little book.

But I should not advise them to confine themselves to the remedial side of Physical Culture. In fact, I have evidence that there is no need for this, since the Exercises, after effecting a cure, cease to be necessary, except for a revival now and then. The attention can then be given to other systems.

There are, however, some Exercises that are both Remedial and General. They seem to be needed, in many cases, both to cure faults, and also as part of an all-round training.

This is true, particularly, of the Foot and Leg Movements, and the movements for getting or keeping the Position of the Body, and especially of the curves of the spine, right in daily life.

The illustrations on page 147 show how common it is for children and others to use a wrong position as a habit without any one—themselves included—realising that it is wrong; one reason is that it is so common.

All these faults need careful correction, chiefly by means of "The Opposite Exaggeration" (see section 24).

Of the Foot and Leg Movements, the stretching of the heel down, with the knee well braced back, is a good example, since most people need to counteract the bad effects of the heels of their shoes or boots. This applies to women, pre-eminently.

Another instance is the development of this or that
Breathing. In women, again, it is nearly always the Lower or Diaphragmatic—not necessarily the "Abdominal"—expansion.

Yet another instance is Self-Massage, which is good for nearly all people in civilised life, not only as a general exercise, but to counteract the bad effects of wrong clothing, and of the atrophy of the skin, and of poor circulation.

In late years we have seen the growing popularity of what the Americans have called "Osteopathy," and should have called "Osteotherapy." There are several fairly good Text-books, and a study and gentle practice of the Art is good, for the help not only of oneself, but also of others. To quote a simple case, in some types of Headache one of the causes is a displacement of vertebrae of the Spine, and a curative treatment will be its replacement by Exercises, and by manipulations.

It is surprising to what an extent persons can work out their own physical salvation, if only they will take stock of themselves sensibly. Let them look at themselves in a large Mirror—one of the best investments in the world—and correct their faults of carriage, of the height of the shoulders, of bad walking, and even their faults in games.

Under two conditions it is not morbid to take stock of oneself.

The first condition is that one should desire the ideal, and keep that in view. There is nothing morbid in this!

The second is that one should practise sensibly such Exercises and other helps as shall bring one constantly nearer and nearer to this ideal; just as a Business Man is not morbid if he alters his business for the better. He is worse than morbid if he does not!
§ 103. Hints on How to do Exercises

The most sensible authorities on Physical Culture generally insist on several conditions for the satisfactory practice of Exercises: such as fresh air, good light, and clothing that allows of free movement. I need not say much about these obvious helps.

The Air should be fresh; but there need not be a draught.

The Light should be good; but there need not be a glare. Sunlight (when obtainable) has good effects on the skin, and is not utilised nearly enough in orthodox Gymnastics.

The Clothing should be free, or should be reduced to the minimum, or (as at some Baths and Air enclosures) to nil. Bare-foot walking on grass is an excellent measure for several reasons. The feet come in contact with magnetic mother-earth.

The Exercises, if vigorous, should not come just after a heavy meal. The School plan of hard games or runs on the top of the chief meal of the day is utterly abominable. The State should intervene, and forbid this.

There should not be too much strain and stress, particularly for the young. The Americans insist on a medical examination of the heart, etc., before they allow vigorous movements at School or at College. The severity should be increased gradually; some of the advanced Swedish exercises here are not for beginners.

The Exercises should not be carried to the fatigue stage. An easy plan for avoiding this is to have shorter spells (see section 52), or to have intervals for Deep and Full Breathing, Muscular Relaxing, and—in class-work—for explanations and Questions and Answers, and even for Silence!

Care should be taken to avoid unnecessary fidgeting or tension, such as the grip of the hands, or the "grip"
of the eyes and the mouth—the frowning, and the clenching of the teeth which scarcely any of the Drill-Sergeant types of Instructors ever consider to be wrong! Muscles not needed for the Exercises should be relaxed and limp. The model statue—unfortunately ordered by ignorant officials—had as many muscles as possible tense—a hideous mistake.

The Exercises should be performed correctly. This sounds commonplace. But it means that, instead of being content with doing the movement "anyhow," we should do it deliberately, and should watch each part in turn (as the learner and teacher of Fencing have to watch the feet, at first) so as to make sure that all is right. The use of the Mirror, as already suggested, is very valuable. For physically—as well as intellectually and morally—"who can tell how often he offendeth?" This self-watching, and self-adjusting to the ideal is a splendid lesson for the whole of life.

There should be the correct position of the Feet and
Legs, and the correct curves of the Spine, as described in a previous section), so as to secure the maximum of grace and of "mechanical advantage." The orthodox position is not correct.

All the time there should be attention to the Breathing, not only at intervals, as a rest, but also during the movement itself. Here, again, the orthodox method is not correct.

I offer my own view for what it is worth.

(1) While one is learning a muscular movement—say a service at Lawn Tennis—one needs all one's mind for the movement itself. When one has mastered it, one can then do it with the correct breathing. Perhaps Swimming on land may be among the exceptions; here it may be best to associate the breathing and the movements from the very start.

(2) In some movements—as in Swimming, Rowing, and Lifting—the rhythm of the Breathing must depend on the movement itself.

(3) The Swedish System makes people apply this to various other movements, telling them always to inhale as they raise their arms, and to exhale as they lower them. Now, apart from the discouragement of the deep and full breath by this plan, people should also learn the opposite: to exhale as they raise their arms, and to inhale as they lower them.

(4) Sometimes, according to a Hindu idea, it is good to inhale well, and then to do the movement while (without straining) one holds the breath in; and then to exhale.

(5) As a rule, however, I think that analogies (into which we need not enter here) favour the plan of having the rhythm of the Breathing going on independently of the movement, and not upset by it. I am sure that this is an invaluable aid to self-control, self-mastery, and poise.
There should be Concentration, either on the muscles used or (sometimes) on their effects—i.e., on the values of the movement; though perhaps a better time for this is before or after the movement.

There should, anyhow, be given some time for the Realisation of what the movement is doing or will do, and for Appreciation of it, so that the practice may be welcomed, and not considered as "a beastly nuisance."

There should be a certain amount of Co-operation. A person can try to teach others, or to explain Exercises to others; and should discuss various points with them. And sometimes one should do Exercises with others, as, for instance, a father with his children, setting them different movements to do, and letting them set him movements as well.

Certainly there should be frequent study of the Principles and Practices. Physical Culture is—like the "Science" of Food-Values—in its infancy. Few people have any idea how much they can find out in Physical Culture, and how crude and full of errors are the dogmas and dull grinding monotonies of the present Physical (and other) "Educations"; and how much they may benefit themselves and humanity by thinking open-mindedly.

I could write a great many more hints as to how to do—and how to treat—Exercises; but I must keep these other notes for a longer book. I must end with one suggestion.

Aim at variety. While you study and appreciate and attend to what you actually do, devise fresh Exercises, and try them, and judge them by their results. Make Physical Culture one of your favourite and most precious and inalienable Hobbies.

§ 104. Imagine Good Exercises

Professor W. G. Anderson, the famous physical
instructor at Yale, in America, following on the lines of the Balance Bed of Professor Mosso of Turin, made experiments to prove that to think of an exercise is—in a mild way—to do the exercise, and to send more blood to the part or parts which one imagines oneself to be using.

He balanced a man on a "bed" which rested on a thin blade, so that any change in the circulation was easily noticed. When the man worked out a problem, more blood went to his head, and down went the head-end of the "bed." When he thought of dancing and "foot-work," more blood went to his legs and feet, and down went the foot-end of the "bed."

When you do the swimming on land, the lawn tennis service, and the golf swing, as described in previous sections, do them not only correctly and deliberately and with concentration, but also with a view to reproducing the sensations and the movements afterwards in your memory and imagination.

Some of the advantages are obvious. I will mention only five of those that I have cited in the Course that I prepared for the "Little Grey Books" of the Pelman System.

1. The plan makes the attention and concentration easier, and gives more interest.

2. It makes the exercise itself more effective, and impresses it more upon the Managing or Subconscious Mind.

3. It gives a healthy and invigorating idea for odd moments that might otherwise be wasted or misused.

4. It trains the general powers of memory and imagination, and what may be called the sense-observation.

5. It is a form of muscle (and mind) culture available when the actual exercises are not feasible.
§ 105. Firmness at The Centre, Freedom at the Extremities; and other Principles

All day long a man carries about with him, as his inseparable companion and fellow-worker, his body. He has given it very little attention, so far. He has devoted some care to his face and hands, but scarcely any care at all to his spine and his trunk and his feet.

Now most of the common or gymnasium systems of exercise are inadequate in many respects.

1. First of all, the position of the feet is absolutely wrong, as I have explained elsewhere. The habit of standing with the heels together and the toes out at an angle is both ugly and unscientific. It is characteristic of the wooden type of mind and body.

2. Secondly, the breathing is most unsatisfactory. The Swedish method of breathing, as I have explained, is neither deep nor full. It is shallow and partial. The Swedes do not seem to have the remotest idea of the value of deep and full breathing, nor of the right method. The method of Lieutenant Müller is far less unsatisfactory.

3. The orthodox systems do not advocate the right kind of stretching. They include a little stretching, but it is not complete stretching, nor is the full extension held so that it may produce its proper effects.

4. Almost invariably the two sides are moved together, as in a freehand drawing. Scarcely any independent control of the two sides is encouraged. I consider it essential to physical culture that one hand should often be trained to do its work while the other hand rests.

5. In the ordinary "Course" of exercises, there is great hurry, stress being laid on the number of times that an exercise is performed, rather than on the thorough concentration with which it is performed.

6. Nor is there any idea of the values of the different
exercises, and especially of the way in which they symbolise important principles of living. Mrs. Boole has called attention to the inner meaning of stretching and muscular relaxing; but this is the rare exception. When one reads the introduction to systems of physical culture, one is amazed that those who have evidently done the exercises so often have never opened their minds to the real meaning of what they have done. All the time they have been handling valuable goods with the idea that they were handling something of an inferior character.

7. Another great fault of the stereotyped schemes of physical culture is that they attend to all muscles equally, rather than to the weak muscles in particular. One lady tells all her readers that they must systematically exercise every muscle of the body every day! What could be more ridiculous? Why not leave alone the muscles that are well-developed, and that get enough exercise already, and save time and energy to devote to the muscles that are undeveloped and unexercised?

8. The big muscles have been much neglected till recent years. Recently, we are glad to say, there has been a reaction in favour of more use of the trunk muscles in physical culture.

9. Another recent change has been the lessening of the worship of the stiff, big, bulging biceps. What an ungainly thing that biceps used to be, standing out when it was not wanted for use—stiff and fibrous, and incapable of quick movement.

10. One of the worst features of all in the orthodox plans has been the utter absence of any teaching of muscular relaxing. Players of the piano and violin, actors, athletes, and others, know well the importance of being able to relax muscles till they are actually wanted for use; but the average gymnast and the drill-sergeant never seem to have had any conception that
it was as great a mistake to use muscles unnecessarily, as to use them inaccurately.

One of the influences for good in the past decade has been the revival of the Greek system by Mrs. Watts. The Greek system emphasised the importance of the right position and the right curves of the spine, and also the importance of the balance of the body, so that it could be worked with the greatest "mechanical advantage;" and this is part of the principle of the firm centre. Perhaps the Greek system did not lay enough stress on the importance of the free extremities, though certainly the Greek statues do show freedom of the hands.

It was Delsarte who laid greatest stress on the free extremities. The principle is a very valuable one. So, indeed, are all the principles of true physical culture. Whether we consider deep and full breathing, or sensible stretching, or thorough mastication, or any other right idea in physical culture and Health, we shall always get valuable lessons from the training of the body to apply to the training of the mind as well.

And the principle of firmness at the centre and freedom at the extremities can be applied all through life. In religion, we need firmness at the centre: that is to say, we need universal principles about which all are agreed. But, together with this, we need freedom at the extremities—any amount of different religions to appeal to different types of minds. So, in politics, we need firmness at the centre: we need certain principles from which the politicians shall not deviate: these principles will apply to all countries alike; but we need vastly different Institutions and Governments as the expression of these principles. It is utterly useless to insist on universal "Democracy." We must have sound ideas at the heart and at the centre, and then we can safely allow tremendous latitude and extraordinary differences at the extremities and in the expression,
§ 106. The Art of Not Noticing

One sees advertised many systems that profess to teach Concentration. One seldom sees any mention of a system that teaches people not to concentrate, and indeed not to notice; or at any rate, having noticed, to forget.

Worry is perhaps the best example of concentration. There are some people who seem utterly unable to concentrate except on their worries. These are the people who need to cultivate the art of not noticing; and the art is a very hard one. The best plan for the majority of those who notice the wrong things and attend to the wrong things, is Substitution.

Suppose there is some trouble, such as tuberculosis. The usual way is to brood over it, and to think of it as a terrible misfortune, often as incurable. In treating cases of tuberculosis—and, even more so, of cancer—I have found the greatest obstacle to cure to be the firm conviction of the person that cancer is incurable.

Now the person with the trouble should divert his mind from the trouble.

1. First, he can divert it to the means of cure. He can attend to the deep and full breathing as a frequent practice. He can attend to many other avenues to Self-Health, such as thorough mastication, better position of the body, and so forth.

2. Secondly, he can attend to the idea of Health and
success, and can say to himself words of Health and success. The mere repetition of these words will be effective in taking away his thoughts from his trouble. Of course, if he can realise the ideas as well as mention them, so much the better.

3. Then he can attend to the reasons why he can become healthy. He can go over the arguments, and dwell upon the fact that there is no reason why he should not cure himself, and become fit. A few of these reasons are explained elsewhere in this book. Perhaps one of the most effective arguments will be the actual cases* in which people have cured themselves after they had been given up as hopeless.

It is important not to notice unpleasant sights and sounds. Many imagine that they are doing something extremely virtuous when they feel “sympathy” with others who are suffering from pain or sorrow or failure. They would help far more, as a rule, if they did not “sympathise” in the wrong way; for such “sympathy” makes two people suffer instead of one. It would be far better if, when they saw anything unpleasant, they turned their attention to some physical act, such as a healthy exercise, or to the imagination of something pleasant, or perhaps to the working out of some interesting problem, unless they could do something active to remove the trouble.

Most mistakes that people make are found, when analysed, to be due to attention to wrong things. A man would not commit a murder if he did not attend to the cause of anger. It is worth while to examine into all the mistakes that are commonly made, and to see whether this rule does not apply: that the mistakes are largely caused by attention in the wrong direction, to something which at the time is attractive, but is not ultimately advantageous.

In order to acquire the art of not noticing, one must

*See Section 45.
acquire the art of concentration. A good way is to attend to the exercises which one is doing; but with the concentration there must be a certain amount of flexibility. One must be able to divert the attention at will, and to concentrate not only on what one is doing at the time, but also to concentrate on any given thing, just as one could turn a searchlight on any part of the darkness and light up whatever was in the direction of the light.

Few people trouble to fill their minds with desirable ideas. We ought every day to add to the picture-gallery of pleasant pictures in our mind, so that we can divert our attention, and take a walk in this picture gallery when there are in the ordinary world things which would be unpleasant and unhealthy to notice.

§ 107. The importance of Mem.-taking as a Habit

Not long ago, I had left to me the library of a Health-seeker. His eyesight was bad, but the little that was left of it he had used for sensible reading on the subject of Health. He had made many extracts from books and papers, and had classified them in an index-book. Some of these cuttings I have found of great use.

Most of us have the habit of remembering the wrong things, and forgetting the right things, chiefly because we have not paid sufficient attention to the right things at the time, and have not made notes about them, on paper or mentally.

Most of us rush through our morning Papers as we rush through our meals, not getting the full benefit from them. One remedy is to be more leisurely; but that is one of the hardest powers to earn. A simpler remedy is to use memoranda. There are many systems. Some prefer the ordinary note-book; some the A.B.C. note-book, as used for addresses; others the loose-leaf
note-book. Some make their mems. on pieces of paper; others on cards.

The main feature in common between all these systems is to preserve good ideas, and to remind oneself of them, so that they are not lost. Having collected a number of ideas, one can arrange them in a better order afterwards. The carrying out of the mem.-system from start to finish is a splendid training for the whole mind.

But people say that they "cannot be bothered." It is the same excuse everywhere; and there is the same answer to this excuse: namely that, when you have practised the system for a time, it ceases to be a bother; it becomes a habit and practically automatic. It is surprising how soon one can get into the way of jotting down whatever one wishes to remember, and of doing this almost without knowing that one is doing it at all.

Needless to say, the mems. that would be most important in connection with the subject of Self-Health are mems. about the different methods of Health and Cure. One can write down ideas which one has heard, and ideas which one has read, and, as my friend did, one can put these in a book of cuttings, or in a loose-leaf book with a good index. There should always be a reference to the source of the information. The ideas about Health need not be confined to ordinary suggestions. One can study animals, and one can study children; and, in fact, can get many valuable lessons from all sorts of sources.

One advantage of the mem.-system is that it keeps the mind on the alert. It is as if one said to one's Managing or Subconscious Mind: "Be on the alert for whatever can help me towards Self-Health to-day." A result of this Self-Suggestion is that the mind is reaching out for what will help it; and one will be astonished to find how many ideas seem to come quite by chance across one's path. But there is no chance
about it at all. Setting the mind to reach out for ideas actually attracts the ideas to the mind; and the habit of mem.-taking preserves the ideas when they have come, and enables one to recollect the ideas and to hand them on to others.

§ 108. Other Hobbies

One of the most popular hobbies of recent years has been "Pelmanism." I have seen many letters from those who have taken up the system, and not a few of these people took up the system as a hobby; but, when they had once begun it, they continued it as something far more than a hobby. One man said that Pelmanism had given interest to plenty of things that before had been dull, and another said that it had made him realise his powers as nothing else had done before. It had given him self-respect.

Now one object of a hobby is to turn the attention away from undesirable things, and to divert the energies from what may prove to be waste or worse than mere waste. But another object is positive—to bring out faculties, and to increase self-respect.

I shall not attempt here to give anything like a full list of hobbies. Whole books have been written on the subject; and, though many would say that it was a mistake to use system in the selection of hobbies, yet these books will certainly suggest what might not have occurred to people otherwise. I shall speak directly of gardening and of games as hobbies. Here I shall suggest only a few out of many possibilities.

Cooking should be the hobby of every one. It should be taught to all boys and girls at home and in school; for boys and girls enjoy cooking more than any one else does.

There should be no need to mention the many advantages of cooking—I mean not of the orthodox cooking,
but of sensible cooking on scientific lines. Cooking* tends to economy; to manual neatness and tidiness; and to Health, through better foods. Cooking improves the senses of sight, hearing, taste, touch, and smell. Cooking should necessitate a study of food-values—in itself no small gain. In cooking we can judge by results; in many of the subjects which form part of our so-called "education," we may not be allowed to judge by results; we are made to reproduce the ideas of fossil authorities, and whether they are right or wrong does not matter at all! The sole test of merit is correct reproduction. In cookery, the sole test of merit is the dish itself and its effects. Cookery is an art which helps other people besides oneself, and gives pleasure to other people besides oneself.

Another valuable hobby is carpentry, which can include fretwork.

Gardening also need not be justified as a pursuit. It is an economy, and it tends to helpfulness and to a number of other blessings.

It is surprising how few resources the general public has within itself. The public is in the habit of seeking diversion outside itself. How badly the working classes and the leisured classes are in need of attractive subjects to which they can devote themselves in their leisure moments!

And also of hobbies to which they can turn their attention as a relief from work, and perhaps even at intervals during the work itself.

Another value of the right hobbies is to train the neglected faculties. Most of us are one-sided; and even that one side is not very satisfactory. The other sides are allowed to atrophy. We are not human beings. We are simply parts or facets of human beings. Hobbies help us to become more like all-round human beings, as we should be.

*See Section 69.
Certainly one of the hobbies should be Health.

Take a single avenue to Self-Health: namely, the Water-treatments. What a wonderful opening there is here for study. One can devise simple apparatus for Water-treatments. It is surprising how little attention has been paid to this so far. Yet the fortunes that will be made out of cheap and easily-constructed apparatus for Water-treatments will be enormous.

Then, again, exercise should be a hobby. Few of those who have taken up Physical Culture as a hobby have regretted it. Like Pelmanism, it may have often been started as a hobby, but continued because it was worth while from every point of view.

Among one's hobbies should be book-reading. I mean not merely novel-reading, but the reading of books that make one think. One should choose some subject, and then read all one can about it. In these days of Free Libraries, this hobby need cost nothing.

Among one's hobbies should be the attempt to solve certain problems. One should have "Probbies" (or "Hoblems,"') or problems as Hobbies. It does not matter so very much what the problems are. One could include information about Free Trade and Tariff Reform. Among my favourite hobbies are Science, Comparative Syntax, and New Testament Translation. Others prefer vastly different subjects. One very valuable subject would be the different kinds of Fuel and Fuel Economies, and the different methods of Preserving Foods. One ought always to have something to which one can devote one's inventive and creative energies. Otherwise, these energies are likely to go astray.

§ 109. A Little Piece of Land

The War has brought a quantity of wasted land into use, particularly for the purpose of vegetable growing. This is excellent.
I remember how at Cambridge my little garden produced quite a quantity of vegetables and salads, that cost only a small fraction of what these foods would have cost if bought in the shops.

There was the additional advantage of contact with Nature, and all the strength which one gets from the soil as well, the relief for the eyes, the exercise of gardening, and the education which it gives in Science and as to the unity of Nature. Many books have been written—and booklets and articles—showing people what to plant, and how and when to plant it. There is no need to tell people to-day how to use their little piece of land for produce; for they have only to buy a cheap text book and carry out the instructions.

But one or two points might be emphasised.

First, far more green stuff should be grown. Its food-values have been mentioned already. The plantings should be so planned that green stuff is available all the year round. I had some friends who never went a week without good salads. Their garden was so designed that, when one green stuff came to an end, another took its place.

It may be worth while to have a little glass, so that the French method may be practised: namely, intensive culture.

As to manure, I should advise the use of the right mineral rather than animal manure. The resulting foods are far cleaner and keep better.

Incidentally, one should study how to preserve the foods which one cannot use immediately; and how to use best the foods that can be used.

It is not a waste, as many have told us, to devote a certain amount of the garden to flowers. Nor is this necessarily selfish. There are plenty of hospitals and poor houses where the flowers would be welcomed.

But here I do not wish to say any more about what
are called the "practical" uses of land for the purpose of agriculture or gardening. Quite a little piece of land can be used for other purposes besides.

First, there is sleeping out. I remember how at Cambridge I did not sleep at all well when first I had my bed in the garden, the cats were a disturbing influence;

but, by degrees, I became accustomed to the new conditions, and the sleep was far more refreshing.

It is possible to have very healthy games in quite a tiny space in the garden.

Badminton does not require much space; nor do Quoits.

If there is a wall, one only needs a line at a certain height and a ball and a racket to get excellent exercise and fun and splendid practice for lawn tennis.

In our garden at Hampstead we found plenty of
Mr. E. F. Benson used his little garden at Winchester very wisely. The Illustration gives some idea of the place.
room for games of adapted cricket and so forth. We should learn a lesson from the boys of London, who utilise any bit of ground for their cricket or football. They do not need a huge space. They get all their fun from a tiny space.

Surely one can have meals in the garden. At Cambridge we had our meals in the garden all through the summer. The flies were a trouble at times, but that was nothing compared with the advantage of the fresh air and the trees.

Last of all, one can do some work in a garden. It is so easy to carry out a chair and a board with one's papers on it. Here again, as in sleeping, at first it is not easy to concentrate the thoughts and to do oneself justice; but afterwards one is able to work even better than in a room.
It is worth anything to have a little piece of land. It is what flat dwellers miss most of all. If the little piece of land is not attached to the house, so much the better in some ways, since it compels a healthy walk to get there.

§ 110. Games and Recreation: as a Habit

There are two very poor excuses made by those who do not play games, and who do not get any real recreation.

Their first excuse is that they are too busy. The second is that games are too frivolous.

Now the one thing that games cannot fairly be said to be is frivolous. Games are a young animal's preparation for serious life. There is no space here to tell all that games could and should do for those who play them. Games should teach self-control, together with
concentration. It is interesting to watch animals playing at fighting; how wonderfully they control themselves! They are apparently entirely absorbed in their play, and yet they will not go beyond a certain point. They will not actually bite so as to hurt. They still remember that it is a game and not an actual fight.

Different games teach different lessons and qualities. But a good selection should teach many lessons. The following are only a few of those many lessons.

There is the need for technique and for the practice of technique to get success. There is pluck and patience, cheerfulness and courtesy, obedience to rules, and to the spirit of the game, together with versatility and adaptation. There is co-operation and division of labour. There is true social levelling. There is a wonderful bond of union, bringing all classes and all parties together on an equal footing. What a contrast to "religion" and politics, which generally have quite the reverse effect!

We ought to learn from play the great lesson of life—that difficulties are a good game to win. It is far better to meet difficulties and obstacles in this spirit than in the spirit of grumbling.

Another potential lesson of inestimable value is the lesson seldom actually taught by games. In games a person is apparently competing with an opponent. In reality he is competing with himself. The important thing is not whether he beats his opponent, but whether he plays well and in the right spirit, and whether he improves his standard.

Then, besides, there is the Health that comes from sensible play, Health that does not necessarily come from systematic and dull "physical culture."

The Health from play is partly due to the change of mind and attention, which is the truest form of rest.

Then, again, games are among the least undesirable
outlets for excess of energy. One could go on for page after page, mentioning the different merits of different games, played in the right way; but the above items will be sufficient to justify one's plea for far more play and recreation than most people get to-day.

Among the most useful games, beside ball-games, and the small games, are the sedentary games, such as Patience. I have got from small games far more pleasure than from championship matches; but somehow many people think it *infra dig.* to play anything except the real game of cricket, or the real game of this, that, or the other; whereas the adapted games are far quicker and fuller of life, and, of course, are available anywhere. The full games are only available at certain times, and under certain conditions.

Badminton is generally regarded as needing a special court or open space. But the game can be played even in a small room.

Besides games and hobbies, there are different forms of recreation for different people. Walking is boredom for some people, recreation for others. Reading is boredom for some people, recreation for others.

So is drawing; so is modelling.

I know some people to whom the Cinema is nonsense. To most it is recreation.

Each should make a list of his own games, and should set aside a certain time for them, not necessarily daily, but at any rate weekly.

It is useless to say that certain things are games and recreation, and that other things are not. Anything can be turned into a game or recreation. The dullest work of adults is the pleasantest game for children. Anything can be turned into a game or into a nuisance, if we approach it in a certain spirit.

I used to loathe playing the piano. I know hundreds who enjoy it. I used to loathe singing lessons.
singing is the recreation of many people, particularly in the Continental countries.

Swimming, cycling (attention should be given to the position of the body) and hundreds of other healthy pursuits are open for selection. The fault of the English People is that they have not worked out at all carefully which are their best and cheapest games and recreations. They move too much along grooves. They miss some of the best there is in life because they are so conservative and so hypnotised by custom.

For instance, Fives is a magnificent game. It exercises both hands and involves healthy stooping and stretching. It does not require a large space. The court can be roofed and lighted artificially, so as to give play all day long. Yet in England, except at schools, there are very few Fives Courts.

Four useful rules may be offered with regard to games and recreation:—

1. Realise the values of the play and pastime. Appreciate the play and pastime, and welcome it fully. Do not be ashamed to enjoy it.

2. Prepare for it, perhaps along the lines suggested in the special section.
Hobbies and Technique
Thus, if Rowing is your choice, study the science and art, and practise the correct movements at home.

3. Correct the mistakes in between times, rather than during the play. During the play, one should devote one's attention to the play itself. Before and after the play, one can correct the technique.

4. It is not morbid to get lessons from the play: I mean lessons for the rest of life. People may say this is spoiling the play and turning it into a serious thing. But I have not found play and recreation any the less enjoyable because they teach me something useful.

§ III. Better Technique: as a Habit

As an example of better Technique, I cannot do better than quote from one of my books ("Economy of Energy") as to the influence which the correct technique had in the laying of bricks:

"To take another quite different example, consider the American case of the bricks, on page 133. Five times the amount of bricks were loaded by the new method: this was thanks to a different arrangement of the materials, to a different position of the body, to different technique in handling the bricks; the result was not merely that over five times the amount of work was done, but that there was less fatigue and more satisfaction, as there always is when more work is done; and still more satisfaction, because more money had been earned."

Have the English bricklayers adopted the Improved Technique? Are they likely to? No. Labourers are too busy, in asking for higher wages and shorter hours, to "bother" about Efficiency Methods!

Another familiar example is that of Rowing (see page 287). Rowing looks very simple. The better it is done, the simpler it looks. It is the same with almost anything that is really done well. When you see an
expert, you feel that you could do it just as successfully as he does. Then, when you come to try, you find you are making a quantity of mistakes. The man who studied rowing found that the correct stroke consisted of a large number of different processes, combined together in a single movement. He said rightly that the movement could not be completely satisfactory unless each movement was perfect in itself and perfect as a member of the whole movement, co-operating with the other members.

Recently the Cinema has been used to teach Technique. At first one relied on expert teachers, who hardly ever knew why they did what they did, and, indeed, hardly ever knew what they did! It was the custom, at school, to have an expert cricketer to "teach" cricket, an expert mathematician to "teach" mathematics. Scarcely ever could the expert teach, scarcely ever had he the faintest notion of what he did or why he did it. Some of the most hopeless "teachers" at school and lecturers at the University were the greatest experts in their subjects.

I remember, in my own case, how I failed to improve at games, simply because I had not the right Technique. I tried hard; I practised hard; but there was scarcely any progress. Then, one day, Smale, the old Racquet Coach at Wellington College, told me several of my faults. I tried to correct these, but it was hopeless. Then I realised, partly through reading Benjamin Franklin’s "Autobiography," that even a single stroke at Racquets was a very complex affair. It meant the correct position of the feet, the correct movements of the arm, and so forth. I practised part by part, going through a certain foot-drill, for instance, in my little bedroom at Cambridge; and, before long, I found that my play was improving. Then I applied the same "Part-by-Part" System to Essay-Writing. My essays at school were
always a lamentable failure, till I realised that Essay-writing was like the Racquet stroke—a complex process. I practised each part of the art in turn, and began to improve.

No amount of keenness, no amount of practice had helped me to improve to any appreciable extent until I studied Technique.

Technique may be said to be that which the expert uses naturally and intuitively and generally without consciousness and awareness. Technique is that which is a better way of doing the thing than the usual way, better as regards efficiency, ease, and economy of energy. Technique is that which can be mastered to some degree by any one.

I am preparing a whole book on the subject of Technique. Here I need only suggest one or two simple examples.

Give a clerk in an office a hundred envelopes to fill and fasten down, and the clerk will very likely take the enclosures one by one. She will take one enclosure, put it into one envelope, moisten the flap, stick it down, and rub it. And the envelope is ready for the post, if it has been stamped. This seems all right, and is still quite the usual method in many offices in England to-day. But, by way of experiment, get a hundred envelopes and a hundred enclosures, and time yourself while you fill them in this way. Then take another hundred envelopes and enclosures, and apply the following method.

First, fold all the enclosures.

Then put them into the envelopes, and place the envelopes, with the gummed strips uppermost, on the top of one another, but with just the gummed strips showing, so that there is a series of gummed strips and nothing else to be seen. Then take a sponge or a brush, dip it in water, preferably warm water, and moisten all
the gummed strips that are showing. Next take up each envelope in turn, and fold it, but do not trouble to fasten it down. Put each fresh envelope, as you fold it, on the top of the last, till you get a pile. Then press these down, and rub only the top envelope several times, and the whole lot will be found securely fastened. You have done the work in ever so much less time than it took to do each envelope separately.

Everything has its Technique. Watch people walking. How many of them turn out their toes? Is that a mistake? Yes, certainly; it is waste of energy. The body cannot move economically if the toes are turned out. The big toes should be facing straight forward. And mark how many people are too far back as they walk, so that they have to pull their bodies forward all the time. There are many more mistakes in walking. The technique of walking should be taught far earlier in life. It means more enjoyment, more speed, more ease, and better appearance.

Breathing has a special technique. The Technique of breathing is by no means difficult to understand or to master.

So one might go on, for page after page. But, after one had given another hundred instances, there would still be the same objection that it is morbid to fuss about how one is doing a thing. The only thing is to do it, and, if necessary, to "practise." What sheer nonsense this is!

It is the old, old fallacy of "Practice makes perfect." How much have people practised breathing? They have been practising probably twenty times a minute almost ever since they were born. Do they do it well? Not at all.

It was interesting to me, after I had been studying the Technique of Tennis, and Lawn Tennis, to watch the players at Cambridge. Year after year they used
to come and play and scarcely improve at all; they went on making the same old faults week after week, year after year.

The Americans study Technique to an almost ridiculous extreme. But they get their results. In hurdling, high jumping, and various other sports, their patient and systematic study of correct Technique is bound to tell.

So it is in Lawn Tennis. The Americans study the Technique of Lawn Tennis and its different strokes; so do the Australians; and the Germans were beginning to study and master the Technique of Lawn Tennis before the War began.

It may safely be said that no country has a chance if it ignores Technique.

The inferior player with Technique is a match for the superior player without it.

The Americans are daily proving the value of Technique in business. What a vast library of books they have on business efficiency! No one calls this cranky or morbid. Why? Because it obviously leads to success.

But, when one comes to apply a similar method to one's own Health, people say that it is cranky and morbid.

Never mind. If in ten years' time you will be healthier than you are to-day, you can afford to ignore the unthinking critic who tells you that you are becoming self-centred. Ask the self-made business man, who has studied business methods, whether it was a mistake to study them. He will say, Certainly not. Ask the self-made healthy man whether it was a mistake to study the different ways to Health, and to walk daily in these ways, and he will say, Certainly not.

Everything has its Technique. We gain nothing by going on doing everything in the wrong way. This applies to Health as to all else in life. There is a
Technique of Health; and it is worth our while to study and master it.

§ 112. Hints about Technique

It is essential to realise that everything has its Technique, from prayer to business, from speaking to conjuring. There is nothing in the world that may not be done considerably better by most people.

We should try to find out the Technique of anything by watching experts, or by looking at photographs or drawings of experts, by questioning experts, and perhaps, still better, by questioning those who have made a study of the things and then by working out the theories and testing them by results.

I should like to say a word in favour of the theorists who are not necessarily good performers themselves.

The man who knew more about cricket than any one I ever met, and who had more sound ideas on the subject, was a man who himself could not play at all; and, indeed, many people who play excellently, cannot give you any useful hint at improving your own play. It is a great mistake to suppose that you can get no good information from any one who cannot do the thing himself. It is always as well to learn, not only from the experts, but from the theorists too; though it will not do to take all their theories as sound principles.

In mastering Technique, it is essential, as a rule, to practise part by part. If a practice is difficult, then divide it up into easy sections. One great advantage, for games, is that no large space is then needed. In my own practice for Tennis, while the Tennis court is an enormous building, a tiny bedroom was sufficient for the foot-drill, and even for some of the service and arm-movements.
It is vitally important to be patient. Quite a number of those who have begun to practise, expect an immediate advance in their standard of play. Sometimes the advance does not come for a long while, and then it may come all at once. One must have patience.

What applies to games, applies equally to Health. One must study healthy animals, healthy children, healthy adults. To take the matter of breathing, for example, one must study the purpose of breathing, and the mechanism of breathing. One must read books on the subject, one must learn new ideas, see the practice in perspective, and put it to the test.

When you have the correct Technique for any one occupation, do not be content with this. Apply the principles to other occupations. If you have valuable hints on how to digest foods better, find and extract the principles, and apply them to the mind. Learn how to digest ideas better. The principles must be parallel.

Do not be content with the old saying, "Do it now!" Sometimes it is better not to do it now. A far wiser rule is to "Do it better;" and, in order to do it better, to think about it. Work out different ways of doing it, and practise these ways.

Distinguish carefully between Technique in the making, which may be an arduous affair, and Technique when made and when a habit. It is the great road to Economy and Efficiency.

Distinguish between Health in the making, and Health when made and as a habit.
CHAPTER XVIII

ABOUT EXTERNAL CONDITIONS

§ 113. About Clothing and Environment

I shall not lay much stress, in this book, on clothing and environment, because the subject of the book is Self-Health. However, a few hints are required. The clothing should be free, and yet be a protection against chill, at least until one has become strong with pure and vigorous blood. Then there is very little danger of catching a chill at all, or, indeed, of even feeling uncomfortable.

I often urge my Health-pupils, while they are going through the cure, to wear a broad flannel waist-belt next to the skin. Some object, and say that this would be pampering themselves and making themselves weak and dependent; but this is better than catching a chill! It may be asked why a waist-belt is of use. One answer is that, during the process of cure, the kidneys are working more freely, and it is important that their action should not be checked, as it might be by a draught of air. The waist-belt protects the kidneys. When the blood is pure, the strain on the kidneys is relieved, and the kidneys would not be injured by the cold, even if it were in the form of a draught. One has to be careful in order to become independent ultimately.

Then, again, there is the use of silk. Silk is a wonderful protective material, keeping in vitality and, to some extent, warmth, and keeping out certain adverse influences. Mr. Collings gave me some most interesting scientific information with regard to the use of silk by
people in the East and elsewhere. However valuable silk may be, however, one should aim at keeping healthy, eventually, whatever material one may be wearing. For my own part, I consider linen or cotton quite healthy when the system is free from poisons.

One principle of clothing—a principle to which I have devoted a special section—is to work towards the minimum. It is surprising what vast masses of expensive clothing many people think they need. If only they got their bodies healthy, they would be quite well and, indeed, far better with half the amount.

In a large book that I am preparing on the subject of Health, I have collected a number of notes about Clothing. To cite two examples, the Corset, and the Shoe or Boot:—The wrong kind of Corset tends to deform and displace the organs of the body. The wrong kind of shoe tends to deform the big toe and the other toes. Among the remedies I have suggested a better corset—together with certain Curative Exercises to make corsets unnecessary; and I have alluded to such common devices, for getting the toes right, as are shown in the illustration.

As to environment, one must choose this carefully at first, but one should not be dependent on a special environment for one's health, eventually. And, indeed, during the process of cure, there is an advantage in an unhealthy environment. For instance, a man living in a depressing cathedral town may get far better
ABOUT EXTERNAL CONDITIONS

information as to curative diet than if he lived in a bracing climate. If he can find the diet that suits him in the depressing town, it will suit him everywhere, whereas in the invigorating town or country he might have a diet which seemed to suit him, but which would not suit him in the depressing town.

Whatever one's environment is, one should be observant; one should select the best features, and try to concentrate on them and ignore the rest, and to realise the merits and good qualities, and not to pay any attention to the unsatisfactory qualities.

Prentice Mulford gives valuable advice as to our right attitude towards the country. He tells us to study the trees, with a view to getting from them all the lessons they can teach, and all the pleasure they can give.

As to the rest, the apparently unsatisfactory, we should learn how to consider it, if we cannot altogether ignore it. One way is to half-close the eyes (cligner les yeux). Things which look unsatisfactory when we see them clearly, may look romantic and artistic when we look at them with blurred vision. The artist paints an attractive picture. If we went close to the original from which he took the picture, we might find a very unhygienic cottage and an unsavoury manure heap.
It is a great art to see the unpleasant in such a form that the unpleasant features have disappeared. This is excellent practice for social life. We ought to get into ourselves all the satisfactory features and ideas that we can, and make them our own, so that they are at our service everywhere. To adapt Emerson's great saying: it is easy in pleasant surroundings to notice pleasant things; the difficulty is in unpleasant surroundings to find pleasant things, or to remember the pleasant things that were in our pleasant surroundings. It is of little use for us to be happy only when circumstances are obviously in our favour. What we want is to be happy whatever the circumstances are.

I am constantly getting queries from my Health-Pupils and others as to how they are to deal with unfavourable circumstances, especially unfavourable occupations and unsatisfactory people. It might be well to cite two examples.

The first was that of a man who considered that his work was beneath him: that it did not bring out his best faculties. He asked what I should advise him to do. I should not give the same advice to every one; but I recommended him to go on with his present work, and to learn to do it better than ever, devising new ways of doing it until he actually had deserved better work. Then the better work would come to him. But, meanwhile, he could be taking up something else as a hobby, and master it, until he was ready to rely on it as a profession. His own idea was rather that of "socialism" of the wrong kind: namely, that it was the duty of the world to find higher work for him, whether he deserved it or not.

The second case was that of a lady whose social life led her to meet frequently another lady, who had a harsh, raucous voice, which she used incessantly; a lady who never kept still for a moment, but who was always
fussing about some kind of charity or other well-intentioned work. My consultant told me that every time she met this lady she felt annoyed. I first got her to admit that the objectionable person was both energetic and well-meaning. I then told her that, whenever this objectionable person came into the room, she was to say to herself that this person was energetic and well-meaning, that she embodied energy and good intentions, and that, whenever there came into her mind the idea that the woman had a harsh voice and was a busybody and a scandal-monger, she was to refuse to think of this, but was to repeat again and again that the woman was a type of energy and good intentions. The result of the first meeting was that my consultant had impressed upon her mind time after time two excellent ideas: namely, energy and good intentions. It was far better for her to think of and repeat these ideas than to allow her attention to be distracted by the harsh voice.

If we only welcome our environment, whatever it may be, assuming that it is the best possible environment to train us in some respect in which we want training, then that environment will give us its lessons. The wrong thing to do is to resent our environment, and to fix our dissatisfied attention on its apparently unsatisfactory features.

§ 114. About Colours and Sounds

Many years ago, some marvellous cures for various troubles were effected in Philadelphia and elsewhere by means of Colours and Sounds. The red colour, and invigorating, happy music were used to cure the melancholy and tired people; the blue colour and quieting, soft music to cure the irritable and violent people.

Colours and Sounds are alike in being connected with, or being caused by, vibrations. Colours and Sounds
correspond closely to one another. Some people, when they hear music, see colours as well. Other people, when they see colours, hear music. It is not a very common phenomenon, but there are quite a number of cases in which sounds make themselves known to people partly as various forms and shapes.

It may be well to summarise a few of the scientific conclusions as to the importance of Colours and Sounds.

1. They influence mind and matter considerably.

2. There are Colours and Sounds beyond what we sense. For instance, there are the ultra-violet rays, and there are the myriad sounds of Nature which we do not hear, but which insects and other animals do hear. These Colours and Sounds influence mind and matter also.

3. Colours and sounds are in turn affected by states of the mind and the body. Dr. Kilner has proved that there is a particular emanation from people, according to their state of health and other conditions. This was known long ago, to the clairvoyants, as the "aura"; but had not been proved scientifically till the invention of his famous Screen.

4. Colours and Sounds actually correspond to states of mind and body. They are not merely symbols of mental conditions, but they go side by side with these conditions. Our language proves that we associate colours and sounds with states of mind, as when we speak of being in the "blues," or green with jealousy, or red with anger.

The following quotations, from R. D. Stocker's "Subconsciousness," are interesting. He is speaking of how the clairvoyants tell the character from the "aura." He says:

"You might see the aura suffused with a bright scarlet tinge. This would mean that the possessor was inclined to indulge his animal propensities; that he was of a
physically low nature, with few refined or elevated ideas. Red always corresponds to the emotional element in man —to the feeling principle, to sensation, love, and the material side of things. When the red emanation is of a roseate hue, we shall find a higher development of the affections, and greater purity and refinement of feeling. A dark, muddy, or dull brown grey tinge will indicate a certain amount of selfishness in the nature, whilst a deep lurid red shows lust and sensuousness. Pink is the colour of gentleness, sweetness, friendship, human love; rose-red, of love and ardent passion. The orange colour always signifies either pride and ambition and natural impatience, or life, vitality, and vigour. Sunlight tends to favour this orange vibration. Aspiration, and the attainment of personal power are compatible with this colour. The green colour is emblematic of the dawn of individuality. The effort which nature makes to arrive at this condition is shown by this colour in vegetation, in the green grass or shrub. Olive green is earthy, treacherous, deceptive, cowardly. Pastel green marks intellect without intuition; knowledge and book-learning without wisdom; whilst the darker hues, and particularly the greyish green are bad. The brighter emerald green denotes resourcefulness and ingenuity, and tends to intellectual advance. The bluish green is the highest manifestation of this colour; it invariably accompanies tact and sympathy. . . . Blue, dark and clear, is the religious colour; but much will depend upon its shade. Yellow, the last and the highest colour of our series, has particularly to do with the most spiritual and divine side of our natures. The golden hue is both intellectual, wise, intuitive, and harmonious, the symbol of power and realisation.

Now we do not want to be the slaves of Colours and Sounds. We do not want to be dependent on this and that Colour or Sound or Series of Sounds for our Health and well-being.
The right policy, then obviously is:
First, to get the best Colours and Sounds mentally within ourselves, as it were.
Second, to be indifferent to other Colours and Sounds.
This means, to begin by selecting the best Colours, bearing in mind that the same Colour has different effects according to its hue and tone, and different Sounds have different effects according to their timbre and their combination.

We shall need different Colours or Sounds to satisfy our different requirements at any given time.

Mr. Stocker says:
"If you should need your health or vitality to be developed, select the orange. If you stand in need of wealth or position, the green. If of harmony and peace, the blue. If of the highest of all, the yellow."

We should study the Sounds and Colours that we need, and concentrate on them till they have soaked into the mind, so to speak. It is far easier to do this with Sounds and tunes than with Colours. There are some who have not yet developed the faculty of seeing Colours at will, when they have closed their eyes. It is worth while to keep Colours for study, and, of course, combinations of Colours in pictures, etc., and to have a list of tunes that are appropriate for producing different states of mind, like the military march for producing vigour and rhythm in the walk.

We should learn to be indifferent to the unfavourable Colours and Sounds. This we can do by turning the attention to favourable colours or sounds, or by turning the attention to some different subjects altogether.

§ 115. Apparatus and its Values

Picture what an office would be without Apparatus: without the apparatus for light and heat, without the
tables, desks, chairs, shelves, card-indexes, folders, type-writing machines, carbons, and so forth. Picture what modern life would be without its Apparatus for travelling, washing, shaving, playing games, cooking, and so forth.

In some spheres of life, we have developed Apparatus up to a high pitch of excellence; but the Apparatus of Health is still of an extremely crude kind.

It is true that there are various curative appliances. One can see these in some of the Zander and other institutes. There is a whole series of appliances for the cure of constipation, stiffness, physical deformities, and so forth; but these are only a fraction of what might be devised and used for the purpose of cure.

Baths must be classed among the Apparatus for cure as well as prevention. The Americans are far ahead of us in this respect. Their baths are better equipped than ours, and are far commoner in hotels, as well as in houses. It is worth while to study "hydropathic" books; they give useful ideas of simple Apparatus for prevention and cure, that can be easily made and used at home.

Of exercise Apparatus, very few kinds are strictly scientific. So many of them involve strain, and so many of them, particularly the so-called "Exercisers," involve an undesirable amount of gripping.

We have scarcely yet begun to use the proper Apparatus for lighting, for warming, for ventilation, or even for cooking. In this little section, it is impossible to do more than suggest a few of the useful appliances for Health.

Among cooking utensils must come the Casserole, or earthenware fireproof vessel, which, especially if used in a vessel with boiling water, cooks foods without too severe heat. The Casserole enables us to conserve the precious juices and flavours of foods, the juices and flavours that are so often extracted and then poured down the sink by the ignorant cook.
The Mill* is another apparatus. Fortunately there is at last a mill on the market again. The old Mills used to be made in Germany. The Mill helps us to use odds and ends; and it helps us to subdivide our foods; and this means better digestion and greater economy.

The Still enables us to turn hard water into soft, and make the water far more cleansing and curative.

The Geyser enables us to heat water rapidly and at small expense.

Here, again, we must not let ourselves become dependent on this or that Apparatus and appliance. It is quite right to let things help us for a time; but we should aim at being free of them eventually.

An instance would be the belt which supports the organs. There are many people who go on wearing a special belt for the whole of their lives. The right plan is, if the organs have sagged too low, as they usually have, to get the body into the right position, as by the exercise on page 153, and then to put on the belt, which will keep the organs in the right position; but, meanwhile, to develop the proper muscles by special movements, and by attention to them, directing the energies and the Managing Mind to do the work of cure.

A good Apparatus is the massage roller, or the cannon ball or the shot bag for abdominal massage to cure constipation. Here, also, we should use the Apparatus with the idea that we shall soon become independent of it, and that the muscles will get the power within themselves.

If we apply a little ingenuity, we shall not require much apparatus. For example, most of the exercises that are supposed to require Apparatus, do not require it at all if we can imagine ourselves to be using the apparatus. It is easy to imagine ourselves using a spring-grip dumbbell.

Turkish baths are a good example of an Apparatus which we can easily make for ourselves at home. The

* Readers are welcome to a Leaflet that I have written, as to the uses of the Food-Mill.
usual plan is to go to an expensive Turkish Bath, and there be massaged by an attendant.

A good substitute for a Turkish Bath is the following unless we construct one like the simple, home-made Apparatus in the drawing.

First get a basin or vessel with hot water to keep the feet warm. Put this in front of a chair or stool. Under, or by the side of the chair or stool, put another vessel with hot water. You can have a flame underneath it; gas or spirit would do almost equally well. Or you can have an arrangement with a pipe by which the water is kept constantly heated. Then you sit on the chair, and put a blanket over you, so that your head comes outside. You can have a special blanket which will leave your arms free, so that you can read, or sip water, or do both.

Before you have begun the bath, you get ready water for washing in afterwards. You sit in the bath till you have perspired a good deal; then you wash well, being sure to avoid a draught and chill; and you rub yourself well; and then you rest for a time. This bath costs scarcely anything, and is superior to the ordinary
Turkish Bath, inasmuch as it ensures fresh air for breathing.

I would urge all readers of this book to devise their own Apparatus, and to aim at being independent eventually of any Apparatus at all that can be dispensed with.

§ 116. Some Values of Warmth

In past generations, stuffiness was considered essential. I remember how, in our old house, the windows of the bedrooms used to be closed and shutters put up; and, indeed, when there was abundance of fresh air and exercise all day long, there was something to be said for avoiding excess of oxygen at night time. Inevitably, however, there came a reaction, especially in the treatment of consumptives. There was a rush to the other extreme, as if cold air, and even draughts, were essential to cure and Health.

Now cold air is good, especially if a tonic is needed; and the same applies to cold water; and it is good particularly if there is a warm reaction after it, and if the body is warmed before the cold is applied. But the cold bath fetish for all people is a great mistake. It has ruined the Health of many who could not stand it at all.

The values of Warmth are immense. Warmth is one of the agents for helping the system to get rid of its old tissue-stored toxins. Warmth helps the excretion and elimination of waste matter, not only through the skin, but also through the urine. This applies to warm climates in general, though, of course, particularly to warm dry climates, which seem, as it were, to have the power to soak up poisons from the body.

The Sun Bath, of the Nature Cure System, is an example of the curative merits of Warmth, when combined with Air and Water and Rest.

During a severe cure it is important to keep warm, and
to avoid chill. I remember that one of my Health Pupils was eliminating the old tissue-stored toxins very freely, and I warned him against chill. I told him that, directly he left me, he must go and buy, and regularly use, a broad flannel waist-belt next to the skin. He carelessly neglected this, and caught a chill which proved fatal.

Now, the idea is not to rely on such a help always;

but it is on the safe side to protect especially the kidneys and liver while the cure is going on.

As a Nation we appreciate the value of warm food, and to some extent warm water, but we under-estimate the value of warm feet—I mean feet warmed in the right way; and of the warm heart!

A great deal of warmth can be obtained, and a great deal of coldness and chill can be cured or prevented by deep and full breathing. First, there is just the ordinary deep and full breath. Then there is a special warming
breath, which is rather hard to describe clearly on paper. But the usual deep and full breath will do nearly as well.

Then there is the practice of breathing together with the direction of the attention and energies to the part which is cold. This has been already described on page 173.

While occasionally the cold is good for a change and for a stimulant, the general condition of cure should be the condition of Warmth.

§ 117. About the Eyes

In this section I shall say nothing about the physiology of the eyes, nor about spectacles and eyeglasses. I can only touch on a very few points. But I do wish to emphasise the importance of the eyes and of reasonable care of the eyes; for the young, in particular, do not realise how much they will depend upon their sight in after years. Eyesight becomes increasingly precious as we grow older, and increasingly precious as civilisation advances, and as there is so much more that is to our advantage to see and to notice, so much more to read, so much more to write.

Modern eyes are over-taxed by dust and acid in the air; by the strain of reading, particularly when the print is bad; by the fierceness of modern artificial light; by the prevalence of the wrong colours and the absence of the right colours; by muscular tension, due partly to anxiety and nerve strain; and by toxaemia itself—that is to say, by the poisoned condition of the blood-stream which feeds the eyes and should take away from the eyes their waste-matter;

A few hints must suffice here.

1. First of all, there must be attention to the foods and drinks, and to the washing of the eyes, and to every method of cleansing the body. This is essential. Too often the "Specialist" will deal with the eye as if it were
an organ all by itself, unconnected with the rest of the body, whereas the health of the eye depends largely upon the Health of the whole body.

2. Most people need to relax their eyes. They can do this as a muscular exercise, or by looking to a distance, or by imagining something in the distance. It is a great mistake to go on with the eye focussed in the same way for too long a time together. The focus of the eye should be changed from time to time.

3. As to light, it is a terrible problem, modern light being so fierce. Good lamplight was not so bad, nor was good gas-light; but the cruel electric light, with metallic filaments, is atrocious.

The best artificial light is indirect, the light being screened below and thrown up by a reflector upon a white ceiling, the top of the walls also being whitened. This makes a light almost like day-light.

Another plan is to cut off the fierce rays by coloured glass or silk. Some prefer an orange colour, others an iridescent colour, for the light to pass through. Years ago, when I did an enormous amount of reading and writing by electric light, I found my eyes were beginning to hurt me, and I put an iridescent glass between the light and my eyes, and the feeling of discomfort disappeared immediately. Some people have special glasses made to cut off the fierce rays from their eyes, as well as to protect their eyes from severe winds and ordinary dazzling light.

The position of the light should be carefully chosen. It is generally agreed that, if it is not a top indirect light, it should be behind, and to the left side.

4. Of all colours, the most soothing is green, as we get it in nature in the fields. As I said before, green is the colour least prevalent in cities, and most needed in cities. Green-stuff is the food least prevalent at the British meal-table, and most requisite.
5. It is a relief, for the eyes, to go into a quiet dark room sometimes, and to close them, not forcibly, but gently. Few people adopt this plan sufficiently; just as they will go through hours and hours of work almost to the point of exhaustion, so they will go through hours and hours of reading, without a slight pause. A timely rest will prevent much trouble.

6. A useful plan is to take a towel or handkerchief, ring it out in cold water, and hold it over the forehead and eyes for a time.

7. There has been an outcry against the practice of reading in bed. I have found no justification for this, provided that the light be good and the book held at the right angle. There is much to be said in favour of Molière’s practice of doing work in bed. Less physical energy is used than if one were sitting up at a table.

We must remember that the state of the eyes not only is the result of the general Health, but also influences the general Health in turn; and, especially if the eyes are wrong, there is often a tendency to headache and depression.

One must not be too faddy in the care of the eyes; but, on the other hand, it is madness to neglect them, as most people do.
§ 118. Objections answered, and Fallacies Exposed

Already I have tried to answer several objections to my plea that most people should seek Self-health, and, therefore, should practise the avenues to it.

The first objection is that their present state of Health is good enough. People imagine this owing to the wrong standard which has been fixed by the Medical Profession, and by public opinion. The standard of Self-Health, as shown in Section 3, must be accepted as the minimum with which we should be content; and we should not be content even with that. It is disgraceful to acquiesce in the miserable state of inefficiency which we consider to be normal.

The second objection is that there is no hope of cure. And of course there is no hope of cure if the wrong treatments are tried. This applies not only to severe cases of Arthritis and Epilepsy, but, for example, to apparently very mild cases of rheumatism, restlessness, irritability, and worry.

I have found that, when the right methods are adopted, even so-called "incurable" cases are cured rapidly and permanently. I could give instance after instance in which people have paid enormous sums for expensive operations, inoculations, rest cures, and so forth, and then have been cured with the minimum of expense by simple commonsense methods of Self-Health.

A third objection is that people have no time, or that
they cannot bother to look after themselves. They pretend that this would be morbid and fussy. It is far more morbid and far more shameful to go on being unhealthy, setting a bad example to others, and poisoning them, and not doing oneself justice in one's work. The plea that there is no time is ridiculous. Any one who studies the list of wasted times (in Section 18) will realise that there is plenty of opportunity for self-cure, without any time at all being taken from the daily work.

I have had many letters from soldiers at the Front. They tell me that they have adopted some of the Self-Health methods, and have found them quite easy and inconspicuous, and wonderfully beneficial to their Health. One would have thought that it would be almost impossible to adopt any plan of Health at all in the army; but, if a plan can be adopted here, it can be adopted almost anywhere.

What people must understand is that the object of the Self-Health methods is to make one independent of them, especially by turning the practices into automatic habits. This applies particularly to deep and full breathing, thorough mastication, correct position of the body, and correct attitude of mind, such as the attitude of welcoming circumstances and keeping happy. It even applies to the habit of water-sipping. This can be turned into something so natural that one does it as a matter of course, as regularly as one dresses in the morning and undresses at night.

Those who say that no change is possible are not thinking animals; they have sunk below the level of the animals; they have sacrificed their privilege of using their brains.

Now one of the great fallacies of ancient and modern Health-seeking was reliance on externals, and neglecting the Health which is within a person's own self.

As late as the end of the year 1918, Sir James Crichton
Browne offered the public some "Health Lessons," which were to hold good after the War. The chief items which he mentioned were housing, fresh air, abundant meals, the destruction of flies and vermin, and the chlorinating of water. Absolutely all these things are externals. We have nothing to say against better housing, more fresh air, more abundant meals—or rather, better-balanced meals, which is quite a different thing; but to imagine that Health is secured by such means and the other two means mentioned, is an unworthy view altogether. I was surprised that no doctor wrote and answered Sir James Crichton Browne. Evidently the Medical Profession acquiesced in this view. What a striking effect it would have had if some up-to-date doctor had mentioned some of the avenues to Self-Health as being the real means of reconstruction after the War.

Then there are the fallacies about Health itself. I have refuted some of these already. Besides the fallacy that Health should be dependent on various localities and external conditions, there is the terrible fallacy that Health is a negative condition, being the absence of organic disease; that Health is a matter which concerns only the self, and that it is somehow a selfish thing to aim at; that Health is a dull and monotonous affair, and always necessitates a state of struggle. Real Self-Health is within a person's self. It is a positive thing, radiating itself to others, and affecting them by influence and example. So far from being narrowly selfish, it is altruistic. So far from being dull and monotonous, it is interesting and varied. It is a delightful condition, not always a struggle, but generally an easy overcoming of circumstances, after the circumstances have been welcomed.

These are bad enough fallacies; but perhaps an even worse one is the fallacy of judging anything by its
immediate results. This works in two directions. Things are considered good because their immediate results are pleasant. The strong cup of tea is a clear example. Its immediate results in most cases are pleasant. Its immediate results, as Mr. C. H. Collings has proved, include driving poisons from the bloodstream, in which they are circulating on their way out of the body, into the tissues. The final and full results include an increased amount of poisons and toxins within the system, and an increased dependence on tea for a feeling of well-being.

Conversely, immediate bad effects are often mistaken for a proof that the treatment is wrong. The immediate effects of the right massage, and of the right water-treatments, and of the right régime generally, will often be to bring poisons and toxins from the tissues into the blood-stream on their way out of the body. The process of cure is not pleasant; but eventually the continued output of poisons may give permanent and satisfactory Health. By one post I received three letters from different Health Pupils who had gone through the Process of Cure. Each had adopted a severe method as regards diet and drinks. Each had felt at the start some depression and slackness, alternating with irritability. There was also some loss of weight. Each put up with this for a time, having understood what the Process of Cure really meant. Each arrived before long at a state of real Health. The weight came back in the form of healthy flesh, without any great increase in the amount of food taken. The energy came back; and so did the feeling of satisfaction and calmness and poise. It was a permanent cure; but the way to it was not very pleasant. Had the cure been made more gradually, as I generally make it, there would have been scarcely any inconvenience; but the time taken by the cure would have been far longer.
§ 119. A Few Lessons from Animals

One of the most striking Commandments of the New Testament was that we should study the birds of the air. This Commandment can be extended to include a study of all animals in their natural state.

We can study how animals play: with what concentration and yet with what control do two dogs engage in a sham fight. We can study how animals exercise, and particularly how they stretch. Then how they relax their muscles, and how they rest. They are a model to us for complete rest. A cat is an animal that rests magnificently. If you take it up, it is heavy and limp. Yet the least noise will arouse it.

We can study how animals get back their Health, not only by rest and sleep, but also by fasting. An ill animal left to itself will eat nothing. It may or may not drink water, but it will certainly not eat food, except perhaps a certain amount of green stuff. It soon recovers its well-being.

At Cambridge I had a little experience in the feeding of dogs. I found that they were healthier and cleaner and better-tempered if they were fed on meatless foods, with plenty of water, and a certain amount of meat-substitute foods, such as I have myself.

There are innumerable lessons to be learnt from the study of animals, lessons for the mind as well as for the body. There is the lesson of faithfulness; the lesson of good temper; and so forth.

I should recommend every reader to watch animals, and read about them, and make a list of the valuable hints that he can get from them.

§ 120. A Few Lessons from Other Peoples

Many years ago, a leading newspaper refused an article of mine on this subject, the reason being that the English
people did not like to be told that they had anything to learn from people in the East. Lately, however, we have become more open-minded.

From the many Nations which can teach us a great deal, I shall select only a few, and only a few lessons from these Nations. I have hundreds of useful notes available, but there is no space for anything like a full list of the lessons which we can learn from other Peoples.

The Japanese have an excellent plan of taking quantities of hot water, which helps to turn out the poisons from the system. They take the hot water internally, and they use the hot water for baths. They have quite a good system of physical training, though, like every other system, it could be improved on considerably. They have the cult of beauty. They have sensible clothing. They make a business, and almost a Sacrament, of their meals. They realise the power of silence. And they are trained in adaptability.

The best of the Hindus attend carefully to the position of the body, a matter which is not taught at all to our millions in England. The amount of spinal curvature, for instance, in England, is lamentable; and the amount of slouching, and consequently narrowing of the chest and sagging of the organs, is a disgrace to a great Empire. The best Hindus also practise deep and full breathing, though one cannot agree that in one or two respects what they call the complete breath is by any means a model for us. They are adepts at muscular relaxing. And their system of exercises is worth studying, particularly as regards their training of the feet and legs and trunk. They do not, as so many English "Systems" do, exaggerate the training of the hands and arms. The Hindu women, especially, profit by their leg and trunk exercises.

Then the Hindu practises water-drinking, but, I believe, not the drinking of hot water. He will practise
the nasal washing. He will use a form of enema. And he will use water for rubbing into his body. The Hindu system of washing can be used alternately with the Japanese system. Both systems can be improved by the use of a certain amount of soap.

The Hindu has studied food for thousands of years. The strict Hindu diet is not necessarily the best for city-dwellers in our country; but the Hindus give us many lessons as to the choice and balance of food-elements, and as to the times for meals, the main meal generally being in the evening.

The Hindu can also teach us lessons in cooking, though his method of cooking vegetables is very far from the best. The Hindu has fewer meals than English people have.

Needless to say, he has many mental and spiritual lessons for us, lessons of calmness, lessons of toleration, lessons of universal brotherhood.

It is difficult to get a popular account of the Health Rules of the Jews; but among these rules we may select the rule of rest and the rule of the choice of food. The choice of food might be better; but the Jew wisely refuses to eat a great deal that the Christian makes the mistake of eating.

The French suggest to us valuable ideas in their light breakfast, their free use of salads, and their method of cooking vegetables conservatively, though they use rather too much butter. They know how to make the best out of a little, and to enjoy it.

Among the lessons from the Americans we may choose the excellent bathing facilities, and the general use of physical culture, though the exercises might be vastly improved; and, in particular, the realisation of the importance of Technique in everything, not only in business, but also in athletics.

Here, once more, I would advise every reader to study
other Peoples, and to make a list of valuable lessons of Health that he can learn from them.

§ 121. Symbolism

Most people take things literally, seeing nothing within them below the surface, which is really the least important part of most of what we see and do.

Now already I have spoken about breathing as being symbolical of inspiration, and also of the cleansing of the mind; of water-drinking as being symbolical, especially of the cleansing of the mind; of the right position as being symbolical of the right attitude of mind; and of food as being symbolical, as it is in the Holy Communion.

A main idea of this book is to put all that we do on the new and proper level. There are many reasons why we should raise our ideas of the importance of what we do, and the following is only one of them.

Whatever we think of most, we tend to assimilate and to grow like. We give it to our Managing or Subconscious Mind as a model and a pattern. Every one knows the Bible story of the poles which were painted so that the cattle that looked on the poles might have offspring which reproduced the pattern on the poles. The Greeks realised that what their mothers looked at and thought of most would affect the children still unborn. And what is true of offspring is also true of our thoughts, which are our offspring every day. Whatever we think of most, will affect and alter us most. We generally think most of what we are doing most; and, therefore, it is vitally important that we should take a high and ennobling view of whatever we are doing. It is very unfortunate that the "Labour" orators scarcely ever urge their hearers to take a high view of their work. Most of their speeches imply that the work is dangerous or degrading or ill-paid,
It follows that we should try to select the best things to do and practise; for these are the easiest things of which to form a high opinion. But, whatever we think of, we must take trouble to select from it its best quality or qualities, and ignore the rest.

Here, again, there are many who will say that the advice is faddy. But no one need guess what you are doing! You can make everything a suggestion of a good quality, without telling people about it. A clock can suggest reliability; so can a chair, which gives support. The various mechanisms of civilisation can suggest helpfulness. We can see valuable lessons and ideas in animals, trees, and everything everywhere.

One result of this is that we become far more grateful than we have been; and gratitude is a healthy state of mind, far healthier than resentment.

Even pain we can regard as a symbol rather than as something entirely bad. It is God's warning to us that we have done something wrong. We can regard it as a symbol of kind correction.

There is no need to confine the idea of Sacraments to the one or two which are advocated by the Church. Mrs. Boole says that "we should regard as a sacrament the acts connected with or necessitated by the process of nutrition, the cleansing of the person, and the free play of the purified body and limbs in sunlight and fresh air." She says that "the emotions and thoughts of adult friends, especially their thoughts about a child, affect the development of the infant brain. It is desirable to set the friends thinking about the child in such a manner as shall put its brain into the right key before the skull has had time to close and harden." This is why she lays stress on the commonplace, trivial, and, to most people, uninteresting episodes of the child's physical life. She says that the adults will be thinking much about these physical facts, and that it is important
that they should be induced to think reverently and sanely about such facts.

What is true of the adults looking after children, is true of the adults looking after themselves.

§ 122. Self Re-education

There are many who tell us we should be better off if we had the Japanese system, by which almost everything is stereotyped and ordered by Government and custom. This leaves much less room for the individual Japanese to educate themselves, and find out valuable things for themselves. In our country we have a unique opportunity of finding out things for ourselves, and re-educating ourselves and helping others.

Our orthodox teaching hardly helps us at all, except as regards discipline. It teaches us to perform dull tasks. While it does this, it crushes originality. Apart from its games, it is neither for Health, nor for efficiency and success, nor for happiness.

Our chief Re-education must be of our Managing or Subconscious Mind. As we have seen, it forms a great part of ourself. We are a mass of habits. How can we re-educate it?

At first we can select what to attend to, and especially the best ideas. We can attend to these at all sorts of odd moments.

Secondly, we can give definite orders to this Managing or Subconscious Mind. A few samples were suggested in a previous section.

Thirdly, we can apply physical helps, such as the practice of deep and full breathing, and the readjustment of the position of the body, as advised in Section 61.

All the time, we must keep in our minds the idea of constant progress. We must never be content with
what we have and with what we are. We must apply all the scientific principles that we can bring to bear.

Then we must have patience. We must expect results, but we must not expect them to appear immediately.

It is very difficult to combine patience with faith: that is, to know that the results will come, but not to be disappointed and lose hope if they do not come quickly.

In Self-Re-education we must remember that our practices are not simply in order to master one particular thing; they are also to give us self-control which will help us to master other things too.

An important branch of Self-Re-education is the way of treating our own faults, and among the best ways is to exaggerate in the opposite direction.* If, for instance, some one faculty is atrophied, like the faculty for music, we must go to the other extreme, and devote special time to developing that faculty.

Women for the most part have neglected their lower or diaphragmatic breathing. They must re-educate themselves, and give particular care and attention to that type of breathing.

In our sedentary life we too often allow a slouch. We allow the shoulders to come forward and the head to come forward. We must re-educate ourselves, and (see Section 62) practise the opposite exaggeration;

§ 123. The Rising Standard

There are two main Standards before us. The first is the very low one fixed by the Medical Profession. This Standard is based on the state in which most people actually are at the present time, or have been in the past. It is not based on what they should be. It is not based on what they would be if they had been reasonably trained. This Standard is far too low.

* See Section 24
On the other hand, the Standard of Perfection, the ideal, is out of reach.

We must, on the one hand, be discontented with the present Standard, and aim towards the ideal, but, on the other hand, we must have certain stages on the way towards the ideal. We must have half-way and quarter-way aims and desires as well as the ideal.

Too often we see people who have attained some success, and then have gone to sleep and rested on it. I remember one man who won a championship. He held this championship for several years, and was quite content for the rest of his life to live on the reputation of having been a champion!

The first correction to this is the conviction that what is within us is greater than what has ever appeared. C. D. Larson has written an excellent book "The Great Within." I have read it many times; each time it suggested something of importance. Above all, it insists that our Standard of excellence should rise, and should not be fixed.

One help is to give an order to the Managing or Subconscious Mind to improve oneself all round. There are many forms of Self-suggestion, as I have said. The order is only one form. Another form is the determination that one will improve all round, based on the belief that one can improve all round, because the power within is so enormous. We should not only determine to improve, but we should desire to improve, and expect to improve. I think the method of improvement most neglected has been the method of telling the Managing Mind to see to a thing, instead of laying so much stress on the strenuous determination.

A good instance of how the Standard should rise is the practice of deep and full breathing. You begin, let us say, first with twenty to seventeen breaths in a minute, which is ridiculously supposed to be the normal
for a human being. You practise according to the plan suggested in Section 65, and more elaborately sometimes, according to the plan suggested in Section 67. You find that by degrees your breathing becomes deeper and fuller and more rhythmical, even when you are not thinking of it. Soon, instead of breathing twenty or seventeen times in a minute, you are breathing fifteen times only. Before long, the number is reduced to twelve times; and so on. It would be a mistake to aim at too small a number. The great aim must be to establish a habit of breathing more deeply and fully than usual.

A diary, or some sort of record, is usually an advantage. It keeps people up to the mark, so long as it does not make them impatient, and incline them to strain themselves.

What we need is an antidote to the hypnotic ideas which prevail to-day, such as: "You simply must get older and worse in every way as the years go on. You simply must be ill now and then. Circumstances are very trying."

And the new plan finds out what can be done to our advantage as things actually are. It finds out how to alter things that can be altered. But, meanwhile, it welcomes all circumstances as chances of self-help and Self-Health, and chances of raising our all-round Standard.

Now there is nothing selfish about this; for, as we raise our own Standard, we automatically raise the standard of others also; not only by our example, nor merely because of our influence on heredity, but also because we radiate what we are.

Numerous attempts have been made to decide which is the unforgivable sin mentioned in the New Testament. A reasonable suggestion is that it is blasphemy; and one of the worst forms of blasphemy is to accept
our present Standard as a standard worthy of sons of God.

We must obey that marvellous Commandment, μετανοεῖτε. We must alter our way of looking at things and estimating them. We must constantly say to ourselves that we can be better, and that we ought to be better, and that we will be better. We must desire to be better; we must expect to be better; and we must do everything we can to make ourselves better.
CHAPTER XX

MAINLY ABOUT HELPING OTHERS

§ 124. About Co-operation

"United we stand; divided we fall" might be altered to "United we progress with ease; divided we struggle with difficulty."

This does not mean that our Health—or anything else—should depend on others; or the Health of others on us. The man who will not take needed exercises except in a Class or in a game, is not master of the situation.

Athletic Clubs, Gymnasia, and so forth, are excellent as means to an end. But the end is Self-Health.

Health Culture Societies have done much good. Glasgow has one of the best. The members of such Societies can have extreme views (at Lectures and Meetings); they can discuss matters of Health, and see the problems from new points of view; they can exchange opinions; they can do some Exercises, or play games, together. They thus economise in money, time, and the labour and perhaps pain of experimentation.

Reading is an instance of co-operation. The writer and the readers should co-operate far more than they do; the writer already offers—or should offer—his best; the readers should, in return, offer their criticisms and suggestions, so as to make that best still better, for the future benefit of many others.

We co-operate with others when we learn from all sources; and we teach ourselves when we try to teach
others. At Cambridge I learnt, as a Coach, as much as I taught.

Few of us in Great Britain have realised how essential Co-operation is, if we wish to hold our own as a Nation and an Empire. I cannot devote more space to this subject here (I have written a special Chapter on it, in "Economy of Energy," and I refer any interested readers to this). Here I can only cite the enormous advantages of Co-operation in Cooking, Catering Washing arrangements, and so forth. Why should we not extend the principle far more widely?

Co-operation in "Suggestion" (see Sections 38 and 41) is only one out of many possibilities. Why should not two friends agree that each shall help the other, by "Suggestions," to master his weak points?

In conclusion, I would add one much-needed hint. Co-operate with extremists. Study their ideas open-mindedly, not with a view to "going the whole hog," but with a view to extracting and using the best parts. Then tell the extremist of your experiences. Perhaps you may achieve a miracle, and make him see things more in perspective.

§ 125. How to Help Others

A great deal of harm is done by the apathy of some people, on the one hand, and their refusal to interfere, as they call it; and, on the other hand, by the interference of other people, particularly of those who want to correct us prematurely. It is very difficult to strike a happy mean between leaving people alone, and giving them advice which will not be taken—or, in some cases, casting one's pearls before swine.

Now, the best plan obviously is to get well and fit oneself, and to go on getting more and more well and fit. Then one helps people by one's example, and by one's radiation of greater Health and fitness.
Secondly, if one is asked, one can certainly explain how one is helping oneself.

I have always found it useful to suggest most practices, not as necessary for all people alike, nor as bound to succeed in all cases equally, but as worth trying, since they have succeeded in certain cases. One lady, with the best intention, lays down the most stringent rules for all mankind, telling them precisely what they are to wear, what they are to eat and drink, and avoid, and so forth. Now her régime sometimes succeeds and sometimes fails. It would be much better if she puts forth her advice as worth trying, asking people to judge it by its all-round results after a fair experiment.

If one wishes to help others, most of one's work must be private and secret. One must study and experiment privately. One must work out privately the causes of failure, and remove these.

Most of the cranks confine themselves to laying down the law that every one else ought to practise some one narrow way. It is far better to walk in, and to advise enquirers to walk in, various avenues—such as the avenues of better position, better breathing, better mastication, better foods and drinks, better attitude of mind and mental practices.

Now one helps others most when one is least obtrusive and ostentatious; but, on the other hand, when one shows the best results of one's system. In order to get the best results, and to go on progressing, we should make a list of problems to be solved, and tell the Managing Mind to solve these problems. For constantly, in trying to help people, we find that they have difficulties different from our own. These difficulties we can give to our Managing Mind to solve.

I shall be very glad to hear of cases in which the Self-Health methods have failed, or succeeded; and I shall be very glad also to hear of any difficulties.
Needless to say, one can help others by Prayer, whatever form that Prayer may take. As I have said in a special section, a friend of mine, whom I had helped with regard to his wife and her sleeplessness, practised Suggestion for others. He said nothing to them, but held in his mind the idea that *within themselves* they were really healthy and fit and self-controlled. He insisted on their being the opposite of what their faults appeared to be; and he told his Managing Mind to go while he was asleep and help the Managing Mind of the individual to develop and express the right state. For example, in one case there was dipsomania. The Managing Mind of the dipsomaniac was to be told to express self-control, and to express freedom from any need of such stimulants.

§ 126. Self-Health for the Elderly

The first rule which the elderly should keep before them is that they should not grow old in the worst sense of the word. Let them live many years, but let these years improve them, at least in some respects.

It is a pity that people acquiesce in all-round decay. There is no greater mistake in the world. So-called Science has told them that they must decay, but so-called Science is a terribly unscientific thing. Much of the so-called Science of 25 years ago, which I studied most carefully, is laughed at to-day. Much of the so-called Science of to-day will be laughed at in another century. There is no reason why we should grow old if we adopt the right plan to prevent it and to keep young.

Most of the helps to Self-Health will be good for the elderly who wish to become less elderly and more satisfactory to themselves and others.

There should be attention to the position of the body,
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and to the relaxing of the muscles that are not needed at any time, so that energy may be economised.

There should be frequent practice of the deep and full breath, together with the realisation that vitality, purifying influence, and so forth, are being inhaled.

The foods and drinks should be carefully chosen: in fact, more and more carefully chosen as the years pass. Then less food will be needed, and less internal work will be needed in getting rid of food that is not wanted.

There is a grievous fallacy, among certain doctors and others, that old age is due to the presence of certain "salts" in the body, and that these "salts" are entirely caused by certain foods, particularly the cereal and vegetable foods. Needless to say, such a theory has no scientific justification. When we find out what is the lime, for example, which is in excess in the body of aged and decrepit people, people who are shrivelled and stiff, we find that it is not the lime as it is supplied in green vegetables, but is, to a great extent, lime combined with oxalic acid, so as to form calcium oxalate crystals. The oxalic acid was caused by mistakes in foods and drinks quite other than the use of the green foods. Most elderly people suffer from deficiency of lime of the right kind, in their blood. Most aged people need far more green-stuff, or, at least, far more vegetable juices than they usually have.

Mastication and appreciation of food are naturally a very great help in warding off old age. Among other reasons, mastication will utilise more saliva, of which the alkaline and curative effects are extraordinary.

It is a point worth considering whether those who are advanced in years should not, in some respects, go back to the régime of childhood, having more variety in their food and work and exercise and recreation, and having shorter spells of work; certainly they should have shorter spells of exercise.
Certainly elderly people should laugh far more than they do. They should read especially the Papers like "Punch," that will make them laugh; and they should have cuttings from old Papers. All should have a book of extracts of pictures and sayings that have made them laugh, and that will make them laugh again. I know one man who has a room devoted to comic pictures. He has them all over his walls, and on one or two screens. They are not always the same; he varies them from time to time. The Papers which he buys for the extracts cost him a good deal; but he says they are the best investment he has ever made in his life.

There should be a certain amount of exercises, not to strain the body, and especially not to strain the heart and the lungs, but especially to prevent or cure stiffness. Squatting exercises, stretching exercises, to prevent the spine from curving wrongly or from shrinking; deep and full breathing, to expand the whole body and prevent it from shrinking: these are among the best.

Then, of course, there should be Games. Games keep the elderly in touch with the young, and in sympathy with them; and to be in sympathy with the young is to help to be young oneself. Lawn tennis is an excellent game for the elderly; so is Fives; so are Bowls and Billiards.

Gardening is invaluable; but care should be taken that the body is in the right position, not with the shoulders hunched, and the head poking forward, but with the correct technique of attitude—a matter well worth studying in these days of gardening.

Needless to say, Walking is of importance; but here also attention should be paid to the right position of the body, and the right technique of walking, and the right breathing.

As to the mental states to be avoided, they include over-seriousness, worry, and resentment; and over-
fatigue; though the cause of over-fatigue is not entirely mental. Over-fatigue is largely due to excessive food, especially of the stimulant and narcotic type.

The old should avoid getting into grooves. They should try to do new things, or to do old things in a new way: again, not so as to strain themselves, but so as to keep themselves alive and young.

They should welcome new ideas, and even new subjects. They may find it difficult, for example, to study mathematics, but they will find that such a study is well worth while. Among my own favourite subjects, which I hope help to make me young, are Mathematics, and detective stories.

It is never too late to try to develop and improve the self. One of my Health Pupils at the age of 80 began to write left-handed, and before long he was able to use his left hand efficiently in a number of ways. He did a little modelling, and a little carving, as well as a little writing and drawing with his left hand. He said that it added considerably to his Health and usefulness.

§ 127. Self-Health for Children

Never in our history have children received so much attention; never have they needed so much. We are constantly being told in the Papers that children must have abundance of air, light, exercise, rest, good food and good drink; and that their clothing should be better than it usually is.

Now here I shall say nothing about fresh air, except that it does not necessitate draughts; nor about light, except that it does not necessitate glare; nor about exercise, except that it does not necessitate over-exercise and long spells; nor about food, except that it does not necessitate stuffing and stimulation, while on the other hand it does not necessitate deficiency of certain im-
portant elements; nor about drink, except that, here again, it does not necessitate stimulation, and that much of the drink that is given to children is of quite the wrong kind. I shall be glad to send to enquirers a few simple hints about the diet of children.

Tests of healthy childhood are not fat, nor redness of skin, nor weight, nor so-called "energy." Many fat children, particularly those that are advertised in the Papers, are remarkably unhealthy. I have prophesied often that these bulgy babies would in the future become unhealthy and unfit, and I have almost invariably been right. In the case of one bulgy baby, fed on a much-advertised food, there were to be found calcium oxalate crystals in the urine at the age of 1½ years. Redness marks a condition of acidosis and feverishness in many cases. Excessive weight is largely due to excessive fat and connective tissue, rather than to healthy flesh. Excessive "energy" is often the name given to what is really irritability and restlessness, caused again by acidosis and toxins, which Mr. C. H. Collings' blood examinations clearly reveal.

Far better tests are a good shape of the child; the state of restfulness and happiness, together with activity and endurance when required; and gradual progress in self-control and intelligence.

At first, children should have short spells at more frequent intervals. They should have smaller meals, less exercise, and less work than grown-up people, but they should not have less rest. An examination of the relative size of the heart and arteries of children and adults shows why the system of short spells is, physically, the scientific one.

So far, almost the whole attention of the experts has been given to how we should help children, rather than to how we should help them to help themselves. What can children do for themselves—of course, with the aid
of our guidance and example? For our guidance and example are essential.

Many people tell their children to masticate thoroughly, and they themselves eat fast. They tell their children to sit still, and they themselves fidget. Example is better than precept; without example, precept may sometimes be worse than valueless for children.

As to the ways of correcting faults, this problem has hardly been considered yet. An excellent American magazine invented the plan of an imaginary child who gobbled down the food quickly, and was most untidy, grumpy, and altogether unsatisfactory. The bad model was called "Gobbletywop"—a very good word. The child had it impressed upon him or her not to become a Gobbletywop. Gobbletywop was the bad boy or girl. But a far better way of correction is to lay emphasis on what is right.

The Greeks knew this, and they went in far more for giving models of what was right than for pointing out what was wrong. We can give pictures and statuettes, as well as descriptions of what is right.

And we must always explain some of the reasons why.

1. Very early in life, mastication should be made a habit. But at first the habit can be developed naturally by the use of crisp foods, such as rusk and toast. The reason why mastication and appreciation of food is important can be easily explained to children. A friend of mine had a good plan. He was able to point to one of his dogs as far better developed and fitter in every way than the others. This was the only dog that masticated its food;

2. The second accomplishment of a child in early years should be deep and full breathing, with closed mouth. This will help to prevent adenoids, and many other troubles. Here, also, a little explanation of the reasons for deep and full breathing should be given.
3. Then, it is never too early to attend to the right position of the body, particularly as regards the spine. The chair that the child sits in should be of the right sort to encourage the right position of the body; and simple exercises should be given, preferably in the form of a game.

4. Most of the exercises should be games, or turning serious things into games. Children can be made to imitate animals, the animals selected being those which suggest the right exercises. One good exercise is going about on all fours. The child can then be an elephant; or the child can be a lizard, or a bird.

Or, on the other hand, various apparatus can be imitated. The child can be a wind-mill, for some exercises.

5. An extremely important practice is that of muscular relaxing. Here there is a very good model in the bladder. A child can be told to be the bladder, and let itself become limp as the bladder does while the air is being exhaled.

6. Cleanliness and washing should also be taught early, with the reasons why. The nose should be kept clean, and the teeth too, and the whole surface of the body.

7. This gives a very good opportunity for Self-massage, to maintain the skin and the circulation in good condition, and to afford exercise as well.

8. The main thing is to give the child healthy habits and a healthy bias as early as possible. It is vitally important that what is right should not be unpleasant. Almost all the "right" things of one's infancy were unpleasant. Personally, I hated going to Church, and going to school, and going for a walk. It is not difficult to make what is right also pleasant.

9. Early in life, children should have explained to them the importance of excretion and elimination, and
regularity should be encouraged. It is astonishing how parents can neglect this, and how grown-up people can neglect it too, partly from an idiotic idea of propriety. The Greeks in ancient times, and the French in modern times, show far less criminally priggishness.

10. And the children should have explained to them the important functions which they will have when they grow older. At first the explanations can be by means of plants; and then of fishes; and then of kittens and other animals. Afterwards the human animal can be explained. In this way the child will get at the start the right and reverent idea of this important matter, and will have all the more respect for the mother and father.

11. Children should certainly have dolls. Both the dolls and the clothing should be washable. Dolls give children a sense of responsibility, and give them training and development of their maternal faculties.

12. Gardening, besides its Health and enjoyment, also gives a sense of responsibility. The child feels that it is, as it were, the mother of its plants. But the child should garden in the right position, and along the right lines.

13. This is very important too, with regard to pets. Many children are given pets, but are allowed to feed these pets wrongly, or to neglect their feeding, and to keep them in unsanitary conditions. This is a great mistake. The child should be, as it were, the mother or father of the pets; and, by finding out the right way of feeding and keeping the pets, the child will get lessons for itself and its own children in after years.

§ 128. The Process of Cure

I generally send to my Health Pupils, when I give them their advice, a little leaflet called "The Process of
Cure." Any readers of this book who care to write to me, are welcome to this leaflet. It tells part of the Process of Cure.

There are at least three methods of cure.

1. The first is to destroy or cancel the mischief. Fever burns up the mischief. Operations cut out the mischief—or they profess to do so; often this is a very expensive process in more ways than one. And operations do not destroy the cause of the mischief.

2. The second process is that of driving out. Take the mischief of oxalic acid, that deadly poison. Calcium from the body will neutralise it, or, rather, as we have seen, will hold it in check in the form of calcium oxalate crystals. The next process is to drive these crystals out. Perspiration drives out poisons; so does catarrh, after wrapping the poisons, as it were, in the mucus. The bowels drive poisons out. But the main means of driving out poisons is the urine.

3. A third method is to convert poisons into use.

We need not touch on this method here. It is easier to understand on the mental plane. A person has a destructive tendency. Some wise guide directs this tendency into a useful channel. The person is set to destroy a worthless and unhealthy building. His energies, disastrous before, become valuable now.

Here I want particularly to deal with the second method, the method of driving out poisons, particularly through the urine. Of course, the skin, the lungs, and the bowels also drive out poisons, but the chief and the worst acids and "wastes" are eliminated through the urine. Among these may be mentioned uric acid, urea, the chromogens (which are signs of the ethereal sulphate group of poisons), phosphoric acid, ammonia, and the various crystals.

Now I am often asked why some of my Health Pupils have not been turning out toxins and poisons freely
before they came to me; and I generally give a list of what will tend towards storage in most cases. The list here is not complete; I can only make a selection of some of the influences for storage.

First, there is cold, especially in the form of a chill. Then there are acids, either already in foods and drinks, such as vinegar; or home-made acids, as when milk, not acid itself, gives rise to lactic acidosis.

Then there are stimulants and narcotics, including tea and coffee, and chocolate, and tobacco, and most drugs. They tend to drive poisons into the tissues.

Then there is over-fatigue.

Last of all come the unfavourable mental states, particularly worry and anger.

My Health Pupils often ask me why a cure should be unpleasant. Many of them have been used to going to a doctor or chemist when they had a headache, and getting a drug which was supposed to "cure" the headache. The drug really drove the toxins in—into the tissues. It did not eliminate them, as it should have done, through the urine.

Now a cure is often unpleasant because the poisons and toxins, stored up in the tissues, generally have to circulate in the blood on their way out of the body, and the blood passes through the brain, the heart, the lungs, and everywhere. While it passes through the body, there is naturally a certain amount of discomfort.

In hundreds of cases in which there has been a complete and permanent cure, the Process of Cure has been unpleasant. There may have been thinness, slackness, irritability, and so forth. I generally advise people who have not a strong will, to modify the treatment; or I modify it for them. I urge them to go slowly, so that they scarcely feel any bad results at all. In that case, the Cure takes longer.

The great thing is to understand the causes of the
trouble, and the method of Cure, and to distinguish this from the method of suppressing symptoms, as drugs do, and to keep in view the ultimate freedom from trouble and the ultimate joy of lasting Health and fitness; and then to be patient while the Cure is going on, and not to resent it, but to welcome it as one's saviour.
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