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THE
EUSTACE MILES
SYSTEM of
Physical Culture

WITH HINTS
AS TO
DIET

BY
**EUSTACE
MILES, M.A.**

*Amateur Champion at Racquets, 1902,
and at Tennis, 1899 to 1903.
Author of "Ten Rules of Health."*

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Edgar F. Cuyiat

MILES

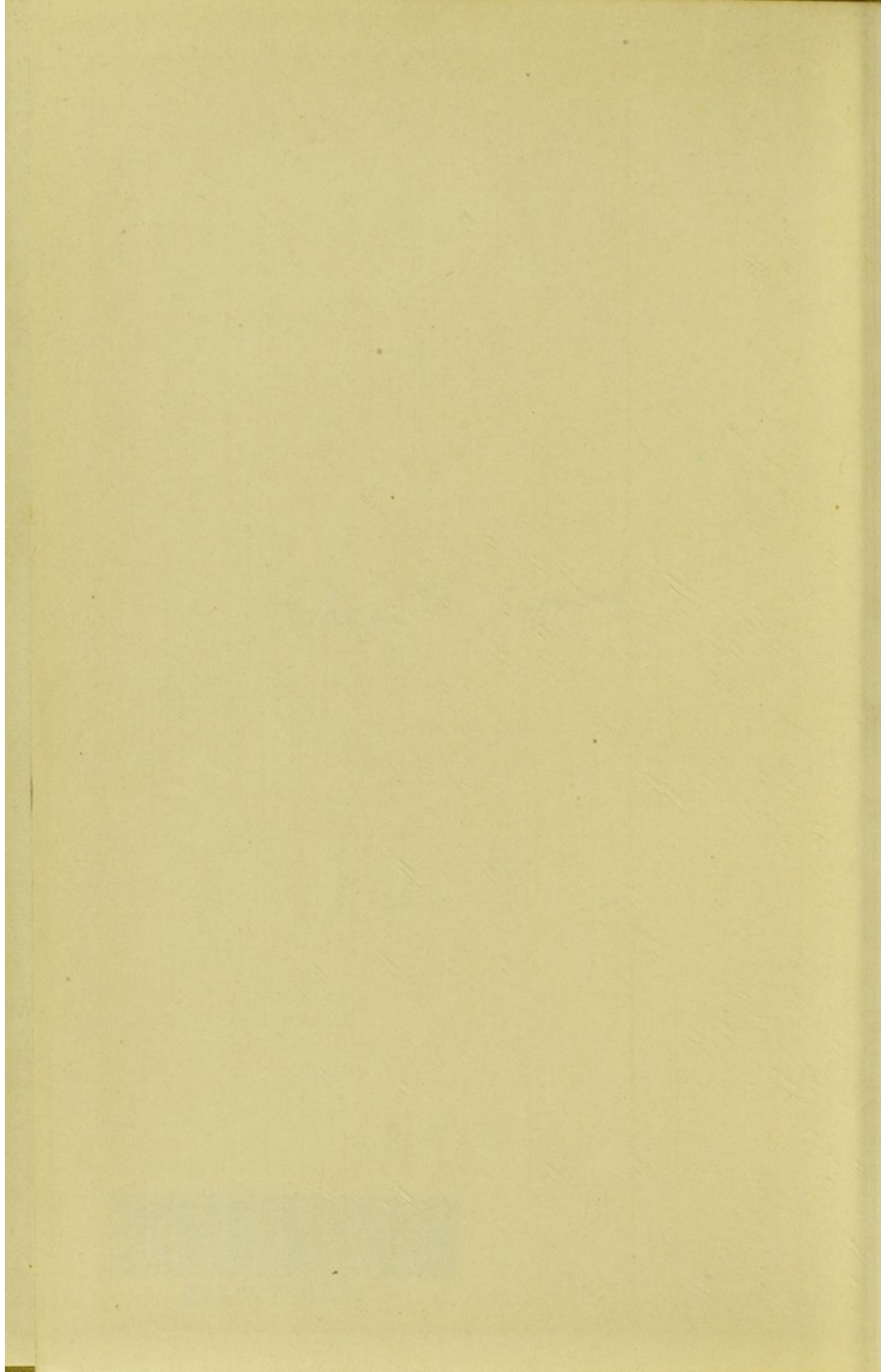
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THE EUSTACE MILES
SYSTEM OF PHYSICAL CULTURE

THE RUSTLE OF
THE WIND

THE
EUSTACE MILES
SYSTEM OF
PHYSICAL CULTURE

With Hints as to Diet

FULLY ILLUSTRATED AND CONTAINING
TWO CHARTS OF EXERCISES FOR THE CULTIVATION OF A HEALTHY AND
WELL-PROPORTIONED PHYSIQUE FOR MEN AND WOMEN

By
EUSTACE MILES, M.A.

*Amateur Racquet and Tennis Champion, 1902, &c. ; Formerly Classical Scholar
of King's College, Cambridge, Assistant Master at Rugby School, and
Coach and Lecturer at Cambridge University. Author of
"Ten Rules of Health," "Eustace Miles Restaurant
Recipes," "A Boy's Control and Self-expression"*



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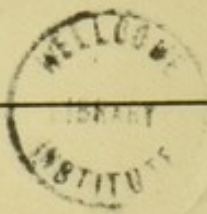
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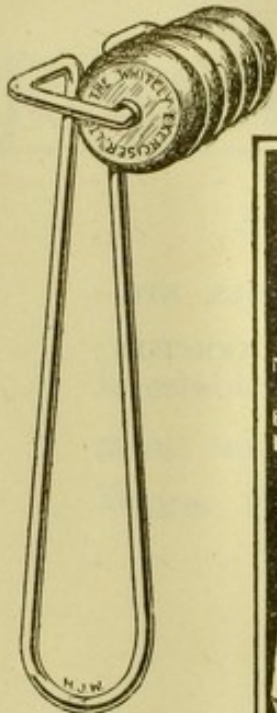
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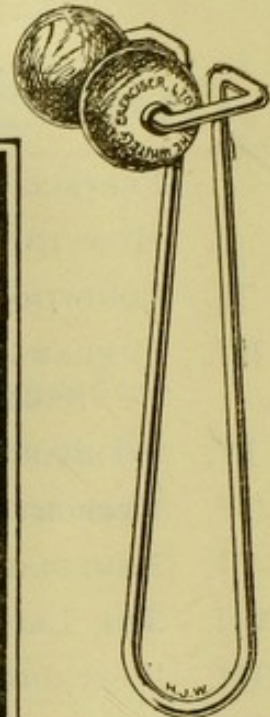
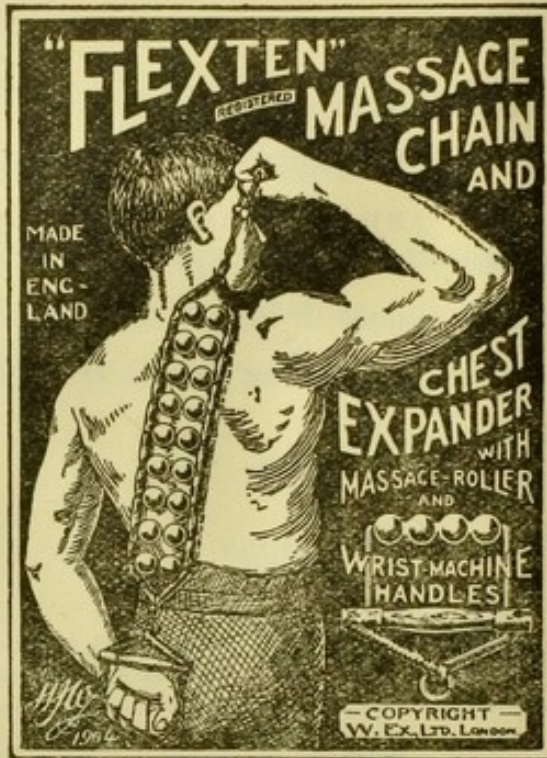
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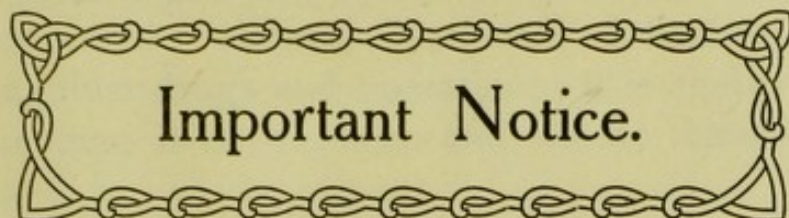
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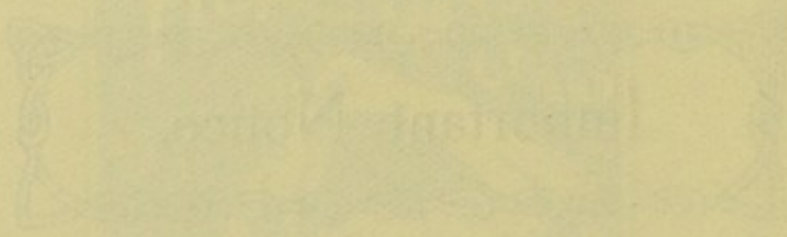
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W. A. WALKER, M.D.

1234 Main Street
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PREFACE

THERE never has been such a craze as there is to-day for what are called "Natural Systems" of healing. The bias now is against drugs and operations; it is against stimulants and narcotics; it is for cheap and simple remedies and preventives.

Among the various Systems put forward one must select wisely. The pity of it is that nearly every exponent of a "System," according to his own statement, knows all about the truth, whether he be the man who says you must masticate every mouthful of food so long as it has taste, or the man who says you must feed only on bread and apples, or the man who says you must use a cold plunge bath, or the man who says you must have open air and a small amount of clothing, or the man who says that these things are unnecessary if you go through a long course of dull movements daily, or the man who says that all these things are unnecessary if you practise his System of mental treatment; the general principle of most of these one-sided enthusiasts is the same, namely, that there is only one way for every person alike.

Now I have tried to collect fragments or facets of truth from all the different Systems in England, Germany, America, and elsewhere. Some of these Systems I have only read about, and about such systems I say little. Others I have tried, and about these I quote my own experiences for what they are worth.

The great fault I find with almost all Systems is that they do not work for independence; they do not aim to make a man normal and master of his conditions; they aim to make

PREFACE

him abnormal and helplessly dependent on something or other. For example, the fresh air advocates are dependent on fresh air. Put them in foul air and they become almost ill.

This System is rather a selection from different Systems, with a few original suggestions of my own. My aim is to make a man as nearly normal as possible, and as nearly independent of special places and times and other conditions.

It is not the same System for all. It is an individual one. In this book, of course, I can only give examples and general principles.

Directly I hear of a better System or of other truths, I shall be delighted to add them to mine, and confess that before I was to this extent wrong. That, I think, is a novel feature. Practically every other exponent of Health-systems thinks he has arrived at the end of knowledge; I know that I am only at the very beginning. Others want to teach; I want also to learn. Others exclude individuality; I insist on it, though in a book like this I cannot treat individuals; I can only do that by special arrangement.

The cures and preventives suggested here, however, do suit most individuals after fair trial. I have collected the reports of many hundreds of my Health-pupils, impartially, and when I find that a certain thing—a certain food, for example—fails to suit large numbers, I cease to recommend it.

I am somewhat at a disadvantage in recommending my System, or rather my Systems, because of the fatal tendency in modern times to advertise in a dishonest way. A business-man told me that he divided whatever a man said of himself or his work by two or three, and then arrived at about a correct estimate. In my own estimate of my System I try not to exaggerate. I have had failures, and though, probably, I have fewer and fewer every year, still it is of no use to

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pretend that, even when I treat individuals, I can cure them all.

It may seem strange that in a general book I should venture on remedial exercises, for the reader would naturally say that each individual must be dealt with separately. So he must be; yet general remedies do apply. For example, the exercises for preventing the chin from poking or the shoulders from being rounded, the exercise for preventing a flat foot and generally a cramped attitude—these are useful in almost all such cases. Then, again, there is the common habit of neglecting the left hand and the left side. One is safe to advise ninety people out of a hundred to learn to write with their left hand—in fact, to do ordinary things with their left hand—less clumsily.

It may be well if I mention some of the chief peculiarities of this System of Health-exercises.

It is a selected system based on theory and experiment, and the careful registration of results. It is not a final system; it is not a complete system; it must be supplemented by games and athletics, by ordinary exercises (such as walking and swimming), by hobbies, by work, and by mental and spiritual practices.

It does not claim too much for itself; it only claims to be worth a fair trial.

It is to be adapted to the individual's needs and conditions.

But it is, I hope, sound in its fundamentals, especially in its attention to breathing and muscular relaxing as being almost of the very essence of Physical Culture, though usually neglected by ignorant teachers.

It advocates the use of odd moments. It does not confine its practice to a set period every day, but uses spare times for exercises in breathing, muscular relaxing, and so forth.

PREFACE

It insists on a realisation of the movements, and, therefore, on a leisurely performance of them at first. It insists that the person shall wait at the extremes of the movements; that he shall not strain, but shall get an idea of the feeling and sensation of each movement, especially by pausing at the extremes, and becoming familiar with them.

The System is, I feel sure, interesting to most Anglo-Saxons, since it resembles the games which they love. The Ling System has great merits, but its movements are for the most part utterly unlike those of our daily life or of our play, utterly uninteresting, utterly "unsporting," utterly without training for what is called nerve. They are set movements, thoroughly artificial. In theory they are hygienic, in practice they are monotonous and dull, except for the few who have strength of mind to work at them regularly, or who perform them in classes. These people benefit by them.

My System does not urge too much at once. True, there is a chart of many movements, but the movements are to be mastered on a very gradual plan. One begins with a single movement and masters that. Then one repeats that movement before proceeding to the second. Almost every elaborate System, which starts with a number of exercises to be done frequently every day, results in failure. A man very soon gives it up. It asks too much at once.

Nor do I strain people, especially at the beginning of the training. The idea of recommending every one indiscriminately to exert himself with a spring-grip dumb-bell or grip-developer, is too utterly ridiculous to need criticism. The spring-grip dumb-bell and developer have their place, but when used as the sole apparatus, they tend towards stiffness and slowness. Their place is when the free exercises have been mastered, when the body has become lithe and

PREFACE

skilful; then a little strain work is decidedly good now and again.

In this System, apparatus is not absolutely necessary. Certainly on alternate days I advise people to use an inclined plank, a particular dumb-bell, a skipping-rope, and so forth; but it is possible to practise my System without these helps. There is no need to spend pounds and pounds on instruments! I know of one instrument which costs several pounds, while any floor and wall will serve precisely the same purpose!

Another feature of my System is this: its object is to make itself unnecessary. Many teachers tell you that you must do their exercises daily for ever and ever. I say, "No. If these exercises are right, and if they are rightly done, they will make you normal. You will not have to do them, at any rate daily; you will have become normal. You will be 'in condition,' and you will keep in condition, as long as you diet yourself properly and control your thoughts."

Above all, my ideal is not the deformed strong man with a large biceps, and probably a big chest, though a very inadequate breathing-capacity, a strained heart, inadequate legs, inadequate brain-power, inadequate self-control. This is not a normal man. I want to produce a normal man and woman, reasonably symmetrical, reasonably strong, reasonably enduring, reasonably rapid, reasonably alert and self-adapting, with a reasonably good eye, with reasonably good nerve, reasonably poised.

I want to produce a man who no longer needs a vast System of Physical Culture.

I do not ignore other helps to health, as many other Systems do. I try to bring in all the helps that can be brought in, not only without expense, but also, if possible, with considerable economy.

PREFACE

I attend to matters of food and feeding, and of drink, but I pay attention to the positive side—what to eat and drink—as well as to the less satisfactory system of abstinence and moderation.

Then, there is attention to fresh air and how to use it, attention to good light, to recreation, to work and method, to self-control, to feelings and actions, to helpfulness, and, last but not least, to intelligence and the need of experimentation.

If I were asked to say the best thing that could be said for my System, it would be, not that it is perfect—it is far from perfect—but that it has been tried and found good in thousands of cases, and that it is worth trying sensibly. It must then be judged, not by what I say about it (for I have no desire to hypnotise people), but by actual all-round results on the different departments of life, physical and aesthetic, intellectual, economical, social, spiritual, and prospective.

It inculcates the duty of attending to the health of the body as a duty towards self, towards others, towards posterity, and towards God. It maintains that to attend only to the spiritual, intellectual, and economical side of life, and to neglect the physical, is as if one had admirable ideas to write but had inadequate means of writing them, so that, with beautiful notions, one marred the effect of them by bad grammar, obscure language, bad print, bad paper. The man with an unsatisfactory body will not and cannot do justice to a satisfactory mind and spirit. The body may be a great deal more than “religious” people suppose. It cannot possibly be less than an instrument of expression, and merely as such it deserves to be brought nearer perfection.

40 to 42, *Chandos Street,*
Charing Cross, W.C.
August, 1907.

EUSTACE MILES.

THE EUSTACE MILES SYSTEM OF PHYSICAL CULTURE

I.

HOW TO DO THE EXERCISES.

THE greatest mistake which ordinary people can make in Physical Culture is to do the whole of a vast system, or, as it is often described in so-called health-books, "systematically exercise every muscle of the body every day."

1. It is far better to begin with one or two exercises, and gradually add to them without giving them up. The first will soon become easy, and, if the series is well arranged, will lead up to the new exercises.

2. Take one exercise. Go through it correctly, concentrating your mind upon it, and directing your mind (and, if possible, your eyes) upon the muscles which are used. In order to perform it correctly, you are almost bound to perform it slowly, or, rather, to perform it leisurely.

3. If it is a movement that goes to an extreme, *i.e.*, as far as the muscles will allow, pause a moment at the extreme, so as to realise the sensation. It is astonishing how little we practise the extreme extensions in daily life. Yet it is these extreme extensions and contractions that most thoroughly empty the smaller blood-vessels.

THE EUSTACE MILES SYSTEM

4. In order to realise any movement, make up your mind that after you have performed it you will repeat it in imagination without moving. This is difficult at first, but soon you will be able to imagine yourself and to feel yourself going through any exercise, and you will have some of the sensations of that exercise, without performing the exercise itself.

It is very unusual to find a person who maintains his Physical Culture week after week, year after year. The tendency is to begin enthusiastically, after purchasing some apparatus, and then to drop the movements because they are too much of a nuisance. Therefore,

5. In order to keep yourself in practice, realise the advantages, which are various: for example, the improvement of the appearance and of the athletics, the fitness for work, the self-control. Connect the exercises with your ambitions.

6. A great help is to say to yourself, before you begin the movements: "I'm going to attend to these exercises and think of nothing else. I'm going to perform them leisurely, because they're worth while."

7. Almost all the popular teachers of "Physical Culture" neglect the art of muscular relaxing. They do not understand it. They say, "Do these movements"; perhaps they mention the muscles to be used. They do not know, or at least they do not say, that it is no less important to refrain from using any muscles unnecessarily. The muscles not needed for any given movement should be relaxed. The principles of the art of muscular relaxing are explained in this book.

8. Similar to this error of "Physical Culturists" is their error of almost invariably exercising the two sides together, as in Fig. 1. In daily life you hardly ever use the two sides together. No matter what occupation you take, you will find yourself using either one side only, or the two sides in

HOW TO DO THE EXERCISES

different ways. In "Physical Culture" almost invariably you find the two sides used together nearly as in a free-hand drawing. In nature and in daily occupations you find

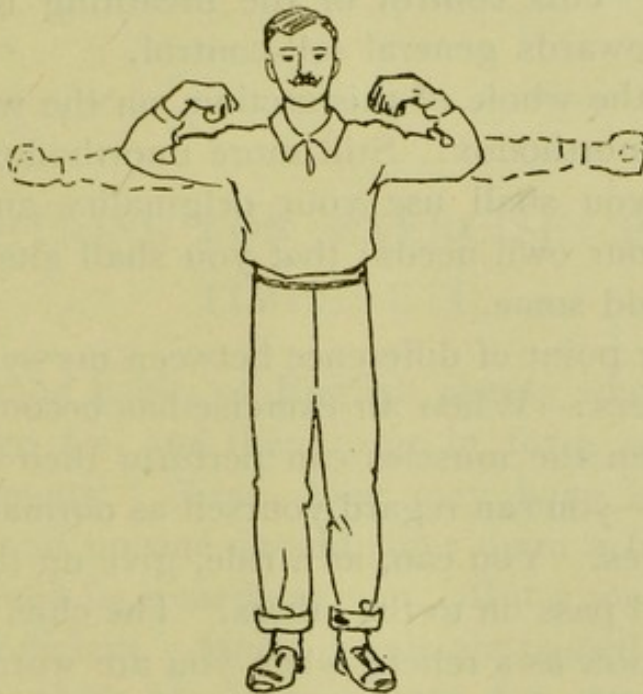


FIG. 1.

"Physical Culturists" make a great mistake in using the two sides generally together.

no such hard and fast symmetry. You find no tree in nature that has its two sides precisely alike. You must learn to exercise each side independently, at first relaxing the other side, and, later on, teaching it to perform some different movement independently.

9. You must control your breathing while you exercise. That so many "Physical Culturists" should neglect the most essential features of true Physical Culture is only natural; with certain notable exceptions, they are not educated to see life all-round; they are only educated to see life as a series of muscle-movements, and among the muscles

THE EUSTACE MILES SYSTEM

they scarcely reckon those of breathing. While you do the movements you must not, as a rule, breathe too quickly; you must not hold your breath; you must breathe leisurely and rhythmically. This control of the breathing is one of the chief means towards general self-control.

10. Nearly the whole of this section, on the way to do the exercises, is unorthodox. Still more unorthodox is the suggestion that you shall use your originality and adapt my exercises to your own needs; that you shall alter some, take some away, add some.

11. Another point of difference between my system and the system of others:—When an exercise has become easy—that is to say, when the muscles can perform their work almost automatically—you can regard yourself as normal with regard to these muscles. You can, as a rule, give up this particular movement and pass on to the others. The chief value of this movement is now as a relief; when you are worried you may find it useful to resort to it. As you have paid attention to it so often, you will find no difficulty in paying attention to it now, and so you will divert your mind from the subject of worry.

12. Another hint:—Instead of having half an hour of exercise every day, and neglecting the rest of the day, have your spell of exercise for as long as you think fit, but also use odd moments, especially those when you are waiting. You are probably waiting in the train, or in the 'bus or tram, and at street-corners. Do not waste these moments. During them practise breathing, and a gentle and unnoticeable form of muscular relaxing. Use the idle moments, as well as the busy minutes set aside specially for the Course.

II.

CONDITIONS FOR EXERCISE: PLACES, TIMES, ETC.

It is a common habit, of English people who can afford it, to pay a large fee, and then to go in for a vast Course of strain-movements. True, they may have been examined physically; and no one should enter upon a Course without being examined by a medical man. But a medical examination is not sufficient. Many people are passed as organically sound when they are utterly unfit for strain-movements, which may increase the size and hardness of their muscles, but will not increase the health and power of their nerves. The first condition for exercise, then, is fitness for the particular exercises to be tried.

I have already said a word or two about the right times for exercise. All depends upon the individual and his daily life. I have suggested that the odd moments should be used for small and unnoticeable, yet none the less important, exercises, such as breathing and gentle stretching.

In regard to the general question of time, the early morning suits a large number of people; some exercise before they wash; others after they have washed; others both before and after. An increasing class of people, however, who want their freshest and finest energies for their brain-work, will

THE EUSTACE MILES SYSTEM

not exercise in the morning, but prefer the evening. I omit the few who have leisure to exercise in the early afternoon, which is a capital time, but a hard time for business-men. Of the evening workers, some find the time before the evening meal best; others find the time before sleep the best. Personally, I find this latter time unsatisfactory; ordinary exercises, taken then, tend to keep me awake.

These are only a few of the varieties with regard to time. Some, who make a very serious thing of Physical Culture, exercise before and after the bath, in the early afternoon, before the evening meal, and late at night! But this seems to me too much of a business for a thinking man.

One general rule, however, may be offered to most people. It is to use the early morning for breathing, relaxing, and self-massage, along the lines suggested below; and to use bedtime for breathing, and relaxing, and for rubbing the skin with a soft flesh-brush or glove, or with the hand.

With regard to the place of exercise, comparatively few people are free to choose. Most people are limited to a small bedroom or sitting-room, and in that room there is ample space for most movements. True, such a series of movements as the jumping with the special dumb-bell, and even the elaborate skipping, would be impossible in a narrow room. But most of the leg and trunk movements are quite easy if there is a yard or two to spare. Provided that there is air and light, almost any little space is sufficient.

With regard to washing—a most important condition of exercise—I must refer to the particular section. I think the washing should follow most of the more vigorous movements, and in turn can be followed by rubbing with the hand, or a soft flesh-brush, or a towel. This rubbing in itself makes almost sufficient exercise for many weak people.

CONDITIONS: PLACES, TIMES, ETC.

The most neglected time is Sunday, and the most neglected place the bedroom. Not long ago I wrote, in "C. B. Fry's Magazine," an article called "The Best Room in the House." In this I pointed out that the room usually called the drawing-room is wasted nearly all the day. In most houses it is the best room, and is set apart for artificial social functions. If it were set apart to be a health-room, we should not be the miserable nation that we are. But as, whatever our so-called politics, we are by habit a conservative people, we must not expect radical changes. Each must make use of the room which he has, and the time which he has; and the best time which he has is Sunday. If he reads his New Testament carefully he will not consider himself sacrilegious because he strives to heal himself as well as to study the Gospel. The disciples were told to carry on the two classes of work—healing and preaching—side by side. Was ever a disciple on the sick-list?

Any special set of movements should be supplemented by walking, running, swimming, and other more or less natural movements; by games and athletics adapted to modern times—for instance, by cricket and hockey in large bare rooms; by a sensible study of physical exercise; by hobbies; by work; and by rest.

There has been too much emphasis of late years on the movements of the muscles. True, many of the movements are scientific; but there has been a neglect of many other studies, without which "Physical Culture" is barren, or worse than barren. There are hundreds of "experts" who will tell people how to move; there are only a few real experts who will tell people how to rest. But anyone who knows anything about real life will agree that to be able to exercise without being able to rest is very far from the ideal.

III.

FUNDAMENTAL AND SUPPLEMENTARY EXERCISES: BREATHING, ETC.

No Course, such as I suggest, must be considered as complete Physical Culture. It would be ridiculous to pretend that any fifteen or any thirty exercises will suffice for the body's needs. In this section I wish to lay the foundations, as it were, on which such exercises can be built, and to mention other exercises which are necessary to supplement the System.

This section will include notes on breathing, muscular relaxing, stretching, self-massage, walking, swimming, etc., play and athletics, practice for these and adaptations of these, and hobbies.

BREATHING.—On the subject of breathing I wrote a special book some years ago. Even to begin to master the art of correct breathing may take eighteen months or two years. Therefore do not hurry. Practise steadily every day, using the many opportunities that occur, as, for example, when you are waiting before crossing the road.

The first lesson is to breathe well in with a full breath through the nostrils, while the mouth is kept closed—gently closed, not tightly clenched.

The "in"-breathing can be divided into two or three processes. The first expands the lungs downwards; the

BREATHING, RELAXING, ETC.

second expands them outwards; and the third fills the top or apex of the lungs, where disease is apt to settle.

It is advisable for most people to master each process separately, devoting a certain amount of time to each process without troubling about the others. Eventually, the two and then the three processes should be blended into a single one. It is a mistake, I think, for most people to start with the practice of breathing fully as a single process; for one part of the apparatus is almost certain to be weak and to be neglected. This part will generally be the lower breathing of women, and the middle and outward breathing of men.

The first process you will find easiest to practise as you lie flat on your back: for instance, in bed, before you get up in the morning; or on the inclined plank. But it is not necessary to be in this position. As you take a good breath in and well up through your nostrils, let your abdomen out; as you let the breath out, draw your abdomen in. Your lungs will be expanding downwards when your abdomen comes out. It is rather a help to put one hand or both of your hands over your abdomen, so that you may feel it moving out and in, as in Fig. 2A.

Later on, you should practise this downward expansion even while you hold your abdomen in. All the time—without severe strain, however—hold your abdomen in with your hands and expand your lungs not outwards so much as downwards. You will find this almost impossible at first, until the former exercise has become easy. This harder kind of breathing will obviously benefit you by pressing down upon the stomach and liver, and giving them a natural squeezing and massage. By keeping your abdomen in, you keep your stomach and liver in their place, and your lungs then come down and press the diaphragm down upon them, and mas-

THE EUSTACE MILES SYSTEM

sage them thoroughly. By letting your abdomen out, you do not keep your stomach and liver in their place; to some extent they make way for the descending diaphragm, which will not now squeeze and massage them thoroughly.



FIG. 2A.

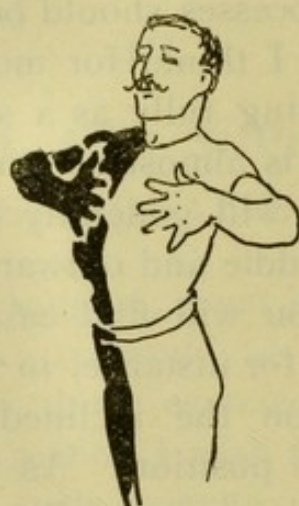


FIG. 2B.

Breathing.

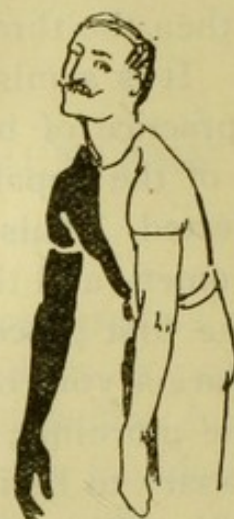


FIG. 2C.

Now for the second "in"-breathing. Keep your abdomen in. Take a full breath well up through your nostrils. Meanwhile, expand your chest-walls in all directions, in front, to the sides, and behind. But do not strain. It will help you if you hold your hands on your chest-walls, as in Fig. 2B. This will not expand the lungs downwards so much as expand them outwards in different directions. As you breathe out, contract your chest-walls.

It now remains to combine these two breaths in a single process. First, expand your lungs downwards as you breathe in, then, as you still breathe in, draw your abdomen in or keep it in, and expand your chest-walls outwards.

Now for the third kind of breathing, which is to bring the air to the top of the lungs. Clearly the way to do this will be to fill your lungs as full as possible with the first two

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breaths, and then, before letting the air out, to contract your abdomen and your chest-walls as much as possible. You can help this by pressing with your hands, and by leaning forwards as in Fig. 2c. This will force the air up to the apex of the lungs. But be sure not to strain.

The fullest process, therefore, will be the downward expansion, followed smoothly (and as part of the same inward breath) by the outward expansion, and then, while the air is still retained, a contraction of the abdomen and of the chest-walls, which will force the air up to the top of the lungs.

A still more advanced exercise is to fill your lungs with air by the downward and outward expansion, and then to move your abdomen in and out while you retain the breath; then, to let it out.

Then fill your lungs again, similarly, but, this time, expand and contract your chest-walls while you hold in the breath. Notice that the expansion and contraction of the walls of the abdomen and the chest are possible without any breathing at all. They can be practised as separate muscular acts. The result of them, when the lungs are full, is to send the air all over the lungs.

It is as important to breathe out fully as to breathe in fully. When you have practised the full breath, and have held it for a little with the abdomen and chest-walls contracted, then let it out as thoroughly as possible.

The Hindus have a special exercise which they call the cleansing breath. In this, when you have filled your lungs, you form your mouth as if you were going to whistle (but you do not actually whistle unless you are alone); you then let the air out in short sharp puffs, until your lungs feel empty. Of course they are never really empty; they always have a residue of air.

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The advanced exercise corresponding to the above movement when your lungs are full will be a similar movement when your lungs are "empty." After "emptying" your lungs, keep them empty, and move the walls of your abdomen in and out. Then breathe in and out once more, and move the walls of your chest in and out. This should, like the other exercises, help the circulation of the blood in the neighbourhood of the chest. It should also massage the internal organs.

Three words of warning seem to me to be necessary for the beginner.

1. Do not begin to breathe against resistance. Let everything at first be gentle. Never strain in the early stages. If you begin to feel giddy, stop and rest.

2. Do not imagine that exercises of the arms, and what are known as breathing-movements, are fundamentally important. They are not. They may help one or more of the particular kinds of breathing, or they may not. But the fundamental act of breathing is, I think, rather as I have described it. It should not be dependent on such movements as rising on the toes, raising the arms above the head, extending the arms out to the sides, and so forth. I have described some of these in my book on "Breathing," but they are not breathing-exercises; they are exercises that are intended to help the breathing; but the breathing itself is a matter not for those muscles so much as for the muscles of breathing.

3. Do not buy an expensive apparatus—or even a cheap apparatus! All those that I have seen, with one exception, are strain-exercisers: unnatural, and utterly unlikely to be beneficial for ordinary people. The one good kind I have seen is, I believe, not to be obtained in London.

Voice-production is an art closely connected with breath-

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ing. I can only give a hint about it here. First close your mouth and breathe in through your nostrils, and then let the air out through your nostrils. That is easy enough.

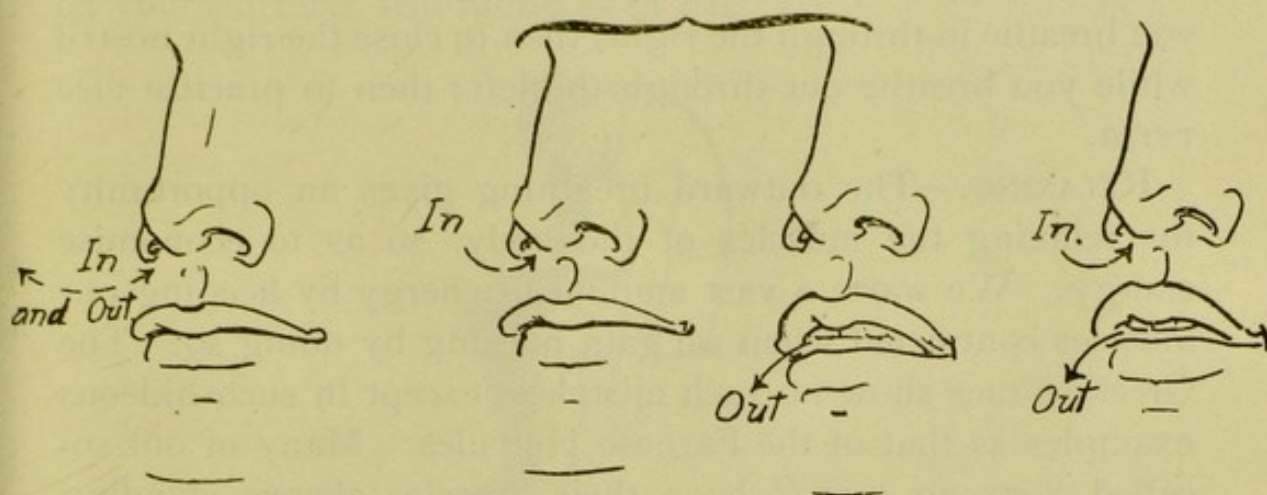


FIG. 3.
Voice-production.

Then breathe in similarly, and let the air out through your mouth.

When this is easy and natural, then you will in time be able to breathe in through your nostrils even while you have your mouth open. At first this is extremely difficult. But the breathing in was obviously intended to be mainly through the nostrils, even while one is speaking or singing. I think that he who can breathe in through his nostrils, even while he is speaking or singing, is at a great advantage. He filters and warms the air, and irritates his throat much less.

But I agree with Sir James Crichton Browne that, if the nostril passages are closed, it is better to breathe in through the mouth, than to breathe in an inadequate supply of air. Meanwhile, do your best to clear the nasal passages by inhaling salt and water—a very weak solution—to which may be added a little bi-carbonate of soda. This water-breathing

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is very useful, especially to those who live in cities. Not only does it cleanse the passages; it also tends to cool the parts at the top and back of the nose.

Another useful practice is first to close the left nostril while you breathe in through the right, then to close the right nostril while you breathe out through the left; then to practise *vice versa*.

RELAXING.—The outward breathing gives an opportunity for relaxing the muscles of the body, so as to economise energy. We waste a vast amount of energy by keeping our muscles contracted when we gain nothing by doing so. The Greek statues show no such mistakes, except in such hideous examples as that of the Farnese Hercules. Many of our so-called "strong men" have their muscles always standing out, whether these muscles are wanted or not. Such a habit is not only uneconomical; it is ungraceful, if not positively ugly. It is against endurance, and against athletic success.

The relaxing of the muscles which are not wanted for any special purpose is by no means the same as laziness and sleepiness. It is a different matter. It is a matter rather of saving labour.

A good exercise to begin with is the one devised by Miss A. P. Call, and taught to me by her pupil, Mrs. William Archer, who is the leading English exponent of the art of relaxing.

Sit well forward on a bed or sofa, or on a chair without arms; let your legs be comfortably apart, but not crossed. Now, as you take a full breath in through your nostrils, lift up and back your trunk and shoulders and head. The full breath will almost do this of itself. Hold the breath for a moment. Then be particularly careful not to force it quickly out; rather, let it ooze out of itself, and, as it oozes out, let

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your various muscles relax, especially those of your hand and face. Let your head and shoulders sink forward, and then let your trunk sink forward. Take another full breath in without lifting anything up. As you let it out slowly again, let yourself relax still more, as in Fig. 4.

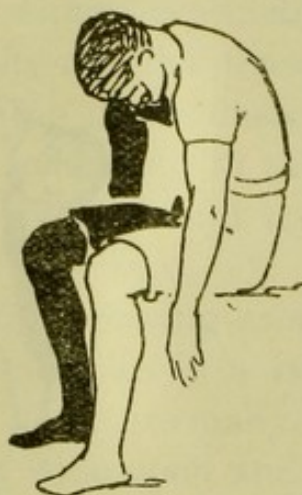


FIG. 4.

An exercise in relaxing.

When you are sunk down almost like a sleepy or drunken man, or like the toy in the streets, the inflated india-rubber pig or cock which is made to give up its air and to sink down relaxed, wait for a moment and think of something nice—great expanses of beautiful scenery, sunshine, a laughing river, children at play, or anything that is harmless yet pleasing.

Then, without hurry (for in this exercise you must be particularly careful never to hurry), take a deep and full breath in, and, as you take it in, lift up and back first your trunk and shoulders, then your head. You have perhaps closed your eyes; you can now open them. And lift yourself up still further as you take a second deep and full breath in.

You can practise a similar exercise as you stand; only here

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there is more strain on the legs. Figs. 5A and 5B show the inward and outward breath.

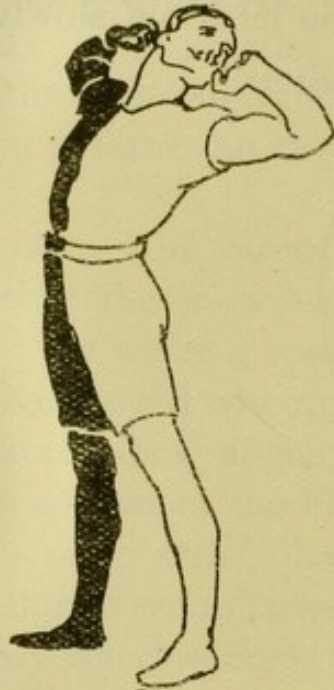


FIG. 5A.



FIG. 5B.

An exercise in relaxing as one stands up.

A still more elaborate exercise is to start standing and go through these movements, then gradually, as Mrs. Archer has described it, crumble down upon the floor, bending your legs and letting your whole body sink down gently, until, at last, you are lying flat upon your back.

Then you stretch out your arms and rotate your hands as far as they will go in each direction, afterwards letting them relax. Then do the same with your feet, each in turn.

Then get up quite slowly, and in several stages.

This exercise is too elaborate to appeal to most people, and I think it should not be practised at the start. I have found it very difficult.

A modified form of relaxing is practicable on ordinary occa-

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sions. It is to take advantage of the outward breath and relax the hands and the face-muscles more and more. It is quite unnoticeable, except that it may make you look less unpleasant than before.

Another exercise, invented by Dr. George Wilson, is the relaxing of the eye, which, especially in cases of worry and fear, is apt to have its muscles tense. Relax these muscles by looking at something in the distance, or by shutting your eyes and imagining something in the distance; or else smile with your eyes—this you should try to do without moving any other muscles of your face.

For, like the elaborate relaxing-exercise above, the elaborate relaxing of the face-muscles is a ridiculous practice in the presence of others. There are many mouth-exercises (such as stretching the mouth wide open and screwing the face about in different directions), which are useful, but utterly impossible in public.

Together with muscular relaxing there should be *Self-suggestion or Assertion*. When the body is relaxed and passive, then you can work most easily upon your undermind, which is most likely to receive and act upon any commands or assertions. I have offered some samples in a book on "Concentration." You should make out your own list of Self-suggestions or Assertions that are important for your particular needs. For instance, you may be unpunctual; in that case "assert" punctuality.

The relaxing of the muscles is important on all sorts of occasions. It is important before you massage yourself. It is important during work, and, as Mr. C. B. Fry has realised, during play.

It is helped not only by the outward breathing, but also by preliminary stretching. Stretching naturally leads up to relaxing.

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Stretching is one of the most neglected arts; in fact, these three—breathing, relaxing, and stretching—are execrably performed by almost every civilised being.

The animals know and do much better. Notice how they stretch after they have been lying still, or even sometimes after they have been exercising. In modern life we need stretching far more than animals do, for almost everything around us tends to cramp us: our clothing and furniture, the very walls and roofs, the crowds of people in the street, and the general impression of there being no room in life, all conspire to bend us and make us stiff and narrow. We hardly ever move freely anywhere. It is all the more vital that we should move freely, or at any rate stretch out, whenever we get the chance.

First, stretch your fingers well back. People clench their fingers far too much. Stretch them well back as you would if you pressed them against the wall. Then stretch your elbows well back and down behind you, still keeping your fingers stretched back. Then stretch your shoulders well back and down. Then stretch your head well back, and look up. Keep stretched thus.

Next, take a deep and full breath in, and hold it in for a moment, and, as you let it out, let yourself relax. Let everything sink forward; stand at ease, not in the more or less conventional military way, but quite comfortably.

Another stretching exercise is to bring each hand in turn, with the fingers as before (not gripped but almost bent backwards), well up above your head, while you keep your chin in and the small of your back hollow. Keep your other hand relaxed. (See Fig. 18, in Section IV.)

In this exercise you can breathe in when you are in this position, or as you are lifting up your hand. The two ways

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produce different effects; you had better try each in turn.

Having breathed in, hold the breath. Then, as you let it out, let your hand come slowly down.

You will see how this stretching naturally leads to relaxing. I think that both stretching and relaxing, and of course breathing also, should precede self-massage, about which I will now offer a few hints.

SELF-MASSAGE.—Probably the most convenient time for self-massage is early in the morning, when one lies down flat on the back, with the muscles relaxed as much as possible.

For the massage of the abdomen, one draws up the knees, as in Fig. 6, then one rubs and presses well in, round the navel, up the right side and down the left, in ever-increasing circles, till at length one is starting from above the right leg and going up well under the right ribs, across (still under the ribs) to

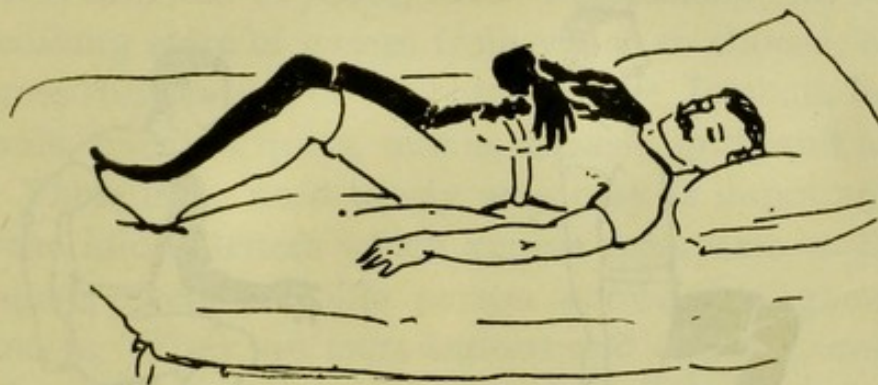


FIG. 6.

Self-massage of the abdomen, to cure constipation, etc.

the left side, and down again. If one practises this for a minute or two before one rises, one may soon cure constipation; though, of course, some cases require different methods.

Another kind of self-massage is before the bath; then one can massage the skin by rubbing with the hands or a hand-glove or a soft flesh-brush: I think that the hard flesh-brush is

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scarcely worth while! The soft flesh-brush is not a cheap article, but it is worth its price.

Then one has the bath, and after the bath one rubs again with the hands, as suggested in a later section. After rubbing with the hands and drying, one should rub a little very pure olive oil into the skin, especially over the chest and abdomen.

WALKING.—Besides the above exercises, it is needless to say that walking is admirable. The fault of those who recommend walking has been this—they have claimed that it is a complete exercise. Only the most ignorant person can suppose this. For example, as Sir Lauder Brunton points out, walking does not massage the liver. It exercises the legs; but ordinary walking does not exercise even these fully; and it gives very inadequate exercise for the arms, and so



FIG. 7A.



FIG. 7B.

W. G. George's "Hundred up."

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on. It is useful, especially as an exercise for developing the breathing; but it is not to be relied on as complete Physical Culture.

When the walking is impossible, then you may practise the Hundred up. This was invented by George, the great runner; it has been described in his book on training. You lift up each leg in turn in a straight line, as in Fig. 7A, not letting it swerve out or in. You can imitate running by lifting each leg in turn much faster, as in Fig 7B. Needless to say, these cannot take the place of the walk or run, but they may be the next best thing.

CYCLING, SWIMMING, ETC.—Then of course there are cycling, swimming, and many other rhythmical forms of movement. But rhythmical movements alone will never serve as adequate Physical Culture.

PLAY is essential to young life. Fortunately, we have an ever-increasing store of games from which to choose; but the great games still seem to be the best—cricket, football, hockey, lawn tennis, fives, racquets, tennis, squash, golf, and athletic sports. There is no need to say why play is important. In spite of the idiotic letters which appear from time to time in daily papers, every sensible person knows that games are not frivolous. They are most serious and exciting, and they tend to develop some of the best features of character—pluck, honour, promptitude, and so forth.*

PRACTICE FOR PLAY.—The pity of it is that so many people play so much and practise so little. Among the supplementary exercises, and probably among the fundamental, should be exercises that are practice for play. For example, a man cannot play cricket regularly; his work forbids him; he gets out of practice, and probably gives up the game, because,

* See "Let's Play the Game," 1/-.

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playing it only once a week, he does not get enough fun out of it. So perhaps he takes to cycling, which is not a game at

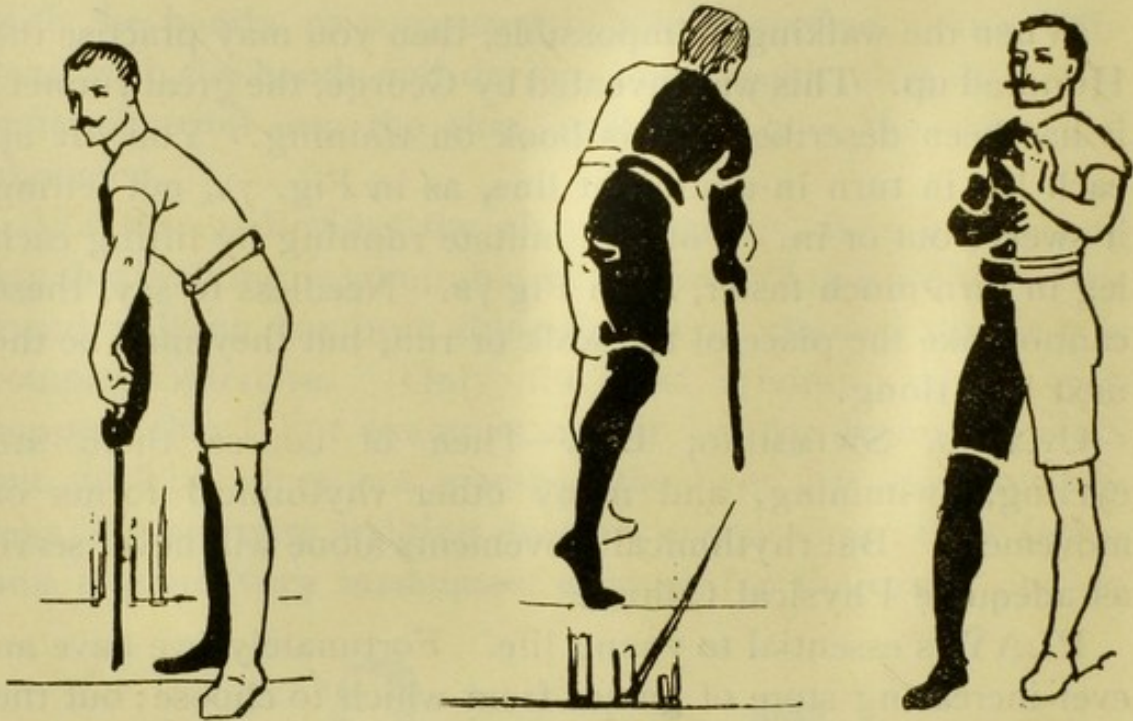


FIG. 8A.

Practice for batting, with a stick (adapted from "The Cricket of Abel, Hirst, and Shrewsbury").

FIG. 8B.

all, nor ever can be. Now this is the kind of man who needs, not only Physical Culture, but also special practice for his cricket: for instance, play at the net, practice for batting, practice for catching, and anything else that occurs to him. No elaborate apparatus is needed. Figs. 8A and B suggest some examples: others will be found in "A Boy's Control and Self-expression," and in the next section.

Many of the health-exercises in this book are exercises that tend to success in games: for example, the lawn tennis service and the exercise in starting.

Then there are the great games—if we can call them games—of fencing, boxing, wrestling, jujitsu, and single-

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stick. Fig. 9 suggests how one can practise the fundamental positions and movements of fencing, which I have described in "A Boy's Control and Self-expression." At first it is

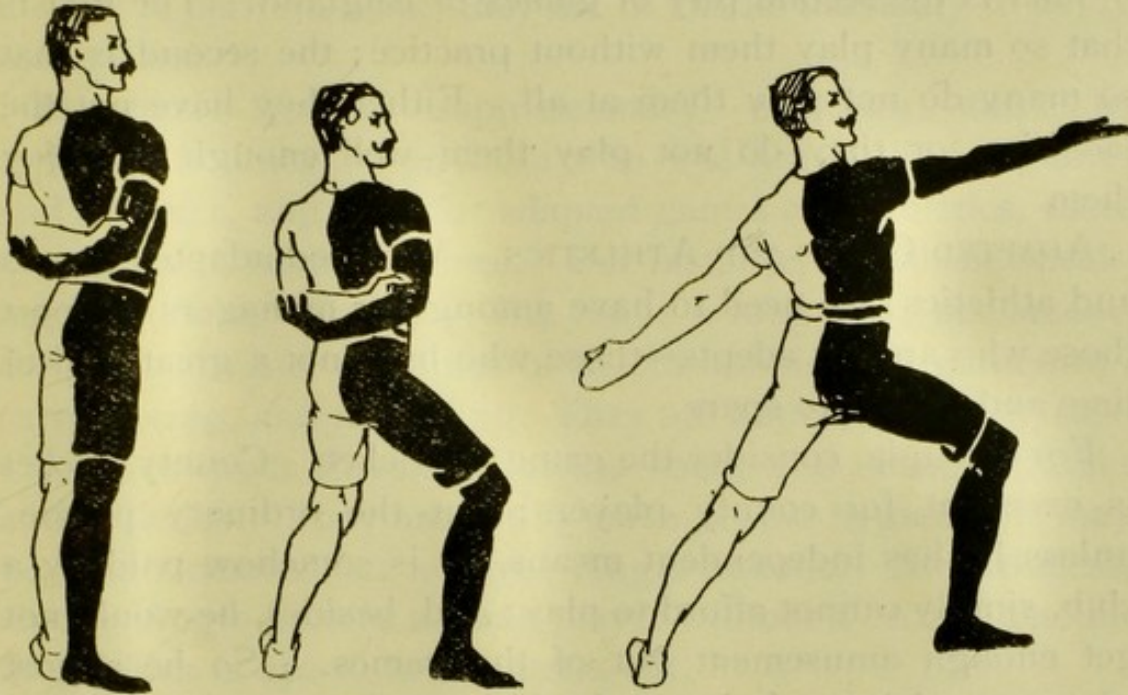


FIG. 9A.

FIG. 9B.

FIG. 9C.

Practice for fencing.

very difficult to keep the left foot down and the right foot at right angles to it and pointing straight forward, when one lunges, as in Fig. 9C; and to keep the chin in and to sink well down, as in Fig. 9B. But the exercises, especially if often practised as though one were fencing left-handed, are wonderfully useful as well as healthy.

Those who do not understand what is meant by practice for play should go and visit Mr. Corsie's (County Council) School at Eltringham Street, Wandsworth. They will see there what is meant by the term. They will see the boys coming out from their lesson in small squads, and practising cricket, football, etc., for short spells of ten minutes or so.

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The result is that every boy in the school can play every game. The games are not simply for the experts, they are for the whole school.

That is the second pity of games in England. The first is that so many play them without practice; the second is that so many do not play them at all. Either they have not the facilities, or they do not play them well enough to enjoy them.

ADAPTED GAMES AND ATHLETICS.—We need adapted games and athletics; we need to have among our managers of sport those who are not adepts—those who have not a great deal of time and money to spare.

For example, consider the game of cricket. County cricket is excellent for county players; but the ordinary person, unless he has independent means, or is somehow paid by a club, simply cannot afford to play; and, besides, he would not get enough amusement out of the games. So he almost gives up cricket. It is not for him; and, as to the millions in cities—cricket is not for them. However, in a city there are large rooms and occasionally there are open spaces. In these you cannot play the full game of cricket as it is played at Lord's, but you can play an adapted game, and that game is much quicker, much livelier, than the original. Instead of the whole day being spent over a single innings, a single innings may be over in a few minutes. In an hour or two, some dozen people can have had enough exercise for the day. That is the kind of game we want in modern times. It does not in any way interfere with the grand old game of cricket; in fact, it keeps people in practice for it. Cricket played with a walking-stick and a soft ball on the sands is just as good fun and sport as cricket under the most stereotyped conditions.

SUPPLEMENTARY GAMES.—Then there is such a game as

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Vigoro, in which one plays cricket with a lawn tennis racket, and Zoyoz, in which one uses a sort of hand-glove. Such games appeal to the majority. They are not simply to enable the few to perform feats; they are to enable the many to enjoy themselves.

HOBBIES.—Among supplementary exercises must be reckoned hobbies. For those who will not go in for games and athletics, and even for adapted games and athletics, there are plenty of health-hobbies. For instance, I shall be speaking of cooking directly. The list is a long one; but among the most obvious examples of health-hobbies are gardening, carpentering, and modelling. They are not complete Physical Culture without Physical Culture itself, and without games and athletics. They are apt to make people hygienic, it may be, and virtuous, but not true Anglo-Saxons. Nevertheless, among Anglo-Saxons a game-player without a certain amount of hobbies is apt to be unintelligent.

The best Physical Culture, then, will include some strictly scientific health-exercises (especially those of breathing, relaxing, stretching, and self-massage, as well as such a Course as I try to outline), some more natural exercises such as walking, running, swimming, and those of athletic sports, games and athletics, practice for these, adapted games and athletics, and hobbies; and, above all, I may now add, attention to the individual's characteristics, conditions, and requirements.

IV.

STANDARD EXERCISES.

To a certain extent it is unadvisable, if not dangerous, to command everyone to go through a fixed Course. This is far from my intention. I much prefer to advise people individually. In a book this is impossible. In a book the only plan seems to be to give a general Course, and to urge people to adapt and supplement this Course by individual training, but, first of all, in case the heart is at all weak, to consult their medical attendant and ask him whether these or other movements are advisable or not.

I have already spoken of the way in which these exercises should be done. There is some truth in the saying that the way in which exercises are done, the concentration and the general spirit in which they are practised, will be of more importance than the exercises themselves.

It seems to me especially essential that in practice one should keep the chin in and the small of the back hollow, and that one should breathe fully and leisurely, that one should rest between the exercises and let them, as it were, be digested, and that at intervals between the exercises one should stretch and relax the muscles. But here I need only refer to the above section on the subject.

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FIRST EXERCISE. SWIMMING ON LAND.

THERE are many who have little opportunity of learning to swim. There are many who are nervous. For the sake of health, as well as for the sake of self-preservation, it is well to master something like the mechanism of swimming, though of course nothing can take the place of actual practice in the water.

Keeping your chin in and the small of your back hollow all the time, and keeping your head back so that your mouth may

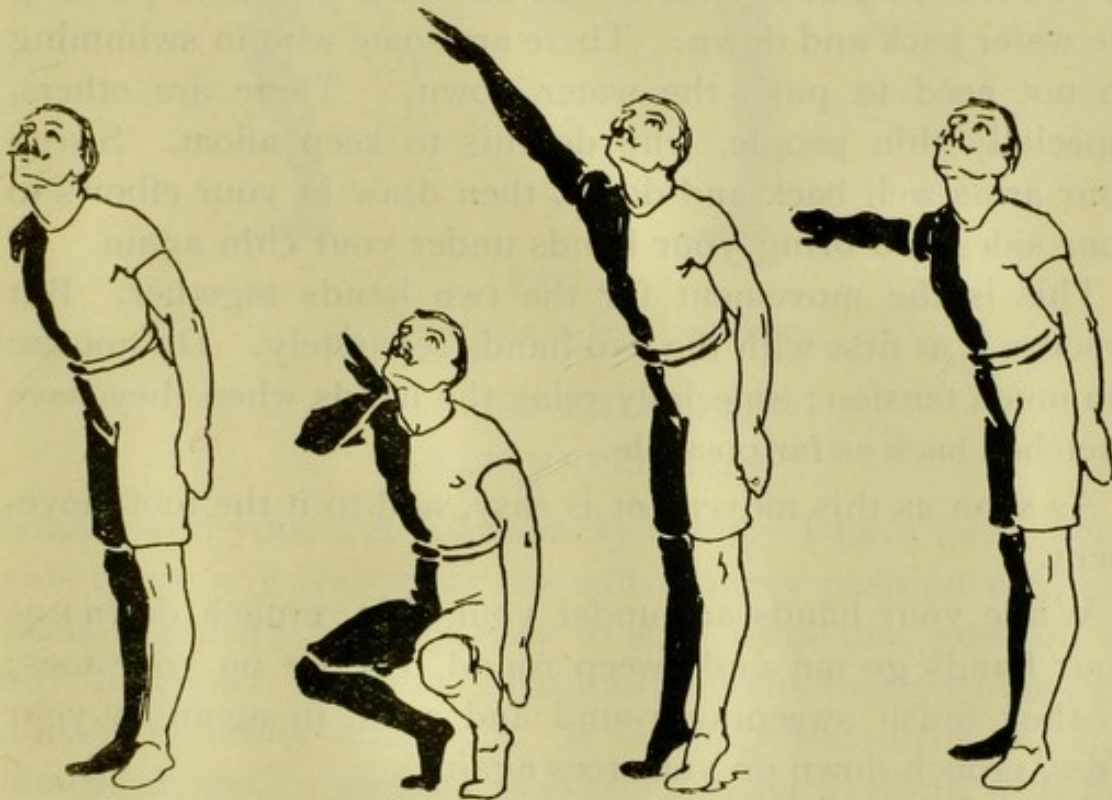


FIG. 10A.

First exercise : swimming on land.

be lifted well above the level of the water, bend your body forward from the hips.

I think it is better to practise this exercise at first with the

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two sides independently, keeping each hand and arm in turn relaxed while the other moves. Afterwards use the two sides together.

Of course you can, if you like, learn the arm-movements and the leg-movements separately. I will assume that you wish to begin in this way.

Start with your hands, palms downwards, under your chin, keeping the thumbs together; send them out, with the palms still downwards, straight in front of you and upwards, until they have reached their full extent, then drop the thumbs downwards and sweep the hands out as if you were pushing the water back and down. There are some who in swimming do not need to push the water down. There are others, especially thin people, who do this to keep afloat. Sweep your arms well back and down, then draw in your elbows to your sides and bring your hands under your chin again.

This is the movement for the two hands together. But practise it at first with the two hands separately. Do not use too much tension; especially relax the hands when they have stretched back as far possible.

As soon as this movement is easy, add to it the foot-movement.

While your hands are under your chin, crouch down; as your hands go out and sweep round, rise up on your toes; as they finish sweeping round and come in again to your sides, crouch down on your toes again.

The actual foot-movements are somewhat different. For these, it is sufficient to refer to any good book on swimming. A general idea of them is given in Fig. 10B.

These movements exercise most of the large muscles of the body, and tend to give poise: they also help to strengthen

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the organs of breathing, digestion, and excretion, and to improve the circulation.

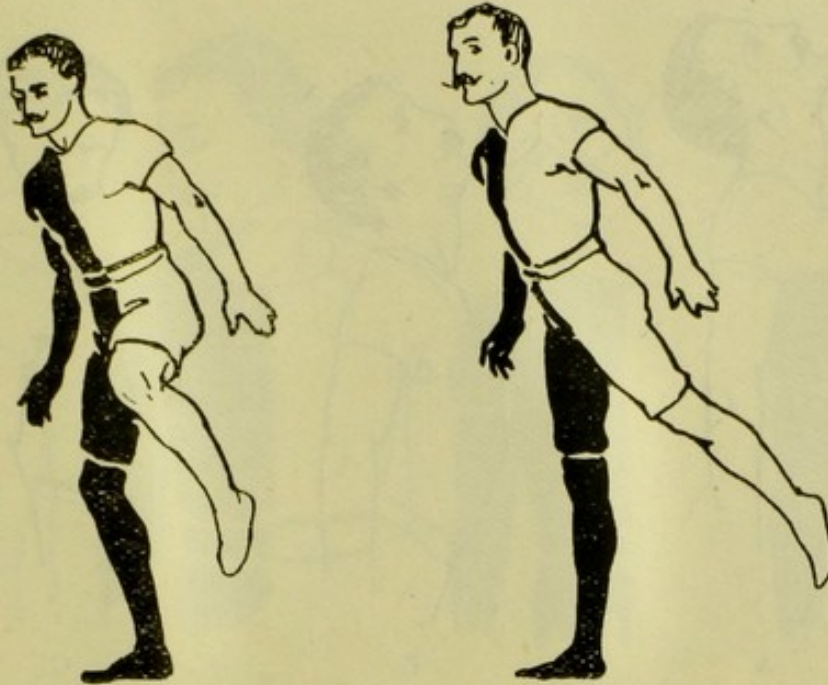


FIG. 10B.

A leg exercise to help swimmers.

SECOND EXERCISE.

NECK EXERCISES.

STAND with your feet comfortably apart. I have never been able to see any reason for the stiff military position with the heels together; it is not easy to start from that position in any direction. No person naturally adopts that position; no animal naturally adopts it. It is altogether artificial, and almost altogether useless. It is much better to stand with the legs comfortably apart. If you watch athletes, you will usually find them standing thus; I have never yet seen an athlete naturally stand as soldiers stand at drill.

Keep the small of the back hollow.

Move your head without straining your muscles, and yet

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to such an extent as to feel the muscles stretched. Make all the movements slowly.

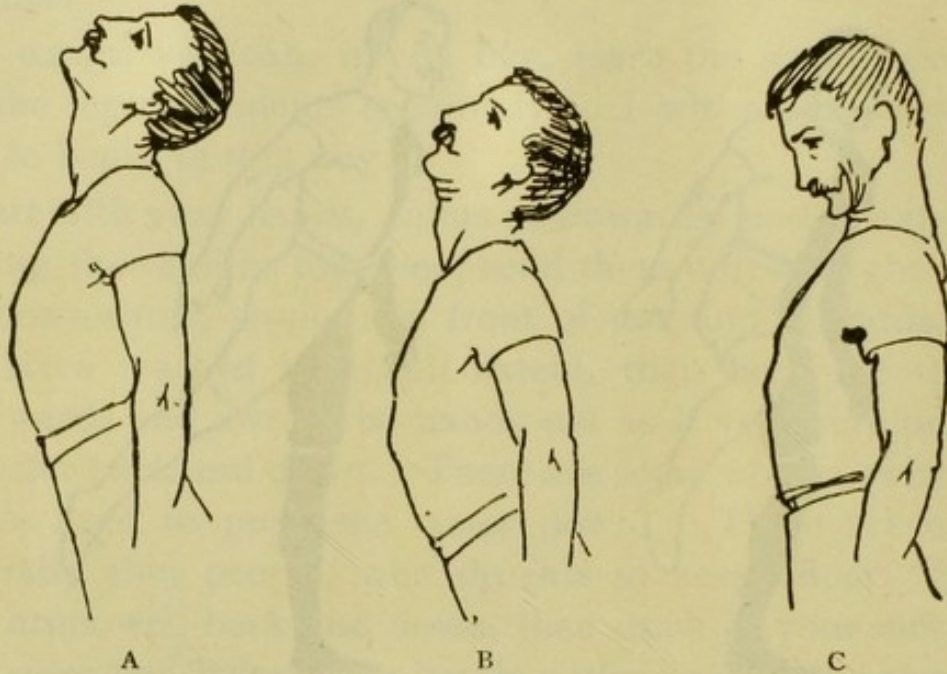


FIG. 11.
Neck series.

The first movement is to send your head well back, then to draw in your chin, then still keep your chin in and send the top of your head forward.

The second movement is to look round, first to the right, then to the left.

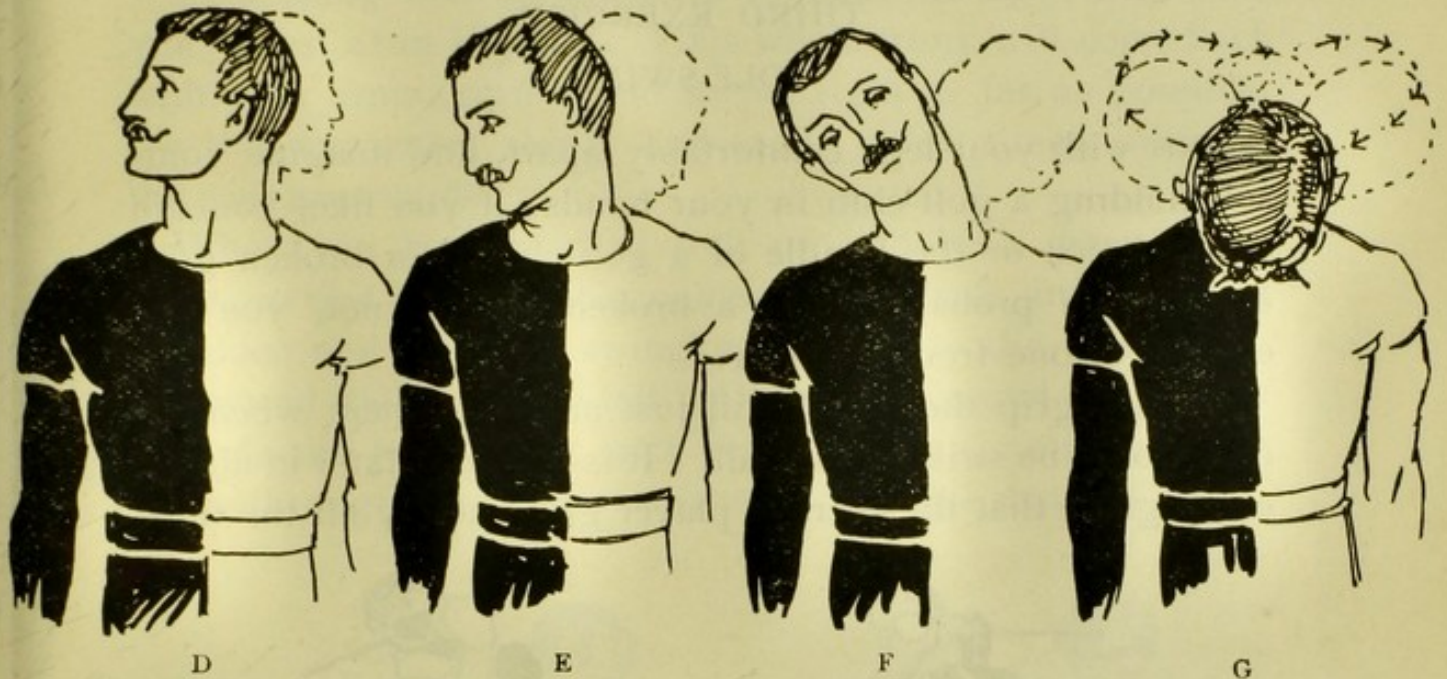
The third movement is to bend the top of your head over, first to the right, then to the left.

The next movement is to rotate your head, keeping your face looking forwards all the time. Rotate your head first forwards to the right, then across to the left, then backwards still to the left, then across to the right. Then reverse the direction.

When these movements are easy, you can practise them against resistance. But never begin with movements against

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resistance, as some instructors advise you to. You do not need any apparatus; you can get enough resistance with your hands.



For example, in the first exercise, in which you send your head back, clasp your hands behind your head and resist the movement with them. When your head now comes forward, clasp your hands on your forehead, and resist the movement forwards.

A different plan, one which should be tried now and then, is to make your hands perform movements, and, as it were, to resist this movement with your head. For instance, in this same first exercise, try to keep your head forward, and let your hands clasped over your forehead force your head back. Then try to keep your head back, and let your hands clasped behind your head force your head forward. Apply a similar resistance in the other head and neck movements.

The importance of such neck-movements is not only for the gracefulness of the head and the correctness of the

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carriage, but also for the chest and the breathing, and even the organs below the diaphragm, which are gently raised by the first exercise.

THIRD EXERCISE.

GOLF-SWING.

STAND with your legs comfortably apart, and imagine yourself holding a golf-club in your hands; if you like, you can hold a stick or the handle of a golf-club or a broken golf-club. You probably have a broken one; if not, you can easily get one from a player.

Do not grip the handle till just at the moment when the club would be striking the ball. It is a serious fault in almost every game that the average player grips nearly all the time,

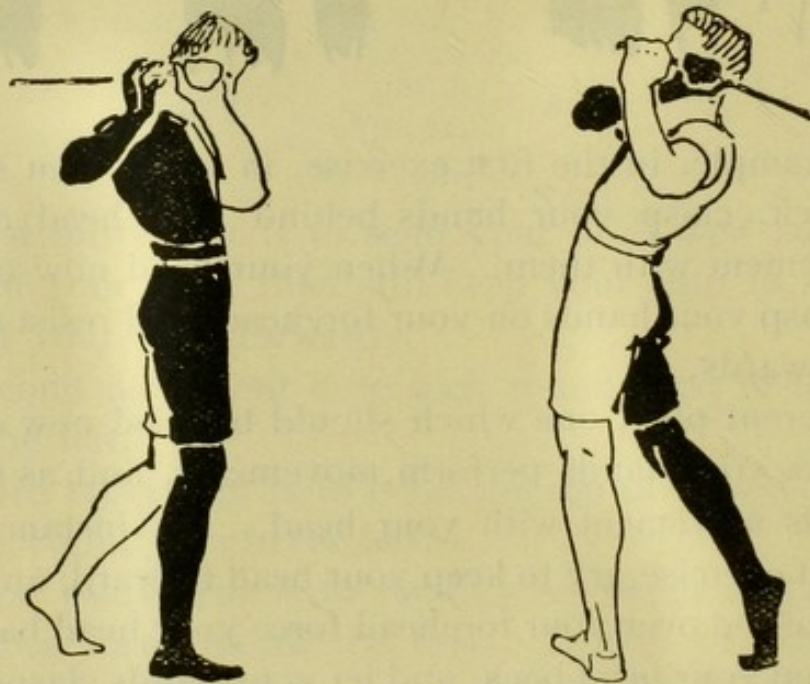


FIG. 12.
Golf-swing.

instead of reserving that special effort for the moment of attack upon the ball.

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You can represent the ball by a real ball or by a round disc of white paper, or perhaps by something in the pattern in the carpet.

Now swing well up and back towards the right with both your arms, as in Fig. 12. Your whole trunk will come back with your arms; turn round to the right as far as possible. Do this movement slowly and easily a few times; increase the pace afterwards.

When you have reached well up and back towards the right, so that your right shoulder is well back and your left shoulder well forward, swing well down to the right, then across and well out to the left. Do not pull round too quickly towards the left; swing well out and away, and carry the stroke through, and finish up in a position like that of Fig. 12.

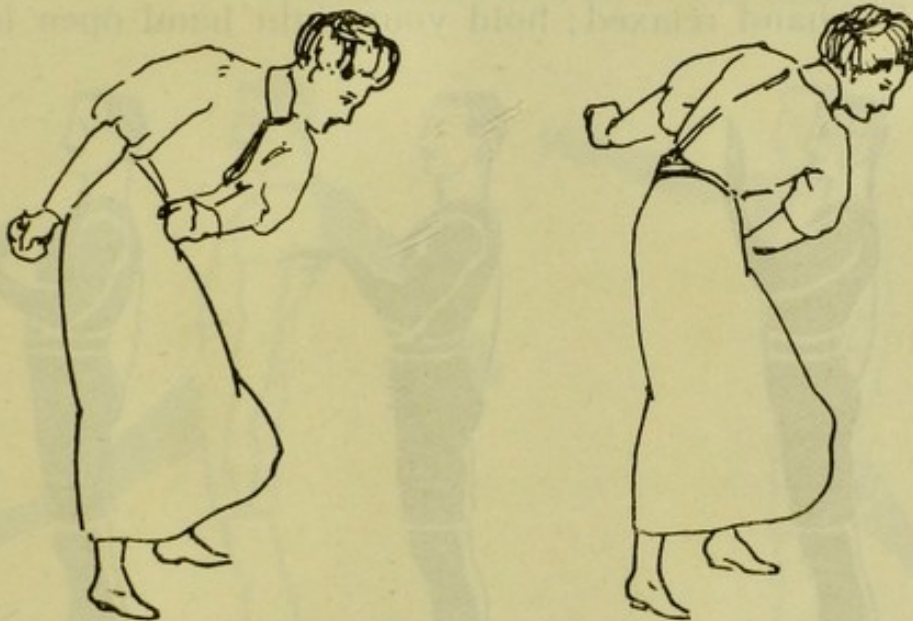


FIG. 12A.
Mowing.

It would be well to make a good player show you his swing and correct your swing, until you are quite sure that you

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are making no serious mistakes. There are many ways of swinging, but the general principles are the same.

Go through the movements afterwards left-handed, as if you were a left-handed golfer.

This movement is especially for the arms, and for the muscles of the trunk so as to help the excretion, etc. It is also training in concentration. It is useful for other games besides golf—for instance, for cricket and baseball.

The movement for women, Fig 12A, is similar, but is nearer to an imitation of mowing with a scythe. It is intended for those who find the golf-swing too hard.

FOURTH EXERCISE.

WRIST EXERCISE.

KEEP your chin in and the small of your back hollow and your left hand relaxed; hold your right hand open in front

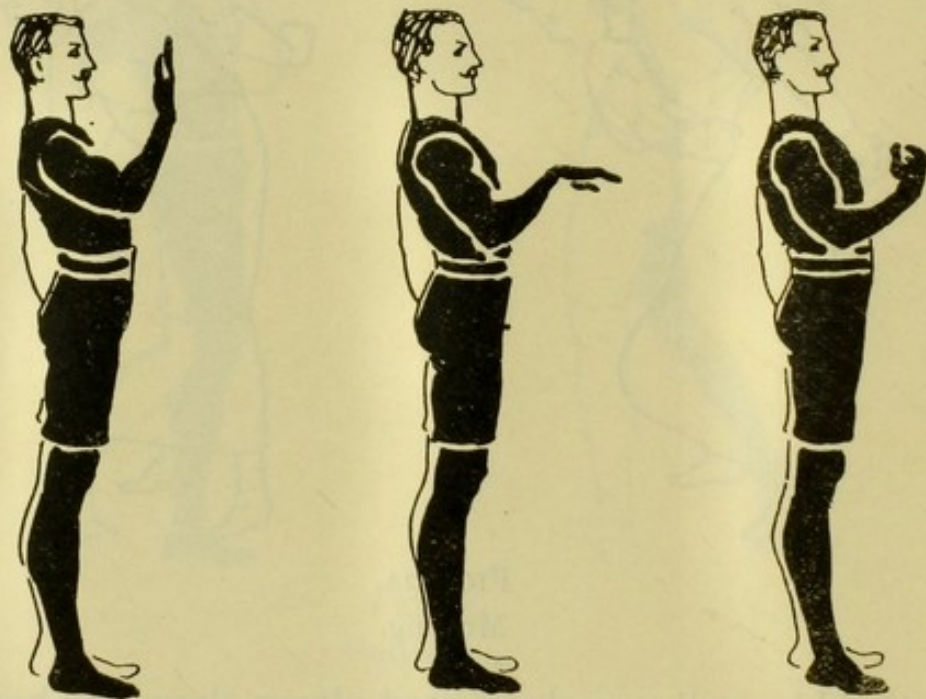


FIG. 13.
Wrist exercises.

STANDARD EXERCISES

of you, as if it were a hand-mirror. (Fig. 13). Now turn the little finger away from you, and out towards the right, till you are looking at the back of your hand instead of at the front. Have the fingers well stretched out.

Next, return to the first position again, but this time clench your hand, and go through the above change. This excellent movement was invented by Mr. Macdonald Smith. It should be performed with a jerk. Make the movement fully in both directions, with a certain amount of snap.

Then do both with the left hand instead of the right.

FIFTH EXERCISE.

BALANCE.

THIS admirable exercise was invented by Mr. E. F. Benson, the well-known novelist, skater, and all-round athlete.

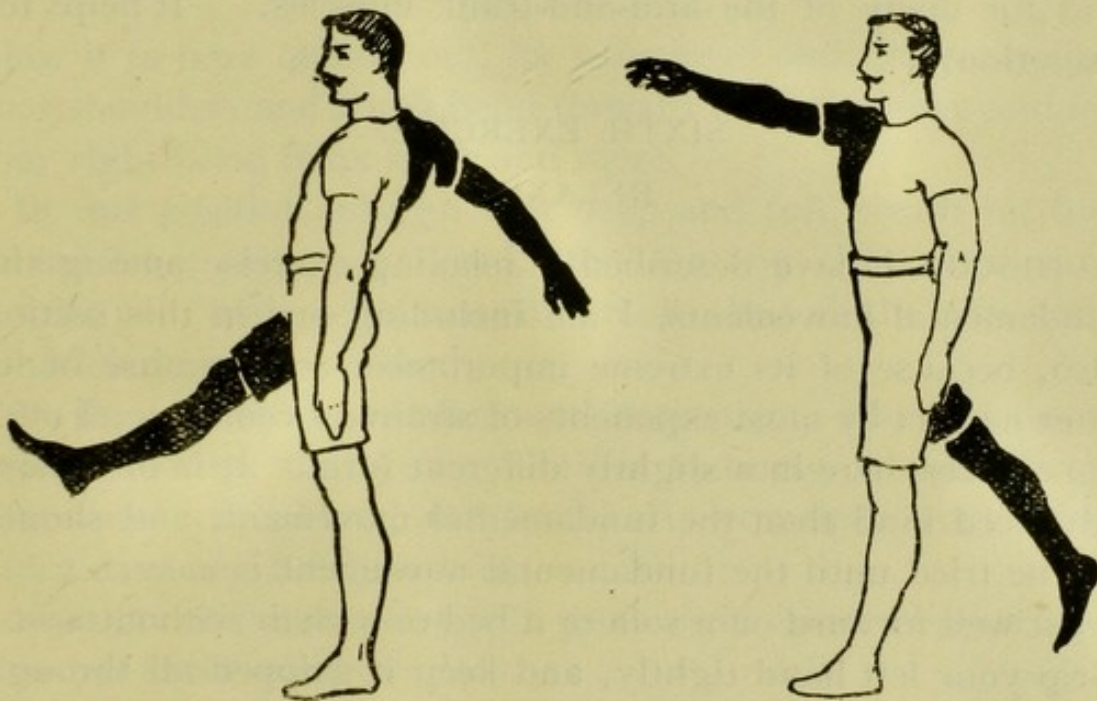


FIG. 14.
Balance.

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Standing with your chin in and the small of your back hollow, and your hands relaxed, not gripped, raise your right foot in front of you, keeping your leg stiff; raise it, and send your right arm at the same time behind you, keeping that stiff, as in Fig. 14. Do not strain, but carry the movement as far as you can without strain. Now reverse the direction, and send your right leg back and your right arm forward.

Next, do a similar exercise with the left arm and left foot.

In each of these movements you will naturally incline your trunk so as to keep the balance; but do not let your chin come forward.

Do not try too much at first; increase the severity of the movements by slow degrees.

As a variation, try once or twice a week moving your right leg forward while you move your left leg back, and *vice versa*.

This is an admirable movement for the poise of the body, and for many of the arm-and-trunk muscles. It helps the excretion.

SIXTH EXERCISE.

RELAXING.

ALTHOUGH I have described a relaxing exercise among the fundamental movements, I am including one in this section also, because of its extreme importance, and because of its utter neglect by most exponents of strain-movements. I offer the exercise here in a slightly different form. It is of a more advanced kind than the fundamental movement, and should not be tried until the fundamental movement is easy.

Sit well forward on a sofa or a bed or a chair without arms. Grip your left hand tightly, and keep it gripped all through the movement.

Now take a deep and full breath in through your nostrils,

STANDARD EXERCISES

and let it lift your chest, shoulders, and head up and back, as in Fig. 15. Hold it in for a moment. Then, as you

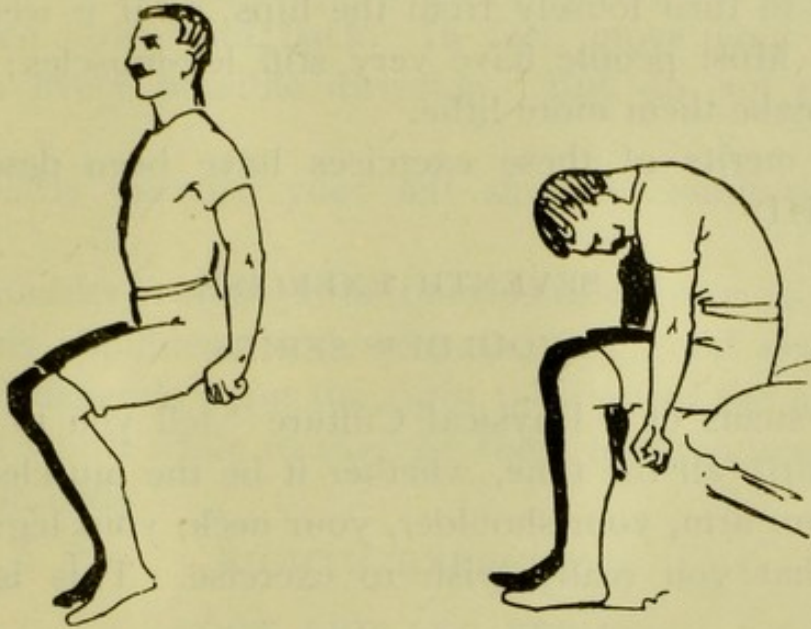


FIG. 15.
Relaxing.

allow it to ooze quietly out, let your head sink forward, and your shoulders and trunk bend forward from the hips, and let your right hand relax more and more.

In this position take another deep and full breath in, but do not let it raise your head, etc. As you allow it to ooze out, let your body relax more and more. But all the time keep your left hand gripped.

In this, as in the fundamental movement, rise and, as it were, wake up, slowly; be sure not to hurry as you lift up your trunk, shoulders, and head. As you open your eyes, take a deep and full breath in.

Next do this movement with your right hand gripped and your left hand relaxed.

You can, if you like, practise this movement standing instead of sitting.

THE EUSTACE MILES SYSTEM

To it add another relaxing movement for the legs.

Standing on a foot-stool, or on the inclined plank, swing each leg in turn loosely from the hips, as if it were almost lifeless. Most people have very stiff leg-muscles; this will help to make them more lithe.

Some merits of these exercises have been described in Section III.

SEVENTH EXERCISE.

SHOULDER SERIES.

MOST systems of "Physical Culture" tell you to use your hand nearly all the time, whether it be the muscles of your hand, your arm, your shoulder, your neck, your legs, or your trunk, that you really wish to exercise. This is a great

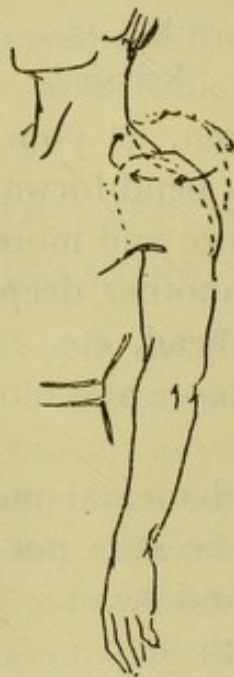


FIG. 16.

Shoulder exercise.

error. In the following movement have your hands well relaxed. Keep your chin in and the small of your back hollow

STANDARD EXERCISES

as usual. Now move your right shoulder, first forwards, then back, then out; then in rotatory movements, first up and back, then down and back. In fact, move your shoulder freely in every possible direction. But do not grip your hands.

Afterwards exercise your left shoulder similarly, as in Fig. 16.

The shoulder is an important means of expression. A man shrugs his shoulders, and so forth. A good deal of the breathing depends upon the right position of the shoulders. It is well worth while to exercise them independently of the rest of the body.

EIGHTH EXERCISE.

FOOT AND LEG SERIES.

STAND with your chin in and the small of your back hollow.

Lift up your right knee towards your chest. Keep your right toes down as far as they will go. You can bring your right knee nearer to your chest if you put one or both of your hands below your knee-cap and pull upwards. Then send your toes up, as in Fig. 17. Then straighten your leg; keep your toes well down, until your leg is quite stiff out in front of you. Now send your heel down as far as it will go, instead of the toes; this will stretch your calf-muscles. Then stretch your toes well down, then your heels again; then rotate your toes, first in one direction, then in the other.

After this, try to kick yourself behind. Here again you will increase the extent of the movement by your hand, which can pull your leg up by the ankle. Move your toes up and down, as before. Then straighten your leg out behind you as far as it will go, with your toes well down; then send your heels down; then your toes again, then your heels again.

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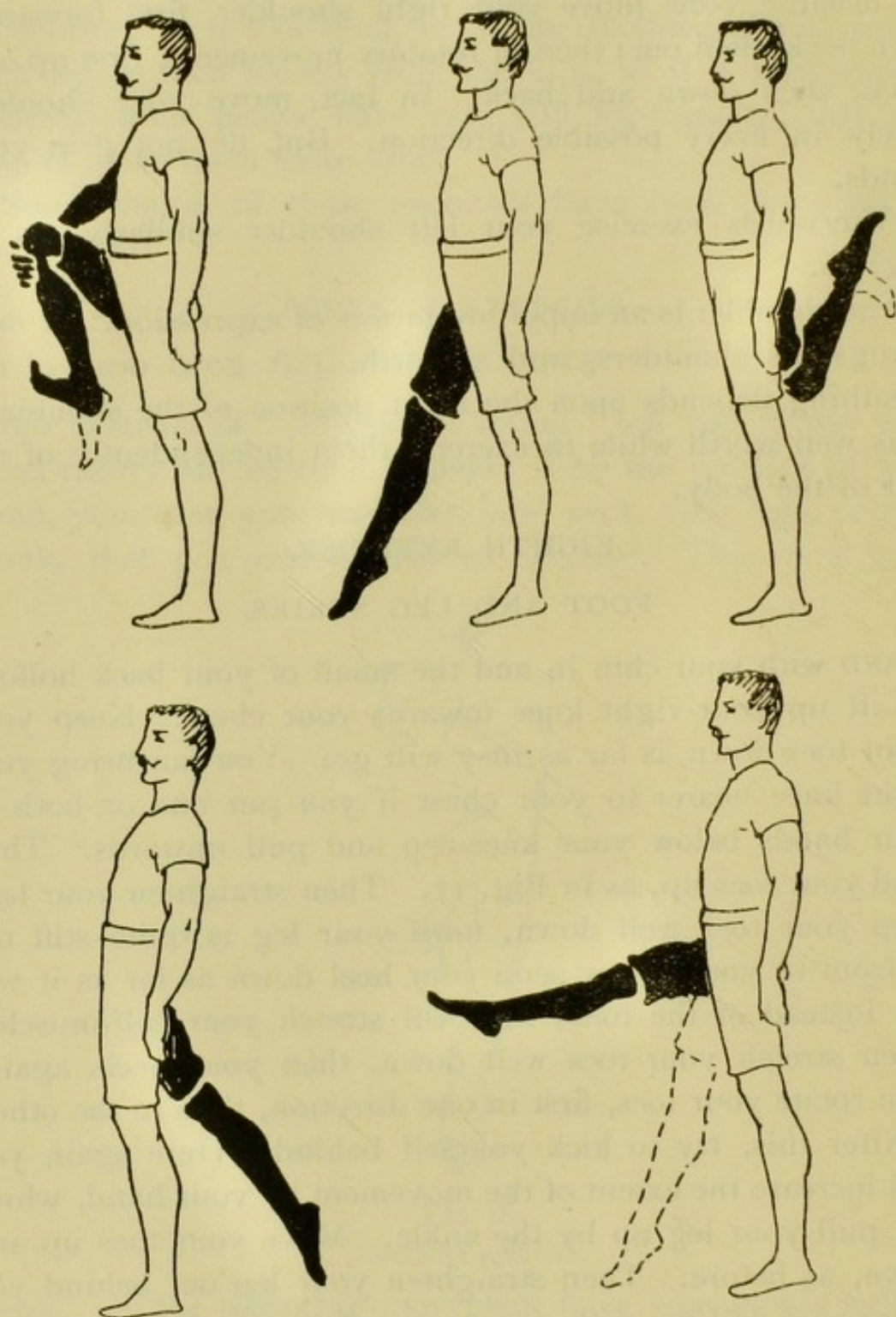


FIG. 17.
Foot and leg series.

STANDARD EXERCISES

Straighten your leg thoroughly. Next, still keeping your leg stiff, swing it forwards as far as it will go without strain; swing it backwards again; swing it out to the side; swing it across over the left leg, never bending the leg at the knee at all.

Go through a similar series with the left foot and leg.

This movement not only helps the balance, and develops the leg-and-foot muscles, and improves the circulation. It also strengthens some of the important muscles about the abdomen and the back.

NINTH EXERCISE.

HAND UP AND STOOPING EXERCISES.

THIS movement is common to most systems of Physical Culture, but it is always advised as an exercise for the two arms together. I prefer the exercise of the two arms independently, one arm moving while the other rests; for this is more like the movements of daily life, in which the arms seldom work symmetrically.

Keep your chin in and the small of your back hollow, as far as you can, and keep your left hand limp and relaxed. Send your right hand well up and back above your head with its palm facing forwards. While you are in that position (see Fig. 18), rotate the hand as far as it will go in each direction.

You should breathe in while you send your hand up, and breathe out (without violence) while you let your hand down.

Let your hand down slowly, well in front of you, with the arm stiff. Bend forward, keeping your knees stiff, and try to touch your right toes. Do not strain yourself; at first, very likely, you will not stretch down so low as your ankle. Later on, you will find your stretch increasing.

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Then come up to the raised arm position, and repeat.
Next do this with your left hand instead of your right, keeping your right relaxed.

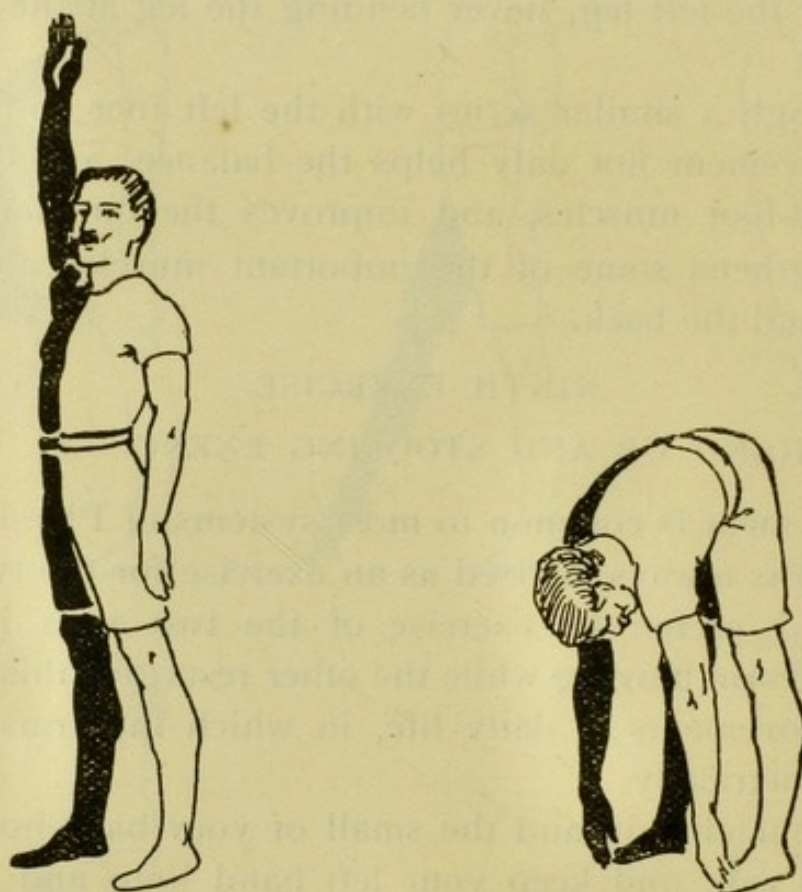


FIG. 18.

Hand up and stooping exercise.

This exercise should improve the carriage and digestion, and strengthen many important muscles of the trunk and legs.

TENTH EXERCISE.

TRUNK-MOVEMENTS.

IN the trunk-movements, it is usual, in the Swedish System, to start with the hands on the hips to support the organs; afterwards to raise the arms; and eventually to have the arms

STANDARD EXERCISES

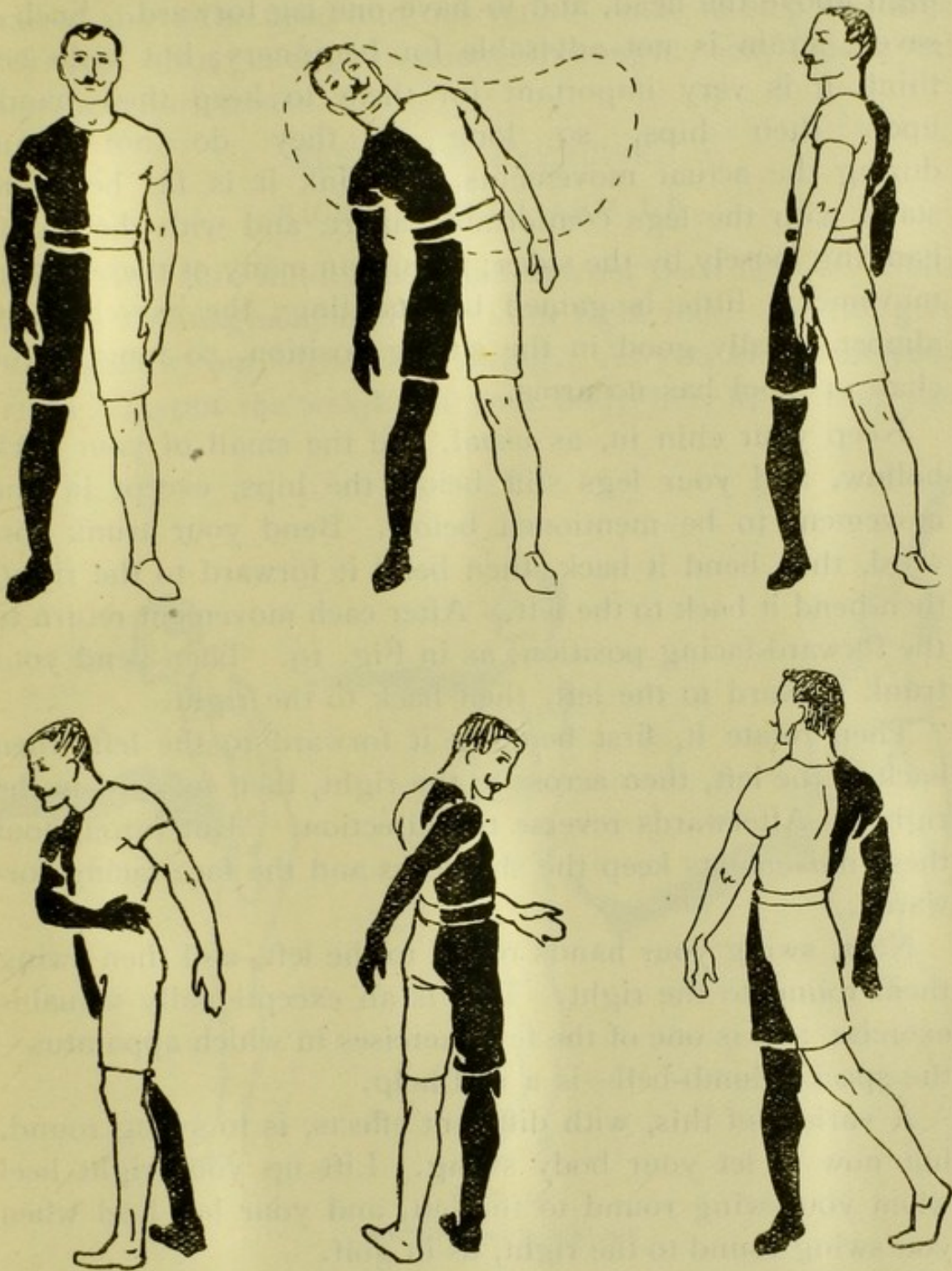


FIG. 19.
Trunk-movements.

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high above the head, and to have one leg forward. Such a severe strain is not advisable for beginners; but I do not think it is very important for them to keep their hands upon their hips, so long as they do not strain during the actual movements. I think it is far better to stand with the legs comfortably apart, and with the hands hanging loosely by the sides; though in many of these trunk-movements little is gained by standing; the exercises are almost equally good in the sitting position, so long as the chair or stool has no arms.

Keep your chin in, as usual, and the small of your back hollow, and your legs stiff below the hips, except in one movement to be mentioned below. Bend your trunk forward, then bend it back, then bend it forward to the right, then bend it back to the left. After each movement return to the forward-facing position, as in Fig. 19. Then bend your trunk forward to the left, then back to the right.

Then rotate it, first bending it forward to the left, then back to the left, then across to the right, then forward to the right. Afterwards reverse the direction. But throughout these movements keep the shoulders and the face facing forwards.

Next, swing your hands round to the left, and then swing them round to the right. This is an exceptionally valuable exercise, and is one of the few exercises in which apparatus—the special dumb-bell—is a real help.

A variety of this, with different effects, is to swing round, but now to let your body swing. Lift up your right heel when you swing round to the left, and your left heel when you swing round to the right, as in golf.

It is obvious that these movements are much harder under the above-mentioned conditions: namely, when the hands are

STANDARD EXERCISES

raised above the head and one foot is made to step or lunge forward. But get the movements thoroughly easy before you try these variations.

ELEVENTH EXERCISE.

KICKING, WITH ARM UP.

KEEP your chin in and the small of your back hollow. Start to kick an imaginary ball with your right foot. Do not give a little kick, but a good full swing. As you kick with your right leg, put the weight of your body into it, so that you

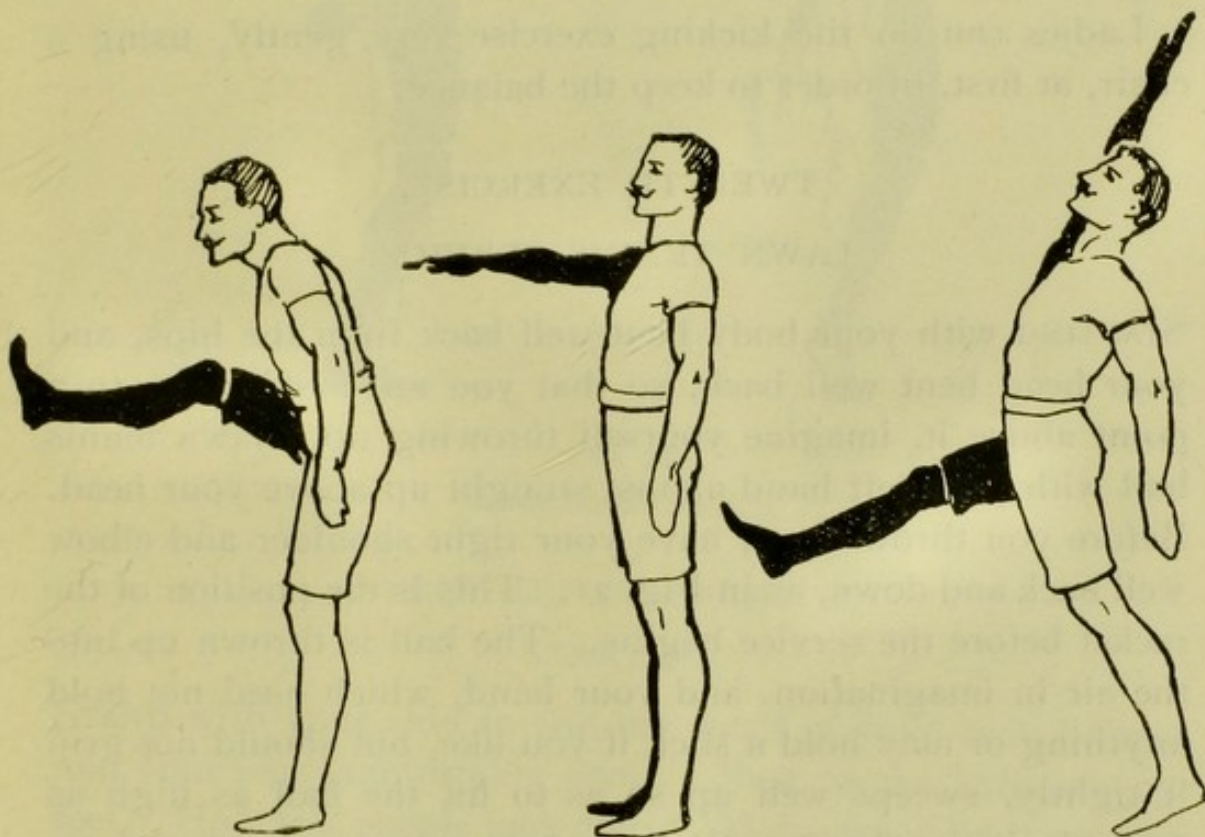


FIG. 20.

Kicking, with arm up.

are carried forward and lose your balance slightly, rising on your left foot. Afterwards kick with your left foot instead.

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Let your hands and arms move only with the kick; do not keep them rigid.

When the kick is easy, do the movement of Fig. 20. First hold up your straight right arm in front of you; then, as you lift that arm above your head, lift up your right leg. Afterwards do this with your left hand and leg. This is one of Lieut. Flynn's exercises.

You can, if you like, imagine yourself playing football, dodging the backs and running past them, kicking the ball now when it is on the ground, now when it is in the air, as in Fig 20.

Ladies can do the kicking exercise very gently, using a chair, at first, in order to keep the balance.

TWELFTH EXERCISE.

LAWN TENNIS SERVICE.

STARTING with your body bent well back from the hips, and your head bent well back, so that you are looking up to a point above it, imagine yourself throwing up a lawn tennis ball with your left hand almost straight up above your head. Before you throw it up, have your right shoulder and elbow well back and down, as in Fig. 21. This is the position of the racket before the service begins. The ball is thrown up into the air in imagination, and your hand, which need not hold anything or may hold a stick if you like, but should not grip it tightly, sweeps well up so as to hit the ball as high as possible in its flight. Now the arm sweeps round and towards the left, ending up in the position shown in the illustration. While you are doing this movement, be sure to avoid gripping with your left hand; let your left hand swing freely and help the swing of the body.

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Now do this exercise with the other side of the body, throwing up the imaginary ball with your right hand, and serving with your left hand.

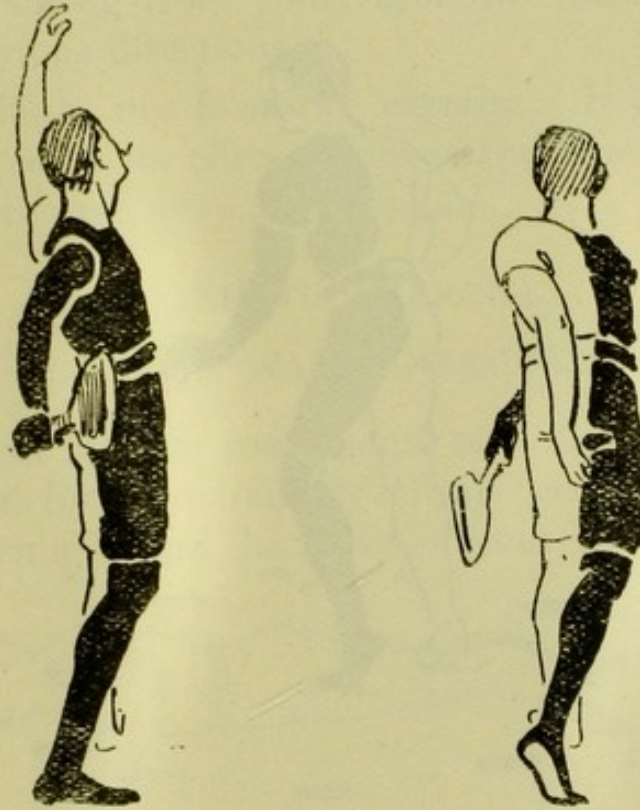


FIG. 21.
Lawn tennis service.

THIRTEENTH EXERCISE.

STARTING.

STAND with your chin in and the small of your back hollow, and your legs comfortably apart. Rest on the balls of your feet. How few people look alert! Many stand back on their heels, even when they are playing games requiring prompt adaptation. The attitude of the body is reflected in the mind; as a nation we stand on our heels, not on the balls of our feet. Get in such a position that from it you can easily move

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in any direction. Of course there will not be a stiff military position, with the heels together and the feet at an angle of forty-five degrees. That is a thoroughly bad position for learners.

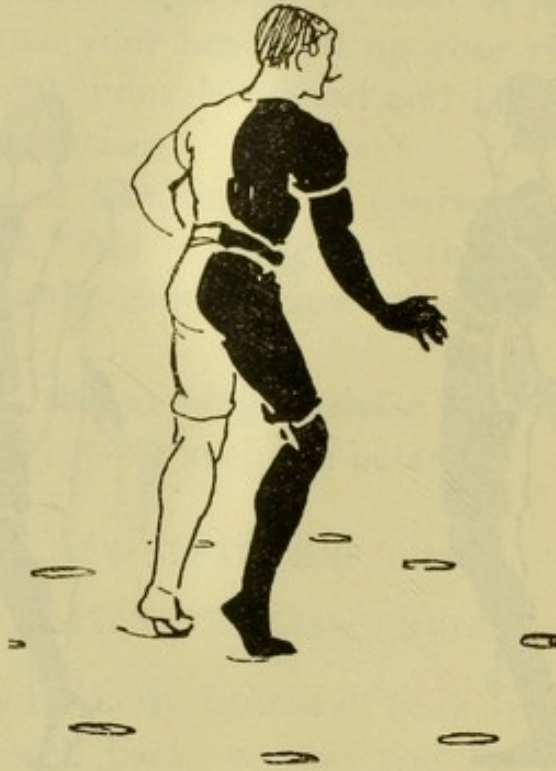


FIG. 22.
Starting.

Now spring from your left foot to your right foot, which comes down to the right in front of you. Keep your balance as far as possible, but do not grip your hands. It is a good plan to put a mark on the floor and to spring on to it a few times, then to close your eyes and try to spring on to it, so that your limbs may judge distances without the aid of your eye.

Always coming back to the first position after the spring, and always facing forwards, spring with your right foot in turn, first to this spot, then to another straight in front of

STANDARD EXERCISES

you, then in front of you to the left, then behind you to the left, then straight behind you, then behind you to the right.

Afterwards, spring from your right foot and alight upon your left in various directions.

This is, I think, my favourite exercise. It does not require much space; its effect on mental alertness and poise is, at least in my case, very considerable.

FOURTEENTH EXERCISE.

FLOOR OR WALL EXERCISES.

ONE of the most familiar movements of ordinary systems is a very good one for comparatively strong people.

Keep your chin in and the small of your back hollow; lie

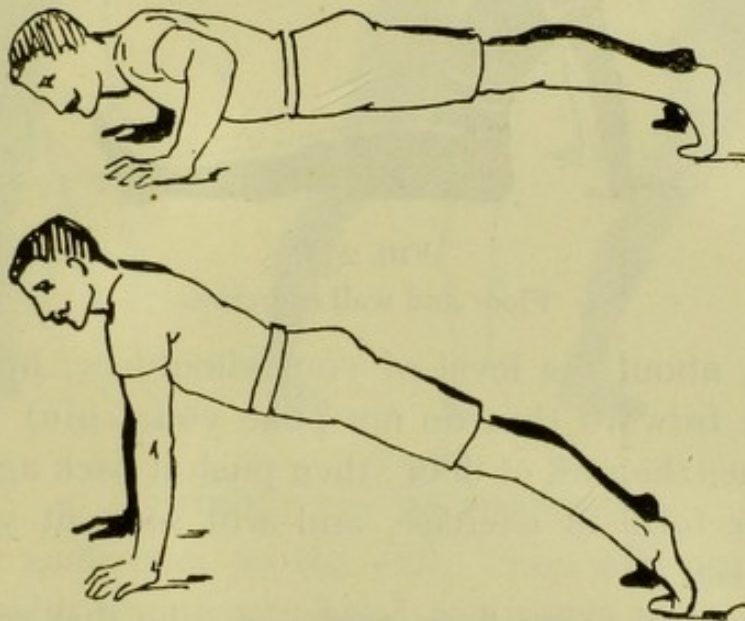


FIG. 23.

Floor and wall exercises.

flat on the floor upon your stomach; now lift yourself up by means of your hands; then let yourself down again.

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A gentler form of this exercise, and a better form to begin with, is to stand some little distance from the wall or door, and lean your hands against the door, having your hands,

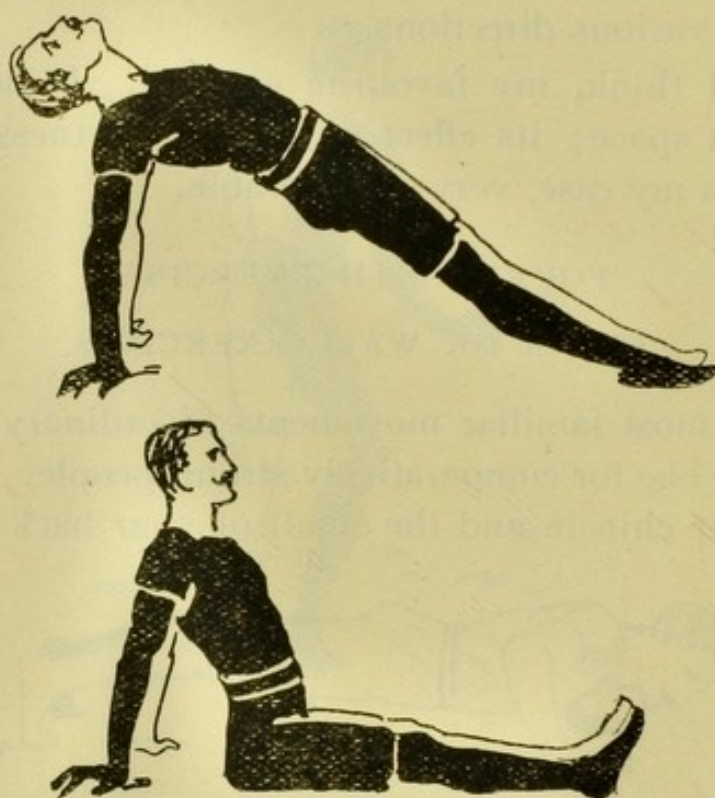


FIG. 23A.
Floor and wall exercises.

let us say, about the level of your shoulders; now let your head come forward (but do not poke your chin) until it almost touches the wall or door; then push it back again. This is a milder form of exercise, and will soon fit you for the floor-exercise.

I have several other floor exercises, like that of Fig. 23A; in fact, quite a series for those of my Health-pupils who have strong hearts and muscles. But such movements are of an advanced kind, and not advisable for most people at the beginning.

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FIFTEENTH EXERCISE.

STRETCHING, CATCHING, AND THROWING.

THIS is an exercise in which considerable freedom should be encouraged, especially if a ball be used. You can take a ping-pong ball and send it up against a wall, with each hand in turn. Sometimes throw it, sometimes bowl it over-hand, sometimes bowl it under-hand, sometimes jerk it under-hand. Use each hand in turn; catch it now with one hand, now with both.

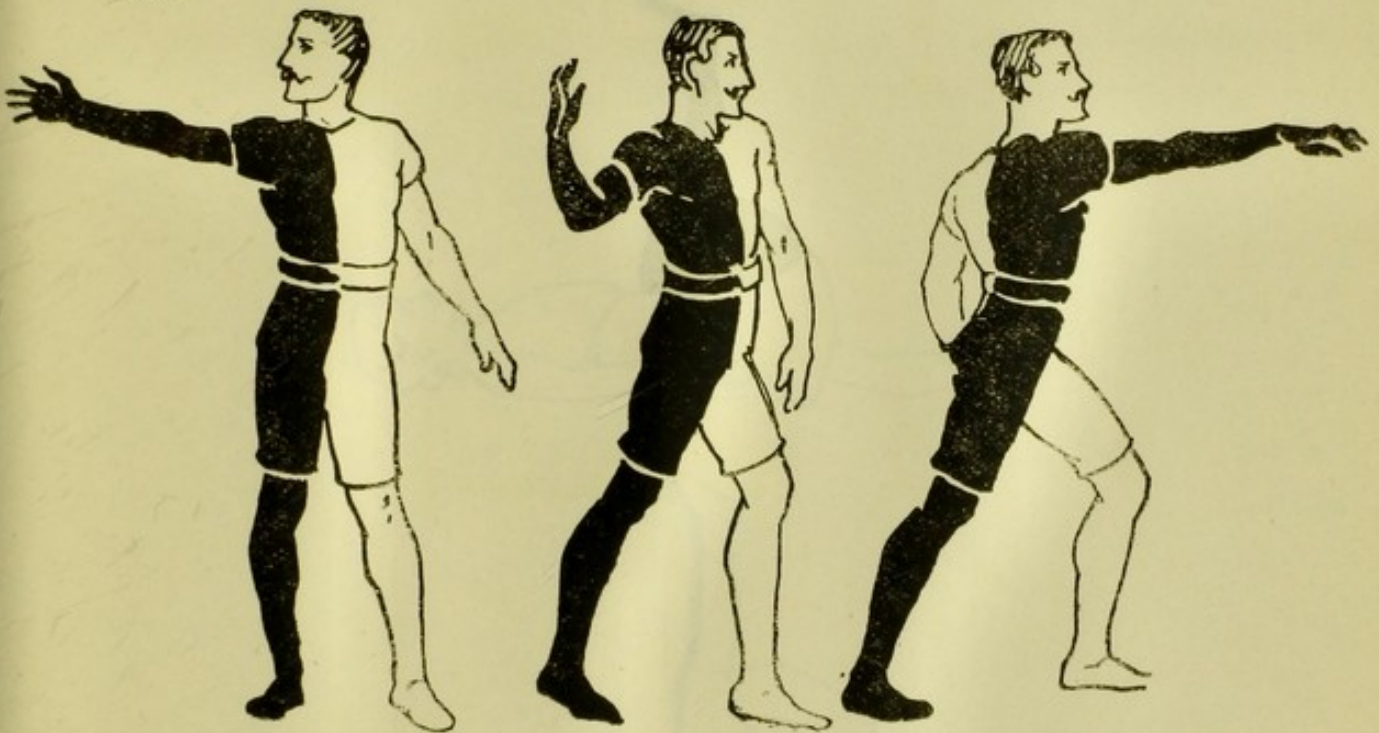


FIG. 24.

Stretching, catching, and throwing.

Aim at some spot on the wall. You will probably throw the ball with your right hand too much to the left of that spot. Correct this fault by aiming too much to the right, *i.e.*, by exaggerating in the opposite direction.

Suppose you are not using a ball, then imagine a ball being sent, for example, high up to your right hand, as in Fig. 24.

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Throw up your right hand as far as it will go; pretend to catch the ball; then throw it in at an imaginary wicket. Do this in various directions. Afterwards practise with your left hand, similarly.

COURSE FOR WOMEN.

THE exercises are, for the most part, very like those in the above Course, except that there should be a more gentle beginning.

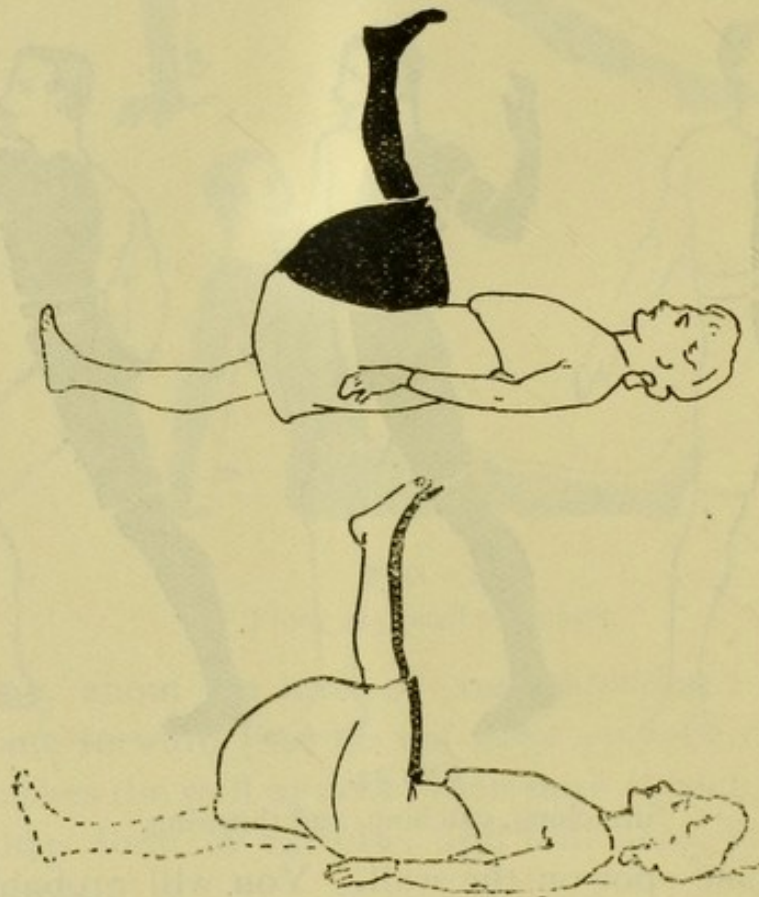


FIG. 25.

The Chart shows three concluding exercises different from those in this Course.

The first is the raising of each stiff leg in turn, as you lie

STANDARD EXERCISES

on your back upon the floor or the inclined plank. (See Fig. 25.) When these movements are easy, lift up the two stiff legs together. But be sure not to strain.

The second is an imitation of rowing.

The third is an imitation of fencing. (See page 29.)

These need no explanation; the chin should be kept in, and the small of the back hollow.

V.

EXERCISES FOR ALTERNATE DAYS.

ON alternate days of the week girls and women may find it better to have another set of exercises instead or in addition. In these exercises there should be attention to the right position of the body (the chin in, and the small of the back hollow), and there should be muscular economy—that is to say, unnecessary tension should be avoided.

Among the most appropriate exercises with these special

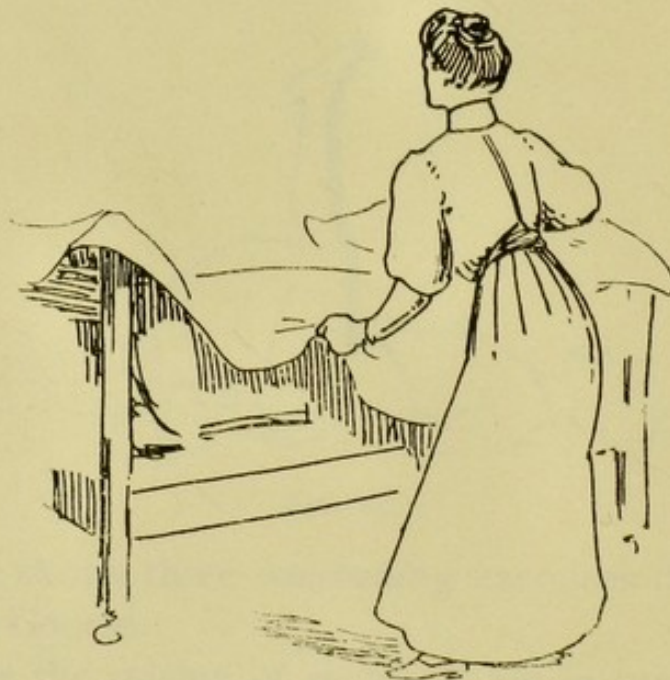


FIG. 26A.

EXERCISES FOR ALTERNATE DAYS



FIG. 26B.



FIG. 26C.

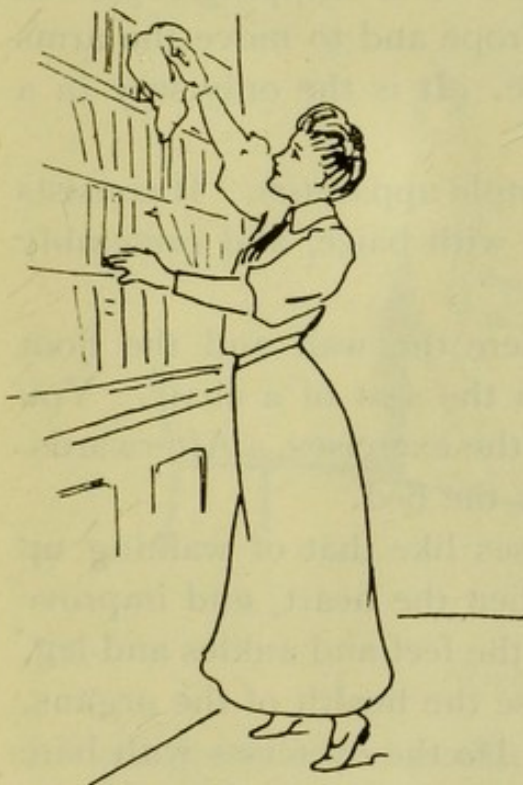


FIG. 26D.



FIG. 26E.

Household work and gardening are capital Physical Culture.

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conditions would be those which are illustrated in Fig. 26: namely, making beds, sweeping floors, scrubbing grates, and gardening, in addition to any other domestic work that may occur during the day—such as dusting books and furniture.

There is no reason why men should not regard these as good exercises for alternate days, or, at least, for one day a week. The great point to remember about such special exercises is that the work is useful, and therefore by no means degrading, and that it is healthy so long as one practises it with the right conditions and without undue strain.

Most men, however, will prefer to do physical exercises; which, if practised gently, would not be inappropriate as alternate exercises for women also. Out of the many varieties I select three sets, the first set with the plank, the second with a special dumb-bell, and a third with a skipping-rope. It is possible to imagine a skipping-rope and to move the arms and hands as if they held the rope. It is the only way in a tiny room full of furniture!

The plank-exerciser is a very simple apparatus. It consists of a plank, which may be covered with baize, and preferably one that can be folded up.*

Put one end of this plank where the wall and the floor meet; put the other end firmly on the seat of a chair. You now have the apparatus ready for the exercises. Afterwards, you can put it, for example, under the bed.

The plank will give you exercises like that of walking up and down hill, which will strengthen the heart, and improve the muscles and the appearance of the feet and ankles and leg, develop the breathing, and increase the health of the organs, as well as give training in poise. Do the exercises with bare feet, and you will be surprised how you can remedy the de-

* For particulars apply to the author.

EXERCISES FOR ALTERNATE DAYS

formities of the feet, brought about by the use of wrong-shaped boots and shoes.

When you lie down on the plank, obviously there is an

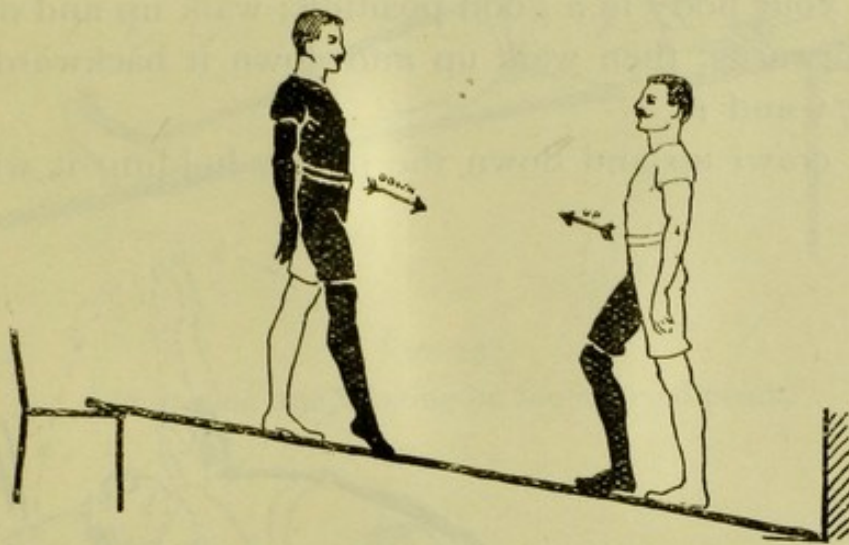


FIG. 27A.

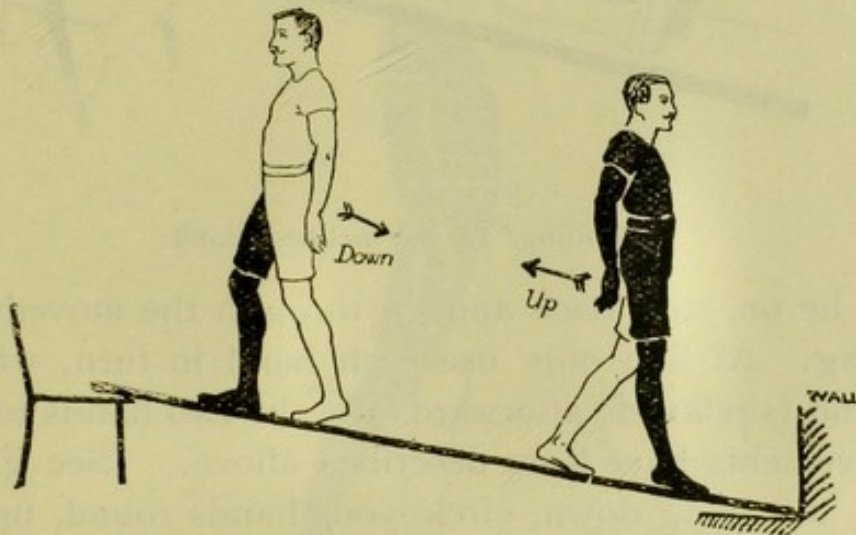


FIG. 27B.

Walking the plank.

advantage over the position of lying on the floor. When you lie down on the floor, you cannot get your shoulders well back, and the blood is apt to rush to your head. The plank

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is free from these objections, and, being an apparatus, it serves as a reminder and as a kind of task-master.

Out of the special booklet that I have written, the following seem to me to be good exercises to begin with:—

Keep your body in a good position; walk up and down the plank forwards, then walk up and down it backwards, as in Figs. 27A and B.

Next, crawl up and down the plank, holding it with your hands.

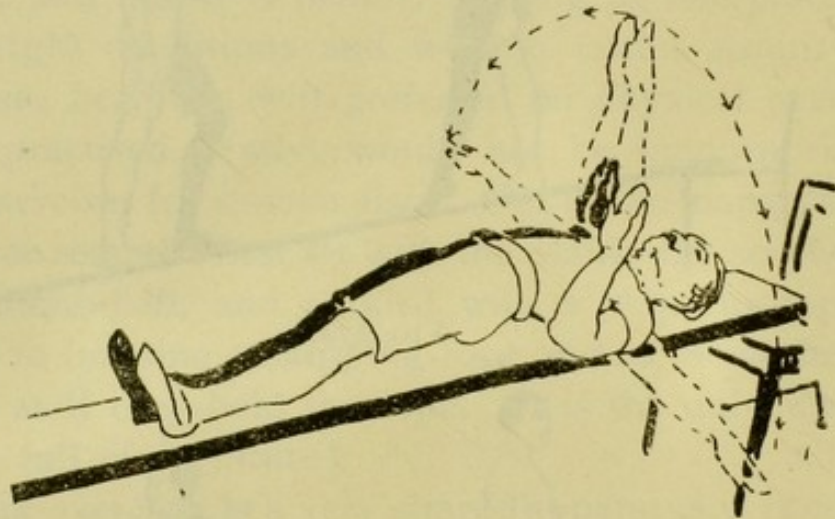


FIG. 28.

“Swimming” on the inclined plank.

Next, lie on your back and go through the movements of swimming. At first only use each hand in turn, while the other hand is relaxed; afterwards use the two hands together. The movements have been described above. (See Fig. 28.)

Then, still lying down, circle your hands round, up above your head, then down, and round below the level of the plank. Stretch your legs; do not strain.

Then, stretch up each hand and arm while you breathe fully in. While you breathe out quite leisurely, not violently, let your hand and arm come down limp and relaxed, as in Fig.

EXERCISES FOR ALTERNATE DAYS

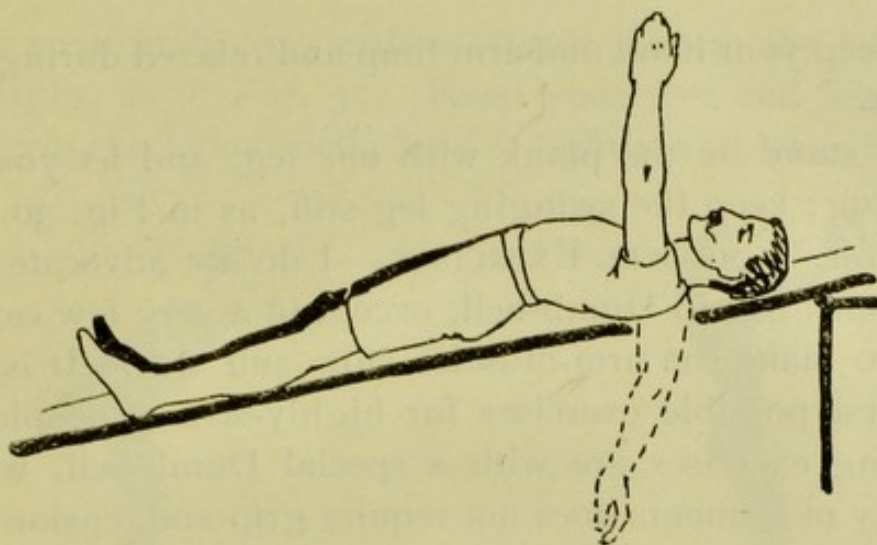


FIG. 29.
Arm-raising and relaxing on the inclined plank.

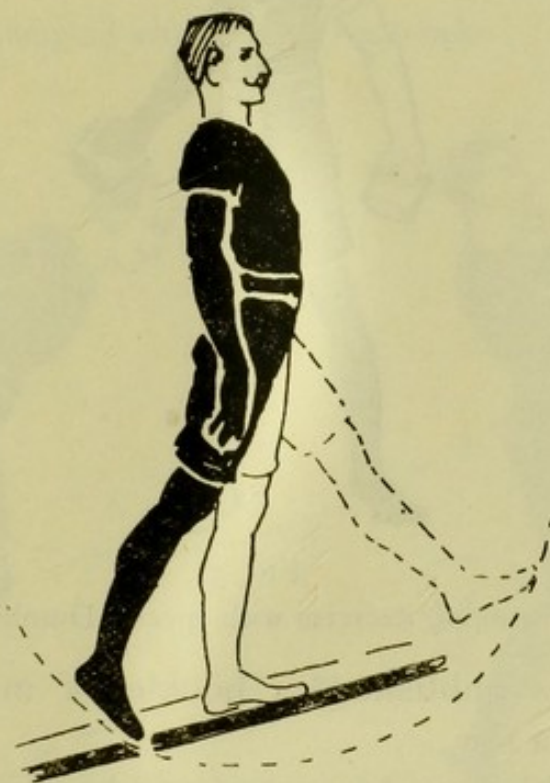


FIG. 30.
Leg-swinging on the inclined plank.

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29. Keep your hand and arm limp and relaxed during several breaths.

Now stand on the plank with one leg, and let your other leg swing; keep the swinging leg stiff, as in Fig. 30.

SPECIAL DUMB-BELL EXERCISES.—I do not advocate the use of the spring-grip Dumb-bell, except in a very few cases. It tends to make the arm-muscles slow and stiff. It is one of the worst possible exercises for highly-strung people. The following exercises are with a special Dumb-bell, which in ordinary movements does not require grip and tension. Here,



FIG. 31.

Swinging exercise with special Dumb-bell.

again, there is published* a booklet of movements, out of which I select a few.

Standing with your legs comfortably apart, and your chin in, and the small of your back hollow, swing round as far as

* By Messrs. Nichols & Sellers.

EXERCISES FOR ALTERNATE DAYS

you can comfortably go without strain, first to the left, then to the right, as in Fig. 31. Keep your feet and legs firm; do not grip the Dumb-bell; hold it lightly and let it increase

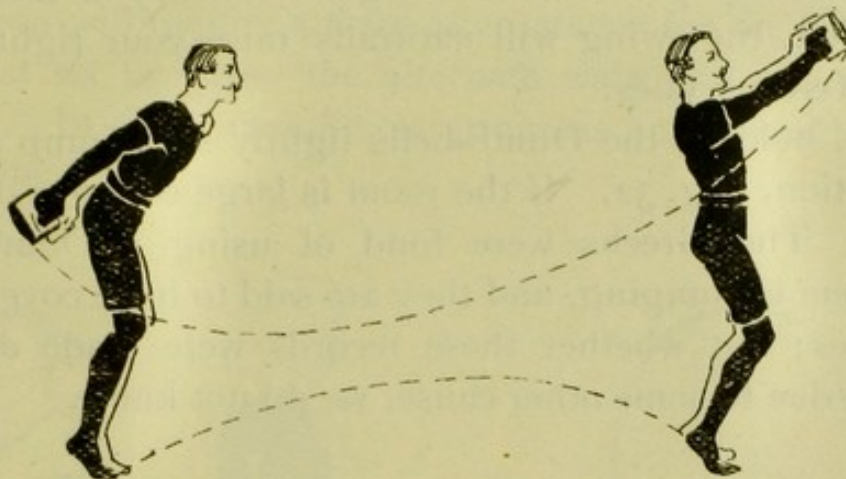


Fig. 32.
Jumping with special Dumb-bells.

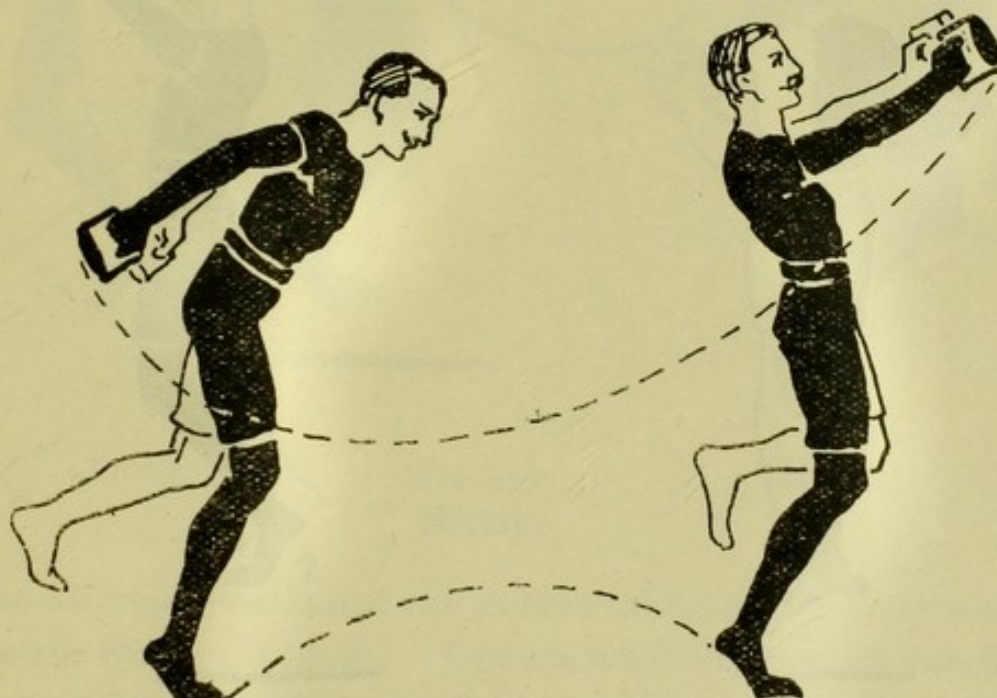


FIG. 33.
Hopping with special Dumb-bells.

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the extent of the movement by its weight; let it carry you further round.

Do a similar movement, but now let the swing no longer be resisted by your feet and legs. When you move round to the left, the swing will naturally raise your right heel, as the golf-swing does.

Next, holding the Dumb-bells lightly still, jump as in the illustration, Fig. 32. If the room is large enough, do several jumps. The Greeks were fond of using a Dumb-bell to help them in jumping, and they are said to have covered great distances; but whether these records were made down hill or were due to some other cause, we do not know.

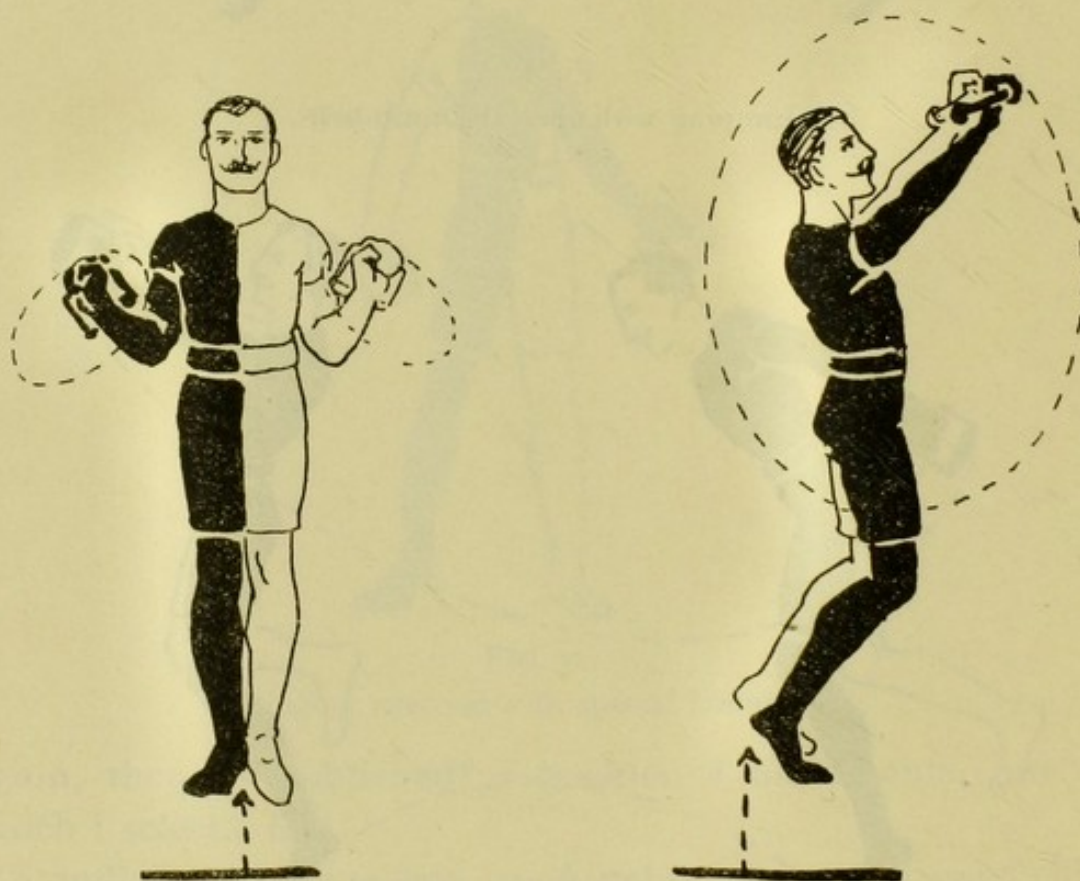


FIG. 34.
Skipping with special Dumb-bells.

EXERCISES FOR ALTERNATE DAYS

Do a similar exercise hopping, first on one foot, then on the other, as in Fig. 33.

These will give you alternate movements for two days of the week. Suppose that you are doing the Course three days a week, you will require a third alternate set for the Saturday.

Let that set be either the alternate walk and run, or else skipping. In either case let the progress be gradual; do not begin violently.

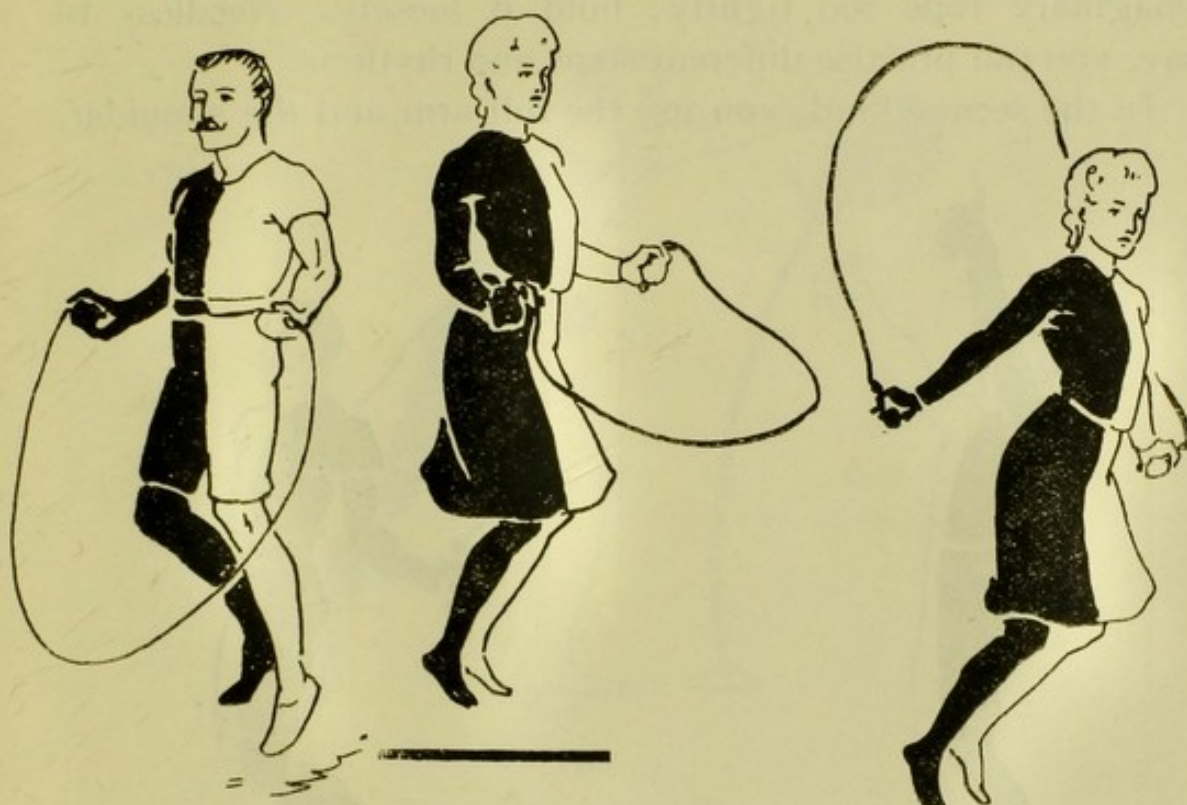


FIG. 35.

FIG. 35A.
Skipping.

FIG. 35B.

The alternate walk and run is best taken in the early morning while the day is fresh. Get up, wash all over, put on flannels, go out, walk a little, run thirty yards; walk until you have recovered your breath; run another thirty yards; and so on,

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for about an hour. By this means you can get through a great deal of running without discomfort, and a considerable amount of thinking while you walk.

Skipping has many varieties. Here only the ordinary kinds need be mentioned. Fig. 34 shows the special Dumb-bell being used instead of the rope.

During the first kind, you keep your upper arms and shoulders as still as possible, and do the work with your wrist and fore-arms. (See Fig. 35.) Do not grip the rope or the imaginary rope too tightly; hold it loosely. Needless to say, you can practise different steps and rhythms.

In the second kind, you use the full arm and the shoulder,

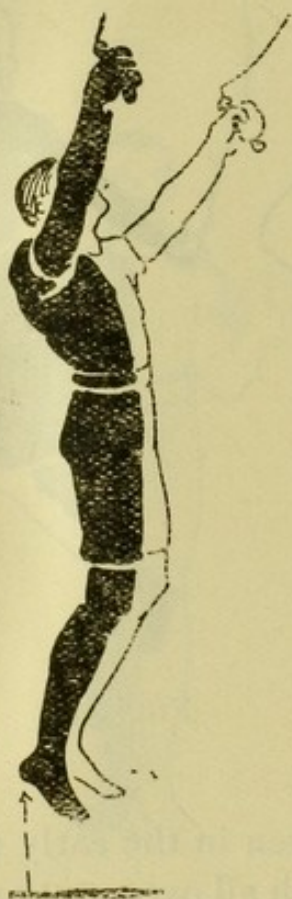


FIG. 36.



FIG. 36A.

Another way of skipping.

EXERCISES FOR ALTERNATE DAYS

swinging freely round, as in Fig. 36. Swing round with your hands up and back rather more often than with your hands forward and down, so that you may correct any tendency to rounded shoulders and contracted chest.

But these alternate exercises are not intended to take the place of games and athletics, or of hobbies. They are intended merely as a change from the more systematic course of Health-exercises suggested in the previous section.

Do not narrow your scheme of movements. Have as wide

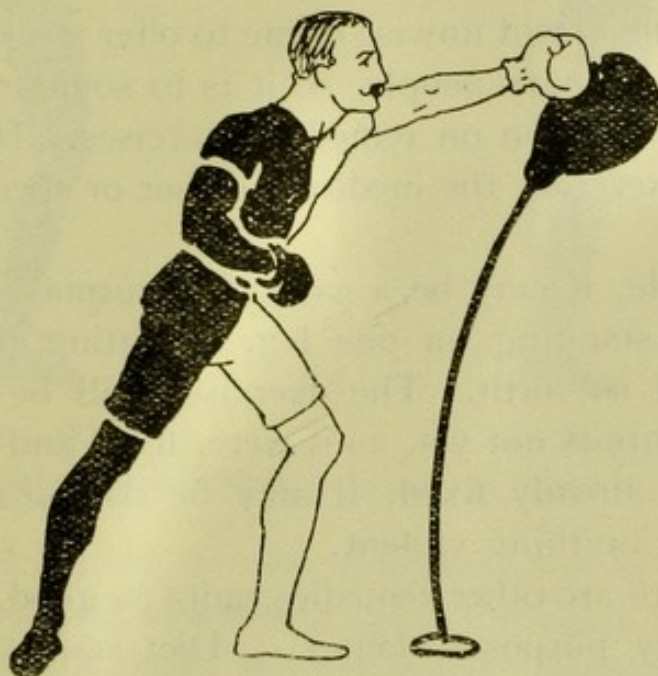


FIG. 37.
The punch-ball.

a range as possible. Besides the fundamental and supplementary exercises of Section III., sometimes practise with the punch-ball, as in Fig. 37, or with Indian clubs, or with some other apparatus. Do not let your exercises become hackneyed.

VI.

REMEDIAL EXERCISES.

As it is to some extent unwise of me to offer a book of general exercises for ordinary people, so it is to some extent unwise also to offer a section on remedial exercises. Here, as with the general exercises, the medical adviser or specialist should be consulted.

For example, it may be a case of abnormal spinal curvature, due to standing on one leg, to sitting in the wrong position, and so forth. The exercises will be good if the spinal curvature is not yet, as it were, fixed and stereotyped; but, if it be already fixed, it may be dangerous to try to remedy it by anything violent.

Again, there are other remedies quite as good as exercises, and for many purposes, better. Diet stands pre-eminent among means of cure; in fact, I scarcely know of any ailment which may not be removed by a better diet. Then there are the water-treatments. And there are the mental helps of Self-suggestion and Assertion, and so forth. But it seems that any description of my System would be incomplete without a few words about remedial exercises.

First of all, take the case of the poking chin. Here the Neck-exercises may be tried; first the ordinary ones, then those in which the head and neck work against resistance,

REMEDIAL EXERCISES

as in Fig. 38. But especially the first exercise of the Neck-series (see the Chart) should be practised without strain.

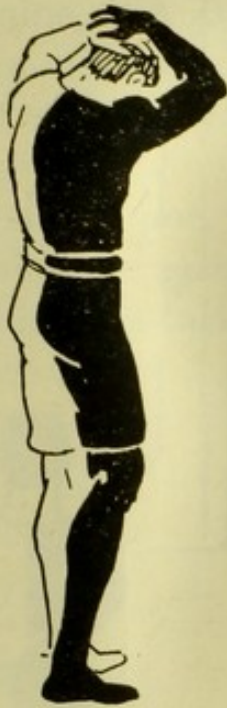


FIG. 38.



FIG. 38A.

Remedial exercise against resistance : for poking chin.

This can be varied by the practice, well known to the ancients, of carrying something upon the head. Many peasant women in Italy and elsewhere owe their fine carriage chiefly to the carrying of pitchers, etc., on the head. Instead of the pitcher one can use a piece of wood, as in Fig. 39.

But, besides the strengthening of the neck-muscles, it is important to remember that the poking chin is very often due to wrong food. I have noticed myself that the tendency to it disappears when I diet myself strictly, and becomes almost irresistible when I am careless in what I eat and drink.

Then there are the trunk-muscles, which have such an effect upon the position of the body, and even of the chin. Various

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movements which will bring the spine into more normal curves will help the right position of the chin also.



FIG. 39.

Remedial exercise for bad carriage : balancing wood
or a book on the head.

It is important to have the chin right, because otherwise the breathing is apt to be hampered; but merely to practise neck-exercises is a tedious, and sometimes an ineffectual method.

Round shoulders often go with the poking chin. There are many remedial movements here. First of all, there is the movement of leaning with the hands against the wall, and alternately letting one's head come forward, and pushing it back again, as in the Course for Women.

The more violent exercise, involving strain, is the one described already (see Fig. 23), in which one lies flat on one's

REMEDIAL EXERCISES

stomach upon the floor and raises one's body by means of one's arms.

Still more violent exercises have been suggested in another book of mine, "A Boy's Control and Self-expression." It would be a mistake to begin with such exercises, but after a Course of sensible Physical Culture they should be quite safe.

A very simple one, well known in Germany, is to clasp the hands behind the back, and then push them down; or to carry a stick behind the back. This keeps the elbows and shoulders back.



FIG. 40.



FIG. 40A.



FIG. 40B.

Macdonald Smith's exercise for the Trapezius and Latissimus Dorsi muscles.

Two of Macdonald Smith's exercises will come in useful here. The illustrations (Fig. 40) describe them sufficiently.

Suppose the organs have sunk too low, they will press upon the lower organs and upset them; hence many cases of indi-

THE EUSTACE MILES SYSTEM

gestion, constipation, etc., resulting in impure blood, nervousness, irritability, sleeplessness, and so forth. It is important to train the muscles so that they may hold the organs in the right position. It is said that many women have their organs three inches too low. This would account for a great number of ailments.

As a simple exercise that should be begun without strain, go through the movement suggested already (see Fig. 18), in which you lift up one hand, with the palm forward, above your head, taking care not to poke your chin or round your back. Now, keeping your legs stiff and your arms stiff, bring your hand down and try to touch your toes.

When this is comparatively easy, you can elaborate it. You can use both hands together, clasped above your head, and move them about in that position; first, from side to side, then in a circle. Müller has an exercise like this, which comes first in his System. It is far too violent for beginners; that is the fault of his System; it involves ever so much greater strain than the uninitiated can safely afford.

The inclined plank will be found very useful for bringing the organs into their right position. Lie flat on your back upon it, and go through the swimming and other movements.

Flat foot is rather a common ailment. It should be treated gently at first.

Rise on your toes at intervals during the day. This, by the way, is an admirable relief after a strain of brain-work, or even after too long a spell of standing.

The inclined plank again will be useful. Walk up and down it without turning round; that is to say, walk up it in the ordinary way, then down it without turning. (See Fig. 27.)

Also do the crawling exercise up and down the plank: in this exercise you help yourself with your hands.

REMEDIAL EXERCISES

Skipping again will be useful; so will ordinary running.

With general crampedness, whether this means simply stiffness or means also a positive deformity of the body, as in the case of the cobbler, the best remedy is first to stretch, then to relax.

A good stretch exercise is described in the Course, and another one will be the lifting of the hand above the head, as suggested above among the cures for too low organs.

As to nervousness, among the finest cures for it, so far as movements are concerned, will be the deep and full breathing (as advised in the special section), and, still more, the relaxing of the muscles, including the relaxing of the muscles of the eye.

There are many kinds of nervousness. Some people are usually highly strung; others are rather slack and lazy, yet irritable. They may require different kinds of movements. I think that the highly strung should practise doing their movements in an extra-leisurely way.

But, in cases of nervousness, and even in such cases as those in which the organs are too low, where one would think it is simply a matter of exercise to strengthen the muscles, I have found diet, especially a cleansing diet, followed by a clean and nourishing diet, by far the most effective treatment. There must be great attention paid to individuality, and therefore to the careful registry of what suits the particular case after fair trial; then the cure of nervousness by diet alone is comparatively easy.

What I have said of nervousness applies also to hurry, which we must remedy at all costs. In addition to the exercise for nervousness, practise writing leisurely. Instead of writing as fast as you can, round your letters well and write almost as slowly as you can.

THE EUSTACE MILES SYSTEM

In nervousness and hurry, needless to say, Self-suggestion or Assertion is an invaluable help.

Constipation may be treated by self-massage round the abdomen, as described above (Fig. 6), and also by the trunk-movements in the Course, and especially by the golf-swing; and by the first movement of the leg series, in which the knee is raised up towards the chest.

Water-treatments, particularly the drinking of water in the early morning and late at night, the eating of fruit and well-cooked vegetables or salads, and, generally, a purer diet, tend to cure constipation.

Merely to avoid flesh-foods will often effect a cure without any other means at all.

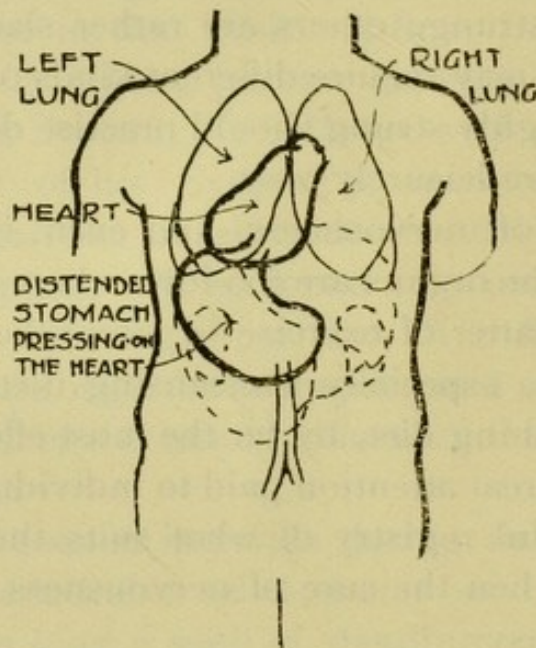


FIG. 41.

A study of the organs will often be of great use.

Beware of irritants. There are many kinds of coarse brown bread, which ignorant people advise as a remedy. They are a remedy, it is true, but they act as a kind of spur; they force

REMEDIAL EXERCISES

along the contents of the organs with terrible irritation, none the less real because our nerves of sensation in those parts are not such as to tell us of the irritation. The avoidance of constipating foods, and the use of water at the right times, as well as the remedial exercises, will be far better than the use of irritants.

These are a few of the ways in which I try to remedy various ailments. It is impossible in this small space to do more than touch on a few remedies for a few complaints. I think it would be unwise to go into more detail, because the rest of the general treatment would not be likely to suit individual cases.

But I would say, in conclusion, that a study of the right position of the organs, and of the bad effects of a wrong position, may be of very great assistance. Thus anyone who studies Fig. 41 will realise that the stomach, when distended by fermentation (due to the fast eating of sugary porridge, etc.), will press upon the diaphragm and hence upon the lungs and heart, and may cause palpitation and breathlessness. He will be inclined to strengthen the muscles of this region, and to avoid fermenting foods, when once he realises such serious effects of his thoughtlessness. Knowledge of causes and effects is half-way towards the adoption of the right methods.

VII.

THE LEFT HAND.

JUST as in former years women were neglected and allowed to be uneducated and clumsy, except for what they taught themselves incidentally, so the left hand used to be and still generally is neglected. Now, however, there is a great movement to educate women and to educate the left hand.

One of the pioneers in this movement is Professor Liberty Tadd, of Philadelphia. He has given his experiences in a large work on education.

Another enthusiast is Mr. John Jackson, who is the leader of the Ambidextral Society, and has devoted a large volume to the subject of Ambidexterity.

It is time that the training of the left hand was seriously taken up by the nation. This awkward and almost atrophied member is a disgrace to the body.

Out of the many reasons why we should train the left hand, for instance, to write and draw, to play games, to perform most of the common acts of life (occasionally) instead of the right, are numerous. I select a few here.

First of all, we should do our best to overcome the clumsiness and backwardness of any part of our bodies. There is no reason why the left hand should be trained in precisely the same way as the right. Obviously the left hand, like woman, was intended for duties somewhat different from

THE LEFT HAND

those of the right hand and man; but, so long as we leave the left hand untrained, we cannot have proper self-respect. We are carrying about with us as an integral part of ourselves something which is not up to the proper standard.

The training of the left hand overcomes clumsiness, then, and tends to self-respect and symmetry. It has been found that the training of the left hand and arm improves the breathing-capacity, and improves the health of the internal organs as well, quite apart from its effect in making the body less unattractive.

The effect on the brain is conspicuous also. Professor Tadd has found that the training of the left hand has made children better balanced physically, intellectually, and even morally. This is just what we would expect, considering that the brain has two hemispheres which are very much alike. To leave part of one hemisphere undeveloped must be a distinct loss to the brain, just as to leave a large section of a nation undeveloped must be a distinct loss to the nation.

It seems that there is in the right side of the brain, which contains the centres that regulate the left hand, another speech-centre. Those who have trained their left hand are likely to have a greater faculty for speech and a better memory: for better memory is largely of words; and in exceptional cases, such as aphasia, the training of the left hand is likely to be of considerable moment.

Again, the skilful left hand can relieve the right. For example, in the not uncommon cases of writer's cramp, it is quite within reason that the change from the use of the right hand to that of the left will give a certain amount of rest to the body. For as much rest is obtained by change as by actual cessation. In the case of an accident to the right hand, the left hand will now be able to take its place.

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Anyhow, there may be considerable economy of time through power to use the left hand. There are many cases of people who can write a letter with one hand and simultaneously write another letter or make a drawing with the other hand. Apparently, the two parts of the brain can work as two more or less separate thinkers. It is doubtful whether this is overtaxing the nervous energy or not; to me it seems to be overtaxing it no more than it would be to write a letter while one is digesting food. That obviously calls upon two parts to work at once. But certainly in such occupations as cooking and modelling the skill of the left hand is of the greatest value in saving time and producing better results.

The training need not be very severe. Better than nothing would be to practise writing, brushing the hair, opening the door, cutting apples, etc., and occasionally playing games, with the left hand, while the right hand rests. Every reader can add many special practices from his daily life.

In Physical Culture I should strongly recommend readers to give up, as a general rule, what I call the freehand exercises, in which both sides of the body, both arms I mean, move symmetrically. Such exercises are most unnatural. Rather let them train each arm to act independently of the other arm, while that rests. During most of the day we are using either one hand or the other, not both hands together at precisely the same task. What we need to practise is not merely the skill of the left hand while it works with the right, but the skill of the left hand while it works by itself, and the repose and relaxing of the right hand on these occasions.

VIII.

POSITIONS AND EXPRESSIONS.

It is part of my System to attend not only to certain actions of the muscles in motion, but also to certain functions of the muscles in holding the body in position; and, more generally, to the expression of the whole body, and the face in particular.

Everyone should know how positions and expressions influence our feelings. Everyone should know also how they influence our health.



FIG. 42.

A bad position.

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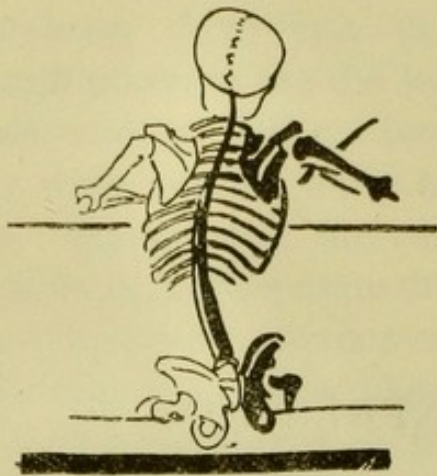


FIG. 43A.



FIG. 43B.

Wrong position during writing.

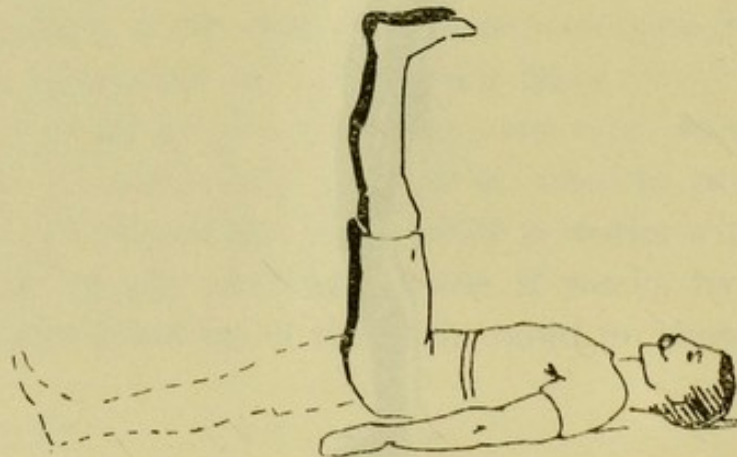
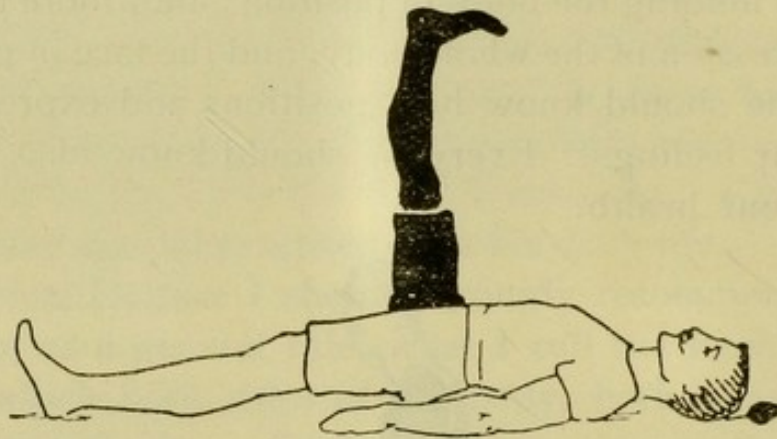


FIG. 44.

A floor exercise to help a better position of the body.

POSITIONS AND EXPRESSIONS

Fig. 42 shows a bad position, which not only tends to a slackness of mind, but also tends to an unhealthy condition of the organs which are thrown out of their proper place.

So Figs. 43A and B show wrong positions of a writer. He is probably doing some harm not only to his chest, which he is contracting, and to his organs, but also to his spine and the important nerves of the spinal region.

As remedies, he should not merely hold his chin in and the small of his back hollow, but he should also practise exercises like that of Fig. 44 (on the floor or on the inclined plank), to help a better carriage of the body.

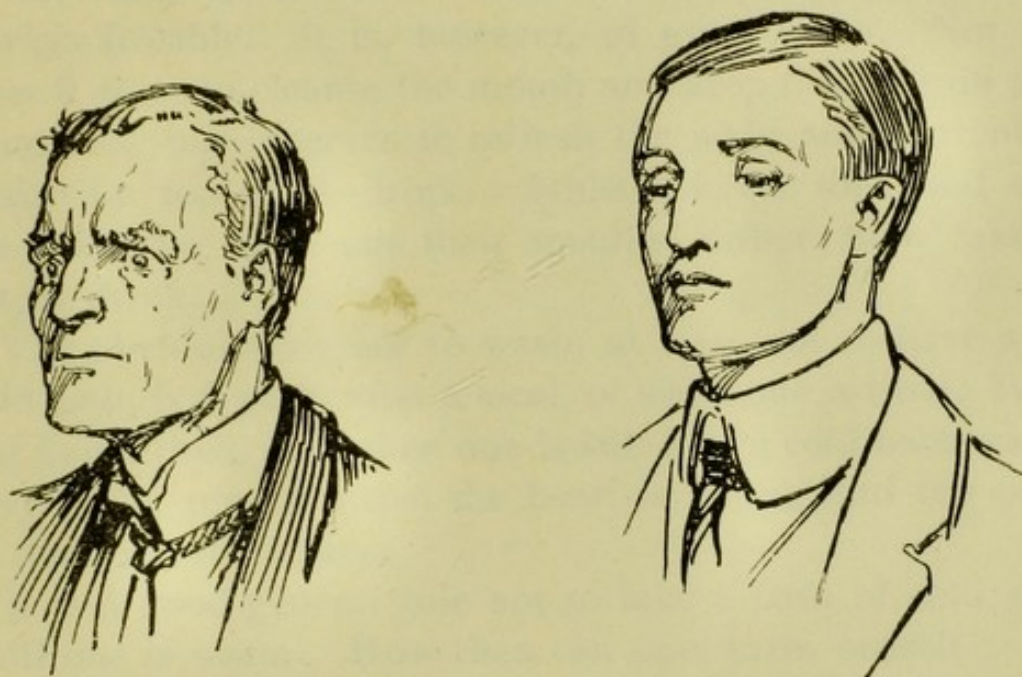


FIG. 45.

The tense face is unpleasant : it wastes muscular and nervous energy.

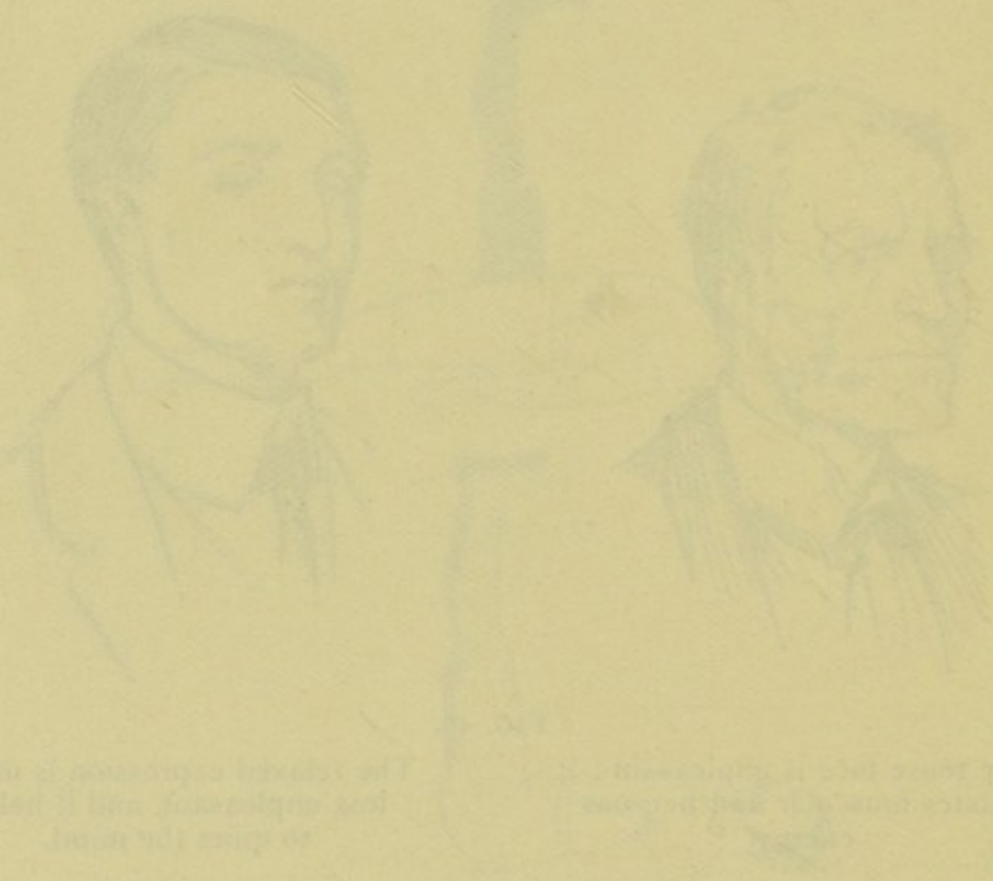
The relaxed expression is much less unpleasant, and it helps to quiet the mind.

As to the expression of the face, it is a great mistake to let it be anxious, as in Fig. 45. How much better to relax the

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muscles, and, if one cannot feel calm, yet at any rate look calm, breathe quietly, sit or stand at ease, and so on.

For, as Professor William James has ably pointed out, and as Delsarte spent years of his life in proving, the expression of the body and face tends to produce a state of mind like itself. To express cheerfulness with the body is to give the mind every chance of becoming cheerful.



IX.

WASHING AND BATH-EXERCISES.

THE proper times for washing are, clearly, the early morning and late at night, as well as before meals. The washing of the teeth on all these occasions and after meals is not always feasible. It is, however, of great value. Not only does it serve to cleanse the mouth and keep the teeth in good condition, but it serves to refresh the body and prevent the desire for too much drink. Athletes know this, and often we see them wash out their mouths rather than take an actual drink.

The obvious time not to wash, at least not to have a full cold bath, is directly after a meal, or when one is tired. When one is not tired, and when one is still hot, a cold bath may be very good, provided that the heart is strong and the power of reaction satisfactory.

It is a good general rule not to take a bath of cold water until one is warm. How then can one warm oneself? The best way is to breathe deeply and fully, to stretch, to go through movements like those in this book, and to rub oneself, and to use warm or hot water, if not the "home" vapour—or heat—bath. Cabinets can be obtained at a very cheap rate from several firms.

It seems that the most satisfactory order in the actual wash-

THE EUSTACE MILES SYSTEM

ing is: first of all the warming; then the use of warm water on the skin; then the use of pure soap together with rubbing; then the washing off of this soap; then the drying; then the use of cold water to serve as a tonic and to harden the skin against cold; then the rubbing to give a glow and to free the skin still further.

This rubbing can be with the hand or, as in Fig. 46, with a dry towel (not too rough), or with a dry flesh-glove or flesh-brush (not too hard).

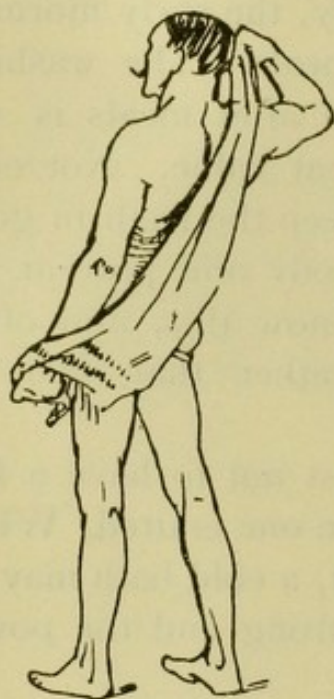


FIG. 46.

Exercise and skin-culture with a towel.

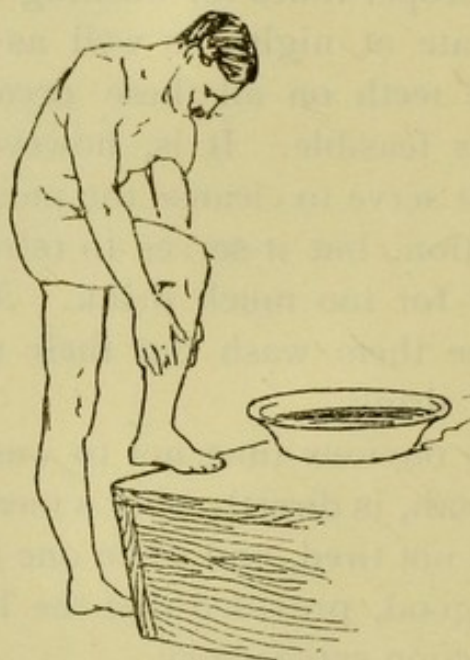


FIG. 47.

Rubbing the body with the hands, dipped in cold water.

I think that after this rubbing there might with advantage be a further rubbing with a very little of the purest oil, not so as to make the skin greasy, but so as to make it soft. We neglect this oil-rubbing, whereas the ancients knew its value. I am sure that it cannot get its proper effect when the pores

WASHING AND BATH-EXERCISES

of the skin are closed with dirt. The right condition I believe to be a very clean skin with open pores; the skin of the Greeks and the Romans was in this condition, thanks to the exercise and the bath and scraping, before they were massaged and rubbed with oil.

After the washing there can be a little rest, during which we can train the mind to the right ways of thinking. We are in such a hurry that during the day we are apt to neglect "first" things, and to think only of money-making and other "second" and "third" things. This little rest will give us an opportunity for setting "first" things first.

We ought to enjoy our washing far more than we do. With the exception of the very hot bath, and, with most people, the first shock of plunging or sponging, the sensations of washing and rubbing are delightful. We ought to concentrate our minds on these sensations, and be thankful for them. We ought to realise the sensations. We miss nine-tenths of the pleasures of life through inattention. It is these little daily pleasures that everyone can enjoy almost free of cost.

If you are strong enough and vigorous enough, you can make a speciality of the rubbing exercises. After the washing proper with warm water and soap, and then the drying, you can dip your hands into cold water, and then, as in Fig. 47, rub them, dipping again from time to time, over your body. This gives the skin excellent warmth, besides freeing it from dead particles, and it gives you fine exercise, especially if you hold yourself in a good position, with the chin in and the small of the back hollow.

Certain parts of the body are hard to reach with the hands, particularly the parts at the back. For these parts, and, if you like, for the others, you can use a towel. Müller has elaborated a whole series of bath-towel exercises. It is too

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elaborate for ordinary people ; it is sufficient for them to keep themselves in a good position in the above-mentioned respects, and to rub the skin vigorously with the towel, held now in one hand, now in both hands. The rubbing up and down the spine is done more satisfactorily with the towel than with the bare hands.

The soft flesh-brush with a handle is useful for this purpose. There is a special brush devised for spinal rubbing, and I believe that many find it more satisfactory than the ordinary flesh-brush.

Sure are the general hints that I give to most of my Health-pupils. In special cases I add special water-treatments : for example, the alternate hot and cold foot-bath, the cool hip-bath, the home Turkish-bath, and so forth. But I do not think that these baths should be used indiscriminately ; they seem to me to be more appropriate for special cases.

X.

DRINKING.

THERE is a tendency to regard the drink problem as a negative one. Many people who speak about "drink," think about alcohol only, and of alcohol as almost the only thing to avoid. That is a very narrow way of looking at the matter. The drink problem is a much wider one. We must consider, not only what to avoid, but also what to take, how to take it, how much of it to take, and when to take it.

In the scope of this section only a few general principles can be suggested. I find there is a vast difference between different individuals, so that too many details might be positively harmful if put into practice by everyone alike.

For example, a certain doctor recommends people to swill water many times a day, before and after meals, and also at bed-time. Now I know numbers of people who find this plan simply fatal. The less they drink, the better they are; the more they drink the more uncomfortable they feel, and the more fat they look. So far from the excess of water "flushing" them, as this doctor says that it must do, it actually clogs them, and gives the heart a vast amount of unnecessary work to perform. It can easily pump enough blood of a strong kind to serve the body's purposes; it strains itself when it has to pump double or treble the quantity of blood diluted with water.

THE EUSTACE MILES SYSTEM

My own personal experiences have led me to the following conclusions with regard to myself; but I absolutely refuse to draw conclusions for the public in general. I just offer my experiences for what they are worth.

1. In the first place, I think the best times for drink are the early morning and the late night.

2. If I want drink at other times I find myself healthier if I drink before a meal, rather than during or after it.

3. But, as a rule, if I take a little fresh fruit, well-cooked vegetables, or fruit or vegetable-juices (for which I have very good recipes), and well-dressed salad, I do not need actual drink; in fact, I am much better without it.

4. Fourthly, the purer my diet is, the less I need to drink; which leads me to conclude that the need for drink is not with me a natural one when my diet is right. When my diet is wrong, my system craves drink, partly to give me a feeling of comfort, partly to flush me and cleanse me.

The question of what to drink is not an easy one to answer. So much of our water is hard, not a little of it is chalky; but few people bother to distil their water; though the process is not a difficult one, and the expense is not great when once the still has been bought. The assumption that water is the drink of man is a rash one, which can only be held by the inexperienced who have not studied water as it is, and have only studied water as it should be.

A good aerated water like *Salutaris*, with or without lemon or other fruit-juice, suits most people.

Besides this, fruit-juices—for example, orange juice, apple tea, apple and raisin tea, etc.—are useful drinks.

So are vegetable-juices, which, however, are not pleasant unless the prescription be a good one. I have several prescriptions adapted for different cases. Different vegetable-

DRINKING

juices have far more powerful effects than we are apt to suppose. A vegetable-juice which suits one person will not suit another at all.

Then there are the fruits and vegetables themselves, and also salads, which should be dressed preferably with lemon and oil rather than vinegar and oil. We must regard fruits, green vegetables, and salads, as drinks rather than as solid foods.

As to how we should drink, there can be little question. We should drink leisurely and enjoy the taste, not perhaps going to Mr. Horace Fletcher's extreme habit of masticating thoroughly every mouthful of drink, but at least pausing to notice the flavour, if that flavour be a pleasant one. By this means we can get pleasure out of a few sips instead of out of a whole glassful or cupful.

As to the question how much to drink, I refuse to dogmatise. I know that many people have been benefited by drinking a good deal of water, either very hot or cool, early in the morning or the last thing at night, or on both these occasions. But I know also that many have been injured by this process. I think that if we drank leisurely, not in an objectionable way, but quite quietly and unobtrusively, we should soon be told by our instincts how much we should take. To say that a man requires so much fluid daily, is sheer nonsense. We simply do not know how much he requires until we know how impure his blood is, how fat he is or how thin, how much he perspires, and so forth. And, even with this knowledge, we can only guess!

As to the question of when to drink, I have said a few words already. I am not sure that it would be safe to say anything more here without knowing something of the individual case.

THE EUSTACE MILES SYSTEM

Next, as to the extremely complex question of what to avoid, I should like to write a great deal, but there is no space.

It is very easy to give a full list of things which have been known to hurt some people. The list would include alcoholic drinks, tea, coffee, cocoa, vinegar, sweet syrups, certain aerated waters, and so on.

But I would rather leave each person to make his own two lists, as I have suggested elsewhere; first, the drinks to be avoided altogether, then the drinks to be avoided as a general rule, the exceptions being special occasions when small quantities are taken for social or other reasons. This second list in my own case, which is not a guide to others but just an example, would include coffee, cocoa, sweet syrupy drinks, and certain forms of alcohol.

XI.

EATING.

MR. HORACE FLETCHER maintains that it matters very little what you eat or drink so long as you masticate it thoroughly and swallow only what has taste, putting out what has no taste.

A much better rule, I think, is to eat leisurely and with enjoyment. Professor Chittenden prefers this plan; at least, so far as leisureliness is concerned.

The importance of thorough mastication is obvious; but the habit itself tends to be most objectionable among ordinary people. It might lose a man many friends. I think a more feasible plan is to masticate more thoroughly than usual those foods which are apt to disagree, or else to avoid them altogether. There are certain foods which require very little mastication, though a more thorough chewing might be advisable even here. Yet there are occasions when one is in a hurry and needs something to carry one over a long spell without food. It is then important to know of a food which can be eaten fast without any great disadvantage. Here is a food-drink which I have found of immense value. I have been able to swallow it fast without suffering afterwards, and without feeling exhaustion. It has lasted me for a good many hours. Some people prefer half the quantity; they find that the food is rather too concentrated:

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“Take three and a half heaped tablespoonfuls of E. M. Proteid Food, and dissolve these thoroughly in a breakfast-cupful of water that has just boiled; add a little grated nutmeg or other flavouring, if desired. Sip, or take with a spoon.”

It is a great pity that we allow children to gobble down all their food, and that we set them so bad an example. When a child masticates its food well, almost invariably the mother or nurse tells it “not to dawdle, but to eat its food like a good child.” Nearly all healthy habits of childhood are thus crushed. If we are going to continue this policy, we must give more attention than we do to the choice of children’s foods. I have known many cases in which parents who consult me about their children’s food insist on eating fast themselves. In such cases I invariably advise the parents not to give their children wet starchy food, but to give their children any starchy food dry: this compels mastication.

XII.

FOODS.

THE general principles of diet are fairly simple, though there are vast differences in the details, according to various authorities, and also according to the individual. For my own part, I believe that there exists a normal diet which proves suitable to most people, and that the variations from this are not great, but that this diet has not yet been discovered; we are only approaching towards it. From my own experience I cannot get further than a diet which suits nine people out of ten. It is a diet with a uniform basis, but with alterations of amounts and other elements according to the individual.

Rather than begin with the principles of diet, I will begin with a few quick recipes as samples. I was first led to write the little booklet, from which these are taken, by people who wanted meals quickly and easily prepared. The more elaborate meals which they preferred they were unable to get from an ordinary cook; so, with the help of my wife and a chef, I worked out these recipes and explained them to some Kensington art students and some gymnastic teachers, who are now enjoying them, and finding them of the greatest service in their somewhat trying work. Other recipes will be found in "Quick and Easy Recipes" and "Eustace Miles Restaurant Recipes," both of which are

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published at 40, Chandos Street, Charing Cross, W.C.; I select the following because I have had them well tested by various people, who have reported to me the good results on their physical and mental fitness:

1. SAVOURY CHEESE SANDWICHES.—These sandwiches are rich in body-building elements or Proteid, owing to the cheese and Proteid Food.

Ingredients: 3 oz. of Cheddar Cheese; 1 oz. of E. M. Proteid Food; the juice of 1 Lemon; 3 tablespoonfuls of Tomato Pulp or Tomato Chutney; a pinch of Cayenne if required.

Utensil: Nut and cheese mill.

Recipe: Prepare some slices of bread and butter. Mill the cheese. Add to it the Proteid Food and the cayenne, then add the tomato pulp or chutney and the lemon juice. Mix all well together into a smooth stiff paste, and spread upon the slices, and form sandwiches, which may be eaten with watercress or lettuce or cucumber.

The sandwiches could be flavoured with finely chopped onion, or with Digestive Sauce, or some other savoury taste, if preferred, instead of the tomato.

2. PROTEID NUT MILK SOUP.—The body-building elements here are provided by the nuts and Proteid Food. This soup will be found an excellent meal, occasionally, by itself, to rest the digestion without starving the body.

Ingredients: $\frac{1}{4}$ lb. of Walnuts (or other Nuts); 1 oz. of E. M. Proteid Food; 1 pint of Milk; 1 pint of Water; a clove of Garlic, very finely chopped; a good pinch of Celery Salt; Pepper if required.

Utensil: Nut and cheese mill.

Recipe: Mill the nuts. Put most of the milk and water into a clean saucepan; mix the nut meal with the Proteid

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Food, and mix both with a little of the milk, into a smooth paste; add this to the milk and water. Then add the celery salt, the garlic, and the pepper. Bring all to the boil, and let it boil for one minute. Strain and serve.

This soup is good when cold. Indeed, cooking is not absolutely necessary.

3. CHANDOS PROTEID TOAST.—A savoury on toast may form a pleasant change. The toast provides a little Proteid, and starch and butter, as well as something to compel mastication. But the eggs and Proteid Food provide most of the Proteid.

Ingredients: $\frac{1}{2}$ oz. of E. M. Proteid Food; 2 Eggs; $\frac{1}{2}$ teaspoonful or less of Paprika; $\frac{1}{2}$ teaspoonful of Digestive Sauce; $\frac{1}{2}$ dozen Capers (chopped).

Utensil: A small frying-pan.

Recipe: Prepare buttered toast and keep it hot. Melt the butter in the small frying-pan, then beat up the eggs in a basin, adding the Proteid Food to them. Beat lightly. Then put them into the pan with the butter. Add the paprika, sauce, and capers. Make very hot, and serve on the buttered toast.

4. A Proteid Food Soup Tablet dissolved in a cup of hot water.

5. Two Proteid Food (Sultana) Luncheon Tablets, eaten dry.

6. Three or four Nut and Fruit or Currant Fingers.

7. Nuts and Fruit (for example, filberts and dates, or almonds and raisins).

8. Bread and Cheese, and Lettuce.

9. Welsh Rarebit, and Spinach.

For further details, I must refer to the above-mentioned books, that offer over a hundred recipes of a more elaborate

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kind, which, however, for the most part conform to the principles of healthy diet.

1. The first principle is economy. The foods are cheap at the start, and there need be practically no waste at all, especially if the remnants of the vegetables, etc., are cleaned and put in the stock-pot to be made into soup or sauce.

2. The second feature is taste. There must be pleasant taste, and there must be varied tastes. Those who are first starting the fleshless diet seem to need more sauces and condiments: for example, tomato chutney, Digestive Sauce, and Marmite. Later on, gradually they come to prefer to dispense with these things and to rely on the natural flavours of foods, which by degrees they learn to appreciate. Some foods naturally taste nice: for example, good brown bread* and butter and nuts with a well-dressed salad; other foods require added flavourings at the start. Among the best of flavourings are lemon, onion, parsley and other herbs.

3. The third feature is digestibility. The foods should be chosen with a view to the needs of the individual and his conditions. The meal which is digestible in the evening may be indigestible at mid-day, after and before severe brain-work or physical work. The meal which is digestible in the holidays may be indigestible on work-days. But experience has shown that most meals in this little booklet and in the larger work, "The Restaurant Recipes," are easily digested by almost everyone.

4. Cleanness is another principle. First the foods should be clean in themselves, being thoroughly cleaned by the cook; then such foods should be chosen as are free from poisonous ingredients—or nearly free from them. I have never found it advisable to go to the extreme of Dr. Haig,

* "Artox flour is good."

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who absolutely cuts off, not only all flesh-foods, but also all pulses (peas, beans, lentils, and pea-nuts), asparagus, mushrooms, tea, coffee, cocoa, etc., to say nothing of oat-meal and whole wheat-meal. I have not found that the pulses, when properly cooked, and eaten in moderation, hurt many people, and I have found that they are decidedly sustaining—in fact, that they form a very useful basis. The same cannot be said of the flesh-foods, especially when people are leading a sedentary life.

The flesh-foods seem to me to be unclean. I had no such idea about them when I first gave them up; the idea has come in the course of time; so that now I have a distinct sensation that such foods are unclean to me, however carefully they may have been prepared.

There are hundreds who find that wet starchy food, even when it is apparently a pure starch, is the cause of fermentation, and, therefore, of undesirable poisons in the body. So that, as against the common practice of haphazard “vegetarians,” I should emphatically advise beginners to regard wet starchy foods, not as unclean in themselves, but as likely to produce uncleanness within the body.

Sheer bulk is also unclean: it tends to clog the body. Our standard of cleanness must be a comprehensive one.

5. Compactness is a principle closely akin to cleanness. When foods are compact, then there is likely to be very little waste, at least if the foods are advisably chosen.

6. Quickness and ease of preparation are also an obvious feature of these recipes.

7. I have kept towards the end a very vital merit of such foods: namely, their power to sustain. Experiments have shown that their power to sustain is almost always equal to the power of flesh-foods, while sometimes it is far superior.

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This sustenance is of several kinds. While I have tried to avoid an excess of starchy and sugary material, as in my opinion such material is unsuitable for a sedentary life, I have ensured sufficiency of proteid and natural "salts."

8. For some reason or other these recipes prove good for the nerves. It is altogether doubtful, in spite of the advertisements to the contrary, whether there is such a thing as a nerve-food. It is more likely that the nerves are fed out of the general food elaborated by the body. There are undoubtedly nerve-stimulants and nerve-sedatives, but we may hesitate before we believe that there is a special nerve-food: that is to say, a special food which feeds the nerves, but does not feed the body generally.

9. In many of my recipes there is a further principle of so important a kind that one is amazed to find it neglected by diet authorities. In the diet-courses which I prepare for my Health-pupils, I almost always include several cleansing recipes. It is not sufficient merely to build the body and repair its waste, and provide it with fat and heat and energy; it is equally important to cleanse it in a gentle and natural way. For this purpose I usually suggest certain fruit recipes and vegetable recipes.

10. It would be unadvisable to quote them here, as they must differ according to the individual. Individuality is a feature which must perforce be neglected when general recipes are given, as in this book. I think that far too much is made of this principle with adults, far too little is made of it with children. We tend to give all children too uniform a diet, whereas adults have far too varied a diet. Our plan should be to study and find out the individual diet for each child, and gradually broaden out this diet; yet all the time

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to bear in mind certain foods which suit each child *par excellence*, so that in case of an approach towards illness the child can be confined to the stricter régime.

There is individuality with regard to what should be taken, as well as with regard to what should be avoided.

11. Another feature closely connected with this is the claim of social life. It is almost impossible, and I think it is highly undesirable, for a person to confine himself to a very narrow diet, even if it seems ideal for him. This nearly always means that the person must be cut off from social life and fellowship: *i.e.*, that he must leave a large part of his person and his character undeveloped. As distinct from nearly all hygienic reformers, I suggest a compromise. Live as strictly as you like when you are by yourself, so long as you do not lose your power to live to a certain extent as other people do, when you are among them. Reformers have failed to grasp the chief principle of influence, apart from a kind of hypnotism which they often possess. The reformer who is almost exactly like other people, except that he is rather healthier, has a great deal more influence among the best people than the reformer who makes a point of being as unlike them as possible: for example, the reformer who wears no hat, has very long hair, wears no collar or tie or waist-coat, and wears no socks but only sandals, and who, perhaps, confines his diet to fruit and nuts and salads. Such a man may be a living representative of important principles, but with ordinary people the chief effect of his habits will be to bring each particular reform into a certain amount of ridicule and disrepute.

Yet, while you must make certain concessions to custom, you must study the principle of diet and health, and you must be assured that the study is worth the while. It is not mor-

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bid and self centred, or rather it is not self-circumferenced; it is for the good of others as well as of yourself. You should wish to be healthy, not from a selfish motive only, but because you must and will radiate health, and so help others in a practical way. The search for physical health is an integral part of true patriotism and altruism.

XIII.

COOKING.

It may seem strange to include cooking in a system of Physical Culture. The words "Physical Culture" suggest to the ignorant public a man with a ridiculously large biceps straining away with a dumb-bell or a wall-exerciser. Why should cooking be included in Physical Culture?

First of all, cooking is excellent training for the senses. Physical Culture of the ordinary kind neglects the training of the senses; it does very little to train the sight, the hearing, the taste, the touch, the smell, the muscular sense, and so on. In fact, many "Physical Culturists," excellent and pleasant people to a certain extent, are without taste, and not a few of them without tact.

Cookery of a good kind trains all these senses. The eye must see and observe, and be watchful; the ear must listen and be watchful also, for there are certain sounds in cooking, as well as certain colours, which tell a tale to the true chef. Needless to say, good cookery will develop the palate. It should develop the sense of touch, enabling a person to weigh quantities and to judge of foods by their textures. And it will develop, as few other hobbies will, the sense of smell.

The main objects of Physical Culture are to give health and fitness, and to develop the mind and character. Physical

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Culture that leaves the mind as stupid and dishonest as it was before, is not worthy of the name. Cooking, obviously, tends towards health. Though certain people are suited by uncooked foods, the majority require that their foods should be cooked, especially their starchy foods. Uncooked starchy foods are positively dangerous to most people.

The mental qualities developed by cooking are just those which numbers of people need: for example, accuracy, discrimination, and the power of judging by actual effects, not by mere theories or conventions. It would be easy to enlarge on this subject, and the way in which cookery should train the intelligence and the character. It is sufficient here to state that the subject is worth careful consideration.

With regard to the physical exercise of cookery, it is not inconsiderable. It trains the left hand to far greater skill than is usual among amateurs, and, so long as the body is kept in a good position, with the chin in and the small of the back hollow, cooking gives fine movements, thanks to the stooping and stretching, and so on. But it is not so much on these grounds that one would praise it.

It is rather on the above-mentioned grounds, and because every person should have at least one hobby, which should also be a means of making money. Cookery will undoubtedly save money; quite apart from the economy of choosing the right foods to build the body, there is the further economy of using each part of the food and of not letting any usable part be wasted. It is pitiful to see the extravagance and loss on the part of all classes alike in this country. If cookery were taught universally, I mean cookery in its widest sense, I believe there need be no want, and certainly no destitution.

Cookery is one of the very best occupations for odd moments. People often say that they have no time for hob-

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bies. Everyone in the world has time for at least one hobby. While other hobbies have their claims—for example, gardening and carpentering—cookery has the first claim.

It tends to make a man independent of servants, to give a man or a woman the right position towards servants, namely, that of being able to do their work as well as they can. At the same time it makes a man or a woman less of a snob. He or she who can cook must almost inevitably have a respect for any kind of honest labour, whereas snobs are, for the most part, those who cannot do anything themselves. Whatever faults the Jews had (I do not speak of the modern millionaires but the Jews of old), they were not snobs. One reason was that they were able to work with their hands at some trade, and they had a respect, almost a reverence, for workers and their work. A knowledge of cookery brings the different classes of people closely together; they have one thing more in common.

And it is astonishing what a leveller true cookery is. I am not sure that it has ever been insisted on that the more one studies in diet, the more one is led to a diet which, with slight modifications, will suit not only the very rich but also the very poor. I have put my favourite recipes to the supreme test. I have had them tried by those who are rich and belong to the most *élite* society, and by those who are in the depths of poverty and accustomed to the coarsest fare; the dishes, including some of the very cheapest, give satisfaction to both of these extreme sets.

I think, then, that the reader will agree to include good cookery in his Physical Culture system, as I include it in mine. I grant that the preparation of flesh-foods and fish for meals is decidedly unpleasant; but the preparation of such recipes as I recommend cannot possibly be unpleasant.

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It must be recognised as having the above merits; namely, the training of the senses, and, I may add here, training of the nerves, a certain amount of training of the body (especially the left hand), and a training of mind and character, giving it qualities which ordinary education does not give it; saving money and possibly, in the future, actually earning money; tending to independence and yet to sympathy with all workers, and respect for honest work of any sort.

Cookery as a hobby to be tried at odd moments can scarcely be excluded from any rational scheme of Education.

XIV.

SENSE-TRAINING.

THE training of the senses has already been dealt with incidentally in the sections on "Eating" and "Cookery." Leisurely eating will train the sense of taste; good cookery will train nearly all the senses.

The muscular sense, again, is exercised, according to my System, by the practice of realisation. As one does a movement, and especially as one reaches the extreme contraction and extension, one should realise the sensations and so get the muscular sense of a movement, which to a healthy person is a positive pleasure.

It is sheer nonsense to state that the healthy person is unconscious of his body; the healthy person derives satisfaction from his body. The stage of being unconscious of the body is an extraordinarily low one; it is the only stage, probably, which suggests itself to those who write books on health without having health themselves. There are too many such writers.

In a subsequent section I shall speak of the training of the senses further by the training of the imagination.

The power of the imagination depends, as I have shown elsewhere, chiefly on the extent to which one has realised things. That is to say, suppose you try to imagine yourself looking at an apple and then eating it, try to imagine the

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colour, size, shape of the apple, then its weight and texture, then its smell and taste. Whether you can imagine all this or not, will depend on whether you have used your senses in the presence of actual apples. If you have treated apples casually, without attention, then you will find it very hard to imagine them in this way.

The imagination of ideals—that is to say, of something better than what appeals to your senses—is most important in Physical Culture. For everyone tends to become more and more like that which he bears most often in mind. Those who live among beautiful things, and who look at them rightly, tend to become like those things. We ought, then, to make a point of imagining, and therefore of noticing whenever we get the chance, good pictures, good statues, and so on.

There should also be a more direct training of the eye. In the street we can learn to judge distances and speeds, and in some of the exercises of my System we also train the eye, especially in the ball-exercises suggested in a previous section.

Then there are exercises in touch. We should cultivate the sense of texture, realising the differences in the texture, not only of silk, wool, velvet, etc., which are easily distinguished, but also of different kinds of wood, metal, etc., even when the eyes are closed. A few such exercises I have suggested in another work, on "Concentration."

The muscular sense should be trained to distinguish different temperatures: for instance, of water and of the air. It is easy to correct oneself by a thermometer. The muscular sense can be trained to distinguish and judge weights: for instance, weights of parcels. Here, again, the scales can correct one's guesses.

It would be easy to enlarge on this subject of sense-training,

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but there is no space. I must be content with one final exercise: namely, that of closing the senses at will. Around us are many unpleasant things; they are unpleasant only in so far as we receive them through the portals of our senses. A slimy thing may be unpleasant to the senses of sight, taste, touch, smell, and even, perhaps, hearing also; but it is unpleasant only in so far as we see it, taste it, smell it, touch it, and listen to it. We can refuse to open our senses; we can learn to close them.

The first and easiest plan is to divert the attention to something else. When someone is going by in the street, singing a hymn atrociously (so far as regards tune and pronunciation) and with a sanctimoniousness and hypocrisy that are still more objectionable, we need not attend to the sound; we can hum to ourselves and attend to our own tune, or we can attend to some interesting work.

The second plan is actually to close the senses. The simplest illustration is when people hold their nose, so as not to taste or smell something. There is a way of closing the senses actually; we can close our eyes, and we can close ourselves altogether, in a somewhat similar way, to any unpleasant impression from inside or outside. The process, therefore, may be like that of diverting the attention—of looking at something else—to avoid an unpleasant sight, or else of closing the sight and not looking at anything at all.

XV.

NERVE-TRAINING.

THE training of the nerves is much neglected by what is advertised as "Physical Culture," though it is attended to in the best games, athletics, and gymnastics. This is one of the advantages of gymnastics, especially of the horse, the rings, the ladder, etc., over "Physical Culture" with dumbbells, developers, and clubs, or without apparatus at all. Such exercises may do a certain amount of good to the muscles, but they do not train the nerves to any appreciable extent.

True, all systems, if they are adhered to, are nerve-training in so far as they make a man stick to a thing. It is characteristic of the nervous and neurotic that they want to pass quickly from one thing to another. It is characteristic of the person with good nerves that he can endure even when the work is dull.

In my System there is another kind of nerve-training, because, at first, the exercises must be done leisurely. Those who suffer from nerves are apt to be hasty and to rush through things, as well as to wish to rush from one thing to another. It is essential in my System that at the start there should be leisureliness, so that there may be realisation of the movements, as well as accuracy.

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The nerves are trained to some extent, especially by the plank-exercises and the ball-exercises, the former improving the poise and self-confidence, the latter improving the readiness and alertness.

The breathing-exercises have a wonderfully beneficial effect upon the nerves; so have the relaxing exercises; so have the exercises that improve the attitude and the general expression of the body. There are some who work almost entirely through the mind; they say that this is the only way to get at the nerves. It is an excellent way. But a more effective way with many people is to work through the body, through the breathing, the physical economy, and the general expression.

Besides this, I insist on play as a part of my System for nearly everyone. And play undoubtedly does train the nerves. Such games as football, hockey, and lawn tennis, to say nothing of boxing and fencing, etc., have long been the chief nerve-education which the average English person has had.

Then there is the beneficial effect of washing. It is extraordinary to find how the patients in Nature Cure Establishments are benefited by proper water-treatments; the irritable and fidgety become quiet; the enervated become energetic; the uncontrolled develop more and more control, when the water-treatments are judiciously chosen.

The same applies to open air, on which I insist when exercises are being done. In the German Nature Cure Establishments, the open air and the minimum of clothing have a most wonderful effect in the case of nervous men and women.

It is part of my System to make most of the daily acts a training for the nerves. Instead of going through them list-

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lessly, unskilfully, and without interest or enjoyment, it is essential to go through them, not with enormous strain, but intelligently and skilfully, and with attention. It is wonderful what a difference is made to the nerves by this power of turning the attention to a common act of life. If only the highly strung could divert their minds from themselves, or their worries, to some small thing, they would soon find themselves cured.

Then, again, there is the training of the nerves through the imagination and Self-suggestion or Assertion. This training is sadly neglected to-day, especially by "Physical Culturists" whose Systems are for the most part cut and dried, and almost entirely devoid of any exercises of the imagination. Their ideal is that the student should perform a certain number of exercises with what they call "concentration"; that he should perform them day after day; so that his muscles may grow—and, probably, grow stiff.

These are the chief ways in which my System takes into account the training of the nerves. In individual cases I suggest little plans which seem to me advisable, but in a general book of this kind the above hints should be sufficient.

XVI.

CO-OPERATION.

THE public scarcely understands the principle that where two or three people are thinking or acting in concert, a new force is produced, almost a new personality. Their work is now no longer the work of $A + B + C$; it is the work of $A + B + C +$ a new factor. We need not trouble to account for this, or to analyse it; it is sufficient to state that the club or group is most essential to progress in Physical Culture, as in politics, religion, or any other sphere.

In the club or group there should be discussions. Already there are discussions in magazines and papers; there should be similar discussions in the clubs or groups. There should be fewer long lectures; there should be more debates. And the records of these should be kept, and afterwards made up in pamphlet form. It is by this means that one person helps others with his experiences.

In America we find a further principle of co-operation at work. There is division of labour. Some scientist wishes to know, for example, whether the left hand learns an exercise more easily after the right hand has learnt it. He sets a certain group of men to make and register results of experiments. He finds that, when the right hand has learnt an exercise, the left hand will now learn it in only a small part

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of the time taken by the right hand. Meanwhile another group, perhaps, is carrying out experiments and collecting statistics about endurance as related to diet. By such judicious co-operation a vast amount of ground can be covered. In England we are almost all of us working as units; so our results, useful as they are, are still far from scientific. The individual factor is too prominent.

The club or group means great economy of labour and time, and great economy of money also. In fact, without the club or group certain games and facilities for them and certain apparatus would be absolutely impossible. One person cannot afford to hire a large room, well lighted and well aired, with washing appliances; but a club or group of a hundred men can easily afford it; meeting together, they learn by discussion and by experimentation.

They learn also by teaching: in fact, that is the finest way of learning. If you want to do a thing well, try to teach it to someone else; let that person be as critical as possible. Some of the best teachers are those who did not know so much themselves, but learnt with their learners. In the end they become as learned as the most pedantic, without losing touch with practical life and sympathy with the less advanced.

The person who co-operates with you in Physical Culture may be compared with the apparatus of Physical Culture. You want an apparatus that makes some movements easier, other movements harder; an apparatus that reminds you to do your work, makes you do it accurately; that gives an interest to your work; that registers your progress. The person who co-operates with you in Physical Culture, as in games and athletics, is a living apparatus of this sort; you can apply all these merits to him.

One teacher in particular has developed the plan of co-

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operation. He has a number of exercises for the two sides of the body independently. The result is that his pupils can do one movement with one side of their body, say with one hand, and an entirely different movement with the other; and again, a different movement with one foot. He gets one member of the class to set any exercise that he likes to the other members, who have to imitate him as rapidly as possible. This is excellent practice, so long as the class has been well-drilled first in the fundamentals of Physical Culture. To begin an elaborate movement before one has acquired the A B C is a mistake.

XVII.

ECONOMY.

IT may seem strange to include economy in a System of Physical Culture. How can economy be regarded as part of such a System?

Partly, because economy of money and time and energy allows of health-exercises and play. One of the chief reasons why people do not take exercise is that they cannot afford, or think they cannot afford, the money, the time, the energy.

Cookery and the study of food-values will tend towards economy of money, and in the end towards economy of time and energy. Besides, as I have explained above, it is in itself Physical Training of the best kind.

In this, and in the whole subject of Physical Culture, and in the whole of life, a system of taking notes is a wonderful economiser. It need not be by a note-book; for many purposes I prefer my own card-system, which is far more convenient; but nearly everyone needs some form of memorandum. A great deal of time is wasted through forgetfulness; a great deal of money also. People forget the lessons of economy. For example, suppose one wrote down, whenever one came across them, names and addresses of cheap shops; suppose one kept records of all sorts of hints on economy, on Physical Culture, etc.; what a wonderful saving that would be in the course of a year.

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Then there are many arts which are economisers, and which may be regarded as Physical Culture also. Besides cookery, there is carpentering. This is excellent training in accuracy, and also in originality. There is gardening, by means of which one can, with a little garden space, save a large amount of money, otherwise spent on salads and vegetables.

Physical Culture itself is economy—I mean Physical Culture of a sensible sort, not the strain work usually recommended: that is, beyond a certain point, sheer waste of time and energy, if not of money. Physical Culture such as I advocate is in itself an economy, for it saves doctors' bills, druggists' bills, bills for stimulants and narcotics, bills for holidays, and waste of time through illness, and generally through an unfit body and mind.

In particular my System includes training in physical economy. Nearly every other System tells people to move their muscles, but does not tell them how to rest their muscles, nor how to avoid using muscles unnecessarily. My System includes muscular relaxing.

Economy must not be regarded as an absolute thing. Merely to save sixpence or a shilling has nothing whatsoever to do with true economy. It may be advisable to spend a guinea or two as an investment: for instance, in the purchase of individual advice. In the course of a single year this may save many pounds. So to buy things in quantities, if they will keep well, will cost more at the time, but may save much money in the long run. Economy is not simply a matter of avoiding expenses; it is a matter of avoiding waste and of investing wisely.

XVIII.

SLEEP.

SLEEP is as important to most people as food, and far more important than what is often called "Physical Culture." During sleep, the food is digested and assimilated, according to the experiments of Professor Pawlow. During sleep, information and ideas are digested and assimilated. During sleep, exercises are digested and assimilated also.

This may be applied, not only to what we call sleep, but also to times of muscular repose. It is probably then that the muscles not only repair themselves and renew their tissues and cleanse themselves, but also, as it were, take to heart the lessons they have learnt.

But in this section it will be well to speak of sleep only, and of a few means towards better sleep. This is a subject which "Physical Culturists" have sadly neglected. And yet of what use is it to go on exhausting the body, when what it needs much more is rest, during which it may recover its energies?

Among the chief causes, or, at any rate, the accompaniments of bad sleep, whether this be sleeplessness or restlessness, are:—Cold feet, bad digestion and especially fermentation of food, and worry or thoughts of unkindness.

In order to avoid cold feet one may practise the alternate

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hot and cold foot-bath, ending up with a vigorous rubbing of the feet. One may also warm the feet by various stretching exercises: stretch the heels well down, then stretch the toes well down, then rotate the feet upon the ankles, and move the toes freely about.

Bad digestion can be prevented or cured in many ways. This is too elaborate a subject to enter into now. There is need of individual treatment. But the use of simpler foods, of fewer courses at a meal, perhaps of fewer meals, and very likely the drinking of a glass of hot or cold water before the meals, will be among the chief helps. Now and again it may be convenient to take in a glass of water enough bicarbonate of soda or bicarbonate of potash as will go on a threepenny bit; but such remedies are at the best only temporary. It is much better to avoid the causes which make such remedies useful. Some of the exercises belonging to my System are valuable as a preventive or cure of bad digestion, which, by the way, does not always show itself as pain or discomfort in the abdominal region; sometimes it shows itself in the form of headache, or even of restlessness.

As to worry and unkind thoughts, they must be avoided, once and for all. A few hints will be given in the next section.

Among the general ways of inducing sleep must be reckoned certain baths and water-treatments. Here there is need of individuality. For example, some people get refreshing sleep by a cold bath taken at night; they find the hot bath keeps them awake. Others find that the reverse is the case. Some wash with tepid water; some plunge their faces in or sponge their faces with cold water. But there is almost certain to be a simple water-treatment which tends towards a better night's rest.

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With regard to general advice about food, quite apart from the question of digestion, I have spoken in a previous section. He who has any difficulty about sleeping well should avoid certain foods, probably the highly seasoned and over-acid foods, such as hot sauces and flesh-foods. He should take certain other foods or drinks; among the best of the foods that one can suggest are apples, onions, and lettuce. Any of these three may be eaten raw or cooked; the apple being baked, the onion and lettuce being cooked in a double pan cooker, so that none of the juices are lost. Others prefer barley water, which can be readily made from Keen and Robinson's Patent Barley. Others prefer some lemon drink; I should suggest, the less sugary the better. Others find a glass of cold water or a glass of very hot water better.

Besides water-treatments, and food, and drink, the third general help towards a good night's rest is Self-suggestion or Assertion and imagination. These subjects will be dealt



FIG. 48.

Self massage from above the eyes over the head and down to the neck behind, to induce calm and sleep.

SLEEP

with in the two following sections. Probably everyone is familiar with the plan of imagining a person marking out a lawn tennis court, going over the lines again and again, or of imagining sheep passing through a hole in a hedge. A special form of imagination recommended by a leading physician is interesting. When a certain victim of insomnia came to him and said he could not sleep, the specialist said: "Imagine yourself asleep and you will soon find yourself actually asleep." That little hint may help many.

For my own part, I am in favour of trying a number of simple remedies, so that the co-operation of them, as it were, may effect a more thorough cure. Fig. 48 shows a useful kind of self-massage, of the forehead and head, which I often advise people to try together with some soothing kind of Self-suggestion or Assertion.

XIX.

IMAGINATION AND IDEALS.

IMAGINATION is very different from idle fancy. Imagination, in the best sense of the word, is like the architect that makes the plan of the building. Without this plan, the builders may build an unsightly affair which does not deserve the name of building at all; but, on the other hand, without the builders, the architect's plan is still a plan only—a castle in Spain or in the air. Imagination followed by action—that is the strong combination.

It may seem strange to include the culture of the imagination in a System of Physical Culture, and I am not aware that any other Physical Culturist does include it in his System. Yet it is strictly scientific to include it.

Professor Mosso, of Turin, and Dr. W. G. Anderson, of Yale University, have proved conclusively that to imagine an action is to go through the action in a gentle form, even if one does not actually seem to move; for at least one sends more blood to the limbs which one imagines oneself as using. Part of my System is to imagine various exercises at odd moments. It is easiest to do this immediately after one has performed the exercises, while the sense-memory is still vivid; but it is possible to do it at other times.

Imagine yourself, for example, running, then jumping,

IMAGINATION AND IDEALS

then plunging into water and swimming, and so forth. You will find that you are actually going through the movements and giving yourself gentle exercise. Or else you can imagine that you are someone else who is more skilful than you are at these tasks. The schoolboy's worship is often along these lines; the boy imagines himself to be C. B. Fry batting, or Hirst bowling. And that does him no harm so long as he follows this up with sensible practice and play.

As you can imagine exercises, or athletics, or play, so you can imagine health. It was partly with this idea that the Athenians had around them beautiful statues of men and women, superior to the men and women of their time. Through the imagination, these statues acted on the physical health; those who saw them tended to become healthier themselves—such is the power of imagination. It is the architect of the future. What we imagine now in a scientific way, this we tend to become. "As a man thinketh in his heart, so is he."

In giving advice to my moral-memory training pupils, who take courses in Character-building, I have often found it essential to insist on this point:—That, when it is hard to imagine a healthy person standing or sitting, it is easy to imagine a healthy person as moving rapidly—for instance, as performing a feat such as skating.

What is this to do with Physical Culture? you may ask. Or the imagination of success, what has that to do with Physical Culture? Can it be fairly included in any System? I answer that it is essential to Physical Culture that Physical Culture should have as its ideal, not a large biceps, nor an inflated chest, nor anything of that sort, but a healthy heart, healthy lungs, and healthy breathing among the chief physical effects. Anything that tends to a healthy heart beating

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rhythmically, healthy lungs, good digestion, good excretion, can be considered as belonging to Physical Culture. The imagination of success is of this kind. You know how the news of success benefits your heart-beat, breathing, digestion, and excretion; it very likely does more for you in a few seconds than half an hour of strain-work continued daily for a year.

Now, what you can get from good news from outside, you can get from good news from inside. Imagine yourself successful, and you will tend to make all your organs work more satisfactorily; you will tend to make your blood purer and more vigorous. This has been proved beyond any shadow of doubt by the researches of Professor Elmer Gates and others.

But you must not stop there. You may imagine an all-round ideal, a thoroughly healthy and successful person, and then you must work sensibly towards that ideal.

When you find it hard to imagine yourself as healthy and successful, think of others who are so, and enter into their feelings. When you yourself are obviously well and successful, then imagine others as being so. This takes the practice out of the sphere of selfishness, and puts it on the plane of benefiting humanity.

XX.

SELF-SUGGESTION OR ASSERTION.

WHAT has just been said of imagination will apply more or less to Self-suggestion or Assertion, which deals with words rather than with sight and other sense-impressions.

The most familiar example is when a person suggests to himself or asserts that he will wake at a certain hour the next morning. Perhaps he prefers a self-command; he tells himself to wake at that hour. He does this just before he is going to sleep, and it is almost certain that he wakes the next morning at, or before, that hour.

Now there is no reason why we should not extend this principle indefinitely. If we can make ourselves wake, we can make ourselves do all sorts of things.

The question is how to practise, when to practise, and what to practise.

The answer must depend on the individual's needs, character, etc. But a few general principles may be of use, as well as the explanation of the reason why.

It seems that, besides our conscious mind, there is another mind, often called the sub-conscious or subjective. I prefer to call it the under-mind. It is not the conscious mind that usually regulates the heart-beat, the digestion, and so forth; it is the under-mind. This under-mind has enormous power over the functions of the body, and even over the state of

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the conscious mind. It does not reason, but it obeys commands, and it takes for granted what it is told, provided that there is no opposition. We see it at work when the hypnotist tells his subject to imagine himself swimming in the sea. He tells this to the subject's under-mind, and the under-mind obeys. Technically, it is said to be "amenable to Suggestion." Suggestion, however, is a poor word. It is not a timid Suggestion which is effective, but the confident Assertion or command which takes obedience for granted.

This under-mind obeys the conscious mind, if the conscious mind treats the under-mind in the right way. As an example of the use of Assertion in Physical Culture, I would suggest two applications. Only, let each reader word them in his own words. Never use the words of another unless they convey the right meaning better than any other words. It is the ideas you want to realise, rather than the sounds of words, which, after all, are little more than boxes to hold the ideas.

The first Assertion can be of this nature: "I am becoming healthier and healthier; I am practising the exercises regularly; they are doing me good." Observe here that the form is not a Suggestion at all; it is an Assertion, which is stronger than a command. To form a command may suit some natures better, the person saying to himself, "You will (or shall) do these exercises regularly." The Christian Scientists state their Assertions differently: they say, "I am healthy." But the reason and the sensations often militate against this. There is a voice inside saying, "That is ridiculous; I am *not* healthy." The form of Assertion, "I am becoming healthier," is a compromise between the rather timid "I want to be healthy," and the unconvincing "I am already healthy."

SELF-SUGGESTION OR ASSERTION

The second sample will be, "This one exercise I now do leisurely, but with full attention; I realise it thoroughly; I get all possible benefit from it." These Assertions are incentives and stimulants of a far more natural kind than those which are most advertised—whiskies, drugs, etc.

Assertions must be unostentatious. No one must guess that you are doing them; you must do them quietly, all by yourself.

You should attempt small tasks. First master a little at a time: for instance, make your Assertion about breathing. Say that you are practising breathing-exercises many times during the day. Possibly the best time to make this Assertion is when you wake. Set yourself one exercise, and do that thoroughly.

Just as you can imagine others healthy (see the previous section), so you should assert that others are becoming healthy, and you should do your best to make them so, not so much by preaching as by setting a good example and becoming healthier and healthier yourself.

If Assertions were practised, and if small beginnings were mastered, and gradual progress made, I feel sure that Physical Culture would be rendered a very easy and pleasant affair. As it is, I know, from the reports of my Health-pupils who have tried various well-known Systems, that they find these Systems a great nuisance. They have started on the exercises, which are themselves of a monotonous sort, in the wrong spirit. The practice of Assertion gives the right spirit, and makes the task easier. For the under-mind reinforces the will.

XXI.

DESTROYING BAD HABITS.

THERE are many who practise physical exercises, but who have certain habits of mind, or of body, or of both, which counteract the good effects of these exercises. For example, a well-known Physical Culturist smokes nearly all day, with intervals of drinking and over-eating. If he gave up his smoking or over-eating, I believe that he has such a good constitution that he would not need his own exercises!

It is essential, then, to destroy bad habits of the mind or the body. Let us take those of the mind first.

One should not despair; one should not fear, nor worry. This is easy enough to say, but very hard to accomplish; and I think that the chief mistake that people make in dealing with such mental habits is the same mistake that they make in developing their muscles. They go in for prodigious strain and stress at the start. Now the right way to deal with a worry is not to treat it, as I have described elsewhere, as if it were an enormous giant of incalculable power, requiring a huge bludgeon; it is much better to treat it as a troublesome little boy intruding where he has no right—a wretched little brat whom one can easily turn out. The right way of dealing with such thoughts is not that of the actor in the melodrama when he rants and shouts, "Avaunt, villain,"

DESTROYING BAD HABITS

and strikes a heroic attitude; but that of the full-grown man who says to the little imp, "Out you go," and pushes him out quite quietly and as a matter of course.

Physical Culture is a great help towards destroying such bad habits of mind.

The habit of hurrying, for example, can be cured by a leisurely performance of the movements, and by the practice of breathing and relaxing. It may take a year to overcome the habit, but that is a short time. One must not hurry, even in expecting a cure.

The cure for the habit of worry is similar. Breathing and relaxing are most effective, together with a right view of circumstances, which are not to be regarded as enemies and misfortunes, but as friends: in fact, as just the very things required to strengthen one's character. The right Assertion is, "This is a good game to win; this is the best training I can have for my mind."

The same treatment will apply to anger—the practice of breathing and relaxing, the right view of the circumstances, and the use of Assertion; these are among the simplest helps.

So also of undesirable—especially impure—thoughts. I am perfectly certain that here again the mistake has been to treat these too seriously, instead of saying to them, simply, "Out you go; I'm not going to have you dirtying and upsetting my house." Beyond these hints, I give special advice to individuals according to their needs and circumstances—advice as to water-treatments, etc., as well as mental control.

It is a good thing, if you wish to destroy bad habits, to realise their consequences. For example, if you have a bad habit of untidiness or unpunctuality, to realise how much you lose by this. It is better still to realise the good effects

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of good habits—how much you gain by regularity, promptitude, etc.

Realise the responsibilities. We do not live for ourselves alone; many people imagine that their bodies are their own, and that they can use them as they like. That is not the fact. Our bodies belong to others; any injury to ourselves is an injury to others; any neglect of our bodies and minds acts upon others, inevitably, whether we mean it to or not. In order to destroy bad habits of body or mind, bad habits which no amount of the wrong kind of "Physical Culture" can redeem, it is essential to know that one is responsible to others. It is essential to have an ideal of life, and to make up one's mind to approach nearer to it every day.

But the task of destroying bad habits is one that differs according to the individual. There are certain good habits which almost everyone can safely practise. The destroying of bad habits needs far more personal and separate attention and supervision.

XXII.

STOCK-TAKING AND PLANNING.

IN America, as I have written elsewhere, the business-doctor is called in to the help of a commercial concern. He has his ideal in regard to this concern. He analyses the actual concern in its working state, at intervals; he stops leakages; he corrects mistakes; he develops the good features; he plans new features. He is paid by results.

So you should be the business-doctor of your own body, which is of far more importance to you than your commercial business. You should have an ideal; you should take stock of your body, and analyse it as it is, and at intervals. You should do this quite quietly and as a matter of course, and make no public fuss about it. You should stop leakages; you should correct mistakes; you should develop good features; you should plan new features. You will be paid by results.

Such stock-taking, and consequent reform, is not morbid. People will tell you, perhaps, that it is cranky. So it is, if you make a nuisance of yourself. But, if you carry out your practices chiefly in private, at any rate until you have good results to show, then you are not morbid.

You are acting for others as well as yourself, because, whatever you are, this you are bound to radiate. In making yourself healthier, and in planning for your own fitness, you are influencing others. You are tending to make them less unfit also.

XXIII.

ONE'S DUTY TOWARDS OTHERS.

THOSE who urge people to practise Physical Culture usually set before them a selfish ideal—an improved appearance, athletic success, intellectual success, commercial prosperity, a feeling of comfort and energy, and so forth. And perhaps this is well at the start. But there must be another motive, and it cannot be realised too early—it is one's duty towards others. The more selfish motives are good as a start; the higher motives must come in long before the finish.

It is a man's duty to keep his body, as well as his mind, fit for work, play, and sleep. It is, therefore, his duty to practise sensible helps towards such fitness. It is his duty towards his neighbours—that is to say, not only those in his immediate presence or locality, but all his fellow countrymen, the whole of humanity. It is his duty towards his children, if he has any, and towards posterity.

Once again, everyone must realise the principle of radiation. He must know that he radiates what he is; that he does not live for himself alone, or to himself alone; he cannot do so. He *must* influence those who are around him, and those who follow after him. That is the chief line on which we should urge people to take good care of themselves in due time. It is not simply a selfish matter; it is a matter of duty towards others.

XXIV.

INDIVIDUALITY.

NOT long ago a sensation was created by an article, in an American magazine, on the subject of poisons in "vegetarian foods." The writer seemed to think that every animal and plant food, which served as a basis for "vegetarians," contained some poison, and was therefore unsuitable for any human beings. And there is a grain of truth in what he says. But he omitted several important considerations.

Quite apart from those many excellent patent or proprietary foods in which the most searching analysis has failed to reveal any such poisons, he should have remembered, first of all, that flesh-foods—or certain kinds of flesh-foods, such as shell-fish—are harmful to many individuals; and secondly, that there is such a thing as personal immunity.

Whereas tomatoes may upset one man, lentils another, beans another, sprouts another, eggs another, milk another, cheese another, oatmeal another, whole wheat-meal another, nuts another, apples another, bananas another, and so on, there is in almost every human being the power to take what is "another's poison" with apparent impunity.

It is useless for scientists to try to prove by chemical analysis, and by the experiences of large groups of people, that tea, coffee, cocoa, alcohol, tobacco, vinegar, or some other thing, is universally injurious even in the minutest

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quantities. There is always likely to be at least one human being who seems to remain unaffected by the "evil."

The individual, therefore, should—as I have suggested already—have a double list: first, of the things that are decidedly harmful for him, even in small quantities; then, of the things that probably do him little or no good eventually, but do him little or no harm either. He may decide that, for social or other reasons, it will be worth his while to take things from the second list in small quantities and occasionally.

What is true of theoretically harmful things—namely, that one man's poison may be another man's neither-poison-nor-food—is true of theoretically useful things as well. Beef, cheese, and nuts are three good examples. I could collect the names of thousands of people who are not suited by beef, of hundreds who are not suited by cheese (eaten in the ordinary way), of tens who are not suited by nuts.

The same applies to Cures. There have arisen, in recent years, many specialists, each of whom urges on every person, indiscriminately, his own special and pet avoidance or remedy. One is for complete mastication, another for no breakfast, another for fasting, another for a diet of fruit only, another for a diet of stale bread and white wine, another for a diet of under-cooked meat and hot water, another for a diet of milk, another for a course of stuffing and sleeping, another for a set of baths, another for a set of exercises, and so forth.

What is the ordinary person to do?

Is he to go on in his carelessness? When enthusiasts tell him of new cures and helps to health, is he to say—as hundreds do—"Yes, it may suit you, but it won't suit me. That's one man's meat is another man's poison"? Is

INDIVIDUALITY

he to keep up this miserable excuse for laziness and adherence to harmful customs? Or is he, on the other hand, to believe the enthusiasts and to try all their ways?

Neither.

His proper course is to listen to the enthusiasts, hear from them the arguments in favour of their plans (he will seldom hear from them the arguments against their plans!), weigh these arguments fairly, consider his social and other claims, and decide whether he shall adopt a given plan at all, and, if so, how far.

Let us take, for example, the way in which two sensible persons treat a new System of brisk movements without apparatus.

The first person finds himself getting stiff and slow in mind as well as in body. He is becoming heavy, incapable of quickness, incapable of prompt adaptation to new conditions, sleepy, potato-like: he may be able to lift a very heavy weight, but he is cumbrous and ponderous. He studies the "snappy" System, and decides that to begin with it will be difficult for him, against his bias; but that it will be useful for him, somewhat as it is useful for an Englishman to go and stay in France or America. He then maps out his line of practice. He devises a scheme for a gentle start and a gradual progress. He knows that he is not too strong-minded, so he does not impose upon himself too heavy a task yet.

The second sensible person finds himself already too quick and sharp. He examines the science and philosophy of the new System, and decides that what he needs is rather a leisurely system of movements to be performed in slow time, a System including full and rhythmical breathing and muscular relaxing.

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The senseless person either does not think of the new System at all, or else rushes wholly into it without reflection.

So with the cold plunge bath. The sensible person perhaps knows that his heart is not too strong and his reaction not too good; he knows also that the cold plunge, though it may be hardening and tonic to many, is certainly not very cleansing. Yet he sees some merit in the use of cold water. So he works out his own individual System of bathing, which may very likely be as follows—though this is only one way out of many. He warms himself by deep breathing, brisk movements, and skin rubbing with a flesh-glove; he then warms and washes himself with warm water and soap; then dries himself thoroughly; then, being comfortable in temperature, he is ready for cold water to invigorate him. He applies it at first to different parts of his body in turn—face and head, chest, and so on. Then he rubs himself well once more. After a month or two of this, he finds his circulation so much improved that he feels he could now and then finish up with a cold plunge.

The senseless person either adopts the cold plunge incontinently, regardless of whether he is strong enough for it or not, or else, it may be, decided that no sort or kind of cold water application suits *him!*

No matter in what department of Physical or Mental Culture one looks, one sees the same need—the need for the individual to study the theory (and, of course, the results also, whenever he can find them), to apply the practice and adapt it to his own personal case, to experiment sanely, to progress gradually, and to judge by results. One finds the majority either slavishly following some “master,” or else (equally slavishly) following the other master, Custom, and refusing to change any of their ways.

INDIVIDUALITY

Turn for a moment to the Mental treatments. I have already explained that there are several forms and varieties of Self-assertion. Each reader should study the theories, and elaborate his own practices. As it is, most people either laugh at (or at least ignore) the art, or else blindly copy some authority, repeating his very words as if they were the best possible for everyone. The law of individuality dictates that each one shall devise his own words, and shall, if desirable, alter them from time to time, not adhering to that "foolish consistency which is the hobgoblin of little minds."

So, with recreation, it is important for you to ask whether, in respect of health, of enjoyment and rest, of social intercourse, of character-training, of expense, a certain recreation or certain recreations—Cricket, Football, Hockey, Lawn Tennis, Fives, Boxing, Fencing, Gymnastics, Diabolo, Ping-Pong, Badminton, Swimming, Cycling, Patience, and so on—are suitable for you as an individual; and, if so, how often.

It is time that a man—and a woman, and a boy and a girl—thought about the occupations of life, and sensible preventive and remedial measures, and, being once satisfied that any given thing was sound sense and also feasible, decided to stand firm and cleave to that thing. The pros and cons—including the social and economic—must be weighed carefully. But eventually the criterion must be not custom, nor the commands and promises of cranks, but—Individuality.

And it must be remembered that whether a thing suits an individual or not can rarely be decided by theory alone: almost invariably it must be tested by sane personal experimentation, under the best available guidance not only from the extreme fanatics, but also from scientific and human books, and from competent and open-minded advisers.



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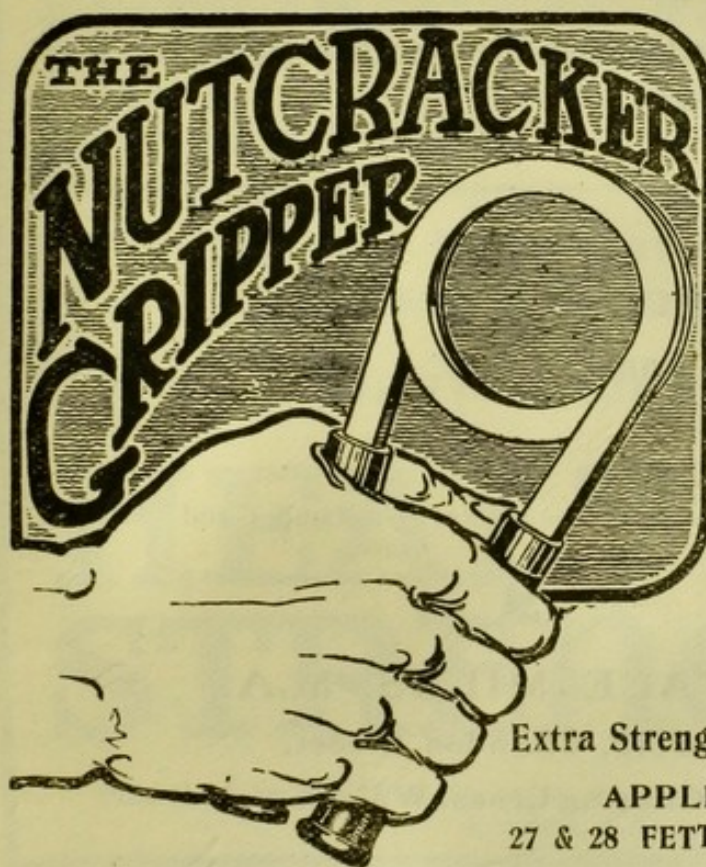
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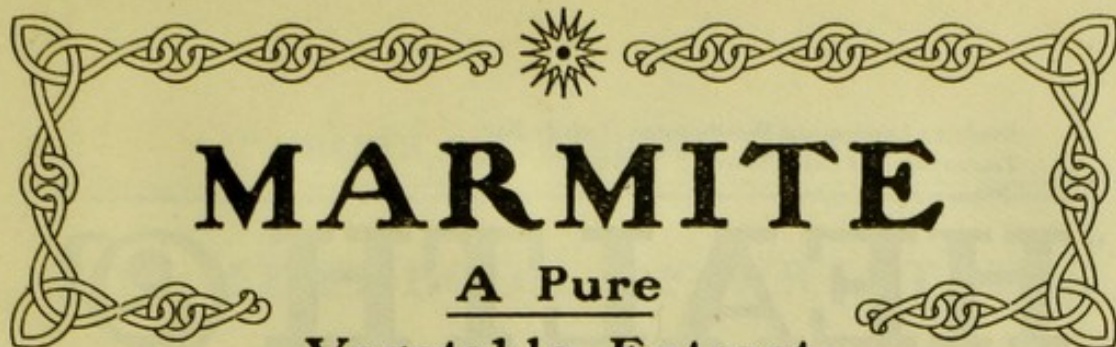
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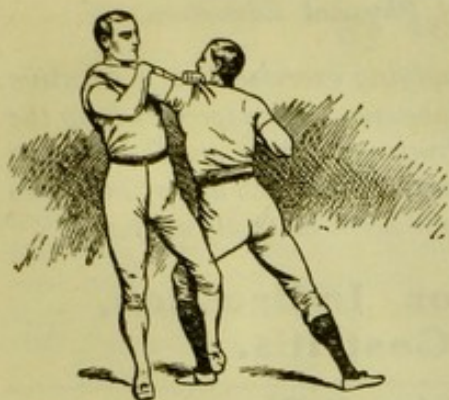
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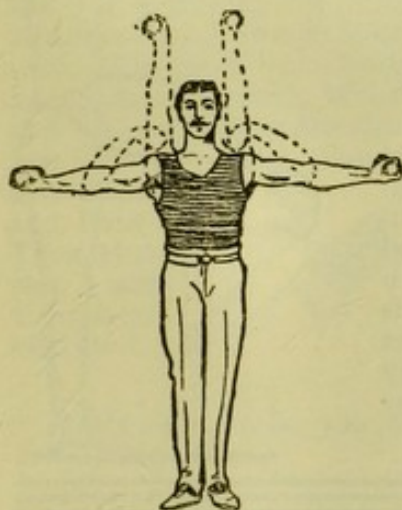


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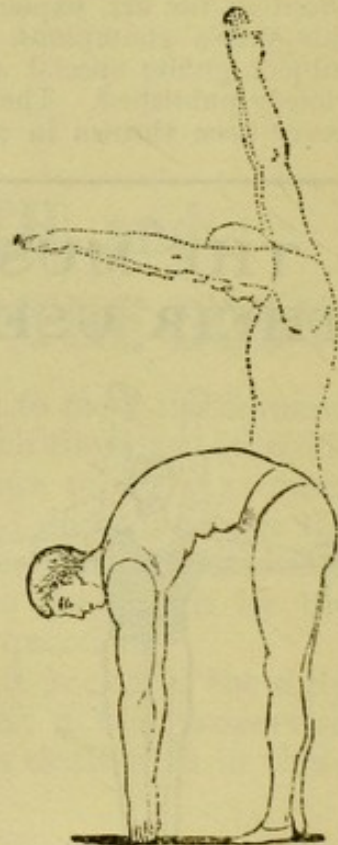
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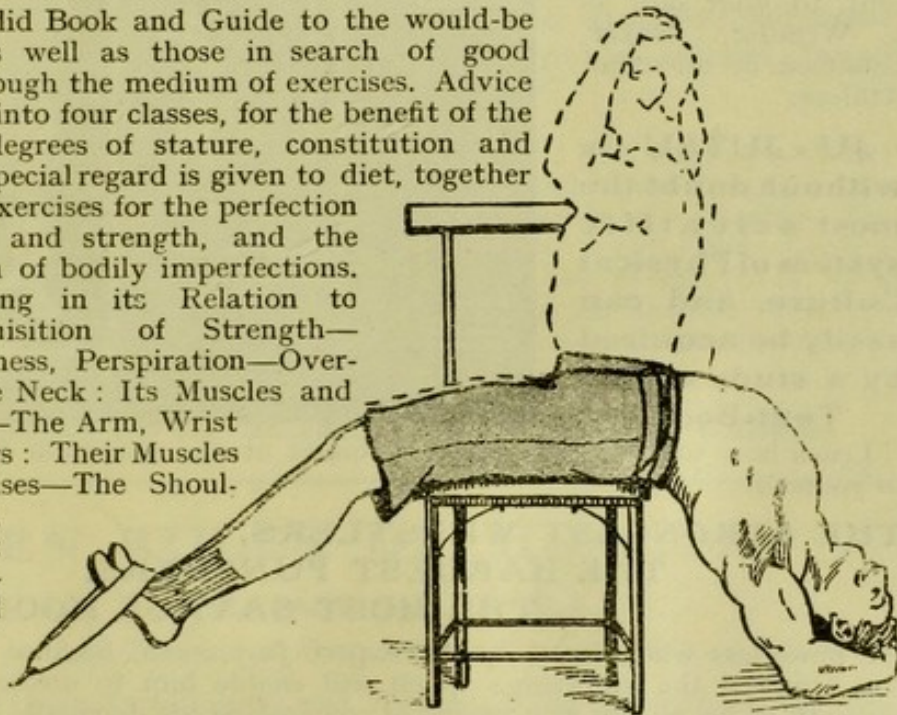
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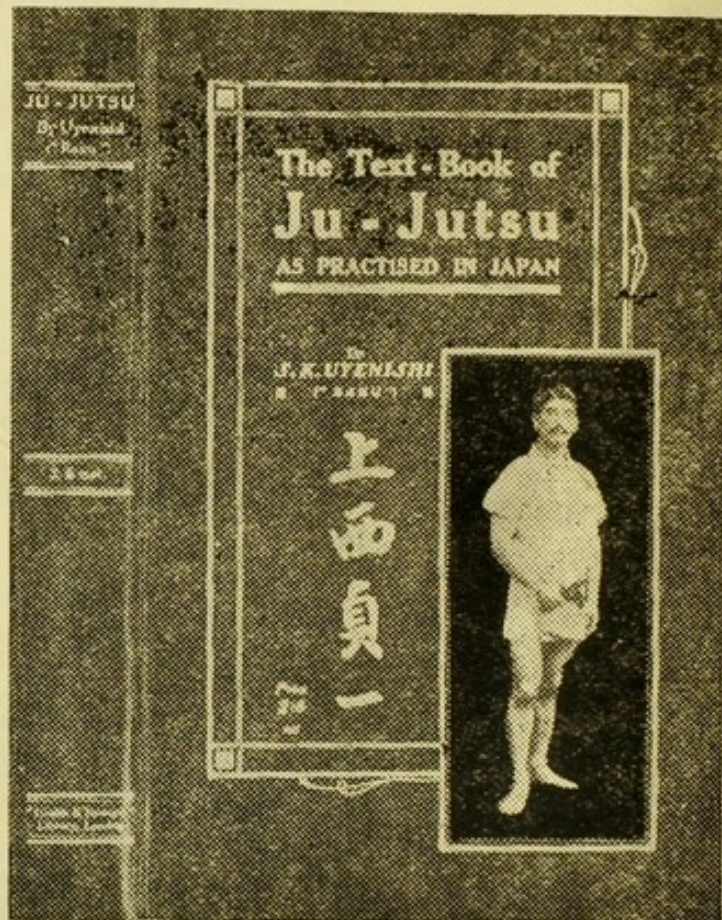
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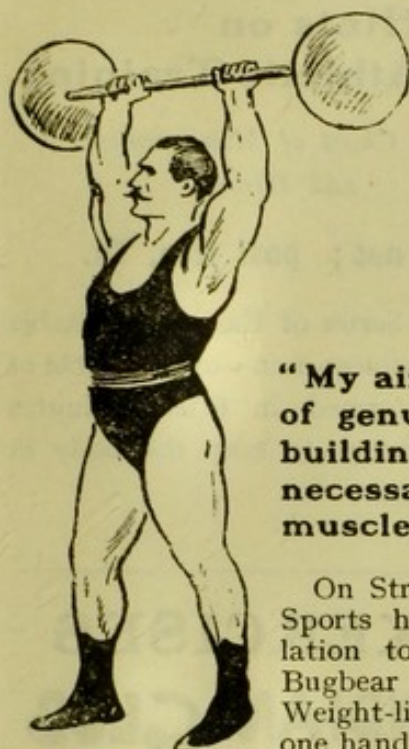
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
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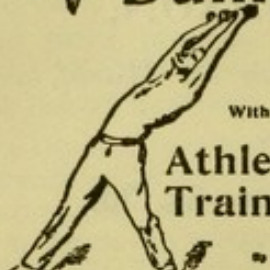
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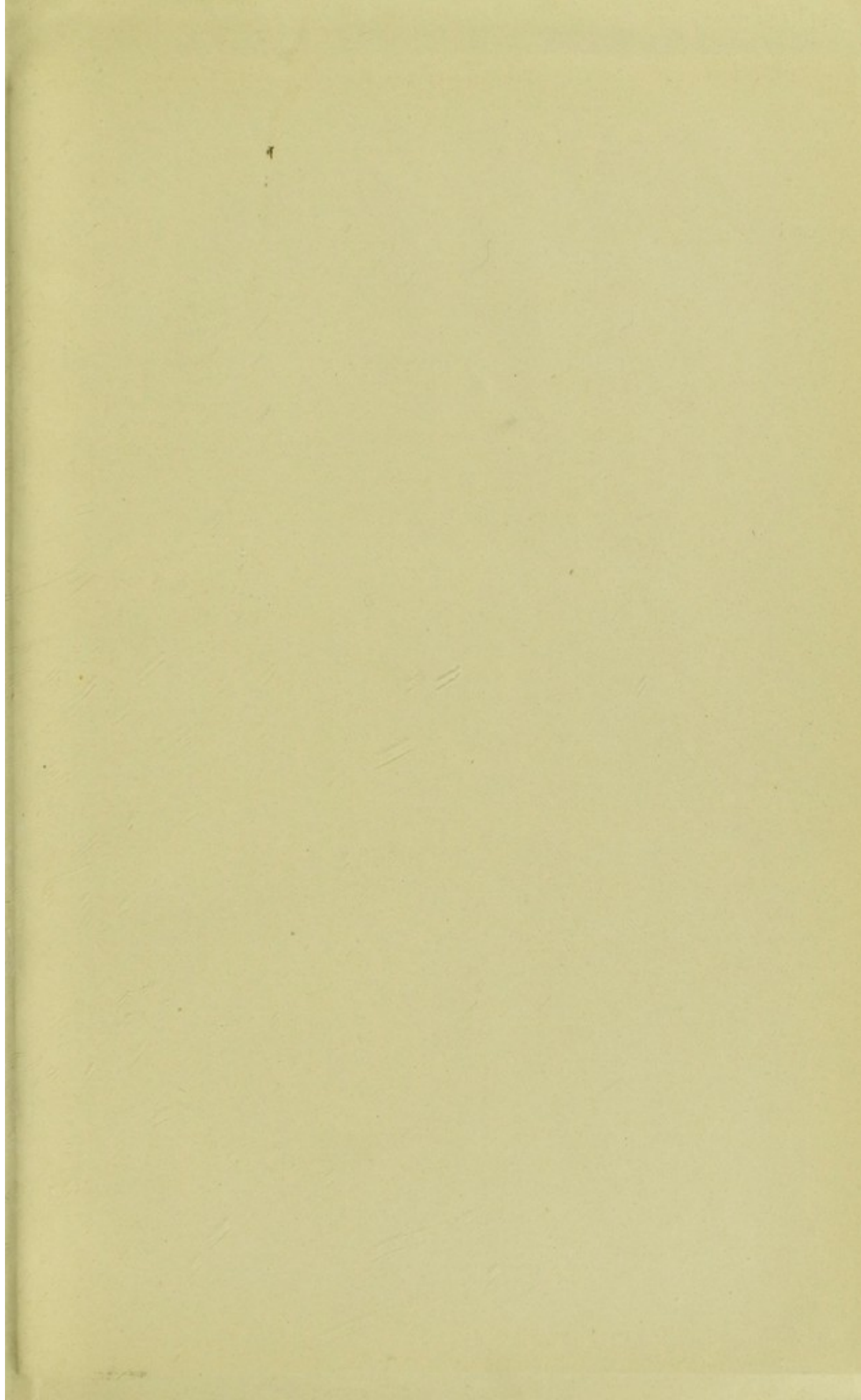
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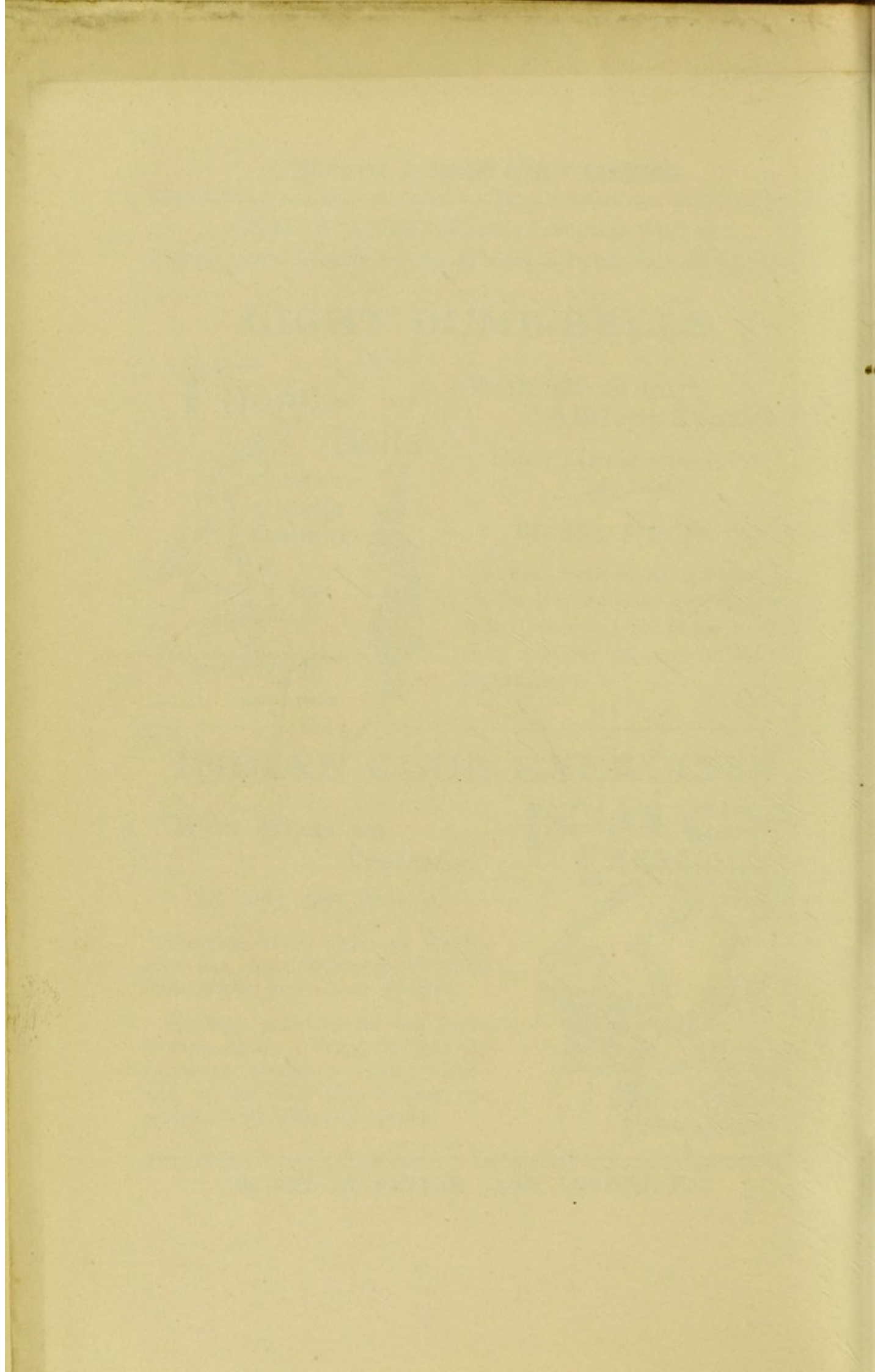
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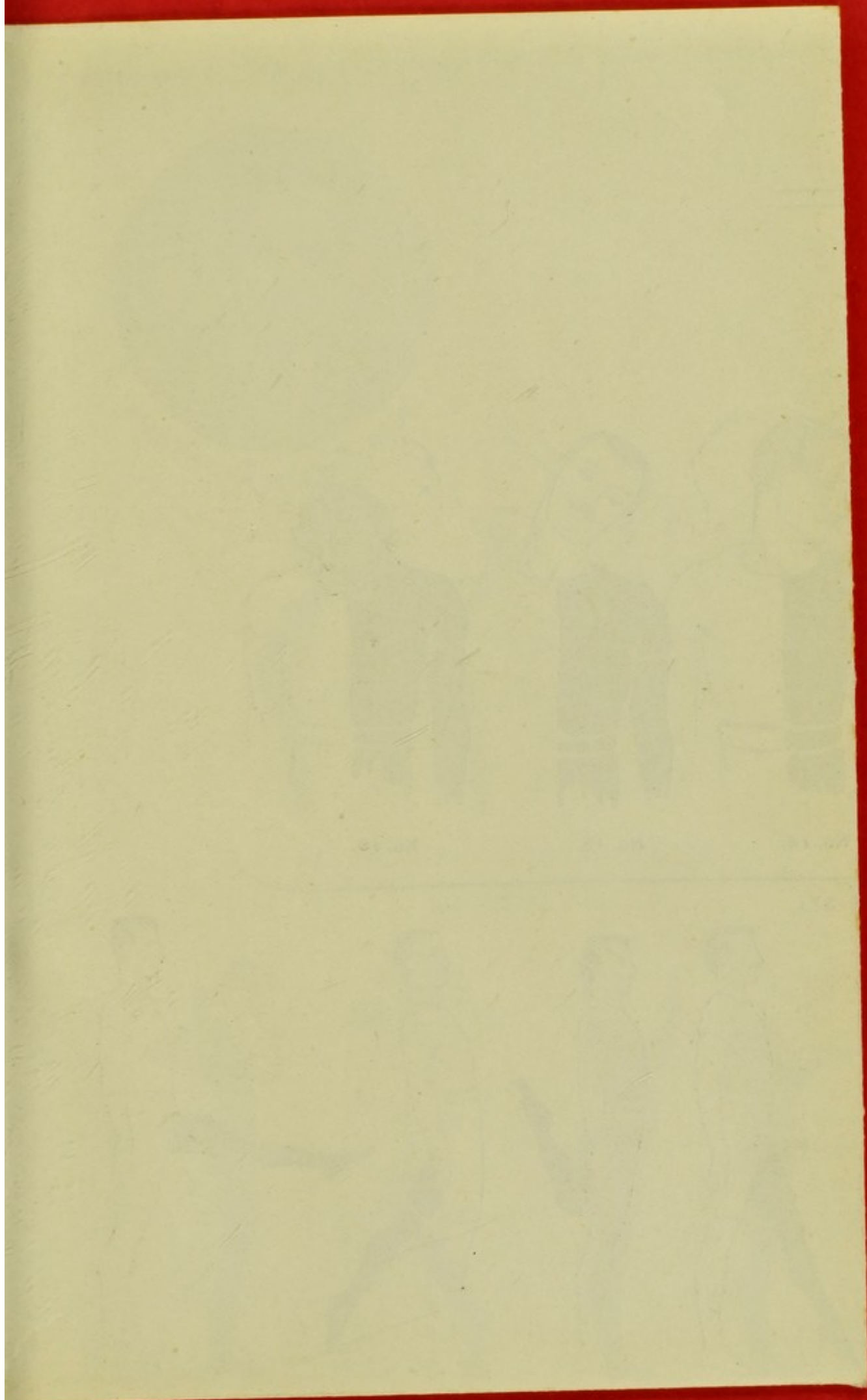
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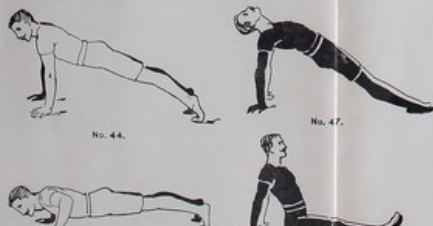
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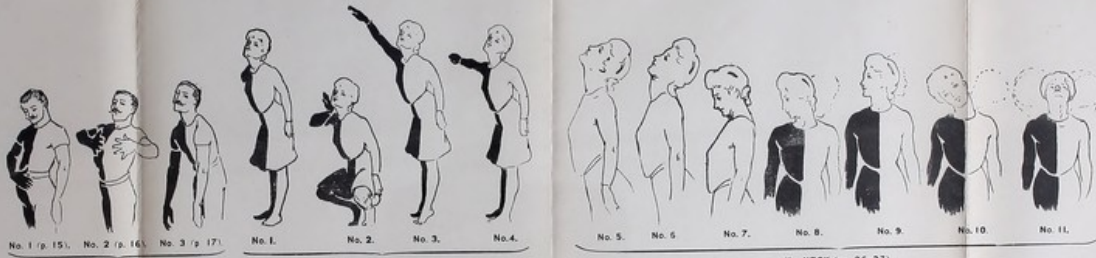
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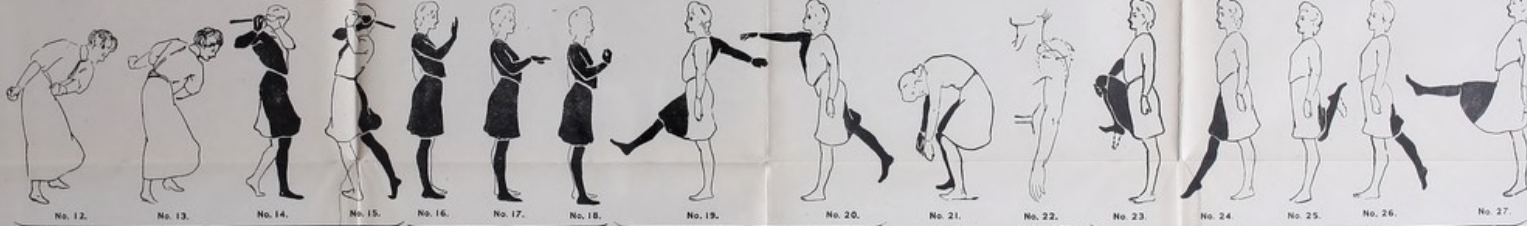
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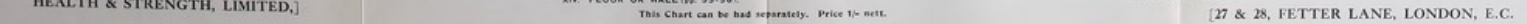
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