

DEEP BREATHING

BY

ARTHUR LOVELL

AUTHOR OF "ARS VIVENDI," "VOLO, OR THE
WILL," "CONCENTRATION," &c.

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ARS VIVENDI

VOLO ; OR, THE WILL

IMAGINATION AND ITS WONDERS

CONCENTRATION

BEAUTY OF TONE IN SPEECH AND
SONG

THE IDEAL OF MAN

REICHENBACH'S RESEARCHES

HOW TO THINK

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PREFACE

THE present volume, small as it is, will be found to cover an immense ground,—far more, perhaps, than the ordinary reader may, at first sight, consider necessary or even justifiable. My only answer is, that when you take breathing seriously into consideration, and especially when you begin to practise it in sober earnest, you will find yourself launched into the vast atmosphere of Truth and Spirit, and breathe more fully the One Universal Life. The intimate connection between Religion and Health, between the Christian doctrine of preaching the Kingdom of God and healing the sick, is the keynote of the Ars Vivendi System. But why connect Religion with Health? Why not deal

with Health by itself, and Religion by itself? Because they cannot be separated; they form an indissoluble whole:—a fact clearly brought out in the derivation and original signification of the terms “sane,” “sacred,” “sanctity,” “sacerdos,” etc., which are derived from the Sanskrit root, “sac,” and imply health, vigour, personal force, wholeness. Religion has for its sole end and aim the complete development of the individual—spirit, mind, and body; it always has been, is, and will be the same; while the intellectual concepts of what is pompously called “theology” have been as shifting as the sands.

ARTHUR LOVELL.

94, PARK STREET,

GROSVENOR SQUARE,

SEPTEMBER, 1907

DEEP BREATHING

CHAPTER I

THE BREATH OF LIFE

Introductory

The present epoch in the life of the human race is, in many respects, analogous to the era of the French Revolution. Now, as then, there is abroad a spirit of unrest, of fierce revolt against long-cherished ideas, of passionate aspiration after something better, of unquenchable longing for a new heaven and a new earth. Now, as then, opinions, respectable and hoary with age; creeds, venerable and clothed with the majesty of tradition; dogmas, that have held more or less unquestioned sway for centuries—all are pitilessly and uncereimoniously flung into the melting-pot.

Should the reader innocently rub his or her eyes, and blandly inquire what has this

to do with the subject-matter of the present volume, the answer is simple and unmistakable—Everything, inasmuch as the science of breathing is the greatest science of all, embracing life in its totality. Wherever man has lived, wherever man has thought and acted, sinned and repented, plotted and counterplotted, loved and hated, blessed and cursed—there the science of breathing enters, to elucidate, to unravel, to make clear. The ancient philosophers were right in claiming that the science of breathing includes all science and all art, for it includes all life. The universe itself must breathe the breath of life from the Universal Spirit, or it would not be a living world where motion is never ceasing, but a dead world wrapped in eternal cold and sleep. Viewed from the standpoint of the science of breathing, the revolutions of thought and action that have now and then shaken human society to its foundation, are the instinctive and desperate struggle for the pure air of liberty, and truth, and justice. By pure air is here meant not something

metaphorical, but a substance as necessary as atmospheric air, without which even atmospheric air would be nothing. Just as the human body will make a violent effort to resist being deprived of fresh atmospheric air, so the human spirit will make a still more violent effort to resist being deprived of the pure air of spiritual light and freedom. Those who wilfully or ignorantly do their best to deprive humanity of pure air, are apt to regard their violent efforts with lofty disdain, but nevertheless the efforts invariably tell in the long run, for Nature is inexorable in pointing to the goal of human life—Consciousness of the Divine, and realisation of the perfect spirit in the perfect body. Every obstacle, insurmountable though it seem, must be overcome, every barrier must be pulled down, and short shrift to those who stand in the way.

Mind and Body

The subject of breathing has attracted much more attention from humanity at large within the last few years than was possible

a few years ago. The reason is clear: men and women have begun to think a little, and have succeeded in breaking loose from the fetters of the narrow materialistic view which concentrated attention upon the visible, and ignored the unseen factors or forces which controlled the visible. The majority had little time to work out difficult problems in any branch of thought, and were content to abide by the conclusions of those who were supposed to know. Thus, for example, when a person felt ill, his obvious remedy was to take "medicine." He was constantly told by the authorities around him that this was the only thing to do, and it hardly ever occurred to him to think that health and disease were the natural and inevitable consequences of certain acts, thoughts, or emotions, for which, to a very large extent, he was himself responsible. His friend, the doctor, was not much wiser, or if he was wiser, he carefully kept his knowledge to himself, for his patient never aspired to anything but the regulation prescription. Up till quite lately there was no systematic

attempt to instruct the invalid in the way in which he should go, in order to steer clear of the pitfalls of ill-health. Health itself was considered in such a preposterously narrow aspect, that it was hardly worth calling health at all. The original meaning of the term "health" was much more comprehensive, for it dealt with man as a whole, spirit, mind, and body.

In direct and often violent opposition to the narrow orthodox medical school of treatment, there was a small but resolute body of practitioners who took a broader view of health and disease than the faculty itself. They grew steadily in numbers and importance year after year, gaining adherents from those who had "suffered much at the hands of the physicians," until to-day they have practically won all along the line. Stronghold after stronghold has been abandoned by the drug system of treating disease, and the doctor, pure and simple, as distinguished from the surgeon, is beginning to cry "Othello's occupation's gone." The more the subject of breathing is understood,

the more fervent the hope that the old-time drug practice will die a speedy death.

The swing of the pendulum from one extreme to another resulted in the rise of the school of thought which denied pain and disease *in toto*, and produced amusing extravagances. Always in the middle lies the path of safety. Health can no more be obtained by believing than by drugging, but by understanding the law of health and conforming to it as strictly as possible. On this point, it is necessary to remark that it is just as easy to acquire and maintain vigorous health, as to live in the haphazard manner which produces ill-health; but the individual must certainly learn the art first of all, so as to make it habitual—that is to say, part of his very nature. It is a mistake to suppose that the really strong mental and physical health requires constant attention, a sort of perpetual strain to keep up to the mark. That is weakness, not strength. The person who is *below par*, of course, must spare no pains to get up to the normal standard—that is, he must not

think he is going to mount the ladder of vitality by leaps and bounds. But after a certain stage is reached, the ordinary man, under the ordinary conditions, should regard the maintenance of the even tenor of health as quite easy to accomplish. In this connection, it is well to consider health as a positive accumulation of force, ranging from the physical form, which has its limit of development, up to the high mental and spiritual, which can and should progress to infinity.

Spirit, Life, and Breath

The term "progression" is, to most people, a source of unending confusion of thought. It is very rare to find a person who has not only clear mental pictures of the subject-matter of his thinking, but, in addition, uses words to correspond to and express externally these mental pictures, or well-defined thought-forms, in such a way that another person can more or less easily grasp these pictures, and understand his meaning. The general rule, on the contrary, is that each

individual considers he has a legitimate right to roam at his own sweet will in the vast realm of the Unseen, without let or hindrance. "To feel one's feet" in this way is all right at the start, but when a certain point has been reached, one sees that one has to follow the law which has been ordained ere the foundations of the world were laid down. That law is as unerring as mathematics. It is the perception of, and obedience to, this law which constitutes the true salvation of the individual on all the planes of manifestation, from the spiritual down to the physical. The idea that there is no such thing as sin, evil, weakness, disease, is not only false in conception, but utterly pernicious in practical application, for it is diametrically opposed to the whole scheme of nature, which is only another way of saying the decree of God. In God, there is no evil or disease; in Nature, understanding by "Nature" the underlying substance, the "prima materia," or first matter of the universe, there is no evil, because nature is the garment or outward expression of God,

the Universal Spirit. If that be so, how can evil or disease exist? This is where the necessity of clear thinking applies. The end, or aim, or "final cause" of the universe is to produce the perfect form of the individualised spirit. This perfect form can only be attained by arranging the "prima materia" in strict accordance with the laws of harmony, order, system, degree. The slightest violation of the law of order would result in imperfection of individual form, for the Universal Spirit has decreed "Thus shall it be, from eternity to eternity." The individual spirit has to learn this lesson slowly and laboriously, and to develop faculty upon faculty, power upon power, till the goal is reached, and the victory won.

Progression does not apply to the Universal Spirit, for it is the same yesterday, to-day, and for ever. The individual spirit, on the other hand, is changing for better and for worse, according to fluctuations of character and environment; but when a certain altitude of evolution has been reached, the road is directly forward and upward. The

importance of "health" cannot be over-estimated, for it comprises the whole of the individual, not merely what is called the body; this was meant by Jesus Christ when He said that man does not live by bread alone. It is spirit, and spirit only, which gives life. To get hold of this life-spirit the individual must develop a form which enables him to breathe. The capacity of breathing—in other words, of entering into relation with the eternal fountain of life—is the direct measure of individual life, for "breathing is the act of interchange between the Universal and the Particular, whereby Individual Life is generated." *

Shallow thinkers confuse the Universal and the Individual to such an extent as to entirely mislead and bewilder. The great poets, seers, and prophets, on the contrary, see the immense difference between the Universal Fountain and the little pitchers, varying in size, which are dipped in it. The Fountain is the same always, the pitchers

* "Ars Vivendi," Chapter III., page 47.

are leaky and very brittle. A magnificent portrayal of the Universal Fountain of life is given in Shelley's "Queen Mab," one of the most truly inspired poems that the human mind has ever produced.

"Throughout these infinite orbs of mingling light,
Of which yon earth is one, is wide diffused,
A Spirit of activity and life,
That knows no term, cessation, or decay ;
That fades not when the lamp of earthly life,
Extinguished in the dampness of the grave,
Awhile there slumbers, more than when the babe
In the dim newness of its being feels
The impulses of sublunary things,
And all is wonder to unpractised sense :
But active, steadfast, and eternal, still
Guides the fierce whirlwind, in the tempest roars,
Cheers in the day, breathes in the balmy groves,
Strengthens in health, and poisons in disease,
And in the storm of change, that ceaselessly
Rolls round the eternal universe, and shakes
Its undecaying battlement, presides,
Apportioning with irresistible law
The place each spring of its machine shall fill.
No atom of this turbulence fulfils
A vague and unnecessitated task,
Or acts but as it must and ought to act,
Even the minutest molecule of light
That in an April sunbeam's fleeting glow
Fulfils its destined though invisible work,
The Universal Spirit guides ; nor less does it rule

All passions. Not a thought, a will, an act,
Nor the events enchaining every will
That from the depths of unrecorded time
Have drawn all influencing virtue, pass
Unrecognized or unforeseen by thee,
Soul of the Universe! eternal spring
Of life and death, of happiness and woe,
Of all that chequers the phantasmal scene
That floats before our eyes in wavering light."

Religious Chaos

As above, so below. The visible is the expression and symbol of the invisible. To obtain splendid physical health we must learn to breathe, fully and deeply, fresh pure air, circulating freely in the wide expanse of the atmosphere; to attain splendid intellectual and spiritual health we must learn to breathe, fully and deeply, the pure air that circulates freely in the ocean of Truth. Bigotry and narrow-mindedness in our conceptions of God are diseased mental states caused by insufficient breathing on the part of the individual spirit. Just as we can poison the air we breathe into our lungs by want of proper ventilation in our homes, so we can poison the mental atmosphere we

live in by want of interchange with the atmosphere of the Divine Mind. It is the same spirit that "strengthens in health, and poisons in disease," that gave to mankind the Sermon on the Mount and the Horrors of the Spanish Inquisition; the same spirit, acting in different relations to the individual.

This diversity of action on the part of the one spirit of life, due to variation in breathing capacity on the part of the individual, accounts for the varieties in our conceptions of religion. Though the majority are far from being physically healthy, there must be a standard of health to which we are all aspiring. Equally so with spiritual health: there must be the standard or ideal to which we should aim at conforming, even though we are suffering from the various diseases and congenital malformations of the mental world in which we live. Among the masses to-day there is unquestionably a more earnest aspiration for the pure air of the Spirit than has been evidenced for a long time. The people themselves are pushing on, and perhaps more often, brushing aside their

sleeping leaders, to such an extent that chaos reigns supreme in theology. The pure doctrine of Christianity has suffered so much at the hands of its professed expounders, that the world at large has begun to doubt whether it can much longer survive the criticism of modern science. All the more reason, therefore, why we should not rest content with surface criticism, but go at once to the root of the matter, and boldly inquire what is the original doctrine that Jesus Christ Himself promulgated. It matters little what the commentators have given out as Christian doctrine; they may have been mistaken in their judgment, or failed in their understanding, while the original teaching shines as brightly to-day as centuries ago.

Do we Understand?

The following letter appeared in the London *Daily Telegraph*, February 13, 1907, and emphasises a point of the very first importance in forming a judgment of Christianity:—

“SIR,—A little while ago there appeared

in *The Daily Telegraph* a remarkable correspondence on 'Do we Believe?' At the present moment, when, on the one side, a controversy is going on amongst a section of the Christian Church as to the essentials of belief, and when, on the other side, the French Government has openly repudiated all connection with Christianity, it becomes a matter of supreme importance to consider the question, 'Do we understand what Jesus Christ really taught?' This question, I say, is of supreme importance to the whole world, because it is constantly ignored. People take for granted that they understand, but cannot believe. Very few seem to be aware of the fact that Christ frequently appealed to the understanding of His hearers, spoke in parables, and used symbolical language, which required further elucidation. Thus, in Luke viii. 10, 'Unto you it is given to know the mysteries of the kingdom of God; but to others, in parables, that seeing, they might not see, and hearing, they might not understand.' In Matthew xv. 16, 'And Jesus said, Are ye also yet without understanding?'

“Should not these words make us pause and reflect whether we really understand what we are asked to believe by the professed exponents of the original doctrine? Might it not be possible that the world has misunderstood and misrepresented the Christian doctrine, and has, in consequence, assigned to belief an entirely different interpretation from that actually meant by the Master Himself? Let us see how this theory works out.

“The fundamental teaching is given in John iv. 23 and 24, ‘The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. God is Spirit, and they that worship must worship in spirit and in truth.’

“Seen in the right light, this, unquestionably the fundamental doctrine of Christianity, is nothing less than the final expression of human consciousness. It is not a question of belief, but of understanding; so much so that, once understood, it can no more be denied than a law of nature or a fact. Now comes the question, what becomes of the

faith that is essential to salvation if Christian doctrine is a statement of law, and, consequently, a matter of intellectual grasp? Herein lies the supreme value of the Master's teaching—the worship of God in spirit and in truth.

“The faith essential to salvation has to do with the individual spirit alone, entirely apart from any knowledge he may or may not possess; in other words, faith is the state or condition which gives happiness and peace to the inner man. It is the inalienable right of the human spirit in a world produced by the will of God, the Universal Father. All religious forms and ceremonials are nothing but means to evolving this spiritual consciousness, and are not required when the consciousness has been fully developed. Jesus Christ has formulated this law of human evolution so clearly and unmistakably that once understood it cannot be denied.

“The worship of God in truth has been a constant and unnecessary stumbling-block in the path of the Churches, and an unending source of internal dissensions and bitter

theological controversies, not to mention the attacks from without, caused by the search after truth by scientific investigation. In this sense, truth is not essential to salvation, for knowledge is continually expanding. To confuse intellectual acceptance of a fact with spiritual belief is an instance of the blind leading the blind, and both falling into the ditch, and is diametrically opposed to the Christian doctrine. For well-nigh 2,000 years have the acrimonious theological controversies that have raged from time to time blinded humanity to the grand law of evolution formulated by Jesus Christ as to the necessity of worshipping God in spirit and in truth. Is it not time, therefore, that we ask, 'Do we understand?'—Yours faithfully,

“ARTHUR LOVELL,

“94, Park-street, Mayfair, W., Feb. 2.”

Christian Interpretation

It is a remarkable fact that the term “spirit” originally means “breathing,” the English word being derived from the Latin *spiritus*, breath, and *spiro*, I breathe. So

again with the term "ghost," derived from the Anglo-Saxon, which implies breath, as seen in the expression "to give up the ghost," equivalent to ceasing to breathe. Our highest conception of God is as the Spirit which has breathed the breath of life into the universe. The Holy Ghost is literally as well as metaphorically the Holy Breath. Therefore the science of breath must embrace the entire range of Christianity, and give the key to Christian interpretation. It will give new life to the worn-out dogmas which are handed down from age to age, and clung to tenaciously and reverently by those who instinctively feel that the breath of the living Spirit had breathed upon them in the past. But there must be no mistake as to this breath; we must open the windows very widely if we want to have pure air. The Pharisees and Scribes, the worshippers of the letter, the adherents of form and tradition, have as much aversion to the pure air of truth, as those who stay indoors with their windows closely shut to the invigorating air outside. The remedy for both is: Learn

to breathe and to understand that the very air you inhale with such satisfaction is so vitiated by confinement, that from the breath of life it has turned to the breath of death.

The problem of Christian interpretation is, I admit, a very difficult one for the ordinary mind to deal with, owing to the overpowering effect of heredity and early mental associations. It is curious to observe the pertinacity with which the human mind clings to erroneous ideas. Let us take, for instance, two typical views of Christianity, the one which believes blindly the current orthodox teaching, and the one which blindly rejects. Bring these two in contact with each other, and there starts immediately a furious war of words round the term "Belief," and similar shibboleths, which neither in theory nor practice have any connection whatever with the original Christian teaching. The great need of to-day, therefore, is a complete reformation in Christian interpretation—a recasting of popular exegesis, a remoulding of Christian teaching in pulpit, school, and college. To start with, a rigid line of

demarcation must be drawn between the personal teaching of Jesus Christ as recorded in the Gospels written several years after His life, and therefore necessarily imperfect and incomplete,—and the explanations and traditions piled upon that teaching in the following centuries. Christ frequently appealed to the understanding of His hearers, and explained the “mysteries of the kingdom of God.” This appeal to the understanding has been conspicuous by its absence in the mind of the modern commentator. The very explanations he offers are completely spoilt by the tacit and the overt reliance upon the authority of the particular sect or creed to which he adheres, thus rendering his pretended appeal to the understanding, nothing but a paid attorney’s special pleading. Not such was Christ’s appeal to the understanding; He spoke as the Master, with authority and power, and not like the Scribes and Pharisees; His hearers were astonished at His doctrine.

The modern Christian commentator is apt to astonish his reader, but not quite in the

same manner in which Christ astonished His hearers. A good example is given in "The Variorum Teacher's Edition of the Holy Bible" Authorised Version, Variorum Reference Edition, edited by Drs. Cheyne, Driver, and Sanday.

In "Aids to the Student of the Holy Bible, by various authors," there is an article on the New Testament by the Rev. W. Sanday, M.A., D.D., LL.D., Dean Ireland's Professor of Exegesis, Oxford.

"It has been usual to assign to the four Evangelists the symbolic figures described in Rev. iv. 7. Of the different modes of distributing these the best is perhaps that of St. Augustine, who assigns to St. Matthew the Lion, as representing the royal dignity of Christ; to St. Mark the Man, as portraying most carefully His human nature; to St. Luke the Ox, as the sacrificial victim; to St. John the Soaring Eagle, which pierces the clouds and gazes directly into the sun. The more common order gives to St. Mark the Lion, and to St. Matthew the Man."

That erudite and grave disquisition is not

only calculated to astonish but to amaze anybody in the least acquainted with the facts! These four symbols which the learned Oxford editors have, seemingly in perfect good faith, appropriated for the four Evangelists, were ancient astrological symbols known thousands of years before the birth of Christ. The symbols of the old-world "paganism" glided into, and merged in, the "Christianity" of the modern world, so silently and imperceptibly that there is, to all intents and purposes, no gap whatever between them. In fact, there could be no gap, for the science of symbols, rituals, and ceremonials is a universal science, the handmaiden of the True Teaching which inculcates the worship of God in Spirit and in Truth. Such "exposition" of Christianity as is given by the editors of the *Variorum Bible* in the above passage is too puerile for serious consideration, and only shows the imperative need of a complete revolution in Christian interpretation. Not without cause has the modern world begun to "doubt," and question "belief." This is a healthy sign of revolt against the dead-weight

of ignorance and tradition, and will ultimately pave the way for the second coming of Christ—the realisation of the kingdom of Spirit and Truth upon earth.

The subject of symbology is too vast to deal with now. Suffice it to say that it is included in the “mysteries” of the kingdom of God (Luke viii. 10), and should be studied and taught with “understanding,” that is full comprehension of the correspondence between outer and inner, husk and kernel, form and life, letter and spirit. The learned editors of the Variorum Bible have clearly shown how not to do it.

Christian doctrine constitutes an exact science—not the “Christian Science” of Mrs. Eddy, which has an utter contempt of matter in all its forms, and particularly of “the understanding” which Jesus Christ emphatically appealed to. The one thing that Mrs. Eddy lays stress upon is that she will have nothing whatever to do with “understanding” in any shape or form. She has conformed to this declaration so very well in her book that it is absolutely hopeless to take it seriously as a

complete elucidation of the teaching and practice of Christ. Indeed, she so frequently contradicts the teaching of Jesus Christ Himself, that the term "Christian Science" as applied to Mrs. Eddy's book becomes a misnomer and a travesty. It is necessary to point this out, for a good many people seem to imagine that to exercise "faith" one is obliged to talk and think nonsense.

It is this unnatural divorce between faith and understanding which is at the root of the religious unrest of the present day, and which has produced such havoc among the general body of professed Christians. The remedy, and the only remedy is to fearlessly and reverently unite them again in the modern world, and carry out the teaching, and follow the practical example of Christ. "Ye cannot serve God and mammon":—we cannot follow blindly the god of ignorance and prejudice, and at the same time profess to worship in Spirit and in Truth. Truth is infinite, we must be content with a little at a time, and gradually accustom our minds to greater receptivity. Jesus Christ differentiated between the outer

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and the inner circle of hearers, explaining to the latter that the former had ears and heard not, and eyes and saw not. Sometimes even the inner circle were rebuked by the Master as "void of understanding."

This mental attitude is unquestionably the first step towards Christian interpretation that the world of to-day has to take. In the elucidation of the mysteries of the kingdom of God there is no room for doctrines based upon misconception and misunderstanding, however authoritatively they may be given out from academic chairs and imposing cathedrals. The truth is greater than the letter, the life is more than the form.

Blind Leaders of the Blind

"Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended after they heard this saying? But He answered and said, Let them alone: they be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch." (Math. xv. 12, 14.)

That saying is amply illustrated in the

modern world to-day. Jesus Christ dealt with man as a whole, body as well as spirit, spirit as well as body. In preaching the Kingdom of God and in healing disease, He demonstrated the close connection between the unseen and the seen. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those who were possessed with devils, and those that were lunatic, and those that had the palsy; and He healed them." (Math. iv. 23.) "And whithersoever He entered into villages or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole." (Mark iv. 56.)

In glaring contrast to this most marked feature of the doctrine of Christ, is the theory of

the Church that the soul and the body must be dealt with separately, must be "saved" on the one side, and drugged on the other. This doctrine is entirely anti-christian in the sense that it aims at separating the inseparable. No amount of sophistry can possibly get over the fact that the modern world, with its two professions of the clergyman and the doctor, the minister of the soul and the minister of the body, is diametrically opposed to the original doctrine preached by Jesus Christ. Suppose the answer is made that it does not matter at all, as we moderns are more advanced than the ancients, and do not intend to be restricted by ideas which will not hold good to-day, especially if those ideas are directly concerned with the health and general well-being of humanity. The reply is simple. The original doctrine of Christ applies to all time and eternity, for it is based upon the immutable rock of natural law, that health of spirit, mind, and body is an inseparable whole. The separation that has been wrought between them in the modern world is due to failure to grasp this fundamental doctrine,

which makes "religion" deal with "health" and "holiness" as an unbroken unity. This failure on the part of the Church to grasp the fundamental doctrine accounts, on the one hand, for the decay of "Christian faith," and on the other hand for the disunion, to say the least, in the ranks of the practitioners of medicine. The drug system of treatment has been gradually forced back to "the last ditch," where it still manages to keep up a perfunctory flourish of trumpets, along with a fierce rattling of dry bones, at the temporary appearance of a new serum or other quack remedy, which is no sooner boomed in the medical press than it is completely forgotten. What a tale of human folly the stomach could tell, if it took a pen in hand, and gave an impartial account of the various remedies that have been fashionable from time to time!

In a book recently published by a medical man (Dr. Shaw) who retired from the ranks of the profession as a protest against the tyranny of what he has termed "medical priestcraft," a sinister light is thrown upon the present state of the medical profession. The

author makes the grave charge that surgical operations, or as he terms them, "mutilations," are often made upon patients when they are not necessary. He himself mentions a case of his own, where a patient who was to undergo a hundred guineas operation, was advised to postpone it, with the result that recovery took place without the mutilation of the knife. The author warns against the use of the surgeon's knife in cases of cancer, giving it as his deliberate opinion that the successful treatment of cancer is rendered almost impossible so long as the craze for surgical operations prevails. As I shall refer to cancer in the chapter "Breathing for Invalids," I need not dwell upon this point further, and content myself with remarking that the best minds among the doctors are recognising the necessity of a radical change in the treatment of disease, just as the best minds among the clerical profession foresee a revolution in Christian interpretation.

Vivisection

Human society constitutes a unit, the

various members of which necessarily act and react on each other, in subordination to the good of the whole. Thus each section has a more or less direct interest in the doings of the other sections, betraying this interest in various ways—checking, encouraging, hindering, prohibiting. This law is seen in the anti-vivisection movement, which has steadily grown in strength within the last few years all over the world. A certain section clamours for the right of experimenting upon living animals, under the plea that the health of the human race will thereby be improved. Their opponents argue that this is a most immoral thing to do, for it must entail hideous torture upon the unfortunate dumb creature. The vivisectors laugh at the argument, looking upon their critics with supreme disdain as a lot of old fogies, cranks, fanatics, and charlatans who are meddling with things they do not understand.

No better example of the “blind leading the blind, and both falling into the ditch,” can be given than that of the vivisector who

experiments upon a living animal with the idea that he is going to find something that will improve human health. The idea itself is based upon utter ignorance of the laws of the spirit of life which manifests itself in the animal world. The very conditions of the vivisector's laboratory, even supposing that they give as little pain to the animal as is humanly possible, render the whole experiment nugatory so far as humanity is concerned. The nervous force in the hapless creature stretched down in the vivisector's trough, is in an abnormal state caused by fear and anguish. The whole system, nervous, respiratory, and circulatory, is in a different condition from what it is in a state of freedom, and the results obtained in the two states of positivity and freedom, and negativity and restraint, must vary so much that no knowledge of any curative value can possibly be expected. As a matter of fact, advanced vivisectors no longer claim any advantage to the art of healing from their hideous experiments, their main contention being that the interests of "exact science"

demand them. This term "exact science" carries great weight with the unthinking; while it makes others decidedly sceptical, and, in proportion to their knowledge, absolutely opposed to the practice of vivisection which should be condemned as a hideous blot on human civilisation. In the Middle Ages the sorcerers roasted black cats alive in order to acquire health and wealth! Vivisection is the direct descendant of this mode of thinking, for it is the result of mental blindness to the law of life.

In an article in the *Zoophilist* of August, 1907, Dr. Herbert Snow, late senior Surgeon in the Cancer Hospital (London), makes some very strong remarks on the attitude of the medical profession towards cruel experiments. "The rank and file are too keenly absorbed in the arduous task of earning their livelihood to trouble themselves particularly about any question in which they have not an immediately personal interest. The aristocracy, holding office at the medical schools, are naturally guided and governed in their attitude by

the opinions there current ; while these opinions are primarily formulated by a third class, the rulers of the physiological and pathological laboratories, *whose interests are closely involved in the uncompromising support of the vivisection system.* These gentlemen constitute a small but highly select rank of doctors, dominating in this particular matter the whole medical profession. They insistently profess to speak as the high priests and sole oracles of science, thus claiming (and receiving) implicit reverence and obedience from every man who knows nothing whatever about science in any shape, but who is swayed by the current talk of the time ; also they (the professors at the medical schools) entirely command, either directly or indirectly the vast influence of the leading medical journals. These pose as the organs of professional opinion, and do all the thinking on such topics, which 999 out of every thousand practitioners consider necessary or even wholesome. Naturally, therefore, the lay press receive their utterances without

question or doubt. And so it comes that society is autocratically ruled in health matters by academic persons who are commonly devoid of the slightest practical acquaintance with the delicate disease problems on which the public implicitly accepts them as high authorities."

When one seriously ponders over the above, and sees the true inwardness of the whole situation, one realises the ditch into which the blind leaders of the blind have fallen. Hearing, they hear not; seeing, they see not.

New Wine in Old Bottles

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matt. ix. 16, 17). A mild attempt to contravene this great law was made by

the Bishop of London, as reported in the *Daily News*, Nov. 13, 1905, in an address at Church House. "The Bishop tried to make his audience realise the longing of the sick for visits which opened a way for possibly healing effects. In everybody there was, he said, a personality which in time of sickness might be strengthened to recovery. In illustration of this statement, the Bishop related an incident which had come under his notice. The wife of one of his clergymen was recently faced with the appalling prospect of having within two days to undergo an operation which might cost her her life" (on the generic value and need of operations, it would be as well to read Dr. Shaw's book "Medical Priestcraft"). "When he called upon her, he found her in a state of moral collapse, partly owing to fear and partly to other causes, her faith and hope were entirely gone, and the physicians and surgeons recognised that it would be impossible for the operation to be performed when she was in that state. He would pass over the sacred half-hour that he spent with

her, but it was a fact that two days later she walked from her room to the operating table without a quiver. The surgeons exclaimed, 'What has the Bishop of London done to you?' she replied in simple, straightforward words, 'Something which none of you could have done.' To her inmost being, where the faith and the hope and the courage had died down and crumbled, with God's help he had brought to her that invigoration of her central being which she needed. In many instances, when one invigorated the faith, the hope, and the courage of a sufferer, one thereby wrought a great effect on the bodily condition of the patient. The clergy ought to approach the bedsides of the sick with far more faith; they ought to pray for the recovery and lay hands on them with far more expectancy that they would recover. In responding to a vote of thanks, the Bishop said it would be observed in the little story he had told that he never suggested that the woman should not undergo the operation which was so essential to her cure. He wished the medical profession

to understand that the Church regarded their healing art as a sacred thing. When he was ill he felt that the doctor who came to him was as much sent by Jesus Christ as the clergyman who called to visit him."

The Bishop of London evidently believes in putting new wine into old bottles, with what results it would be very easy to predict—precisely what Jesus Christ Himself said—the loss of both the wine and the bottles. What is worth doing at all is worth doing well. If there is supposed to be any efficacy in praying for the sick and in laying on of hands, the science of Christian doctrine must be studied as a whole, involving a thorough clearance of erroneous ideas. How incongruous the Bishop's ideas on the subject are, is seen from the following considerations. When he was ill, he straightway sent for a doctor, and not for one of his clergy to lay hands on him, putting it naïvely that Jesus Christ had sent him the doctor first, and the clergyman who called to visit him after. Now, let us suppose that this particular doctor belonged to the vivi-

secting fraternity referred to in the quotation from Dr. Snow, and was eager to try a new serum from Germany warranted to act as a specific in this or that malady, could the Bishop conscientiously consent to take it, in face of the fact that Christian doctrine emphatically lays down the true method of healing—laying on of hands and imparting healing power to the sick person? In all probability if the Bishop had sufficient healing power and knew how to impart it, and how to concentrate it on the right nerve centres in the case of the lady he mentioned, the operation would not have been required at all. Disease of every kind is merely lack of the spirit of life, which can readily flow from another who is sympathy, and who has sufficient of this to impart to the invalid.

Lackadaisical “laying on of hands” by anybody who did it in a formal way, without realising the Christ doctrine in its integrity, would caricature the original teaching and practice, and furnish ample food for the scoffer. What then is required is

not a mild "putting a piece of new cloth unto an old garment" or "new wine into old bottles," but a thorough re-organisation of current Christian teaching, based upon the unity of the universal spirit, the close relationship of religion and health, and the presence within man of the power of breathing the Breath of Life.

CHAPTER II

THE SCIENCE OF BREATHING

Vital Capacity

We are living in the infinite ocean of Spirit, Force, Life. We move and have our being in it; we breathe from it; and we breathe into it.

The supply is inexhaustible, but—and this is a very important point which is continually overlooked and even denied by some who give themselves out to the world as profound metaphysicians—our capacity is limited. Universal force can be contained only in universal form—the universe, as a whole, visible and invisible; individual force can be contained only in individual form. This is not a harsh ordinance of a jealous God, but the all-knowing, all-wise, immutable decree of the Supreme Spirit.

Dip two pitchers, of different sizes, into the vast ocean, and you will not take up

the same quantity of water. Why? Because the capacity of the vessels for holding the water varies according to the size of the pitchers. So with nature's finer forces. The capacity of an object for retaining electricity varies indefinitely, not only according to the size, but to the form and shape. With gross matter, like water, the form of the containing vessel does not count, size being the only consideration; but as we ascend the scale of fineness, we have to study form as well as size.

When we reach the vital stage—the point of differentiation between living and non-living matter—which is still finer than electricity, we have to understand, as well as strictly conform to, the great law of vital capacity. Why is this person healthy and strong, the other weak and ailing? Because the vital capacity is different; the power of containing life force is greater in the one than in the other. From this point of view, the idea that disease exists only in the mind, can be characterized only as the dream of insanity. Fail to conform to the law of vital

capacity, and you condemn yourself to disease *ipso facto*; while your phantasy of "belief" that you are well is a snare and a delusion. But recognize the fact that your vital capacity is small, and pray in the right manner to have that capacity increased, and you put yourself immediately in harmony with the Law. Results will follow sooner or later, according to various considerations. I am not saying that it is impossible to condense and intensify vital action immediately in the human organism;—this comes within the legitimate scope of the Science of Health, and illustrates the law of cure exemplified in the healing virtue or dynamic power of Christ, and inseparably associated with the Christian doctrine of preaching the kingdom of Spirit, and healing disease by the Word and the Touch. The principle of vital capacity is briefly put in the saying of Jesus Christ, "To him that hath, shall be given, and from him that hath not, shall be taken away even that he hath." The great difference between the non-living and the living is, that in the former the capacity of the

vessel cannot be increased without destroying its form or altering its size, while in the latter the vital capacity of the vessel can be immeasurably increased without destroying the form.

Physiology of Respiration

The intimate connection between the visible and invisible, the effect and the cause is nowhere more strikingly illustrated than in the function of respiration. In ordinary language, when we speak of breathing, we refer, as a rule, merely to the process by which the air is inspired and expired, through the nostrils and mouth, the trachea or wind-pipe, the bronchial tubes, and the lungs themselves. This process is preparatory to what may be strictly termed "respiration proper"—the interchange between the Universal and the Particular, whereby individual life is generated. A point of considerable theoretical importance is involved here, for extremes meet at last, the extremes of the low and the high, the simple and the complex, the undifferentiated and the highly dif-

ferentiated, in the infinite gradations of existence. Individual life begins in the lowest organisms by a very simple process of direct diffusion between external and internal, without the intermediation of respiratory and circulatory organs; individual life in the highest forms, where the spirit is fully self-conscious, absorbs directly from the Universal in a manner similar to the respiration of the lowest forms. The two extremes—how near they are, and yet how far! Animal life stands in the middle, between the two extremes, and can only be carried on through the medium of suitable organs, respiratory apparatus—skin, gills, or lungs—and circulatory apparatus for distribution of the blood to every tissue and cell throughout the living machine.

Before proceeding to the all-important part played by the lungs in maintaining the fire of life, it may be advisable to place before the reader's mind the main facts of the circulation of the blood. The blood is incessantly moving on its round of circulation, supplying every cell with the pabulum

of life, and removing waste products which, if allowed to accumulate, would render vital activity impossible. The heart is a double organ, composed of four chambers—right and left auricle, and right and left ventricle. Outside the heart, the blood flows from ventricle to auricle, by arteries, capillaries, and veins; inside the heart, from auricle to ventricle. If we were to follow the blood from point to point, we should, starting from the left side of the heart, proceed as follows:—left auricle, left ventricle; systemic arteries, capillaries, veins; right auricle, right ventricle; pulmonary arteries, capillaries, veins; back to left auricle. The systemic circuit, which conveys the blood through the whole system to all the bodily tissues, is called the greater circuit; the pulmonary circuit, which conveys the blood through the lungs, the lesser circuit.

It is upon the pulmonary or lesser circuit that Nature—if it can be said that one thing is more wonderful than another in the general scheme—has lavished her marvellous wealth of ingenuity, and at the same time infinite simplicity. The blood is both the pabulum

of life to every tissue and cell throughout the body, and the funeral-car of its dead products. Starting on its arterial round more or less richly laden with vitality, it returns through the veins, robbed of its treasures, and filled with vitiated matter, the result of the interchange between the universal and the particular,—a foul and muddy stream, the river of death, not the river of life. What a wonderful mechanism Nature provides for converting the foul stream into the bright-red flow!

The two lungs are composed, in reality, of innumerable little lungs, alveoli, or air-cells, the walls of which are covered with a close network of capillaries, into which the blood flows, for the all-important work of purification, before it starts on another round of circulation. The capillary network enables the mass of the blood to be spread out into a very thin sheet of immense area, while the subdivision of the lungs into the minute air-cells supplies an extensive surface exposed to the air breathed from outside. Thus Nature has provided a simple yet sublime

mechanism for the prompt and thorough aëration of the blood in the lungs ; in other words, it has provided the animal organism with an internal means of continually cleansing itself from impurities, and thus safeguarding itself against the inroads of disease, or the accumulation of poisonous matter the presence of which is detrimental to its well-being. From this point of view, can anything be more absurd than a tedious and mischievous nomenclature, as if diseases of any kind could be anything but a variety of the one disease—impurity of the blood caused by insufficient oxygenation? If lung action is not constant and thorough, and if, in consequence, the blood stream starts on its round to all parts of the body in an impure state, what can we expect, but weakness here, pain there, and a general debilitated state of the whole system? The total capillary network of the blood vessels in the lungs has been estimated to equal about 150 square yards, and the alveolar network approximates to about 200 square yards. Does not this stupendous fact prove

more eloquently than any words could possibly do, the enormous importance attached by Nature to thorough oxygenation of the blood in the lungs? In a word, Nature has said to man, "Take care of the blood being purified as I have ordered, by a thorough action of the lungs, and I will do the rest for you."

Nature is no respecter of persons ; for any violation of the fundamental law of breathing, she punishes the anatomist and physiologist who knows every muscle and tissue in the body, as sternly and impartially as the person who knows nothing whatever about the inner working of the delicate machine he is using. Knowledge is power only when it is carried out into practice ; hence the person who breathes fully and deeply has far greater control over the bodily functions than the person who has strung together a few isolated facts of physiology without applying that knowledge in a practical manner to the development of lung capacity. The Science of Breathing, in one sense, has very little to do with actual Physiology, unless the whole art of breathing is included in the department

of Physiology. A few salient points are therefore all that are necessary to grasp from the theoretical standpoint.

Each act of respiration is composed of—

(1) *Inspiration*—by expansion of the thorax or lungs.

(2) *Expiration*—by contraction of the thorax and lungs.

(3) *Retention and Equilibrium*—the interval, smaller or greater, between the two, during which the breath changes from one motion to the other.

Inspiration is carried on by muscular action, and controlled by nerve-force. The muscles acting in ordinary inspiration are the diaphragm, a powerful muscular partition between chest and abdomen, stretched sheet-like across, which expands and thus increases the size of the chest, so that the air from outside flows in easily; the intercostals, or muscles at the side of the chest, external and internal; the scaleni, levatores costarum, quadratus lumborum, serrati, sternomastoid, pectorales, etc.

Expiration is the shrinkage of lungs and

chest to the ordinary volume by virtue of the natural elasticity or recoil of the apparatus.

The cavity of the chest can be enlarged in three directions :—

(1) Downwards, outwards and sideways, by expansion of the diaphragm.

(2) Outwards and sideways, by expansion of the intercostal muscles.

(3) Upwards, by elevation of ribs and sternum. Perfect breathing embraces the three, while the imperfect breathing of ordinary life is frequently confined to a feeble play of one of the above modes.

The percentage of carbon dioxide—which is the aim of respiration to get rid of in the organism—is less in shallow breathing, that is, action of upper part of lungs only, than in deep breathing, that is, action of the lower part of the lungs. It is also less in the air expelled at the beginning than in that at the end. Thus there is a great difference between increase of frequency and increase of depth—in short, the immense gap between disease and vigour. When the tendency to

quicken the respiration is apparent, the unerring sign of something wrong is presented, for in the rapid shallow breathing, the discharge of carbon dioxide is small compared with the imperative need of the organism. In deep breathing, on the contrary, a consciousness of bodily comfort and organic well-being is unmistakeable, when it is carried on easily and habitually.

The effect of muscular exertion is to increase not merely the frequency but the depth of respiration, with the result that the stream of blood has a greater chance of being thoroughly purified than in a state of quiescence. The physiological value of exercise, when not carried to violent excess, is thus accounted for, on the principle of inducing a deeper respiration, while the habitual practice of deep breathing would produce still more beneficial results, for the blood-stream would be kept perennially in a state of purity, and microbes and bacilli would not assume such formidable aspects as they do in a devitalised bodily state. Bacilli, in spite of the prowess with which they have

been endowed by the imagination of this or that learned bacteriologist, are but a feeble folk if you refuse to give them the conditions they require for their growth.

The Higher Aspects of Breathing

Respiration, like every other function in the physical organism, is carried on under the control of the nervous system. The nerve mechanism comprises :—

(1) The chief respiratory centre in the medulla oblongata at nape of neck.

(2) Afferent nerves.

(3) Efferent nerves to muscles of respiration.

That the chief centre of respiration is in the medulla is proved by the fact that destruction of this immediately arrests respiration, while the brain itself may be destroyed without producing the same consequence, provided the medulla, or spinal bulb, is left uninjured. The medulla ordinarily acts as an automatic mechanism of control regulated by the chemical state of the blood as regards the amount of gases, and the mechanical

state of the lung as regards distension. Each half of the bulb is chiefly concerned in regulating the movements of respiration upon the same side of the chest. Its excitability is immediately raised by blood deficient in oxygen, and lowered by blood saturated with oxygen. The effect of this upon respiration is to quicken on the one hand, and retard and calm on the other.

The afferent nerves are the vagus, or pneumo-gastric, the superior laryngeal, and the fifth nerve. Of these, the most important in its action is the vagus, the influence of which is constant either in quickening or retarding respiration. In this connection it is well to bear in mind that the nervous system is a complex unity, every part of which acts and reacts on every other part, and that isolated physiological experiments, as performed in a laboratory under abnormal conditions, are very unsatisfactory, and, as a matter of fact, are frequently flatly contradicted by rival experiments in another laboratory.

Consideration of the universally-admitted

principle of nervous control leads naturally to the higher aspects of the science of Breathing, in which the nature and properties of nerve-force are dealt with. The narrow physiological view which regards the visible human organism as the whole of the problem to be studied, must now give place to the wider outlook from which the body is perceived to be a centre or nucleus of invisible force, the action of which is seen in the visible results. From this standpoint, *control and mastery of breathing resolves itself into control and mastery of the highest force in Nature, thus linking the science of Breathing to the supreme science of Concentration, Will and Faith.* The more we approach the centre, the more we grasp the principle that in all the various manifestations of Nature, there is one Force, the mother-force from which spring the secondary forces. This mother-force is the grand aim of Humanity to control directly through Mind and Will without any other apparatus than the one we already possess—the human organism. This Force is called by various

names in different countries, and in different times—Ether, Akasa, Prana, Azoth, Soul of the World, Astral Light, Anima Mundi, Thought Force, Body of the Holy Ghost, Life Principle, Vril, The Universal Agent, Baphomet, Od, The Philosopher's Stone, Elixir Vitæ, The Universal Medicine, etc. All these terms refer to one and the same substance and force in its passive and active, negative and positive, female and male states of rest and motion. The universal theory is that man can gain more or less complete control of this primary force, as he ascends in the scale of self-development.

Pranayama

In the Ancient Books of India, this universal science is treated in a large and comprehensive spirit ; possibilities are hinted at which appear to the modern world nothing but the veriest dreams. Everything is a question of force, and it is impossible to say what can be done and what cannot be done, until we get a glimpse of the fundamental principles of the problem we propose to solve.

In the Yoga Aphorisms of Patanjali, given in the Appendix to 'Concentration,' the fourth volume of the Ars Vivendi Series, we read in Part I., Aph. 33 and 34, that "Steadiness of Mind" is attained in various ways, among others, by regulated breathing. This refers to Pranayana, the control of respiration by the nervous system, rather than the visible act of breathing itself. Patanjali himself did not give particular directions about Pranayama, the control of the force manifested in breathing. He merely emphasises the necessity of regular and rhythmic breathing as a means to gaining steadiness of mind and self-control, which will enable the individual to react on the force external to himself. The great thing with Patanjali is "Concentration," pure and simple, for in Part III. of the Aphorisms, stress is laid upon the necessity of carrying fixity of Concentration to the extreme limit where mental illumination and dominance of will are finally attained, and the individual spirit has won the supreme goal of freedom from the bondage of matter. "He who has attained

this steadiness obtains a mastery from the infinitely small to the infinitely large' (Part I., 40). This mastery is obtained through the control by the mind of the primary force of Nature, brought about by the constant practice of Concentration.

Patanjali goes straight for the goal of human evolution, which is conscious individual union with the Divine Spirit, or, in the language of Christianity, realisation of the Kingdom of God within. This is Raja Yoga as distinguished from Hatha Yoga, which is generally supposed by students to be something apart from Yoga proper—that is, Concentration and spiritual development.

Seen in its proper light, however, Hatha Yoga is a branch of, and leads up to, Raja Yoga; in other words, man is a union of Spirit and Form, and must be dealt with from the standpoint of the whole, and not from the point of view of different compartments of his being. One of the most valuable of the old treatises on Physical Culture and Breathing is the "Hatha Yoga Pradipika," by the Sage Swatmaram Swami, translated into

English by Shrinivâs Iyangâr, and published for the Theosophical Society. It is a mistake to regard these old writings as infallible ; the conclusions the old students and masters arrived at have frequently to be corrected in the light of modern knowledge and modern practice, but, nevertheless, there are very valuable hints to him who has eyes to see, and ears to hear. The first lesson they inculcate is the enormous difference between Theory and Practice. Repeatedly the old books warn against the supposition that the first comer who dips into the science will gather all he or she may require from the perusal of books. The necessity of the "Guru," or personal guide and teacher, is imperatively insisted upon, while the danger of indiscriminate practice without a definite line to follow is frequently pointed out. The same caution has to be given to-day, in view of the fact that books galore attract the earnest student from all sides, and lure with brilliant promises which are, alas ! not too often realised. It is therefore necessary to bear in mind that the science of self-develop-

ment has to be pursued in the same spirit as any other science—desire to gain knowledge of the good and the true, and to avoid the evil and the false.

The Yoga Vâshishta gives a succinct summary of the Science of Breath:—"Oh, Rama! For the motion of the chariot which is the body, Spirit has created the mind and Prana, without which the body cannot work. When Prana departs the mechanism of the body stops; when the mind works, Prana moves. The relation between these is like that between the driver and the chariot. These exert motion, one upon the other. Therefore the wise should study the regulation of Prana, if they desire to suspend the activity of the mind, or concentrate will upon the achievement of Yoga. The regulation of Prana brings all happiness, worldly and spiritual, from the acquisition of Kingdoms to Moksha or supreme bliss. Wherefore, Oh Rama! study the science of breath."

The following quotations from the Hatha Yoga Pradipika have been selected from

the stanzas as likely to prove interesting to the theoretical student.

“Swatmarama Yogi, having saluted his own Guru, gives out the Hathavidya solely for the attainment of Raja Yoga. To those who wander in the darkness of the conflicting sects, the most merciful Swatmarama Yogi offers the light.

“The Yogi desirous of obtaining Siddhi should keep the Hatha Yoga very secret. For it is effectual only when it is kept secret, and becomes vain when injudiciously revealed.”

This is a reminder that there is a great gulf between theory and practice. It is good to read at a certain stage of development, all sorts of books bearing upon the subject, in order to prepare the ground for practical work later on. But once the individual begins to practise seriously, he realises that conflicting thoughts must be avoided, if a real forward step is contemplated. The translator comments strongly to the same effect. “The necessity of having a Guru by one’s side when practising Yoga

is here strongly dwelt upon. The Yogabija says : 'He who wants to practise Yoga should have a Guru with him, he should begin Pranayama only with the guidance of his Guru.' The work called Raja Yoga says : 'Kaivalya is not to be got by any amount of study of the Vedas, Shastras and Tantras, without the advice of a Guru.' In the Skanda Purana it is said : 'The eight stages of Yoga are to be learnt only from a competent Guru, the Siddhis are to be obtained only from Siva (Spirit). The various standard books on Yoga are, I think, meant not so much for beginners and students as for Teachers to use as guide books to regulate their pupils' training. But in Hatha Yoga, where the least mistake may end in serious consequences to the health, it is absolutely necessary to have a Guru who has passed successfully through the course, who can see clearly through the system, and observe the effects of the various processes and modify them accordingly.'

"The Yogi perishes by over-eating, hard physical labour, too much talk, observance

of vows, promiscuous company, and a greedy stomach.

“The Yogi succeeds by cheerfulness, perseverance, courage, true knowledge, firm belief in the words of the Guru, and by abandoning company.

“One who practises will obtain Siddhis (power), but not one who is idle. Yoga Siddhis are not obtained by a mere theoretical reading of the Shastras (treatises), or by wearing the dress of a Yogi, or by talking about them; untiring practice is the secret of success. There is no doubt about this.”

This is precisely the principle of speaking “with authority and power, not like the Scribes,” which characterised the personal teaching of Christ. One can only speak with authority about what one knows. This knowledge is the fruit of actual experience, not of the mere verbal repetition which is the characteristic of the Scribes and the Pharisees, delighting in their long robes, broad phylacteries, and outward symbols.

“When the breath wanders, that is, is irregular, the mind is also unsteady; but

when the breath is still, so is the mind, and the Yogi lives long ; so one should restrain the breath. 'A man is said to live only as long as he has the breath in his body ; when the breath goes out he is said to be dead. So one should practise Pranayama.'

"When the Nadis (nerves and blood vessels) are full of impurities, the breath does not go into the middle Nadi, Sushumna ; then there is no attainment of the object, nor arriving at the Unmaniavastha."

Sushumna is the Spinal Cord, and the term is used in various ways to express the state of equilibrium between the positive and negative aspects of Prana or Force. Pingala is the positive current, flowing along the right sympathetic nerves, through the right nostril. Ida is the negative current, flowing along the left sympathetic nerves, through the left nostril. Kumbhaka is retention of breath after full inspiration (Puraka), or after expiration (Rechaka). Unmaniavastha is perfect Concentration.

"As we tame lions, elephants and tigers gradually, so also should Prana be brought

under control, else it will kill the practitioner. By the practice of Pranayama one is freed from all diseases. By mistaken course of Yoga, the Yogi brings upon himself all diseases. By a wrong course of Pranayama, the breath becomes deteriorated, and hence cough, asthma, pains in the head, eyes and ears, and various other diseases. He should gradually inhale the breath, and as gradually exhale it ; he should also restrain it gradually. Thus it is that a man obtains Siddhis (Power).

“When the breath flows through the Sushumna, then the mind becomes steady. This steadiness of mind is called Unmani Avastha. To attain it, the wise ones practise various sorts of Kumbhakas. One should practise Kumbhaka until one feels that Prâna pervades the whole of one's body from head to foot ; then one should exhale slowly through the right nostril.

“Having filled the lungs completely with air till they are distended, the Yogi moves upon waters of great depth like a lotus leaf.

“At the end of Kumbhaka, one should

draw off the mind from any and every object whatever. By thus practising regularly he attains the stage of Raja-Yoga (Concentration).

“All the processes, with regard to the breath, should be gone through with a mind concentrated on the subject. The wise man should not allow his mind to wander during that time.

“Mind and Prana have affinity for each other like milk and water. If one is restrained, the other is restrained also. In whatever part the Prana is restrained, there the mind becomes fixed ; where the mind is fixed, there Prana is restrained.

“The nature of the mind is unsteady or fluctuating. If it is bound, and made firm, what is impossible on the face of this earth?”

The Science of Breath

“The Science of Breath, and the Philosophy of the Tattvas,” is one of the ancient Sanskrit writings. The following extracts are from the translation given in “Nature’s Finer Forces,” by Râma Prasâd.

“This science of the rise of breath, the hidden of the hidden, the revealer of the true good, is a pearl on the head of the wise. This knowledge is the subtle of the subtle.

“It is always auspicious in the seen or the unseen universe, when the power of breath is mastered. A knowledge more secret than the science of breath, wealth more useful than the science of breath, a friend more true than the science of breath, has never been seen or heard of. All the Shâstras and Puranas and the rest, beginning with the Vedas and the Upanishads, contain no principle beyond the knowledge of Svara (the breath or vital current). All are names and forms. Among all these, people wander mistaken. They are fools steeped in ignorance, unless the Tattvas (modes of vibration originating from the Great Breath of the Universal Spirit) are known.

“This science of the rise of breath is the highest of all the high sciences ; it is a flame for illumining the mansion of the soul.

“Any charity given by the wise while the

breath is in the left nostril is multiplied millions of times in this world.

“To those men who practise, and thus always keep the sun and moon (positive and negative force) in proper order, knowledge of the past and the future becomes as easy as if they were were in their hand.

“In the left, the appearance of the breath is that of the Amrita (nectar) · it is the great nourisher of the world. In the right, the motion-imparting portion, the world is always born. In the middle, the Sushumna moves very cruelly, and is very bad in all acts.”

Compare with this, “I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. iii. 15, 16).

“During the flow of the moon, poison is destroyed ; during that of the sun, power is obtained ; during Sushumna, salvation is obtained. One power stands in three forms —Pingala, Ida, and Sushumna.

“In those acts which are desired to have durable effect, in virtue, in learning from some spiritual teacher, in the treatment of

diseases, in the adornment of the person by women, etc., the moon (negative or magnetic current) is auspicious. In all harsh acts, in the reading and teaching of difficult sciences, in enmity, in causing distress and confusion, etc., the sun (positive or electric current) is auspicious. When the breath moves one movement in the left, and the other in the right, that is known as Sushumna. It is the destroyer of all acts. The effect is the reverse of what is desired. Do neither harsh nor mild acts at that time; both will be fruitless. In life, in death, in asking questions, in income or its absence, in success or want—everywhere the reverse is the case during the flow of the Vishuvat (when the breath flows out of both nostrils with equal force, or in an uneven manner). Remember then the Lord of the Universe. Nothing else is to be done at that time by those who desire success, income, and comfort.

“There is no God beyond the secret knowledge of Breath: the Yogi, who is devoted to the science of Breath, is the highest Yogi.

“The science of the rise of Breath is a very lofty science. Prana alone is the highest friend; Prana is the greatest help-mate.

“The lamp of the five Tattvas receives its oil from the moon. Protect it from the solar force; life will thereby become long and stationary. If by mastering the flow of breath, the sun is kept in check, life is prolonged. He who has the knowledge of breath in his head has fortune at his feet. Like the One in the Vedas, and the Sun in the universe, is the knower of the Science of Breath to be honoured.”

Action of Prayer and Faith

The preceding extracts from the ancient books reveal man as a possible dynamic agent of incalculable power. We see precisely the same thing hinted at in the records of Jesus Christ. In Mark xi. 23, we read, “For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe

that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive, and ye shall have." It is impossible to take this statement in a metaphorical sense, as the commentators have declared we should do. Either it means nothing at all, in which case it is a false statement, or it means something definite, in which case we have to understand the theory. That it is meant to be taken literally, can easily be proved from the context. The previous day, Jesus had cursed the barren fig tree, which was found by the disciples on the following morning to be "dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away." In Matthew xxi. 21, the connection between the blasting of the fig tree and the removing of the mountain is unmistakeable. "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also

if ye shall say unto this mountain, Be thou removed," etc.

It is generally supposed that in matters of faith it is useless to exercise the understanding, or to endeavour to explain in a reasonable way the action of the force that is associated with the efficacy—real or fictitious—of Prayer. This supposition is based upon an entire misconception of the doctrine of Jesus Christ, who frequently appealed to the understanding, that is to say, explained to His hearers the meaning of His sayings. As a matter of fact, the human mind imperatively demands an explanation of the phenomena with which it is confronted. That explanation may be wrong, and generally is very wide of the mark: but the point is, that an appeal to the understanding is always done by the most bigoted fanatic. Thus "Faith" is explained on the supposition that Jesus Christ employed a special force of a special kind, unknown in any part of the world but Palestine. This explanation is absolutely preposterous, in face of the simple fact that the very force called into action in the blasting of

the fig tree, has been known, studied, experimented with, prophesied upon, in every age, and in every country under the sun. The ordinary explanation current in the ecclesiastical world, therefore, is a wrong explanation, a false conception, which must be abandoned as soon as the human mind touches the correct explanation:—which is, that the mental act of Faith or Intense Prayer acts upon, and sets in motion, a very fine substance, in the same way in which the electrician sets electric energy to work. This subject is treated at length in the second chapter of ‘Volo, or The Will,’ which should be studied in connection with the following extract from ‘Physics of the Ether,’ by T. Solver Preston. This passage is very interesting in its suggestion of the existence in the realm of Nature of a force still more subtle than Electricity. It is not necessary to define that force in exact terms: suffice it to say that Faith and Prayer and Will undoubtedly act directly upon a fine substance of immense potentiality. “All physical phenomena are fundamentally

correlated as cyclical processes consisting in an interchange of motion ; and in which the motion is derived from, and passes to, the one universal source of motion—the ether. The tremendous energy in explosives (the very energy of the ether itself) is direct indication of the intensity of ether pressure. The normal state of the ether particles is motion, in straight lines, in all directions, with velocity, not less, at all events, than light. . . . Deduction as to the high speed of ether particles in their normal state, reveals vast store of energy of very intense character in space. . . . Owing to the high normal velocity of the ether particles. great pressure is exerted upon the molecules of matter. . . . Density (quantity of matter in unit volume of space) of the ether is very low. Low density is an essential condition to powerful dynamic agent. Energy rises as the square of speed. . . . By absence of mass, energy becomes more concentrated ; or, by reliance upon speed rather than upon mass, greater quantity of energy admits of being concentrated upon a given

spot. Attainment of the same absolute amount of energy by means of large masses and slow speeds would render it impossible for the energy to be concentrated upon small area, which concentration of energy is absolutely essential for the production of intense dynamical effects. . . . To constitute a powerful dynamic agent, three things are necessary: (1) High normal speed of component particles of agent; (2) Particles should be minute; that is, in an extremely subdivided state; (3) Quantity of matter relatively to unit volume of space should be small (low density)."

Another theory, put forward within the last few years, makes the density of the ether very high—immensely higher than the density of platinum, one of the heaviest and most solid substances that exist. From this standpoint, matter would be a "thinning" or "deficiency" of the normal electromagnetic density of the etheric substance.

The "faith" through which Jesus Christ asserts that He blasted the fig tree, is thus seen to be a very different thing from the

feeble attempt at intellectual make-believe that has prevailed in modern ecclesiasticism. The faith of the modern Church is at best a trembling reed shaken by the wind of intellectual criticism; the faith of Jesus Christ is the wand of power exercising sway over the forces of Nature. So far from being opposed to the full exercise of the understanding, faith goes hand in hand with scientific investigation, and utilises all the materials laboriously gathered by the intellect, till the apex is reached—when it is swallowed up in Knowledge and Power.

CHAPTER III

THE PRACTICE OF BREATHING

Wrong Methods

At first sight, it may appear unnecessary to warn the student against wrong methods of breathing, inasmuch as we perform this natural function so constantly from morning till night, from night till morning, from cradle to grave, that we surely may claim the right to know all about it. On second thoughts, however, we are ready to admit that all is not quite as it should be, and if we penetrate a little more into the subject, we shall have to recognise the staggering fact that correct breathing is an extremely rare phenomenon. Correct breathing, crystallised into a daily habit, means splendid health. "If any one doubts the importance of an acquaintance with the principles of physiology as a means to complete living," wrote Herbert Spencer, "let him look around and see how many men

and women he can find in middle or later life who are thoroughly well."

Health is not such a difficult thing to attain, provided the individual has the right ideas; but when he is a slave to false notions and wrong methods, health becomes practically impossible. Ignorance is the root of all evil, and particularly so in regard to the evil of disease: the reason why there is a cry for specifics, nostrums, and sera is that very few of the orthodox medical practitioners know what is meant by robust physical health. I was particularly struck with the irony of the situation in the case of a medical man who was a reputed authority on Consumption. He himself was a feeble, flat-chested specimen of humanity, badly in need of breathing exercises, and quite incapable of instructing anybody else in the art of breathing, for he had not the faintest notion of correct breathing.

The reason why the Open Air Cure for Consumption has not made more headway, is because it has not been carried on under the supervision of masters of the art of

breathing. Let us suppose that this flat-chested "authority" on Consumption runs a Sanatorium for victims of lung weakness; and let us, for the sake of argument, endow him with learned degrees in abundance from all the medical colleges of the world. Unless he knows how to breathe correctly, and demonstrates this breathing in his personal appearance, he is branded by Nature as an arrant impostor utterly incapable of dealing with Consumption as it should be dealt with. In fact, his very presence in the Sanatorium would be sufficient to depress the vitality of the unfortunate patients. This is the kind of person who looks forward to a new serum to perform an unnatural miracle for the "cure" of Consumption, utterly ignorant of the fact that Nature has provided the only real and lasting cure in correct breathing. The subject of health and disease is far too serious a matter to mince from an academic or professional standpoint, and particular interests must be sacrificed on the altar of the general good of the community, otherwise racial evolution becomes impossible.

Turning from the empirical and haphazard method of conducting the Open Air Cure for Consumption to another profession which deals with the art of voice-production, one cannot but be struck with the necessity of a complete mastery of the science and art of breathing as an indispensable requisite for all singing masters. Good singing or speaking is impossible without correct breathing. Correct breathing is actually much easier and infinitely more satisfactory than incorrect breathing, and yet (to quote from a work on the voice), "The advice given on this subject in so-called treatises on the voice is amusingly varied and contradictory. Thus, singing pupils are told by different authorities: To breathe by the descent of the diaphragm; by drawing in the abdomen and raising the ribs; to swell out the sides while drawing in the abdomen as a support to the chest; to control the expiration by means of the abdominal and the chest muscles; to control it by contraction of the ventricles of Morgagni;—to breathe through the nostrils; through the mouth; through

both at the same time—to keep the larynx fixed ; to hold it in a high position ; to hold it in a low position ; to make it rise gradually ; not to attempt to control it at all ;—to hold the mouth, neck, palate and pharynx very stiff and tense ; to hold all these parts quite loosely ;—to tighten the under-lip ; to depress the tongue ; to practise the soft palate till it becomes as hard as a bone—to sing with closed mouth before attacking the tone, and with a strong nasal quality m—m—maw ; to say ‘pm’ with closed mouth, letting the sound pass through the nostrils, resulting, we are assured, in a wonder-working stroke of the epiglottis ;—to focus the sound ; to direct the voice towards the roof of the mouth ; against the hard palate ; against the upper front teeth ; into the head ; to the bottom of the chest ; to lean the tone against the eyes ; to sing all over the face ! Well may the puzzled student ask, which of all these recommendations are right and which are wrong !”

It will thus be seen that mastery of breathing—which in reality is at the bottom

of the whole trouble—is not quite as simple as it looks. Correct use of the voice in speaking and singing is the royal road to health. The throat is far more intimately connected with mental and physical health than is generally supposed, and, in one sense, may be said to be the most important vital centre of the whole organism. Many people have had to give up singing lessons through faulty use of voice, entailing great strain upon the throat, and depression of nerve-force. The immense majority of surgical operations upon the throat are quite unnecessary, and can easily be avoided by correct breathing and vocal exercises. Here is a case in point. A lady had run the gamut of the various teachers, who had all, more or less, conflicting private opinions on breathing and voice-production, with such disastrous results that her voice was all but ruined, so far as singing was concerned. She was advised to have a surgical operation performed on the throat, but fortunately refused to consent. She became my pupil, with the result that in about a week her

voice was completely restored, and gained in volume, ease, and richness each succeeding week. The method is outlined in 'Beauty of Tone in Speech and Song,' and I need not dwell here upon the art of voice-production, beyond emphasising as strongly as I can the principle that in both singing and speaking no strain whatever should be felt in the throat. Whenever the throat feels fatigued after singing, it is an unerring sign of wrong voice-production, which, if persisted in, will lead to serious consequences.

It is necessary to point out the wrong methods of breathing and voice-production, so far as their bearing upon health is concerned, in order to guard against the supposition that breathing 'anyhow' will produce identical results with correct breathing.

Nose Breathing

A point of the first importance in the practice of breathing is to contract the habit of breathing through the nostrils. This is the cardinal rule, to which, in ordinary

conditions, there must be no exception. The nostrils serve as a filter, not only to strain the air of impurities, but also to warm it to a certain extent before it reaches the lungs. Many contagious diseases are contracted through mouth-breathing, not to mention the colds which play havoc with the inhabitants of a rigorous climate. To keep your mouth shut and breathe silently through your nostrils, is an excellent practice in more ways than one, for it will benefit not only yourselves physically, but your friends and the whole world morally.

When regular breathing exercises are referred to, they imply nostril-breathing. Mouth-breathing has to be resorted to occasionally, when a larger volume is quickly required, as in athletic exercises, and prolonged singing or speaking. These are the exceptions which prove the rule. Great care should be taken with children to accustom them from infancy to nostril-breathing, awake and asleep, and when a tendency to congestion in the nasal passages betrays itself, gentle massage and slight tapping

should be applied to the nose from the root to the tip. Sometimes an obstruction to the free passage of air through the nostrils is caused in young children by adenoid growths, which can be very easily removed by a harmless operation. The presence of the adenoids is an indication of a devitalised condition of the system, which demands systematic breathing and vocal exercises to render the improvement permanent.

A good way of keeping the nostrils free of obstruction is to sniff up water, lukewarm or cold, according to liking, a few seconds morning and evening. This must be done very gently, so as to avoid strain or disagreeable sensation. A little salt put in the water makes it easier to draw up.

In order to thoroughly understand the full breathing of the mobile chest, we must analyse the three methods of breathing—the Clavicular, Intercostal, and Diaphragmatic.

Clavicular Breathing

This is also called Collar-bone breathing, and consists in elevation of the ribs, collar-

bone and shoulders. It involves the greatest expenditure of energy with the poorest results in oxygenation of the lungs. In the second chapter, it was shown that shallow breathing, that is, breathing only from the top part of the lungs, did not eliminate as much carbon dioxide as the breathing with the lower part of the lungs. Consequently, it would be impossible to thoroughly purify the blood with this method of respiration, and when the extra labour of forcing up the bony framework is taken into consideration, it is not surprising that those who confine themselves to this mode are bound to come to grief sooner or later, for the stream of blood coursing through the body is in a state of chronic impurity. It has been said that the worst sinners in this respect, next, of course, to the women who persist in wearing outrageously tight corsets, are doctors and clergymen! Whether there is any truth in this allegation or not, it is an undeniable fact that collar-bone breathing is absolutely opposed to deep thinking.

Inter-Costal Breathing

This is an improvement on the former, and consists in outward expansion of the framework of the chest. This is generally supposed to be the natural method of breathing for women, but there is no reason whatever why women should confine themselves in this manner, and deprive their organisms of the complete oxygenation which is so vital to the blood. Correct breathing and walking will do far more towards maintaining and improving the figure than artificial restraint.

Diaphragmatic or Abdominal Breathing

This is carried on by the action of the diaphragm, the muscle which is the partition between chest and abdomen. Considered by itself, it has an enormous advantage over the other two, for by this means the lungs are inflated, not only where they are largest in size, but where they are most easily moved. The thorax or chest is a box formed by the spinal column behind, the ribs and sternum or breast-bone in front

and on the sides, and the diaphragm underneath. The seven upper pairs of ribs are fastened to the breast bone as well as to the spine, while the lower ones, the floating ribs, being not so tethered, are capable of more easy expansion. Thus the lower ribs can be expanded and contracted to the greatest possible extent for a long time, without incurring the fatigue that is bound to follow forcible distension of the upper portion of the ribs. In addition to this, the diaphragm can work so easily and smoothly, for there is no bony framework to lift, that the exercise, when properly done, strengthens it from day to day, while the abundant flow of fresh air drawn into the lungs exhilarates the whole system. This easy and natural action of the diaphragm is much impeded by indulging in too heavy a meal, while the proud possessor of a corpulent stomach will find the diaphragm unable to do its work. This eventually induces insufficient oxygenation of the tissues, with the natural result of accumulation of carbon in the shape of fatty

deposits. How cunning Nature is in her simplicity ! Nature loves form even more than woman does, and has taken the severest precautions against encouraging shapes that contravene her laws. Good breathing power ensures good organic form, and good organic form necessitates good breathing power.

Full, Deep Breathing

This is the combination and perfect application of the three modes of breathing separately denominated as Clavicular, Intercostal, and Diaphragmatic. If we describe the Clavicular as inflating the top part of the lungs ; the Intercostal, the middle part ; and the Diaphragmatic, the lower part, we could describe full, deep Breathing as inflating the whole of the lungs from bottom to top. Considering the importance of complete purification of the venous blood by interchange with fresh air in the lungs, it is hardly necessary to point out that every little air-cell has its own work to do in the general work of oxygenation, and that if it is not allowed

to do its share, the general effect—which is the result of the sum of the individual air-cells — must be proportionately deficient. Once the principle is fully realised that the lung as a whole is the sum in addition of the number of the tiny air-cells, each of which is confronted with a minute capillary vessel containing the blood to be purified;—and the conclusion is easily reached that in the full breathing of the developed chest, the whole lung must be called into play, not by spasmodic efforts at occasional intervals, but naturally and habitually without conscious effort. This, of course, implies steady growth of lung power and chest capacity, and is not possible at first.

In order to develop the chest for the full breath, it is necessary to carry out certain simple physical exercises,* which help to promote flexibility of the trunk. In some cases, it is also necessary to apply special treatment to the nape of the neck and the

* See *Ars Vivendi*, Chapter IV.

shoulder-blades to loosen their rigidity, and allow free play to lungs and chest.

The full breath can be carried out standing, sitting, or lying down. At first it should be practised only for two or three minutes at a time, and only at intervals during the day. After a certain time, its practice becomes habitual and automatic, with incalculable benefit to body and mind.

Inhaling quietly through the nostrils, fill the lower part of the lungs by expanding the diaphragm downwards and outwards (if you place the hand over the stomach you can feel the outward expansion); then fill the middle part by expansion of the chest and lower ribs, gradually extending the movement till it reaches the collar-bone, without elevating the shoulders. Retain the breath a few seconds, then slowly exhale as follows: gently contract the diaphragm, that is, draw in the stomach and abdomen, the motion being inwards and upwards, as opposed to outwards and downwards in inspiration; then the lower and upper chest till the expiration is fairly complete. The important thing at

first is not to overdo it. Beware of strain. The lungs and chest have to be gradually trained in order to become permanently strong. It is far better to attempt too little than too much. With practice the full breath can be carried on smoothly and continuously, from bottom to top of lung, without break or jerk. Then the whole organism will gradually feel the invigorating effect of the rhythm of the full breath, which imparts tone to brain, nerve, muscle, bone, and blood in the way Nature alone intended to produce a strong race of men and women.

Control of Vital Current

When the rhythmic motion of full breathing has at length made itself felt in a practical manner throughout the organism, the individual begins to understand that with the ordinary atmospheric air he is inhaling and exhaling a much finer air, the fundamental substance from which the various forms of matter are derived. He lives and moves in this fine substance, which he modifies, or acts upon, by thinking and

willing, to such an extent that he is surrounded by an external atmosphere or aura exactly corresponding to his inner state, and behaving very much like the "magnetic field" of a magnet. It has a great advantage over the "magnetic field" of the mineral magnet, in that it can be acted upon directly by the trained will and imagination, either to attract or to repel.

This vital aura extends to a distance of about two feet from the body, surrounding it on all sides and forming an ovoid. With most people, this egg-shaped external form has little or no properties; but when the facts are understood, it will be seen to play a very important part in health and disease. Many delicate people frequently experience a sensation of being 'drained' or 'exhausted' on the one hand, and 'invigorated' or 'exhilarated' on the other hand, when in close contact with, or even in the vicinity of, other people. The explanation is simple. There is mutual unconscious action between the two individual 'auras,' similar to the action between the 'magnetic fields' of two magnets.

It is therefore important to control this action as much as possible. It is done as follows :—Breathe fully and rhythmically for a few minutes, concentrating your whole attention upon the motion of the breath. Then, with a firm will, imagine that as you exhale you are condensing the aura so as to form an electro-magnetic protecting shell, which will envelope you with sufficient strength to resist adverse or undesirable influences. After repeated practice in this manner, the salutary effect is unmistakable.

Condensation of the aura by rhythmic breathing is not only efficacious for health, but is the means of attaining still higher results in mental and spiritual power. The 'halo' round the head of saints is no mere figment of the artist's imagination, but the actual result produced by intense concentration of the spirit within acting on the surrounding fine substance.

The possibilities of condensation of the aura by rhythmic breathing, will unfold themselves as the individual advances in the science of self-development. The law

of Beauty is the law of Concentration. "Beauty rides on a lion," wrote Emerson. "The line of beauty is the result of perfect economy. All beauty must be organic. It is the soundness of the bones that ultimates itself in a peach-bloom complexion; health of constitution that makes the sparkle and power of the eye. It is the adjustment of the size, and of the joining of the sockets of the skeleton that gives grace of outline and the finer grace of movement. That beauty is the normal state is shown by the perpetual effort of Nature to attain it. The felicities of design in art, or in works of Nature, are shadows or forerunners of that beauty which reaches its perfection in the human form. The haughty force of Beauty — *vis superba formæ* — under calm and precise outline, the immeasurable and divine; Beauty hiding all wisdom and power in its calm sky." The constant desire for beauty of figure and radiant appearance, which is rooted in the heart of every woman, is not mere vanity or caprice, but Nature's own effort to condense and preserve its

very finest force, so as to finally realise the glory of the spirit shining through the outer form.

Positive and Negative Energy

Man is a living magnet, polarised like the mineral magnet, but infinitely more complex in its action than the latter. The right side is positive, and the left negative. Here it may be advisable to point out that the terms 'positive' and 'negative' sometimes lead to confusion, owing to the fact that they are used in different senses by different writers. Thus Reichenbach refers to the right hand as negative, and the left as positive, meaning that the blue colour predominates in the first, and the yellow and red in the other. For a synopsis of Reichenbach, I may refer the reader to my 'Reichenbach's Researches,' which contains a succinct account of the standard experiments and conclusions of the Austrian investigator.

The right nostril, being part of the right half of the human dynamo, is positive; the

left nostril, negative. This is the fundamental principle of using one nostril at a time, referred to in the old books:—setting in motion the positive or negative current of energy. It is intimately associated with the higher aspects of Concentration, Faith, and Will, in controlling and regulating the fine forces of Nature. But, as it is hopeless to expect to control external nature till we have controlled the inner, so it is useless to lay down rules for positive and negative breathing, till the organism as a whole has been raised to a high level of vitality by the practice of full breathing. The beginning of the positive and negative breathing is as follows:—

Close left nostril with the forefinger, and inhale through the right. Concentrate upon the ideas of Vigour of Will, Energy of Action, Pluck, Determination, Perseverance, Courage, Faith, Spirit. Picture, that is, imagine, yourself carrying out everything you attempt to do with unflinching resolution. After retaining the breath as long as you can without strain (the time will vary

considerably from 30 seconds on), exhale in a full steady stream through the right nostril, as if you were literally pouring the breath of life into your acts, with the firm assurance, "Thus it shall be."

This practice can be carried on for 10 to 15 minutes at a time.

For the cultivation of the left side of the human magnet, close right nostril with the thumb, and inhale through the left. Concentrate upon the ideas of Insight, Intuition, Tact, Fineness of Touch, Mental Power, Soul. Imagine yourself making as few mistakes as possible in anything you undertake, seeing clearly both sides of the question, not blindly rushing in where angels might fear to tread, and acting always prudently and wisely. After retaining the breath for a time, exhale very slowly and noiselessly (not as with the right nostril practice, which denotes energy and vigour) through the left, with the quiet assurance, "It shall be so."

This practice can be carried on for 10 to 15 minutes at a time. The value of both

these exercises depends upon the power of Concentration brought to bear upon them. In fact, all the advanced breathing exercises imply intensity of Will and Concentration.

CHAPTER IV

THE ART OF WALKING

Nature and Art

In the preceding chapter, I referred to the importance of discarding wrong methods of breathing, and combated the notion that, breathing being a natural function performed always by everybody, it was not necessary to learn the art. The same remarks will apply to walking, which is certainly a natural function of the human being so far as locomotion on two feet is concerned ; but further than that it is impossible to go, for the ordinary walk of the ordinary man and woman is far from perfect, and can be immensely improved with a little knowledge and practice of the right method. The term 'natural' is a very elastic one, and in reality means nothing whatever in itself, beyond personal habits and racial customs, which, by the law of inertia, tend

to go on till other habits and customs take their place. From the standpoint of the realisation of the threefold Ideal of The Good, The True, The Beautiful, nothing is 'natural' that in the slightest degree contravenes it. Thus a person who does not walk in the very best manner possible, can be said to walk 'unnaturally,' for he violates the law of The Good, The True, The Beautiful, which it is his business to express in daily life. *Vera incessu patuit dea*—the real goddess revealed herself in her gait—a thought which runs through the literature of all nations in various forms. Mephistopheles must betray himself in his appearance, were the sight of the beholder but keen enough to detect the unerring signs; it is the dull eye which cannot see. In the old mythologies, the gods assumed various forms which imposed upon the ordinary mortal, while another god was never deceived by the appearance. The law of expression is the law of reality. Just as expression is nothing without reality, so reality is nothing without expression.

To deride "appearance" as mere outward show, is to ignore the fact that this appearance is the reflection of something within, which is expressed in the appearance. Emerson speaks of "the wonderful expressiveness of the human body. If it were made of glass, or of air, and the thoughts were written on steel tablets within, it could not publish more truly its meaning than now. Wise men read very sharply all your private history in your look and gait and behaviour. The whole economy of Nature is bent on expression. The tell-tale body is all tongues. Men are like Geneva watches with crystal faces which expose the whole movement. They carry the liquor of life flowing up and down in these beautiful bottles, and announcing to the curious how it is with them."

In the complete science of human evolution, such as the *Ars Vivendi* System claims to be, attention must be concentrated upon the external appearance as much as upon the internal reality, for the aim of mankind is to produce the perfect

whole. Just as we can get from reality to appearance, so we can get from appearance to reality. By changing the one, we frequently succeed in changing the other, and when we work at the two at the same time in the right spirit, we have far greater chance of success.

Beauty and Utility

The worship of Beauty is inherent in the human heart. It frequently expresses itself absurdly enough, when the idea of beauty is defective, but nevertheless the one fact remains that every man and woman is a seeker after some conception of the beautiful. Plato has shown in the 'Republic' that the highest Beauty is the outward expression of The Good and The True, and is therefore the final cause of phenomenal existence. Thus the cult of beauty, even in its meanest forms, is a step forward on the rigid utilitarian view which measures the whole universe from the standpoint of profit and loss.

In dealing with the human organism, and

especially in the matter of walking, there is not even the shadow of a conflict between Beauty and Utility. The most useful walk is the most beautiful, and the most beautiful walk is the most useful. In the carriage of the body, there is a rule of Health and Weakness which cannot be transgressed with impunity. The principal vital organs, lungs, heart, stomach, liver, kidneys, &c., have, in health, each their normal position, and are kept in their proper place by muscles and tissues, which, when the general tone is good, and the laws of breathing and walking are understood, have strength enough to do their work. When the laws of breathing and walking are ignored, and there ensues general weakening of tone throughout the system, these muscles and tissues lack sufficient strength to keep the vital organs in their proper place in the trunk; they gravitate downwards, pressing upon each other, forming a "mass of confusion" instead of independent but mutually-sympathetic members of a well-ordered economy. Many of the most serious and

painful diseases of women are entirely due to the downward pressure on important organs, which are far too delicate to sustain a weight they were never intended by Nature to bear. The true and only remedy is to relieve this pressure by learning to breathe, and to carry the body in the proper manner. Rapid results are attained when the correct method has been acquired. Important organs and blood vessels that had suffered from congestion for years, literally begin to breathe relief from the weight of oppression.

The Ideal Walk

Perhaps the best way to initiate the reader into the mysteries of good walking is to portray the ideal walk which is described in *Ars Vivendi* as "an easy, gliding forward motion, expressing the majestic dignity of the human form divine, supple without wriggling and steadfast without awkwardness, or stiffness, or heaviness." The first thing to learn is to walk with the chest, and not with the feet. This is

not to be taken to imply that the feet are to be discarded entirely in locomotion, but merely that they are to be used as a means of support, and no more. The weight of the body must not fall upon them in blind obedience to gravitation. In the living organism, the law of vitality steps in to overrule the forces of inanimate Nature. The easiest way to learn the proper use of the chest is to compare it to a balloon, which, when thoroughly inflated, has a natural tendency to ascend upwards. After practising the full breath, as directed in the preceding chapter, draw the body upwards. Retain the breath for a few seconds, during which time take a few steps forward as lightly as you can on the ball of the foot. Exhale slowly, keeping the upper part of the chest steady, then inhale again, before the lungs are empty. With constant and intelligent practice in this manner, walking will become not the heavy stolid tread it is with most men and women, but a light and exhilarating motion, which can be indulged in for a long time

during the day, not only without fatigue, but with real benefit to the internal organs.

Retention of breath can be practised very easily in the following ways, in and out of doors. Go up or down a flight of stairs, retaining the breath for a certain number of steps, and drawing the trunk upwards. Exhale slightly, then inhale again, keeping the chest fully expanded. It is surprising what difference is made in the act of vaulting over a gate, by using a full or an empty chest. Skilful management of breathing is an important factor in athletic contests, and, when carefully practised, many a record in running, jumping, or vaulting would be beaten. Physical Culture, without mastery of breathing, is an unintelligent use of the organism, which frequently induces local weakness, and tells particularly on heart and brain.

The ideal walk, studied and practised as a fine art, not only subserves all the ends of physical culture, but keeps the body in a constant state of fitness which no other form of exercise can equal, much less sur

pass. The body does not require violent movement, so much as gentle continuous exercise which will give free play to the various organs and tissues. The mere act of rising up from a chair or sitting down, repeated a few times with the breath retained and the chest raised, will furnish excellent exercise for all the internal organs—exercise far more suitable for most people than out-of-the-way gymnastic movements. Applying the same principle to the walk, one would quickly find it capable of yielding incomparable results, if performed even for a few minutes at intervals during the day, with full chest and vital organs held high, not pressed or squeezed together in a lump. This gives a feeling of life all through the system, mental as well as physical, while it presents the outward and visible sign of complete mastery over the body which should characterise the “human form divine.” One important consideration which specially concerns women, is that the practice of walking in this manner would very quickly develop the perfect figure to

such an extent that corsets would probably die a natural death, or at all events sink to the harmless level of abdominal belts, which would not be allowed to interfere with the full breathing which is indispensable for good walking.

When the correct position of the chest has been mastered, the rest follows as a matter of course in the art of good walking. The hips, relieved from the pressure from above, act easily and gracefully without that swaying and jogging movements which so often render the walk of women excessively ugly; while the "feeble knees" become strong and pliant, and rejoice in their unwonted sensation of being no longer the patient beasts of burden they have been forced to be in the past; and last of all, the feet will cease to plod or to sprawl wearily along their toilsome rounds, and feel instead the joy of elasticity and freedom.

CHAPTER V

BREATHING FOR INVALIDS

A General Overhaul

"Intolerance and bigotry, not only in theology, but in medicine and in general life have retarded the progress of the race more than anything else. A famous French statesman exclaimed that clericalism was the great enemy of humanity. If under 'clericalism' we include not only ecclesiasticism, but the various professions of the 'Scribes and Pharisees,' men who look back to the past and refuse to budge an inch forward unless it suits their interests, then that saying becomes a dictum of universal application. The destiny of man is freedom of spirit and liberty of thought, involving health and happiness in their fullest significations. In a world where everything is moving, it is ridiculous to suppose that anything can remain stationary." *

* "How to Think," p. 28.

The "minister of the soul" has been forced to abandon the special claim to discuss theology from a purely professional standpoint; if he tries to speak *ex cathedrâ*, an incredulous world refuses to listen to him seriously, and treats his pretensions with anything but respect. This is as it should be, for man must worship in spirit and truth, not in sham and empty form, and unless the minister of the soul has the real spirit and the real truth within him, his words profit nothing, as we are assured on the very best authority. The same applies to "the minister of the body," who is still making strenuous efforts to speak *ex cathedrâ*, in other words, claims the right to speak on the question of health and disease with an authority based largely on qualifications which have little bearing upon the point—whether he is fitted by Nature to cure disease. As soon as man begins to think in the real sense of the term, he overhauls familiar ideas, and frequently casts them aside for ever as no longer worth keeping, for the only final authority

the human mind can possibly recognise is the authority of Thought. When sufficiently developed, the mind treats with scorn and detestation any attempt to perpetuate forms, institutions, or customs that do not conform to the highest and noblest manifestation of Thought.

Applying this criterion to the question of the treatment of disease, one recognises the arrant stupidity, and what is more, utter wickedness, of trying to bolster up effete ideas on the authority of the present system of medical qualification, as if this qualification contained the very last word on the Science of Health. The disease and suffering of the world are sufficient indications that the real science of the treatment of disease requires a general overhauling in a perfectly free and untrammelled spirit. We have only to cast a bird's-eye view around to see what is taking place, for the general overhauling has begun, and the "ex cathedrâ" standpoint, pure and simple, is as little tolerated in the matter of health as in that of religion. This is tantamount to saying that nobody

can speak with authority, which is the principle of speaking "from the chair," unless he possesses that authority from within; merely external qualifications, degrees, robes of office, &c., are worse than an impertinence,—they impose on weak-minded and credulous people, thus preventing the free exercise of thought, and retarding the progress of humanity. "The day will come," said Emerson, "when no badge, uniform or medal will be worn; when the eye will indicate rank fast enough by exerting power." This power is very different from the outward symbol which fascinates the mediocre intellect to such an extent that it blinds him to the inner meaning, which alone gives the symbol its value. Both the minister of the soul and the minister of the body must therefore comply with the law of inner power, if they expect the world to listen; in vain will they point to the symbols of office and badges of authority. Nature is inexorable in demanding the close correspondence between outer and inner, profession and efficiency, symbol and power.

Of all people in the world, "the doctor" (meaning the generic term of the professional healer, not doctors as individuals) should be the first to welcome new ideas in the alleviation of pain and the cure of disease, for his mission in life is to promote the health of the community. The sad fact, however, is that every improvement in the treatment of disease has been virulently opposed by the very class who assumed the *rôle* of masters of the science of healing, just as every step forward in the emancipation of the soul from the bondage of ignorance was resisted by the class who claimed to expound the mysteries of the Kingdom of Spirit. It was not the fault of the individual clergyman or the individual doctor, but the fault of the system to which he belonged, a system based upon a narrow conception of spirit and of truth.

Man must have some system of thinking, good, bad, and indifferent, to cling to, otherwise he will relapse into mental chaos and intellectual anarchy. This is seen to-day

in the extreme "mental science" school, which, in its righteous indignation against the crass materialism of the drug system, has run away with the notion that neither matter nor pain "exists," but is an unholy belief which fastened upon the human mind in a very regrettable manner. At first sight, this seems a profound doctrine, but on consideration it will be seen to be an erroneous presentment of a truth which is of the first consequence in health and disease. This truth, in a nutshell, is that disease is a negative state of mind and nerve-force, and can be cured much more effectually and expeditiously than in the old-fashioned method of taking a dose of medicine. Astonishing cures have been unquestionably performed by fervent "belief" or "faith," and nothing more. The weak point in this argument, of course, is that "faith" has often been exercised in vain, so far as visible results are concerned. The real explanation, therefore, cannot be given as "faith" pure and simple.

Is it possible to give a thoroughly ade-

quate explanation of the unquestionable results produced in some cases by the exercise of strong faith, without doing violence, at the same time, to the ordinary principles of reasoning which apply in daily life? Quite possible. And, furthermore, until we weld our ideas into a comprehensive system, in which all the parts have their proper place, we are not thinking at all in the real sense of the term.

The Ars Vivendi System

The Ars Vivendi System differs from the two extremes of "mental science," and purely "medical treatment" by drugs, serums, and specifics. By defining disease as a negative state of the organism, it does not say that "nothing is the matter" with the invalid beyond false belief in the existence of something unreal. By "negative state" is meant a lack of vital force due directly to lack of the forces from which vital force is "generated" in the organism. To take an example. Suppose we compare a consumptive with a person

in robust health. The difference between the two is sufficiently striking, both in outward appearance, and in the capacity of performing mental or manual work. Vital force in the one case is in a negative state; in the other, in a positive state. In other words, the one does not "generate" or "produce" sufficient force to keep the organism up to the standard of health. The real and the only cure is to get that organism up the vital scale as quickly as possible. How is it to be done? By deluging him with poisonous compounds and mixtures, the only effect of which is to ruin the stomach? Or by stuffing him with food he is utterly unable to digest? Common sense emphatically says no! And yet it is only a very few years since it was the fashionable medical plan to treat the poor consumptive in the above foolish fashion. By their fruits ye shall know them. A system that rendered it possible for its practitioners to be guilty of such folly condemns itself, both in theory and in practice:—in theory, because it is diametri-

cally opposed to the principles of physiology ; in practice, because it has ended in complete failure. The Ars Vivendi System, in discarding "medicine," does not go to the other extreme of attributing diseased conditions entirely to mental action, but deals with the problem in a comprehensive manner, by explaining the influence of nerve energy in the system, and calling into immediate action the latent forces of Faith, Mind, Will, and Concentration, which act directly upon nerve energy and stimulate it into greater activity, thus promoting a better state of the circulation of the blood. This is the scientific explanation of the curative action of Mind upon Body,—a fact which, once grasped, produces immense results. Along with this mental action, the Ars Vivendi System enlarges the breathing capacity, and, above all, emphasises the principle that Nature works strictly from cause to effect ; perfect health demands the perfect form, and the perfect functioning of every organ. Disease and pain thus become not things to be denied,

but recognised as inevitable consequences of violation of natural law. In a nutshell, the motto of the *Ars Vivendi* System is : "Believe in Spirit; and in Nature as the emanation of Spirit; then breathe copiously the breath of life." Health and Disease are the two aspects of the breath of life,—in the former, the positive; in the latter, the negative. Names of diseases, when not regarded, in terms of the Kantian philosophy, as "things in themselves," are useful indications of the degree to which the invalid has descended in the vital scale (see the diagram in *Ars Vivendi*), and of the special points of weakness in the organism, such as brain, lung, stomach, etc. Regarded as "things in themselves," they mislead entirely, giving a false suggestion that nerve-force is not the one ruling power in the animal economy, and that this force can become negative without any actual cause. Nerve-force, being the middle ground between the mental and the physical, affects, and is affected by, both; to look for the cause of disease in the physical only, is as wrong as to look for it only in the mental.

Consumption

Within the last few years there has been a notable forward movement in the theory of the treatment of Consumption, a movement which has not yet produced the great results it is capable of achieving, through want of proper management of breathing and vocalising exercises which are absolutely indispensable adjuncts to what is called the Open-Air Cure. In the bosom of the majority of drug-practitioners, there is yet remaining a forlorn hope that a new serum will be discovered, which will rout the tubercle bacillus, and thus form a "specific" against Consumption. How vain such a hope, in face of the simple facts of health! It can only spring up in the minds of those who have lost touch with Nature, and who revel in the chimeras of the laboratory, as the witches of the Middle Ages were said to delight in the horrors of their Sabbath.

The primary cause of Consumption being insufficient oxygenation of the tissues of the body, the key to the problem of the

successful treatment of the disease must be found in improving the breathing capacity. This is the admitted principle of the Open-Air Cure, which has already done more than all drugs or serums put together. When the science of breathing is more thoroughly understood, Consumption will form one of the most easily cured diseases, and in time will be entirely eradicated from civilisation. So long as ignorance of the simple principles of health remains a characteristic of the masses—a lamentable fact due to the separation of the preacher and the healer—so long will Consumption pursue its insidious ravages. If religion was constantly associated with health of mind and body, a standard would be presented that would serve the purpose of “saving” the soul from the sins of ignorance, disease, and suffering. Up till quite recently, inasmuch as the consumptive was doomed from the first, and, in addition, hurried onward to the grave by wrong methods of treatment, the real cure of Consumption was impossible.

Consumption being due to want of fresh
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air in the lungs, and being impossible to cure in any other way than by supplying what is lacking, the first thing to be done by anybody who has the slightest tendency towards lung weakness is to practise breathing and throat exercises, for a few minutes at a time once or twice a day. I must repeat again the caution about not straining the throat or lungs, as this would aggravate the mischief.

I have been frequently surprised at the general opinion prevalent among doctors that singing and reading aloud, or exercise of the voice in any form, is bad for the consumptive. On the contrary, voice exercises should be regarded as constituting the chief part of the cure, when carried out on the *Ars Vivendi* principle of freeing the throat from all strain, and singing or speaking from the Solar Plexus. This is by far the safest and most efficacious lung exercise, and invariably produces beneficial results. However, if the singing or reading is performed badly, the throat gets very quickly fatigued, and the nervous tone of

the general system is lowered; unless it is performed in the right manner, therefore, neither singing nor reading aloud should be attempted, and the breathing exercise alone must be carried out. In ordinary cases it would be hardly possible for anybody to go wrong, provided the instructions in the third chapter are rigidly adhered to. The consumptive could thus proceed with a "home" cure immediately, without waiting to be formally installed in a Sanatorium before attempting seriously to take himself in hand. And when he remembers that a stitch in time saves nine, an additional incentive is given him to start immediately with breathing.

In cases of pronounced Consumption, which are best treated in a Sanatorium, the breathing and vocalising exercises, of course, should be carried on under the personal supervision of an expert, who should graduate them according to the condition of each individual patient. For this, a thorough acquaintance with the action of nerve-energy is indispensable, for

the breathing capacity can be strengthened very much by vitalising the nape of the neck (the point of origin of the pneumogastric nerve which controls the function of respiration). This is done by holding the right hand over the nape of the neck, and the left over the pit of the stomach. The action of nerve-force, when strong, concentrated, and well-directed, is capable of exact demonstration, and is the direct and most speedy method of alleviating pain and curing disease. In every case of Consumption it should be applied, especially to the neck, lungs, stomach, throat, and nose. Consumption frequently starts through weakness of throat, or congestion of nose, which renders easy breathing difficult. Consequently it is very important to get the throat and nose right as soon as possible. This is most quickly achieved by concentration of nerve-force, as the following case will show.

A lady had completely lost the sense of smell for 16 years. She suffered dreadfully from headaches at intervals of a few days.

Eyes ached much, and there was a discharge from the nose of hard and dry matter of a greenish colour and very offensive. Throat felt weak and often relaxed, with occasional local discharge. Ears were troublesome, and sometimes she suffered from deafness. She had cold feet, and occasionally the hands and feet became numb. She had tried everything she could think of, in the way of treatment, without the slightest sign of the return of the sense of smell. One surgeon she attended hurt the nose so much that the cure was worse than the complaint, and she gave it up.

The sense of smell was completely restored after a few applications of nerve-force to nose and throat, accompanied by instruction in breathing. In this case it was necessary to strengthen the local nerve centres before proceeding directly to the breathing. As a matter of fact, this lady had practised breathing exercises (though not after the *Ars Vivendi* method) for a long time before she applied to me, without producing the desired effect upon the

olfactory nerve. The results were speedy, and could not be put down to anything but direct application of nerve-force to a devitalised centre. I mention this case for the express purpose of showing the necessity of strengthening throat and nose, as well as lungs when necessary, before the breathing exercises are resorted to. By the adoption of systematic breathing and voice exercises the time usually taken for the treatment of early stages of Consumption in Sanatoria would be much shortened: more could be done in four to six weeks than is now expected in as many months.

Cancer

Along with Consumption, Cancer can probably claim the unenviable distinction of looming the largest in the public eye, of all the diseases to which humanity is subject. A Fund, called The Imperial Cancer Research Fund, was started a few years ago, for the purpose of investigating the cause of this terrible disease, the very name of which spreads dismay. Many theories

have been propounded as to the origin of Cancer in the human organism, including Mental Emotion, Worry, Meat-eating, Tomatoes, Shell-fish, Bacilli, etc. The Imperial Cancer Research Fund has done very good work in clearing the ground somewhat of erroneous ideas, and in pointing to the conclusion that Cancer is not caused by the ubiquitous bacillus, but by degeneration of the vitality of the sufferer, resulting in abnormal cell-growth.

The following letter appeared in the *Liverpool Post*, and several other London and provincial papers :—

“CANCER RESEARCH.

“SIR,—A very interesting and profoundly important pronouncement on the growth of cancer in the organism has recently been made by the Imperial Cancer Research Fund. Considered from the right standpoint, this pronouncement will be observed to corroborate in a striking manner the value of the hygienic system of treatment, including diet, breathing, bathing, and mental and physical culture ; while it deals

a telling blow to serum-therapy and inoculation. The fashionable idea among a certain set was that cancer was caused by a bacillus, and that it must be fought with some kind of serum. Now, however, it has been ascertained that cancer is due to changes in the living cell, probably abnormal cell-division. This idea, by-the-bye, is not at all new, for it was put forward about fifty years ago by Dr. Wilson, Dr. Ashburner, and others, who argued that, as all the processes of the body are carried on under the control of nerve-force, disease must ultimately be traced to its derangement. The moral, then, is clear. Keep up the strength of the nervous system by attention to diet, deep breathing, bathing, and cultivation of the will, and you have within you the power to resist the inroads of disease. Lower the strength of the nervous system by drugs or excesses of any kind, mental or physical, and you lower organic power of resistance.—Yours, &c.,

“ARTHUR LOVELL.

“94, Park-street, Grosvenor-square,

“London, W., Oct. 5, 1905.”

The question whether cancer can be cured without operation—an operation, as a matter of fact, cannot claim, in the strict sense of the term, to “cure,” for at best it can only cut off a local portion of the general mass of diseased condition—is one of intense practical interest. Amongst a certain section of orthodox medical practitioners there is a strong feeling against use of the knife in cancer, the claim being made that it can be cured by using the ordinary remedies. Unfortunately the ordinary medical man is so handicapped by the narrowness of his professional training, that he has to discover for himself facts which have been familiar for a long time to those who have followed the other path in the science of healing. Thus the astounding fact that there seems to be absolute proof that cancer was cured in London in the middle of the nineteenth century by application of nerve-force, without drugs or operation, is entirely unknown to the bulk of doctors to-day. These are the facts. Dr. Elliotson was Senior Physician to the Middlesex Hospital when he devoted

himself to the study of what was then called Magnetism, and is now called "Mental Science," "Thought Healing," &c. The following extract is from the *Zoist*, a paper edited by him.

"CURE OF A TRUE CANCER OF THE
FEMALE BREAST, BY DR. ELLIOTSON
(Oct., 1848).

"The case which I am about to relate is one of the most splendid triumphs, and is the most splendid hitherto accomplished under my own hands. The disease was malignant and structural, and such as the art of medicine has never been known to cure, nor the powers of nature to shake off. On the 6th of March, 1843, a very respectable-looking person with the sallow complexion of cancer, called to solicit my advice respecting a disease of her right breast. I found an intensely hard tumour in the centre of the breast, circumscribed, moveable, and apparently about 5 or 6 inches in circumference; the part was drawn in and puckered as though a string attached behind the skin at one point had pulled the surface inwards,

and upon it, to the other side of the nipple, was a dry, rough, warty-looking substance of a dirty brown and greenish colour. She complained of great tenderness in the tumour and the arm-pit when I applied my fingers, and said she had sharp stabbing pains through the tumour during the day, and was continually awakened by them in the night. I at once saw it was a decided cancer in the stage termed scirrhus, and I so named it in my note-book, but I did not mention its nature to her."

With steady treatment by application of nerve-force the tumour disappeared. Here is Elliotson's final account of the case. "The disease steadily gave way, the tumour continued to decrease, and the tenderness to wear off, and the gland in the arm-pit disappeared. The cancerous mass is now completely dissipated, the breast is perfectly flat, and all the skin rather thicker and firmer than before the disease existed. Not the smallest lump is to be found, nor is there the slightest tenderness of the bosom or the arm-pit."

Now comes the question: Is it certain that the disease was cancer? May not Dr. Elliotson have been innocently mistaken in his diagnosis, if he did not wilfully misrepresent facts, as his opponents charged him with doing? These objections are certainly reasonable, and can be met in a reasonable spirit. The diagnosis of cancer was confirmed by the independent testimony of five medical men, three of whom examined the patient without the knowledge of Dr. Elliotson. The names of these are given without any hesitation on the doctor's part; they were surgeons, *viz.*, Mr. Brown, Mr. Powell, and Mr. Samuel Cooper, Professor of Surgery at University College, "who gave a decided opinion that the disease was cancer," and that an operation should be performed without delay. The other two, Drs. Ashburner and Engledue, had no hesitation whatever in calling the disease cancer. If the testimony of the whole six is to be swept unceremoniously aside as not evidence that the disease was cancer, then medical diagnosis, in the current acceptation of the

term, is of no value whatever, and had better be abandoned altogether. But that the patient suffered from what is usually called "cancer," there can be no doubt, to judge from the account of her own sufferings, which correspond very closely to those of other cancer patients. At first she felt only "a sudden and momentary violent darting pain in the right breast"; then these "dreadful dartings" took place about a dozen times in rapid succession, and this every few hours, till at last it seemed as if it was a "penknife jagging her breast." If this woman complained of these sensations in the ordinary way, and if at the same time a hard knotty tumour grew larger and larger in the breast, and the patient died in a few months with these symptoms, there is very little doubt that all her friends and medical attendants would have pronounced her to have suffered and died from cancer. But whereas Elliotson cured the patient, by making the suffering to cease and the tumour to disappear, in a way that was not approved by his brethren

at the time, they turned and rent him. It is the old story of Christ and the Pharisees (Matt. xxi. 23). "And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority?" Dr. Elliotson had thrown overboard the medical practice of his time, and had boldly declared that disease could be cured far more safely and expeditiously than by the methods in vogue in the profession. And what is more, he adduced irrefutable facts in support of his claim. All to no purpose. "The chief priests and the elders" of the medical profession, and the pharisees and scribes of the medical journals, furiously demanded "by what authority" he had done this, and crucified him.

Suppose the impartial objection is raised that if Elliotson really cured cancer, without drugs or operation, the same thing could be done to-day; and if not, why not? The answer is simple: disease is the same

to-day as it was fifty years, two thousand years, ago, and is cured to-day precisely in the same manner as it was cured fifty years, two thousand years, ago. And further, the process of healing can be immensely quickened by the comprehensive plan of adopting, on the principle of the *Ars Vivendi* System, not one method only, such as action of mind and nerve-force, but all the measures that go towards promoting health and vigour, such as Breathing, attention to Diet, Exercise, Mental Influence, and Will-Power. Disease, no matter what its name, is due to the lack of these in the particular organism. The Cancer Research Fund shows that cancerous degeneration is really due to lowness of vital activity. What is this lowness of vital activity, in its turn, dependent upon? Insufficient purification of the blood, caused by want of breathing capacity, and violation of the laws of digestion. Thus the mass of blood becomes a vitiated stream, depositing poisonous matter everywhere in the system. This poisonous matter accumulates in this

or that part, according to local weakness and congestion ;—thus accounting for Consumption in this case, Cancer in another, Brain Disease in another. The same cause at work in different forms ; and the same remedy modified in different forms, so far as the cure is concerned. So far from being incredulous, as to the alleged cure of Cancer by the method adopted by Elliotson, a deeper acquaintance with the law of health compels one to recognize that increasing the patient's vitality in a positive manner, which is all that was done by him, is the scientific method of dealing with it, for if the vitality had been strong, Cancer would not have developed at all. Looked at in this light, Cancer is recognized as the result of violation of Nature's law. Elliotson's cure would have been considerably expedited by putting the patient through a systematic course of breathing exercises, and otherwise carrying out the general scheme of the *Ars Vivendi* system.

Insanity

“Insanity, in an immense number of

cases, is caused by the creative power of the imagination forming images of such distinctness that they become as clearly visible to the person affected as the sight of flesh and blood. A knowledge of this law will completely revolutionise the treatment of insanity, for the cure of which there must be the trained will and the vivid imagination of a vigorous mind which knows the cause of the mental derangement, and the means of curing it—dissipating the images formed by the imagination of the patient.”*

How great the need of a revolution in the treatment of insanity is clearly shown by a visit to any of the large lunatic asylums, where, practically speaking, there is no systematic attempt to cure insanity or to go to the root of the matter. The present method of dealing with the insane, is, of course, a great advance on the methods that prevailed a few years ago; but it would be ridiculous for anybody to claim that there is a systematic attempt to

K * *Ars Vivendi*, Chapter VIII.

cure the mentally afflicted. Some of the patients get better, some remain stationary, and most go down the hill very quickly, once they are certified to be insane. And yet it is no exaggeration to state that fully 60 out of every 100 insane patients could be cured of their hallucinations in a very short time, ranging from a few days to a few weeks, if the principle of the *Ars Vivendi* System were carried out.

Readers of the gospel narratives cannot help being struck by the large proportion of "lunatics, and those possessed with devils" that were healed by the word and touch of Christ. There are many phases of lunacy which it would be impossible to discuss in a few lines; these range from the extremely simple to the extremely complex. A specimen of the method of dealing with the latter is given in the incident of the swine of the Gergesenes (Matt. viii. 28), where Christ drove out the evil influences that had obsessed two men, and directed them to enter the herd of swine quietly feeding a good way off,—“And behold, the

whole herd of swine ran violently down a steep place into the sea, and perished in the waters." To anyone not acquainted with the subtle forces of Nature, this narrative is either an impossible absurdity as Huxley contended, or an astounding "miracle" which nobody can possibly pretend to explain. The truth is, that this "sign of wonder working" is strictly in the province of "healing the sick," which was ordained by Jesus Christ, as part of the original doctrine of Christianity. The utter inability of the ordinary drug practitioner to cope with insanity would, in itself, form a sufficiently eloquent plea for the rehabilitation of the real Christian doctrine. Some people think that if the present shibboleths of orthodoxy were abandoned, nothing would be left of Christianity. "Fools and blind," to use the phrase of Christ Himself (Matt. xxiii.), the work of understanding and teaching and healing only begins when you have shaken off the paralysis of tradition.

In a word, insanity, in all its phases, is

due to abnormal sensitiveness accompanied by derangement of circulation of the blood in the brain, rendering the victim a prey to wandering fancies, and more or less fixed hallucinations, which, while defying "medical treatment," will yield readily to mental influence and application of nerve-force, on the principle explained at the beginning of this section. I have frequently traced the inner workings of the mind in cases of lunacy that had been "certified," and had slowly recovered after years of detention. The stories are extremely pathetic, as showing the operation of trifling causes in inducing momentous consequences, and the imperative necessity of dealing with the whole subject of Insanity in a different spirit from what is now in vogue. One case in particular I will cite as a general type of the mental hallucination which characterises insanity. A gentleman who had been reading Shakespeare's "Prospero," was so struck with the grandeur of the principal character, the mighty master, Prospero, who exercised potent sway over the elements of Nature

through his "airy ministers," that he began thinking, as many a "genius" and many a "lunatic" before and since have thought, that it would be a very fine thing indeed if man could attain to the height of this conception: faith was said in the Bible to be able to remove a mountain; therefore, it might be possible to control the elements of Nature, etc. These ideas appeared harmlessly enough in his mind at intervals, and he discussed them mentally in the calm tone of the philosopher. His nervous strength gradually gave way through some business troubles, and he had a temporary break down in health, during which he amused himself with thinking about Prospero. One day, the thought struck him that there would be no harm if he tried to control the elements himself. He looked up at a tree, and commanded the leaves to move, which, unfortunately, they were on the point of doing in obedience to a slight breeze. The result was startling so far as he was concerned, for the idea, which before was a harmless philosophical speculation,

acquired a dominance which, in his weak state, he was unable to control. He mentioned this startling incident of the movement of the leaves to his friends; they grew alarmed, and sent for the doctor. Ultimately, he was pronounced mentally deranged, and detained for several months in a private asylum. If he had been treated on the right methods at first, the illusion would not have entailed these serious consequences, and the impression would have been dissipated in a few days.

Breathing has an immense effect upon mental agitation, and when systematically carried out, along with the other processes of the *Ars Vivendi* System, will cure Insanity in comparatively a short time. The treatment and care of the insane will afford a vast scope for the gentle influence of women, who are naturally gifted with the power of soothing and quieting the Mental and Nerve irritation which plays such a large part in insanity. External qualifications or degrees are worse than useless in dealing practically with mental derangement, for the main

point is to put the patient in touch with influences that soothe and charm, instead of irritating and antagonising him. The skill of the directing mind is shown in the selection of kindred or suitable influences with which to surround the patient. A nurse or an attendant between whom and the patient there happened to be no natural sympathy, would render the cure very difficult if not impossible, for the extreme sensitiveness of the insane to surrounding impressions would produce a constant state of irritation.

Dr. Ashburner, a contemporary of the Dr. Elliotson who cured Cancer, mentions a very remarkable case of a young lady who had become violently insane. "The medical men who had charge of the case, were eminent in their calling, but after many vain efforts to do her good, had, with all their psychology and opium, been unable, at the end of ten months and a half, to be of the slightest service to her." At the end of the fifth treatment (of will and nerve-force), she "was perfectly restored to her senses, and I continued three times more

for the purpose of insuring the permanence of the cure." Ten months and a half of "blind leading the blind," and five days working in the right way. What a difference! And what an argument for the treatment of disease, mental and physical, on the original Christian basis!

Other Diseases

Having dealt at length with the three most formidable diseases, and shown the possibility of treating them effectually on the general lines of the *Ars Vivendi* System, without drugs or specifics, it is not necessary to argue that, if these three terrible afflictions,—Consumption, Cancer and Insanity—yield to the right methods of treatment,—the other forms of general and local organic weakness must be dealt with on similar lines. When the principle is thoroughly understood that nerve-force governs and controls every process in the organism, and that every drug or specific is directly aimed at nerve-force, it will be acknowledged that the art of healing is

resolved into the simple expedient of controlling nerve-force. Nobody would think of "drugging" a corpse. Why? The vitality or nerve-force is lacking, and the drug does not act upon the blood, or bones, or tissues, or even the nerves themselves. *What is acted upon, and what acts in return, is Nerve-force.* When the drug-practitioner sneers at mental influence or direct application of nerve-force, he is merely showing an utter ignorance of the elements of the problem of healing. Those who have thought even a little over the subject come to the same conclusion as was arrived at by a medical philosopher, Dr. James Wilson, who flourished in the middle of the Nineteenth Century:—"To set to right the deranged organic nerves, rectify the impaired capillary vessels, remedy local congestions and inflammations, equalise the circulation of the blood, diminish excited sensibility, correct morbid secretions, and to curb or spur excessive or defective constitutional action, constitute the whole art of healing. To attain these objects is the be-

all and end-all of the countless remedial agents, the sum-total of therapeutics. All the resources and implements of the art of medicine, whether drugs, bleeding, blistering, irritating ointments or lotions, issues, setons, are all reducible in their ultimate action to *the simple and unique object of increasing the tone of the nerves.*"

The Ars Vivendi System is the shortest cut, because the most direct, to this simple and unique object.

CHAPTER VI

THE TEACHING OF BREATHING IN SCHOOLS

If we ask ourselves what is the real aim of education, we must come to the conclusion that it is the training of the individual as a whole, so as to raise him in the scale of evolution, by giving him finer eyes to see, sharper ears to hear, and more delicate hands to touch, the forces of Nature, and thus eventually to control them for the general good of the community. A nation that neglects or thwarts the education, general and technical, of its citizens is not only preventing the self-development of the individual, but, in addition, inflicting upon itself as a whole the most serious injury from the standpoint of international life. The problem of education, therefore, becomes a question of serious vital importance to the State, as well as to the individual member.

The general discontent at our present slipshod system of education is an undoubted sign that a drastic change in the prevailing educational methods is demanded in the interests of the community. First of all, there must be inculcated in the young mind the principles of Hygiene, Mental Balance, and Self-control, while the motto of "Health of Mind and Body" should be steadfastly kept in view, instead of the present idea of cramming a few meagre facts into an immature brain, and thereby frequently doing it an injury the after effects of which may last a lifetime. The present method of conducting "examinations" is thoroughly vicious, having as much to do with a satisfactory test of individual mental capacity as the Spanish Inquisition had with the criterion of spirituality.

Mental dulness or physical laziness in the young is an unerring indication of an insufficient oxygenation of the blood caused by deficient breathing, and can only be rectified in one way—practical instruction in the art of deep breathing and in mental

concentration. That being so, it follows, as a natural course, that the teacher who cannot demonstrate in his own person the proper method of breathing, cannot possibly instil in the minds of his pupils the desire to learn the rudiments of the art; on this point, above all, example is not only more powerful than precept, but precept is rendered impossible without actual practice. The problem of the education of the future, therefore, resolves itself almost entirely into the task, admittedly a difficult one, of getting suitable people of both sexes as teachers, and giving these teachers the training which will render them capable exponents of the principles which the youthful minds are required to carry out. Oral teaching to a large class in an elementary school is very fatiguing work; and when the teacher is master neither of breathing nor voice-production, as is generally the case under the present régime, the strain on mind and voice is so serious that it frequently ends in nervous exhaustion, and the teaching becomes so mechanical

and lifeless that the scholars have little but husks to feed upon. In imparting knowledge of any kind to young or old, the personal influence, vril, or dynamic force (the Greek word *dunamis* is the term used in the Gospels to express the "virtue" or "power" emanating from the person of Christ and healing those who touched Him) is a factor of incalculable importance, for it imparts life to the words, and quickens the brain action of the student. This dynamic force is in ratio to the breathing capacity. Therefore from the standpoint of both teacher and pupil, practical mastery of breathing is indispensable.



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