

PAX TĒCUM

OR

PEACE AND RELAXATION
THROUGH
TECHNIQUE AND TRUTH

*A Fool-Proof Formula for
New Health and Life*

By

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Revised and Completed

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Through an interplay of chance and circumstance your eye now falls upon this page. Thereby you are coming into contact with me, another heart and mind and spirit very similar to your own. Out of nowhere I suddenly present myself here before you. A stranger, yes. And yet, not so much a stranger. For are we not fellows in our common origin, in our unknown destiny? Are we not both products of the universe and of the same species among myriads of varieties? Are we not mental, physical, and spiritual contraptions of essentially the same brand? Indeed we are . . . And in my quiet way, I greet you. And in my humble way, I have something I want to say to you.

So let's have a little talk . . .

A. K. Reno

THIS LITTLE BOOK DEFINES A GENERAL
HEALTH-BUILDING PROGRAM FROM WHICH
EVERYONE CAN FIND BENEFIT. AS
REGARDS THE SPECIFIC APPLICATION
OF THE PRINCIPLES IN THIS BOOK TO
PARTICULAR TROUBLES, CONSULT YOUR
OWN DOCTOR.

Some years ago I should have paid \$1,000,000 for the formula that I am giving to you in the following pages—had I had \$1,000,000 to pay. I should have paid everything I did have and then mortgaged the future to pay more—to get this same formula. So much has it meant to me. Indeed, this formula, the principles of which I am giving to you in these pages, saved and renewed my life, *where everything else had failed.*

Though the application of the principles in this formula of which I speak has not made me a champion weight-lifter or dynamo of energy—nor even so much as a runner-up for any strength and endurance titles—not by a long shot; it has, nevertheless, brought me what I have been after—what many are seeking . . . normal health and reasonable happiness. For it has been the means of bringing me peace and relaxation, and where there is peace and relaxation, health and reasonable happiness are seldom lacking.

In brief, what I am trying to say is this. . . . During the course of my life here on earth I have come into an understanding of certain things. This understanding has revolutionized my own life. It has made living worthwhile, whereas before coming into an understanding of these things, life was growing steadily more undesirable—indeed, more unendurable. This understanding, this knowledge—the gems conned from my own life's experience and embodying for me "the pearl of great price",—I wish to pass on to you here.

What I have to say will not be of the same value to everyone. To some it will mean literally the difference between life and death. To others it will give new energy and health. To still others it may simply bring happiness and success where unhappiness and failure existed before. To all it cannot fail to be genuinely worthwhile, realized the more so as life grows more mature.

Bear in mind, as you read this, that I am trying to be down to earth, to avoid undue enthusiasm and over-statement. For I am not attempting to "inspire", but to instruct—to present facts that you can use in your own life to your great

and lasting benefit. If my writing in places lacks smoothness, remember, I am more interested here in truth than in artistry, in fool-proof methods than in pretty phrases. For I am dealing here with ideas upon which your very life, to say nothing of your happiness and success, do now, or will some day, depend. And so I have tried to be as realistic and straight-spoken as I can be.

I am not asking you to believe everything I say here in this little book of mine—at any rate, I do not expect you to believe it right away. For some of the things I am going to say may tax your credulity too much. But it has taken me many years of adversity, research, observation, thought, and experience to arrive at my conclusions, and I am convinced of their truth. I believe, moreover, that one hundred years from now, these conclusions, which to some may seem now a bit over-zealous, to say the least, will be accepted as elementary principles of everyday life, such as might best be taught in school.

Do not believe the following statements now, unless you want to. That you can come to believe them in time, from study and personal experiment, is my deep conviction.—

- 1) You can get rid of half the wrinkles on your face, permanently, in six months.
- 2) You can lengthen your life by twenty years.
- 3) You can learn to *look* many years younger.
(And I don't mean through war paint or camouflage.)
- 4) You can learn to *feel* forty per cent younger.
- 6) Ten to one you can get rid of your glasses and improve your eyesight tremendously.
- 7) Ten to one you can restore your blood pressure to normal.
- 8) You can overcome digestive troubles.
- 9) You can sleep soundly.
- 10) You can restore and/or prolong the activity of your vital functions.
- 11) You can eliminate over half of all troubles—physical, nervous, or practical, which includes financial.
- 12) You can overcome speech defects, such as stuttering.
- 13) You can find a new poise and sociability.
- 14) You can give to your life a new impetus, a new success—indeed, a new "leavening".

No matter what the disease may be, no matter how the ailment may manifest itself—there is really only one cure, one way out that is lasting and permanent. And that way is to remove the cause of the trouble and to build your general health—physically, mentally, and spiritually: to attain peace and relaxation through technique and Truth, and let the forces of God and Nature make you whole.

Since, then, this matter of peace and relaxation is of such surpassing importance to our daily lives, it might not be a bad idea to make the practice of it the standard, the central theme, of our behavior, letting other things take care of themselves. In a sense, this is but repeating in modern, more specific terminology, "Seek ye first the Kingdom of Heaven (and the Peace which passeth all understanding), and the rest will be added unto you."

With this as an introduction, let us look at some of the causes of this high nervous tension which is at the root of so much trouble in our lives. It is not very difficult to see how it comes into being.

HOW WE LOSE OUR PEACE AND HEALTH

If murder mysteries in the movies and horror stories on the radio—to say nothing of Frankenstein, the Shadow, and the Green Hornet, in particular—have not laid the foundations for high blood pressure by the age of five or six, the educational system is sure to do so. By frequent tests, the strain of class recitations, the suspense in regard to promotions, the psychology of the marking system, and the emphasis on speed, the schools and colleges subject their students to an almost continuous destructive nervous tension. This is especially true for the more sensitive and conscientious students, whose nervous systems are so highly responsive. It is veritable mass manslaughter. Manslaughter, and not murder, because clearly the result of ignorance and not intent. But, nevertheless, whether through ignorance or intent, the toll of mental and spiritual death, completed or in process in schools and colleges, through nervous breakdowns of all sorts and in all degrees . . . is staggering.

Much of it is permanent, mentally and spiritually, at least to some extent; often it leads to premature physical death. Only a more widespread and clearer understanding of the laws of peace and relaxation can prevent this wholesale slaughter of young lives. I speak strongly about this because it is something that should be attended to by our educators as soon as possible.

Should we survive the school system more or less intact nervously, our modern way of life, characterized by the music of jitter-bug and swing, is not exactly tranquil! In just living normally, so-called, we are exposed to so many stimuli that we are ever on the go, always doing something. If we are not going to the movies, we are going to the bingo game. If we are not going to the football game, we are going to the tennis match. If we are not simonizing the car, we are painting the town red. If we are not doing a job on the garden, we are doing a job on the radio. If we are not working frantically for the peace movement, we are working desperately in the war effort. If we are not cramming for a college examination, we are cramming for a civil service examination. If we are not worrying about domestic duties, we are worrying about social activities. If we are not overdoing a day's work, we are overdoing a day's pleasure.

This is all very fine, say you. . . . It is simply the routine of an active personality. True, if kept within bounds. But nine chances in ten, all this *doing* becomes *overdoing*. And the *overdoing* in turn and in time becomes our *undoing*. For our nerves and muscles do not get time to rest, to relax.

As time goes on, nerves and muscles become chronically tense. A hundred and one ills begin to manifest themselves, each one of which could involve discussion in a book by itself, but which for our purposes here, I shall list briefly: high blood pressure, heart palpitation and tension, colitis and chronic constipation, eyestrain and eye fatigue, headaches, muscular twitches, feelings of uneasiness and insecurity, lack of self-confidence, quick fatigue, excessive wrinkles, digestive ailments, and many other allied troubles.

Undoubtedly, seventy-five per cent of human ailments, psychological as well as physiological, have their roots in excessive neuro-muscular tension and the lack of "peace" that goes with it. And most unhappiness and failure can be traced to the same cause. For when the mind and body are relaxed, they function normally, according to God's Plan and in Order. The mind is clear, the body is healthy, and the problems of life meet ready solution. With clear thought and good health, financial adequacy—if not always great success—is rarely lacking.

The usual procedure in the advancing stages of neuro-muscular tension, involving many of the troubles associated therewith, is for the individual to drive on regardless, invoking the "never die" spirit in order to carry on: "Nothing can get me down;" "I've got will-power;" "It's all in the mind;"—and similar misconceptions. Such gritting of one's teeth and pressing on—as praiseworthy as is the effort—is most self-defeating, and, but increases the tension threefold. The need is not for will-power and courage, but for knowledge—knowledge of the principles of peace and relaxation and their systematic application.

Possibly you are thinking, "Yes, I can see the advantages of relaxation, but I don't want to appear dead. I'll get enough rest and relaxation when I am dead. But now, while I am alive, I want action, excitement!"

But I say to you, "In the first place, you will be relaxed *rigor mortis* a lot sooner if you don't get relaxed the *Pax Tecum* way now. And what is more, the barrage of stimuli and impressions that daily charge at us from all directions will serve to make our concern about too much relaxation of little real significance."

"All right, then," you grant, "it does appear that the practice of relaxation, at work and at play, awake and asleep, is worth betting our lives on. But it's not enough just to say . . . 'Relax, peace be with you', and all that sort of thing. How am I actually going to bring about this slacking of lines, this relaxation of strain, and attain all the benefits of which you speak? Can you give me a definite way, a speci-

fic formula, for remaining relaxed and for undoing excess nervous tension that has become chronic? If you can, I am ready to listen."

And here I say to you, "I can very definitely. I can tell you exactly what is to be done, just what course to follow. It will take a little piloting."

"Well, tell me, is the method physical, mental, or spiritual?"

The answer to that is we can't play favorites. . . .

The physiologist says everything is explained and solved in the muscles. The psychologist says everything is explained and solved in the mind. The philosopher says everything is explained—or unexplained—and solved—or unsolved—in the soul. The doctor looks at the body and ignores the mind. The psychiatrist looks at the mind and ignores the body. The philosopher—if he does not ignore everything—scoffs at both the doctor and the psychiatrist, and quotes metaphysics. All three make a contribution to the knowledge of life, but each fails to furnish a complete picture. Life is not one thing but many things. It is made up of a body, a mind, and a soul. And any approach to life's problems, whether of health, happiness, or success, must involve all three, if it is to be worth anything—if it is to be realistic.

With this in mind, then, I shall deal with peace and relaxation and their attainment under two main headings:

- 1) Peace and Relaxation through Technique; and
- 2) Peace and Relaxation through Truth

Under *technique* we shall study the more physical aspects of it; while under *Truth* we shall study the more mental and spiritual aspects of it; and under both we shall have recognized the three-fold nature of man as body, mind, and spirit.

Although for the sake of clarity we have seen fit to treat our subject under these two large headings—*Technique* and

Truth, it will be recognized that no such separation can be absolute. For under *Technique* we shall be handling significant facts, or in this sense, *truths*; while under *Truth*, now in the more spiritual sense, we shall indicate certain effective procedures or techniques. The emphasis is such, however, as to make our division logical.

PEACE AND RELAXATION THROUGH TECHNIQUE

A good approach to our subject of *peace and relaxation through technique* is to get an understanding of relaxation from a study of the nature of wrinkles. Let us, therefore, look at wrinkles as indicative of what relaxation is not. Or do I hear you say that you have been looking at too many wrinkles of late and that you would rather look at something else? Well, that is what we really have in mind: to study briefly the cause of wrinkles in order that we shall in time see less of them, especially when we look in the mirror.

First, let us see what a wrinkle is. A wrinkle is a residual neuro-muscular tension that has been built up over a period of years and that has become semi-permanent. I say semi-permanent, because the fact that a wrinkle exists does not mean that it must continue to exist—at least not deeply. To get rid of wrinkles we must simply reverse the process that produced them. . . . They were produced through tension in the nerves and muscles. Every movement of the body involves tension, and thus tension is a necessary thing. But once the purpose of the movement is accomplished, the tension—all of it—should be relaxed. Thus the muscles would relax, and the skin would be restored to its original smoothness.

But the fact is, that after a muscular effort relaxation is seldom complete. Some residual, or left-over, tension remains. This residual tension builds up and accumulates until you have a wrinkle.

To some extent wrinkles are unavoidable. As time goes by you should feel tolerant toward a few wrinkles. But the number and intensity of your wrinkles can be cut in half by practice in relaxation.

No lotions, creams, ointments, or preparations will do the trick. For these do not go to the root of the trouble. They do not attack the cause, nor correct the result. The only way to prevent and correct wrinkles is by practice in the technique of relaxation.

Remember also, excessive wrinkles are not merely an isolated, localized affair; they are local symptoms of hypertension that is, at least to some extent, also general. Their

correction requires general as well as local treatment—general as well as local relaxation. Thus we understand better what relaxation means: it means the lack of unnecessary neuro-muscular tension, such as expressed in excessive wrinkles.

It is to be observed that most ailments, mental as well as physical, are preceded by an undermining of the general nervous tone. Your energy reserve is sapped, with an accompanying state of neuro-muscular tension, before disease manifests itself. In other words, the barriers of Nature against disease—your resistance—have been let down, and, alas, all sorts of troubles are all too ready to take charge. Keep up your barriers against disease—through peace and relaxation through technique and Truth—and your health will continue unmolested.

When you relax your system, you also heal it, rejuvenate it; for all the repairing and restorative processes of Nature occur during relaxation. Therein lies the secret of the "rest cure", and therein also is the reason why the doctor almost invariably prescribes rest. When you get "rest", or peace and relaxation, through technique and Truth, you have obtained it to the *nth* degree and thus also brought into play the healing and restorative powers of Nature to the *nth* degree.

THE IMPORTANCE OF RELAXING THE EYES INCLUDING THE STORY OF HOW I CAME TO WRITE THIS BOOK

It has been said long since that the eyes are the windows of the soul. We can go further and add to this, or explain it, to say that the eyes are the index, the central focal point, of the neuro-muscular condition of the mind and body. When the eyes are relaxed, they carry with them the mind, and to some extent, all of the body. Conversely, when neuro-muscular tension first becomes chronic, the eyes are the first to feel it. The eyelids tend to become red and sore, the eyes tire, become tense easily and quickly, and headaches may appear. Glasses are useless, except, perhaps, for a very temporary relief.

In the following pages, then, we shall lay special stress on the eyes because: (1) First, the eyes are one of our most

precious assets in this business of living. Therefore they ought to be taken care of in every possible way. (2) Second, the eyes are the chief focal point for the entire neuromuscular system. Therefore we should give them special attention in the practice of relaxation.

In connection with the eyes, I should like to tell you about my own experience, though I have since come to know that my own experience is simply one among many thousands of parallel nature.

While at college my eyes began to bother me. They would tire, become tense, eyelids swollen and red. Yet my sight remained good. I could pass a sight examination with better than normal vision.

In seeking relief, I went first to a general medical doctor. He recommended an eye wash. This did not help. On my second visit to him, he admitted his failure to recognize the cause of my trouble, and suggested that I see a doctor specializing in eyes.

By mistake I saw an optician instead, not realizing at that time that there is a difference between an optician and an eye doctor. (An optician is really a specialist on lenses; an eye doctor presumably has a complete knowledge of all eye troubles, along with their correction and cure.) Anyway, the optician gave me an eye examination, and, as was not to be entirely unexpected, recommended glasses—"rest" glasses. So I ordered a pair of glasses, the lenses of which the optician ground himself. I called for them the next day, and tried them out.

Temporarily they seemed helpful, greatly so. But within two weeks my eyes were troubling me as much as ever. I now believe that the temporary relief that these glasses afforded was due to the change they occasioned in the neuromuscular tension in the eyes. That the relief was but temporary was due to the fact that the tension in the eyes had not been relaxed, simply changed a bit, thus affording a temporary sense of relief. Moreover, there may have been something of a psychological factor present, also, in that I needed relief so badly and the glasses were supposed to

bring that relief. Hope and faith are powerful relaxing agents, and sometimes have effect, though temporarily, even when arising from false grounds.

Some months later, as my eyes became worse, I visited an eye doctor of the highest reputation. This man was an M.D., specializing in eyes. He put drops in my eyes, the kind that more or less blind one for several hours, and gave my eyes a thorough examination. He prescribed new lenses for my glasses, saying that my others were slightly wrong. But these new lenses proved to be hardly more beneficial, if at all, than the first ones. I returned and reported this to the doctor two months later. He replied that there was only one thing left to do: to give me *tinted* lenses. These, he said, would relieve any strain caused by glare, and would doubtless correct my trouble. More fees and charges. But the tinted lenses proved no better than any of the others, even though they cost considerably more.

Finally, I went to the largest eye specialist clinic in New York. After going through all the routine examinations with me, the doctors could discover nothing wrong, and could suggest nothing more than that I wear my rest glasses continually. So I tried that, without avail.

Health failing, I just barely managed to finish college. Then I struggled on as best I could, forcing myself to continue to work and live. By this time my blood pressure had risen way up, my heart was troubling me so I could hardly walk a block, my stomach was disordered, and a multitude of troubles afflicted me, making life unendurable, death welcome.

As a last resort, then, in desperation, I took to the medical books myself. Little by little, I read many books and articles on eyes and eye troubles. By the process of elimination I gradually came to learn the real nature of my trouble. In a small, isolated paragraph in one of the many medical books which I searched, I discovered that slightly swollen, red eyelids are often a symptom of chronic neuro-muscular fatigue, or nervous exhaustion and tension, of the entire system, the eyes being the primary focal point of this fatigue.

This appeared to tie in with my general feeling. I began to see light, to understand the real nature of my eye trouble—that it was a symptom of a more general trouble, namely chronic nervous exhaustion.

So I began to study everything I could find on the subject of nervous exhaustion and its cure. Now knowing specifically what my trouble was I again sought professional aid in trying to overcome it. I went to many doctors. Over a period of years I tried everything from herbs to osteopathy. Nor did I neglect the regular M.D., and his prescriptions. But almost all seemed useless, futile, ineffective—giving but temporary relief that was for the most part, followed by a greater let down.

But I did find a way out—a way that has proved fool-proof, of lasting and increasing benefit. This "way", this formula, I am giving to you in this treatise under the title "Peace and Relaxation through Technique and Truth". By means of this formula I have freed myself from all need for glasses, as well as finding a new health and a new life generally. If you ever see me with glasses, look close, and you will find they are sun glasses, which I find comfortable in strong sunlight. Even these, however, I have noticed are unnecessary if I am well rested and relaxed generally, when the eyes are not so sensitive to light as when one is at all tired and tense.

What, then, is the *technique* for relaxation generally, and for the eyes specifically? Here it will be well to follow directions very closely.

THE TECHNIQUE OF RELAXING THE SYSTEM GENERALLY

First, as to general relaxation. Lie down on your back, on a flat surface that is not too soft. Use a very flat pillow or, better still, none at all. Let the arms and hands fall limply on either side, finger-tips turned upward. The legs should fall limply also, the feet about sixteen inches apart. Just let go everything, mentally and physically. Allow the head to fall a little to the side, either side. Relax, let go—more, and more, and more.

You will note that the finger-tips are to be turned upward. The reason for this is that then they will not come into contact with anything. If they do touch something, nervous tension, even though slight, is caused in the fingers and hand, right on up the arm. This tension tends to keep you from relaxing fully.

It is also worth noting that the electric discharges that accompany all thought and its consequent neuro-muscular action are reduced to a minimum through the technique of relaxation. Thus your energy, mental and physical, is conserved and restored.

Now that you have relaxed normally, lying flat on your back, you are ready to pursue the technique of relaxation into its more detailed nature. For the *normal* feeling of relaxation, as understood in everyday speech, is not enough for our purpose here. It does not go far enough. It does not do away with *residual* tension, tension that has gradually accumulated over a period of years and remains with you. To relax this *residual* tension involves a great deal of finesse and patience; for it is necessary first to learn to recognize this tension, and second to learn the art of relaxing it—a process that is slow and can be accomplished only by degrees. Often residual tension has existed for so long a time that you cannot recognize it until you start to relax it. Then, in comparison with the feeling of *complete* relaxation in a given part, you discover to your surprise that you have been tense in that part right along.

So it is necessary to learn to recognize tension and residual tension, and the lack of it, in each part, each member, of the body. And here it is well to bear in mind that the relaxation of one member or part of the body causes the other parts to follow suit and relax also. For example, if you concentrate on relaxing your right hand, thinking only of your right hand as you do so, your left leg will also become more relaxed. So also with all the other parts of the body: one takes its cue from the other. Finally, if you relax fully enough, you will just relax yourself to sleep. This is the ideal situation. And when you go to sleep in this way,

you get three times as much rest out of your sleep as when you go to sleep in the usual fashion. The reason for this is that when you *relax yourself to sleep*, you have done away with residual tension.

Let us, then, for example, relax the left forearm in particular, doing away with all residual tension. To begin with, assume the position flat on your back as described above for general relaxation. The finger-tips will be up, the arms a little away from the sides. Concentrate on letting go all muscles of the left arm. Relax them, let go—more, and more, and more. After about ten minutes of lying this way, keeping the body and arms perfectly still, you should feel a pleasant sensation of beyond ordinary relaxation, especially in the left arm on which you are concentrating. If you have been very tired, it may take much longer than ten minutes to get this relaxed sensation. But when it comes, test out your success at relaxing the left arm in particular as follows:

Lift the left *hand* up slightly, bending at the wrist only. The left *arm* must remain perfectly quiet, completely so. Now, where do you feel a little muscular tension? It must be a distinct sensation of tension in one particular spot on the forearm, on the upper side. If you have relaxed properly and sufficiently, this particular isolated sensation of tension will be noted. Otherwise, if your relaxation has not been proper or thorough enough, you will not get this sensation. In that case, concentrate on relaxing your left forearm in particular, as above, for another ten minutes. Then try the test again. Try this test three times. If then you still do not get the distinct feeling of tension in one spot on the upper side of the forearm, give it up for the day, but continue to relax *generally* for a half hour. Tomorrow repeat the whole process.

It may take you several days to get *the feel* of what we are after here, but you can rest assured, if you continue to practice daily, it will come. When you get the distinct tension on the upper side of the forearm, try to get it on the underside by pushing the left hand downward rather than lifting

it up. Concentrate on relaxing the left forearm in this fashion for a week. You should then go on to another member of the body, the right arm. You should give at least three days to each member, say in this order:

- | | |
|-------------------------|--|
| 1) The left forearm | 14) The intestines (lower than the stomach) |
| 2) The right forearm | 15) The chest and heart (by relaxing the breathing) |
| 3) The left hand | 16) The eyes, including the brow, forehead, and nose, (at least twelve days for all) |
| 4) The right hand | 17) The jaw |
| 5) The left upper arm | 18) The tongue |
| 6) The right upper arm | 19) The cheeks |
| 7) The left leg | 20) The lips |
| 8) The right leg | |
| 9) The left upper leg | |
| 10) The right upper leg | |
| 11) The back | |
| 12) The neck | |
| 13) The stomach | |

With each member there will be a particular distinct sensation of tension to discover when you have done it properly. Moreover, with a little practice and finesse, you will get this distinct sensation in each member by *beginning* to move the control part, or *thinking* of moving the control part. (In the case of the left forearm, the *control part* is the left hand.) The reason you get this distinct tension *only when relaxed* is that then there is contrast to be noted: the one muscle you use in making this movement is tense as against the rest of the muscles in the given member which are completely relaxed. Thus it is a test for relaxation.

Plan on practicing relaxation in the lying down position for at least one hour a day. If one hour at a time gets too monotonous, break it up into two one-half hour periods. During these practice periods, think of nothing but relaxation. Like with learning to play a musical instrument, learning to relax is accomplished by almost imperceptible degrees and takes regular practice.

Some of the above directions may seem a bit complicated and involved, but once you get the sense of relaxation—the “feel” of it, so to speak—as will come with a little practice, it will all become clear and easy to you. It will even be a pleasure, for as relaxation progresses you will get a certain

delicious sensation of ease and rest . . . of peace. With daily practice this sensation will grow and possess you, becoming habitual, a part of your disposition.

A very important consideration in this connection, something that can be of great value to everyone for life, is the understanding of the relationship between the relaxation of the muscles of the left arm and the relaxation of the heart. The muscles from the left arm extend upward, over the shoulder, down on the chest and directly over the heart. When you relax the muscles of your left arm, the shoulder and chest muscles and finally the heart muscle follow suit. Thus the heart is eased. This is so, beyond the shadow of a doubt. Time and time again in the past I have proved it for myself and others have done likewise. Having felt tension in the heart, I have consciously, systematically, relaxed my left arm, and lo and behold, my heart tension would disappear. This is a good thing to remember, especially for heart patients or elderly persons, in going up long flights of steps or doing anything that might possibly place a burden on the heart: Keep the left arm lax, relaxed. While at a motion picture show—or whenever possible, let both arms and hands lie limp on the thighs, finger-tips free from contact with anything. Think of relaxing the left arm every once in awhile, letting it go more and more and more. Eventually you will get the habit of doing this whenever you sit down for a time, and you will gain much thereby. Practiced relaxation, with emphasis on the left arm, can prevent half the heart ailments, and can cure many that have developed.

It cannot be emphasized enough that great benefits are to be derived from practiced relaxation of the arms when they are not occupied actively. So remember, whenever possible during work or leisure, let go your fingers, hands, and arms—more and more and more. Concentrate on them, consciously relaxing them, allowing the rest of the body, including the eyes, jaw, and facial tensions, to follow suit.

Also, when actively occupied, keep in mind to use a minimum of tension, especially as regards the hands, arms,

and eyes. This does not mean that you cannot do hard work: it does mean that whatever you do, do it with as little strain as possible, allowing such tension as is necessary to relax completely when the job is finished. Gradually this ease in doing things, and quick relaxation upon the cessation of activity, will become habitual. The result will be your nervous energy will improve, and you will build a nerve reserve which will raise your general health tone considerably.

THE TECHNIQUE OF RELAXING THE EYES SPECIFICALLY

I have mentioned how important it is to the success of our quest, peace and relaxation—indeed, new life, to learn to relax the eyes thoroughly. So much depends on "letting go" the eye muscles.

There are several different ways of relaxing the eyes. You will discover books suggesting all different kinds of relaxing exercises for the eyes. You might with benefit, in time, experiment for yourself with several of these methods, and see which serve you best. But I shall suggest to you four exercises that are simple to do and easy to remember.

First, and perhaps best, here is one exercise for relaxing the eyes that may be done at almost any time and place, even on the subway train or street car: Relax generally in whatever position you may be, standing, sitting, or lying down. When you have "let go" or relaxed generally, think of "letting go" or relaxing the eyes in particular. Then select a little black spot somewhere conveniently in view—on the wall, floor, or ceiling, or on an advertisement. Focus on this spot, then "let go", relax, the eyeballs. The vision will become vague. Keep the eyes on the spot, but also keep relaxing the eyes—more, and more, and more. When the eyes become well relaxed, the black spot will become clouded, then disappear, then reappear, then disappear, etc. Keep this up for fifteen minutes or longer. Though even five minutes a day devoted to this exercise will pay large

dividends. If possible, relax yourself to sleep, with your eyes open—like a goldfish. This latter result represents success par excellence in relaxing the eyes. I admit I never achieved to this perfection myself. I do not, moreover, recommend that you carry the exercise to this highly successful conclusion in public places!

The above exercise alone, if practiced daily, should add many years to your perfect eyesight, to say nothing of the great benefit to your general health.

Secondly, we have another exercise that you will find very worth while: Roll your eyes to the extreme left, then relax them for a few seconds, looking forward; then to the extreme right, and forward; then to the extreme up, and forward; and to the extreme down, and "let go" them completely—more, and more, and more, for a minute or two. Then repeat. This exercise is less suitable than the first one for use in public places, where it might smack a little too much of flirtation, if not of something more serious! But it is ever so useful where privacy permits.

Thirdly, you will benefit by spending a minute or so a couple of times a day turning your eyes in a complete sweep to the extremes of up and down, then to the extreme sides. Then at the end of about a minute relax them to a vagueness for a half minute.

Finally, as a fourth exercise, roll the eyes both ways a few times in a rotary fashion. Then relax them.

These eye relaxation exercises are very useful before going to sleep at night, and will help prepare for sleep. Though you may not be able to focus on a spot, just relax the eyes into the darkness. When they want to close, let them.

You may not want to use all these four eye exercises at the same practice period. Use one or two of them during a given time, varying them as you see fit.

And now another little hint as regards relaxing the eyes. When wishing to rest the eyes, either after going through the four exercises above or when just not busy with anything

in particular—do this: Close the eyes, but do not let them slam shut. Leave a small opening between the lids so that a faint glimmer of light can come through. Let them relax in this way—more, and more, and more. The lids may exhibit a bit of nervousness at first, but relax it away. Practice helps a lot. You will find this technique very useful in resting the eyes and improving their efficiency. It reaches and eradicates certain little eye and eye-lid tensions that can not be reached so well in any other way. Try it when you are without anything special to do, or while lying in bed before or after sleeping.

THE INTER-ACTION OF EYES AND STOMACH

Believe it or not, when you relax the eyes (including the brow and the forehead), you are also relaxing the muscles of the stomach and intestines. And vice versa, when you relax the stomach and intestines, you relax the eyes. This appears far-fetched at first, but it is true; and after some progress in the art of relaxation, you can prove it true for yourself. So here you have another approach to the relaxation of the eyes and another good reason for relaxing them. Work it both ways: sometimes stress relaxing the eyes, at other times concentrate on relaxing the stomach and intestines. . . . The benefit will be inter-active.

In giving attention to the technique of relaxing the stomach and intestines, remember that on your success in doing so depends the relaxation of one of the chief nerve centers of the body, the solar plexus, as well as freedom from colitis, ulcers of the stomach, and a multitude of digestive disturbances.

It has been said that eye-strain is one of the chief causes of digestive disturbances. From our understanding now of the relationship between eye tension and tensions in the stomach and intestines—how they develop together and are relaxed together, this becomes very clear. It also goes far to explain why office workers and professional people are so often troubled with digestive disturbances and nervous ailments: their eyes are in almost continuous use on close

work requiring precise focus, and few have learned the technique of relaxing them.

In constipation or colitis the stomach and intestinal muscles are usually very tense. Consequently, the importance of rest and relaxation, with particular attention to letting go consciously of these stomach and intestinal muscles . . . along with the eyes, cannot be over-emphasized. A little such concentrated relaxation, in this case best done in a very restful, easy, sitting position, will often bring on the feeling for a bowel movement within fifteen or twenty minutes, whereas previously such an urge was long overdue.

PRACTICED RELAXATION ALWAYS APPLICABLE

The more you study relaxation, the more it will become clear to you that it may be applied to almost all troubles and diseases with wonderful benefits. As a preventive and corrective for nervous troubles of all sorts—as well as a means of undoing the more prolonged tendencies toward tension and uneasiness that follow the primary recovery from nervous breakdowns,—this formula of *peace and relaxation through technique and Truth* cannot be beat. Chronic bad breath, for another example, is often to be explained by gastro-intestinal slovenness due to chronic nervous tension. This is almost always the cause when bad teeth, sickness, or some offensive food is not clearly the cause. The remedy lies in relaxation, along with an alkaline diet and general health measures. And how important it is to remedy this trouble lies within the social experience of everyone to judge!

Even stuttering, the cause of which is rooted largely in excessive nervous tension and lack of poise, may be overcome by means of this same formula. In this trouble, however, the emphasis should be placed on relaxing the jaw, tongue, lips, cheeks, and vocal organs. And in practicing, let the stutterer read very slowly, very relaxedly, from prose or poetry on Truth and Nature.

RELAXING THE MIND

To begin with it is to be understood that the mind and body make an inseparable unit. The mind affects the body and the body affects the mind. Consequently, relaxation of the various members of the body, as we have described, acts to relax the mind. This too, you can note for yourself as your ability as a relaxer progresses.

Now it so happens that the bodily organs that are most directly connected with the mind are the eyes. Every thought, every mental picture, is associated with neuro-muscular tensions which define that picture in the eye-balls. This is quite natural. When you look at a tree, for example, the light rays from that tree strike the eyes and set up neuro-muscular tensions there, defining for the mind what a tree looks like. Thus, by association, whenever the mind calls into its thought-life the picture of a tree, the same neuro-muscular tensions defining that tree tend to form on the retina of the eye-ball.

Since this is true, it can be understood readily that relaxing the eyes will relax the mind. For relaxing the picture-tensions in the eyes tends to destroy their corresponding mental images—that is to say, to relax them away. Thus the mind, being deprived of the images that serve its thought-life, becomes inactive and is at rest. This is relaxing the mind by means of physiological technique, and it will be found that this is the easiest and best way to do it. For all other methods of relaxing the mind do not stop thought-images from forming but simply change the activity of the mind to more tranquil, less exciting thought-images.

That such change to more tranquil, less exciting thought-images is also an effective means for achieving peace and relaxation is not to be denied. Indeed, it is a very effective means, and we shall deal with it in more detail presently, when we come to that section entitled "Peace and Relaxation through Truth". When you have the two methods working together, each in its place, one relaxing the mind by means of relaxing the eyes, the other by means of Truth,—you have a combination that is wonderfully effective.

In connection with relaxing the mind, I want to add a word to the *dreamer*. Dreamers have been sung about in romance, condemned for laziness in business, praised for insight in poetry, lauded for genius in science, bawled out for uselessness by their wives. And now I am going to add my bit to the general confusion, in an attempt to clear it up. . . .

The dreamer burns up his energies with incessant thinking of the past and future. True, sometimes these day-dreams are plans, thought-seeds, and bear fruit; but all too often they are but futile energy- and health-wasters. If your thoughts are too much turned inward and you are wasting too much precious nervous energy with incessant, aimless thinking,—stop up the leakage by learning to relax the mind. Learn also to relax generally with some emphasis on the tongue, cheeks, lips, and jaw, but with most emphasis on the eyes. Even while resting yet not quite asleep, keep the eyes open partly, relaxing them by the spot method as previously described, or looking into nothingness. Thus aimless, waking dreams will tend to disappear, and your thought-life will cease its incessant inward activity, leaving the mind relaxed and free for attention to outward things as they arise.

Set aside definite times for creative thinking, ideas, plans—indeed *dreams*, leaving the rest of the time for outward thinking and living. Like in most things, the aim here should be to find a happy balance, between inward and outward thought and life.

TIME TO RELAX

Let go, relax—at every available moment, whenever you possibly can.

No matter what position you may be resting in or trying to go to sleep in—on your back, stomach, or side, or just sitting in a chair—remember to apply the rules of systematic relaxation. Let go all muscles—of the eyes, jaw, fingers, neck, etc.,—more and more and more. Then focus the attention on the relaxation of one part in particular.

If you feel especially restless, the reading of a few of the suggestive paragraphs on relaxation in this treatise should prove useful in bringing on the attitude for rest and sleep. And keep the book near you when you cease reading it, in search of deeper repose. Its proximity will serve in some intangible, suggestive way to help you relax.

In travelling from one place to another by means of trains, street cars, buses, boats, or planes,—use this time to relax, closing your eyes, releasing the muscles of the hands, arms, and other bodily members, and going deeper and deeper into a state of restfulness. At first you may feel ill at ease doing this in public conveyances, but with a little practice you will not mind it. Such use of travelling time is especially valuable for people of extremely nervous organizations and those who need more rest than average. For except when sight-seeing, there is usually nothing else to do while in transit; and the time cannot be better employed than in relaxing.

While sight-seeing or while observing things generally, do so relaxedly, using as little eye tension as possible. Impressions should not be too intense. Thus, when you cease observing, the things noted will not tend to reproduce themselves aimlessly and endlessly in the nerves and muscles of the eyeballs, and, consequently, in your mind in the form of day-dreaming or restless thought such as prevents sleep.

UNEXPECTED BENEFITS OF PRACTICED RELAXATION

The benefits of practiced relaxation are manifold and in some ways most unexpected. For example, I shall tell you about a personal experience—how my violin playing was affected by systematic, practiced relaxation. Yes, I play a violin. I am not a virtuoso, a maestro, at it. But the violin is one of my real pleasures in life, and I find most people are tolerant about it.

Anyway, to get on with my story, when I first started to apply the technique of relaxation, I was not practicing the violin regularly, but only once in awhile, say once or twice a week. (The violin bug did not have me so strongly dur-

ing this period.) Yet, *what amazed me*, was that each time I picked up my violin, my playing showed improvement such as innumerable hours of practicing could not have accounted for! It was an almost uncanny feeling, I remember, to play so much better and more easily each time, seemingly without cause.

But, upon analysis, the reason for this *uncanny* improvement was clear. I was learning to do things in a relaxed way, the easy way. I was loosening up, and my neuro-muscular responses were becoming smoother and more accurate generally. This improvement was taking place daily, little by little, in *all* my activities. But it happened that I noticed it most in my violin playing, as violin playing requires more neuro-muscular dexterity and control than most things do—thus being an excellent barometer for progress in relaxation.

So it is with most things: the easier you do it, the better you do it. Tennis, for example, looks a cinch when played by experts. Their movements are easy, smooth, relaxed.

Whatever you do, do it easily, relaxedly, without strain. When you write, for example, do not hold your pen in a death grip. . . Hold it easily, loosely. So with other things: use as little tension as possible.

Of all hobbies, there is perhaps none that will pay you larger dividends in health, joy, and long life, than that of practiced relaxation. And it is a hobby that everyone can afford.

Like in other pursuits, not everyone will or can achieve the same skill at relaxation. By nature some persons have a tendency to be tense. Indeed, it was this very tendency in myself, growing ever greater, that undermined my own health and spirit until, in desperation, I set to work to discover the causes and the way to rest and peace. On the other hand, some persons are by nature relaxed. Their neuro-muscular systems are not very responsive. They are not easily aroused or stimulated. We are forced at times to admire their lack of concern, their complete passivity, in

the face of what may overexcite some of the more sensitive types.

Behold a fine watch. How delicate, how precise! Yet how easily ruined. It simply cannot stand the strain that cruder instruments can. And so it is with all things, no matter whether we are dealing with mechanical equipment or with human instruments called men and women: the finer they are, the more precise and responsive their organizations, the more easily they are destroyed, ruined. The toughly constructed individual can violate the laws of nature a good deal before he begins to degenerate seriously, whereas the more finely constructed will show signs of disintegration from seemingly slight violations. So it is that the more sensitive, the more conscientious, the more nervously responsive a person is, the more he is liable to get out of gear, to become disordered. And, consequently, the more attention he must give to safeguarding his health and peace. In the degree that he lives in accord with the principles of peace and relaxation through technique and Truth will his life be well integrated, happy, successful.

If, therefore, you are sensitive by nature, with a tendency toward hypertension, practice daily the ways of relaxation, and you will have the keen, responsive perceptions and feelings of the sensitive, along with a control and poise sufficient to use them—a most enviable and rare combination.

MORE SUGGESTIONS OF GREAT VALUE

In this treatise I am giving you no more than you can absorb easily and, with a few readings, hold in memory and use daily. It is self-defeating to present too many ideas, details, exercises. For then the whole business becomes so complicated and confused, looks like such a big job, that one tends to cast it all aside in despair. Better it is to stick to the more important ideas and exercises. There are, however, a few other physical suggestions worth mentioning, and I shall do so briefly.

(1) It appears that for best health Nature requires a certain *regularity of living habits*. Rhythm is as necessary

in living as it is in music. Get the habit of going to bed the same time each night and rising the same time every morning.

The same with meals—have them at a regular time. Do not, however, eat when not hungry.

Work, exercise, and play too, should have their allotted time on your program of rhythmical living. Such regularity in living habits contributes marvelously to the renewing of health and life.

(2) Be sure to get all the *sleep* you need. For some, only six hours, or even less, seems to be enough. But for many, nine or ten hours is not too much. It is to be noted, moreover, that as you learn to relax and to be at peace during your waking hours, you will require less sleep. The reason for this is, that then you will not be wasting so much energy through nervous or emotional stress and strain.

When resting or sleeping, it is better not to use a pillow. For then the neck and spine are in a more natural position, and the blood can flow to the head more readily. Sleeping out of doors is a wonderful tonic for the nerves, but great precaution must be taken to avoid dampness and exposure to cold. Otherwise the harm will be more than the benefit.

(3) It is well to run through *a few physical exercises* daily: (a) Bend to one side and up, then the other side and up, then forward and up, reaching for the floor each time, without bending the knees. (b) Body erect, bend at the knees up and down. (c) Body straight and horizontal, hold it from the floor with the arms. Push up and let down, bending at the elbows. (d) Interlock fingers behind lowered head. Force head up straight, while resisting with hands and arms. Get elbows way back, and throw chest out at end of this exercise. (e) Turn head to the extremes of each side. (f) Lower head, place hand on chin, push up against resistance from neck. (g) Stretch in every which way, as Nature and instinct dictate. Try it a few times, and Nature will start dictating.

Each exercise should be repeated several times. If exercising becomes monotonous, do only a few repetitions of

each exercise at a time. Three is a good number. Three of any one exercise does not become monotonous . . . and yet you get benefited. Deep breathing, for example, may become boring if done ten deep, full breaths consecutively—so much so that you may soon begin to neglect it entirely. So instead of neglecting the practice of deep breathing entirely, try taking three full, deep breaths at a time, several times a day. Likewise with other exercises. . . . Do at least three of each daily. You will be surprised at the results.

When very tired physically, the only kind of exercises that are in order are relaxation exercises, as previously described. And always exercise slowly, without excitement.

(4) *Deep breathing* is always very beneficial. It quiets the heart, purifies the blood, refreshes the brain, and relaxes the abdomen. In deep breathing allow the air to fill the abdomen first, and then work up into the chest region. This procedure serves to relax the solar plexus.

Here is a combination breathing and stretching exercise that has proved tremendously worthwhile to many, in illness or in health. Stand back to a wall, perfectly straight, shoulders erect, head up. Now stretch the shoulders, head, and body as high as possible; stretch the fingers, hands, and arms downward as much as possible, and at the same time take a deep breath. Hold it a few moments. Then "let go" slowly, all the way. Repeat this once or twice. You may get a little dizzy at first, due to the great intake of oxygen, but you will soon get used to it. A good time to do this exercise is upon arising in the morning, for you can breathe more deeply on an empty stomach. Get the habit of breathing deeply.

It might be well, moreover, except in cases of advanced years or extreme debility, to begin your breathing exercises with a few—say six—push-ups, chin-ups, or deep knee bends, in order to promote a natural desire for lots of air.

You will notice in the course of your breathing exercises from day to day that you cannot take full, deep breaths when tired and tense, that only when well rested and relaxed is the deepest breathing possible.

(5) *Sunbathing* is ever so relaxing. Though natural sun in the open air is best, it is not always available. A sun-lamp is, therefore, a fine investment. You can use it for a few minutes—say ten—every night before going to bed. You will find it pleasant, and it will serve to promote sound, restful sleep, as well as giving you a tan. But remember, whether natural or artificial sunlight, do not *overdo* it: too much is worse than too little. As with food, though some is good, more is not necessarily better.

(6) *Hydrotherapy*—which means the use of water for health purposes—may be used daily with good results. In fact, *chances are* that already you are employing hydrotherapy daily in at least an elementary way, for in a sense washing one's face and hands is just that! You always feel better, more refreshed, afterwards.

Water is an excellent agent to use in toning up the skin, making it more responsive to changes in temperature, and thus protecting the body against such changes. For stimulating the blood circulation and toning up the nerves and muscles of the skin, I suggest the following procedure every morning, or several times a week: Take a wash cloth. Soak it with cold water and squeeze it out partly. Rub the face, neck, shoulders, chest, stomach, and arms with it. Resoak the wash cloth two or three times, going over each part several times. Rub the section over the heart extra briskly. Then massage the wetted parts with the hands until dry, with no use of the towel. The natural heat of the body and evaporation combine to dry the skin in a minute or two. The whole procedure should not take more than four minutes and is well worth the time. . . . For your resistance will improve as well as your general feeling tone. And the winter will find you freer from colds and with a better ability to keep warm.

Nor is the complete shower bath to be neglected, for this too tends to tone up the skin and body. Start with it rather warm and end with it rather cold. If you are going right to bed, end your shower with the water lukewarm. Never let the water be so cold that you freeze the body uncomfort-

ably, for this but serves to tighten up the nerves and muscles to the extent where the value of the bath is destroyed. Finish your shower with a brisk rubdown with your towel. When available, moreover, you will find the steam chamber a treat in relaxation.

(7) As regards *posture*, do not stand stiffly, tensely. Stand easily, letting your shoulders fall to a natural position. Deep breathing helps to develop a good bearing that looks natural. And a thought that is particularly useful here, is to remember that in standing one should be so balanced that two-thirds of your weight is on the balls of your feet, while one third is on the heels.

(8) *Massage of the head, face, scalp, and neck* is another highly beneficial practice. For thereby the skin surrounding the prime nerve center, the brain, is toned up and the blood is made to circulate freely. The mind becomes clearer, the eyes keener, the feeling tone generally better. And incidentally—though not so incidentally for some!—such encouragement of the blood circulation throughout the scalp will aid in nourishing the hair roots, making the hair more healthy and lustrous, and thus tending to prevent baldness. (Not always sufficient, it would seem!)

A good time to perform this massage of the head, face, scalp, and neck is in the morning before arising. When I suggest massage of the neck here, I mean the back and sides of the neck, where there are large arteries carrying blood upward from the heart to the brain and scalp. In massaging always use a rotary motion.

* * *

If you make use of the above suggestions regularly, you can depend upon them to serve you well. In applying them, you must, of course, use your own discretion to some extent. Even to employ all of them daily would not take a great deal of time. Though most likely you will not get around to all of them every day. Rest assured, however, each idea in itself is a force toward new health and life, waiting to be employed in your behalf.

Various methods of professional physio-therapy—such as massage by a masseuse, the use of ray lamps, and the teca-hydrogalvanic bath—can be, it is true, very useful in accomplishing the relaxation of excessive neuro-muscular tension. Yet all such benefit will prove temporary unless at the same time it is combined with daily practice in systematic relaxation, such as we have described. For permanent results can be obtained only through a complete reformation of neuro-muscular habits, which practice in systematic relaxation will effect. *And usually*, unless the nervous tension is very severe, the techniques and Truth for peace and relaxation as defined in this treatise will prove effective without the combined use of the methods of professional physio-therapy.

You will observe that many of the above suggestions have much to do with the skin. And with some thought it becomes clear why this is so. The skin is the largest organ of the human body—though hardly thought of as an organ at all, usually. From its size alone you can get some idea of its importance. The skin, moreover, being external, can be treated readily, easily, safely. Indeed, it was Nature's Plan that it should be acted upon by sunlight, water, and air!

When we come to see clearly that *we actually live in the skins* that cover our bodies, we will give at least as much attention to the proper culture of our skins—by such means as air-baths, sun-baths, showers, and massage—as we give to the cultivation of our gardens. Our real abodes are our bodies and the sooner we realize this fully, the more time and attention we will give to making our abodes livable and "pure". Thus not only will our inner feelings become finer, but the outside world will actually appear lovelier, for to a great extent the outside world is seen in terms of our inner condition which responds to it.

THE TECHNIQUE OF CORRECT EATING

We cannot leave "Technique"—the title which covers our search for peace and relaxation, health and happiness, from the more physical angle—without including a very import-

ant factor in peace and relaxation, in health generally, namely, the technique of correct eating.

Correct nutrition serves to promote peace and relaxation; though, it is also true, peace and relaxation comprise the foundation of good digestion. When you are at peace and well relaxed, your digestive system works smoothly, even tolerating and overcoming naturally many violations as regards foods.

Inasmuch as old body cells are constantly being replaced by new ones, we have an entirely new blood stream within a few weeks and a completely new body within a few months. Consequently, finding new health and life is largely a matter of building these new cells from natural foods and then training these new mind and body structures in habits of peace and relaxation, as they take their places in our beings. This is to be done by means of the techniques and Truths as herein contained. And thereby you will, in a very real sense, be "born again"—physically, mentally, and spiritually. Like with all births, so it is with this new birth of freedom,—it will involve time, attention to details, and some arduous labor. Of late years the science of nutrition has made enormous advances. We are gradually coming to understand how marvelous a chemical organism is the human body and how wonderfully the food we eat contributes to its structure and motivation.

In emphasizing the importance of the technique of correct eating, let us not go to the extreme of saying it is everything. It is not everything. But it is very important, and nutrition as a science deserves your study. Here, then, I shall give you certain tidbits of information such as may prove most useful to you.

HINTS FOR HEALTHFUL EATING

Perhaps the outstanding fault in the average diet is that it is too rich in sugars, fats, and starches, and too poor in fruits and vegetables and their juices. White flour, refined sugar, and grease (as in fried foods) are three trouble-makers in the modern diet. Although we all differ some in

our food requirements, nevertheless, unless you have already given special attention to the subject, chances are that your diet is off balance, with too little emphasis on fruits and vegetables. Roughly speaking, fruits and vegetables should furnish four fifths ($4/5$) of your daily food intake, leaving only one fifth ($1/5$) for sugar, fats, and starches. If this balance is adhered to, if you refrain from over-loading your stomach, and if, at the same time, you learn to relax—most of your ailments, and probably all your digestive disturbances, will either disappear completely or be greatly lessened.

In this discussion, and always, it is well to avoid the common misconception that the term "diet" implies the intake of less food. It does not. All that it implies is, eating according to a specified program. Going on a "diet" might involve eating *more* than ever. Usually, however, it does not, for most of us over-eat as a common practice, and when good sense is applied to our eating habits in the form of a "diet", the food intake is generally less.

You can feel fairly certain, no matter what your ailment may be that you will be benefited by cutting down on your food intake and eating more of fruits and vegetables (and their juices).

Fruits and vegetables, unlike sweets, rich and refined foods, are purifying, alkalizing, relaxing. Thus they are a natural sedative that can be depended upon, and, unlike drug sedatives, they are without bad after effects. Let the highly sensitive profit in this knowledge.

When possible, it is well to start every meal with some fruit juice or fruit (except bananas). For to do so destroys to some extent the cravings most of us have for rich foods and sweets, thus making our choice of foods more sensible. Not only that, but these fruits and juices in themselves are very beneficial.

I also want to tell you now about a cocktail of especially high potency. Many people, it would seem, are interested in cocktails "of especially high potency"! This one I have in mind, however, may disappoint you a bit,—for it is not of the "Zombie" variety . . . being much more innocent. It

has the power to transform your world, your life, but it does not do so in the highly stimulating, colorful way that characterizes the usual so-called *cocktail*. From it you will see no pink elephants on the ceiling. Nor is it followed by a grand awakening the next morning. No, I am afraid the cocktail I have in mind has not the necessary qualifications for competing in popularity with cocktails of a more traditional blend, alas! But it does have an effect that is much more lasting. It can help to restore and to make permanent the feeling of well-being. Along with other things it can be a potent factor in bringing new health and youth. Indeed, it may be called a "youth cocktail".

This "youth cocktail" is made as follows: To a glass of pure, unsweetened pineapple juice add the juice of one lemon. Take it every morning or several times a day. It is chock full of vitamin C and is definitely alkalizing, purifying. Also, it tastes very good.

Other *youth cocktails* can be blended by adding the juice of a lemon to a glass of pure orange juice, grapefruit juice, grape juice, or tomato juice, as your fancy dictates. Make sure, however, that no sugar is added.

The reason for calling these concoctions "youth cocktails" is because of their high vitamin C content—a vitamin known for its youth restoring powers, and because they alkalize and dissolve out the mucous or waste poisons in the bloodstream, thus insuring health and vitality.

In recommending the drinking of lots of fruit juices I wish to make an exception. That exception is in the case of those few individuals who have a peculiar allergy—that is to say, an irritable reaction or sensitivity—for fruit juices generally, or for a certain one in particular. Such a person, for example, might break out in a rash within a few minutes after taking some orange juice. A person with such a reaction to a given fruit juice must, of course, steer clear of it. He must then be particularly careful to stay on the alkaline side in his general diet so that he will not have to consume the fruit juices to which he is allergic to accomplish such a balance.

It is often a puzzler to many why fruit juices which are highly acid in their nature—deriving as they do from the *acid* fruits, so-called—are used to *alkalize* the system, to neutralize an over-acid condition. The explanation is that, although the fruit juices in themselves are acid, they cause a reverse reaction in the digestive process.

Vegetable juices, plain or mixed, may also be used with much benefit. Pure carrot juice, if made from the best carrots, can be as tasty as a malted milk.

The soybean is contributing more and more to the modern diet. Not only are they now available in tidbit form—something like salted peanuts, but also they are made into a flour for baking and into a milk for drinking. It has been suggested that this milk may usurp the position of cow's milk as the leader of foods, being more nutritious and but a fraction as expensive. So well-balanced is the soybean in essential food values that you can live and thrive on soybeans alone.

Nuts are full of food value, being a very rich source of protein. Almonds and Brazil nuts are especially good. However, nuts are hard to digest, even when well-chewed, many people noting this in the form of pressure on the heart. So if you have any trouble digesting nuts, it will be well to get your protein from such sources as milk, cheese, and eggs, and—unless vegetarian-minded—from meat.

Avoid tea, coffee, cola drinks, and other stimulants. Like alcohol and tobacco, these have an effect on the nervous system similar to drugs or narcotics, though somewhat less enslaving. Steer clear of pepper and other spices too.

Nor is it sensible to allow yourself to become over-acid on sweets, rich foods, and desserts. Do not be a *food drunkard*: it is as bad, really, as the other kind. If you have a sweet-tooth, satisfy your cravings with such natural sweets as fruits, dates, figs, and raisins—well-chewed.

Weight should be kept as near to normal as possible, considering *height and bone structure*. Both gaining weight and losing weight depends a great deal on the achievement of *peace and relaxation*. The former, because only through

inner peace and neuro-muscular poise will added weight remain with you and not be dissipated in nervous excitement; the latter, because only through the self-control inherent in *peace and relaxation* can your appetites and their fulfillment be kept within bounds, enabling you to hold to a sensible eating program.

In your search for good nutrition, your local health food store can be of great help to you. Go there for reading material and information, and some of their foods will prove very beneficial to you, as well as being thoroughly delicious.

In studying nutrition, the technique of correct eating, it is well to keep in mind that everyone must to some extent experiment for himself as to which foods agree with him and which do not. For to some extent everyone is different chemically. A food, or quantity of food, that will cause digestive aggravation in one person will not necessarily do so in another. Milk, for example, causes sickness for one person I know, whereas another thrives on two quarts a day. Yes, the latest discoveries in the field of food allergies—the field that studies foods in regard to whether they agree or disagree with one—point to the fact that to some extent one must become his own doctor, he must experiment for himself. But his experiments will prove successful and worthwhile only insofar as he has as a background some knowledge of the science of nutrition.

SELF-CONTROL IN EATING

Although, as has been said, it is a good practice to have meals at a regular time, do not eat unless hungry. This should, at least, be the general rule.

And do not eat *too* much, even of fruits and vegetables. Such excess of food intake but drains the nervous energy unduly, during the digestive process, and leads to all sorts of degenerative diseases. Yes, over-eating causes an astounding amount of illness, much of which eventually becomes fatal if the habit continues. To over-load your system with food as a general practice is one of the greatest crimes you can commit toward yourself and loved ones. For to do so

destroys your health, ruins your appearance, and finally takes away your earning power. You can benefit yourself in a priceless way simply by controlling your food intake within reasonable bounds.

During times of emotional stress or nervous excitement, it is almost impossible to keep within the limits of sensible eating. At such times one is restless and craves something to do, some emotional outlet. If food is handy, most likely eating will be the outlet, regardless of wisdom. For this reason, as well as for good judgment in the other decisions of life, it is well to practice peace and relaxation always.

It is best not to violate the laws of good nutrition at any time, but if you are human and in at least fair health, you will at times. We shall assume that you are a normal human being with normal weaknesses of the flesh: that is to say, you have cravings for lots of foods that are not good for you. Much of the time you neglect these cravings and eat half-way reasonably. But then along comes Christmas! It is something of a paradox that always we must celebrate Christmas by violating the Christian principles of moderation and sensible living. So out comes the egg nog, the heavy fruit cakes, the rich stuffings and gravies, the tantalizing sweets. Oh yes! . . . we've got to have these and have them to overflowing. Otherwise it just isn't Christmas! And even if you have good intentions of eating sensibly, if you are normal and in fair health, all these good intentions will probably go out the window as the Christmas spirit or spirits come in the door—and on with the celebration! "After all, Christmas comes but once a year."

Comes the day after Christmas. Here is where sober thought again begins to function. And if you are sober enough to be sensible (this applies to the food inebriates as well as the other kind), here is what you will have for breakfast:

A youth cocktail or
The juice of half a lemon in a glass of water (no sugar)
An orange or a grapefruit
One glass of milk along with an apple or pear
(Milk and fruit make a good combination.)
No more!

Thereby you will do much to offset the dietary violations of the Christmas celebration—and prepare yourself for New Year's. "After all, New Year's comes but once a year"!

All-fruit-and-vegetable dinners and suppers are also in order, as your system requires, to maintain a balanced body chemistry.

It would, I repeat, be best to adhere to sensible eating and drinking habits always—even at Christmas!—but only the rare person does. So then, prompted by sober reflections on the day after, do the next best thing: Offset the results of all this "good nourishing food" with fruit juices and other natural alkalizers. And this goes for all celebrations, not only Christmas . . . but birthday parties, banquets, and weddings also.

Try not to expose yourself to food temptations. The flesh is weak and easily falls victim to the craving for the rich, acid-forming foods that modern life throws everywhere in our paths. But beware! Shy clear, for example, of the highly stimulating bakery shop with all its temptations as perhaps some of you should the corner saloon! For a gooey cake is a wolf in sheep's clothing: although meek and innocent in appearance, it can be as devastating as alcohol!

If there is a route bakery man that calls at your home daily and carries with him all sorts of rich and tempting contraptions in the form of cream puffs, eclairs, and such—then in truth he should be included in the list of wolves to be kept away from the door. For you can be sure his business-getting boss has gone to every extremity so to adorn his wares that your flesh quivers with temptation at the very sight of them!

So by all means exercise some self-control as regards your eating habits, remembering that with the results of wrong eating it is like with health generally and with so many other things in life: The process of correction takes so much longer than the violation. . . . The wrongs done at one grand and glorious banquet may take months and years to correct. Keep this in mind when you go to the next wedding reception. Do not forget all sense of restraint just because the

food and drink are free! Limit your pleasures of the flesh: Eat and drink a little, kiss the bride or groom—once, and be satisfied!

No matter what your trouble may be, no matter what your particular ailment is, you will benefit greatly by correcting your diet.

In this connection there are a few things I want to say in regard to my personal experiences with food. When I was a child and right on up through the age of twenty-two, when I started some personal research in nutrition, I was troubled with heartburn, acne, teeth that were rapidly decaying, quick fatigue, and halitosis. These, at least, were the troubles that were definite enough to name. In addition, I felt "low" and unhappy much of the time, and half the time I had a cold.

What was the cause? Food? We always had "good, nourishing meals" at home—better than in most homes, I believe. And I ate more than my share! So that, in conventional thought, would seem to eliminate food as the cause.

I say "in conventional thought", not according to nutritional science. For although I was eating plenty of "good, nourishing food", I had a love for sweets, for gravies, for jams, for meats . . . in a word, for rich, acid-forming foods. "In conventional thought" these are the best, the most nourishing. But from the standpoint of correct eating, I was violating a very fundamental law. I was poisoning my system by eating too many foods that in the digestive process left an acid ash, a deposit of waste products. I was ignorant of the importance of the alkaline-balance and how to obtain it. So I was paying the price of this ignorance.

Now I never have heartburn or any of the troubles I mentioned. In eating, I keep the alkaline balance in mind. When I realize my balance is getting on the acid side, I correct it with fruit juices, or an all-fruit breakfast. The juice of half a lemon in a glass of water, without sugar, is excellent, and grapefruit juice is a runner-up for alkalizing honors. Boiled onions, with a little milk and a pinch of salt

added toward the end of the boiling process, can, moreover, do wonders . . . and serves as a natural laxative.

So you see, foods can be used as medicines and their effectiveness as such can hardly be over-emphasized. To be in accord with the facts completely, however, it must be remembered that a habitually relaxed neuro-muscular system also plays a very important part in overcoming all the varieties of indigestion and over-acidity. Correct foods must go hand in hand with practiced relaxation.

Although right eating habits along with the other ideas in this treatise will be your best bet in preventing and overcoming almost *all* ailments, yet I want now, for the sake of exemplification, to devote a few paragraphs to particular maladies and their correction.

High Blood Pressure. Along with practiced rest and relaxation, it is highly important in this very common complaint to emphasize fruits and vegetables and their juices in the diet. Such a diet will serve to reduce the pressure because: (1) Fruits and vegetables are alkaline in their reaction, thus preventing auto-intoxication and troubles associated therewith. (2) Unlike meats, gravies, sweets, starches, and refined foods—which tend toward stimulation and therefore should be eliminated from the diet almost entirely,—fruits and vegetables tend to relax the system. (3) And finally, fruits and vegetables have a cleansing, purifying, thinning effect on the blood stream, thus causing a reduced pressure.

Arthritis (including rheumatism, rheumatic fever, and gout). Rest and relaxation combined with a diet that will cleanse the system of debilitating toxins or poisons is the way to overcome this trouble. Newer discoveries in arthritic research indicate that the drinking of large amounts of water daily, the abundant use of fruits and vegetables and their juices, the avoidance of rich acid-forming foods such as cause auto-intoxication—the formation of poisonous bacteria in the intestines and blood stream—will do wonders in curing arthritis. Buttermilk and yogurt, in that they

offset auto-intoxication, are also useful. As dietary supplements, wheat germ, wheat germ oil, and/or brewers' yeast tablets are of extreme worth.

If the arthritic trouble is very severe and its cure stubborn, it may be necessary to go on a complete fruit and water diet for a week or two before great results will be felt. Here you must experiment for yourself.

Stomach Ulcers. These same suggestions that I have given for overcoming arthritis in its varied forms can well be heeded by those suffering from stomach ulcers. However, care must be taken not to eat or drink foods that will irritate the ulcers. Consequently, orange and grapefruit juice, as well as certain other foods, *may* have to be eliminated from the diet. But relaxation—in that it eases the nervous tension that is one of the chief causes of ulcers—must be emphasized more than ever.

Tuberculosis. This trouble is essentially the result of two causes: (1) lack of sufficient rest and relaxation, involving a continued nervous strain; and (2) wrong foods, such as serve to upset the body chemistry. From these causes the general resistance is lowered, allowing the tubercular germs, which are present to some extent in everyone, to get a chance to thrive and gain control. The time proved treatment is prolonged rest and relaxation, fresh air, and right foods.

Cancer. It would appear from the conclusions of many researchers that cancer has its origin in some form of irritation. Wrong foods as well as nervous strain are two sources of irritation to be suspected. It has even been said that cancer can be avoided and corrected through the use of fruit juices, green vegetables, and foods that are essentially alkaline. Although this is not conclusive as yet, it is certainly in line with good reason, from what we have been learning about the relationship between tension and wrong eating habits on the one hand, and diseases of all sorts on the other. In all probability cancer would not afflict us if we lived always in accord with Nature—in peace and relaxation through technique and Truth. It is inconceivable

in this Universe of Law and Order that God should have fashioned man to be the prey of disease on the dictates of whimsy. At any rate, we might as well be on the safe side of the fence when so gruesome a bed-companion as cancer might be on the other!

Appendicitis. It is very unlikely that there would ever be any such trouble as this if we all remained at peace and if we did not insist upon eating the most outlandish contraptions in the name of food. The digestive system, irritated by wrong foods and undue nervous tension, simply gets out of order, causing inflammation to set in—in this case the appendix being the focal point.

If your appendix begins to show signs of trouble, try switching to sensible eating and living habits, getting plenty of rest, eating very sparingly, of alkaline foods only. The trouble should clear up in a period of from ten to fourteen days.

In this connection, you will find most interesting some of the books of William Howard Hay, M.D., whose long experience as a surgeon and also in treating appendicitis by non-surgical means, would seem to indicate that in surprisingly few cases—almost none—are operations for appendicitis *really* necessary. (And this was true in regard to tonsilitis also). The complete cleansing of the bowel by use of the enema, the application of an ice-pack, and the intake of nothing but water until the inflammation subsided, was the therapy indicated by Dr. Hay. His thesis was that but rarely can the wonderful remedial processes of Nature be improved upon by the surgeon's knife.

Constipation. Inasmuch as this trouble often leads to many more serious complaints it should be corrected as soon as possible. If constipated, it will be well to refrain from eating *all* kinds of bread, rolls, cake, and foods prepared with flour, especially white flour. Stress fruits—fresh and stewed, especially prunes—and vegetables and their juices at every meal. Use cabbage several times a week. Sometimes two or three cakes of fresh yeast daily, or three to five tablets of brewers' yeast with every meal, are found most

helpful. And drink plenty of water. The importance of systematic relaxation in most forms of constipation—especially colitis and the kinds associated with nervous tension, has already been dealt with in the section explaining the technique of relaxation, and it cannot be over-emphasized.

Indigestion. Most indigestion can be traced to nervous tension and unnatural foods. When one is well relaxed—physically, mentally, and spiritually—and partakes of natural foods only, the stomach works in an orderly fashion, the digestive juices flow evenly . . . the whole process of digestion takes place secretly and unfelt. If the digestion seems especially weak, a few bending exercises—not too many—daily, will tone up the stomach muscles, with surprisingly good results in better digestion.

Asthma. Some recent investigations would seem to show that nervous tension in the region of the chest are at the root of this ailment. Avoiding undue excitement and training in peace and relaxation are, therefore, indicated. At the onset of an attack, relaxation—as far as possible—is always in order. That food and the purity of the blood-stream, moreover, are influential in the cause and correction of asthma is to be suggested from the fact that, in one case with which I am familiar, relief from asthmatic attacks followed very closely and invariably the drinking of the warm juice of boiled onions—a remedy which could be prepared in five to ten minutes. The relaxing effect of the warm drink was doubtless also partially influential in the relief obtained.

Sugar Diabetes. This affliction represents an upset in the body chemistry which in many cases has been treated very successfully along the same general lines as we have been indicating above—natural foods and rest. In some cases grapefruit juice was used in copious quantities with good results.

Eye Cataracts. This discouraging trouble, it has been proved, will often correct itself if the one afflicted will eat an abundance of raw vegetables, especially carrots—some at every meal, at the same time avoiding all unnatural foods. Relaxation exercises for the eye would also be in order here.

Cuts, Bruises, Abscesses, and Infections. These will heal much more quickly on a purifying, cleansing diet, sometimes such a diet being a prerequisite to the healing. Sufficient rest and relaxation, of course, are also in order.

The list of particular ailments with their causes and cures is endless and grows tiresome. But one great conclusion stands out. It is this: There are many troubles, yet only one real cure. Consequently diagnosis is complex, but the prescription simple. It is but good sense, therefore, to give less attention to getting an exact diagnosis—perhaps even forgetting it completely, and more and immediate attention to the remedy—namely, "peace and relaxation through technique and Truth", as we are giving it in these pages. For here is a formula that is fool-proof. It can be applied in the correction of *all* ailments with *some* results and *most* ailments with great results.

Before going on, there is one other very common complaint that deserves some special attention here, and that is:

The Common Cold. There is a good deal of disagreement among authorities as to the nature of a cold. Some maintain that it is caused by an infectious virus, or germ. Others maintain that there is no such germ, but that a cold breaks out as a result of unbalance in the body chemistry—waste poisons, toxins, and mucous having accumulated in the system as a result of wrong eating habits, the body finally generates a strong effort in the form of a cold and throws it off. In my own opinion, I believe that both the above theories have some truth in them, but that their relationship is as follows:

Wrong eating habits plus lack of rest and relaxation—usually both though sometimes one or the other separately is sufficient cause—result in an accumulation of fatigue poisons, unbalanced body chemistry, and lowered resistance. Thus the cold germs get a chance to establish dominion in the system and will fight like mad to maintain it.

Once an infectious cold virus takes root in your system, it tends to perpetuate itself. Only drastic measures will oust it. Sometimes a single thorough violation of the laws of correct eating and/or of rest will suffice to give the virus dominion. But much rest and lots of alkalizing juices, with complete neglect of sweets, rich foods, white flour, and grease—of unnatural foods, are necessary to uproot it.

When you have a cold, flood yourself with fruit juices and fruits; deny yourself all sweets and rich foods. In this way not only will you starve the cold germ out, taking away what it lives on, but also you will be restoring to your system the vitamin C which has been greatly reduced by the ravages of the cold.

One often hears the saying, "Feed a cold and starve a fever". If we think of "feed" in terms of fruits and vegetables and their juices (which is not the way most people will think of it!), then it is on the side of truth. Though eating lightly is quite in order in the case of cold, while a moderation of fruit juices is not out of order in the case of a fever.

As regards eating lightly or "starving" ourselves when we are down with some illness, we humans can learn a lot from the animal kingdom. When a dog is sick, for example, what does he do. He refrains from eating and slinks away to lie down and *rest*. If he eats anything, it will be a little green grass to purify his system. Remember this when you are sick, say with a cold or fever: try fasting for a day or two or three; just some fruits, juices, water, and/or boiled onions prepared as I have previously described. (As regards the grass, I leave you to your own discretion!) You will be amazed at how quickly your system will begin to regain its well-being. And then when you do begin to eat in a real way again, emphasize fruits and vegetables. If this simple idea were acted upon generally, thousands upon thousands of lives could be saved each year. For colds lead to grippe, grippe leads to influenza, influenza leads to pneumonia, pneumonia leads to double pneumonia, and Lord only knows where that leads to! A cold is simply the mild-

est degree of which grippe, influenza, and pneumonia are the more advanced stages.

I mentioned a few pages back that during my early youth I had a cold half of the time. Now I almost never have a cold. And when I do, it is invariably my own fault: I have violated the rules of correct eating or of rest. So I cannot ask for sympathy. All I can do is to condemn myself as a fool, apply the treatment indicated above, and resolve to be more sensible the next time.

So much for colds, then. Regardless of their exact nature and cause, the prevention and cure is definite as we have indicated, and as has been proved not only in my own experience but in the experiences of many others.

TRY IT YOURSELF

(1) Doubtless much benefit and longer life are to be derived from the practice of *getting the head lower than the heart* during part of each day. Presumably the upright position of man—unlike that of other forms of life, which have their heads lower than their hearts much of the time, at least when they sleep—tends to prevent blood enough for greatest efficiency from reaching the vital nerve and gland centers situated in the head and neck. Thus, as time goes on, there is a gradual drying up process in these important upper regions, contributing to wrinkles, baldness, eye fatigue, mental inefficiency, and many other troubles.

It would seem wise, therefore, to spend some time each day with the head lower than the heart—while resting or exercising. While sleeping, avoid using a pillow, and, if you wish, prop the feet up a bit, or even the whole bed up slightly at the foot. Perhaps sleeping in this way is the perfect counter-balance to our upright position while awake!

Anyway, *try it for yourself.*

(2) There is a good deal of authority that advises *the consumption of greater quantities of drinking water*—even as much as twelve glasses or more a day. The suggestion is that great health benefits will accrue from such an increase. For the consumption of large quantities of water involves

internal cleansing, with better elimination, the increased flow of saliva and digestive juices, and less chances for auto-intoxication. With a squeeze of lemon added to each glass, the cleansing quality of the water becomes greater.

These benefits from drinking water seem reasonable. In all probability most of us drink too little water and would benefit by drinking more. In my own mind I am convinced that drinking more water has been beneficial to me, and others I have spoken to report likewise. So *try it for yourself* and find out.

I want, however, to add a post-script to this more water-drinking idea. . . . Some authorities contradict the idea saying too much water can be harmful! So we must judge for ourselves and come to our own conclusions. The experiment is not a dangerous one. Try drinking three or four more glasses of water daily than has been your habit, and see how you feel. If you find it beneficial, you can try even larger increases. The main thing to remember is not to violate too much your natural thirst for water. After all, Nature is the supreme regulator, natural appetite or thirst the supreme barometer to be acted upon. No one, moreover, has ever discovered a more reliable barometer for health and well-being than one's own feeling system—how you feel, but—and here is the important thing—natural thirst and appetite have been obscured a good deal by "civilized" living and often needs to be reawakened. This you can do in the case of thirst for water by making a few trials for yourself.

(3) Many sources seem to indicate that *brewers' yeast*—including as it does all components of the so-called vitamin B complex as well as some proteins, amino acids, and minerals—is highly beneficial to many people suffering from such troubles as fatigue, low resistance, colds, digestive disturbances, constipation, and nervousness. Vitamin B is the vitamin that nourishes the nerves so as to make them stronger and more relaxed, less subject to excessive tension, as well as serving to improve digestion.

Vitamin B, it would appear, is a vitamin that cannot be stored by the system, but must be assimilated every day. Yet many of our foods are not very adequate in this vitamin.

Consequently, if you feel that you are not hitting on all cylinders, that your health and energy are not up to par, it will be worth your while to try supplementing your diet daily with some brewers' yeast, either in tablet or flake form. The tablets are taken directly, several—say from three to five—with every meal; whereas the flakes are mixed with other foods, such as soups. Brewers' yeast, moreover, is not only one of the best sources of the vitamin B complex, but it is also perhaps the least expensive, the price being from seventy cents to a dollar for a bottle of two hundred and fifty tablets.

It is to be remembered here—as always—that what is very beneficial to one person may not be quite so beneficial to another. For we all differ somewhat in our spiritual and chemical make-up. So you will have to experiment with food adjuncts for yourself in order to discover what benefits you most. But of all such food adjuncts brewers' yeast is worth trying first: it has proved useful in so many cases, and it cannot hurt you.

(4) Next to brewers' yeast, separately or along with it, kelp tablets—extremely rich in minerals—may be tried as a dietary supplement. It is to be remembered that both are foods, not drugs, and may be purchased in health food stores.

(5) Of late months, in pursuit of truth, I have been experimenting with a *lacto-vegetarian diet*. That is to say, I have eliminated all meat from my diet, but do eat eggs, milk, and cheese. The emphasis, of course, is on fruits and vegetables, possibly along with some soybeans, almonds, or Brazil nuts (well-chewed). So many qualified people, including a number of medical doctors, have been recommending such a diet that I felt it would be worthwhile trying. The vegetarian contention is that man, anatomically, is not really a carnivorous animal—like the wolf or tiger; but is a somewhat higher form of life, and thrives best on

a completely meatless diet—like the gorilla, which is structurally very similar to man.

The results of my experiment have been fine. The improvement in my general feeling state has been such that I believe I shall remain on a meatless diet for the rest of my life.

Though meat is full of nourishment, it would seem that it is also full of animal waste poisons. These waste poisons are a frequent cause of lowered resistance and illness. This is so, even though many people are able to throw off these waste poisons sufficiently and to live in good health on a diet that contains a good deal of meat. However, you can get all the needed food values without eating meat, your general health will probably be improved thereby, and you will not be exposed to the debilitating effects of the waste poisons found in meat.

In my own experience, moreover, I found that when I eliminated meat and gravy from my diet, it became much easier to refrain from eating rich desserts and sweets. It would seem that the one develops a craving for the other.

Also, there is a certain spiritual value to be derived from avoiding meat—"dead carcasses", so-called, as food. . . . One's feelings for the other living creatures of the Universe—the living forms below man—become keener. Your thought and life expand somewhat, become richer, when you cease eating other creatures. For, after all, the difference between a cow or a lamb, a dog or a monkey, and a child—is just a matter of degree: all are living, feeling creatures, somewhat less evolved or matured than we. This, of course, is all a matter of one's own personal conviction and philosophy, something each of us must search his own feelings about and make up his own mind to.

From a purely physical standpoint, it is possible for most people to be healthy eating meat or not eating it. Chances are you will be better off not eating it, especially if you are not a strongly active, physical type of person such as would throw off waste toxins readily. But the best way is to try a meatless diet for six weeks or so, and decide for yourself.

There is a good deal of opinion from much good reasoning which says that an all-fruit-vegetable-nut diet, with no eggs, milk, cheese, or butter, is still better than the lacto-vegetarian diet. But here I cannot speak from experience, as I have not tried it. And my present environment makes such experiment unfeasible; so it must be left for the future. But, if you wish, you might *try it for yourself*.

In connection with this latter, all-the-way vegetarian diet, the following incident is worth recounting, as indicative of the benefits that may be derived. . . .

While in Florida, recently, I got to talking with an elderly doctor. He had a massive head, seemingly full of the wisdom of mature years. When he spoke, he did so in deep tones, slowly, deliberately . . . almost prophetically. His ideas and conclusions were the result of his many years of practice and research, including his experiences at his own sanitarium in Florida. When he learned of my interest in matters connected with health and rejuvenation, he gave to me in a few words what were the great conclusions of his long life and work. I had a small note-book handy, so I jotted down his words. This is what he said:

"If you give foods in their natural state, as nature produces them, or as near as possible to this natural state, you will obtain cures such as you never dreamed of. If you ask how I know, I reply: I know because I have tried it, not one time, but many times . . . and with many people".

So if you have any trouble with your health that is serious enough to rouse you out of your usual ways of eating and living, try this natural food idea, and see if it works as well for you as it has for many others.

* * *

In connection with the technique of correct eating and living, I want to recommend the following publications which I have found most interesting and worthwhile:

- 1) The American Vegetarian
Pismo Beach, California
A monthly paper, \$1.00 per year
- 2) The Health Culture Magazine
1133 Broadway, New York City
A monthly magazine, \$2.00 per year

- 3) You Are What You Eat, by Victor H. Lindlahr
A book to be obtained from
The Journal of Living Publishing Corporation
1819 Broadway, New York City

In the beginning of this paper I stressed the fact that life is threefold in nature: physical, mental, and spiritual. In order to understand it clearly, and live it intelligently, all three must be taken into consideration. And in our discussion of foods we run plumb into a good example of the inter-relation of the physical with the mental and spiritual. From personal experiment, I know that if I eat a diet that is too rich and acid-forming, my heart-beat and pulse will increase to the point where I will have great difficulty in getting any rest, in relaxing. Thus mentally I am ill at ease, restless. And spiritually I am tense, unhappy and generally on a more negative plane. Conversely, when I have failed in adhering to the laws of peace and relaxation through mental and spiritual means, my stomach and intestinal muscles tend to become unduly tense, spastic, and my digestion and elimination suffer, causing gas, acid stomach, and colitis. Sensitive persons particularly will have occasion to note this relation between the mental and the physical, as regards digestion.

So remember, correct eating is very important, *but so are other things*. Do not be a fanatic by getting a "crush" on one phase of the entire picture, or one factor in health, falling head over heels in love with it, becoming blinded to the merits of all the others. . . . If your love must be blind, let it be so in matters romantic—where it seems to be in order, but in matters of health and peace, let us see clearly.

PEACE AND RELAXATION THROUGH TRUTH

Peace, relaxation—health, happiness, success—arise from many sources. Hints on how to attain them may be discovered in many fields, from many schools of thought. The public libraries, for example, are loaded with works on psychology, popular and academic, all trying to point the way to better living—to health, happiness, and success.

Do not, however, as a general rule, attempt to find peace and relaxation—and consequently, health, happiness, and success—in books on psychology. Occasionally you may discover a book in this field that is worthwhile, but in the search you will lose more than you will gain. Schools of psychology are confused, complex, sometimes countering each other. All too often, moreover, you study psychology only to discover that you have in the process so centered your thought on yourself as to be more unstable, less integrated, more introverted than when you started. In so doing, therefore, you have in all likelihood, increased your problems tenfold. Psychology plays a part in everything, and has a place here in our own study, but all too often it runs away with itself, and is lamentably self-defeating.

No, do not become enmeshed in the vagaries of so-called "psychology". Your psychological problems will solve themselves *automatically* as you learn to find peace and relaxation through technique and Truth. And here you have something that is simple, understandable, practical—that is, indeed, fool-proof.

There is, however, one popular conception of human motivation that I want to say a few words about. That is the so-called "inferiority complex". This theory of psychology and achievement, which says that a man does something outstanding because he feels inferior and wants to redeem himself, is due, I believe, for a much merited doom. In its place will come, I believe, what is more in keeping with the truth of things, what we might call a "growth theory of achievement". . . . Just as a tree *grows*, sending forth new shoots and buds and fruits, so man also *grows*, with innate tendencies to send forth new shoots and buds and fruits—which he does in the form of achievements, such as books, musical

compositions, poems, new stream-lined automobiles, a new dress design, a better broom, even a new shine on his shoes. We do not say the root of a tree has an "inferiority complex" just because, meeting with an impenetrable obstacle on one avenue of its growth, it turns and grows in another direction. No, the root moves ahead positively onto whatever frontier it can best achieve its innate purpose. Life is not truthfully viewed in terms of defeatism and desperate attempts to compensate, but rather in terms of a great, positive, growing organism that, as a whole and in its separate parts, is ever sending forth new shoots of achievement.

HOW TO APPROACH RELIGION

Behold the white gull sailing smoothly above the ocean waters! How majestic, self-assured, completely stream-lined, displaying a perfection of design only attributed to God! Note how our own modern instruments of transportation—the automobile, the airplane, the train—are bending their designs, year by year, more and more, to be similar to Nature's own true stream-lined designs, as so well exemplified in the sea-gull.

Watching the sea-gulls in their flight, completely in harmony with God's laws, set me to thinking. . . . How wonderfully tied in with the Whole Universe is such a gull! He breathes the air that surrounds him. He eats creatures of the sea, seemingly placed there just for him. He thinks and feels instinctively in ways that safeguard his life and propagate it. He is, indeed, a living part of a living Universe. . . . A noble and wonderful idea, but—alas—too grand, probably, for the gull to contemplate.

Here is where we—you and I—have an edge on the gull. Our inheritance is somewhat greater than the gull's. We were born into a higher form of life, with greater powers of contemplation. We have the power of *realization*, of understanding and self-consciousness. We can feel our relationship to the Whole, to the Universe, to God. It is possible for us to have a very real *knowledge* of the fact that we are living, breathing, actual parts of the great, inexplic-

able, mysterious Organization that we call the Universe . . . that we are, indeed, *one* with God.

With this *realization* we have hit upon the very heart of religion, to which all other things religious are but servants. And also, in this same realization we have a health-giving, life-giving, tranquillizing power to which few things compare.

Not only is this realization of oneness with God a fool-proof, cosmic sedative for the restless and weary and sick, but it is also a grand insight that in the very nature of things was meant to be with man "always", as his priceless possession. It is altogether likely that the highest product of the evolutionary process is the truly religious man: he who realizes his oneness with God and lives in accordance with this thought. So build into your mind and heart and soul a clear consciousness of your oneness with God and the Universe—as a present fact rather than as a beautiful theory—and you will find in the doing new health, new peace, new happiness, new success.

The idea of oneness with God is an idea with strange and deep healing powers. Foster the rise of this idea in your mind until it consumes your entire being. Let it become a constant companion. For the feeling state that this idea engenders is full of health.

Yes, from religion, in the most liberal sense of the term, you can derive much profit. In religion you drink deeply from the unseen springs of life. In religion you come to feel the mystery of existence. In religion you come into an understanding of the laws of mind and spirit and their uses, and in so doing you touch upon psychology. But here the psychology is practical, simple, without confusion, such as the experience of the ages has proved sound.

Religion is the vehicle of Truth. That is to say, it is the means through which we learn the norms of life, the laws of being, what is right and what is wrong. And, as we have said, the central core of religion, the greatest Truth of all, is the fact of our *oneness* with God. When you live in Truth, when your mind and heart and soul are guided by

Truth, then you are in Order—which is to say, in a state of peace and relaxation.

In all religions, particularly those of the East, one finds some expression of the idea of "surrender of self" to God. Considered in more clear-cut terms, this boils down to mean exactly what our chief theme in this book has been right along, briefly, "Let go, relax, be at peace, and the rest will take care of itself". Through peace and the relaxation of nervous tension one comes into Order, and consequently, into a sense of the great, all-pervading Power which we call God.

Through peace and relaxation one finds Truth and God, and, conversely, through Truth and God one finds peace and relaxation.

But perhaps you think you are an atheist—you don't believe there is a God. Well, I can understand that: I was an atheist myself once, when I was about fifteen years of age and just starting to think apart from established grooves. But I did not stop thinking, and with a little more thought the existence of a Power greater than any human power, quite beyond my comprehension yet very real in its control of the stars and planets, the trees and flowers . . . of my very heart-beat, became all too clearly *self-evident*. True, there may be no God in the sense of a kindly old gentleman with a white beard, as was my very early conception of God, but in the sense of an all-pervading Intelligence and Power, His existence is, on the very surface of things, self-evident.

There is within us something of an instinctive urge to turn to religion when things go wrong, when misfortune or illness overtakes us. Trust this urge and go with it: it is to be relied on. . . . It is the instinctive, automatic reaction of the human system to restore its Order, its Peace, by getting in line with Truth—where it should have been in the first place.

The power of religion as a remedial agent is, for example, highly important in offsetting and correcting chronic nervous tension and nervous disorders, as well as the many troubles associated therewith. Religion alone may not be sufficient; but it is a great help. Had the one troubled taken to reli-

gion and its Orderly, relaxed way of life—its quieting influences, years ago, it would have been far better. Then probably the disturbing neuro-muscular tension would never have got the chance to set in at all!

Not only through the power of its grand ideas—its Truth—will religion be of inestimable service to you in your quest for peace and relaxation, health and success, but also through the more outward expressions of religion such as confronts you in attending church, will you be benefited? This we shall deal with next under . . .

THE IMPORTANCE OF ATMOSPHERE

In seeking peace and relaxation discover and, as far as possible, live in atmospheres that are conducive to them. Live close to nature and the church, for examples. . . . Natural beauty is famous for its restfulness. And *Peace* abounds in the church. Immediately as you enter a church, you are surrounded with an array of relaxing impressions . . . the quieting music, the twilight atmosphere, the candles, the stillness, the artistry, the prayers. All are designed, consciously or unconsciously, to bring peace and rest—Order—to the neuro-muscular system and its associated soul. Absorb these quieting impressions and you will benefit everlastingly.

Avoid, as far as possible, living, learning, and working in atmospheres—in environments—too full of nervous strain or tension for your own particular make-up. On the surface of things this seems innocent enough, but it is pregnant with insidious results on the nervous system.

Get plenty of rest and systematic relaxation, choosing when possible quieting surroundings. With a little thought you can eliminate a lot of the things you do that take time, yet have no real or important bearing on your life. Much reading can be dispensed with as well as many movie shows. A three-hour movie thriller, for example, drains more energy than we realize: it causes such continuous nervous excitement within us. Take time from non-essential activities and *invest* it in rest and relaxation.

By experiment you will, in time, discover which activities, whether for business or for pleasure, are restful to you and which are exciting, which are conducive to *peace* and which to overstimulation. It will be in keeping with your quest for relaxed living to form habits of association with activities that are essentially restful to you.

YOUR WORK AND YOUR PEACE

Whatever you may do for a livelihood, it is highly important that it does not in any way overtax your powers. Give much thought to choosing and obtaining "the right job". In some cases it may be impossible to make a change, even though the job is not suitable, but if at all possible, move into the right job. And remember, no matter what your job may be, suitable or unsuitable, you will be able to do it better and with less strain by using the technique of relaxation.

Everyone differs greatly in his abilities and energies. Not all are fitted for the same kind of work. One may be fitted for much hard physical work, whereas another is useless when it comes to prolonged physical activity. The latter, however, may shine where organizing or creative ability is called for. Find your own niche, where you can work without strain, and if possible with a sense of pleasure.

Such a job is a potent influence for better health, often being a prescription in itself. So much so can it be a prescription that it might even be wise at times, especially in certain nervous troubles, to take such a job without pay, simply for health purposes. And who knows to what permanent futures such free trials might lead!

If you are of a very nervous disposition, obtain if possible a job that is well-rounded—partly spiritual, partly intellectual, partly physical. Retail selling in a store, for example, might just be the thing. You meet people, you figure quantities and prices, you handle goods. Retail selling offers an interesting variety of work. Outdoor work, moreover, is sometimes a great boon to the highly nervous. If you can get a business of your own, no matter how small,

so much the better. For then you will have a chance to express your creative abilities at the same time that you avoid the tension of working under a boss. A highly sensitive person can often make a great success of his own business.

With consistent practice of the principles of *peace and relaxation through technique and Truth* your innate abilities and talents will find automatically a new growth and fuller expression than you ever deemed possible. You will, indeed, grow into a new person—expressing the qualities of mind, heart, and disposition for which always within you there has been a secret longing. This is no high sounding promise for *merely* "inspirational" purposes. Of such vacant pep talks, with no basis in fact, I wish not to be guilty. No, what I am saying is in accord with facts: that as you free yourself from the distortions of chronic tensions in your mind and soul, you will become what you really are, Yourself . . . a sincere, modest, confident, God-given self that contains within untold treasures in power, talent, and insight. New success, in the highest meaning of the term, will be yours.

FAITH AND HUMILITY

When you become relaxed habitually, you become more sure of yourself, more expert in handling yourself. Self-confidence grows, fear disappears. Your movements become more Orderly; accidents happen less frequently. You sort of move into "the secret place of the Most High and dwellest under the shadow of the Almighty".

The power of faith is tremendous. *Faith* defines a feeling state that is full of health. It hinges not only upon a condition of relaxation, neuro-muscularly, but also upon a sense of oneness with the Universe, with God,—upon a sense of Eternity. Should you find it difficult to obtain this faith from the teachings of the orthodox church alone, it will be well to supplement these teachings with findings in the field of psychic research. My own faith, for example, has been strengthened greatly through psychic research.

If you are interested in exploring the field of psychic phenomena and psychic truth for yourself, look under the

heading "psychical research" in any fair-sized library. The Columbia University Library has over one hundred and fifty books on the subject, whereas the New York Public Library has over three hundred. "Making Life Better" by Elwood Worcester, "On the Threshold of the Unseen" by W. F. Barrett, "The Unobstructed Universe" and others by Stewart Edward White, "The Psychical Experiences of a Musician" by Florizel von Reuter, "Ancient Egypt Speaks" by F. H. Wood and A. J. H. Hulme, "Past Years" and others by Sir Oliver Lodge . . . are well worth the reading. If your thought and spirit have been hemmed in, tensed-up, by a short-sighted materialistic philosophy, these books will open up a new world to you. Remember, however, to keep your feet on the ground. Use psychic truth only as a flavoring to your mental and spiritual diet, realizing always that the main focus of your attention while in this world should be on the opportunities and problems of daily living here and now.

Psychic science is a young science—though its subject matter is as old as the hills. Although its findings are interpreted in various ways, yet there is enough that is indisputable to bring new and strong faith to many individuals whose faith has become devitalized from lack of fact and substance to live upon. It is to be remembered, moreover, in studying psychic science that the phenomena recorded are not in the least any more remarkable than the many wonders that we see about us in everyday life: it is simply that they are more *unfamiliar*.

Also, in this connection, the books of Emmet Fox are very good. You can obtain a list of them, along with the prices, by writing to Harper Brothers Publishers, 49 East 33rd Street, New York City.

Sometimes the teachings of the Unitarian Church is the answer to the restless mind full of religious questions. Thoroughly liberal and progressive, the Unitarian Church is a haven for many a person not finding satisfaction in the more orthodox churches. Though many churches today, it must be noted, are tolerant of new ideas.

The important thing is to find a *spiritual home*, where your faith can live and thrive, where your heart can expand in peace.

One often hears preached the virtues of humility. The worldly-wise, the super-sophisticated, receive it with a sneer. This, however, but displays their ignorance. It shows, for one thing, their lack of knowledge of the relationship between the spiritual and the physical. For humility in the spirit goes hand in hand with ease and relaxation in the neuro-muscular system. Cultivate humility and you will further your neuro-muscular health at the same time.

Strive not for greatness, but for efficiency. Your greatness was established the moment you were born into the Universe, as a living part of it, but your efficiency in playing your part will depend on your health and peace.

THE POWER OF WORDS

Words have a power all their own. Each word represents and calls forth a thought and its associated feeling. The world you live in, actually, is defined largely by the words which are rooted most deeply in your consciousness. For your world is your thought, the impressions which you receive from without are transcribed into words as you use them in your thought life, and your thought, in turn, tends to manifest itself externally.

It is but good sense, then, to watch closely the words which make up your language and your mental life, choosing, as far as possible, only such words as will be a source of nourishment to you. The words "love", "peace", "joy", "health", "beauty", for examples, carry with them the feelings they imply. In this way, as well as in a deeper sense, prayer is a potent force in practical, everyday living: it brings Words of *peace and relaxation* into the consciousness that through their suggestive power tend to *create* peace and relaxation. Everyone should pray, whether he comprehends it merely as a hard-headed, practical business man might—in that it pays, or in its deeper, more mystic significance.

As you pray to God, alone and in silence, you will feel the benefits of prayer first, physically represented, in a slow-

er, fuller, more regular breathing and in a loosening up of the muscles in the region of the solar plexus. This loosening up, this relaxation, continues and spreads throughout your entire being, and tends, if prayer is repeated daily, to become habitual. Do not pray intensely, but rather . . . quietly, easily, sincerely, expansively.

That the benefits of positive thinking, as opposed to negative thinking, are real and great is beyond question. For positive thoughts go hand in hand with neuro-muscular poise, whereas negative thoughts cause and thrive on neuro-muscular tension. When one is tense and tired neuro-muscularly, it is practically impossible to look on the bright side of things, no matter how sincerely one tries. Consequently, all efforts toward a change to positive thinking, toward cheerful thought, must be accompanied by daily practice in the physiological techniques of relaxation as described in a previous section of this treatise. You know this from your own experience: Tire yourself out and see how cranky you get, how dark the future looks, how selfish people are—all people! On the other hand, get a good night's rest, and note the change in your outlook. . . . The tension has been released and again your spiritual sun can shine.

In this connection, here are some verses of my own. Although they may not rise to the standard of good poetry, they are, nevertheless, I believe, genuinely useful as relaxing agents. Rhymes penetrate the consciousness more deeply and are thus more effective than plain prose. Note the suggestive power of the words.

PEACE

Rest, relax, let go . . .
Be still and surely know
That God's your King
And peace the thing
That taps Divine Inflow.

LOVE

Now Love opens up my spiritual sight,
Bathing my soul in the golden yellow glow
Of Infinite Spirit and Celestial Light,
The Beauty of Truth, the Divine Inflow.

PRAYER

Oh Father of the Universe,
List' to me in my request . . .
Of Thee I ask but simple things
And trust with them I will be blest.

Not glory, fame, nor eminence,
Not riches, nor tremendous wealth,
But give to me, Oh God, I pray . . .
Peace, joy, and abounding health.

And more than these of Thee I ask,
An understanding heart, a penetrating mind,
That always during life I may
Glory in Nature and love Mankind.

Sometimes talking aloud to oneself, generally considered a pastime for morons only, can be very useful. If, for example, you are all tightened up and tense, say to yourself something like this:

"Now (your name), let go . . . relax. It is foolish to be so tense. You are playing your part in life as well as you can, and there is no use getting all worked up when something goes wrong. So forget it. Let go. Relax." Repeat this to yourself several times, aloud if you are alone, calling yourself by name. If talking to yourself aloud is not fitting, do so silently. Very likely you will soon note the power of words displayed in the relaxing tendencies that will consume your neuro-muscular system, particularly in the solar plexus, center of subconscious behavior.

The effectiveness of general prayers for well-being arises *partly* from this power of words in the form of auto-suggestion. It is also effective to speak to yourself more specifically, to the various members of the body in particular that you are focusing your relaxation exercises on. In the following prayer both these ideas are combined.

PRAYER OF RELEASE FROM TENSION

Oh Great God . . .
Lord of the Universe,
Help me to undo the tensions
In my mind and heart and soul
And to find rest

In the contemplation of Thee.
Let the tensions in my forehead, brow, and eyes
Be relaxed and remain so
For these tensions are unnecessary;
They are distortions of Thy Divine Order
That developed through the strains
Of living in violation of Thy Laws
Yet beyond my power at the time
To understand and prevent.
Let me find release, Oh Father,
From the slavery of these tensions,
Growing into a new peace and freedom
Which is of Thee.

Nor should we neglect to tap regularly the peace and beauty of the Lord's Prayer. For this is a masterpiece in relaxing value as well as in mystic significance.

THE POWER OF REPETITION

Have you ever realized the power of repetition? How through saying a word, phrase, or sentence over and over again it becomes part of your mind, part of your world? Repetition, used consciously, can be a greater force in your life than you will at first imagine.

Not that it is a new idea. Far from it. Indeed, we all became very familiar with repetition in the primary grades in school. When the teacher wanted you to learn something, say the spelling of a word, what did she do? She made you write it over and over again for homework, perhaps twenty-five times. Then again the next night you were made to repeat the process. And the next night. Finally, you knew it, and could go on to something else. Repetition is a very important part of all learning. It is a very important part of building a mind, of getting an education . . . indeed, of constructing a philosophy, a world. But all too often, once out of school, we forget the value of repetition as a power in learning and living. Begin again to use the power of repetition in molding a brain pattern, a mind, a spirit—in effect, a world-view—that will, in turn, *create* for you a new, richer, more prosperous life. Do so by repeating and realizing time and time again, hundreds of

times, silently or aloud as the opportunity avails, such propositions as follow:

- 1) I am a living part of the Universe
and subject to its Laws.
- 2) In the love of God, I find my rest,
My joy, my health, and all that's best.
- 3) I am One with the Power that is God.
- 4) In the peace of God I go to sleep,
New health and life, in Truth, to reap.
(This is good to repeat while relaxing
yourself to sleep, especially when the
mind is so active and restless that it re-
quires something to focus upon. It is
still better to repeat it, say five times,
then, if possible, just relax yourself to
sleep, doing away with all thought and
tension.)

Learn a few poems and thoughts on Truth, to repeat time and time again, during periods of mental solitude. Try making up some verses of your own, with Truth as subject matter. You will be surprised to discover your life and feelings undergoing a great and welcome change, as these ideas of Truth become deeply rooted in your neuro-muscular system, in your consciousness. Among other changes you will find yourself growing in peace and relaxation.

But now I hear someone interrupt, "This is a beautiful world you are building for yourself and for those who follow your instructions. But is it true? We've got to be realistic—in accord with facts as they really are. This is no world of love and peace: it is a world of hate and struggle".

And in reply I say to you, "Do not be misled by current literary fancies of realism—which imply that hate, struggle, and the negative things are *real* while positive things of beauty and love are not. For there is no such thing as "one world", to be defined at one stroke of the pen . . . but many worlds—many worlds within one world. Some worlds are full of hate and tension, true, as are some residential neighborhoods,—but some are just the reverse . . . full of love, beauty, peace, and kindness. And this is the true Order of things. To follow my instructions diligently—in their

physical, mental, and spiritual aspects—is the way to this true Order of things, the kind of world defined by love and peace . . . and *success* in the fullest meaning of the term. Why not move into this new neighborhood if you are dissatisfied with devitalizing, tense conditions such as may be in your present neighborhood? For the moving van is at your mental and spiritual door.

The fact that this little book does so much talking about "peace and relaxation" is in itself an important influence, suggestively, in bringing to you this same *peace and relaxation*—and with it new health and life. The repetitions are not without blessings, so do not condemn them too strongly!

THE POWER OF MUSIC

The power of music, moreover, must not be overlooked as a relaxing agent. Here we have a strong spiritual force that may be tapped for our lasting benefit, to say nothing of pleasure. We can draw upon the penetrating vibrations of such selections as "In a Monastery Garden" by Ketelby or the "Ave Maria" by Schubert, and feel deeply rested, spiritually enriched. Nor are some of the more popular melodies to be ignored. Such numbers as "Be Careful, It's My Heart", "Oh, What a Beautiful Morning" and others from the show "Oklahoma", and "Smoke Gets in Your Eyes" are delightfully restful, as well as beautiful. And the power of such hymns as "Abide With Me" and "Nearer My God to Thee", as well as many others, is such that the entire system is relaxed and brought into harmony.

Few pleasures pay such big dividends in health as singing. Voice culture is really a multitude of cultures in one—the chest is developed, the stomach relaxed, the jaw and vocal organs relieved of tension, the spirit expanded. It is a tremendous spur to self-confidence and poise, and is the more worthwhile in that it is such a natural one. Regular singing, formal or informal, will enrich your life. And a few singing lessons are extremely useful.

Truly, music has the power of toning up and changing the vibrations of your entire organism—which is to say, in a very

real sense, it has the power of carrying you into a different world. Absorb restful music regularly and you will find a new harmony within you.

PAX TECUM

Learn to take life quietly, without strain and tension. Be like a "lily in the field", growing peacefully, relaxedly. You never saw a lily in the field get all worked up and excited. You never saw a lily in the field all aflutter because it was late for a bingo game. Nor because supper was a little overdue. The idea of a lily in the field can teach us a lot about how to live. The idea of a lily in the field, growing quietly, beautifully, is a wonderful idea to hold in your thought from time to time. Bring this "lily in the field" idea into your mind for awhile each day, until it becomes part of you, and you will soon discover your mind and heart working in a more quiet, relaxed, and satisfying way. That is why the idea was put in the Bible: it is a concept to be used in your practical, everyday life.

Avoid rush and tension. Just because you see someone else doing things fast and with great energy, do not feel that therefore you also can, or should be able to. Nature has made life in a variety of forms. Abilities differ much. The wings of some insects vibrate thousands of times a minute. The strength of an ant is fantastic as compared with man's, weight for weight. Some birds appear to be live wires of nervous sensitivity, such as would make human sensitivity seem sloven. Yet, who says insects or birds are, in a general sense, superior to man?

And so it is within the confines of the human species itself: Who says the champion ping-pong player, vibrating with unbelievable speed and energy, is superior to the slow, dreamy inventor, the deliberate executive, or the tranquil judge at the bench? No, not anyone who is reasonable. Speed does not mean superiority: it only means *difference*. So do not let anyone get you to violate your own God-given speed of doing things. Be what Nature made you. Work as Nature wants you to.

Train yourself to relax while active, while working, to do things the easy way—without unnatural haste and tension. This is important, for it is presumed a good deal of your waking life will be spent actively or working—and nerve habits can be trained as well, if not better, during activity as during inactivity. A very good time to practice active relaxation is at the beginning of the day, while going through the routine of getting up, dressing, washing, brushing your teeth and hair, and eating breakfast. For in so doing you will be starting the day right, getting into habits of *relaxed* activity that will remain with you throughout the day.

At every meal, moreover, keep in mind relaxation. For not only do the movements connected with eating furnish a good practice ground for relaxation, but relaxation at meal times brings the added blessing of good digestion.

Whenever someone makes nasty remarks to you without cause—and it will happen, fret not. Think of it in the same way as you would if a vicious dog came barking at you. . . . It would be a situation from which to be free as soon as possible, but you would not feel insulted, nor would you harbor any spiritual hurt.

It appears to be the particular lot of the sensitive person—he who has a tendency to lose his sense of relaxation—to worry about the world order, the ills of society, the cruelty and injustice of mankind. Such worry is often a real and serious drain on the nervous energies of these deeply responsive, conscientious people who are, in many ways, living in a world a bit too crude for their own sensitive nervous organizations.

For such persons as these who worry more or less constantly about the woes of the world, there are two procedures that will give them relief. The first is to relax the mind, by methods previously described, away from disquieting subjects. The second is to set aside fifteen minutes to a half hour a day for constructive worry about the world order. During this time decide just how much you can do about the unfortunate conditions that disturb you, and take steps to do it. Then forget about it all completely—relax

it away or turn to other subjects—until the next worry period, next day. In this daily "worry period" you should also include some time for concentrated worry about personal problems—the rent money, what kind of clothes to wear at the next party, whether or not you will be invited to the party at all, how best to insult your next door neighbor for allowing his dog to dig up your lawn, and such important considerations.

Once the worry period is over for a given day—and be precise about ending it on schedule—leave any further worrying that needs to be attended to for tomorrow's worry period. In this way you will systematize your worrying and free yourself from the slavery of constant worry.

If you find that from such daily practice, according to schedule, you learn to worry twice as fast and much better than you ever could before, then cut your *worry period* in half. But do not rush your worrying too much . . . even this should be done quietly, easily, relaxedly!

No one should feel himself responsible for the ills of the world. After all, we are but small, working parts of the great Whole—the Universe, God—and *we should realize our position*. But a little real, constructive effort toward bettering things can hardly be thought too presumptuous, and is to be considered quite in Order. Remember, there are great, cosmic laws at work, controlling all our ways, regulating all things. They are at work now and they will be at work when we are gone from this sphere of life . . . when our visit on earth here is over. In those laws, in God, we "live, move, and have our being". They will not let us down, so long as we cooperate with them, so long as we remain in Order. Realize this fully. Get into Order—via peace and relaxation through technique and Truth. *Pax Tecum*.

To be free mentally and spiritually is to be relaxed, at peace. Cultivate an attitude of freedom, as regards the past, present, and future. Do not be enslaved by regrets for past mistakes. Nor bind the future in a straight-jacket. As the saying goes, "Do not put all your eggs in one basket".

Play ball with life. Cooperate with God. Should disappointments come, remember: When one door closes, another opens . . . and who knows behind which door lies the greatest treasure?

Who has not felt the pangs of keen disappointment? How deep goes disappointment in love, for example! There is the young man, John, who falls in love with the school belle, Mary. He thinks of Mary all the time, Mary only. He will go out with no one else. Mary likes John, but has a good many others on the string. Finally, she gets engaged to the theatre usher, who wears more gold braid on his uniform than an admiral, and later they are married.

John is heartbroken. Life is worthless. The future looks black. His "one and only" is gone from him forever. There can be no one else. . . . So John moans on far into the night. And a good many of us will agree, his situation is no joke!

But there is some relief to be had. If John would only relax and realize the Truth. . . . In the first place, there is no such thing as a "one and only", except insofar as habits of association and mutual feeling over a period of time may serve to develop such a relationship. Actually, there are thousands of girls in the United States who might have become "one and onlys" for John, given the proper conditions of time and association. John could have lived in any one of a thousand towns in the United States, and lo and behold, found his "one and only" there! What a coincidence! What luck! But somehow a conspiracy between Nature and God would enable John to find his *one and only* love in the very section of the country in which he were living!

If John could only have realized this, how God takes care of us in this crisis of human existence . . . of finding a mate to which none compared, he would have lost less sleep when Mary married the usher. He would have been able to relax better, to have more faith in the eternal goodness. On the other hand, we must admit that such reasoning regarding the surplus of "one and onlys" might be a little deflating to the buoyancy of young love!

Nevertheless, when Mary told John she did not love him, John, if he had been versed in Wisdom, would have replied to Mary: "Well, dear, if you do not love me, then you do not love me. It is simply God's way of saying that we do not belong together. And certainly I am not going to argue with God. If I am going to argue with anyone, I am going to pick on someone my size! I wish you a great deal of happiness. Good-bye."

Oh yes, it would be well to add, six months later John married Sue, his "one and only", whom he met while on a visit to Pittsburgh.

Should, then, disappointment in love come to you, depriving you of all happiness, leaving you but a shadow of your former self, forget not that there is a way out of this heart-rending abyss. That way, and it is the only way out, is to seek new faces and new figures,—in short to fall in love again. For then, immediately the old disappointment grows dim in the light of the new flame. For God and Nature contrive most wondrously to endow the love of a given moment with attributes unprecedented!

So in Truth, have faith in God, in the laws of His Universe, and peace be with you. *Pax Tecum.*

ON SOLID GROUND

We come, now, to the end of this treatise. It does not aim at being exhaustive as regards each subject treated. It does, however, go as deeply into the subject of *peace and relaxation* as can be remembered easily and applied readily; and, what is more, many will not wish to go further. For, as it stands, it can work wonders for you.

This treatise is not the sort of book to be read and then laid aside; but is, rather, the sort of book to be read and re-read many times, then to be referred to often, serving to keep you in the ways of peace and relaxation all the days of your life. I suggest that you read it over and over again, say ten times, some every day, preferably aloud, until the ideas are thoroughly understood and deeply implanted in your mind. If you wish, you can go on, add to, and fill

out each idea with experience, reading, and research of your own. As I have mentioned, research in, and the application of, the principles of peace and relaxation through technique and Truth comprise an ideal hobby, the fruits of which are manifold and unsurpassed.

But whatever you read, remember: You are a three-fold contraption—physical, mental, and spiritual. Do not let anyone sell you on one angle, to the neglect of the others. Play no favorites. Give the physical its due. Give the mental its due. Give the spiritual its due. Maintain the balance that Nature and God intends for you.

One of the prime virtues of these principles which I have been suggesting in this treatise lies in their permanence, in their lasting effectiveness. Though some treatments, such as sedative medicines, might be more spectacular in their immediate results, the results will be but temporary, and their reaction most discouraging. In following out the methods of *peace and relaxation through technique and Truth* you can depend upon the results you get to be lasting. For in employing them you are building new habits into your mind and body, and these new habits will become part of you, transforming you literally into a new person, mentally and physically—endowed with new health and life.

Most diseases will retreat before this same offensive: practiced relaxation plus natural food plus a philosophy of *Peace*. So if you are hemmed in by some ailment, bring these forces of God and Nature to bear on it, and nothing can stop them from doing their remedial work!

A great deal of satisfaction is to be had from knowing just what to do when your system gets out of order with a cold, heart tension, nervous headache, or other trouble such as we have touched upon in this treatise. For only then can you feel that you are in *control*, and not subject to a lawless Nature. You are not simply working in the dark, believing the world is against you, so to speak. You know exactly what caused your trouble. You take it for what it is—your own violations of the laws of right living . . . violations that were perhaps unforeseen or unavoidable because of the

pressure of events. You ask for no sympathy, condemn no deities, but simply apply the techniques of diet and rest, combined with the laws of Truth, of which you are now aware, until you are well.

There are, of course, many times when the services of a doctor are indispensable. If you break your leg, for example, I do not suggest that you merely relax, change your diet, pray—and expect all to be well. At times there is certainly no wiser action than to call in a good physician. But what I do say is that, should illness overtake you, do not put your entire faith in a few pills or a tonic—even if there is wine in it!—to the neglect of the great remedial forces of God and Nature which are your birthright to tap upon need. When your life is going through one of its great decrescendoes, it is no time to make God play second fiddle. For if you do, you will perhaps reach the *grand finale* all too soon!

I have given you in these pages an understanding of the many aspects and benefits of peace and relaxation through technique and Truth. Some of the questions that might possibly arise in your mind have been anticipated and answered. From the information you now have, you can answer for yourself many other questions that might arise. So now it is up to you—to use your own discretion in applying to your life the principles and methods I have given you. What is needed now is not more words . . . more instructions, but consistent, regular practice of the principles I have already given.

Now you have a set course and a compass to go by. *Now* when you do not feel right, you will know what is wrong. . . . You are getting off the course, where the going is rough!

Before concluding, I shall sum up our main theme as follows: Practice in the technique of relaxation combined with living in Truth pays tremendous dividends, not only physical, mental, and spiritual, but also financial. The nerves and muscles relax, wrinkles fade away, good eyesight is renewed, good digestion becomes habitual, the mind becomes keener and clearer, the heart more buoyant, health

generally improves. Freedom from financial inadequacy, a freedom which generally goes hand in hand with clear thought and good health, is assured. Truly, life becomes very worthwhile. Not only does life become very worthwhile, but it lasts longer. For senility is delayed many years; youth is revived and prolonged. Yes, *Peace and Relaxation through Technique and Truth* comprises a process of rejuvenation which is little short of amazing.

Here, then, are those same startling statements again, the ones we began with:

- 1) You can get rid of half the wrinkles on your face, permanently, in six months.
- 2) You can lengthen your life by twenty years.
- 3) You can learn to *look* many years younger.
(And I don't mean through war paint or camouflage.)
- 4) You can learn to *feel* forty per cent younger.
- 5) You can learn to be as free from worry as a baby.
- 6) Ten to one you can get rid of your glasses and improve your eyesight tremendously.
- 7) Ten to one you can restore your blood pressure to normal.
- 8) You can overcome digestive troubles.
- 9) You can sleep soundly.
- 10) You can restore and/or prolong the activity of your vital functions.
- 11) You can eliminate over half of all troubles—physical, nervous, or practical, which includes financial.
- 12) You can overcome speech defects, such as stuttering.
- 13) You can find a new poise and sociability.
- 14) You can give to your life a new impetus, a new success—indeed, a new "leavening".

Startling statements these, yes. Very startling! But now, in the light of our understanding of *peace and relaxation through technique and Truth*, they should appear less startling, more reasonable, than when you first read them at the outset. And with personal experiment you will, I know, as indeed I myself have done, find them true.

So I say to you, try this formula for yourself. Make *Peace and Relaxation through Technique and Truth* the foundation of your life, for here indeed you will be not only down to earth, but also *on solid ground*.

Now in accord with our agreement, if, for any reason, you feel dissatisfied with your *investment* in this treatise, return it to me within ten days in good condition, along with a brief explanation as to wherein it fails to meet up with your expectations, and I shall refund your money. For I am sincere in my feelings regarding the worth of this treatise to you, and I want you to be more than satisfied.

You have my best wishes, and I shall be glad to hear from you about your progress.

Sincerely yours,

HENRY CASPER

(Since I am at present in the service, most of my time is spent on a pilot ship. All correspondence, however, will be given attention, and mail will reach me, at the address on the title page.)