

If I am tempted to be very angry and use my will to let go of nerve and muscle, rather than hold on, the brain impression is cleared and my temper disappears. If I repress my temper, without allowing it in any way to express itself, the brain impression is increased by the repression. And it is these fossil brain impressions, so to speak, that we are dragging about the world with us that bring full half the nervous fatigue, nervous prostration, and various forms of nervous diseases. Fifteen minutes every day given to clearing away the muscular tension would eventually open the way, and make the process clearer for ridding ourselves of the causes for all this unnecessary teacher fatigue, of which the muscular tension is but one simple effect.

One word about the voice. A teacher's voice trouble comes in almost all cases from throat contraction, and, while it is not best to attempt written directions to cure that, great relief may come from watching that the jaw and throat are loose during the other muscular exercises, especially the deep breathing, and always pitching the voice in a low key.

All this physical work amounts, of course, to little or nothing, unless followed by a steadily increasing mental freedom. It is merely an opening of the channels; but there must be the true philosophy to work through the channels. That every one knows, certainly to a degree, if once quiet and rested enough to see it. And following the light we have brings us to more. The normal attitude of mind helps the muscular freedom; the muscular freedom makes the mental freedom easier. I feel my muscles suddenly contract; stop the contraction and look for the cause. If I seek it truly it may be easily found in some personal sensitiveness of responsibility, or some other form

of self-centredness, equally unnecessary and humiliating. But such humility is most wholesome, if used as a reminder to drop the cause and its consequent contraction in future. And just here it can be said that there is nothing more helpful toward a normal state of nerves than a good healthy indifference. Notice, if you please, a *healthy* indifference—an indifference that will enable a man or woman to work with heart and soul at what is before him or her, regardless entirely of success or failure. That makes true success possible, relieves one from fatiguing reaction, and makes one heartily ready for the next task. But that consummation devoutly to be wished for can only come through a freedom from selfish interest of which some of us can hardly conceive, and none of us have reached though happily we are all free to aim at it.

The muscular exercises given above will not take the place of fresh air exercise, the proper nourishment, and plenty of good sleep; they should make one more alive to such needs. But the quiet having been found, if at times a longer task than usual seems necessary, it can be taken with less fatigue.

For mental rest the exercises themselves must be concentrated upon, simply as a child would try to do what it was told. And after the deep-breathing on the floor or on the bed, to quietly identify oneself with whatever form of nature appeals most strongly at the time, simply dropping every other thought that would intrude, is most restful. This concentration should be followed for a minute one day, and go on increasing in time until one concentrates on some one thing in nature steadily for five minutes. There is a whole subject in itself—concentration. So far recognize the freedom, or even the possibility of letting the subject carry you