

how should we contradict and erase it? Take the arms and hands for instance, a very common field for superfluous force. Sit quietly with the hands in the lap; raise an arm slowly, feeling the weight from the shoulder, with hand hanging from the wrist. When the arm feels quite heavy while you hold it about on a level with the shoulder let it drop a dead weight on the lap. Repeat this several times and days in succession until you have to clear an impression of the natural restful state of your arms and hands when not in use, that every time you draw your arms up to listen or talk, every time your hands move in a way which is expressive of nothing but useless effort, your brain, which has grown normal in the arm and hand region, is at once sensitive to abnormal tension, which you know, of course, how to drop. At first you may notice such tension twenty times in the day; gradually the normal state will be more and more your own, and your attention will not be drawn to your arms and hands once a week. They will be good servants, obeying orders truly, and directly, and can be forgotten by their owner.

Much superfluous muscular strain comes from the spine. A rigid back is abnormal, and of course affects the movement of arms and legs. To avoid this, drop the head forward heavily with loose jaw, let the weight of the head seem to draw the body over, until it drops as far as possible, so that the forehead touches the knees when you are sitting, then raise the whole body *very* slowly, letting it feel more and more heavy as it comes up, and even stopping every now and then to feel the weight more. The head must not be raised until the very last, and especial attention should be given to the slowness of the motion. When the body is erect, take three long quiet breaths. Gradually, as with the arms,

by getting the impression of a free spine, you become sensitive to its superfluous tension, and by correcting the tension every time you feel it, the spine grows daily more normal.

In the above exercise the legs should be carefully noticed, and when effort is felt there the exercise should be stopped, the legs relaxed, and kept so during the motion of the body up.

To get the impression of freedom in the entire body, lie on the floor, or on a hard bed, take a series of long quiet breaths, feeling your body quite heavy when you inhale, and as if every particle of it dropped back separately, and more heavily as you let the breath out—exhale always with a sense of relief, and inhale with a sense of refreshment. The breath should be taken through the nose, with very great care to breathe more and more quietly.

With these simple exercises it can clearly be seen there must come an increasing realization of quiet and freedom. With that comes the increasing sensitiveness to a want of quiet, and a growing ability to recall it. A child is stupid and irritable, or obstinate: There comes at once a temptation to be irritable and fatigued by the child's state; having realized in fifteen minutes of every day what a quiet state is, we can in one second recall it, govern the child with the Big Repose behind our action, and the gain to both child and teacher is, of course, just in proportion to the superfluous effort dropped. For however well the teacher may conceal impatience, irritation, or nervous fatigue, the child is sure to feel it consciously or unconsciously, and the very concealment is a nervous strain to a teacher, especially as the prevalent form of control with men and women nowadays is through an almost fierce resistance, rather than the more natural control through non-resistance.