

correct breathing. Cramped positions or tight clothing may engender a habit of insufficient respiration.

In health, the circulation and respiration maintain a harmonious relation.

Although respiration is one of the automatic functions, in a measure it may be controlled by the exercise of the will. Deep breathing may be consciously substituted for slight respiration, and a new habit formed which ultimately replaces the old one.

Deep breathing is an excellent means of inhibiting pain. Doubtless the effort results from the restoration of harmonious conditions with the circulation. Headache, which points to insufficient blood in the brain, may be quickly relieved by slow, deep and rhythmic breathing. Pains in other parts of the body, also, quickly disappear by this method of self-treatment. It would be difficult to determine just what credit is due to auto-suggestion in this; but the effect is certainly worth trying for. There is nothing more effectual in allaying nervousness than deep breathing. It is in reality a process of nutrition. More air supplied to the lungs increases their working capacity, and the process of chemicalization is more thoroughly attained.

As mental and physical states are as inseparable as the odor and the rose, the physical and mental harmony of deep breathing are one and the same.

Conscious control of the breathing has the peculiar and desirable effect of establishing a calm centre within one; a region of low barometer in the midst of agitations; a poise and sense of domination that is a source of strength in any emergency; a laying hold of the life-forces, and keeping a steady hand on the check-rein that directs the expenditure of energies. Feelings of anger or impatience are successfully held in abeyance by conscious deep breathing. It is as if one called upon an inner reserve power which could let the impulse to undesirable emotions pass on—without and unheeded.

By the exercise of conscious deep breathing we can create a centre of strength—an accumulation of energy which would otherwise be exhausted and wasted.

It is a law of Delsarte that the assumption of an attitude to express some state

of feeling or emotion is invariably followed by the feeling of emotion itself. Mental responds to physical in unerring sequence, and vice versa. Repose within at the centre of consciousness entails responsive repose in the physical body, subtly communicated along the nerve tracts by a process too fine for analysis.

By the practice of deep breathing one may gain control of the emotions because of the centre of calmness and poise, which regulates and concentrates the forces.

The knowledge of this fundamental principal may be utilized with increasing results, for life's activities may be brought potentially under its control; and great self-control may be attained as we learn to touch the deepest level by cultivation of this calm under-current of strength. In sudden emergencies, decisive moments come quickly, because of the power of resistance to meet and master the situation.

In this way we may modify our temperaments, and take much of the moulding process from external surroundings, by being stronger than they in the strength of purposely directed consciousness.

It will be seen that deep breathing, besides its physical results, has an ethical value which may be turned to excellent account.

As a general rule women are the sufferers from troubles arising from incorrect breathing. Our false standards of beauty of form are largely to blame for this. The conventional corset utterly prevents the raising of the ribs, thus confining the action of the lungs to the upper strata.

When Li Hung Chang was in America, some one commented upon the cruel and useless deformity of the feet of the Chinese ladies of high caste. His Highness wittily and truthfully retorted that the American women were guilty of a kind of deformity perhaps more serious in its consequences. Some time ago I listened to a paper on Art, read by a society woman. She spoke in appreciative terms of the human form divine; of the high standard of feminine beauty represented by the Venus de Milo. This lady was dressed in a gown so tight that she could not put her hat on or off comfortably, and her waist, which should have measured at least thirty inches, in accordance