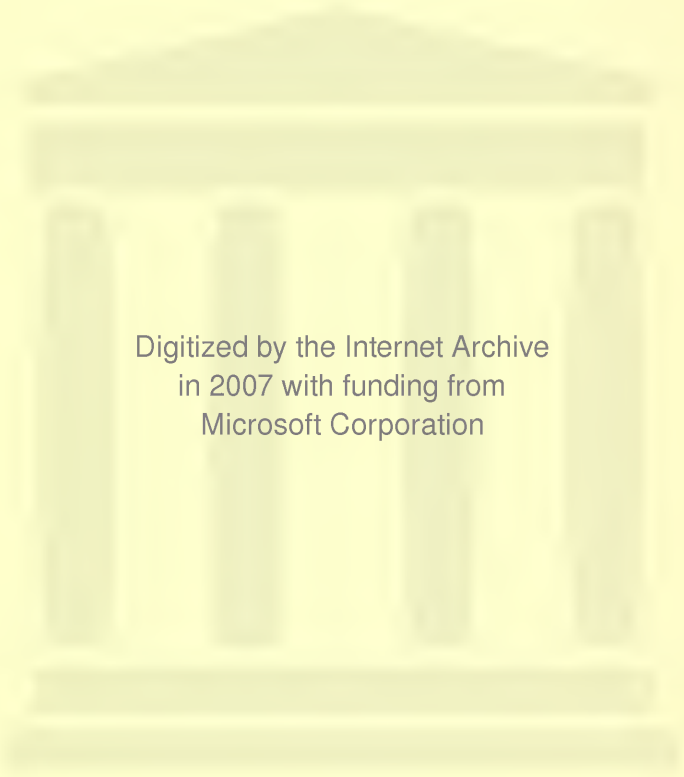
NEVER GROW OLD



NEVER GROW OLD

HOW TO LIVE FOR MORE THAN ONE HUNDRED YEARS

BY

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TO THE READER

To live more than one hundred years in beauty, that is in the fullness of strength and health, to arrive at the final goal without having known either the afflictions or weaknesses of old age, is not a Utopian dream. It is a reality which we all have a right to claim.

Certain physiological phenomena, which I have observed and meditated upon for a long time, have led me to the discovery of the law which governs the formation of organized beings; and have brought me to the conviction that most of the misery of existence can be avoided, and that the duration of life can be considerably increased.

In this book I set forth the reasons that have given birth to my conviction. These reasons are based upon the unalterable Law of universal movement that rules everything,

—the life of the worlds and the life of beings,—and also on many unvarying facts, often renewed, always renewable.

For myself then the demonstration is made. It is evolved from logic and from facts, bright and radiant, as inevitable as an axiom of geometry.

Yes!

I assert that we can live more than one hundred years, without knowing the weaknesses of old age nor the physical pains of life.

For man to live one hundred years is not unheard of. Every year brings us the announcement that a town or a village has celebrated the centenary of one of its inhabitants. Still, such longevity is certainly exceptional.

To change this exception into a common rule for all, to enjoy a century long beautiful career, without losing a single attribute of youth, and to arrive at the end without having experienced either suffering or feebleness—in a word without getting old—this is new and of vital interest to humanity.

The means of realizing that beautiful dream

are extremely simple. Any one may accomplish it for himself in an efficacious way, without help and without expense beyond a few moments of his time daily.

The only thing necessary is the introduction to my method.

This then is the aim of my book. I am convinced that by reading it you will be able to enjoy henceforth all the blessings of a long existence from which physical pain will be banished.

Read this book; grasp firmly the principles it contains and the practical means of applying them. Then, when you have read, TRY IT. The benefits, quickly acquired, will be such that you will not, I am sure, regret the time spent upon the experiment.

L. H. G.

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INTRODUCTORY

In glancing over the scientific discoveries whose realization is the glory of the last century and the first years of the century into which we have just entered, one is struck by the sterility of the efforts made to hasten the advance of medico-physiological knowledge.

In the midst of the immense development achieved in all branches of the positive sciences, medicine and physiology have manifestly remained in the rear.

Beliefs are as variable as styles. Nothing is precise, nothing durable. What is declared indispensable today will be forbidden tomorrow as harmful. What yesterday was the elixir of life is today the agent of death. Toowd thirty years ago, with his alcohol dose, was a god who worked miracles. In our time he would be accused of poisoning, and be held

responsible for all the physical and moral degeneracies which afflict our present generation.

After all, statistics show us that under whatever medical régime we live, the percentage of mortality scarcely varies.

The incoherence of the doctrines, their diversity, their short duration, are evidence that their lack of viability is due mainly to the weakness of the bases upon which they rest. Of all these beliefs, nothing will last.

Truth is eternal. What is true today cannot be false tomorrow.

Why have the medico-physiological sciences been so long stationary, when all the other branches of physical and chemical knowledge have advanced so rapidly? I think I can tell you, with some reason, that the real cause of that stagnation rests wholly in the defective orientation of the method of the attempted researches.

The knowledge of anatomy marks a most important date in the study of medico-physiological science. But for too long we have taken as the sole point of departure for all

medico-physiological investigation a science which, however indispensable it may be for the study of medicine, can give only the analysis of death. In vain you will search the corpse, for you will never find anything but a motionless machine. Movement, force, action being absent, have left nothing of their presence but an inert residue; springs, levers, organs unable to give up the secret of their mutual combinations whose result was life. That field of death has produced all it could. We must look elsewhere.

Nearer to us, Pasteur has just opened a new road to the investigations of science; and a great number of facts have demonstrated the good founded on his theory. Humanity has already sufficiently benefited from this very valuable discovery forever to immortalize the name of its originator. Still, we can not make generalizations from the partial results obtained on certain points, in spite of the number, faith, zeal, and patience of the disciples who continue to explore the field opened by the Master.

If this is so, it is to be feared that Pasteur, in spite of his genius, had a glimpse of only one of the numerous applications of the Great Law—the Sole Law that rules the life of beings,—and not the Law itself.

The future will tell us.

If once more our hopes are not completely realized, it is because the point of departure of the illustrious scholar's researches lacked precision, and that, for this reason, the greater part of the scientific truth has stayed hidden.

Instead of bending over the corpse, instead of turning the eye of the microscope upon the diseased organism to verify the presence there of the infinitely small causes or products of its fall, would it not be better to lift up your head and turn towards the sources of life,—that is toward the universal motion of the worlds?

Instead of looking at the vital river when it has left its banks to dash itself into the deep ocean of death, is it not more logical, in order to fathom the mystery, to start at its source and to follow it through all its wanderings to its mouth?

Introductory

It is only in studying the working of the immutable laws that govern the progress of the life of worlds and of beings that we shall be able satisfactorily to solve these vital problems.

1. What is life?
2. How do we live?
3. Why do we die?
4. Is death inevitable?
5. Can life be improved?
6. Can the duration of life be prolonged and in what proportion?

PART I

NEVER GROW OLD

PART I

CHAPTER I

WHAT IS LIFE?

LIFE is the result of the functioning of all the organs which constitute an organized body.

What is the evident manifestation of life?

Motion.

What is the element necessary for the production of movement?

Motive force.

What is necessary to produce a generating force which in itself is a movement?

A motor.

What is the motor that furnishes and distributes motion to the organized bodies placed on earth?

The earth itself, by its own motion, generates the motive power necessary to operate the various organs whose functions constitute life among organized beings, which are always in contact with it or with the surrounding atmosphere.

Whence does the earth get the power that it gives to the organisms for which it must provide motion?

From the great universal motor of which it is itself one of the parts, and which is called the planetary system. The planets, bound together by force of attraction, and animated by a movement regulated by the immutable laws, in their entirety form a perfect motor, generator of the general force which is redistributed to each planet according to its needs.

What is the force which gives movement to the planetary system?

This force is the *initial force*, generator of all life. It governs the harmony of the worlds and the relation that binds them together. Although it is undeniable on account of its obvious manifestations my eyes are not sharp

enough, my intelligence is too limited, to allow me to state it precisely, and to fathom the mystery of all of its powers. I will restrict my ambition to searching for and discovering by deduction if I can, the mechanism which gives life to the organized beings placed on the surface of the earth, and renews it constantly in them. My researches will not go beyond the limits of the planetary system whose movements are ruled by the immutable laws which have been disclosed by the discoveries of Copernicus and Keppler.

CHAPTER II

MOVEMENT IS NOT THE WHOLE OF LIFE

It is by movement that life reveals its presence in organized beings. Movement is inseparable from life, but it is not the whole of life. It is only the expression and resultant; it must not be confused with life itself. One example will suffice to understand this. An engineer may give movement to his machine, but he can not give it a particle of the life which he himself has. A horse gives movement to the carriage he pulls,—this, however, still remains an inert thing. In vain we move a corpse, we cannot give it back its life. Since a body in motion is not by that fact a living body, movement by itself does not constitute life.

Life, by its presence, brings to the one that receives it *movement*, together with the consciousness that he has taken possession of a

precious gift, and the will power, instinct, or intelligence which suggests the means to defend that gift if it is threatened, and also to transmit it to individuals similar to himself in order to perpetuate the species to which he belongs.

Movement is an attribute of every organized being. Man may produce it in proportion to his strength. Life emanates from a superior power, unknown up to now, and in possession of the initial creative force of everything,—of matter and of life itself. Accordingly life must be defined:

A direct emanation of the initial creative force which manifests itself in the creature by the functional movement of the organs whose mission is to maintain it; and by the consciousness of the obligation for the creature to keep, defend, and pass on, so that it may not perish, the sacred trust which he has received.

I do not presume to explain to my readers the confusing mystery of creation. I am content to admire the fact that dazzles my eyes by the splendour of its incontestable reality:

"The universe and the varied organisms that swarm over its surface and of which I am a part."

I do not explain the phenomenon; I state it.

But if it is beyond our strength to fathom the mysteries of creation, it is at least permissible to allow our intelligence, our faculty of observation, to try to understand by what mechanism the life that we received at birth from our ancestors and possess fully from that time keeps on in us; and also why it ceases to pursue its course; in a word, to understand how we live, and why we die.

CHAPTER III

HOW WE LIVE

To facilitate the account of the theory on which my conviction and method rests, I will choose, as symbol of my observation, man, that is, the individual who has been able to dominate all the others by his superior intelligence, and whose existence interests us particularly.

Without trying any longer to find out how man made his first appearance on earth, I will try to follow in him the mechanism of life, and demonstrate by reasoning and by facts in what way he can maintain in his organs the life he received from his ancestors.

It is at the precise moment of his birth, in *taking contact with the earth*, that man obtains his individuality.

Henceforth he lives his own life, his unit is

added to the units existing before him to constitute mankind.

The child is then on earth, where he has been projected by virtue of a force independent of his will, independent also of the will of his direct authors, but ruled by the unchanging laws of movement and weight, laws which he is compelled to obey and against which he cannot fight.

There he is, trustee of the life he has received, and which manifests itself in him by the functioning of the organs that make him.

At that very moment he contracts the obligation to preserve by his own means the life which he holds from his progenitors.

To accomplish the unknown mission to which he is destined, he will have to furnish fuel to the motor that gives him life,—that is, the food indispensable for its working. How will he get that food? For that purpose provident nature has furnished him with special organs ready to function at the very moment he comes into life. They are the organs of digestion, circulation, respiration, and excretion.

During the intra-uterine life, the rôle of

these organs was negative. Food was produced and furnished by the mother. The heart of the fœtus has only one function to fulfil, that of distributing the nourishment received without being allowed the selection of it. The act of hematosis was accomplished in the lungs and surrounding tissues of the mother, and the wastes of combustion were thrown off through the respiratory, urinary, and cutaneous channels of the mother. In a word, during all that period the child lived and grew solely by the materials emanating directly from the functional work of the maternal organs. As soon as he begins to live, everything changes for him. He finds that he has as sole vital reserve, the blood of which his veins are full. But in order that this blood may be utilized for the upkeep of life, it must be regenerated by the action of the atmosphere, and replaced by a constantly new supply in the veins, in proportion to its transformation into the living cell. Therefore nature, foreseeing all these obligations, has found the way to provide for it.

The Rivers of Life

The heart during the last days of the intra-uterine life has completed its partitions; this will allow it to effect the selection of venous and arterial blood. The lungs are opened under the impulsion of the venous blood and in that movement of dilatation, inhale the air which, through the vascular walls, by its regenerative contact, purifies and warms the worn-out blood, transforming it into arterial blood. Meanwhile the intestines have not been inactive, and have cleansed themselves of all impure matter. Their glands have secreted their respective juices intended to impregnate the food from outside and render it fit for absorption, after having cleared it of all the excremental residuum. The lungs, the kidneys, and the skin are equally ready to fulfil their functions of the elimination of waste.

It is by the functional harmony of all these organs, quickened by the nervous influx, that life will continue its regular course.

We are able now to follow the nutritive mole-

cule from the time when, worked over in the digestive tube, it is ready for absorption. It is then that the work of the circulatory and respiratory apparatus begins.

The organism of the circulatory apparatus includes the veins, the chyliferous and lymphatic vessels, the arteries, and finally the heart, the principal organ.

The heart represents the suction and forcing pump whose mission is to draw into the digestive tube and the lymphatic ganglions the materials necessary for the formation of the nutritive molecule and to drive them back into the great vital current.

One must not confuse the circulation of the blood with the vital current, nor the blood with the living cells whose sum is man himself. The materials of nutrition as long as they are in the circulatory network, are completely isolated by the walls of those vessels from the current of life; and although they travel over and penetrate the individual in all directions and everywhere, they are not yet incorporated in him. The blood constitutes, therefore, an

independent stream which brings and empties into the great vital current the principles necessary to the formation of the living cell.

The whole circulatory system is equivalent to a revictualling network for the great vital current, which, always going from cell to cell, burns for the maintenance of its movement a certain quantity of these cells that it is obliged to renew in proportion to their destruction in order to assure its continuity. It is these substances, brought by the blood, which will furnish, by a new combination effected in the smallest network of the final arterial ramifications, the constituent elements of the cell destined to replace the burnt cell.

The veins, the chyliferous and lymphatic vessels represent the absorbent system which by millions of mouths open at the surface of the mucous membranes of the stomach and the intestines as well as in the lymphatic ganglions, draws the nutritious molecule into these alimentary reservoirs. This absorbent network is connected with the heart by the trunks of the sub-clavian veins; and at the first move-

ment of diastole of the heart, all these mouths inhale the nutritive materials which rush into the vessels and pass out into the heart through the sub-clavian veins, their terminal point. There the mixing of their respective portions takes place. The rôle of the absorbent network is finished; that of the distributing vessels, the arteries, is soon to begin. But first a physical phenomenon of utmost importance must take place. Through the pulmonary artery the blood goes from the heart to the lungs where it penetrates the finest vascular ramifications. Under this influence the pulmonary vesicles open, summoning the air which fills them immediately and maintains itself there by the pressure from outside. Then, through these vascular walls, an admirable and beneficial phenomenon occurs. A mysterious exchange of gas is effected. The venous blood arrives in the lungs charged with carbonic acid whose presence has lowered its temperature, and the air inflates the pulmonary vesicles. Through the walls which separate them the air takes contact with the venous

blood which it purifies and regenerates by a portion of its oxygen at the same time freeing it from the carbonic acid, which is exhaled with the gases of expiration. The reaction which takes place at this contact suffices to raise the temperature of the blood which, now renewed and warmed by the hematosis, goes back to the heart by the channel of the pulmonary veins. It is this new blood, become arterial blood, which the systolic contraction of the heart will force into the arteries, which will carry it to the periphery of all the organs up to the finest ramifications of the capillary vessels which form the extreme limits of the arterial system.

The chyle, the lymph, and the venous blood, these are the liquids, carriers of the materials of nutrition, which are all united and modified by this marvellous combination which carries them from the heart to the lungs where the air, through the vascular walls, transforms them into arterial blood after having purified and warmed them. It is the arterial blood which under the influence of the

heart, is forced into the arteries, and bathes the entire organism without, however, leaving the vessels which constitute the circulatory system.

Is there not a manifest analogy between this invasion of the whole organism by the arterial blood, and the invasion of the lungs by the venous blood? And does not this analogy lead us to expect that at this terminal point of the arterial system a new phenomenon, identical with that of hematosis, will take place? — the ultimate phenomenon that will render the revictualling materials capable of leaving definitely the circulatory channels to enter, under the guise of a living cell, the subcutaneous cellular ocean which is the great reservoir of nutrition. This phenomenon is the invasion of the surrounding air which, under the influence of atmospheric pressure, penetrates all the pores of the skin. It thus reaches by endosmosis the arterial blood, which it transforms by a last and sublime reaction into living molecules, capable of following the universal circulatory movement

which draws them, through unvarying channels from cell to cell, following the movement of inspiration and expiration which calls and repels them successively, obliging them to escape by the channels of excretion and secretion.

This movement of the great vital current is what animates and makes up all organized beings.

Once arrived at the extreme confines of the peripheral arterial network, when its ultimate transformation is accomplished, the nutritive molecule, by exosmosis or transudation, will leave the vascular system of the circulation of the blood to enter and take its place in the real vital current. But in this vital molecular movement traversing the whole organism from cell to cell, carrying with it some elements always new drawn from the alimentary sources, the air always accompanies the molecule, and it is this which effects the nutrition.

The surrounding fluid owes its power of renovation to the infinite fluid,—the ether which envelopes our atmosphere and which pene-

trates and purifies it by impregnating it with the principles of life of which it is the inexhaustible source.

In living bodies everything is in movement, nothing can stop; repose exists only in death. Life is made up of a permanent movement of assimilation and disassimilation in an indefinite succession.

It is by the regular and uninterrupted functioning of this double current of assimilation and disassimilation, *true streams of life*, that this life will be sustained and always renewed.

As long as nothing disturbs the course of the adducent vessels which imbibe and distribute the assimilable nutritive molecule, nor that of the abducent vessels obliged to carry off the worn-out materials, which have become strange and harmful to the individual, he will continue to live.

CHAPTER IV

WHY WE DIE—IS DEATH INEVITABLE?

LET us imagine an engine in good condition, leaving the factory in perfect order and entering into service. However perfect its formation, whatever the quality of the materials which entered into its construction, whatever the care which may be given it, this machine, logically, by the very fact of its functioning, by the friction of its constituent parts, will wear out. After a lapse of time more or less long it will cease to function.

There is nothing abnormal in this fact which we can prove daily by all the objects we employ in our everyday life. These objects are composed of inert matter which disintegrates with usage. Each day some particles of their molecules are separated from the mass, and one day the object becomes unserviceable.

This is inevitable since each particle which is worn out and disappears is not replaced. When the event takes place, however disagreeable it may be, it does not surprise us, since it is the consequence of the law which says:

If you daily remove something from a mass without replacing it, the mass gradually diminishes until it completely disappears.

Is this law applicable to the human machine, and is the wide-spread conviction true that our organs wear out by dint of functioning? To these questions I answer without hesitation: No! And here are my reasons.

That which is logical and true for an inert machine, is not so for a man in possession of life.

Man, indeed, is made up not of dead cells but of living cells which are bound together and move in an unceasing continuous current.

It is the sum of these living, united cells which is, in reality, the living human body. In order that life may maintain itself in the organized body two conditions are necessary,

—the uninterrupted movement of the cells, and a temperature of $98\frac{3}{5}°$ Fahrenheit. Thanks to the initial movement and to certain special chemical reactions on the living cells by the liquids and gases which impregnate them, these two indispensable conditions are realized.

But these reactions have as a consequence the destruction, that is to say the death of the cells. Each of the cells as soon as it has been destroyed, or, more exactly, at the very moment of and in proportion to its destruction, is immediately replaced in the vital current by a new cell; the wastes of its oxidation are eliminated by the action of the excretory organs and thrown out of the system. In this way there can be neither a gap in the adducent current, nor danger of obstruction or intoxication by the poisonous wastes.

In order that these reactions may be produced, the cells must have arrived at the extreme point of their development, and be ripe for destruction.

Since the destroyed cells are instantane-

ously replaced by new cells in the same quantity, the elements which form the human body are always renewed and it has no reason to become worn out.

Just as the value of the contents of our purse will not change if we replace there each coin that we spend by a similar coin, so the intrinsic value of the living molecules which constitute the individual will not diminish if we substitute for the cell which has just been destroyed an equivalent new cell.

Logically, since the vital adducent current ceaselessly brings new material to replace the material destroyed for the needs of combustion, and the abducent current takes care of the elimination of the wastes of burned matter, one cannot see any reason for the death of the human body by wear and tear. For the same reason, as long as the two streams of life formed by the double current bringing the nutritive molecule and taking away the wastes, function normally, life should not and cannot stop. That is to say, if things took place strictly in the practice of life in a manner

confirming the theory which I have just expounded, man ought not to die.

But such is not the destiny of the individual. That would be too ideal.

The exigencies of human life expose man to meeting on his road so many dangers of a character to break the regularity of the course of the two streams of life which should provide for his incessant renewal, that one day or another the fatal accident happens and life stops. To remain then in the realm of reality, we must conclude that *death is the destiny of man and he cannot escape it.* Besides, the facts are there to prove that up to now no one has been able to escape death. Finally, nature, having provided special organs for the reproduction of beings like ourselves, has shown by that fact that, if she has furnished us with the means to create substitutes, it is because we should, at a given moment, cede the place to them. These are peremptory facts before which we must bow. Accordingly my conclusions are summed up thus:

It is by the double vital current of adduction

and abduction that life manifests and renews itself. It is always and only through the interruption of this double current, whatever the cause, that we die. Life, by the very fact of the exigencies and obligations which it entails, is constantly at the mercy of an accident which can cause its loss. So much so that since this accident has always taken place up to now, we can affirm without fear of deceiving ourselves that death is inevitable.

CHAPTER V

CAN LIFE BE PROLONGED?

If we start from the truth that the normal functioning of the adducent current of the nutritive molecule and of the abducent current of the wastes of combustion makes death impossible as long as this functioning exists, the question of the prolongation of life is reduced to the solution of the following problem:

To find the way to protect the double vital current against all causes liable to occasion its interruption.

Is this solution possible?

In an absolute way, no! since everything indicates that the creative power which gave us life wanted to limit its duration; in a relative way, yes.

My personal researches and their resulting observations allow me to affirm today that we

can, to a great degree, preserve our vital current from the innumerable dangers which threaten it; and that from this effective protection there must naturally proceed an appreciable extension of the duration of our earthly existence.

Let us then examine the causes which may disturb or break the course of our two streams of life.

These causes are of two kinds which I will qualify in the following way:

The unforeseen or accidental causes and the foreseen ones.

Against the first which originate in intentional or accidental violence, such as the knife-thrust, the revolver shot, the thunderbolt, the trainwreck, the automobile accident, the fall from an aeroplane, war, poison, certain sicknesses, etc., in a word, against all causes that can be considered as accidents, our impotence is absolute. To reduce the number and gravity of these accidents our very limited rôle consists solely in the counsels of prudence we may give.

Against the foreseen causes, by far the most numerous, those which almost always originate in defective postures, compressions, contusions, ruptures, and have as immediate or secondary results, impediments, deviations, partial obstructions of the double vital current; those which cause deformities, painful contractions, congestions, apoplexies, degeneration; those which disturb the functions of the essential organs and break the vital harmony; all those in a word, which lead grievously by bodily misery to impotent, weak, and ailing old age to end in pitiable death; against these causes I affirm we can defend ourselves victoriously.

When we shall have eliminated all these causes of the second category by watchfulness and by the means I will indicate farther on; when the rupture of the vital current will have for sole cause a brutal, unforeseen and rapid accident; then, we shall be able to face, without bitterness, the coming of the years, and to foresee a less sombre and more distant end.

What must we do to attain this desirable goal?

It will only be necessary to exercise a vigorous watch over the current which carries the nutritive molecule until it has arrived at its last destination.

The whole success depends on the manner in which our vigilance is exercised to assure to the nutritive molecule the necessary direction without allowing it to go astray on the way before reaching and occupying the position which it must take in the vital current in being incorporated into our very flesh by the phenomenon of assimilation.

This function of watchfulness is not beyond human strength. It is very simple if compared with the great benefits which it can and must procure for humanity as a consequence. But to exercise it usefully it is indispensable to have first been initiated into the mystery of the vital movement and to have been steeped in it.

It is to this initiation that I invite my

readers by setting forth to them in the following chapters the bases on which lies my method of defence against the multiple foreseen causes which menace human existence.

CHAPTER VI

FORM AND DIRECTION OF THE VITAL CURRENT. THE CIRCULATION OF THE BLOOD IS NOT THE VITAL CURRENT

REASONING and observation are the two bases on which rest the conception of the idea which has given birth to my method of assuring the defence of the vital current against all the foreseen causes capable of interrupting its course, and in consequence, of provoking death.

Two conditions are essential to the efficacious watchfulness over the functioning of the vital current, and to a profitable intervention in case of need. These necessary conditions are the knowledge of the form and of the direction of the said vital current.

FORM OF THE VITAL CURRENT

Since each of the cells which compose the individual are living and all the cells are in-

dissolubly bound together, it is the union of all these cells as a whole which forms the living individual with his characteristic form. Since movement is an inseparable attribute of life, each one of the living cells must participate in the movement of the individual of which it is an integral part. And, since I have taken man as the subject of my demonstration I arrive at this irrefutable conclusion, that the vital current is the living man himself, animated by an incessant general movement which is the result of each partial movement of the cells. Since all the cells, without a single exception, are involved in this movement the vital current can have no other form except that of the man himself. In a word man can be defined:

A collection of living cells adhering together in an unceasing circular movement which is life.

Direction of Vital Current

The earth is a part of the planetary system and derives from it the movement which ani-

mates it. Man lives on the surface of the earth to which he is bound by the immutable laws of attraction and weight. He cannot escape the rotary motion of the earth around the sun, and unconsciously he is drawn by it into this same movement with the same rapidity, and necessarily in the same direction, obeying, as does the planet itself, the laws of Keppler.

The cells which form him submit to the same laws. It cannot be otherwise, since I demonstrated above that the vital current meant man himself. The direction of the movement of the vital current will be strictly the same as the direction of the earth in its revolution around the sun.

The earth accomplishes its movement of revolution around the sun in the direction of west to east. It is in the same direction that the rotary movement of the vital current must be accomplished. If it were otherwise, the equilibrium would be broken and the final catastrophe would be the inevitable and immediate result.

To conclude, I say that the demonstration by reasoning and logic seems now made—without the least doubt left in the minds of the readers who have followed me in this outline—that the human vital current cannot have any other form except that of man himself who blends with it; and that his movement will have the same direction as that transmitted to the earth by the planetary system.

CHAPTER VII

THE REVEALING ELM. ORIGIN OF THE METHOD

SOME years ago I still had in my property, in the Gironde, a tree rare by reason of its age and its development.

This tree, an elm, had its history. It had been planted in 1360, during the Hundred Years' War, in commemoration of a victory by the French over the English troops of the Black Prince. The battle had taken place on the banks of the *Eau Blanche*, a little winding river which crosses the property, occupied there by a community of Feuillants monks. From that day the domain of the Feuillants took the name of France to show that this ground had never been occupied by the English; and the estate has kept that name ever since.

The elm had prospered to such an extent

that its trunk measured more than six metres in circumference; its branches reached a height of over twenty metres and covered an area of one thousand metres; its roots spread several hundred metres in all directions.

This magnificent specimen of vegetation, glory of the estate and famous for a great distance around, which had seen pass not only the Feuillants, who had planted it, but all the chain of owners who had succeeded one another in France from 1360 to 1905, this giant, six hundred years old, could not withstand an autumnal cyclone which decapitated it. Its powerful head, twisted by a whirlwind, fell down with a sinister crash, dragging and breaking all its neighbours in its gigantic fall.

This was a disaster and a great grief that thirteen years have not yet obliterated.

But the designs of Providence are unfathomable. Perhaps from this disaster will spring an inexhaustible source of blessings for the human race.

That tragic day was, in fact, the point of

departure for interesting observations and deep meditations which led me from deduction to deduction, to the discovery of the system which I extol for the care and defence of the vital current.

Since the tree was decapitated, it became necessary to remove the trunk. The lumbermen of the country were summoned and began the work. But the very next day they were obliged to abandon it; the teeth of all the saws had been broken in the trunk of the monster without being able to penetrate to its heart. Only dynamite could succeed in making the giant fly into bits. The operation lasted a week.

Then a strange spectacle presented itself to our eyes. In the thickness of the trunk, at varying depths from the bark, we found nails made of forged iron, perfectly intact, and some of them with rings of rope around their heads. It was a certain indication that the nails had been driven into the trunk at very different stages, with the sole purpose of tying a line to them, probably to dry the linen of the dwellers

on the estate. We also verified a second fact no less curious: all the nails thus discovered were, without exception, fixed into knots, kinds of tumors, extremely hard and of varying sizes. Finally, third fact, the trunk was hollow in all its length on a circumference of about a metre, and the seven main branches which spread out from the trunk were almost completely hollow for a distance of several metres. This explains how the cyclone could easily decapitate the giant whose mighty head crowned with foliage, was so feebly attached to its shoulders.

Two nails almost similar to those which were nearest the centre of the trunk were found at the bottom of the hollow part.

From these long observed and deeply considered facts an attentive spectator ought, logically, to draw deductions of a nature to enlighten him as to the accomplishment of certain physiological phenomena in the life of organized beings:

1. If, at a determined date, a nail driven horizontally into the circumference of the

trunk of an elm in such a way as to leave exposed part of its length and its head, can, after a certain number of years, be progressively hidden in proportion to the growth of this tree by the deposit and assimilation of successive layers of living vegetable cells, until it is definitely enveloped and incorporated into the substance of the tree itself;

If this fact has reproduced itself over ten times in the same elm under identical conditions in the space of five hundred years, it is permissible to deduce from it that it has always happened in the past and will always happen in the future. It is equally permissible to deduce from it that the functions of nutrition and assimilation of plants takes place at their subcortical periphery. These successive facts cannot be denied; the nails collected from the wood at different depths are irrefutable witnesses. If need be the concentric layers marked on the horizontal cut end of the trunk could show the exact time at which these nails were driven in. These are witnesses that cannot lie. Consequently it is proved that the

growth of plants takes place in their subcortical periphery.

2. If all the nails, without exception, have been found encysted in very hard knots of wood, it is not, assuredly, because they had been driven into these knots, but because their presence has caused these deformations.

Logically this is how the phenomenon occurred; the driving of the nail into the body of the tree through the bark caused a wound which consequently disturbed the physiological course of the nutritive juices whose circulation was interrupted in the wounded part. These were at first discharged outside by openings; then little by little the open vessels healed and their extremities, henceforth closed, formed a barrier which forced the sap to go back. The sap, still pushed by the force of the movement of which it is a part and driven back in the opposite direction by the obstacle encountered at the end of the vessels, spread by exosmosis into the neighbouring tissues, over a space more or less large according to the importance of the lesion whose centre was the

nail. The tissues comprised in this space, on account of the encroachment, became tumefied, congested, indurated, and a tumour, a knot, or a wen was formed. But as form is an attribute characteristic of an individual; as it is the result of the functioning of an immutable law which presided over its first determination and watches over its re-establishment when it has undergone some accident liable to trouble its harmony; soon a new life will organize itself in the knot. A network of new vessels is formed and binds by anastomosis the two vascular stumps separated by the wound. Then the circulation of nutritive pieces is re-established and since the cause of accumulation around the wounded part does not exist any more the wen ceases to grow. The tree continues to grow regularly while keeping the acquired deformation. Progressively the trunk augmenting in volume envelops in the same proportions the part of the nail exposed, and this goes on diminishing in length until the nail, definitely covered, disappears, completely buried under the layers

of new formation. The nail then is encysted in a cavity of umbilical form more or less deep. It has become a foreign body, inert in the bosom of a living organism, as a bullet which could not be extracted is encysted in a human body without preventing it from living and developing if it has survived the wound.

In this examination of the knots of trees, their always rounded form strikes the attention of the observer. It is the confirmation of the law which governs the vital movement, since even in this period of the driving back of the nutritive molecule it follows the circular current which carries it along. It corroborates proof of the same nature furnished by the examination of the horizontal cut of the trunk where the concentric circles, going from the centre to the circumference, demonstrate, not only that the layers annually assimilated have been superimposed one on the other proceeding from the centre to the circumference, but that even this deposit has been made in a circular way, that is to say in the direction of

the universal movement which governs the world. Finally, if in spite of its hollow trunk and main branches the elm had preserved an incomparable foliage whose verdure shaded an area of one thousand square metres it is because the life of plants occurs principally at their periphery.

Such are the reflections which were suggested to me by the examination of my old elm, and the discovery of the nails buried in its very substance. It was only a step from here to the thought that life among men proceeds in the same way and is governed by the same immutable, universal laws. This step was quickly made.

The animated being differs especially from the plant in this respect. The latter can nourish itself from the soil by contact with inorganic elements while the moving being is obliged to search for nourishment suitable to his nature; from which it follows that he is provided with apparatus suitable for their dynamization.

The animated being is after all only a mov-

ing plant fit for more extended and more complete functions.

Everything in both obeys a movement of formation unique in its source, multiple and divergent in its effects.

Indeed the apparatus grows more complicated in proportion to the elevation of the species in the scale of being; but the simplest movement, as it manifests itself in the plant, remains the fundamental basis of existence for all the others. It is always the organic or atomic elements which put in contact with the surrounding fluids are dynamized and rendered suitable to penetrate the beings in all their parts and tissues.

The permanent and regular movement of assimilation and disassimilation, which assures the continuity of life, is closely bound to the circulatory-molecular movement. This is the continuation of the arterial circulation which is itself the continuation of the absorbent circulation.

This is so evident that there never exists any trouble in one of these circulatory move-

ments without it being manifested in the other two. The sum of these three currents forms a single current continuous throughout the entire extent of the three divisions. To explain satisfactorily the evident continuity of this triple current, we must go farther back and take into consideration that this circulation of the blood and of the living cell which forms the real vital current is only the rotary movement which, animating the whole being, determines and governs its formation.

This movement is the one which animates and constitutes all organized beings according to a common law, since the molecular circulation takes place in everything that lives according to the same principles and in the same direction, in agreement with the laws of gravitation which control the planetary system.

Such is the supreme movement of which one must primarily take account, if one is anxious for health and life which are founded on it alone. A single moment's pause, however slight, would be the immediate cessation of life.

In order that this movement may take place, the cells communicate between themselves by regular currents, according to an invariable and certain plan, resulting from the universal harmony which co-ordinates all beings.

The form of the being is one of the modes of these eternal plans; and every alteration of the form has as necessary consequence, a proportionate alteration, destructive of the vital currents. The supreme condition of health and even of existence is then the entire purity of the texture of the tissues which assures the free circulation of the molecular currents, the normal progression of the nutritive molecules through all the organs, and the expulsion of those that have lived and must renew themselves by getting back into contact with the surrounding mediums from which they draw a new life.

CHAPTER VIII

FORM

It is form which characterizes the individual, and it is by its form that it is manifested to our eyes. Chemistry teaches us that the composition of the organized being reduces itself to four gases: azote, oxygen, hydrogen, and carbon, and to a few mineral principles of earthly origin.

Since the gases are elastic, that is to say able to be compressed or dilated, the form must be likewise.

From another side, since the constitution of the surrounding air, in which all the forms which pass before our eyes are immersed and move, is identical with that of organized beings, one may conclude that the atmosphere and the beings which move in it have a common base, making up the animated forms

which people our planet into which they blend.

From the union and disunion of these four gases are produced the most diverse, and sometimes the most opposed, forms. And that which differentiates from one another the forms sprung from the same elements is, first of all, the density of these elements.

Indeed, if we take into consideration the extreme dilatation to which the gases composing organized bodies are susceptible, we must represent them to ourselves as they are at the extreme limits of our atmosphere, that is to say with a difference of pressure equivalent at least to a layer of from thirty-seven to thirty-nine miles in thickness. We would assuredly find them, at such a distance from us, in a very different state from that under which they appear to us on the surface of the earth. So loose, so subtle at their point of contact with the ethereal fluid of the infinite, they constantly gain in density in proportion to their approaching the centre of our planet. There, they take the molecular form and re-

present agglomerations composed of subtle atoms, animated by such velocity that they must be considered as essential principles and full of life, indestructible base of all that exists in the universality of things.

We think that it is by virtue of this vital principle animating the atoms that we see them collect and separate continually in incessant transformations without ever being altered or destroyed. Through their collection we get *cohesion*, *density*, *weight*, *displacement:* Form; through their separation we get *dilatation*, the return to the absolute equilibrium of the atom in the infinite: Dissolution of form.

Such would be the mode of action joining the indivisible atoms of the infinite to those composing organized beings. The atoms of the infinite are themselves the elements which constitute the condensed substance which is met again at the base of all the animated forms moving on the surface of the earth.

But in order that the atoms may free the principle of life which is in them, a difference of density in their relations is necessary, and

it is that difference of density which engenders movement. Life whose form is animated is, then, the result of the increasing movement which takes place between the atoms which make up this form and the atoms of the surrounding air in which they bathe.

It is only by compression that gases reach the degree of cohesion which brings them nearer the solid state, gives them the characteristics which constitute form, and allows them to be differentiated from the surrounding mediums of the same composition, but less condensed, in which it moves, which animate and vivify it in going through it.

Indeed the atmospheric currents traverse the animated forms by penetrating them through all channels and through all pores; and it is only under this condition that they develop in themselves that marvel which we call *Life*. It is by the contact of these currents of surrounding air with the constituent materials of the nutritive molecule equally in movement, that form becomes animated, just as it dies out as soon as these currents cease

to traverse it. It is these currents which are the real motor of all the internal circulation of the living being, and in consequence the essential condition of the regularity of the functions which take place in him.

Whether one considers the indivisible atom in the ether which envelops the worlds, or whether one observes it in the elements which constitute the form of living beings one must recognize that it is the atom which is the real source of life.

If life was not in the atom how could it manifest itself in the form which is made up of atoms. As life is everywhere, as it reappears under a new form when one form is destroyed, the atoms—always the same—which are invariably found at the base of the elements of all the animated forms, cannot be otherwise than living.

The living being is then the consequence of an atomic movement starting from the ether and passing from condensation to condensation, to end in an almost solid state whose form characterizes man. This cohesion of liv-

ing atoms around a centre of gravity to arrive at the formation of a being whose form is definite, is accomplished by means of an immutable law, the law of movement, which is nothing but the law of weight, result of the difference in density between the different atomic layers from the ether down to the centre of the planet on which we live.

The form of the atomic current is, like form itself, like the surrounding air and like the ether of the infinite, made up of four gases: azote, oxygen, hydrogen, and carbon. It is this current which, after having given life to the form, preserves it there in an incessant movement which penetrates to the extreme limits of its extent.

This is a truth so obvious that every interruption of this current, for whatever cause, produces a corresponding alteration in the form, an alteration which may go as far as complete destruction, involving the death of the individual.

What happens then?

The gases, no longer maintained in a suf-

ficient state of cohesion and compression by the universal rotatory movement, obey the peculiar quality inherent in their state, *dilatation;* and the separation of the form commences, to be continued more or less rapidly in a complete way to total vanishing. The form has disappeared and with it the individual which it characterized.

Still none of the elements which constituted it have been destroyed. The four gases have gone back into the atmospheric current first, and then into the ether where, carried from dilatation to dilatation by the great universal rotatory current, they are regenerated and continue to make up new forms, always driven by the great immutable law of weight.

As to the mineral elements, they go back into the earth whence they came, to serve later in the constitution and for the upkeep of the life of new forms.

Harmony—Parity

Let us suppose the form constituted: in order that life may manifest itself in it, two

conditions are necessary: parity in the constitution of the two halves of the form, and harmony in the functions.

Parity establishes a sort of static equilibrium of the form; but equilibrium, having as a consequence immobility, could not suffice alone for the exigencies of the vital manifestation which is the essential reason of the animated form. Movement is indispensable; this is equivalent to a total and incessant displacement. The clock whose pendulum has stopped is in a state of equilibrium, but the impulsion given to the pendulum is an act which breaks the equilibrium and determines the functioning, that is to say the harmony of the movement.

An organized body could not function in an absolute equilibrium; an act is necessary which, by breaking the equilibrium, determines the movement. This act is the putting into function of all the organs by the regulator of the organized being. If the pendulum is the regulator of the clock, the molecular rotatory movement is the regulator of all living beings.

But if one considers that the molecular rotatory movement was the starting point of the first evolution which constituted the primitive elements of form, and that it alone made this form go through all the phases which have ripened and developed it, one will be certain that this form will be harmonized in absolute perfection, because it has been constituted under the influence of a law which cannot fail: *the law of weight;* and on a symmetrical plan which establishes the *parity*.

This plan consists in presenting one of the lateral parts of the organism to the other part, exactly applying each part to the other: eye to eye, ear to ear, nose to nose, tooth to tooth, arm to arm, leg to leg, muscle to muscle, etc., etc. What one finds on one side one will find on the other. These organs represent a parity which establishes a kind of equilibrium; the direction only differs, without, however, being contrary, as several physiologists have thought. In this disposition we must then see a concordance and not an antagonism between the organs.

If one could divide a regular being, and not deviate at all from the anterior and posterior median lines, one would have two parts equal in weight.

From a static point of view the animated being would then be in a state of equilibrium. But there is something beside static equilibrium in the animated being, there is the incessant organic movement which is the harmonic movement. Whatever may be the symmetrical dispositions of animated forms, this movement is unique; it is as point of departure the centre of gravity of the form.

Such is the harmony in the functional movement of the living being represented by its form.

The origin and end of all the forms that we see goes back to the planetary movements. These movements preserve also a decisive influence on the forms. And, singularly enough, one every instant hears people praising or blaming the climatic influences. Without really being aware of it these people express an actual truth.

Every organized being is then in constant communication with the surrounding medium in which it has been formed, and which animates it.

But this surrounding medium is only the air representing an average of condensation between the more solid parts of the globe and the atomo-cosmic fluid of the ether in which takes place the evolution of all the worlds and all the beings towed by the sun.

In this movement, every planet evidently makes a perpetual molecular exchange through the ethereal fluid in which it bathes, as the organized body makes a constant exchange with the elements of the surrounding fluid in which it moves.

Everything is animated by a circulation which seems to be gaseous because our organism presents more density than the fluids which go through it; but this circulation is more material than it appears to us, for the elements put in contact are always either burning or combustible.

The great harmony which embraces all

beings in all their evolutive functions is present in these immense movements. Therefore it is from this higher harmony that proceeds what governs all organic movements, and all functions which contribute to the maintenance of the life of beings whatever they may be. In order that things may take place with the precision and perfection that we have just indicated, in a word, in order that the harmony should remain perfect between all the functions of the organized being, it is indispensable that the subject should have an absolute correctness of form.

Where would the symmetrical arrangements and harmony be when the form had ceased to be regular, and in perfect conformity with the plans after which it was built?

When the forms are altered, the median lines present an indescribable confusion.

This is what takes place in all subjects sunk down on themselves, as the obese generally are, whose faulty stooping produces contractions, that is to say, more or less apparent deviations. The muscular medians of these

numerous unfortunates instead of representing a straight line, resemble ropes trying to get their ends together, and twisting to right and to left as they draw nearer. Development is compromised, and harmony destroyed. The two hemispheres of the human body, like the two jointed parts of the pendulum of the clock, oscillate alternately, going back from one side to the other, and still determine the progress, but the unequal division of the elements which compose them has complicated its ways and hindered all its functions.

These altered forms more or less quickly accumulate all the physiological and pathological troubles and succumb miserably and prematurely.

Then, when everything is stopped, when the vital current has been definitely and totally broken, when movement has given place to immobility, in a word, when death has come, the properties of the four gases which compose the form manifest themselves in the opposite direction. Dilatation succeeds cohesion, and, from dilatation to dilatation, the form

disappears, until the gases have returned to the infinite where they acquire renewed strength in a new life whose eternal course accomplishes itself by bringing back new and pure forms. Inexhaustible generations are always in reserve to succeed the generations who disappear.

Form is fugitive, and its duration ephemeral. We must die—this is the inevitable law.

But since the organized being dies only on account of the interruption of the vital current, since that interruption occurs, in the majority of cases, only slowly and progressively, since it manifests itself always by an apparent deformation which warns us of the fall which menaces us, is it not possible by careful vigilance over our form, either to prevent the deformation, or to remedy it in re-establishing, by appropriate exercises, the interrupted circulation of the rotatory vital current, and thus retard the fatal dénouement?

Thanks to the knowledge of the universal law, of which I have just stated the mechanism at length, the sole law which presides over

the formation of organized beings, over their development, and over the continued exercise of life in them, I am not afraid to answer this question by the following very categorical affirmation:

Yes, it is possible, by strict supervision and rational means properly applied, to prevent the interruption of the rotatory vital current, and to re-establish the circulation of these currents when this has been interrupted, if not in all, at least in most cases.

This affirmation does not rest only on a theory deducted logically from the law.

For thirteen years the facts which have followed each other in great number and have reproduced themselves incessantly under identical conditions of intervention, have proved in an irrefutable way the good founded on this theory, and the value of the method employed to arrive at its practical realization.

The consequences of the application of this system of intervention have an importance which will escape no one. Since, thanks to the use of the method I extol, death will no

longer be possible, except by the brutal fact of an accident, each of us can foresee the possibility of arriving at the end of his life at an age which no one has yet attained, without having known any of the physiological and pathological troubles, any of the weaknesses, failings, and humiliations of senility.

PART II

PART II

CHAPTER I

THE METHOD

OBSERVATION teaches us:

1. That the living being, having attained his complete development, that is to say, when he has taken the definite and typical form which characterizes him, finds himself then made up of two halves united laterally to each other and of such parity that his static equilibrium and his functional harmony exist in an absolute manner. This state represents the ideal perfection of health and does not admit the manifestation of any pain. It will last as long as the rectitude of the form. This applies of course to a healthy and regular type.

2. But let the least alteration of form take

place, the static equilibrium and functional harmony are broken at the same instant, and deterioration commences to manifest itself by the symptom of suffering.

Little by little, but fatally, and always in proportion to the degree of alteration of the form, there appear progressively the physiological sufferings and the failings of a premature senility until the final halt, that is to say, lamentable death;

3. That, if a check is effected in the deformation, the physical deterioration, the march towards death undergoes the same check;

4. That if by any cause a happy return is made towards rectitude of form, immediately the static equilibrium and the harmony of the functions reappear, and health, with its attributes, returns.

It is then apparent that a relation exists between the rectitude of the form, the static equilibrium, and functional harmony of which health is the most real expression.

In truth this relation not only exists but it is inevitable since the deformation, the de-

struction of the static equilibrium and of the harmony of the functions, and the physical deterioration have one sole cause which is an obstruction produced in the free circulation of the rotatory molecular current.

Likewise the perfection of form, the static equilibrium, the functional harmony, and health are the consequence of the free circulation of the rotatory molecular current and of its complete penetration throughout the cells of the organized being.

Are not these facts, which invariably occur, irrefutable proof of the existence of the great rotatory atomic current which is born in the ether of the infinite and which, under the influence of the eternal law of weight, governs the constitution of the organized being, represented by its form, and continues after its formation to distribute life to it by penetrating all its pores and going through it in all directions?

And in fact as long as the rotatory current, made up of the nutritive molecule in motion and the surrounding air which impregnates it

and envelops it by its permanent contact, circulates freely, the organized being keeps the perfect rectitude of his form and the plentitude of his health, represented by the harmony of all his functions. But let any obstruction whatever, however slight, interfere with the circulation of the vital current, immediately there takes place an ebbing of the nutritive molecule, and this determines an alteration of form. The altered form destroys the parity of weight between the two hemispheres, and the harmony of the organic functions. Without delay deterioration begins.

To sum up, in order that an organized being may preserve his static equilibrium and the harmony of his organic functions, it is necessary that no alteration shall take place in the perfection of his form; and in order that the rectitude of his form may exist, it is indispensable that the circulation of the nutritive molecule through the living cells which constitute it should be absolutely free. Every obstruction to the free circulation of this incessant rotatory current becomes the point

of departure for the deterioration whose first manifestation is the alteration of form.

Starting from this fact, which is the exact expression of the reality, every method, having as objective the sustaining of life and health in the organized being will have to direct all its means of action to the permanent maintenance of the circulation of the rotatory molecular current in a state of complete liberty. And for the assurance that the current is free there will be no indication more precious than the rectitude of the form, nor any means more efficacious to remove the obstruction if it exists than to restore to the form its typical perfection, when it is altered.

The rectitude of forms, as much from the point of view of the relations which exist between the bony, muscular, and nervous systems as from the point of view of the circulatory system of the fluids which carry life into the relatively solid parts, is the essential and stringent condition of the rectitude of all functions. A muscular displacement of a millimetre is enough to prevent the complete

extension of that muscle, to provoke the painful twitching of a nerve, and to interfere with the stretching out of the member to its extreme limit. Nothing is isolated in the organized being: bones, muscles, nerves have a common origin which is the great rotatory movement, condenser of the atomic gases around the centre of gravity of the form, under the influence of the law of weight. They are bound to each other by the community of their origin, and the continuity of the rotatory current of the nutritive molecule which penetrates them from cell to cell through millions of channels so fine that they become imperceptible. One will easily understand that the least displacement of one of the constituent elements of the organized being will cause a reverberation through all the others, and that obstruction in the circulatory current will be felt, by reflex action, through the whole organism whose proper functioning it will disturb.

CHAPTER II

CAUSES OF ALTERATION IN FORM

BEFORE organizing our system to foresee the alteration of the form or to remedy it, let us examine what are the direct causes which produce the deformations. These causes, as we have said in Chapter V of the first part of this book, are of two orders:

The unforeseen or accidental causes and the foreseen ones.

We will not stop over the causes of the first order; these are of such a violence and brutality that they render all intervention useless in most cases.

It is towards the foreseen causes that our attention and action must be directed; and it is against them that our preventative or restorative methods must be exercised.

These causes are reduced almost exclusively

to three; *compressions*, *wounds*, and *contractions*. They are all the fatal consequence of the multiple exigencies of life.

Compressions are caused by our clothes and our defective attitudes: a hat too small compresses the head, a collar too tight compresses the neck. It is the same for shoes for the feet, cuffs and gloves for the hands, etc. A prolonged sitting posture compresses the gluteus muscles; the neck, pushed forward, hinders the movements of the lower jaw, and, in consequence, the important act of mastication, etc.

We have seen in the first part of this book that the vital act of growth in the individual, as well as the act of renovation by the incessant bringing of the nutritive molecule in the rotatory current, takes place at the periphery of organs, that is to say, immediately below the cutaneous envelope. It is there that the surrounding air, penetrating through all the pores of the skin, takes contact with the molecular current to accompany it, in vivifying it, on its journey through the cells.

It is then at the periphery of the form that all the essential phenomena of life occur. It is from there that they go to reveal themselves later in the centre of even the deeply seated organs, following in their direction the law of planetary movement. The real, vital, molecular current has its maximum intensity at the periphery of the form and very much on the surface.

With man, the acts which constitute life take place just as we observed them in my old elm of the domain of France at Leognan. Man is formed, lives, and is renewed at his subcutaneous surface, as is the tree at the bark.

It is easy to understand, in these conditions, that even a superficial compression should be of a nature to trouble the functioning of the law of life by the obstruction which it brings to the free and regular march of the current of the nutritive molecule, and that an alteration of the form would be the consequence.

Let us take as example and as demonstration of the fact, the case of the persons whose

profession obliges them to maintain, for several consecutive hours of the day, a sitting position. The pressure exerted on the mass of gluteus muscles by the weight of the trunk must constitute an obstacle to the free circulation of the nutritive molecule, and must consequently cause a corresponding alteration of the form. This, indeed, is what we see almost always taking place among this category of persons: the molecular fluids, blocked, flow back and accumulate in the cellular tissues above the hips under the form of a swelling which little by little progressively involves the gluteus muscles in its movement. The hips grow more and more large, the lumbar region thickens, and obesity arrives in great strides with all its train of physiological miseries: difficulties in the digestive and respiratory functions, accidents pertaining to the liver, the kidneys, the bladder, difficulty in the movements of bending and extending the spine on the pelvis. During this time the legs, deprived of part of their share of the nutritive juices necessary to the support of their existence, languish, grow

feeble and atrophy; walking becomes laborious and tiring. Such are the facts of physical deterioration that any one may observe by the hundred among the people of the category we have just indicated. Among all these people the obstruction brought to the circulation of the rotatory molecular current has produced, in accordance with the law we have laid down, the alteration of the form first, then the rupture of the static equilibrium and functional harmony.

In the following chapters we will bring new confirmation of the law by proving that the re-establishment of the rectitude of the form by the application of a rational system, brings back at the same time the static equilibrium and the harmony of the functions—that is to say, health.

Wounds, *pricks*, and *bruises* have as a constant result an obstruction to the free circulation of the vital current, and in consequence an alteration of the forms and a disturbance of the static equilibrium and of the harmony of the organic functions.

We will then consider them in the same order as the compressions which produce analogous effects by the same mechanism.

Contractions can be the result of particular pathological conditions of effort and fatigue; but they most often result from faulty attitudes which lead to the disparity of the two lateral parts of the organized being and to the rupture of his static equilibrium.

To get a full realization of the effect that the contraction can have on the free circulation of the nutritive molecule it is necessary fully to understand the functioning of the law which governs the formation, growth, and complete development of the human being.

Everything holds together, everything is united and tied together by a universal solidarity in the organized being. The texture of the tissues is so tenuous, so compressed, that it is impossible to effect the displacement of one cell without having as a result either a lesion or a universal displacement in the whole being.

Each individual evolves from his embryo. This embryo is only a living point, but it

contains the germ of all the elements of constitution and development of the typical definitive form of that individual, as the seed contains the element of the plant, as the egg contains the elements of the bird.

At this moment of the embryonic life the tissues are still in a confused state and it is under the influence of the great universal rotatory molecular current that these tissues are progressively transformed into organs more and more distinct, without the whole ceasing to be from one shoot.

The bony tissue is formed thus, but it is not isolated: cartilaginous at first in the midst of the muscles, it continues, while developing, its circulatory relations with them, and what are called the insertions of muscles are only the continuation of their relations, always intimate and complete.

The nervous system, whose centres occupy the brain and the spinal cord, ramifies in its turn in the muscular system, in which it is formed, and which it continues to penetrate, forming one substance with it.

These different systems acquire, with time, more and more distinct properties, but without ever ceasing to be blended in a common activity by a uniform nutrition.

With such intimate and close relations one easily understands a thousandth part of a millimetre's deviation must suffice to cause a break or a lesion and produce a deformation.

In order that the mass of fluids forming the rotatory molecular current, which penetrates all the systems in bringing them life, may traverse them at a prodigious speed and in all directions, it is necessary that the capacity of the cells through which it passes vary from a fifth to a tenth of a thousandth part of a millimetre. There is the proof that the materials of nutrition must have a degree of gaseous fluidity at least equal to that of the surrounding air, and that the smallest alteration in the texture of the tissues can arrest or obstruct their course, and cause a corresponding alteration of the forms.

This digression was necessary fully to explain by what mechanism a simple muscular

contraction, originating in the system of the superficial peripheral muscles, is able to produce a displacement which reverberates through the whole organism.

CHAPTER III

COMBINATION OF THE MEANS OF ACTION OF THE METHOD

1. If life is manifested with such intensity in the superficial layer which completely clothes the being like a sheath; if, on account of the intimate union of its nervous, bony, and muscular systems, this superficial layer is endowed with an extreme sensibility; if the seat of all sensations, all impressions, is there; if everything which takes place at this periphery reverberates as far as the organs which occupy the deeper parts; if the smallest contraction which takes place in the superficial muscular layer is transmitted by the continuity of tissues to the deep-seated muscles and thence to the bones whose movers they are; if every alteration of form is clearly shown at the periphery of the body and has its cause

in the interruption of the molecular current whose activity has its maximum of intensity in the subcutaneous cellular layer, there is every evidence that the means of action, designed to prevent the deformation by maintaining the molecular current in a state of freedom or to get rid of these deformations by suppressing the obstacle placed in its path, will have to focus all their effort on this same periphery where all the phenomena of the upkeep and renovation of life take place.

2. The immutable, eternal law which presides over the formation of beings, is the same that provides for the upkeep of life in them. This law, on account of its emanation and the constant goal towards which it must lead, is a real force, a considerable power whose effects cannot suddenly and totally cease by the sole fact of a momentary trouble brought to its functioning. Its effort will continue towards the accomplishment of the mission of which it has charge, trying to re-establish the free circulation of the molecular current which must be obedient to its direction. We will

see accomplished on the organized being, in case of obstruction, a phenomenon identical to the one that we saw produced on the elm of the estate of France. Little by little, under the push of the rotatory current, life, interrupted by the wounds caused by the nails, again showed itself around the wounded part; cellular layers of new formation successively superposed and organized themselves in order to cover completely the nails driven into the trunk and to let a new life circulate freely on top of their heads henceforth buried at various distances in the body of the tree. The powerful and persistent action of this law of the formation of beings toward the accomplishment of its mission, in spite of and against the obstacle which hinders its functioning, furnishes us with a valuable indication and a sure guide as to the direction to give our efforts to re-establish the rectitude of the altered form, or to prevent the alteration. All our means of action should have as sole objective the joining of their efforts to those of the law of the formation of organized beings, to succeed, by this

happy combination of forces in re-establishing the rectitude of forms and harmony of functions, that is to say, the desired end: the plenitude of life and health.

Centre of Gravity

We have now settled upon two important points: the place selected for our action and the direction to give it.

We know that it is at the periphery of the form that we must act, and that our action must be guided by the law of the formation of beings represented by the movement of the rotatory current of the nutritive molecule. But we would not be much further along if we did not know either the starting point of the vital current, or the direction of the incessant movement which it executes with a dizzying swiftness traversing the form and penetrating it in all its parts.

We are going to try to demonstrate clearly this important point in the life of organized beings.

If our theory astonishes by the novelty of its conception it has at least in its favour that it rests on sound logic, and that for thirteen years innumerable facts have appeared to confirm its correctness.

From the very moment when by the act of generation, the spermatozoön has taken contact with the ovule; when the mystery of fecundation has been realized and when the first cell, embryo of man, has been created; then the vital current has come to animate the embryo, to penetrate it in every direction, to preside over its development up to the complete expansion of its typical form, and to pursue there its mission during all its life until the destruction of this form, that is to say, until death.

In this essence of man, in this embryo which is the concentration of him, where is the fixed point which is always the point of departure of the vital current which will preside over the growth of the form almost to the extreme limits of its extension?

This initial point can only be the centre of

gravity of the form. Its selected place, necessarily invariable, is determined, *a priori*, for the duration of the individual from the first second when life penetrated him to the last when life is stopped in him.

The static equilibrium and the functional harmony being the indispensable conditions for the regular march of life, the centre of gravity must logically have its place in the brain, the organ from which emanates the directing of all the functions, seat of the Ego and of all the commandments, starting point of all orders.

The evident proof that the centre of gravity of the individual lies in his brain is that the slightest compression made on that organ immediately breaks the harmony of the functions and likewise the static equilibrium to give place to troubles and disorders of every nature which denote the absence of the high command indispensable to all good administration. The machine has suddenly gone crazy.

Therefore, provident nature has given to

the brain its powerful cranial envelope in order to protect it against all external attacks.

Since the centre of gravity is situated in the brain and the vital molecular current starts from the centre of gravity, this will form the extreme of the axis around which the evolution will take place.

As to the direction of the current it cannot be otherwise, on pain of an immediate cataclysm, than that of the movement of rotations of the earth around the sun.

This movement of the molecular current around the axis formed by the cranium and the spine can be represented rather exactly as a thread being wound around a spindle. And the legend of the Fates weaving the thread of our days and also cutting it, represents well the action of the rotatory molecular current which incessantly deposits in us the materials which keep up life, and whose complete stop causes death.

We are now in possession of the principal elements which allow us to lay our method on solid bases. These elements are as follows:

1. The action must take place at the periphery of the body, on the cutaneous surface, because all the vital phenomena of growth, development, and renovation of man are accomplished directly under the skin; and because it is there also that always occur causes of a nature to hinder the freedom of the molecular current and to provoke the alteration of the form.

2. The action must be very slight and very careful on account of the extreme sensibility and the extreme impressionability of the superficial muscular layer in which the extremities of the motor and sensory nerves expand infinitely.

3. As all the systems which constitute the human body are intimately united and bound together, as every muscular contraction provoking an alteration of the form has its influence on all the organs, even those which are the most distant from the place of the deformation, the action must be general and produced on the whole surface of the body.

4. This action, having no aim except to

aid and make active the movement of the rotatory molecular current in the accomplishment of its mission of distributing life to all parts of the body, should accompany this movement and follow the same direction as it.

Since the rotatory movement of the nutritive molecule takes place in accordance with the law which governs the movement of the planetary system around the sun, that is to say in the direction of west to east, the action of the method must take effect in the same direction, from west to east.

Likewise since the molecular movement embraces the entire periphery of the body, the action must be felt on the whole cutaneous surface without omitting any part.

To fulfill these two conditions it will have to start from the crown of the head and follow the current in all its circuits around the axis of the body, formed by the head and spinal column, as far as the extremities of the fingers and toes.

5. It seemed that to exercise an action so superficial and delicate, no apparatus or in-

strument could replace the human hand, on account of the special sensibility with which it is endowed, and its natural and constant warmth always in harmony with that of the body on which it is intended to operate.

What made me think also of employing the hand for acting in accord with the rotatory molecular current, is the natural instinct which, to relieve the pain caused by a wound, prick, or bruise, makes us immediately place the hand on the seat of the pain, and begin then to rub the sore place to seek a relief which, I must say, we very often obtain.

I have noticed that the application of the hand on a part of the body affected by rheumatic pain was the most efficacious local remedy, especially when one adds a light and prolonged circular friction.

To sum up, the system I recommend to prevent alterations of the form or to remedy the inconveniences which result from them consists solely in superficial rubbings practised in a general way on the surface of

the skin with the hand from the crown of the head to the extremities of the fingers and toes.

These rubbings must follow the direction of the rotatory molecular current, that is to say from west to east, with the double aim of facilitating its march and of assisting at the same time the reactions which must be produced under the influence of the surrounding air which penetrates it, on the one hand: and on the other hand of helping the said molecular current in the efforts it makes, obeying the law of the formation of organized beings, to re-establish the freedom of its course when hindered by any obstacle.

But you will tell me: this is simply massage that you do, and we know, alas, how uncertain are the results obtained by the various processes of massage used every day and under all forms.

I could reply to this question that, strictly speaking, the word massage serves to express an act, relatively vigorous, not only of friction, but also of muscular kneading, entirely

contrary to the simple and very superficial rubbings I recommend.

But the word does not frighten me and I accept it willingly; on condition, however, that you do not confound my system of action, made up of gentleness and carefulness, with the barbarous, brutal, and empirical proceedings practised at hazard by careless hands directed by the caprice of the operator and not by intangible laws.

My system, on the contrary, is represented by a practice always conscious, based on the eternal law of the formation of the organized being as I have defined and explained it.

If the theory on which it rests is false, the results of its practice will be null; if the conception of this theory is true, the beneficial effects of its application will be manifest. In any case they will not be harmful.

During the thirteen years that I have applied my system, the results have always conformed to my expectations.

This permits me to affirm, *a priori*, that the application of the method will have, as certain

and invariable results, the rectification of this or that particular defect, this or that shocking and local alteration of the form.

It seems to me that there is no temerity in qualifying as science the knowledge of a method which, by a conscious and certain action, determined in advance, succeeds in unwinding under the fingers all the contracted threads of the tissues, submitting to an invariable law, by virtue of which the form is reconstituted as if by itself and reappears in some sort new and pure; and succeeds also infallibly in giving back to the organs their functional harmony, that is to say, the fulness of health.

This action may seem new and strange: it is, none the less, simple and real.

CHAPTER IV

THE RECTITUDE OF FORMS

THE perfect harmony of the vital functions which constitutes the fulness of health, is in exact and constant touch with the static equilibrium and the rectitude of forms which constitute beauty.

When a man is handsome and well made, one can affirm that he is healthy. With alteration of the form always coincides the rupture of the harmony of the vital functions, ugliness and sickness.

Since the rectitude of forms has such great importance for the happiness of humanity, and since it is so valuable to be able to preserve it when one possesses it, and to find and re-establish it when it is altered, let us try to define carefully and to state precisely in what it consists.

We said in a preceding chapter that man was entirely contained in his embryo in a state of concentration. Under the influence of the immutable and general law of the formation of beings which proceeds always by extension, the constituent elements of the embryo develop progressively and in a circular manner, carried by the rotatory molecular current which takes its point of initial departure at the centre of gravity itself, that is to say, at the seat of the Ego. Uniform augmentation takes place in all the parts at the same time. The development stops only when the succession of these growths, ceaselessly renewed, has attained the extreme limit of the extension fixed by the law of formation.

At that moment the form is definitive. And, if nothing has interfered with the accomplishment of the law of formation, it must be perfect—that is to say, of an absolute rectitude.

Man, at this moment of his evolution, enjoys the harmony of all his functions and the fulness of health as well as the fulness of

beauty. He has acquired his maximum extension corresponding to the maximum rectitude. This absolute rectitude has as base the bony frame, when it has not been altered during growth.

The 253 bones which form the skeleton, arranged with infinite intelligence, give a certain base for the rectitude of forms. We have said that the first condition of all rectitude was extension in its most complete form; the bony frame furnishes us a certain base to fix the limit of absolute extension. Indeed, if it is not hindered in its liberty of extension, the bony system invariably arrives at the definitive limits common to all its parts without ever being able to go further.

The muscular system covers entirely the bony system from the vertex to the extremities of the toes and fingers. In order that the harmony may be complete it is necessary that the application should be exact and parallel to the bony structure, entirely and normally distended in such a way as to envelop it without ever twisting or bending it.

As long as the muscular development can carry the bony system to the extreme limits of extension the rectitude of the form is perfect.

This being well established we will seek the principles having a character of certitude sufficient to define the rectitude of human forms and to state the invariable rules of it.

Inasmuch as one may determine the absolute extension of the muscular system by the extent of the bony system regularly developed likewise one may determine the invariable position that the shoulders must occupy on the thorax by the limit which is assigned to it by the extension.

First Rule.—The shoulders can never descend too low.

All the irregularities in the position occupied by the shoulders on the thorax and in their relations result, without exception, from the fact that they are too much raised.

This first rule is justified by the elegance of forms of the people whose shoulders fall naturally and also by the anatomical considera-

tions which show that the union of the clavicle with the shoulder blade and humerus does not allow the shoulders to go below the second ribs.

Here is then laid down the upper limit.

On the other hand the shape of the shoulder blade itself indicates that its subscapular surface is meant to be applied to the conical convexity of the thorax represented by the 3d, 4th, 5th, 6th, 7th, and 8th ribs. This position of the shoulder blade fixes the lower limit of the shoulder.

Finally if we consider that, when the arms are hanging, the base of the shoulder blade must occupy a line parallel to the spiny processes of the vertebra at an equal distance from the posterior median line, the rectitude of the shoulders will be regulated in an absolute fashion in their relations with the thorax.

What makes it necessary for the position of the shoulders to be determined first is that this position, when once settled, puts a light on the rectitude of the neck.

The muscles of the neck are always of a

perfect regularity when the shoulder blade is in the position we have just indicated. In these conditions the form of the neck is cylindrical, and its length is exactly represented by the seven cervical vertebræ and the beginning of the first dorsal vertebra.

The head, placed on the second cervical vertebra, which is in reality the first one of the spinal column, harmoniously overhangs the vertical line formed by the spinal processes at least one third of its antero-posterior diameter.

This rule is so sure and so decisive, it is so well founded on the solidarity of the muscles, that we can affirm that when these conditions are attained the rectitude of the forms is assured in all the other parts of the body.

Second Rule.—This rule applies to the sacro-lumbar and ischio-coccygeal regions.

It wishes that all the superficial muscles, especially the large gluteus muscles, should not exceed the limits of their upper insertion at the iliac ridges more than the thickness of the muscle itself. This rule is that of the per-

fection of forms; it reduces the waist to the thickness of the muscles which surround the five lumbar vertebræ.

By it, the muscles of the thighs and legs are accentuated, the knee cap, very near the ridge of the tibia, regularly covers the femorotibial joint, and then the tibiotarsal joint possesses all its flexibility; the tarsus, the metatarsus, and all the phalanges of the toes are arranged in a regular parallelism, without angles or bendings, and endowed with a liberty of movement equal to that of the fingers of the hand.

The dominant point of these marvellous arrangements of the lower members is, without doubt, the projection formed by the heel bone which sustains so solidly the sustentacular process, sharply outlining the tendon of Achilles.

These arrangements, which are the evident demonstration of the maximum extension given to the muscular system limited only by the extent of the bony system, represent the static equilibrium, the harmony of the organic functions, the perfect rectitude of form, the

fulness of health and beauty. In such a condition no pain, no discomfort is possible.

Unhappily the exigencies of life, ignorance and negligence make this delicious state too rare. Deformations are produced and with them the equilibrium is broken, functional harmony destroyed and deterioration arrives with all its train of miseries.

CHAPTER V

ALTERATIONS OF THE FORM

THEIR ORIGIN—THEIR CONSEQUENCES

HARMONY is the only certain basis of health. When a person has deviated and is no longer normal in his form, deterioration is inevitable.

It is always the muscles which alter first in their form, their placing, and their relations with the bones.

Each bone is pervaded by a muscular system peculiar to it, but which is joined to the general superficial muscular system; and it is under the directing action of the brain and by the medium of the nerves that take place either the isolated or the joint movements of the bones.

The brain acts according to circumstances

as every superior director of a good administration must do.

One easily understands how important it is for the muscular system peculiar to each bone to keep its independence of action when it is necessary to execute a movement ordered for this bone only. Such independence is not possible except when the general superficial muscular system, which covers all the particular muscular systems and binds them together, is itself free from all contraction and from all abnormal retraction.

Indeed, every contraction or retraction which is produced in the general superficial muscular system operates by this fact a displacement of the design which deranges the direction of the nerves and provokes a disorder in the transmission of orders; these, badly received by the special muscles of the bone, are necessarily badly executed by them. The result is that the movements do not take place conformably with the design traced by the law of the formation of beings.

There is more: One can affirm in advance

that, by virtue of the solidarity which exists between all the tissues, the repercussion will be felt in all the integral parts of the individual.

It is always the lack of harmony between the muscular system, both general and special to each bone, and the nervous system which occasions these inconveniences; and the first cause has its origin in the alteration of the designs of the general superficial muscular system. The displacement produced in the superficial muscular arrangements involves, on account of the solidarity, a displacement in the point of arrival of the transmission, and an impossibility of precision in the execution of the movements ordered.

These alterations are not instantaneous, they are progressive. It is little by little that the disorders augment, the gait is implicated, the movements become uncertain. But one will always find in the conformation of persons affected, very apparent alterations, corresponding to the nature of the infirmities.

Thus, for example, the hand, instead of

being narrow, lengthened, rounded, will be enlarged, hollow, without tonic quality, warped in its tendonous relations with the fingers; the whole of the hand and fingers is deprived of its delicate and fine touch; the wrist is large and stiff; the fingers, instead of being round, slim, and perfectly parallel, are knotty, twisted, enlarged even with the joints, and perceptibly shorter. Everything, even the nails which, badly nourished, become deformed, spreads out, becomes brittle, and is affected by the first alteration.

When the hands have arrived at this point of degradation of form, the feet are in an even more lamentable condition. Well, these disorders of the hands as well as those of the feet, these troubles of the upper and lower extremities, go back invariably to the contractions of the superficial muscles of the neck and head.

There is one thing worthy of note: that is the correlation which exists between the deviations of the muscles which are all interconnected.

All muscular deviation is universal in the being. The deformities of the head, of the face, the neck, and shoulders suffice to indicate the alterations of the rest of the body.

Thus, the mouth is one of the organs on which the deformations show themselves most quickly, and which permits one to estimate them at first sight.

An enlarged mouth, too much split, or strongly bowed, with slackness of the nerves and commissures, will always find as first equivalent, an irregular thickening of the neck closely connected with the alterations of the form of the mouth.

The shoulders follow this movement, and are made higher in a constant relation; the hips execute the same rising movement, and the muscles of the upper and lower members, even to the extremities of the fingers and toes, will offer us the demonstration of the solidarity, as well for the deep-seated and superficial muscles as for all the muscles between themselves.

Mechanism of the Alterations of Form

The head and the spinal column protect the brain and its nervous extensions which are the seat of individual government, disposing of all the other organs as instruments for its use. It is in the brain that the Ego resides, centre of gravity of the being, around which the entire organic movement takes place.

Thirty-seven pairs of nerves emanating from the brain and spinal cord come out of the cranium and the spinal column, and are the agents of this supreme power, to carry orders to all the muscular parts prepared to obey them.

From these arrangements one will understand that the muscular mass cannot find itself placed in any of its parts, outside of the normal conditions foreseen for the exercise of the nervous action, without this mass feeling proportionate injuries.

When a deviation is manifest, like that of the shoulders or hips when one is higher than the other, the side pulled in a faulty direction

exerts a more or less violent pull on the nervous fibres which, coming out of the holes of conjugation of the vertebræ, occupy a fixed position, determined *a priori* for the regular functions.

This pulling caused by the deviation will have as consequence a considerable tension on one side and an equivalent loosening on the other, according as the muscular bending which removes the parts from or brings them nearer the vertebral axis, weighs on them without raising them.

And, when a violent abnormal muscular contraction displaces the parts from top to bottom in an uneven way, there is necessarily a pulling in the opposite direction on the spinal cord itself, since the nervous fibres remain always fixed at their points of emergence from the vertebræ.

Such is the mechanism of these alterations of form which can have no other result than that of creating a pathological state against nature.

These abnormal contractions may arrive at

any age; even infancy is not exempt. But the alterations they produce are progressive. There is always an organ which succumbs first. It is the commencement of ruin.

Generally at about the age of fifty the alterations are aggravated and concentrate themselves on the joints where they either diminish or suppress the bending, wholly or in part, or keep them definitely more or less bent.

After the inevitable troubles resulting from the muscular disorders and from the disparity that accompanies them, on account of the disagreement in relation between the displaced muscles and the nervous fibres at their exit from the spinal column, it remains for us to examine the connections which exist between the bones, the muscles, and the nerves from the point of view of their respective functions in the apparatus of prehension and locomotion.

As for the apparatus of prehension it is evident that, if the muscles of the neck are contracted from the bottom to the top to the point of interfering with the course of the

seven cervical vertebræ, there is a manifest deviation.

The basilar bone, by its posterior part, and the occipital bone seem to touch the shoulders.

The result of this contraction will be to hinder the action of the nerves of the brachial plexus which ramify through all the apparatus of prehension, from the humerus to the digital extremities.

And the trouble will always be proportionate to the degree of deviation of the scapulo-humeral joint.

The more considerable the deviation the more the lack of harmony is accentuated between the deep-seated muscles which should execute the movements of the bones, and the nerves which command them, and the more the general deformation of the being is aggravated from day to day.

These gradations go back thus to the movement which alters the general state of the being, and, on looking at it closely, we verify always that the alteration of forms grows on all parts of the body in proportions equal to

those of the arm, which, in this case, is that which succumbs first.

As for the apparatus of locomotion it is placed directly under the command of the sacral plexus.

The muscular masses are very voluminous in this apparatus and in proportion to the bulk of bone they have to move.

As in the shoulder the deviations have as a consequence, a lack of harmony between the muscles, the bones, and the nerves.

The nerves lack precision in the transmission of orders, the muscles no longer obey, and the movements of the bones are affected.

Everything in the apparatus of locomotion is concentrated around the coxofemoral joint.

As soon as a deviation reaches this joint, disagreement is produced, little by little, progressively, between the large, medium, and small gluteus muscles and the nerves which penetrate them; finally the disorder becomes decisive and painful, the play of the joint is really affected when the harmony is broken

between the muscles of the thigh and the crural nerve.

Here is the secondary seat of the retractions, for the primary seat is always in the general muscular system. The suffering is only the consequence of the pulling exerted by the deviated muscles on the nerves, which by reason of the fixity of their points of emergence cannot follow the muscular displacement.

The proof of this is that the pains always cease progressively in the degree that the rectification of the form is accomplished.

In what concerns the apparatus of locomotion, I insist on the fact that the muscular mass follows the direction of the deviation, while the nervous fibres, fixed in the crural canal, cannot get away from this determined point and resist the faulty pulling which inevitably occasions very painful twinges.

This is an example which indicates how a deviation, having its point of departure in the general muscular system, may entail complications in the joints, which are like condensations of muscles, complications aggravated

more by the importance of the muscular masses which surround and protect the coxo-femoral joint, whose dimensions exceed all the others, and which is charged with the most laborious active functions.

The entire system, starting from the last lumbar vertebra, is constituted outwardly exclusively for locomotion.

The two bones of the pelvis present large lateral surfaces in which are prepared the two cotyloid cavities enclosing the heads of the femurs which are covered with the largest muscle of the organism.

In spite of the power of its bony structure and of the muscles that cover it, it is this joint which most often fails in its mission. The cause of this weakness evidently lies in the pulling away which these large muscles undergo, pullings away which determine the lack of harmony between the surfaces of the muscles and their points of insertion on the one hand, and on the other the nervous fibres fixed by the crural canal.

Two alterations, characteristic of all the

difficulties which group themselves around the coxofemoral joint and which impede so cruelly the apparatus of locomotion are:

1. That all the gluteus muscles, crowded back on the great dorsal muscles above the sacrum and the bones of the hips, fill up the waist, as the muscles of the shoulders fill up the course of the neck.

2. That the femur forms, with a vertical passing through the middle of the coxal bone, an angle representing the state of normal flexion in which the muscles hold the joint.

This angle varies following the inclination of the head backward and forward, because it is the head which, carrying the top of the body forward, determines the contraction of this angle and not the spinal column whose flexibility is scarcely perceptible. It is always in the coxofemoral joint that takes place this bending which, once rooted, becomes so fertile in disastrous consequences.

The muscles of the legs follow this pushing back from the bottom to the top, the knee-cap leaves the femorotibial joint to occupy the

lower part of the femur, and thus involves the liberty of action of this joint.

Every member finds itself thus retracted in the same proportion. The tibiotarsal joint thickened and often swollen, loses the possibility of bending. Likewise all the phalanges of the toes are pushed back towards the metatarsus in such a way as to present short and broad feet with the toes all disfigured

This situation, which is visible while developing, awaits only a slackening in the circulation of fluids to become the seat of an infinity of painful infirmities.

It is then that the reverberation makes itself felt nearer and nearer, and, through the solidarity in all the organisms, the respiratory, digestive, urinary, reproductive, etc., apparatus, follow the law common to the apparatus of prehension and locomotion.

The alterations of form involve all the organs, all the functions, but every thing is not affected at once, some succumb while others still resist, which depends, no doubt, on the ordeals they have had to go through

and the efforts which have been exacted from them.

To sum up, the alterations of the form always have birth in the general superficial muscular system, whence they are reflected in the deep-seated muscles, peculiar to the particular or concerted movements of the bones, by the intermediation of the nervous system.

They have, as causes, faulty attitudes and muscular contractions, and as effects, the destruction of the perfect parity between the two lateral sides of the body, the destruction of the static equilibrium, and of the cellular parallelism. By the impediment they cause to the continuity of the rotatory molecular current, they destroy the harmony of the functions, suppress, alter, or diminish the nutrition of the tissues, and end progressively in the premature decay of the subject and in the apparition of all the infirmities, all the weaknesses, and all the pains of old age. They are the source of degeneration and of the chronic maladies of the organs of respiration, digestion, circulation, generation, etc. They

proceed always by retractions and abnormal flexions, that is to say, by direct opposition to the great eternal law of the formation of beings whose action tends always towards extension, inseparable from the perfection of form.

CHAPTER VI

RECTIFICATION OF THE FORM

INTERVENTION OF THE METHOD—ITS MODE OF ACTION—ITS TECHNIQUE

WE have just demonstrated:

1. That there is no health, in the absolute sense of the word, possible without static equilibrium and harmony of the organic functions.

2. That these two essential conditions could not exist without absolute rectitude of forms.

Our first care, if we want to live in a state of perfect health and live long, will then be constantly to watch to avoid the causes of alteration of our form and to re-establish its rectitude as promptly as possible in case of deformation.

This task is arduous and delicate, but it is not above our strength, if we have grasped well the power of the universal law of movement and the mechanism of its execution. In this order of ideas it will only be necessary to take advantage of the incomparable ally which we will always find in the agent of the law, which is no other than the rotatory molecular current. This has, in fact, the mission of distributing to all the parts of our being the living materials of nutrition and of unceasing renovation which are indispensable to it. We have only to be guided by it.

If the obstacle placed in the path of this agent of life is the real cause of the lack of harmony in our organic functions, the great law of the formation of beings to which it is subject and which it must obey, which does not cease to direct it towards the goal that it must attain, represents such an intangible force that its action will continue to be exerted on it, in spite of the obstacle which it has met on its path. If, at the moment of its encounter with the obstacle, the molecular

current, finding the way closed, is obliged to go back, the pressure of the mass of molecules following does not stop on that account. Taken between the obstacle and the pressure the current deviates and divides itself; but the great law of universal movement sustains it with all its force in the accomplishment of the mission of which it has charge. This mission consists in distributing on its course and to the extreme limits of the extension of the form in order to preserve this in all its perfection the materials of nutrition and of renovation of which it has need.

Thanks to this powerful aid the molecular current succeeds sometimes by these sole means in turning around or surmounting the obstacle, and in re-establishing its course until it has attained the goal for which it was destined.

It is this phenomenon that we have seen reproduced more than twenty times, at long intervals, on my old elm.

If, by these forces only, guided only by the laws of formation and of nutrition of beings

the molecular current succeeds quite often in re-establishing its course and, in consequence, the harmony of the organic functions and the rectitude of forms; how much the more will it succeed if it is seconded in its efforts and on the entire extent of its course, by reasoned manipulations whose action is added to its own to aid in the re-establishment of the communication momentarily interrupted.

It is to my method of reasoned tractile rubbings, acting always in accord with the rotatory molecular current in the immutable direction determined by the law of universal movement, that falls this auxiliary rôle so precious and so fruitful of results.

Thanks to its intervention, success is assured in all cases where the harm does not go too far back or where the subject has not declined too much through age or through disorders of very long standing.

We have said and demonstrated that the molecular current under the law of the formation of beings acted always in the direction of extension; and that the typical form of the

individual attained its perfection only on condition that the extreme limits of extension were reached by the development of the current.

An example will easily demonstrate the necessity of this process.

Suppose a plant having attained the limits of its development, that is to say, in all the perfection of its form; expose it to the heat of the sun without having taken the precaution to water sufficiently the earth into which its roots plunge, there to draw the nourishing juices destined to support life in it; what will happen? Soon we see the leaves wither on their extreme edges, wrinkle, dry up, and lose their beautiful living form; the branches droop, the plant bows its head; it is going to dry up and die for lack of solid and liquid nourishment.

If at this painful moment of vital deterioration we intervene by furnishing to the earth the water necessary for the production and absorption of the nourishing juices by the roots, we see very quickly, but progressively, the

renovation of the plant. In proportion as the nourishing juices rise, penetrating the cells, we see these swell and distend again until, the molecular current having reached the extreme peripheries of the leaves, the plant, with its beautiful head straight and erect under the pressure of the vital current, shows us again its form in all the expansion of its splendour.

This is a phenomenon identical with that produced in man when the muscular contractions have determined an alteration of the form and interrupted the march of the molecular current in destroying the cellular parallelism. The nourishing fluids, stopped in their course, no longer carry life to the extreme limits of the periphery of the form. This, no longer able to sustain its complete development, alters progressively; the skin wrinkles and dries up, the commissures sink, the mouth enlarges, the eyes are dry, the jaws are tight, the head falls forward, the limbs give way, the muscles contracting gather together the organs which crowd one another, pain arrives,

and life languishes. In a word the static equilibrium is broken, the harmony of the functions is troubled.

With the alteration of form, decay and physiological misery have made their appearance. The march towards development and extension has been halted; the law of the formation of beings is hindered in its functioning. Let the method intervene at this sad moment of human existence: As the course of the nutritive molecule, momentarily suspended, re-establishes itself by this intervention one sees the muscles relax gently and progressively, the joints stretch out, the cellular tissues fill out, the commissures contract, the integuments expand, the form recovers the purity of its lines at the same time as the extension reaches the extreme limit of its development by the penetration of the vital fluids.

Health has come back with perfection of form and beauty.

Well, then, since invariably this intervention of the method of tractile rubbings, employed with knowledge in the direction of the

rotatory molecular current, produces identical effects of rectification of the form and return to health, is it not permitted to deduce from this that the method acts in perfect conformity with the immutable law of the movement of formation of beings?

It is then invariably in the direction of extension that the method must act in order to remain in accord with the law of universal movement.

At all times the need of extension has been understood as a necessity by all the men who have been occupied with the rectification of the form of the human body and with the growth of its forces. This has been the constant objective of bonesetters of all kinds, of masseurs, orthopedists, and surgeons.

Today physical culture has taken a more important place than ever in our habits. Sport in general and gymnastics in particular are wholly in favour.

All methods, however varied or opposed they may be, have one common principle: *Extension.*

It is an intuition, an instinct of nature which inspires in man this means of developing his strength and preserving his health.

The idea is correct, but the proceedings employed to realize it do not rest on any principle. Each master has his method, most often directly opposed to that of his competitor. The only point on which they meet, without exception, is violence.

To stretch out a bent member they go as far as to employ veritable instruments of torture, which succeed, besides, only in provoking cruel pains and sometimes irreparable ruptures, without lasting compensation in the regularity of the movements.

Entirely ignorant of the law of the formation of beings, those who employ such methods always encounter this immutable law which is made up of gentleness.

They act in a haphazard way. Imbued, almost always, with a false theory, they can only attain negative or imperfect results. Sometimes, instead of rectifying or of developing along the typical lines of the individual, they

alter the form; and, not content to maintain it at its maximum of extension, they dislocate it.

The return to complete extension and rectitude of form can be obtained only by the return of the rotatory molecular current to all the parts of the being, parts which it could not penetrate any more on account of the obstacle brought to its circulation by the muscular contractions.

To act otherwise is foolishness; it is like pulling on a rod to lengthen it; one succeeds only in breaking it.

When the extension is faulty it is necessary, first of all, to seek for the cause of it in the general state and not in the part affected. It is necessary to call on the living forces of the entire being acting on the periphery of the organs in such a way as to hasten the molecules going towards the centres to return to the peripheries which assist in their exhalation.

All other action is illusory, dangerous, detestable, or useless.

The development of the being, which takes place only by the molecular movement, is the

only rule, the only guide, the only force capable of producing the extension. Accordingly what the method proposes is extension; then, everywhere and always, it is this which is at fault as soon as there exists a muscular disorder anywhere. But although it can be needed more particularly in one organ than another, the method will always proceed in the same general way. It is extension, complete, unconscious, restorative, proceeding to the retracted part into which it penetrates at the same time as the molecular current of force and of life from which it cannot be separated; it is extension working through the whole of the being by the path of development that the method realizes, which alone will be the real element of rectification.

These are the expansive forces of the being, which, put into play by the method, effect this extension naturally and spontaneously without effort, because they attack all the contractions and retractions and give to the molecules the free circulation through all the tissues which is characteristic of them.

Calm appears again, equilibrium returns everywhere. Man continues his progression; health is re-established.

The entire skill consists, then, in directing the action of the method in the direction of development and extension.

What proves the strict exactitude of what I have just said is that the more superficial and delicate the tractile rubbings are, the more virtue and efficacy they have, because if the elasticity of the tissues renders these more easily accessible to the alterations of form, this same elasticity favours the transmission of rubbings exercised at the surface of the said tissues to the most profound centres of the organs.

A too strong pressure can hinder or accelerate the movement of the rotatory molecular current, a rubbing deviating the paths of nutrition thwarts it instead of aiding it.

It is this which causes so much disillusionment in the practice of massage, and ordinary gymnastics which do not rest on any vital law. The man who dares to touch the works of nature must at least know the laws.

Rectification of the Form

Muscular Impulse[1]

Since the action of the method always produces identical results with such precision that one can, in all cases, announce in advance the realization of it in a foreseen and certain order, according to the age of the subject and the importance or long standing of the alteration, is it not demonstrated by fact—that is to say, the most evident demonstration—that this method of superficial rubbings rests on an immutable law; and that these efforts to re-establish the course of the molecular movement unite in perfect harmony with the efforts of the current itself?

It seems extraordinary, at first, that rubbings so light could produce effects of importance such that under their conscious and reasoned action one sees the enlarged mouth shrink, the commissures contract, the nostrils

[1] *Entrainement musculaire* seems to have no adequate translation which expresses the meaning given to it by the author. We have used the term muscular impulse. The word *entrainement* as used by Dr. Goizet signifies a molecular movement which once started is carried progressively from muscle to muscle throughout the body.

appear, the jaw relax, the teeth loosen, the wrinkles disappear, the contracted and elevated shoulders descend to their normal place, the neck get clear, the head, stooping forward, become erect, the wrists become refined, the fingers taper and stretch out, the gluteus muscles retake their position at the level of the iliac ridges and free the lumbar region, the coxofemoral joint recover the suppleness and extent of its movements, the bust hold itself freely erect, the knee cap, the muscles of the thigh, and the calves occupy their respective places, the ankle bones reduce, the toes recover their mobility and their parallelism; in a word the static equilibrium re-establishes itself together with the harmony of functions, the rectitude of forms, health, and beauty.

It is now established that these facts are produced and reproduced every day with mathematical precision; no one, except by closing his eyes so as not to see, could deny it.

How can rubbings so delicate displace muscles so considerable, real histological com-

plications, and, still more, contractions which substitute for the typical forms faulty forms contrary to the laws of the formation of beings?

Well, it is only by the impulse of surfaces and with these by the impulse of the deep seated systems that this power of rectification can be logically explained.

Chance could not produce and renew indefinitely an impulse of the surfaces which it is possible to determine *a priori*. There is the proof that the impulse cannot take place except when the method of tractile rubbings conforms to the law of the movement of formation of beings indicated by the current of the nutritive molecule.

You will allow me, in the interest of truth, to designate the power of rectifying the form in conformity to a natural law as a new fact of utmost importance in its consequences.

When one can state that by an impulse inoffensive in all respects it is possible to re-establish all at once the perfection of forms and harmony in all the functions, that is to say

beauty and health, can one not rightly hope for a benefit hitherto unknown to mankind?

It is by muscular impulse that in the first place the position of the head is rectified which exerts such a decisive influence on the whole organism.

This action is so slow, so unconscious, that the subject who submits to it feels nothing except the very delicate and superficial rubbings.

It is only when the traits of the physiognomy have recovered their regularity, when all the alterations, including wrinkles, have disappeared, when freshness has returned with the tonic force of the body that one perceives the results realized; and that one recognizes that the rubbings have produced the happiest modifications in the general state. As long as the modifications are not ostensible, one would not even suspect that the rubbings could have had any significance whatever.

This is because the rubbings have no other aim than to assist the great movement which gives life; and because the results obtained

are only appreciable by the well being they procure for him who benefits from them.

It is these movements which in assisting the development and extension restore the exact proportions of the body determined by the plan of the being. Their first result is to free the shoulders from the muscular cervical complications which enlarge and shorten the neck; and then to rid the hips of the contractions heaped upon the lumbar region which gives back to the waist its suppleness and elegance.

It is only when these proportions are given back to subjects who could not even stoop over to pick up an object on the ground, that they appreciate how closely health is related to rectitude of forms.

The impulse takes place successively and slowly after the rubbings have produced a commencement of action.

Little by little this action relaxes the contracted muscles and after the regions of the neck, the shoulders, the loins, and the hips, the impulse extends to the muscles of prehen-

sion and of locomotion and to all the deep-seated organs.

With practice and use of the method the lightest pressures aid in sounding the state of the muscles and in finding out what direction to give them in order to remain always in harmony with the supreme law.

Muscular impulse is the soul of the method.

It is by this that everything is rectified in the organism, but on the express condition of directing it according to the original plans of the being and of the law of nutrition.

The action of the impulse is explicable by the fact that it is immediate on all the superficial muscular system which envelops like a sheath all the special deep-seated muscles and obliges them to follow the rectification which it has undergone.

As it is demonstrated that the seat of all the abnormal muscular contractions is constantly in the superficial muscular system, one understands that in rectifying this, one rectifies all the others which are dependent upon it.

One can take account to what extent the deep-seated systems suffer from the retractions of the general superficial muscular system by the state of constraint in which are found all the joints of the toes, the ankle-joint, the thoracic members, etc., and by the relief and deliverance felt when the relaxing takes place under the action of the impulse.

One must seek the cause of all the impediments, of all the pains, and of all the infirmities of locomotion in the trouble produced in the relations between the superficial muscles and the deep-seated muscles.

This constraint weighs naturally on all the organs; the proof of it is in the general well being which all the sick experience in the chest, the heart, the stomach, the head, and also in all the apparatus of locomotion by the use of the method of superficial tractile rubbings.

One cannot explain this well being except by the relaxation produced in all the interior viscera and by the solidarity of the tissues.

The distension thus obtained, thanks to the impulse, can then be considered as one of the

greatest benefits which could have been given to humanity.

The rectification of the form is a palpable thing: one feels it take place under the fingers drawing, by means of light pressures, the muscular masses to re-establish the regular contours according to the plans of the being.

This is what permits us to affirm that the superficial muscular system comes back first into the regularity and harmony of its relations with the underlying muscles, and that all the other systems follow. It is for this reason that it is joined to the deep-seated systems by cellular or adipose tissue which leaves it great latitude of action, mostly in the vicinity of the joints so often affected by the retractions.

Technical Application of the Method

We know the laws on which rests the conception of the method of rectification of forms by superficial tractile rubbings; we know that the mode of action of this method, the facts

of which demonstrate in an evident manner its constant efficacy, is explained in the most natural manner by the pulling of the muscular surfaces and by the solidarity which joins together the three systems of muscles, bones, and nerves.

We know that rectitude of form, beauty, and health cannot exist separately. The absence of one of these conditions immediately suppresses the other two. Since the loss of rectitude abolishes at one stroke beauty and health, all our efforts should be directed to the maintenance of rectitude. The reasoned application of the method of superficial rubbings alone can attain this desired result.

It is then to this that we will have recourse. And it is for this purpose that we are going to try to formulate the technique with as much precision as possible.

Let us suppose a subject comes to us asking the aid of our intervention.

Our first care should be to decide if there is an alteration of the form, and in what this alteration consists.

To judge this question it is necessary to be thoroughly imbued with the rules of æsthetics which constitute rectitude, that is to say the static equilibrium and the functional harmony of the organs, and to recognize the signs which show its existence.

In order that there may be a static equilibrium there must be an *absolute parity* between the two lateral sides whose union constitutes the human form. To be assured that the parity exists it suffices to place a plumb-line at the crown of the head, and let it fall down to the end of the vertebral region of the sacrum.

If there is parity the line will exactly follow the vertebral axis passing along the posterior median line, represented by the spinal processes, and will fall, without a curve, at the intergluteal fold; repeating the same operation in front, the line will follow the anterior median line passing by the symphysis of the lower jaw, the middle of the sternum, and the umbilical scar, to end in the pubic symphysis. If the two posterior and anterior median lines are followed by the plumb-line one will be

able to affirm absolutely the static equilibrium of the individual.

In these conditions of perfect equilibrium the head should harmoniously overhang the vertical line which passes by the projections of the spiny processes of the vertebral column, at least one third of its anteroposterior diameter. The neck, very cylindrical, will be as long as the cervical vertebræ and the mouth will be regular with the commissures of the lips well marked.

The shoulder blades will occupy the 3d, 4th, 5th, 6th, 7th, and 8th ribs, leaving the 2d rib absolutely free; their vertebral edges will be placed parallel to, and at an equal distance from, the spiny processes.

This position of the shoulders, determined when the arms are hanging, is of great importance, since this alone denotes in an almost certain way the rectitude or the deformation of all the other parts of the body, according as it is regular or defective.

The gluteus muscles will not go farther beyond the limit of their insertion at the iliac

ridges than the thickness of the muscle itself which permits the waist, reduced to the thickness of the lumbar muscles, to display itself to advantage by sinking the lumbar region.

The muscles of the thighs and calves will be accentuated; the knee cap, very close to the tibia, will regularly cover the femorotibial joint; the tibiotarsal joint will be very flexible; the tarsus, metatarsus, and toes will be aligned in a perfect parallelism.

The projection of the heel bone will be very marked and sharply define the tendon of Achilles.

The hand will be straight, rounded, and well lengthened; the fingers will be supple, tapering and able to carry their faculty of extension to its extreme limit. The wrist will be supple, delicate, and very free.

The genital organs will continue the anterior median line and occupy the exact middle of the line passing by the pubic symphysis at an equal distance from the two folds of the thighs, to terminate in the anus.

In these conditions man will be in the cor-

rect state of equilibrium, and his rectitude will be perfect.

Everything which deviates from these rules and principal lines which we have just traced is obviously irregular, abnormal, and requires to be rectified.

To rectify an altered form, whatever may be the importance and longstanding of the deformation, or the age of the subject, it will be necessary to proceed in the same general way in every case.

The only thing that will differ will be the number of treatments. This will always be in direct relation to the degree of alteration of the form, its longstanding and the age of the subject.

Let us suppose, then, the case of an individual in whom, after careful examination, a deformation has been found. I have him undress and sit on a stool with his back turned toward the light. Placing myself directly back of him standing, I commence the application of my method.

This application will have its point of de-

parture at the centre of gravity of the form which, as we have established previously, corresponds exteriorly to the crown of the head, and interiorly to the point of the brain which is the seat of the directing Ego.

This application will consist in the placing of the palm of the hand on the crown of the head. Since the rotatory current of the nutritive molecule likewise starts at this same centre of gravity to expand in successive circuits around the axis of the form, made up of the crown of the head and the spinal column, distributing on its course the materials for the incessant reconstruction of the being, I will to accomplish my purpose, only have to follow the movement of the current in its immutable direction from west to east, that is to say in the direction of the movement of the earth around the sun, to accompany it with my tractile and superficial rubbings in all its circuits in order to facilitate by these gentle frictions its march forward and the continuous efforts it makes to re-establish its course, interrupted by the muscular contractions.

These rubbings, as light as possible, will then commence by the placing of the palm of the hand on the top of the cranium and will be continued under the form of tractile pressures, effected with as much slowness as gentleness, circularly around the head from left to right in back; then to form the other half of the circle from right to left in front. All these circular rubbings will have to overlap each other in such a way that no point can escape their helpful contact. They have not only the effect of making the current active and of provoking reactions which take place in the molecular materials by contact with the surrounding air whose penetration through the pores of the skin they facilitate; but also by the impulse of the muscles whose parallelism they re-establish by relaxing them, they contribute to the reconstruction of the interrupted molecular current. That is the aim and this aim is always attained at the end of a more or less long time which never exceeds three months, whatever the importance or the longstanding of the deformation or the age of the subject.

After the head I continue my rubbings on the neck; then on the shoulders, on the upper limbs as far as the digital extremities; on the trunk, the buttocks, the abdomen, the lower limbs as far as the extremities of the toes. Not one point must be forgotten. Certain regions like the base of the cranium, the loins, the hips, the joints, require more prolonged rubbings, and a greater insistence. It is by his judgment and the delicacy of his touch that the operator will measure the duration of the time to give to this or that region. But what must never vary is the direction in which the rubbings must be executed, and their extreme lightness. One must never forget in fact, that the most important facts of the life of the being are accomplished at the periphery; and that exterior pressures do not need to be very strong to provoke alterations of the form, and therefore interrupt the course of the molecular movement, that is to say life.

Just as the plant fades, withers, bows its head, dries up and ends by dying when the

nourishing juices, lacking water, do not reach it any more; so also the organs, deprived of the molecular current which brings them the materials of renovation, wither, become atrophied and no longer accomplish their vital functions; the sick being languishes and dies if we do not come to his aid. To come to his aid is to re-establish the course of the nutritive molecule by destroying the muscular contractions. This is the rôle of the method. It always fills this rôle with success when it is put into practice by a skilful hand, well directed by an intelligent brain, conscious of the importance of its mission.

In these conditions the operator sees, to his great satisfaction, and above all to the great joy of his clients, the blessings of resurrection issue from his fingers. In following the contours of the organs with his hands he feels the muscular contractions untie themselves, the shoulders go back to their place, the head erect itself, the face find again the beauty of its features, the deflected joints extend, all the movements regain their suppleness, locomo-

tion take place freely and without fatigue in an absolute rectitude. In a word, it is life that is reborn under the fingers with the vital current which, henceforth re-established, will carry the nourishing and living juices to the extreme limits of the extension of the form. Thanks to the reasoned intervention of the superficial tractile rubbings, the individual has regained his rectitude and his beauty, his static equilibrium, the harmony of his functions and perfect health.

This is what alone the method of tractile rubbings can do; what it does every day.

But all these marvels are accomplished slowly, gradually, imperceptibly; these facts do not strike us by their suddenness; the patients themselves perceive the good which they gain only progressively in proportion as they recover the freedom of their movements and of their functions, as they see their form regenerate, their suffering disappear, and the beauty of their features reappear with health and the perfection of form.

For the application of the method to the

first part of the body, that is to say the head, the neck, and the upper limbs, the patient is seated on a stool, with the operator standing; for the trunk and the pelvis the patient and the operator are both standing; for the legs the patient is standing and the operator sitting.

Each treatment requires, for conscientious accomplishment, at least one hour. It must cover in a general way the whole surface of the body from the crown of the head to the extremities of the fingers and toes. It must never be cut short. It is better to postpone the treatment than to give it partially and imperfectly. The longer the treatment the more important the results obtained. A treatment of two hours is more profitable than two treatments of one hour each.

We have just said that in all pathological cases springing from alterations of the form only the method of tractile rubbings is efficacious in giving back health, because this alone, by joining its action to that of the law of movement of the formation of beings, can re-estab-

lish the interrupted course of the nutritive molecule.

It is difficult to understand, indeed, how the absorption of any kind of medicine can have a curative action in diseases whose cause is either the lack of a regular and incessant share of the materials of nutrition indispensable to the normal exercise of life, or the discomfort detrimental to the good functioning of an essential organ which a contraction or an abnormal retraction of one or several muscles can occasion.

In these cases the relief brought to the sick by the taking of medicine, or by the application of a local remedy, can only be momentary since the real cause remains and medicine can do nothing against it.

If, in certain very rare and exceptional cases, a cure occurs after a course of medication it is because the interruption of the nourishing current was slight or recent; and because the spontaneous effort of the current itself, under the impulsion of the law of formation of beings, has sufficed to conquer the obstacle

hindering its free circulation. It is not to the medicine in these cases that we must attribute the credit of the cure, for it had nothing to do with it.

In all affections having as original cause an alteration of the form, medicines can, however, have a certain action, and it is this action, always in relation to the nature of their respective properties which has caused and justified their use up to now, for lack of anything better.

If they are anodynes, as opium, antipyrine, etc., they will act on the element pain by causing a temporary paralysis of the sensitive nerves; if they are regulators or tonics for the heart, as digitaline or caffeine, they will be able to regularize and tone up the functions of this important organ. If it is a matter of chemical action to be used to modify the altered secretions of the organs of digestion, hydrochloric acid, pepsin, bile, etc., will be able to procure very appreciable relief for the sick. But in every case the action of the medicine swallowed will not be a curative action, a

definite repairer of the altered organic functions, but an action purely of replacing and of substitution for these functions by the aid of chemical reactions almost similar to those of the natural juices emanating from the organs themselves before their alteration.

Life can continue by aid of these means which I will qualify as artificial; but the organs will not have found any amelioration in their functioning. This substitution, more or less acceptable but always precarious, is not durable. The sick organs see their functions alter progressively more and more as the action of the substitutes loses each day its force. The sick person declines little by little and dies miserably. Often, even in the last period of his poor existence, the medicines which at the beginning soothed his pains do not bring the slightest relief in spite of increased doses. It is to these transient effects that the action of the medicines is limited in the cases we have just outlined. And how could it be otherwise? All these medicines, lacking any direct action reparative of the alteration of

the form, can have no influence on the re-establishment of the interrupted rotatory molecular current, the sole and unique cause of the bad functioning of the organs.

Also the impotence of *materia medica* in the majority of chronic affections of the organs is notorious.

Certain real and definite successes obtained by surgical intervention which is daily used more extensively in organic affections, are the dazzling confirmation of the solidity of the bases on which rest the method of superficial tractile rubbings and their mode of action.

When these operations succeed it is only because the bistoury, having suppressed the insuperable obstacle has permitted the molecular current to resume, at the same time, its natural course and its rôle of distributor of the materials of nutrition. Often the method can arrive at the same result insensibly, without violence, without risk, and without brutality.

Materia medica, with all its arsenal of drugs, could never attain this decisive result. None

of its medicaments has the power to open the road barred by the obstacle, to permit the nourishing fluid to penetrate the being in all its parts up to the extreme limits of extension, the express condition of health.

CHAPTER VII

LIVE IN BEAUTY! LIVE LONG! NEVER GROW OLD!

CAN the method keep these three beautiful promises? Yes!

My affirmation rests on a solid double base: reasoning and facts.

The reasoning rests: 1st on the immutable law of the universal movement which has governed the formation of the worlds, which governs their relations with each other, and provides for their eternal conservation; 2d on the application of this law to the formation of organized beings.

Indeed, how could one admit that organized beings, of which man is the most perfect specimen, can be placed outside of the sole law, common to all the worlds, including the planet on which we live?

No, that is impossible. It is a fact that the law which has presided over the constitution of the worlds, has also presided over the formation of organized beings, expressed in forms determined *a priori*, on plans always the same, invariable for each specie and for each individual. How could one understand the fact that beings, having vanished in death, can be replaced by new beings, sprung from them with forms absolutely identical, and with similar functions and this in an endless succession, if their formation and their ephemeral life were not governed by the action of a unique and eternal law.

We know this law: it is the *law of weight*, generator of universal movement, whose action on the living atomic elements which occupy the space from the ether, in which the worlds bathe, down to us, constitutes the form of each type of specie, and of each type of individual on a plan determined in advance by the creative force.

But in order that life may persist in an organized form, it is indispensable that the

atomic current which has created it under the influence of the universal rotatory movement, a current of composition identical with that of the surrounding air and of the ether, should continue to traverse it in all directions, and in all its parts.

The least interruption of this current would become detrimental to the individual.

To Live in Beauty

Logic demands that everything which emanates from a law eternally true and eternally unchangeable in its effects should be absolute perfection.

The form, then, which characterizes an individual, being a living emanation of the law of weight and universal movement, will attain the plenitude of its perfection at the same time as the plenitude of its development, determined by the extreme limits of its extension.

Arrived at this point of his evolution, man will have acquired the plenitude of his beauty. The rectitude of his form, his static equilib-

rium, the harmony of his functions, and, in consequence, his health will leave absolutely nothing to be desired.

As long as this state lasts man cannot experience any discomfort or any pain. He will know only the agreeable sensations of life. This is what I call "living in beauty."

Can this enviable state last a long time?

Without the intervention of the method, no!

To be certain of this it suffices to open our eyes and look around us. How many people do we see with absolute rectitude of form; how many people do we hear say that their health is perfect, that they do not feel the slightest pain, the least suffering or fatigue, and that the functioning of all their organs is irreproachable?

Alas, how rare they are, those who are really beautiful by the absolute rectitude of their forms and by the fulness of their health; how rare they are, those who have no defect, no suffering, no weakness to point out!

And this is easily explained by the properties of the four bodies which constitute man

and the form which represents him. These bodies being gases are extremely elastic, that is to say able to compress and dilate, therefore unstable and, in addition, easily influenced by all the events and accidents which can occur in daily life.

Do we not know that the lightest compression, that the least muscular contraction, the smallest shock, the slightest wound can provoke an alteration of the form, and, in consequence, an interruption in the current of vital distribution!

Do not these accidents, and many others much more serious, take place every day, every instant, every minute!

Without doubt when the alteration produced in the form is of little importance, the molecular current can, by its own force, under the influence of the general law which guides its mission, re-establish its free circulation. But how often does the alteration of the form persist wholly or partially?

And then the static equilibrium is definitely broken, the functional harmony threatened,

beauty affected, and sickness or impotence little by little progressively take up their abode in the individual.

Medical science has heretofore been powerless to ward off these miseries. It can put at our disposal nothing but palliatives as we have demonstrated.

It is quite different when one has recourse to the method of superficial tractile rubbings, founded solely on the law of the formation of beings and the march of the rotatory molecular current.

As we have said at the beginning of this chapter, not only reason but facts establish in a peremptory fashion the constant success of the intervention of the method in maintaining or re-establishing the perfection of the form.

If I take an infant at its birth under my supervision it is in my power to help him in his growth and development until he has attained the extreme limits of extension determined according to the plan of the law of the formation of beings for the constitution of his type represented by his form.

Thanks to the application of my method, all this period of his evolution will take place without the least deformation having been able to alter the perfect rectitude of his form, or trouble his static equilibrium and the harmony of his functions. He will live then in all the plenitude of health and beauty.

If, now that the child has become a man, I continue the application of my method, he will keep, to the time of his death, the purity of his type, as well as health and beauty which always go together. I will help him to accomplish all his mission on earth without his having to undergo the physiological miseries, the sufferings, infirmities, humiliations, and senile failings which form the sad train of premature decrepitude. The man will have lived in beauty. To obtain this marvellous result it is only necessary to apply my method for ten minutes night and morning.

As I have said previously the application must reach the entire surface of the body from the crown of the head to the extremities of the fingers and toes. The rubbings must be

very superficial, proceeding in successive circles, overlapping each other in such a way that no part of the body is omitted. Their direction must be exactly that of the rotatory molecular current, that is to say the movement of the earth around the sun.

Nothing, then, is simpler, more convenient, and less expensive than the application of this method. Each of us can apply it himself or have it applied by a relative or friend. It is only necessary to be initiated into it, to be thoroughly imbued with it and to know its technique. A few days will be sufficient for this initiation.

In these conditions when it is a matter only of preserving the rectitude of the form in all its purity the application of the method is, so to speak, a part of the morning and evening toilet, in the same category as the tub and ensuing rubbing. It is just as much a habit to make an examination of one's form and to rectify it, if it is necessary, as to brush one's hat or coat in preparing them to go out.

This simple precaution, if well taken, will

always suffice to preserve the form from all alterations for the simple reason that, thanks to their easy application, an interruption of the molecular current is not to be feared, and even if it should happen the current would soon take its free course again.

Every time one has remained seated for rather a long time it is well, on rising, quickly to perform the superficial tractile rubbings on the lumbar region and lower limbs in order to bring back into these the free circulation of the nutritive molecule, momentarily interrupted by a prolonged compression.

The method is not limited only to preventing alterations of the form, it makes them disappear when they exist.

For these cases, whose diversity and importance vary infinitely, the application is always the same, and this is explained by the basic principle of the method. To facilitate the action of the molecular current in its efforts to re-establish its course by its own force, the tractile rubbings should always take the current at its initial point and follow it to the

extreme limits of the extension of the form which it must reach to maintain it in all its purity.

Accordingly, whether it is a question of preventing the alteration of the form, or of curing it, the tractile rubbings must follow the direction of the molecular current in all its circuits. The only thing that will differ will be the duration of the intervention or its greater insistence on the displaced or retracted parts.

In these cases the application will have to last at least an hour, ordinarily two hours; and in certain cases, three or even four hours.

The longer the treatment the quicker the result.

A daily or twice daily application is the rule; but a treatment every other day is the minimum that one can require to attain an absolute rectification.

The duration of the treatment varies between one week and three months. Intervention is always, in every case, crowned with success.

The rectification goes slowly, progressively,

almost insensibly; the patient does not truly perceive the real benefits, which it procures for him, except in proportion to the recovery of his form; getting back little by little the harmony of his functions, his health, and beauty, he acknowledges then the power of the method and manifests his joy in living.

To preserve the good which has returned, he has only to put into practice, morning and night for ten minutes, the method of tractile rubbings in the direction of the vital current.

The method can exert its powerful action at any age. But the rapidity of its benefits is always in inverse relation with the age of the patient, the longstanding and importance of the deformation.

Thirteen years ago while observing my old elm I discovered that the law which governs the formation of organized beings is no other than the law of gravitation which rules the great universal movements of the worlds.

In reflecting upon it, it could not have been otherwise. Why, indeed, should the organized being have escaped the action of a unique law,

immutable and eternal which regulates the life of the whole universe?

Before Copernicus and Keppler everyone thought the earth immobile. What efforts Galileo made, what struggles he endured because he wished to make the idea of Copernicus triumph.

There is no one today who does not believe that the earth revolves, and that Copernicus was right. Still, up to now, no one had dreamed that the laws formulated by Keppler could be applied to the formation of organized beings; and that the great universal current established between the planet, its inhabitants, and the ether was indispensable to the upkeep of life in the beings placed on the surface of the earth; that it furnished the only elements in the eternity of centuries capable of ceaselessly renewing beings in the typical form which characterizes them, in proportion as they disappeared in death.

However, no theory gives similar satisfaction to the mind to explain the perpetuity of identical types in the perpetuity of centuries.

Also I can affirm today without fear of being mistaken that if the law formulated by Keppler has existed through all eternity, just as much before the discovery of Copernicus as after, the law of the formation of organized beings, which is only a deduction from it and an application of it, has existed through all eternity in concurrence with it. This fact is as clear to me as the axiom of geometry: two and two make four.

If the law of the formation of organized beings is true—and it cannot be otherwise on pain of denying the existence of the great law of weight which directs the destinies of the universe and which has never been at fault—the method of rectification of the form cannot be false, because it rests entirely on the same principle and acts in accord with it.

All the applications of the method that I have made during thirteen years—and they are numerous—have, without exception, given the happy results that I had foreseen and announced in advance.

The first of these applications was made on

myself. I was then sixty-eight years old. I an now eighty-one. I can affirm that my general health and my strength have considerably improved, and that, for thirteen years, the harmony of my functions has not been troubled a single instant.

I regret only one thing, not to have discovered the method sooner. Indeed, if it is easy for me to stop the march toward the decrepitude of old age, it is impossible for me to go backwards. What I have done for myself I have done for a great many other people, always with the same success; and as far as I have been permitted to see these people again, none of them has stopped the use of my method since they all experienced, as a result of these treatments, a well-being hitherto unknown to them.

I can, then, affirm that the title of this chapter is perfectly justified. It is a beautiful dream whose realization, dear readers, depends entirely on you.

Indeed is it not making you *live in beauty* to take you at your birth and conduct you in per-

fect health to the day when, as late as possible, a brutal accident takes you off, without having ever known either suffering or weakness, no matter at what age the accident takes place?

Is it not allowing you to *live in beauty* to rectify the alterations of your form, to re-establish the harmony of your functions and your static equilibrium, that is to say, give you back health in all its plenitude?

Is it not increasing in considerable proportions your chances of longevity to limit for you the causes of death to the brutal, violent, and purely accidental causes, in suppressing by the application of the method, all the causes, by far the most numerous, which originate in an alteration of the form?

Being certain by the regular application of the method to live in beauty, that is to say in health, to have no other cause of death to fear except brutal accident, is it not a hope realized to be almost certain of keeping up to an unlimited age an existence full of charm since it cannot be troubled by any physiological misery until the fatal day?

Never Grow Old

Is it getting old to add the years to the years in as great number as may be, without seeing altered either the elegance of the form, or the suppleness of its movements, or the beauty of its features, or the power of its muscles, or its mental and sexual powers? No, certainly not! To possess all these blessings can have nothing in common with the humiliation of old age.

The method will keep all these promises.

If you have recourse to it from the time of your birth, and if you practise it constantly until your death, you will never have known suffering or weakness.

If you appeal to its power when you have already undergone alterations of the form and known pain, it will render incomparable services in rectifying at the same time your form and your functional troubles, and in giving you back your health. You will appreciate all the more the services rendered when you have already endured suffering and organic weakness.

If you make use of its intervention late, when you are on the decline, it will still be

useful. Of course it will not be able to make you go backwards, and give you back what is definitely lost. It will not be able any more to permit the nourishing current to re-establish its distribution by forcing a passage through cells completely obliterated and withered to penetrate to the extreme limits of the form, in developing its maximum of extension which always corresponds to the plenitude of force and health; but it will be able to stop your rapid march on the road of decay and prevent your going farther. It will keep all that is left of good in you and will avoid for you the cruel humiliations of ultimate decrepitude.

In all cases of deformation occurring in the course of existence, from birth to extreme old age, whether by brutal accident such as contusion, sprain, dislocation, fracture, rupture of muscles or of tendons, wounds of all sorts, or by illness or constitutional diathesis such as glands, deformation of joints and muscles by atrophy or hyperatrophy, by faulty attitudes, etc., the Method of Physical Culture by

superficial tractile rubbings will always re-establish, without violence, perfect rectitude of form, freedom of movement, and through this, perfect health.

The method will be able to do all that solely because the principle on which it has been established draws its force from the *universal law* which governs the life of the worlds and of organized beings, and because its action is effected always in perfect harmony with the action of this law itself.

Conclusions

Man is represented exteriorly by his form.

It is this very same form which alone characterizes him and serves to establish his personality by permitting him to be distinguished from all other individuals like him.

Form is the result of a unique force, generator of the universal movement which governs the worlds, creates beings and keeps up life in them.

This force is *weight*. It is accomplished

under the influence of the immutable laws of Copernicus and Keppler and is ruled by them.

Form is infinitely varied; but whatever may be the individual it characterizes, it is made up solely of four essential elements always the same: azote, oxygen, hydrogen, carbon.

These four bodies are gases. Consequently they are able to be infinitely compressed or dilated.

One meets them everywhere; in the ether which bathes the worlds, in the atmosphere we breathe, in constituted forms. One can say that they alone are everything which is, everything which lives. It is their incessant movement which represents life.

This universal movement, creator and preserver of form, has as sole original cause the difference of density of these gases in relation with the place they occupy. In the ether the four gases attain their maximum of dilatation and take the form of indivisible atoms; in the atmosphere which envelops us they are more dense, more agglomerate, and become almost solid in the organized form. Each of these

atoms is living, since from their agglomeration results the living form.

Under the influence of *weight*, an incessant living current is established between the gases of the ether and the condensed gases of the form; it is this current which creates the form, develops it, and maintains it until its disappearance by penetrating it and distributing to it the living nutritive molecule which renews it unceasingly.

The form, wholly contained in its embryo, develops in conformity with a plan determined *a priori* by the initial creative force which is as yet unknown to us.

It grows by the constant bringing of the materials of nutrition which the vital molecular current deposits around its axis. This vital current has its point of departure at the centre of gravity of the form, represented in man by the point of the brain which is the seat of the Ego. It takes place in a circular manner from west to east around an axis formed by the cranium and the vertebral column in the same direction as the movement of the earth around the sun.

The movement of development of the form is continued thus until it has attained the maximum of extension which has been assigned to it *a priori* by the creative power for the representation of the type it must personify.

In attaining its maximum of extension, the form attains the perfection of its beauty.

As long as man preserves intact this maximum of extension, he will live in beauty, that is to say, in the plenitude of force and health. In this state, all pain, all weakness, will be unknown to him.

How long can this ideal state last?

It will last as long as the vital molecular current functions without hindrance in the form, to the extreme limits of its extension, by ceaselessly distributing new cells to replace those used up by the needs of combustion. In these conditions the form will be preserved in all its purity and without limit of duration.

But let the vital current, for any reason whatever, undergo an interruption, or even encounter a simple obstacle, the part of the form which will be no longer, or only imper-

fectly penetrated by the nourishing current will be quickly in danger and will alter; and the repercussion will make itself felt in the individual by a sensation of discomfort, uneasiness, or pain. It is the commencement of decay.

To remain beautiful, that is to say to keep force and health until death without passing through the humiliations of old age, to arrive at the end without suffering, as late as possible, it was necessary to find a means of preventing all obstacles and all interruptions in the distribution of the nutritive molecule by the vital current to the extreme limits of extension, and of thus preventing all alteration of the form. It was necessary to find a means of re-establishing as promptly as possible the interrupted communications, and the continuity of the vital current if this for any reason whatever had been interrupted.

Such is the rôle of preserver and repairer which my *Method of superficial tractile rubbings* proposes for itself. Based on the immutable law of *universal movement* and on its

corollary the *law of the formation of beings*, acting always in accord with these laws to second their efforts every time that they meet an obstacle to their accomplishment it tries to aid them in surmounting it. I am happy to be able to affirm that my method has attained as completely as possible the goal which I decided upon in instituting it.

The facts which are the evident demonstration of its power are numerous enough to establish this power definitely.

Accordingly I am permitted to say today:

If you wish to live *one hundred or more years in full beauty, that is to say in the plenitude of force and of health, to arrive at the end without decrepitude; in a word if you wish to be young up to one hundred years of age:*

Put into practice my method of superficial tractile rubbings.

Its success is certain.

It has besides the great advantage of being inoffensive, easy to apply, and free from expense.

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