THE ARM OF A SAMPLE STUDENT OF "JIU-JITSU."

The Japanese do not care for great lumps of muscle on the upper arms. The little lump just over the bend of the elbow is regarded by the Japanese as being the most important of all. A splendid type of the arm produced by *jiu-jitsu*. The man stands 5 feet 1 inch, weighs 120 pounds.

Japanese Physical Training

The System of Exercise, Diet, and General Mode of Living that has made the Mikado's People the Healthiest, Strongest, and Happiest Men and Women in the World

BY

H. Irving Hancock

Author of "Life at West Point," "Tales from Luzon" "What One Man Saw," etc.

Photographs by George J. Hare, Jr.

G. P. Putnam's Sons
New York and London
The Knickerbocker Press
1903

Published, November, 1903

E. L. Nichols

The Knickerbocker Press, New York

TO ONE WHO HAS DEVOTED THE BEST YEARS OF HIS
LIFE TO THE BETTERMENT OF AMERICAN
PHYSIQUE AND HEALTH

BERNARR MACFADDEN

THIS VOLUME IS INSCRIBED BY
THE AUTHOR

PREFACE

IN presenting this volume to the public the author is aware that he is offering a decided novelty to readers who are familiar only with American systems of athletics. The Japanese system of physical training is so ancient that its origin dates before the time when the authentic history of these people began. Yet, while the Japanese have adapted from Western civilisation everything that they consider to be necessary to their national development, they have retained *jiu-jitsu* and all its underlying principles as the means by which the nation is to work for its physical well-being. They have done more, for, whereas *jiu-jitsu* was taught at one time to the aristocratic classes only, it is taught now to all of the people of *Dai Nippon* who wish to acquire it. The value of *jiu-jitsu* is proven by the fact that the Japanese, while a diminutive race, possess the greatest endurance of any people on earth.

It may seem strange that the presentation of this science—for such it may be aptly termed —should come through an American. But the author has approached his task with no hesitancy. Something more than seven years ago he began his course of instruction in *jiu-jitsu* under Japanese friends in this country. Subsequently he studied in Nagasaki, under Inouye San, instructor of *jiu-jitsu* in the police department of that city. Still later the author took supplementary courses under native teachers in Yokohama and in Tokio. When Inouye San visited this country the author went once more under the tuition of that veteran, who is considered to be one of the best instructors in Japan.

There are in Japan, to-day, some six different systems of *jiu-jitsu* taught. In the main, the author has described the science as it is imparted by Inouye San, but some of the best work from the other schools has been included. The aim has been to give a perfect, composite whole of the essential principles of health and of the tricks of attack and defence that are needed by the perfect physical man or woman.

The reader will find much of interest in a

careful inspection of the two Japanese models who have posed for the illustrations in this book. The smaller of the two models weighs but one hundred and twenty pounds, yet he is a giant in miniature. His strength excels that of an American athlete of one hundred and seventy-five pounds. This the author is able to state after witnessing actual tests. The secret of such surprising strength is one that is easily mastered by him who will give time and resolution to its acquirement.

There is no need for any man, woman, or child who possesses ordinary health to become a weakling. In Japan weakness or long illnesses are considered to be the misfortunes of only the very aged. An eminent American authority on physical training has declared that "weakness is a crime." The Japanese look upon lack of strength as being a freak or an eccentricity.

In taking up this exhilarating, life-giving work there is one danger against which the reader must be warned. Americans are impetuous, impatient. Some will want to master the whole science in a week. In Japan the full course in *jiu-jitsu* requires four years' time.

Many an American reader will skip swiftly over the parts of the book that describe the best diet, the right use of bathing, the wearing of proper clothing, deep breathing, and the necessity for oft-repeated practice in the resistant exercises. These latter are the muscular foundation upon which success in the tricks of combat must rest.

At times the author has taken pupils in *jiu-jitsu* from among his friends. Almost invariably these pupils have listened impatiently to the fundamental instructions, and have wanted to pass at once to the advanced feats of combat. This is a grave mistake. The foundation must be laid first, and then the superstructure may be built by degrees. There is no danger in *jiu-jitsu* if each step of the work is taken up thoroughly in its order. In this volume each step is given in sequence.

But there is danger in *jiu-jitsu* when the advanced work is taken up before the preliminary tasks are mastered. During more than seven years of practice at *jiu-jitsu* the author has been injured but once in combat. That was when an apt young woman pupil wished to

hasten on at once to the advanced feats. The author threw his pupil without injury, and then invited her to make the attack in the manner shown. She took a different style of attack, however, and the only way in which the author could have prevented defeat would have been by inflicting an injury that would have weakened his pupil seriously for a long time to come. He preferred to accept defeat, and the result to him was lacerated ligaments of the right leg. Had the pupil been thoroughly grounded in the preliminary work she would have understood how to accomplish the throw without injury.

In the hands of the ignorant, *jiu-jitsu* may be made dangerous. With those who will study each step in the sequence given in this volume, and who do not try to advance any more rapidly than is warranted by complete mastery of each successive phase of the science, there is no danger, and perfect physical development will come slowly, but with a certainty that must make for happiness.

H. IRVING HANCOCK.

NEW YORK, Oct. 23, 1903.

CONTENTS

CHAPTER VII.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

CHAPTER XII.

ILLUSTRATIONS

JAPANESE PHYSICAL TRAINING

CHAPTER I

THE HISTORY OF "JIU-JITSU," WITH A DESCRIPTION OF ITS FIRST PRINCIPLES

THERE are in vogue to-day many systems of physical training—most of them excellent. At first thought there would seem to be no need of a new volume on the subject.

But the author wishes to present the system that from personal experience he believes to be the most wonderful of all in building up the perfect, healthy body—a body that is capable of undergoing a strain that would seem incredible to a Caucasian. Certainly there is no hardier race in the world than the Japanese. Throughout the campaign of the Allies in

1

China, in 1900, the Japanese repeatedly proved their ability to outmarch our troops by fifty per cent.—and this despite the fact that our American soldiers ranked second in point of endurance.

What enabled the little men from *Dai Nippon* to outstrip so easily the big, sturdy fellows of the American regiments? Even newly appointed graduates of West Point—where the physical training is so superb—marvelled enviously at the endurance of the little brown men.

The Japanese call their system of physical training *jiu-jitsu*. Literally interpreted, this means "muscle-breaking." The term is not wholly an apt one, as the reader will discover farther on.

From the earliest periods of antiquity that are recorded, even in the legendary "history" of Japan, there existed a minor class of nobles who corresponded very closely with the knights of feudal Europe. These men, who were known as the *samurai*, were the fighting men of the Empire. Each of the *samurai* carried two swords—his most precious possessions. Com-

THE OLD-STYLE JAPANESE WRESTLER.

The commoner. Height, 6 ft. 3 in. Weight, 280 lbs.
Trained for the work from infancy.

moners were not allowed any other weapons than sticks or stones. Naturally the caste of the *samurai* was rigidly preserved. Any member of the caste, man or woman, might marry with propriety into a family of the superior nobility. Any one who married beneath his caste was summarily degraded.

Samurai rank went by heredity. Every son of a *samurai*, unless he disgraced himself, kept his caste and took up the profession of arms. The comparatively few weaklings among these people retained their caste but did not marry.

In battle the *samurai* carried no weight other than their swords and the clothing they wore. The commoners, who went along as camp-followers, bore all the baggage. It was considered utterly undignified for a *samurai* to perform any toil outside of that connected with fighting, or with learning and preparing to fight. As a sequence it came about that the *samurai* spent much of their otherwise idle time in athletic exercises.

Of course sword-play came first of all—scientific combat with long and short bamboo swords. Running, leaping, and wrestling also

took up much of the time of the Japanese knights. Of course the active outdoor life, combined with frugal, sensible diet, made these *samurai* powerful men.

But there was yet vastly more to come in the physical development of these little men. One bright fellow discovered that by pressing thumb or fingers against certain muscles or nerves momentary paralysis could be produced. He also discovered that by employing the hardened edge of his hand to strike a piece of bamboo at a certain angle of impact he could break the stick. If he could paralyse his own nerves and muscles, why not another's? If he could break a stick by a sharp blow with the edge of his hand, why could he not train himself in the same way to break the arm of a dangerous antagonist? And that was the beginning of the creation of the science of *jiu-jitsu*.

If it were possible to verify the guess, it would be interesting to speculate as to how the originator of *jiu-jitsu* made his first discovery. It is as likely as not that he started from an accidental bumping of his "funny-

bone"—a mishap so familiar to children. That may have set him to wondering if there were not in the body other nerves and muscles that could be attacked. Probably one of the first additional discoveries was that very severe pain may be inflicted upon the upper arm. Take a point about midway between the elbow and the shoulder, of some one else's arm. Employ the grip in such a way that the fingers dig into the muscles behind the middle of the bone. The thumb's tip should press into the muscles over the front of the bone. Without in any way relaxing the grip, both fingers and thumb should be vigorously pressed over the parallel lines of muscles and nerves. Any experimenter can readily find on his own arm the exact locations of these muscles and nerves, and a little practice with a friend will teach him rapidly how to seize an antagonist's arm and to render that arm momentarily helpless.

This is the starting-point of a study of *jiu-jitsu*. Any one, with a little investigation, may find points in the arms and legs at which very similar grips may be taken. Many of these will be described later on. Once the

student has thoroughly caught the idea he may teach himself much. Both for purposes of self-defence and of increasing muscular strength it is necessary for the beginner to seek, at every possible opportunity, for parts of the body that are vulnerable to pain and paralysis when a proper grip is taken. The essential idea in this work may be gained from the arm trick just described. The student should familiarise himself so thoroughly with every vulnerable locality that he can seize it rapidly and unerringly.

It is a principle of *jiu-jitsu* that a weaker man should be able to attack a stronger opponent, and to defeat him by the aid of the latter's own greater strength. A little practice with the arm pinch will convince any investigator that when his arm has been seized while in a relaxed muscular state the pain of his opponent's attack will increase as the one on the defensive raises his arm and tautens his muscles. When the student is suddenly attacked, and realises that he is sure to be worsted, it is better to surrender at once and thus escape additional pain. In very few of the Japanese

THE ARM-PINCH.

Employed in paralysing an adversary's arm.

tricks does the pain last after the opponents have separated. Tricks of self-defence or of attack that maim or cause enduring pain are employed only when severely threatened safety is at stake. Small wonder that the Japanese regard our boxing as brutal, and that they consider their own the only gentlemanly method of fighting!

Of late years there has been much discussion as to the relative values, for defensive purposes, of *jiu-jitsu* as compared with English or American boxing. Very likely a Japanese who entered the ring with a skilled American pugilist would be defeated—that is, if the little brown man donned the gloves and were compelled to fight according to ring rules. The American boxer would be much more easily vanquished if he were compelled to enter the arena and fight in accordance with *jiu-jitsu* rules. The *samurai* method is not adapted to combat with clenched fists encased in padded gloves. The Japanese work must be done with the bare, and, usually, open hand. If a six-foot American boxer were to don gloves and enter into combat with a Japanese descendant

of the *samurai* several inches shorter and of much less weight, and if each were to fight according to his own tactics, there could be but one result. If each were equally skilled in his own kind of work the "undersized" Japanese would be the victor.

As soon as the principle of the arm pinch is understood and has been applied, through investigation, to all parts of the body it is well for the student to take up the next important step in the system. Press the extended fingers of either hand together. Whether the thumb is raised or is pressed against the forefinger is a matter of no importance. Strike the lower edge of the hand against the knee, giving the outer side of the little finger as much of the work as the edge of the palm receives. It is important not to forget the exercise of the little finger, as, in a blow improperly struck with the edge of the hand, the little finger might be broken if it shared in the impact of a strenuous blow.

This work of toughening the hand may be carried on at all times, and the importance of doing it should never be forgotten. One may

do the work as well by repeatedly striking the edge of the hand against the wooden arm of a chair, or upon the surface of a desk. At the outset this work should be done with the lightest blows possible, and the force of the blow should be but very gradually increased as the weeks go by. Whenever the edge of the hand becomes lame it is a sure sign that this exercise is being too severely done. A fairly hard edge of the hand should not be expected within six months. A student who devotes a few minutes at a time to this hand work, on three or four occasions through the day, will find that a year's persistence will enable him to duplicate the Japanese performance of breaking a stick with the edge of the hand. Few of the feats of self-defence can be excellently performed until the hand has been thoroughly toughened by this and other exercises that will be described in a later chapter.

In Japan every soldier, sailor, and policeman is compelled to take a government course in *jiu-jitsu*. Now that the *samurai* have been abolished as the distinctive fighting class, and strenuous life is open to all of the Emperor's

subjects, the science of *jiu-jitsu* has been thrown open to all comers—even to foreign visitors.

It is a mistake made by many Caucasians to confound *jiu-jitsu* with Japanese wrestling. There is little or no resemblance between the two. The former was once the art of the aristocrat, the latter the substitute studied by the commoner. Japanese wrestlers begin their careers at the age of two or three years. The most likely looking baby boys are secured and are developed along lines of training that make them giants by the time they reach manhood. It is usual for the fully grown Japanese wrestler to attain a height of from two to four inches over six feet. In other words, he stands about a foot taller than the average of his countrymen.

When *jiu-jitsu* came out of the obscurity of oath-bound secrecy the wrestlers became jealous of their laurels. The wrestlers had been always looked upon with awe by their smaller fellow-commoners. Some years ago a contest of the greatest interest took place in Tokio. The wrestlers brought forward their best man. The descendants of the *samurai* selected a man

whom they considered a worthy representative of their art. The wrestler was to employ his own tactics, the man of the *samurai* to enjoy equal privileges along his own lines. Thousands of spectators assembled to witness the affair. At the signal the two men rushed at each other. In fifteen seconds, by the stop-watch, the wrestler lay on his back and admitted defeat. In a point of height there was something like a foot in favour of the commoner. He weighed twice as much as did his little opponent.

From that memorable day the old style of wrestling has been on the decline in Japan. The wrestler still attracts some attention, but he has fallen to the level of the side-show performer. Some years ago a Japanese visited the United States and vanquished all comers among our champions. He was supposed to be a first-class Japanese wrestler. As a matter of fact, he was no more than valet to a Japanese wrestler of the second class. Had his employer come over in his servant's stead, our American wrestlers would have been much more surprised. Yet in Japan it is now admitted that

a master of *jiu-jitsu* is the physical superior of a first-class wrestler who has many more inches of height and a great deal more of weight.

That there may be no misconception that *jiu-jitsu* is nothing but a system of gymnastics and pugnacious tricks, it is well to state that this ancient science includes a thorough knowledge of anatomy, of diet, of the value of both external and internal hydropathy, of proper outdoor and indoor life and of all the other vital principles of right living. The whole really may be summed up in the last two words of the preceding sentence.

All strength rests on the foundation of proper diet. In this important branch of living the Japanese are still far in advance of us. The Japanese soldiers, who were able to march cheerfully fifteen miles to every ten covered by our own Americans on the way to Peking, were supplied with nothing like the commissary stores given to our troops. The Japanese are frugal, sensible eaters.

CHAPTER II

A HEALTHY STOMACH THE BASIS OF ALL STRENGTH—WHAT THE JAPANESE EAT IN SUMMER AND IN WINTER

In the opinion of the *samurai* of old Japan the first step to the upbuilding of the physical body lay in the direction of choosing a sound, sensible diet. This did not mean a diet in which meats and condiments figured largely. Unlike the Chinese, the Japanese seldom cared for meat, even when they could well afford it. In fact, meat has but little vogue among the natives of Japan to-day.

In 1899 the Emperor appointed a commission to investigate for determination as to whether it would be advisable to take steps that would bring about taller and bulkier physique among his subjects. The Japanese are notably smaller than their brethren of Europe and of America; and the Emperor had a passing notion that his

race might be improved through attainment to greater size. One of the questions that his Majesty propounded to the commission was as to whether the successful encouragement of a partial meat diet would be of advantage. The report of the commission, when its long and arduous labours had been completed, was to the effect that no material advantage could result from increase in height or weight. So far as meat diet went, the commission reported that the Japanese had always managed to do without it, and that their powers of endurance and their athletic prowess exceeded those of any of the Caucasian races. Japan's diet stands on a foundation of rice. This is prepared either by boiling or by steaming. This grain, as it is prepared by a Japanese housewife, bears no resemblance to the sodden mess that is placed occasionally on American tables. The grain comes to the table—which, in Japan, is usually the floor—soft, steaming, and a palatable food that requires no condiments to make it highly acceptable to the stomach. When the rice is boiled it is never stirred. When the rice is steamed it of course requires no stirring. Of

late years an attempt has been made to introduce white wheat flour into Japan. While a few of the natives have added this to their diet wheat flour is still unpopular. The Japanese find rice more palatable, more healthful, and productive of greater strength and energy. When these little people crave something in the semblance of bread or cake they make most delicious little "pats" with rice flour as the basis.

In one form or another rice finds its way to the Japanese table—or floor—at every meal. Of late years potatoes have found their way into Japan. These tubers are to be found in the markets of all the large cities, but if the Japanese eat them at all they do so mainly as a matter of curiosity. Rice still continues to take the place of white wheat flour and of potatoes. It is the essential thing in the diet of the people of the "Land of the Rising Sun." When making their phenomenal marches Japanese troops often carry no food except a small bag of rice. When practicable, barley and beans are issued in small quantities, though this is done only for the sake of adding variety to the diet. A small handful of rice thrown

into boiling water over the camp-fire furnishes a meal that gives ideal nourishment—that is, the sustenance that brings endurance without reaction.

A traveller approaching the Japanese coast will see so many junks that he cannot be blamed for concluding that every family in the Empire must own at least one of these odd, serviceable craft. There is not a point along the inhabited coast where a fleet of junks is not to be seen. One globe-trotting wag of a naturalist has declared that in the Japanese waters there are forty thousand varieties of fish, all but three kinds of which are edible. He added that there are something more than forty thousand ways of preparing these fish. There are nowhere in the world such prolific fishing-grounds as are to be found around the shores of Japan. The fish are caught in such numbers, and with so little difficulty, that naturally they form an important item in the Japanese diet and apparently with the best of results.

Very often the fish is served raw, either in a natural state or in very mild pickle. When

the fish are boiled no condiment but salt is used. Broiled fish is not often met with, but in the wealthier families it is served with a dressing of melted butter. By far the commonest way of preparing fish is first to dry it, and then to boil it with a little salt. Dried fish is served, either with or without boiling, over rice. A bowl of this grain and a handful of fish is considered an ample meal for the coolie who is called upon to perform ten or twelve hours of hard manual toil in a day.

Vegetables and fruits form a most important part in the diet of the Japanese. While rice comes first of all in their estimate of nourishing properties, vegetables play a second part, with fish a good third, and fruit fourth in the scale. With the exception of potatoes the Japanese have an abundance of all the vegetables that grow in the United States. They are fond of lettuce, and especially so at night, their claim being that these green leaves serve excellently as a sedative to the nerves. As nervous disorders are seldom encountered among these little people, their claim is entitled to some respect. Tomatoes and carrots are held in high

esteem, and although the Japanese are undoubtedly the most polite people in the world, few of them let a week go by without eating two or three dishes of sliced raw onions. There are some features of the Japanese *cuisine* that are sure to seem odd to American housewives. While onions are never served in the cooked state—as the Japanese contend that heat destroys their food value—cucumbers are boiled and served hot. Radishes are boiled and offered in a very mild pickle. Celery is served in this same way. Fruit is not often seen at table. It is eaten generally between meals.

Upon first acquaintance a Caucasian who glories in his "three square meals" is not likely to be satisfied with the meals that are served in a Japanese house. A very good idea of the ordinary diet of a Japanese labourer may be gained from the conversation the writer had with a native coal-heaver while visiting a ship in Nagasaki harbor. A coal lighter lay alongside. Native men, women, boys, and girls were working like beavers. The coal was shovelled into baskets, the weight of these loaded baskets running anywhere from thirty

to fifty pounds. These baskets were passed up through an open port, the Japanese standing close enough to each other to toss and catch the baskets, which in this manner arrived at their destination in the ship's bunkers. From the chattering and laughter of the heavers one would have fancied that it was all play—but it was downright hard work. At noon word was passed, and all the heavers of both sexes and of all ages clustered on the deck of the lighter. Accompanied by a Japanese friend, I crossed the plank to the coal-laden craft. None of the labourers resented my very evident curiosity as to their noonday hour. Few had begun to eat. Approaching one stalwart-looking little man whom I had already picked out as the Oriental Hercules of the crowd, I asked:

"Have you no food?"

"Oh, yes," he answered smilingly, and held up a little fragment of dingy blue cloth in which something was wrapped. He opened the bundle to display his noonday meal—an apple, a tomato, and an onion.

"Is that all you have to eat?" I asked.

"Why, yes," came his reply. "I would not

care to eat more just now. I have five hours more of work to do this afternoon."

"How about your friends here? Have they brought no more to eat than you have done?"

"Perhaps," came the smiling, shrugging response. "They will show you."

A woman near by had in a little tin something like three heaping tablespoonfuls of cooked rice. Another produced from her bundle two raw tomatoes and a thin rice cake of a diameter of a little more than two inches. A child had two similar rice cakes and an apple. And this gives a very fair idea of what these hard-working people found sufficiently nourishing food on which to do five hours more work of coal-passing. Returning to the man whom I had first questioned I inquired:

"What did you eat for breakfast this morning?"

"Oh, something very nice—a bowl of rice with a few little strips of dried fish."

"And what will you eat to-night, when your day's work is done?"

"I do not know. That is for my wife to say. Probably she will give me some boiled

fresh fish, some lettuce, tomatoes, onions, and cucumbers or radishes. But it will be dark before we reach home, for as soon as we leave here we shall go to one of the baths. You know we people who handle coal all day long must be very dirty at night."

I inquired of the man if there was not something I could get him from the ship. He replied that he would be very glad to have some water, and handed me a bucket in which to bring it. I returned to the lighter with distilled water that had passed through an ice-packed "worm." My man thanked me, took a sip of the water, and spat it overboard.

"Too cold," he remarked. "I will set it in the sun for a little while."

That same evening I had the good fortune to be invited with my native friend to the house of a well-to-do and liberal Japanese merchant. My host, his wife, two sons and a daughter, my friend and myself, seated ourselves in a circle on the floor, while three trim little maids set out before us the evening meal. Just as nearly as I can remember it to-day the *menu* of the repast ran as follows:

First, a bowl of fragrant tea. The tea was renewed through the meal as often as a bowlful had been consumed. The first dish consisted of a rather tiny bowl of fish chowder. Then came rice, with more fish. With this were served lettuce, tomatoes, and onions, accompanied by boiled cucumbers and celery. A little dish of chopped raw carrot came to each guest. A small dish of some preserved fruit was served with dessert, and, with this, well-browned cakes of rice flour. Still more tea was brought on, and the men lighted cigarettes.

Fearing that my Caucasian tastes in food might not be satisfied, the host asked, early in the progress of the meal, if he should not send one of his people to the hotel for a steak or a cut of roast beef. But the meal was so dainty and appetising that to have tainted it with meat would have seemed like a desecration.

It will be noted in Japan that milk is seldom found in the diet. For this there is a very good reason. The people so seldom use meat that there is no profit in keeping cows. Butter is often met with, but this is usually tinned butter imported from the United States or

from Australia. Practically the only difference between winter and summer diets is that in the former the food is used to obtain heat, hence more fish is used in winter. Rice is more frequently served in baked or toasted cakes. The fruits are dried for winter use. Hard-boiled eggs are much eaten as heating food. The amount of food is slightly increased in winter, but at first the beef-eating Caucasian would find any Japanese meal too light. The Japanese believe that at all seasons we eat too much, give the stomach too much work to do, and therefore cannot develop the utmost strength. Undoubtedly they are right; at least they have proved the value of their own system of feeding.

Meat is not used as a heating food even in the coldest days of winter. Neither are potatoes. The Japanese do not heat their houses. If they are cold they dress to meet the requirements of the outside weather. On rare occasions they light *hibachi*. These are little charcoal stoves that do not add greatly to the heat of a room, and are used principally as a means of lighting pipes or cigarettes. The

Japanese do not believe in artificial, external heat as a means to health in cold weather.

Here are sample *menus* of the food eaten by a healthy adult person in a Japanese family where the cost of living is not a troublesome consideration:

SUMMER

Breakfast.—Fruit, a bowl of rice, a small portion of cooked fresh fish, and a bowl of tea.

Luncheon.—Very often nothing is eaten but fruit, sometimes augmented by a very little rice; or vegetables in small quantity, either alone or with a little rice are taken.

Dinner.—Rice with fresh fish, and two or three vegetables, such as tomatoes, onions, carrots, radishes, celery, lettuce, turnips, cabbage (raw), and spinach either uncooked or boiled. Tea, of course, is part of the meal.

WINTER

Breakfast.—Rice with fresh fish, or more often with dried fish; possibly a hard-boiled egg or two, and browned rice cakes, with tea. Dried fruits, either uncooked or stewed are often served.

Luncheon.—Rice cakes or boiled rice, with stewed fruit and tea.

Dinner.—Boiled rice and fish, stewed dried fruit, hard-boiled eggs, more rice cakes and tea.

This is the diet of the Japanese—the kind of food that kept the *samurai* in the best of health, in phenomenal strength, and with muscles that defied strains that would be appalling to the average Caucasian. If any hearty eater among the white races believes such a diet would prove weakening, let him try it for a few weeks, and he will discover that his strength is on the increase. Such stomach troubles as indigestion will have disappeared. The man who goes to Japan with a dyspepsia cure, unless he can find trade enough among the foreign residents, is sure to fail.

Since all strength must come primarily from the stomach, the Japanese teacher of *jiu-jitsu* soon loses all patience with a pupil who is not willing to follow the diet that will give the most force and best tone to his system. This the Japanese diet unquestionably does.

CHAPTER III

FEATS THAT STRENGTHEN THE HEART AND LUNGS—WORK THAT BRINGS THE ARMS TO A CONDITION OF MAGNIFICENT DEVELOPMENT

ONCE the health of the stomach is assured, or is even conscientiously undertaken, the next step of importance is to do everything possible to develop the heart and lungs—for how can one hope to develop into the best type of athlete if these two latter organs are not as strong as they should be?

For training the lungs deep breathing is the finest thing taught in the *jiu-jitsu* school. Deep breathing means that the breath must be drawn in so far that the lowest muscles of the abdomen move vigorously at every inhalation and exhalation. The ancient *samurai* was accustomed to going out into the open air as soon as he rose in the morning. There he

devoted at least ten or fifteen minutes to continued deep breathing, standing with his hands on his hips in order that he might feel the play of the muscles.

Then there came a second step in breathing. This consisted of deep breathing in such fashion that the muscles just over the hips expanded at the sides like bellows, while the shoulders did not rise a fraction of an inch with inhalation. This second exercise is the more valuable in breathing work, but it cannot be readily mastered until the first essential idea of breathing as deeply as possible at each inhalation is understood. Deep breathing is practised by the dumb animals, as may be ascertained by watching the play of the muscles along the belly of a cow or a horse when walking. Savages who possess a fairly high type of physical development breathe deeply and properly. Civilised man is in danger of losing the art.

Deep breathing should be practised not to the point of fatigue at first, yet so constantly that after a while it will become an unconscious habit. Even when this is the case, ten minutes on rising in the morning should be devoted to

especially applied effort along this line, and the same amount of time just before retiring at night. In the *jiu-jitsu* schools of Japan the student, even when he has acquired the right method of breathing, is obliged to devote a few minutes at the beginning of the lesson to deep breathing, closing the lesson in the same way. Beyond this and exercise little is needed to make a normal pair of lungs reach their highest perfection.

Nor is the proper development of the heart of much greater difficulty. Assuming that the stomach is in good condition from right diet, and that the lungs are acting properly on account of deep breathing, the heart has made an excellent start. In all exercises care must be taken that the heart is not made to palpitate severely. Should there be undue uneasiness around the heart, the Japanese instructor, after listening to its sounds, orders the student to lie flat on his back, with arms and legs extended—the arms at right angles with the sides of the body, and the feet as far apart as they may be placed with comfort. In this position the sufferer breathes gently but deeply, with

THE STRUGGLE.

One of the most important Japanese exercises for the development of the entire body.

the result that the heart is soon in normal condition. Even then, for a few minutes more the student continues in that position. When he has advanced farther in his course he has learned not to overtax the heart. Eventually he strengthens the heart to such a degree that there are few kinds of physical tasks that can trouble his heart in the least.

One of the first exercises to be taken up is one that should be practised daily as long as the study of *jiu-jitsu* is continued. This task is known among the Japanese as "The Struggle." The two opponents stand face to face, stretch out their arms laterally and clasp hands with palm to palm and fingers interlaced. Each falls forward, placing his chest against his antagonist's, feet as far back as possible, so that the body is in a slanting position, and at the same time with the feet spread as far apart as possible. In this attitude the opponents begin to struggle, each striving as hard as he can to press his chest so forcefully against the other's as to drive him back. Victory belongs to the man who can gradually force his adversary from the middle of the room to the wall. Out

of doors the same feat can be practised by starting at a middle line, with "goal" lines drawn in the soil behind each contestant.

Just how much of this strenuous exercise is beneficial must be left largely to the judgment of those engaged in it, always bearing in mind what has been said above about not overtaxing the heart to the point of severe palpitation. At the outset, not more than three or four "struggles" per day are to be recommended, nor should any one "struggle" last, at first, more than two minutes. There will come a time, when, if *jiu-jitsu* is faithfully kept up, two well-developed and equally matched opponents can struggle for twenty consecutive minutes without either gaining material advantage. At first not so much attention should be given to victory as to the training of the muscles. If one of the students is decidedly the superior of the other in strength, then the stronger one should offer just enough resistance to continue the "struggle," and should allow the weaker contestant to slowly gain the victory once in a while. No exercise known in *jiu-jitsu* will do more than this one for gradually toughening all

WRIST-TO-WRIST RESISTANT EXERCISE.

the muscles of the body. Yet when practised in moderation the main benefit goes to the heart and lungs.

Just as soon as the "struggle" has been mastered, arm exercises are given. These are many and varied; in fact, all exercises that involve the use of the hands belong to this class. The arm should be developed in sections, and all of the exercises that are to be described in this chapter should be taken in the same lesson.

First of all, let the antagonists stand facing each other in such attitude that the right arm of one is opposite the right arm of the other. Now let each take a short step to the left, extending right arms at the side so that the clenched fists are a little below the hip. Let each antagonist press the inside of his wrist against the inside of his opponent's wrist. The arms must be held rigid, with all the muscles tense. Now let one of the opponents begin slowly to swerve his man around. The assailant will have to take a few short steps as he slowly succeeds. The man on the defensive will have to move his feet a trifle, but should be as pivotal as possible. The one who is

being moved should resist just enough barely to avoid defeating his adversary.

As soon as the one on the defensive has been swung around as far as can be done without radically changing the position of his feet, a moment's breath should be taken, and then the one lately on the defensive should swerve his late assailant back to where the affair started.

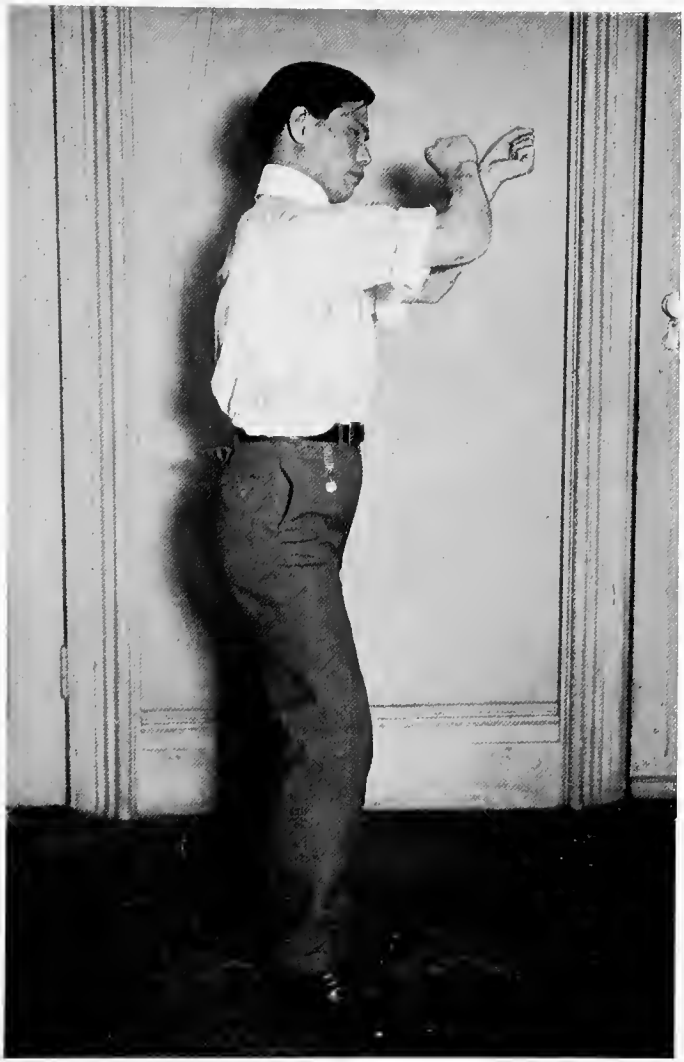
Care must be taken at all times to keep the arms rigid and the muscles tense. The combatant who is being moved must employ all the resistance that can be used without defeating the attack. If this exercise is to be of value these points cannot be too thoroughly impressed. One of the illustrations of this volume shows the correct attitude for the wrist work, and gives a good idea of all of the arm work.

In the arm work there is some danger of overtaxing the heart and lungs, but this cannot happen if the exercisers rest at the first signs of palpitation or panting. *Never go past these danger signals!* After the preliminary training has produced great physical endurance, these symptoms rarely, if ever, will appear.

Now comes the next step in the proper development of the arms. The opponents should stand in the same attitude as that employed in the wrist exercises. This time the opposing forearms are crossed halfway between the wrist and elbow, and the same kind of work is performed. When this has been done two or three times, the antagonists should cross arms at the elbows. Usually, in this work, the arms should be held rigidly straight, but at times it will be found of advantage to "hook" elbows, with the arms somewhat bent. Afterwards try the same exercise with the arms crossed midway between elbow and shoulder. Last of all, "hook" shoulders together, and swing around in the same fashion. Care should be taken not to develop the right arm at the expense of the left. There is another danger in this arm work that must be carefully avoided. The average student finds the lower-arm work more pleasant than the upper-arm work. He will develop magnificent muscles in the lower arms while failing to exercise the upper arms sufficiently for the needs of physique. The Japanese student of *jiu-jitsu* is taught to keep hard at work

on exercises for the upper arm. Yet great "bumps" of muscle on the upper arm are not desired. The best play of effective muscle, as is shown in one of the accompanying photographs, is found just over the bend of the upper side of the elbow.

While the preceding exercises necessarily must be used by two students, working together there is another form of arm work that may be practised by one. After a few deep breaths, stand erect, with the arms held slantingly forward, so that the clenched fists are just below the waist-line. Strain the arms to the utmost tension, all the while increasing the clenching pressure of the fists. Slowly raise the arms before the body. While so doing, resist the upward movement of the arms as much as may be done without defeating the raising of the arms. In other words, make the arms go up, yet resist as much as possible by downward pressure. This little trick of physical training, borrowed from the Japanese, is the foundation of one of the best-known and most successful systems used in this country to-day. The only fault to be found with the American adap-



RESISTANT WRIST EXERCISE, AS PRACTISED BY ONE PERSON.

tation just referred to is that it does not go far enough to embrace all of the Japanese ways of increasing muscle, strength, heart, and lung action.

Having acquired the principle of these resistant exercises, raise the arms, held straight before the shoulders, slowly from in front to a position where the tightly clenched fists are just over the head. Take two or three deep breaths, then lower the arms to starting position. On the downward movement, resist by a counter-pressure upward, allowing the arms to reach the starting position only after a struggle. After a little deep breathing, hold the arms slantingly at the sides, at the same position below the hips as in the other exercises. The fists, of course, must be tightly clenched, as before. Raise in the same manner to a position over the head. Take two or three breaths and then lower the fists to the starting position along the same lines of resistant work. None of these resistant exercises for the arms can injure the heart unless taken with extreme immoderation. Palpitation or panting will give the warning signal far ahead

of the danger-point. After some weeks of faithful practice the student will find that both heart and lungs have been greatly strengthened, and that his endurance under arm strain will be little short of marvellous.

Yet in order to make this work effective, the student should never forget the principle of constantly employing resistance to the upward or the downward movement of the arms. At the outset, two upward and two downward movements of the arms from in front, and the same number at the sides, should be sufficient for the morning and for the evening work. The beginner's own intelligence should teach him how to increase this work as time goes on. A Japanese who has been under instruction in *jiu-jitsu* for three months is able to keep up these arm exercises for fifteen minutes at a time, and without the slightest feeling of fatigue. Even from four to six weeks will convince any persistent investigator that the arms may be built up to the point of superb strength without resort to the Indian clubs and dumb-bells that were unknown in ancient Japan. But the fact should never be lost sight

of that the deep breathing is as essential as is the resistance of the muscles.

There is another kind of arm work at which the Japanese student spends much of his time in the preliminary stages of his instruction. As these exercises tire the arm, until it has been brought up to its proper state of development, they should be taken, at first, with the greatest care not to overtax the muscles. By degrees the student learns how much he can endure, and, what is more important, the amount of this sort of exercise that he can take from week to week.

First of all, the young man is taught to stand erect with his arms held parallel in front, his clenched fists a little below the line of his hips. After making the muscles tense he slowly moves his fists from side to side with a twisting motion of the wrists, and this motion should be made so that the movement is felt all the way up to the shoulder. After rest, with deep breathing, the arms are held extended sideways just on a level with the shoulder. The clenched fists are turned as far as they will go in either direction, the same care being taken

as before that all the muscles up to the shoulders are put in motion. Next, the arms are extended in front, in horizontal, parallel position, and the same work is executed. After that the exercise is done with the arms above the head, and then with the arms held behind the back in as near a parallel position as can be had, and with the clenched fists just below the hip-line. These exercises, if persisted in, will give any man of normal strength arms that are magnificent from the standpoint of physical culture.

There are other exercises for the arms that can be originated by any student to his advantage. Japanese young men, while attending *jiu-jitsu* schools, are encouraged to find out as much for themselves as is possible. While the arm exercises already described comprise all that Japanese instructors consider necessary, modifications of these gymnastics are devised by intelligent learners with a view to giving the utmost variety to the work. Any work that employs the muscles of the wrist, forearm, upper arm, or shoulder is of advantage—always provided that there is no undue fatigue of the muscles, and no palpitation or panting. The

hand is exercised by a rapid closing and opening of the fingers, the thumb at the instant of closing passing over the second and third fingers. In this work it is best to hold the arms out horizontally before the body, although it is sometimes of advantage to hold the arms in the other positions indicated in the foregoing descriptions of arm exercises.

Another form of hand work that is much employed consists of clasping the hands just before the waist. The fingers are tightly interlaced, with the left thumb crossing the right. The right hand is made to turn the left hand over as far as possible, and with a severe wrench. Then the left hand retaliates upon the right. All depends upon the tightness of the grip. The wrists are benefited almost as much as are the hands. The forearm receives some strengthening, while the muscles all the way up to the shoulder are developed in gradually decreasing degrees.

Of benefit to the hands and wrists, and, incidentally, to the arms, is the feat performed with the aid of a short bamboo pole. Any stout stick will answer the same purpose. The man

on the defence grasps the stick before him with the hands about two feet and a half apart. The assailant takes hold with both hands just inside of his opponent's. Then a struggle follows for the possession of the stick. Every part of the body is brought into play. If one antagonist is much stronger than the other it is not necessary for him to take the stick away. It is sufficient for him to prevent himself from being defeated. After the work has been continued until the contestants are reasonably fatigued, rest follows. The man who has been trying to hold the stick places his hands inside the other's and struggles for possession.

Not before all these preliminary exercises have been shown and understood does the Japanese student of *jiu-jitsu* pass on to the back-to-back task. This feat is the natural complement of the "struggle" already described. The two men stand with their backs together. The arms are extended at the sides so that the hands are about on a level with the waist-line. The hands are then clasped so that the adversaries' fingers are tightly interlaced, with the backs of the hands opposing. One of

BACK-TO-BACK WORK.

The complement of "The Struggle." A splendid way of developing the back muscles and other muscles of the body.

the men bends forward in such a manner as to lift the other off his feet, and holds him clear of the ground as long as possible. To hold one's companion off his feet in this manner for a period of ten seconds is all that should be striven for at first. In time it becomes possible to hold an antagonist free of the ground for the space of at least a full minute. A graduate in *jiu-jitsu* could easily carry a companion in this position for a distance equal to that of the length of several of our city blocks.

At the outset, especially, not all of the tasks already described can be undertaken in a single practice bout. The exercises should be taken in rotation, and with a view to giving equal strain and development to all parts. No instructor of *jiu-jitsu* will allow his student to benefit one portion of the body at the expense of another. When the American learner in *jiu-jitsu* begins, it will be well for him to note the amount of exertion he can endure in each one of the exercises, the length of time required for the work and for the intermediate breathing, and on this basis he can formulate a schedule that will show him exactly the

amount of time he should devote daily to each feat and to the aggregation of feats to be attempted in a single day's work.

As the muscles, lungs, and heart become gradually toughened, the beginner, if he uses the discretion that has been indicated, will lengthen the period of his practice bouts. The Japanese takes all of his instruction in one daily lesson at the school. In the rush of American life the Occidental may find it to his advantage to divide practice into halves, one for the morning and one for the late afternoon or early evening.

CHAPTER IV

EXERCISES THAT DEVELOP THE LEGS—THE INCIDENTAL BENEFIT TO THE ARMS

WHILE the development of the portion of the body from the waist to the shoulders, and including, of course, the rigorous training of the arms, is considered by Japanese trainers as being of prime importance, only a few days are spent in the *jiu-jitsu* school before the student is taught how to strengthen his legs.

In the leg exercises, as in the arm work, the resistant principle is the one employed. In all feats the man who is "attacked" yields gradually to the pressure of his "assailant." It matters not which of the contestants is the stronger; the one on the defensive should yield by degrees, yet with such reluctance that all the muscles put into play by either of the antagonists are thoroughly exercised, and as

severely used as may be done without causing any physical distress to either.

First of all of the leg exercises directed in the average *jiu-jitsu* school is the one now to be described. The contestants seat themselves on the floor, or on the ground, facing each other. The legs are extended forward. The trunk of the body is erect, with the palms of the hands pressed against the ground or floor. In this work much support must come from the hands and arms. One man places the flat of his right foot against the flat of the other's left foot. At the start the heels of both rest upon the floor. Next, very slowly, each man raises the engaged foot as high as possible. All the while the greatest pressure possible is maintained.

It is the object of each contestant to apply the pressure of his own foot to such an extent that he forces his adversary over on his back. At the outset it is much better to use this work along purely resistant lines, allowing each to gain the victory in turn. After a while this sport—for such it becomes—may be varied, when the strength of the contestants is about

LEG RESISTANT EXERCISE.

equal, by actual contests to determine which can force the other to his back. While this work may be done satisfactorily with gymnasium shoes on the engaged feet, it is usual for the Japanese to do it in their stocking-feet.

Neither the old Japanese *samurai*, nor their descendants of to-day, believed in any superiority of one side of the body over the other. The left arm and left leg receive as careful attention as do the limbs of the right side.

Next in order comes the feat in which the opponents seat themselves on the floor in the same position as in the last exercise. In this instance, however, the ankles of the two right feet, or of the two left feet of the men are pressed against each other on the inside of the leg. Braced by the supporting hands and arms, as in the last task, the men slowly raise the engaged feet. When the feet have been raised to the highest point at which the men can comfortably sustain themselves one antagonist tries to throw his opponent on to his side. At first this work should be thoroughly resistant, with no effort in the way of muscular

competition. One opponent, and then the other, should be allowed the victory, though not without fairly stubborn resistance from the one on the defensive. In time it will be found well to gain variety by occasionally making this feat a rigid test of strength and of endurance.

When these ankle exercises have been practised and mastered, the two exercises that follow in the *jiu-jitsu* course are easily understood. In the next work the contact is the same, except that the insides of the forelegs, halfway between ankle and knee, are brought into contact. The same manœuvres as in the ankle work are employed. After that the knees are brought together, and contest ensues in like fashion.

When the upper leg is to be strengthened one of the best of the Japanese exercises is based on the "struggle" already described. The opponents, with arms extended horizontally sideways, clasp hands as in the "struggle." But in this instance neither chests nor abdomens should be in contact. If the work is undertaken for the benefit of the right leg each contestant stands with his right side op-

posite, and nearly on a line with, the right side of the other. Then the right leg of each is crossed on the inside as high up as possible. One adversary tries either to swing the other around to the left, or else to place him upon his back. While the arms and hands must be employed to some extent, the greatest pressure should not be exerted there. The object of the work is to develop the upper leg; and when all of the muscles of the upper leg are not brought into play so thoroughly that both students are aware of the muscular tension, then the exercise has not been properly performed. This is one of the feats of *jiu-jitsu* most difficult of comprehension by the average student. Perhaps for this reason, and certainly because of its importance, the exercise should be persevered in until the learner discovers that the muscles of the upper leg have been greatly strengthened.

In a later chapter, wherein aggressive tricks of combat are described, will be found a description of the manner in which a foe is defeated by seizing the lapels of the coat and bringing the sleeves down close to the elbows.

This performance is employed before the "fighting" stage of *jiu-jitsu* is reached by the Japanese student. It is extremely useful in the development of the back of the upper leg, but almost equally so in the hardening of the other muscles of the body.

When the coat-sleeves have been brought down to a point just above the elbows throw the left side of the body against the left side of the opponent's body. Press the back of the left leg against the back of the adversary's left leg. The point of contact should be as close to the top of the leg of each man as is possible. The man who is attacking should try to bend his victim gradually backward to the floor. In this work it will be found that every important muscle of the engaged left legs of the opponents undergoes a developing strain. The right leg should be exercised in the same manner. To some extent other portions of the body, and especially the arms, are aided.

At first, it is needful only to follow the foregoing suggestions. Later on, the Japanese student is taught, when on the defensive, to bend

his man so far backward that the fall to the floor is all but accomplished. Then the assailant must bring his victim back to an erect position through the aid of a quick upward jerk. In the beginning these two are the only tricks taught in this branch of the work. When instruction in fighting tricks commences, the opposing students are required to make tests of agility. The one who succeeds in lowering the other's coat-sleeves is required to throw his man to the ground, and to fall upon him, with the knee pressing against the victim's solar plexus.

Rowing is an accomplishment of comparatively recent date among the Japanese, but the *samurai's* descendants have taken to it with a vim. It may be considered, therefore, as an important addition to the Japanese methods of physical training. This sport will surely increase the general bodily strength of the most ardent Occidental disciple of the ancient physical science of *Dai Nippon*. Swimming has been ever a favourite sport with the Japanese.

Only a very few trials of the leg exercises described in this chapter are needed to show

the beginner that, with some important variations, the work used for bringing the lower limbs to their highest pitch of strength and endurance is identical with that employed in making the limbs all that they should be in a thoroughly normal man or woman. In addition it will be discovered that all of the exercises for the leg bring the arm more or less into play.

There is one important phase of leg culture that is understood all the world over—*walking!* Our little brown friends of the Orient contend that there cannot be sufficient strength of the legs unless a few miles a day are made on foot. But they also contend that the resistant leg exercises are just as absolutely necessary to the development of a pair of legs that will stand the strain of what Occidentals would call more than normal work. Students in Japanese schools make frequent and long pilgrimages on foot to shrines and other points of historic interest. These journeys require many days of tramping. With their established record of superiority over all the men of other nations in marching, the Japanese sol-

diers—all of whom are trained in *jiu-jitsu*—have proved abundantly the great value of the resistant exercises with the legs.

It is at this stage that the Japanese student halts, so far as further instruction is concerned, for a considerable time. The exercises that have been suggested so far are considered as being sufficient in scope for the first few months of training. When the learner withdraws for rest to the side of the room, and as soon as his respiration is natural, he is advised to practise the exercise already explained for hardening the lower edge of the hand—not forgetting that the little finger should share in this. After this, if still waiting for the attention of his instructor, he practises those of the resistant hand, wrist, and arm exercises that may be used without an opponent.

It may be noted by the reader that the system of *jiu-jitsu* does not contain any specific exercises for the waist-line or for the abdomen. In the first place, the use of proper diet helps greatly to keep both abdomen and waist-line at their proper measurements. Nearly all of the exercises give added help. In the very

few instances where it is necessary to reduce abdominal or waist-line measurements the student is ordered to stand erect, with hands placed over the hips, thumbs toward the back. Now he must bend rapidly forward as far as he can without bending the knees. He must recover to erect position just as rapidly. This is repeated until several movements have been executed. After an interval of deep breathing he bends in the same manner to the right; then to the left; at last he bends as far backward as possible, and recovers in the same manner as in the other exercises. None of these manœuvres should be repeated, at first, more than a few times. Deep breathing is expected to take place every time that the direction of bending is changed.

CHAPTER V

THE VALUE OF EVEN TEMPER IN ATHLETICS —SOME OF THE FEATS THAT REQUIRE GOOD NATURE

IN the writer's opinion it becomes necessary to make at this point some suggestions relative to a very important part of the training in *jiu-jitsu*. *Good nature* is as essential to health and to truly successful athletic work as it is to any other phases of well-being in life.

When native students enter a *jiu-jitsu* school in Japan it is hardly necessary for the teacher to inquire as to the good temper of his applicants. The Japanese are noted for possessing the sweetest dispositions to be found anywhere in the world. Politeness and good nature seem inborn with the Japanese baby. As time goes on, and the child reaches adult age, kindly disposition appears to have increased in geometrical ratio. When a Caucasian applies for

physical training under a Japanese teacher he is required to furnish satisfactory proof as to the evenness of his disposition. Even after he has been admitted to the school, if the white man shows too great a tendency to sudden anger he is politely requested to seek instruction elsewhere.

Jiu-jitsu is not a science to be entrusted to the keeping of the ugly. There are too many tricks that are dangerous to limb or life. Many of the feats, if carried to extremes, will result in broken bones. There are no less than six blows known to native practisers of the art that will cause death. Although the author has been taught these fatal blows, for obvious reasons he will not explain them. When the reader passes on to descriptions of arm grips, leg tackles, throttlings, and holds in which a grip at the small of the back is employed, he should remember, when practising, to be at all times careful not to use these tactics with more force than is necessary for strengthening the muscles of both antagonists and for acquiring the victory.

When first starting in with the work it is

always well for the opponents to arrange in advance who is to secure the victory. Then the one who is on the defensive employs only sufficient strength to prevent too easy a conquest. In this way the resistant principle of training the muscles is carried out to the best advantage. Of course it is well for the two contestants to be of as nearly the same height and weight as possible, but when the resistant theory is thoroughly employed the consideration of size is not of absolute importance.

Once in a while the Japanese beginners are told to pass from purely resistant work to actual tests of strength. This brings pleasant relief from monotony, and enables the opponents to determine who is really the stronger. It does more, for it shows each man his weak points. While the instructor may help much in the remedying of these weak points, still more depends upon the student himself. If his arm is weakest at the wrist he must increase the amount of exercise given to that part. If the upper arm proves the most defective portion the exercises already described will have to be used with greater frequency than before.

If there is the slightest trouble with the action of the heart or the breathing, then all of the exercises must be taken with much more moderation until the symptoms disappear. Even the worst of heart and lung troubles will either vanish, or will be greatly mitigated, if *jiu-jitsu* is persistently followed and with the moderation and lightness of strain that must be determined by the student's own intelligence, his physician, or his physical trainer.

Good nature enters into this work as a factor of prime importance. Without it there cannot be the highest development of good health. Anger is a poisonous irritant of the heart. It upsets the nerves. An examination of the Japanese vital statistics will show that heart disease and nervous prostration are almost unknown as causes of death. Moderation in exercise, with all the other forms of right living indicated by the Japanese system, will make a reasonably strong man of one who has become something of a physical and nervous wreck. But absolute good nature is the only tonic of value that can be found at Nature's drug-store. Twenty-five hundred years of training in *jiu-*

jitsu, with the constant application of its cardinal principles of good nature, has made the Japanese people the calmest, coolest, happiest, bravest, and strongest people in the world.

One who has seen and has compared the Tagalogs of the Philippine Islands with the purely-bred Japanese realises at once that both peoples came from the same parent stock. Yet there is all the difference in the world between them. The Filipino does not exercise, does not obey any of the rules of hygiene, and is nervous and irritable. The average Filipino is treacherous, and, while he will fight when there seems a good chance of victory, he is easily discouraged. The Japanese, born of the same racial mother of antiquity, has developed, through the part of *jiu-jitsu* training that is devoted to the cultivation of good nature, a calmness that makes him all but a phenomenal man.

In the semi-historical legends of ancient Japan it is told that a *daimio*, or prince, was sorely oppressed in battle. With some two thousand surviving followers—every man of them a member of the staunch, brave old

samurai—the *daimio* found his decimated command forced back to the edge of a steep cliff. The boulder-strewn gully lay several hundred feet below. The victorious enemy, expecting certain surrender, sent forward emissaries to arrange for the capitulation. The *daimio* gave the quiet answer that surrender was out of the question. With his thin little force backed against the edge of the cliff this fine old prince waited until he saw the enemy moving forward with a strength of numbers that he knew could not be resisted. Then he stepped through the broken ranks, looked down into the gully below, and shouted:

"Follow me!"

Down along the ranks the order was repeated. A few moments later the *daimio* leaped over the cliff and went to instant death. Before his body had struck the rocks below hundreds more of his men were in the air. Within a few seconds the last man of the command was on his way to death. Not one had stopped to question the order. It was a command—and that was all there was to be said. Such instant obedience sprang from the calm-

ness that was induced by the good nature instilled into *samurai* students by *jiu-jitsu* instructors. The bravery that is, in most men, inseparable from the conscious possession of strength aided in this heroic suicide that saved an army from disgrace. The whitening bones of the men who followed their prince were allowed to remain undisturbed until they had crumbled and mingled with the earth. It was a gruesome but splendid monument to the calm bravery of a race that has made good nature an art to be preserved through all the centuries to the present day.

Here is one of the tricks that the Japanese employ both for strengthening of the muscles and for purposes of attack. The assailant throws his arm around the waist of the intended victim, clasping his hands in such manner that the entwined fingers press against the spine at the very small of the back. At the same time the assailant presses his chin against the left breast at a point about an inch and a half below the top of the shoulder and the same distance from the inside of the arm. The chin is dug firmly into the breast, while the

clasped hands are pulled toward the assailant in such a manner that the man on the defensive finds his head going over to the ground, while it seems as if his back must break. This trick may be employed with very disastrous results, even up to the breaking of the back of the man attacked. The exercise is beneficial in strengthening many of the muscles of the arms and trunk, but it must be practised with all the good nature that the Japanese have so thoroughly developed. It is advisable for assailant and victim to change places after each assault.

Three of these assaults by each should be made the utmost limit during the first two months that the trick is rehearsed. After that the students may increase the number of bouts in accordance with the warnings of palpitation, panting, and undue fatigue of muscles. When the Japanese athlete on the defensive is prepared to admit defeat he slaps one hand against thigh or leg. If upon his back he slaps the floor or ground. This signal of surrender causes the assailant to break whatever hold he has secured. Both men leap to their feet,

smiling, and take deep breaths until ready for the next feat.

When the tackle above described has been practised until it is thoroughly understood, it would seem that, once the grip is secured, it is irresistible. Yet there is an easy form of counter-movement. The one who is attacked has only to seize his assailant by the throat and press back the latter's head. One method of seizing the throat is to cross thumbs just over the "Adam's apple," pressing against it, while the finger-ends of either hand rest over the ears. This tackle taken, a quick shove forward of the assailant's head will break the hold. Or the thumbs may be dug forcibly into the jaw-bone on either side, the position of the fingers to be the same as in the first throw-off.

Care must be taken at all times to avoid breaking bones, or laming the muscles to such an extent that the pain lasts for a considerable length of time after the hostile contact has ceased. The Japanese take every trick with the greatest caution at the outset and increase pressures so gradually that any advanced

student is all but invulnerable to pain unless really vicious attack is made.

When the student has been engaged for some weeks in toughening the lower edge of his hand along the lines described in Chapter I., he is now ready for experiment in a branch of *jiu-jitsu* which, when employed with the dexterity that comes of practice, will put him in possession of several defensive tricks of the utmost value. First of all he should select a point on the upper, or thumb, edge of the left wrist. This point is about two inches back of the base of the hand. The lower edge of the right hand is struck, at an angle of forty-five degrees, against the left wrist at the point mentioned. The blow must be a sharp one, and a springy one. The instant that the right hand has struck the left wrist the right hand should be withdrawn with a lightning-like rebound.

When the blow is struck without quick recoil it is not nearly as effective. The same work may be employed at every point of the arm. It is especially effective against the inside of the elbow. Some of the modern schools of *jiu-jitsu* teach the use of this blow with the

hand at right angles to the arm attacked. This is very useful when the inside of the elbow is assailed, but at all other points impact at an angle of forty-five degrees is to be preferred.

At the side, just below the lower rib, the edge-of-the-hand blow may be delivered with telling effect. At whichever angle it is struck the results are about the same. In actual combat the blow should not be used unless it becomes absolutely necessary in defence. It drives all the breath out of the victim, and, when delivered with sufficient force, will leave the uninitiated enemy with muscles that will be very sore for some days to come.

For the man who seeks strength alone this blow against the side is useful in hardening the muscles there. A Japanese master of *jiu-jitsu* will withstand a very heavy blow at this point, whether delivered with hand or stick, without so much as wincing. The Japanese student is so gradually trained that, once the possible pain of the blow has been shown him, he feels no more, for in time the side at that point above indicated becomes all but pain-proof. The same blow is employed against the middle

ribs—*but at first with great caution!* On the left side, especially, care is taken not to cause damage to the heart. This organ gives its own best signals of impending danger. On the right side there is not as much danger; but here, too, the work must be very gentle until the muscles show capacity for endurance.

It is advisable that at times two contestants should engage in this edge-of-the-hand work, but either one may practise this work upon his own body. In Japanese schools the young men are given, when they reach this stage of instruction, about ten minutes daily at this task. In most instances the spirit of emulation prompts the novitiate to practise at home with very gradually increasing severity. There is no time-limit given this branch of instruction. Each student keeps at the work until he is satisfied that all parts of the body vulnerable to assaults with the edge of the hand have been made as invulnerable as it is in his power to make them. All of these edge-of-the-hand attacks, when undertaken by two contestants, require the utmost exercise of—

Good nature!

CHAPTER VI

WATER, NATURE'S GREATEST REMEDY

WHILE the *samurai* of ancient Japan believed to some extent in the "herbs and simples," they did not pin their faith to what we are prone to regard as "medicines." The lower classes had their charlatan advisers, to whom, in times of sickness, were paid such fees as the poor merchants, artisans, and labourers could raise. Shinto and Buddhists priests secured their fees for restorative miracles. The *samurai* patronised neither charlatans nor the wonder-workers of the temples. While these little athletic knights of old Japan made use of some of the herbs of field and forest as simple restoratives, they knew the greatest medicine of all—and they took no pains to impart the secret.

Under the circumstances, perhaps the *samurai* are not to be blamed for their extreme

taciturnity. They were not a strong class numerically, and it was necessary for them to keep the masses in subjection to the will of the ruler. It was an early discovery of the followers of *jiu-jitsu* that the greatest medicine nature provides is water. This remedy they employed both internally and externally, and with results that gradually made their class the wonder and the envy of the commoners.

At a very early date the *samurai* discovered the value of drinking a very considerable quantity of cool, pure water in every twenty-four hours. The amount consumed to-day by the average disciple of *jiu-jitsu* will reach the gallon mark. Ice-water was not known to the ancient Japanese as a summer beverage. It is not in favour to-day. All that is required is that the water shall be cool enough to be agreeable to the taste. Summer drinks, composed of shaved ice covered with fruit syrups, have crept into the life of the larger Japanese cities, but their use is not extensive, and the student of a *jiu-jitsu* school will have none of them. He is better taught.

It has been charged against the Japanese, by

many writers, that the people of *Dai Nippon* bathe in stagnant pools and drink impure water. To some extent the charge is true, but these hydropathic abuses are practised by only the most ignorant. From times of great antiquity the athletic *samurai* understood the benefit of drinking only the purest of water. It is a matter of ancient history that a *samurai* army, resting on its march, has sent a deputation of its men in command of a swarm of coolie porters to the nearest spring where the water was known to be wholesome. Priests were sent along to bless the waters, and it was centuries before the more or less observant coolies began to get a notion that the water of certain springs was healthful whether or not it was blessed.

Japan is thickly studded with springs in which the water is as pure as Nature can supply directly from the earth. The waters of many of these springs possess mild but excellent medicinal qualities. It is within the experience of the writer, when serving as a war correspondent in the Philippines, that Japanese mineral water shipped to Manila was most

eagerly purchased by all officers and by most of the men who returned to the capital from duty in the field. The tropical heat made them drink freely of this very pure water. Any one who used the water persistently for a few days found the troubles of his intestinal system mitigated. As the author was president of an army mess for some time he is able to testify that the Japanese water, for its effect, was preferred to any European or American mineral water that was obtainable in Manila.

Yet the Japanese of to-day believe that it is not necessary for a suitable medicinal drinking water to contain marked mineral properties. It is needful only that the water be pure; and any spring water, from its long upward filtration through clean sand is likely to answer all requirements—that is, unless there are contaminating surface influences. Mineral waters are expensive in this country. Distilled water is much cheaper, and is the purest that is known either to Nature or to chemists. This water should be reasonably cooled. If it is found that distilled water is too flat in taste, there are many manufacturers who use distilled

water as the basis of their syphon products. Carbonated water will be found much more palatable.

After a few days of internal treatment with water in sufficient quantities the investigator will note a great change in the action of the kidneys—and a change much for the better. The bowels, and, in fact, all parts of the complicated intestinal system are greatly benefited. A Japanese student of *jiu-jitsu*, when he finds a slight illness coming on, does not go to the doctor. The author is in the habit of drinking, normally, a gallon of water in twenty-four hours. Very recently he was threatened with tonsilitis. By practically abstaining from food, and by adding a half-gallon of water a day to the usual quantity, he prevented the threatened illness without resort to any "medicines." And this treatment was begun after the throat had become slightly ulcerated.

From time past the backward limits of history Japanese troops have been reputed to be, in all kinds of weather, proof against rheumatism. In summer they forded streams and slept in the open through heavy rains. In

winter these same men have always been able to sleep in snow-covered fields. When bivouacking in the snow the modern Japanese soldier sets up a shelter tent when it is possible so to do. The *samurai* of ancient Japan used brushwood and available articles of clothing in the place of the tiny tents of to-day. Both the modern soldier and the old-time *samurai* have one practice in common when camping on a snow-clad field. The ground on which the men are to camp is scraped as nearly bare as possible, and the snow so taken up is piled in a bank that will shield the men from the prevailing breeze.

Rheumatism is comparatively unknown among the two younger generations of the Japanese. Only the oldest people are afflicted with this disease. Even among the aged rheumatism does not occur with sufficient frequency to make such an illness greatly dreaded by the grandfathers. The Japanese attribute their remarkable comparative immunity from rheumatism to the fact that they use water very freely, both inside and outside, and they are not afraid of any kind of fresh air or of damp

or cold. The abstinence from meat diet adds to this immunity. They regard meat as a stimulant, and claim that abstinence from all forms of stimulants will inure one to cold, dampness, and "draughts."

Bathing is a branch of hygiene in which the Japanese must be recognised as the greatest adepts in the world. The commonest Japanese labourer—the one who has to spend the greater part of his working hours in hard, manual labour—is in the habit of cleansing his body twice daily. If he does not, and the fact becomes known, he is looked upon, by his associates, as being something of a pariah. During the warmer portion of the year the more leisurely classes of the Mikado's people take three baths a day. Even three baths a day is by no means the limit. Sir Edwin Arnold cites the statement of a Frenchman to the effect that the Japanese devote to bathing so many of their waking hours that it is a mystery where the time comes in for eating and labour.

Frequent bathing is one of the essential principles of *jiu-jitsu*. If all of the impure matter that is exuded through the skin is not

frequently washed away, so the Japanese claim, there can be no perfection of health. It would seem that our own American idea that frequent bathing is weakening is wholly disproved by the results obtained by our little brown neighbours of the Orient. It matters not how many baths a Japanese has taken in a day, he is not afraid, when he wants it, to add another to the list.

While, in America, the latest tendency is all toward the cold bath for restorative effect, the staple item in the Japanese bath is hot water. In fact, the water is so hot that most Occidentals would call it boiling. In summer this hot bath is taken in a hogshead out in the back yard. The people of Japan are not in the least ashamed to have it known that they bathe frequently. The Caucasian passer-by on the street often glances into a back yard in time to see one of the daughters of the house leave the dwelling and cross over to where the barrel of hot water awaits her. The young Japanese woman wears, at such a time, no clothing at all, but if she espies the stranger she smiles, bows, and offers the prettily spoken greeting

"*Ohayo,*" her equivalent for "Good morning." Then she steps into the hot water, sinks down until it reaches her throat, and goes through the bath with the utmost unconcern. This bath is apt to be a protracted one, but if the visiting foreigner cares to linger he is privileged to see the same smiling, demure maiden trip back into the house.

While it might appear, from the foregoing, that the hot bath is the favourite in Japan, this is not by any means the case. The people of that country appreciate to an extreme the value of cool water. The hot bath is used for opening and cleansing of the pores. The cold bath is used for benefiting the pores to a lesser degree, and for general vitalising effect. In winter a Japanese who has taken a bath in nearly boiling water in doors springs out of the cask, runs out of doors, and rolls over and over in the snow. Then he returns to the house, dries himself, rubs down vigorously, and dresses himself. The olden-time *samurai* were wont to break the ice over streams in order to obtain the cold bath. Their descendants use creeks and rivers for the purpose of obtaining cold baths.

There is in Japan no city—hardly a hamlet —that has not its public baths. Some of these places are reserved for the wealthy, but in most of these bathhouses the greatest democracy prevails. Men and women who have spent the day at toil repair to the bathhouse. A slight amount of deference to Western ideas has resulted in the separating of the sexes. From the street a room like a long hall is entered. The visitor steps in and finds that the bathing is being all done at the further end of this hall. The sexes are separated by a partition in the area of the overhead showers, but both men and women are visible to the instepping visitor. Neither the men nor the women resent observation. They chatter and laugh like children, spend some twenty minutes under the dripping water, then dress themselves to go out, clean and wholesome, for the evening's few pleasures. While hot water is provided at these public baths, cold water is far more in demand.

It is worth the while of the visitor to one of these Japanese public baths to go close to the bathers and to study the anatomy of these people. In the company of a woman doctor

the author visited several of these places. The average physique observed amounted almost to uniformity. The women were short, rather slight, and well-rounded. While of less height than our Western women, they furnished splendid nude models of proportion and grace. The men were characterised by swelling muscles, bulging chests, and slim waist-lines. The author's medical friend declared that she had never seen such perfect anatomical specimens of manhood or of womanhood.

There is another phase of hydropathy that the Japanese is taught in hot weather. Whenever he can, without polluting a drinking-supply, he dips the crown of his head in water, dashes out the surplus with his hands, places a few wet leaves inside his hat, and walks on. This practice reduces the number of sunstrokes in Japan to a minimum. Of course the rather general habit of carrying paper parasols in summer tends to lessen the effects of the sun's heat, but the Japanese would always choose wet hair as against the parasol.

If it be possible, the author wishes to lay greater stress than he has already done upon

the Japanese idea of the necessity for the most frequent bathing that can be had. It is only a dozen years ago that the great American city of New York began to erect public baths. In Japan such places have been supplied since before the time when the authentic history of that country began. Tokio, to-day, supplies nearly nine hundred public bathing-houses for the use of its people. While cleanliness is regarded as one of the cardinal virtues, it has an even higher standing as the first requisite to health. On the sultriest of summer days the foreign visitor may find himself in the most densely packed crowd imaginable. Every one about him will be perspiring freely, yet there will be not the faintest disagreeable body odour.

Though the surface health of the body is so well looked after, it is believed by the Japanese that complete health cannot exist unless the internal system is most effectively cleansed by the imbibing of very frequent draughts of water, cool — not ice-cold. The intestinal tract is likened, by our clever little neighbours of the Orient, to the sewer, that requires vigorous flushing.

CHAPTER VII

FRESH AIR AS A VITALISER — THE USE OF STIMULANTS AND OF NARCOTICS

ANY subject of the Mikado would smile at the notion that fresh air, in any form, could be harmful. The Japanese eat fresh air with even more gusto than they do food. It has been stated in an earlier chapter that the *samurai* of old rose in the morning to pass out into the outer air, there to take a number of deep breaths. The time of the morning chosen was just as the sun was coming up. At this hour the air is purest. When not engaged in marches the *samurai* rested through the middle of the day, keeping generally out of the sun in summer, though often courting the rays of warmth in winter.

In Japan there is no patience with the American superstition that night air of any kind is harmful. Nature, these people say,

has provided for every hour of the day the kind of air that is most beneficial. The Japanese live, for the most part, in houses of frail bamboo structure. Rooms are divided by sliding partitions of paper. For window-panes oiled paper is used in the place of glass. In the coldest nights of winter air circulates through the native house without interference. If the sleeper feels chilled he adds more bed-clothing. But the passage of fresh air through the entire house is never prevented.

"Draughts" are not dreaded, for the meaning of the term is hardly understood by these hardy little people. On a chilly evening in the early fall the head of the family, the *oji-san*, will seat himself in his doorway, directly in the path of a draught of air that sweeps through from the back of the house. No cold is taken, and none can be taken by any one who will accustom himself gradually to this Oriental revolution from our Western ideas. The foreigner who visits the office of a Japanese merchant, even in January, will find that the windows are at least partly open, and that a strong, cold breeze is sweeping through the

room. The Japanese will be found with enough clothing on to keep himself warm; if he understands the idiosyncrasies of the white man he will considerately rise and close the window during the period of the visit.

"Night air" is never considered as being injurious. The industrious Japanese, who toil through the day, revel in the after-dark atmosphere. This is their time of social enjoyment, in which the poorest share. Outside of the cities, where the poor enjoy rural life, the members of a family may be seen promenading with little or no clothing. The dew may fall, but no member of the family rushes into the house for a wrap. The bare feet pass freely through the grass, and this form of physical training is repeated in the early morning. After walking over the soil the foot-bath is used before retiring.

While insomnia is rarely known in Japan, there are, of course, some cases of this nervous disease. In the cities, the remedy is for the sufferer to rise and go out into the open night air. He walks up and down, while in the country he climbs to the top of the nearest hill,

seats himself on the crest, and enjoys to his fill the gloriousness of the cool night air. If the night is extremely cold, he garbs himself with sufficient warmth and walks until he is drowsy. When a Japanese exhibits signs of insomnia, it is regarded as certain proof that he is afflicted with mental worriment. Yet even this dread malady is cured when the night air is used in sufficient quantity.

There is another important way in which fresh air is utilised as a vitaliser. The native Japanese costume makes it possible for one to have a free circulation of night air that is impossible to a Caucasian who conforms to his own ideas of dress. The Japanese clothing is loose and flowing. There is no restriction of the air currents that should pass up and down the body in all kinds of weather. Even the Japanese who wear European clothing—and these nearly all are descended from the ancient *samurai*—take advantage, when possible, of such air-baths as may be had, both in the daytime and at night. He who can, walks in the forests with little or no clothing oppressing him. Entirely nude, the same man will walk

at night, under the trees that adjoin the open grounds around his house.

In ancient times the commoners slept with their windows closed in winter's severe weather. The *samurai*, who possessed clearer notions of what health required, slept with their windows partly open. Yet, in the Japanese house even closed windows do not threaten asphyxiation. The panes are made of oiled paper, and these are rather porous. The air comes in as freely as the average hygienist would require. When the window is opened a little, sideways, the ventilation is perfect.

When it is considered that one may live a few days without water, often for a month without food, yet only for a few moments without air, it must be apparent that the Japanese are right in their insistence upon having plenty of fresh air during both waking and sleeping hours. Although these people dread neither night air nor draughts, colds and pneumonia give but little work for their physicians. Japanese physicians do not settle as thickly in any given locality as do our own practitioners in the United States.

In the use of stimulants the Japanese of olden times did not progress very far. They had a wine known as *sake*, made from rice. It is still the national intoxicant beverage, and is rather weaker in alcohol than is the average Rhine wine. The only other stimulant known to the ancient Japanese was tea. Even to-day this is not brewed to the same strength that is sought in this country. The Japanese tea is prepared weakly, and is of a delicate colour. It is served without either milk or sugar. The casein in milk, the tannic acid in tea, with a slight mingling of other components found in both of the beverages, form a composition that is practically identical with leather. Centuries before the Japanese knew anything about the chemical properties of tea and milk combined they learned to distrust this mixture. Sugar was not used, and is not used, because it destroys the delicate aroma of the tea.

Until Japan threw her ports open to the world, beer, whiskey, and brandy were unknown. The first-named beverage has crept somewhat into favour, and there are several native breweries in the Empire. Whiskey and

brandy are still imported from abroad. For that matter, English and German ales and beers are not much cared for by the Japanese, and most members of the race abstain from even beer.

As yet, no equivalents for beer, whiskey, and brandy have crept into the Japanese language. The foreigner who wishes to order such drinks must call for *beer-sake*, *whiskey-sake*, or *brandy-sake*. *Sake* means something, to Japanese, on which the imbiber means to get drunk, and he must order the particular kind of *sake* on which he proposes to do it.

In the matter of narcotics the Japanese are not addicted to the use of opium in any of its forms. Opium is little in favour, even with the physicians. There are, of course, some degenerates whom the Chinese have taught to use opium, but the number is not large. Tobacco, however, has been introduced largely into Japan since the days when Commodore Perry first secured the opening of the Empire's ports to commerce. There is now the same proportion of tobacco-users in Japan as is to be found in the United States. Cigarettes

made of American tobacco are to be found everywhere through the Empire. But there is an important fact to be noted: the average Japanese uses not more than one-third the number of cigarettes that an American user of them would consider necessary. Japanese who prefer pipes carry them thrust through the girdle, from which depends a bag of tobacco. The bowls of the pipes are so tiny that the smoke means but a dozen light whiffs. A dozen or fifteen smokes in a day is considered sufficient for any sane man. This means less than a diurnal use of two cigars of average strength. Cigars, while occasionally used, are affected mainly by those of the Japanese who wish to be extremely Caucasian in their habits.

From their conduct to date, it does not seem probable that the Japanese, after fifty years of exposure to our Western abuses, will ever become too much addicted to the use of alcohol. There is just a chance that in time the seductiveness of tobacco will work for the partial weakening of the race that is, at present, the strongest and healthiest in the world.

CHAPTER VIII

EXTREME LEANNESS AND OBESITY — THEIR CURES

EITHER under-weight or over-weight is undesirable. The man or woman who is too stout loses much of the enjoyment of life that otherwise would be possible. He who is too lean shows only too plainly that he has not attained the full physical development that he needs. For any man or woman who seeks the exact condition of perfect health there is a weight to be attained that is to be gauged by age and height. Tables showing these figures may be obtained at any well-conducted gymnasium, or may be had through the agent of any life insurance company. It is not worth while to offer these statistics here.

A study of Japanese anatomy, among both sexes, has convinced the author that these people are prone neither to leanness nor to

obesity. Of course the author's studies of the nude form were made in the *jiu-jitsu* schools and in the public baths. It may be that some of the Japanese possess badly formed bodies. The author did not see any while examining these people in the nude.

Once in a while an obese woman is to be encountered in Japan. If she is young, she will be the object of mild derision among her neighbours. The Japanese are ever polite, but the obese woman is likely to be told that her "honorable proportions" are excellent. The recipient of this information knows exactly what is meant. Nor can a Japanese woman who is too lean be considered as possessing a figure that is attractive. She is placed in the class with her over-stout sister. Both are repulsive.

Among the white races the men are likely to be angular, while the women are equally likely to be well-rounded. With the Japanese of either sex there is little difference in contour. A Japanese man, nude, exhibits about the same lines of grace in trunk, arms, and legs, as does the Japanese woman. The only real differences to be especially noted are found at

the breast and hips. The same training has produced the man and the woman. The only differences between the sexes are due to the requirements of sex.

In this country of ours it is not necessary for women — even those who attempt physical culture—to follow identically the same lines of training that are developed by men. In Japan the same tactics employed by the men are used by the women. There is no difference whatever between the physical training of one sex or of the other. A Japanese woman, well versed in *jiu-jitsu*, is able to encounter a burglar in a dark room, and to hold him powerless until help comes. The author's wife, while possessing probably not a third as much strength as he does, is able to seize him and throw him violently upon the floor—provided he allows her to secure the proper hold. If the author were uninitiated in *jiu-jitsu* he would be obliged, as against his wife's knowledge of the art, to take second place physically in his own household. No matter which is the stronger, Japanese men and women often contest. In this way both are benefited.

While extreme leanness is not common among the Mikado's people, there is a course of work that is used to correct the physical defects of under-weight. First of all comes absolute rest—rest that is persevered in as much as is possible. While the amount of rest that one should take depends much upon his own constitution he who seeks increased weight must remain abed at least ten hours in every twenty-four. This amount of rest may be decreased at discretion when the seeker after weight finds that he is attaining his object.

While resting, the seeker after weight is instructed to lie upon the floor, or upon his couch, without clothing. Such warmth as he may need is to be secured from the use of bed-clothing. There must be plenty of fresh outdoor air in the room, admitted through an open window, and arms and feet should be kept as much as the weather permits outside of the bed-coverings. If the one who seeks weight finds himself unable to sleep during the full period of ten hours he is required to lie down and to be as calm as is possible. Rest, even without sleep, will bring with it increase

of weight. The cultivation of phlegmatic tendencies through all of the twenty-four hours of the day brings with it increase of weight.

There is no need of changes in exercise when added weight is sought, except that gymnastics should not be too strenuously followed. Walking is required by the Japanese instructors to be kept up as usual, with the exception that the gait be strolling instead of brisk. When seeking increase of weight the student must bear in mind that every exertion, however necessary, must conform to the requirements of repose—healthful laziness!

Deep breathing and bathing do not interfere in any way with the accumulation of flesh; neither does the external nor the internal use of water. Beer, ale, and wine will increase weight, but not with beneficial results. The Japanese have exploded the old fallacy that the free use of water increases weight through bloating.

Nuts and oils are much used by the *samurai* of to-day who wish to gain a few pounds in weight. Nuts are rich in oil, while any form of oil that is not too laxative in its properties may be used with the same fattening value.

Nuts are eaten, with thorough mastication, as the appetite of the user directs. If oil alone is employed a quantity of something like an ounce of American cotton-seed oil three or four times a day is swallowed—one of these doses with each of the two daily meals that are advised. Inouye San, former instructor of *jiu-jitsu* in the Nagasaki police school, advised that both nuts and oil be used, with the condition that oil be given some preference over nuts. Real olive oil may be used, but the American cotton-seed oil is equally valuable from the dietetic standpoint.

The habit of sleeping out of doors is also advised by Inouye San for the months when the weather is clement enough. At such times the body is not to be clothed, and the bed-coverings are to be as light in weight as comfort will permit. One who lives on a farm is able to find a secluded, tree-surrounded spot where he can sleep in this manner without shocking neighbourhood proprieties. The city dweller is compelled to place his cot at a point so far distant from a wire screen that the dread of prying eyes will not annoy him.

Eggs are much used by the Japanese who wish to increase in weight. Meat in no form is used for this purpose. Milk is much used by the few of the Mikado's subjects who are able to secure some of the limited supply of this fluid food. A descendant of the *samurai* assured the author that he had been able to gain an increase of six pounds in three and one-half weeks on a diet of nothing but milk. Butter and all other oily substances are employed with the same end in view.

In cases of obesity the system that brings about reduction in weight is mainly opposite to that which increases it. Water is used, both externally and internally, just as it is employed in the cases of the over-lean. There is no change in the use of fresh air, or in the amount of clothing. Reduction of weight becomes, in the case of the Japanese, a matter of less food and more exercise. All oily foods are abandoned—or at least are used with a good deal of caution. Exercise is used to a greater extent than is needful for the man or woman of normal weight.

Fasting has been used in this country with

seemingly beneficial results. The Japanese are such believers in moderation that when a lessening of diet is advised the immediate beginning of a fast is not recommended. The amount of food consumed daily is very gradually diminished, and the seeker after reduction of weight is allowed to use his own discretion as to the amount of food to be used each day —always provided that the amount of edibles consumed is decreased every day, or else every two or three days. It is not believed that entire abstinence from food is desirable. The stomach requires exercise just as much as does any other portion of the human system. When any other part of the body is over-exercised the remedy is to be found in gradually lessening the amount of that exercise. The Japanese believe that this principle should be applied to the use of the stomach. While the true followers of *jiu-jitsu* are never prone to overeating, those who do commit this sin find their remedy in gradual diminution of food.

The fast is never employed except in cases of severe distress of the stomach. He who finds that he cannot eat any food with relish

sensibly abstains from the attempt. He who craves a little food eats it, but is careful to eat only that food that appeals to his temporarily degenerate appetite. It is rarely necessary for the Japanese fast to last longer than twenty-four or thirty-six hours. By that time the stomach is in condition for resumption of its normal work. A seven days'—or a forty days'—fast would be looked upon in Japan as merely a dietetic feat, and not as anything that could be expected to promote health.

Exercise, in all the forms that are taught in *jiu-jitsu*, plays naturally an important part in the reduction of obesity. Yet, as has been discovered by seekers after reduction in weight in this country, exercise alone will not bring the desired result. Exercise followed by immediate bathing—and the cooler the bath the better—has been found to be trebly more valuable than exercise without bathing. The *samurai* claim that exercise is of very little value unless it is followed by that immediate cleansing of the skin which carries away the waste matter that is exuded through the good offices of exercise.

There appear to be many reasons for the beneficence of the bath. This is especially true when the bath is as cool as the user can take it. All of the body receives benefit, but the skin is especially stimulated. While the Japanese incline much to hot baths, this is always followed, when possible, by a cold shock. The hot bath opens the pores more readily than does the cold bath; but the hot bath, unless followed by a cold shock, tends to enervate. The cold shock, so the *samurai* claim, stimulates and restores circulation.

In winter, when possible, he who wishes to reduce his weight is often advised to seek brief baths where he is obliged to break ice before entering. Severe as this treatment seems, the Japanese are not much addicted to pulmonary troubles. Their inferior prototypes, the Filipinos, who take little exercise, and who are unable to take the ice-cold bath, are subject to all sorts of pulmonary troubles.

When a *samurai* finds himself over-stout he knows that it is useless to seek reduction of weight unless he is prepared to decrease gradually the amount of food that he has been using.

No violent changes in diet are expected, but, first of all, the amount of nutriment is diminished, and then all of the oily and starchy elements of food are left out—by degrees. Dried fish, fruits, and vegetables are used in the quantities that the appetite appears to indicate. Rice, peas, and all forms of starchy foods are passed by. Eggs, too, are rather in disrepute with the one who seeks to reduce his weight. Meat, of course, is out of the question. Alcoholic beverages of all kinds are left severely alone.

It can be understood without difficulty that an excess of sleep is not conducive to slimness. The Chinese, who sleep during more of the twenty-four hours than do the Japanese, are much more obese. The average Japanese sleeps seven or eight hours in the twenty-four. The Chinese who have the time to spare are more inclined to remain nine hours in bed. The Chinese coolies, who have so much work to do in a day that they cannot spend nine hours in rest, are much more likely to show the leaner lines of the Japanese.

For the Japanese who wishes to reduce his

weight not more than five or six hours of sleep are advised. It is claimed that when one is over-stout the fact is a sign that he is sleeping too much. It requires as much will power to reduce the amount of sleep as it does to cut down the quantity of food consumed — but these are sacrifices that must be made by the man or woman who wishes to lose weight. When the body of the *samurai* is over-stout he lessens both the amount of his food and of his sleep. The too-fat *samurai* has found that he can do both without more than ordinary discomfort. The discomfort is proof of his need for the sacrifice. If he is not prepared to make this offering to health he admits that he is not entitled to the results for which he seeks. The Japanese are nothing when not sensible.

CHAPTER IX

PRELIMINARY FEATS OF ATTACK AND DEFENCE

IT is quite probable that the average reader will glance through the preceding chapters and will turn then to this and to the succeeding chapters and try to pick up at once the principles of self-defence. If he does so he will make a mistake.

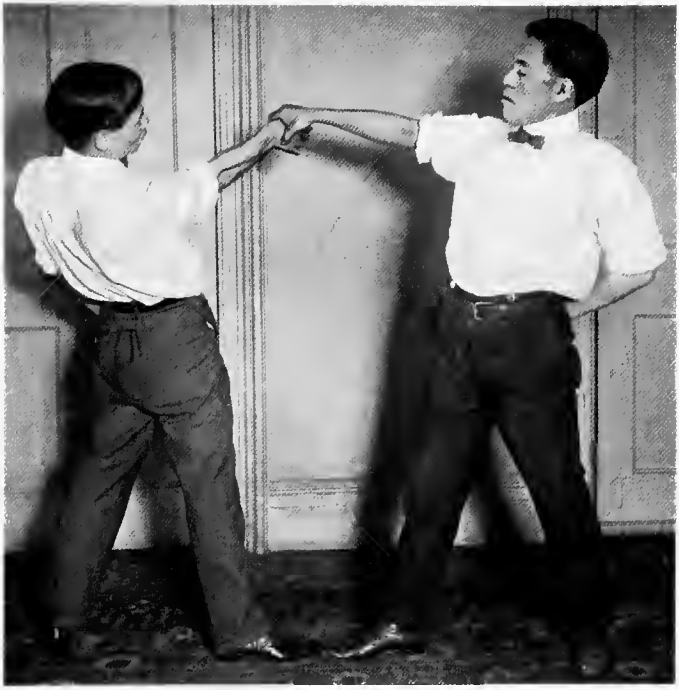
The principles of *jiu-jitsu* that are to be described now must rest on a foundation of thorough physical training. The work prescribed in earlier chapters, in the way of exercise, diet, bathing, fresh air, etc., should be faithfully followed before the student can hope to reap any benefit from the tricks that are to be described. Physical strength, and the conscious knowledge that comes from the possession of it, are requisite to ability to make the greatest use of the tricks. A weakling can employ them—but not to the best advantage. Yet

the Japanese do not employ their full strength in combat. All that they do is to use their opponent's strength so as to defeat him.

It requires some time to grasp this idea. A Japanese who seizes his adversary does not employ all the strength that he has acquired. What he does is to take hold of his adversary at the weakest point presented. Then he holds on firmly, and allows the adversary to use his own strength to the point that brings pain or exhaustion. For instance, the man on the defensive who secures the wrist-pinch that has been described already has nothing to do but to hold on until his assailant's strength has been exhausted to a point that renders the latter unable to keep up the contest.

All of the tricks of self-defence must be practised by two opponents. It is to be hoped that neither of these combatants will need the work for actual self-defence, but friendly contests are to be encouraged, as every one of the feats will make for actual strength, for courage, and for what is worth most of all in emergencies —presence of mind and agility.

There can be no doubt that, for purposes of



THE HAND-GRIP USED IN THROWING AN OPPONENT.

self-defence, the Japanese feats are superior to the tricks of the American pugilist. A Japanese cannot enter the ring and conform to ring rules with success, but when he meets the American and employs his own tactics, allowing the American to follow the rules of boxing, the victory will go every time to the Japanese. It is the idea of the little brown man that any blow is allowable that brings victory.

In friendly combat the victory may be arranged for beforehand, and, as a rule, it is preferable that this be done. In actual tests of strength and skill there should be always a determination on both sides to win success. After studying the tricks that are to be described in this and in succeeding chapters, the student should be able to grasp the whole idea of *jiu-jitsu*. Muscles or nerves should be seized and severely pinched. Some of these muscles and nerves will be indicated in the descriptions that follow. The rest can be discovered most easily. After the student has practised some of the elementary feats he will be able to locate the unmentioned nerves and muscles for himself. The defensive tricks of

jiu-jitsu are easily discovered by him who wishes to know them, and who has ascertained by practice upon himself the locations of the most sensitive nerves and muscles.

First of all the tricks taught is the hand-grip that is used in throwing an opponent. The hand is seized in such a manner that the fingers rest over the adversary's palm, at the same time enclosing his thumb and forcing it as near as is possible to the assailant's little finger. At the same time the man who attempts to make the throw presses his own thumb severely over a muscle that may be found just below the base of his opponent's third finger. The location of this muscle may be obtained by experiment.

As soon as the hand is so seized the man who has secured the grip gives his enemy's wrist a violent wrench outward and over, and endeavours to throw him. If there is any doubt as to the ability to make the throw, the right foot of the thrower should be placed behind the left foot of the one to be thrown. A quick shove with the disengaged open hand under the chin will increase the chances of success in throwing. This grasp is taken generally

THE THROAT-BLOW WITH THE FLAT OF THE WRIST.

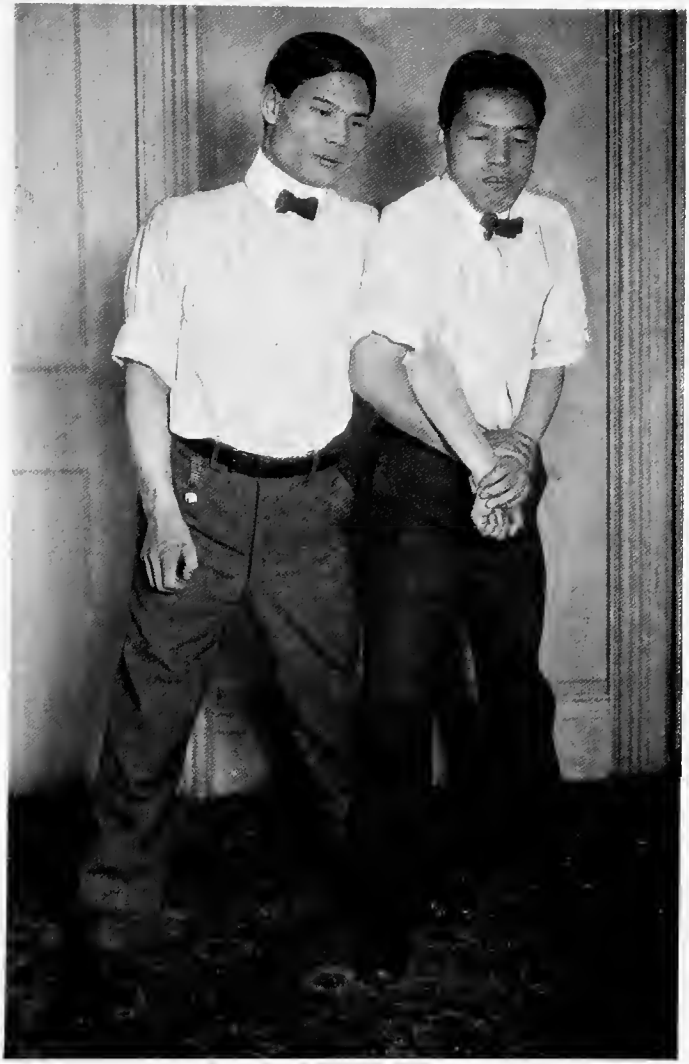
This is a sure "knock-out." (The author has employed it in earnest with results most satisfactory to himself.)

by the one who endeavours to make the throw employing his right hand to seize the adversary's left hand, but the left hand may be employed in seizing the other's right hand. Too much strength should not be employed in the practise of this feat, or else the opponent's wrist is likely to be broken. But the Japanese practise the feat continually. It is of no value in opposing a blow, but it is most valuable when it is desired to throw an opponent on his back before he has thought to clench his fist and strike out from the shoulder.

After this grip has been studied there is a blow taught that is most effective in cases where the opponent is threatening to fight, but where he has not raised his hands for attack. Either one of the opponent's wrists may be seized, but this is not always necessary. The main point is to employ the edge of the wrist in striking a sharp, decisive blow against the thorax—in other words, in giving a blow with the edge of the wrist that will land severely on what is commonly called the "Adam's apple." This blow is bound to floor any man who is not looking for the attack.

After the adversary is down it is only necessary to fall upon him and to jab one knee into the solar plexus, and to employ the throat-grip that is soon to be described. All of the points of this trick should be most carefully studied, for it is one of the most effective methods of stopping a threatened fight. It has the advantage, too, of not injuring the man who is repulsed, that is, not unless he has the misfortune to fall upon the back of his head. Where a mattress is employed in friendly bouts this disaster of a cracked head cannot occur. In delivering the blow there is usually advantage in placing the nearer leg behind the nearer leg of the opponent. This makes a trip possible at the same time that the blow is given—and between foot and wrist the result is sure to be decisive. When employed upon an asphalt sidewalk the trick is apt to be wicked. When used upon mattresses, or upon a hay-mow, no harm results to two men who are in ordinarily good health.

There is another feat employed by the Japanese that is simplicity itself. Nowadays, it is used mainly by the police. It is known



"THE COME-ALONG."

A trick employed by the Japanese police for overcoming a troublesome prisoner.

as the "come-along." It is better to attack the opponent on the left side. While the attack is effective on either side, the left-side assault will be described. The assailant throws his right arm *over* the left arm of his intended victim. In this clinch the tops of the opposing shoulders must be as close as possible. Just the second that the clinch has been made the assailant must grasp his own left wrist with his right hand. He then bends forward as much as is necessary. Except in actual combat this trick should not be carried to extremes. It will be noticed in the photograph that the assailant has his foot placed in advance of that of his intended victim. This is done in order that the man making the assault may be able to bend forward far enough, and quickly enough, to throw his man to the floor by a trip.

Where the trip is employed there is danger that this feat will result in a broken arm or forearm. If the man on the defence resists with sufficient strength, and if the assailant employs just barely enough power to accomplish his end the man so attacked is certain to have broken bones. In friendly bouts this

exercise may be taken without the exertion of undue strength on either side.

For him who knows the ways of *jiu-jitsu* there is a very simple counter for the "come-along." The man attacked has his leg back of that of his assailant. All he has to do is to use his unemployed open hand under the chin of his adversary. If he secures this clinch in time he can push his assailant over backward to the ground, and land with his knee in the solar plexus of the man who has attacked him.

The next trick is one that may be most simply described. It is so easy that it may be learned in a few minutes. The man on the attack throws his left arm with great suddenness around his adversary's waist, digging the fingers with great severity into the base of the spine. At the same time he presses his open right hand up under the chin in such a manner as to throw his enemy's head back. The man so attacked is likely to have his neck broken if the assault is made savagely enough. The assailant may, if he wishes, bring up his right knee against the abdomen of his adversary. This is such a dangerous form of attack that

A VERY HANDY CLINCH FOR STOPPING A THREATENED ATTACK.

(It is possible to break the opponent's neck if the grip is taken too strongly.)

no Japanese will ever employ it except when it is necessary in a matter of life or death. If the man attacked receives the knee-blow in the abdomen he has no counter-blow. In breaking the clinch alone he can use the throw-off for the throat-hold that is illustrated in this volume.

The feat above described is practised in the *jiu-jitsu* schools with great assiduity. It is one that calls for the utmost agility. It is a form of assault that cannot be countered if it is used with enough swiftness. But where the attack is meant to be decisive and ugly the knee must be brought to the abdomen at the very instant of attack. After one experiment it will be evident to the student that his left arm must go between his opponent's right arm and the body. If his arm goes around outside of his opponent's right arm the man attacked will have some added advantage in resisting the assault.

CHAPTER X

ADVANCED TRICKS OF COMBAT

ONE of the best tricks that can be used for the development of all the muscles is one that can be used, also, at times, for self-defence. This feat is one that could not be well employed on an asphalt sidewalk or on a hard roadway. It originated in Japan, where nearly all athletic "stunts" were then performed upon the grass. This trick is known as "throwing over the head."

Attack the opponent by seizing him by the lapels of his coat. At the same instant raise the right foot against the inside of his left thigh, and as high up as possible. As a part of the same movement hop as close to the opponent as possible. When this has been accomplished, throw yourself over backward to the ground with as much force as can be employed. The opponent is sure to go over the head of the as-

THROWING AN OPPONENT OVER THE HEAD.

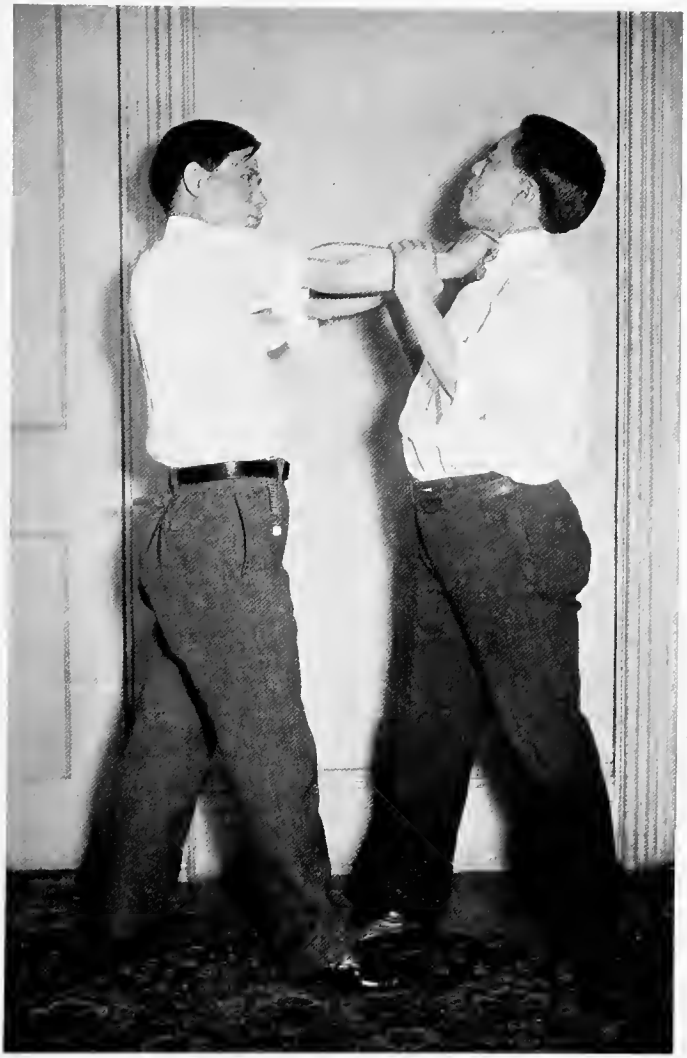
sailant. When the fall is being made the leg that is employed against the adversary's thigh should be quickly and rigidly straightened out at the same moment that the throw is made. In this way the leg will be made to act as a lever and the throw cannot be resisted. City dwellers may practise this throw upon mattresses; livers in the country will find the hay-mow in the barn a convenient place for practising this feat.

It is not to be understood that the trick just described is intended to be used merely for purposes of self-defence. It is most valuable for the strengthening of nearly every muscle in the body. It is not to be recommended as an exercise for those who have *serious* heart trouble. The Japanese, on account of their mode of living, develop but little heart trouble. Persons who are afflicted with cardiac diseases may employ this exercise once in a while, but the results are to be noted carefully, and if the fall causes the least discomfort around the heart the exercise must be given up, or else its use must be greatly lessened.

It must not be inferred that this exercise will

produce trouble where it does not already exist. The feat is so popular with the *jiu-jitsu* instructors, and is considered to be of such value, that it is generally taught in the sixth or seventh lesson. A very little practice will show the investigator how much this exercise can do for the strengthening of the muscles. The assailant must remember always to tauten all the muscles that are employed. The man on the defence has no counter beyond employing the arm-pinch that is shown in the illustration. While he cannot avoid going over his assailant's head, the man on the defence, if he employs the arm-pinch to the best advantage, will find that his chances are improved vastly if he has secured an effective arm-pinch. While the two men are struggling on the floor each should endeavour to employ whichever of the feats described or discovered seems to meet best the demands of the situation.

By the time that the student has gone thus far he is taught to try the throat-grip. This is a very simple and effective method of choking an adversary. Both hands are employed in the grip. The assailant makes a lightning-like



THE MOST EFFECTIVE METHOD OF TAKING AN ADVERSARY BY THE THROAT.

If the grip is secured the adversary is defeated every time.

movement with his hands, seizing his opponent inside of the collar. The second joint of each forefinger is pressed against the "Adam's apple" of the man attacked, and so severely as to effectively strangle the man on the defence. In the illustration the man who is attacked is shown to be defending himself by employing the forearm pinch. It is well that this way of seizing the throat be employed frequently for practice. The development of agility in the performance of this feat is of the utmost importance to one who wishes to know how to defeat his man. Yet great caution must be used, as, when the pressure is too long sustained, it is possible to cause death. There is an instance within the author's knowledge where a man who had newly learned the trick came very near causing death through apoplexy by the severe employment of this trick. In practice bouts pressure for three or four seconds will be enough. The continuance of a severe pressure for twenty seconds would be dangerous,—that is to say, for the beginner. A Japanese who has taken sufficient punishment of the throat is able to perform a very

remarkable feat. He lies upon the floor, a heavy bamboo pole is placed across his throat, and three men on either side are allowed to press the pole as hard as they can do by any means against his "Adam's apple."

It would not be well for the beginner in *jiu-jitsu* to attempt such a test, but if he perseveres, using the throat-grip more and more as he goes on with the work, he will find that ultimately his throat will resist any ordinary attack that can be made. In that case he will have natural defence against any usual attack on the throat.

There is a simple way of countering the throat attack. The trick is so easily executed that it is impossible for the opponent to maintain a throat-hold. When the throat is seized the hands of the man on the defence should be clasped *tightly* in front of the body, and then the arms thrown up energetically from the left side against and over the arms of the assailant with force enough to break the hold. This method of defence is so simple and effective that the strongest throat-hold can be broken at once. If the man who is breaking the throat-

HOW A THROAT-HOLD IS THROWN OFF WITHOUT DIFFICULTY.

hold wishes, he can force his adversary's arms away over, and then can use his clasped hands in landing as ugly a blow as he wishes under the other man's chin.

The principle of the use of the tightly clasped hands is taught most thoroughly in the Japanese *jiu-jitsu* schools. The blows that are possible are employed for many purposes of defence. They are used, whenever practicable, for forcing away any assailant who has secured too close a clinch. One of the best of these blows lies in the use of the clasped hands for striking a vigorous blow squarely against the solar plexus. The same blow may be employed against the pit of the stomach. There are times when the blow can be used against the heart—but this never should be done unless self-defence sternly requires it. When the hands are clasped in this fashion a very ugly blow can be administered by striking the wrist of the nearer arm against the side of the waistline. The blow should be given smartly and with instant rebound.

By very gradual degrees the Japanese student is taught to employ the same principle in

systematic attack upon his comrade's abdomen and also upon the solar plexus. Pressure, rather than the blow, is employed upon the abdomen. At first this is the rule in assailing the solar plexus, but this part of the body will stand a sharper blow than will the stomach. In time the abdomen itself will withstand a very heavy blow. The stomach muscles of a Japanese master of *jiu-jitsu* appear to be almost as hard as iron. His solar plexus becomes practically an invulnerable spot. He does not dread the attack against either abdomen or solar plexus, and this condition of physique is brought about gradually by constant practice in the blows that are delivered with the clasped hands.

At the sides the blows with the clasped hands are practised, at first, with a good deal of moderation and caution. By degrees the student finds himself so hardened in muscle at these points that he can endure more and more forceful blows. There is a wicked blow that is not to be recommended unless the student finds himself in a position where he must defend himself at any hazard. When he can succeed

THROWING AN OPPONENT OVER THE SHOULDER.

in going under his adversary's outshot left arm it is possible to strike a blow with the edge of the nearer wrist at the base of the spine. The result of the blow is likely to be the breaking of the spine of the one so attacked. A blow equally wicked may be delivered with the edge of the hand—of course, the little finger side.

A trick from which considerable amusement may be derived is the throwing of an opponent over the shoulder. It is better that the throw be made over the right shoulder. The illustration shows the best position for the making of the throw. Of course, much must depend upon the way in which the assailant finds it possible to make the attack. In throwing over the right shoulder the assailant, standing at his opponent's left side, seizes the opponent's left arm with both hands, as is shown in the illustration. The method of taking hold is shown. The assailant, after having secured the hold, and having pinched the victim's wrist and arm muscles in the usual style of pinch, makes a sudden twist to the right in such manner that his intended victim rests over the left side of

his rump. The rump gives the leverage that is effective if the assailant gives a quick twist forward, bringing his victim over his shoulder, and at the same time bending the wrist severely. The throw should land the victim on his back. When the fall has been accomplished the assailant should land with one knee, preferably the left, in his antagonist's solar plexus, and the throat-hold already described should be employed for reducing the victim to submission.

Another trick that may be practised frequently to advantage is the one shown in the next illustration. The assailant, standing at the left, seizes his opponent's left wrist, and jerks the left arm over the back of his neck. At the same time the assailant employs the flat of his right hand to push away the adversary's head. There is opportunity for the man on the defence to use his unemployed right hand in striking a heavy blow. But it will be seen that the assailant has his right leg in front of the left of his intended victim; and in the attitude in which the two men stand it is easy for the assailant to make a throw before

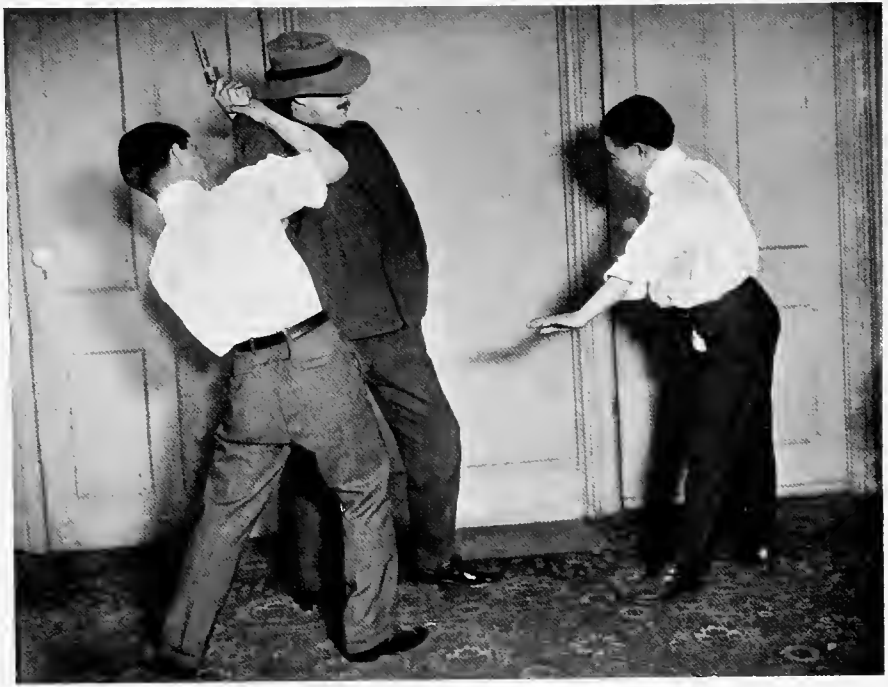
HOW AN ATTACK MAY BE WARDED OFF BY A CLINCH OVER THE SHOULDERS.

the blow by the man on the defence can be delivered.

No one who will practise sufficiently the feat to be described now need be afraid to attempt the disarming of one who is trying to use a weapon upon another. The illustration shows a man who has drawn a revolver upon another man. The third man, who wishes to prevent a murder, leaps forward either at the side or from the rear. With his right hand he seizes the wrist of the would-be murderer's pistol hand, giving in the same instant the most vicious wrist-pinch he can employ. Also in the same instant the peacemaker employs his left hand to secure a firm pinch-hold at the middle of the upper arm of the man with the pistol. Considerable strength must be employed in jerking the would-be murderer's arm up and over backward. As the man's hand is brought down behind his back a swift pull will secure the weapon from him. This is a feat that should be practised often — always, of course, with an unloaded revolver. A few trials are needed before the idea is grasped, but every repetition of the attempt makes the task

of saving life under such circumstances more easy. The author, while seated in a hotel lobby reading his newspaper, was able once to drop the paper, spring forward, and instantly take away the weapon of a man who had drawn it for use in a row over politics. It was the first time the author had had occasion to use the feat in earnest, but it is an excellent trick to know, and yet it is valuable when it is employed merely as a means of strengthening the muscles and of increasing agility and dexterity.

None of the feats described can be made of value merely by looking at the photographs and reading this text. Every one of the tricks must be practised with great patience and frequency. No one of them can be mastered in a single practice bout, but many of them may be acquired after a few attempts. When a student has acquired one thoroughly he should pass on to another that seems more difficult, and devote most of his time to this one—but should always go back for frequent practice of the feats of which he believes himself fully a master. Eternal "keeping at it" is what



THE METHOD OF TAKING A PISTOL AWAY FROM ONE WHO INTENDS TO USE IT.

counts for him who would make himself expert in *jiu-jitsu*.

Mention was made in Chapter IV. of the coat-sleeve trick. A fuller explanation will now be offered. In making the attack the assailant throws his hands forward, seizing the upper ends of the lapels of his antagonist's coat. Care must be taken by the assailant to get both of his arms inside the arms of the intended victim. If the man attacking throws one arm around the outside of one of the arms of the attacked man the assailant loses much of his advantage. It will be easy to understand how the one on the defence may use his enclosed arm in a vigorous outward movement that will do much to break the hold. Once the clutch on the lapels has been secured, the coat must be yanked instantly down until the sleeves confine the victim's arms tightly at a point just barely above the elbows. Then firm hold must be maintained. In resisting an actual attack, if the man who is employing the coat trick finds the leg trip described in Chapter IV. to be impracticable under the circumstances, he may secure instant advantage

by using his knee to give a violent jab into the victim's abdomen. But the Japanese seldom employ this latter blow—it is a dangerous one unless self-defence imperatively demands it.

THE COAT TRICK.

Used for reducing an antagonist to helplessness.

CHAPTER XI

THINGS THAT THE STUDENT CAN TEACH HIMSELF—HOW AGILITY IS ACQUIRED

In the preceding chapters there has been given all that is essential to the preliminary work of the *jiu-jitsu* student. One who has mastered in all its details the work described, and who has kept at it with assiduity, will find himself in greatly improved health and much better able to cope with an adversary in actual combat.

The Japanese student is required to devote several months to the foundation work. In his earlier months of practice he is kept mostly at the feats whose aim is the development of muscle and endurance, and he is given only enough combat work to keep up his interest in the study of physical well-being.

After the first few months of practice the student is taught to think more for himself.

There is much that he can teach himself. Reference has been made already to the student's ability, after some early instruction, to locate for himself nearly all of the vulnerable muscles and nerves of the body. In the limbs the most vulnerable parts for the pinches are to be found, as nearly as can be described, at the centres of the fronts and backs of arms and legs. The neck is full of points where a pinch can be secured with most painful results to the victim. Some of these have been indicated, but it is necessary to add only that the student should locate every one of the rest by actual practice upon his own neck. He can test then the efficacy of these holds upon the neck of a companion, submitting in turn to a like attack.

Suppose the student clasps his hands with the fingers interlaced. He will discover that a quick, hard wrench of one of his wrists upwards or sideways produces pain and a weakness of the muscles and bones of the attacked part. On the other hand, a quick wrench downward causes but little discomfort. When two adversaries practise this, it will be found that the assailant gives all the advantage to

his opponent when employing the downward wrench. On the other hand, the assailant who employs the upward or side wrench has the advantage.

Here is the cue for some valuable work that may be employed both for muscular development and for use in attack or defence. This hand-clasp cannot be taken always with sufficient speed, but when it can be done it proves most effective. Much time should be given to trials of this feat, as it is an especially valuable one in combat when it can be employed as a surprise—that is, when the man attacked has no idea that this form of assault is to be employed.

When employing the upward wrench, the assailant uses this hand-clasp, forcing the fingers of the right hand between those of his antagonist's right hand and taking the tightest hold possible. At the same time the attacking one employs his left hand in a strong pinch on the middle of the victim's upper right arm. The man on the defence finds his right arm going up over his head, while his seized hand is being forced backward toward his wrist in a

manner that can be made to cause excruciating pain.

It must be borne in mind that the man attacked has his left arm free, and that he may use it in landing a vicious blow. But the Japanese assailant avoids this danger either by leaping as far as he can to the right while still maintaining his painful hold, or else by closing and accomplishing a trip, with the back of his leg employed as a lever against the back of the victim's. Where the relative positions of the combatants permit, the latter is the form permitted in *jiu-jitsu* schools.

There are many forms of attack possible with this trick. Where two students practise them frequently together all the different varieties may be ascertained with certainty. There is no kind of defence possible if the assailant secures the hold properly and employs the suggestions offered for avoiding the other man's left arm. While the attack may be made from the left side, securing a left-hand clasp, this will not be found as effective as is the right-side attack. In rare instances the one making the attack may find it useful to clasp both of his

victim's hands, raising them upward with a quick jerk, and forcing the hands over toward the wrist, but this is rarely as useful a method of attack as could be desired, as it will be necessary to employ the knee-jab in the abdomen, and is altogether a clumsy and vicious movement. Where the double hand-clasp is taken it is preferable to twist the victim's hands upward and over sideward. Of course the value of this form of the feat depends upon the swiftness and strength with which the double wrench is made.

Attacks upon the neck may be discovered in great variety by the diligent student. For instance, let him seize his own neck with each hand wrapped half-way around. The thumbs should press hard against the "Adam's apple," while the finger-tips dig forcibly in exactly the centre of the hollow that is found just at the base of the skull. This is a most effective method of taking hold, when, for instance, a retreating burglar is to be seized, or when a troublesome person is to be ejected from the premises. It should be practised frequently —with light pressure, of course, in friendly

contest—in order that utmost dexterity in securing the hold may be acquired.

In a perpendicular line with the lobes of the ears two sets of muscles will be found running down the neck. One hand is employed in such manner that the assailant's thumb digs into these muscles on one side of the victim's neck, and the finger-tips in the corresponding muscles on the other side of the neck. This gives a form of attack that is painful and convincing to the recipient. The counter for the victim to employ, if he is versed in *jiu-jitsu*, is the throw-off for the throat-hold already described.

Every possible hold on the neck and at the throat should be studied out with great care. The more two students practise together all the possible holds the stronger the neck will become and the less pregnable to assault. A Japanese master of *jiu-jitsu* will grinningly submit to all manner of attack at his neck and throat, for the reason that his constant work has made these parts so strong and hard that the average American athlete could produce no impression of pain.

In addition to the holds three exercises are used for toughening the muscles of the neck. First of all, the Japanese student is told to stand erect and to turn his head around so as to bring his chin as far as he can over his right shoulder. Next he does this to the left. The movement is not made with too much rapidity, but every possible muscle and chord of the neck is strained by the desired vigour of the effort. After this the head is bent sideways to right and left, and then backward and forward.

In the case of such tricks of attack as have been described in foregoing chapters the student is encouraged—*forced*—to study them in all their aspects, and to discover variations upon them. If he invents a decided improvement upon a trick, or discovers a simple counter to some other that has been believed to be invincible, he is regarded with no little envy by his fellows.

A simple variation of a trick already given may be suggested, and there are other variations. Take the feat where the assailant throws his left arm around the waist and forces his open right hand up under the chin of his

victim. The assailant may make, instead, a rush at his opponent's left side, and throw his left arm around the side of the other man's right waist. At the same time the one who is making the attack may use his right hand in pressing against the left side of the victim's neck, and by the suddenness of the attack forcing a fall.

Still another variation, when a rear attack is desired, is to leap at the man who is to be attacked, throw the left arm around his abdomen, the right forearm around the neck, and bring one knee sharply into the victim's back. Having done this, the assailant, still retaining a firm hold, draws back so quickly that he forces the man attacked to his back. With his man down, the assailant, if he is quick enough, has things all his own way.

Another simple though painful trick that is employed is known under a name that may be translated as the "hair-pull." In this the attack is made by using the left hand, open, to clutch the victim's throat in such manner that the thumb presses hard against the muscles already spoken of that run down under the lobe

of the left ear, while the four fingers press as severely against the corresponding muscles under the right ear. The right hand of the attacking one takes violent hold of the hair over the forehead of the victim. A strong jerk backward with the right hand, aided by the pressure of the left hand against the throat, is reasonably sure to reduce the victim to submission. If necessary the trip accomplished by the back-of-leg-to-back-of-leg trick may be employed. There is but one counter that can be utilised, and even this is not easy of accomplishment. The victim may try the pinch in the middle of the upper arm.

To be sure, the man who is being attacked may attempt the knee-jab in his adversary's abdomen, but this the assailant can prevent by raising his right foot to about the level of the left knee and with his right foot a little forward of his left leg. In this position the man attacking has a parry ready in advance that will break the force of the knee-jab and prevent its successful execution. In the meantime the man on the defence is rapidly weakening under the pain of the hair-pulling. No matter

what hold the man defending himself secures, the pain in his scalp will cause him to let go of that hold in order to escape further pain from having his hair pulled strongly.

Once the student has acquired this trick, he is encouraged to find out in what other ways a grip on an adversary's hair, whether at either side or from the rear, may be made painful, and just how the hand not employed in seizing the hair may be utilised in attacking some other vulnerable point. The assailant must always bear in mind, however, that the attacked opponent has two hands and, possibly, a knee that he can use. It will be interesting for the student to study out all possible forms of attack in the hair-pulling tricks, and to plan counters to each of these forms of assault. In friendly contest, it is necessary, at first, to do no more than to study all possible holds. The hair need not be wrenched to the point of absolute pain; but after a while it will be learned that this work toughens the scalp and renders the student more and more impervious to pain when so attacked. In time, if sufficient of this work is carried on, the practicer of *jiu-jitsu*

will find his scalp so tough that he is not afraid of having his hair pulled.

There is another form of exercise, applicable also to combat, from a careful study of which the student is able to teach himself much. This consists of going behind an opponent when his arms are hanging at his sides. Seize both of his wrists quickly. In so doing it is advisable to employ the wrist-pinch, if possible, but this is not absolutely necessary. The whole thing to be counted upon is the speed with which the hold, in either fashion, may be secured, and the quickness with which the following movements can be executed. Bring the victim's arms back smartly, so that his hands are about on a level with the base of his spine, and are pulled as far back as is possible in this position. In the same instant, while retaining the original hold, twist the victim's wrists upward and outward as far as possible, bringing the twisted wrists, as nearly as may be done, to the original level with the base of the spine. At the same time the assailant uses the powerful leverage he has secured to push his victim forward. It is possible to throw the

victim forward to the floor in a twinkling. The only feasible defence is for the man attacked to give a backward kick in one of the shins of his assailant, but even this weakens the former's balance. If the assailant succeeds in making a throw he must fall on top of his victim and utterly complete the victory by pressing his fingers against the "Adam's apple" and his thumbs in the back of the neck, as has been suggested in the throat and neck exercises.

While this exercise will seem, upon the first hard trial, to be a very painful one, it need not be made so except when purposes of serious attack require. Two friendly contestants may practise it to advantage. A great many of the muscles of the body are found to be benefited by this work. Friendly practice does not call for the use of any more strength than is needed for the successful carrying out of the work, and with this proviso no physical harm can result. Japanese students are taught to make the task a trifle more strenuous with each succeeding attempt, and it is not long before the muscles become so hardened that the victim rises smilingly from the floor, not in the least hurt—

merely vanquished. But, after the principle of the trick has been mastered, speed—and then increasing speed—is always insisted upon.

It is in the study of this feat that the Japanese student of *jiu-jitsu* learns much about his anatomy, and learns especially how to know the weak parts of his body from the strong. First of all, he strives to locate the muscles that do not seem to be in the least affected by the work. These call for no particular attention at the time. But the student finds that some of his muscles weaken readily during such a struggle. It may be that he suffers the most pain in his wrists. In that case, if he is conscientious in his task, he practises most assiduously at the resistant exercises, both alone and with a companion, that have been mentioned. The hand-throw, too, comes in for a good share of his attention, until he finds that his wrists are as strong as need be.

If upper portions of his arm are weak, the student is advised to give a good deal of time to the resistant arm exercises. If the back proves weak, then the Japanese student is advised to practise bending backward and forward,

alternately and smartly, from the hips, while keeping the legs rigid. The throws over the head and over the shoulder are tried also more frequently, while the feat in which the assailant throws one arm about the victim's waist, and presses the open hand of the other arm sharply up under the chin is much resorted to. These exercises, when tried with sufficient frequency, and without too much zeal, are found to strengthen the weakest backs. The danger-point, at which too much strength or too much zeal is used, is indicated by the fact that the student finds himself short of breath or with undue pain in the back. The remedy is greater moderation until such time as the back proves equal to greater strain.

When the neck, after the fall has been accomplished and the grip taken, seems to be the weakest point, all of the throat and neck exercises already described in this chapter are to be used by way of remedy. "Bull neck" is an expression in common use in this country. "Iron neck" would be the more appropriate term in Japan. An attempt to injure the neck of a Japanese master of *jiu-jitsu* by any ordi-

nary method of attack with the hands or with a stick would bring with it astonishment to the curious seeker after athletic knowledge.

A feat that can be employed sometimes, though not often, in combat, is most useful as a means of general physical toughening. One Japanese student lies on the floor, flat on his back. His antagonist bends over, seizing the prostrate one's ankles with what is known as the ankle-pinch. This consists of seizing the ankle bones with the hands in such manner that the thumb presses severely against the bone on the inner side of the foot, while the fingers give equally hard pressure against the bone on the outer side of the foot. A very little practice teaches the student how to cause a good deal of pain when the pressure is given strongly enough.

Once the principle of this pinch has been mastered,—and it is not done in a moment,—the next step is taken up. Raise the victim's feet a trifle from the floor, applying the pinch as hard as is possible without inflicting too much pain, and twist the ankles rapidly over so that the toes point outward. In this case,

as with other parts of the body, the Japanese are not long in acquiring great hardness at the assailed part.

After this work has been gone through with on several occasions the next feature of the exercise is studied. Now, the same twist is employed, after which the victim's toes are allowed to point upward. The assailant lifts his companion's legs upward until the latter is resting on his shoulder-blades. The legs are then gradually lowered until the feet again rest on the floor.

As has been suggested, this feat is of more value for exercise than for combat. When used for toughening the body a great many important muscles are given greater power and endurance. When actual attack is made it is, of course, necessary to catch the enemy lying down and off his guard. Then he may be forced quickly upon his shoulder-blades and held there as long as is necessary to bring him to terms. In a matter of life or death the victim may be forced to turn a rough, complete somersault, with the danger that his neck will be broken while he is going over.

There is much to be learned, also, from a little trick that a Japanese master of *jiu-jitsu* would be likely to employ if annoyed by too much pushing from the rear in an American crowd. In Japanese crowds, no matter how densely packed the people may be, no one intentionally shoves. But in the United States, the bothered Japanese would turn slightly in order to make sure of the man who had annoyed him, and would then make a sharp jab with the point of his elbow in the boor's solar plexus. There would be a gasping "Ouch!" from the boor, whereupon the master of *jiu-jitsu* would turn with the smiling politeness that never deserts the Japanese:

"I beg your pardon, but I had no idea that my turning so suddenly would put you to such inconvenience."

And there would be nothing logical for the boor to do save to accept the promptly proffered apology—and do his best to preserve as great a distance as possible between himself and the master of *jiu-jitsu*. In Japan the trick is employed to prevent an attack from the rear when the danger of one is realised. The blow

may be struck with the point of either elbow—with the forearm held horizontally, and is accomplished by a quick swinging motion of the trunk. It may be done so quickly and neatly, after a little practice, that the victim cannot claim that he has been actually assailed. Not much practice is needed to enable the student to locate unerringly the position of the solar plexus as he swings about. If his victim is much taller the jab will land in the abdomen, but even then this sudden attack will prove very effective.

Much has been said already about the prime importance of the possession of the greatest agility if the use of the Japanese tricks of attack and defence are to be made effective. An American traveller, on his first visit to a *jiu-jitsu* school, would witness some work aimed at the acquirement of agility that would strike him as being grotesque. Yet these seemingly ludicrous feats are performed in all earnestness and are persisted in until the desired results have been obtained.

First of all, the young men are taught to jump on one foot, throwing the other as far

backward and as high as possible, with a movement suggestive of the kick delivered by a mule's hind leg. The legs are alternately employed in this backward kick, and by degrees the utmost speed possible is acquired. Then, in somewhat similar fashion, the young man kicks forward. After this come the hops. Hopping on one foot as long as he can do it and maintain his equilibrium, the student is made to hold the other leg as far back as he is able. The next style of hop is with one leg as far upward at the side as may be, and then with the leg forward. In each case the student must continue to hop until he feels that he is about to lose his balance. All of this leg work is intended to give the *jiu-jitsu* pupil the maximum of balance when he finds himself with one leg only on the ground and when the various trips are employed.

For quickness in making the springs necessary in attack there are a set of exercises in which a bamboo pole is employed. American students will find any other kind of pole equally useful. One student stands with a pole held in both hands directly over his head. Four or

five feet away from him stands another student —watchful, alert, cat-like, for the spring. At his own pleasure the man with the pole lowers it swiftly so that it rests against his legs. His opponent, at the first realisation of the pole's descending, must leap forward and seize it before it has touched the other's legs. At first, success in this work is impossible, or nearly so, but after weeks of occasional practice at this work it is an even toss-up as to which will win.

By way of variation, the pole is raised instead of being lowered, but the principle upon which victory is based is the same. Then the pole is raised or lowered at either side in the same fashion. Next the student who holds the pole lifts it over his head with one hand, and, at his pleasure, brings it down so that the further end strikes the floor. When this is done the student who is to catch the pole stands at the side of his companion, as alert as ever, and is expected to catch the pole before the floor is touched. This is followed by struggles in which the young men take equal holds, either double-handed or single-handed, and contest

for the possession. The loser bows gracefully in acknowledgment of his defeat.

Now comes work that, at first thought, may seem dangerous. As a matter of fact it is not so much so as are American polo and football, and it does much more for agility. One of the young men raises the pole over his head. Whenever he is ready he brings the pole down over his comrade's head. The other must stand with his hands at his side, or in front of his stomach, until he sees the pole descending. Then he must spring up and catch it, endeavouring to wrest it away from his opponent. At first the blow is struck slowly, but with each lesson the rapidity of the fall of the pole is increased, until both students become so expert that the blow can be blocked every time. Then ensues a contest for the possession of the pole. The man who loses hold of the pole may seize his opponent by any hold he can secure, and the combat goes on until one or the other admits defeat. This acknowledgment of defeat is given by slapping one hand on the thigh; if on the floor the vanquished one slaps the floor. The combat ceases the instant that

the signal is given, and the opponents take a moment's rest before attempting the next feat. The blows with the pole are attempted in various forms of attack, and the more ways that are devised of attacking and countering, the better it is for the student when he engages in actual combat.

While this work is being undertaken the student is ordered to learn how to fall. With his arms outstretched horizontally he falls forward flat upon the floor. The floor of the school is padded thickly and softly, so that the young man cannot injure himself. The instructor can do little when this exercise is being followed. The young man must learn the art of falling safely through his own practice and observation. He must learn what muscles are wrenched when he falls, and must study out for himself how to avoid the wrench. When one practising *jiu-jitsu* is thrown he must know how to aid in the throw himself in such a manner that he will not be weakened—and this knowledge can be gained by any one who practises assiduously. The Japanese student who finds himself going down under the

attack of his adversary is taught to land himself, if possible, on one side or the other, as he thus avoids to some extent the success of his opponent in the attempt to secure a double arm-pinch, and hinders the throat-hold. The one vanquished never lands squarely on his back if he can avoid it. Constant practice in falling, along with intelligent observation of the effects of the different falls, enables the student to learn much by himself. Then the knowledge so gained is employed in tests with a "friendly foe."

Next in order comes practice in the work of rising swiftly and skilfully. The man who is thrown by his adversary's trick and suddenness is not necessarily beaten. The man thrown often turns seeming defeat into victory through his ability to wriggle out of the hostile clutch and leap nimbly to his feet, instantly prepared for another trial of skill.

First of all, the student, when practising alone, lies flat on his back, with arms and legs outspread. In this position he is required to "gather himself together" and to leap to his feet. He must do this as quickly and skilfully

as possible. At first the feat is not an easy one, but, as in all other endeavours, practice makes perfect. After a few weeks, during which a part of each day's work is spent along these lines, the student finds that he has made surprising progress.

Following this, as soon as he has made fair progress, the young Japanese is taught to fall upon his left side, instantly rising with all the speed and skill of which he is capable—and the ability to do this grows with each repeated attempt. The task is performed by throwing himself over to the left in such manner that he finds himself with both knees on the floor as levers, and with his arms stretched out before him to aid in the upward spring. As he makes the spring he swings his body around at the same time, in order that he may face his opponent. The fall on the right side is accomplished in the same manner, except that the student turns rapidly over to the right.

It must be borne in mind at all times that the one who is rising must do it in the way that will least expose himself to the assault of his antagonist. He who is rising may often save

himself from a successful new attack by wriggling or dodging to one side or the other—and this must be to the opposite side from which the opponent seems likely to attack. It is not to be expected by the one who is rising that his adversary will wait for him to regain his feet before attacking. The Japanese take the sensible view that, in combat, there are no such things as "fouls." Any hold or blow is permissible while the intended victim is down or is attempting to rise to his feet. The only aim is victory, and this may be secured in any manner that is possible.

Practice is given in sitting on the floor with the legs in front, slightly spread, and with the hands on the floor at the side, but a little to the rear of the back. From this position the student leaps to his feet without turning to either side in rising. Difficult as this work is, it can be accomplished in time, or else the young man has not followed his instruction, in all its details, with the care that has been expected of him. After this the next task is performed by sitting on the floor, with the legs in the same position, but without support from the

arms, which must be held in front of him. Rising from this position is difficult of accomplishment, but is easily possible when sufficient practice has been had; and it is well worth all the effort that success in this line calls for, for the achievement of the feat works wonders for lightning-like agility.

From this last work the student is passed along to the requirement of sitting in a stooping position, with rump as close to the floor as may be without actually sitting on the floor. The arms are extended in front, or at the sides. From this position the practicer must accustom himself to rising with the utmost celerity. When he can do this, he must seat himself in the same position, opposite an opponent. The two clasp hands, and at the signal, given by either, one pulls the other to his feet. Once erect, hands are unclasped and the antagonists assault each other by any means of attack preferred.

Excellent practice is had when two students lie on the floor, on their abdomens, with heads opposite and hands clasped. Each tries to draw the other's hands toward him, by so do-

ing to gain enough purchase to enable him to spring from the floor in such manner that he towers over his rising antagonist and is able to vanquish him by throwing him over backward and falling upon him. If the victor can disengage his hands he is then able to employ the arm-pinch, the throat-hold, or any of the other tricks used in subduing the under man. In any case the man on top uses the knee-jab in the solar plexus.

Another excellent exercise for the making of agility is for the young man to throw himself forward upon his knees without allowing his hands to touch the floor. As soon as he has fallen he instantly rises to his feet, and stands with his hands before him as if awaiting the attack of an adversary.

Agility may be acquired, also, by throwing one's self face down, resting on hands and toes, without allowing the trunk or the legs to touch the floor. While in this position, look rapidly over the left shoulder, and then over the right —always in swift alternation. This does much to teach the student on which side he should try to rise when there is an opponent over him

or waiting for him. After a few of these alternate turnings have been made, the next thing to do is to imagine that the opponent intends to attack him on one side,—say the right,—and then, by a vigorous twist, to rise to the left, at the same time dodging and crouching, ready for the next move of attack.

Leaping forward, with as catlike a bound as can be acquired, is insisted on. This is done with hands outstretched, as if the student were engaged in the effort to grapple with a real opponent. Sometimes the student lands from his bound erect, or at other times sinks to a crouching attitude. Then he is taught to leap sideways, as if he were trying to secure a side grip on his imaginary opponent. Too much stress cannot be laid on the value of this leaping work. It counts for everything in the suddenness and success of attack when, at the beginning of combat, the adversary is more than arm's length away.

The student will be able also to teach himself much in the way of feinting when making such a spring. In much the same way that the trick is employed by American and English boxers

he is able to make it appear that he intends to attack one portion of the other man's body and then take hold of another part. If the eyes are directed at one part of the intended victim's body while another part is actually seized the deception is likely to prove as effective as it does in boxing. One form of feinting often resorted to is for the assailant to leap forward erect, suddenly crouch under the extended arms of his adversary, grab the nearest knee with one hand, and employ the other hand in giving a push as high up on the body as may be done. The seized knee is pulled outward at the same instant that the push is given, and the victim, who has looked for attack at a higher point on his body, has no choice but to fall on back or side. Then the assailant completes his victory by falling upon his man and employing any one of the holds or pinches that seems most advantageous under the circumstances.

The possession of acquired agility teaches the student another valuable trick of attack. This is for him to crouch as if intending an attack at the knees, and then, as his opponent bends to meet him, to rise suddenly and make

the attack upon the upper body of his descending enemy. Just as there are no "fouls" in the Japanese method of combat, so all the highest development of the art of *jiu-jitsu* is based upon the employment of the utmost degree of deception. There is but one exception to this rule: When the vanquished one slaps a thigh, or the floor when down, the victor must release his man and does not expect further attack.

Agility is further obtained by falling face downward upon the floor and then turning over on the back like a flash. Arms, hands, and legs are employed with as much celerity and accuracy as if an actual combatant were at hand. A welcome variation is found in running at full tilt toward an object that is swinging, suspended from the ceiling. Without slackening his speed, the student grasps the object, or tries to do so, stopping only when he finds the prize within his hand. Success in this feat is at first almost impossible; by degrees it becomes more and more easy of accomplishment. There is sport in the game, and it can be introduced into any American gymna-

sium where the ceiling is so high that the cord on which the object is suspended is long enough for the student to slow up before he has gone "to the end of his rope." The employment of the feat works wonders for agility and for its twin brother, accuracy of eyesight.

Vaulting over an obstacle breast-high is a method of increasing agility that is employed in some of the *jiu-jitsu* schools. Such an obstruction may be a horizontal bar, or anything else that will serve the purpose. As the student lands on his feet on the other side he finds himself face to face with an adversary who is awaiting him, and combat immediately begins. When victory has been obtained, the other man attempts the vaulting in the same way. This work can be performed successfully only by students who have gone thoroughly through the lighter work for obtaining agility. Undoubtedly it would be better for the average man to try this work, at first, by vaulting over an obstacle that is only waist-high; but the Japanese student does not believe in stopping at trifles.

When all the work described in the foregoing

has been gone through with to such an extent that the student is found to be really agile, he is made to practise dodging with an opponent. The master of *jiu-jitsu* is as slippery as the proverbial eel. It will be found impossible for an uninitiated opponent to seize him. Just as the uninitiated one fancies he has his man within grasp he finds that he has n't, but that the Japanese has him in a grip that seems astounding, and a grip that is certainly excruciatingly painful, and bound to result in defeat.

All ultimate success in the aggressive and defensive tricks of *jiu-jitsu* rests upon a foundation of agility, and this may be acquired by any one who will take the trouble to win it.

CHAPTER XII

CLOSING SUGGESTIONS TO AMERICAN STUDENTS

IT is to be feared that many who read this volume, and who wish to acquire *jiu-jitsu*, will neglect the fundamentals and will turn at once to the practice of the tricks of combat. Those who do so will make a mistake at the outset, and one that will have to be corrected later on.

Health is not created by mere combat. Physical training does not consist alone of the creation of swelling muscles. Nor does the possession of a few easily learned tricks of attack make an athlete.

He who would seek physical perfection must carefully observe all the conditions that bring it about. The rules of diet, the habit of deep breathing of fresh air at all times, the wearing of proper clothing that does not impede the free passage of air over the body, the habit of

frequent bathing, the free use of water, regular rest, a proper amount of recreation, and a sufficient amount of muscular exercise—all of these are essential to him who would reap the benefits of the system of physical training that has made the Japanese, after twenty-five hundred years, the strongest, most enduring, and happiest people on earth.

Before paying much attention to the tricks of combat the American student of the art should, after observing the first requirements of bodily health, practise long and assiduously at the resistant and other exercises that harden the muscles and bones. Too much time cannot be spent in this manner. The fighting tricks of *jiu-jitsu*, if attempted by those who have not yet taken the trouble to toughen the muscles and harden the bones, are certain to result in lameness—perhaps severe strain. While the preliminary work of toughening and hardening is going on, some of the simpler tricks of combat described may be attempted, always provided that no strain results. By degrees the American student will find that he is able to stand more and more severe work, and

more and more of it—and then he will know that he is gradually but surely progressing toward the state of perfect physical health and great endurance.

When the tricks of combat that involve falls are tried, these should be done always on pads or mattresses—or, in the country, upon hay. While a grassy lawn may afford a good substitute, there is no reason for two friends, engaged in friendly contest, risking broken bones. It should be borne in mind, also, that in amicable tests too much strength should not be exerted. It is sufficient, at first, to learn the principles of *jiu-jitsu* combat. As the student progresses he will find himself able to endure more and more severe punishment, but arrival at this stage should never be rushed. Each student's own judgment will guide him in this matter.

The matter of costume is of great importance. The body should be as exposed as is possible. In the Japanese *jiu-jitsu* schools the students step out on the floor in nothing but breech-clouts. This gives the freest circulation of air around a body that is bound to perspire profusely from the rapidity with which the

exercises are performed. When exercises are called for that involve coat-holds a tough padded jacket is added to the costume.

American men who do not care to exercise in the breech-clout alone will find that a very good substitute costume may be had by donning underclothing and socks and pulling on a breech-clout to keep the underclothing in place. Shoes should never be worn. For the tricks that involve coat-holds any old, discarded jacket may be donned.

Where two women engage in practice the best costume will be a combination bathing suit of waist and trunks. If desired, however, the regulation gymnasium suit of blouse, bloomers that come to the knee, and stockings may be used—but without shoes of any kind.

In Japan the women are trained in *jiu-jitsu*, and they often compete with the men. It would be well if this were done in this country —always provided that man and woman possess about equal height, weight, and muscular strength. In the case of such contests the costume would have to be adapted to the requirements of conventionality. Contests under

equal conditions between men and women are to be encouraged, as such practice would work for the cultivation of that politeness which the Japanese invariably show in their friendly combats. The Japanese always rises with a smile from a severe and sometimes painful defeat.

In closing, the author offers these suggestions:

Observe all the first requirements of health.

Practise daily the exercises described.

Do not pass to another task until the one described before it has been well mastered.

Do not attempt to rush physical development. Moderation is the Japanese rule. The intelligent student will be able to discover for himself when it is wise to increase the amount of exercise, and when he can endure additional strain in the tricks of combat. Do not be over-zealous.

However severe the trick employed against you, be courteous and smiling. Good temper is a powerful factor for health.

At times when there is lassitude resulting from stagnant circulation of the blood, the *jiu-jitsu* work will be found to be a vitaliser. If

there is no antagonist at hand, try such of the exercises as may be done alone. The result in improved vitality will be apparent within a few minutes. Yet, at such times, do not attempt to overdo. From five to ten minutes of work will be found sufficient. The right indication is discovered when the body warms and the flesh tingles. Then stop, resuming the work at a later time when feeling in good condition.

If extremely nervous, or unable to sleep, a very moderate amount of exercise—preferably in the open air—followed by bath and bed is likely to be productive of immediate relief. Even persistent insomnia can be cured by continuing this course night after night.

The Americans are proverbially a nervous, high-strung race. The Japanese are calm to the point of serenity. Faithful study and practice of *all* their rules for physical well-being will work a marvellous change in the physical and nervous vitality of the American people.

THE END