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SELF HEALING
THROUGH
AUTOSUGGESTION

by

DR. CHARLES F. WINBIGLER, PH.M.



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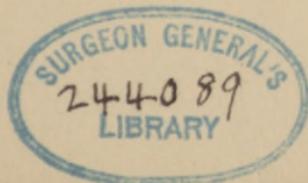
SELF HEALING THROUGH AUTOSUGGESTION

By
Charles
DR. C. F. WINBIGLER
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BY THE SAME AUTHOR

SUGGESTION, ITS LAWS AND APPLICATION
HOW TO HELP AND HEAL OTHERS
HOW TO HELP AND HEAL ONE'S SELF
CHRISTIAN SCIENCE, AND KINDRED SUB-
JECTS: THEIR FACTS AND FALLACIES

TO

ALL WHO DESIRE TO GET
THE BEST OUT OF LIFE BY
PUTTING THE BEST INTO IT.

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PREFACE

Many books have presented certain phases of psychology and the number is increasing yearly which present particularly the theory and application of suggestion and Autosuggestion.

My large work on *Suggestion*, which is now being published by the American Library Service, contains a discussion of the theory and practice of Suggestion in its many phases and relations. The student and reader will find it quite comprehensive. There has been a great demand for a Manual that will present a brief and workable statement of this comparatively new science and one that contains examples and forms of Suggestion which can be used or modified for individual needs. Technical terms and discussions must be avoided so that anyone can understand what is stated and be able to apply the instructions. The limitation of terms will of necessity require considerable repetition. This is to some people very objectionable but with this science allowable and necessary. Repetition is the hammer that drives into the mind suggestions so that they may anchor and manifest in the life. Then, too, the endeavor to simplify the subject so that everyone can understand and apply the principles, it is necessary to repeat certain words, phrases and thoughts.

If the instructions in this manual are strictly and persistently followed there is no reason why great and even remarkable effects may not be realized in the reader's life. These instructions have been tested under many circumstances and they have proven effective in producing great changes, establishing normal in place of abnormal states and opening up possibilities for the unfolding of one's personality.

No one knows better, than the author, the imperfections of this work, but honesty of purpose and a desire to help others justifies its publication. Its practical instructions, easily understood, if carried out by all who read and study this book, will produce definite and beneficial results in the whole life.

This work is founded on the principles of my larger work referred to above, "Suggestion: Its Law and Application, or The Principle and Practice of Psycho-Therapeutics." Some thoughts in this book have been stated in other forms by other writers on this and similar subjects. In the large work referred to above I have specified numerous authors and they apply to this work also. I am indebted to many sources for special suggestions and ideas. We are all doing what we can to disseminate ideas that will make practical and helpful this new and wonderful teaching and practice of Suggestion in its numerous phases.

C. F. WINBIGLER.

Los Angeles, California.

1923

SELF HEALING THROUGH
AUTOSUGGESTION

INTRODUCTION

Suggestion is a new word that has been introduced into the psychological nomenclature in order to describe and apply it to some of the newer phases of psychological principles. The word has been lifted up from its former meaning and has been given a fulness of meaning that is remarkable. It formerly carried the idea of an insinuation and not a good one; but now it carries the highest idea of insinuation and more than that because it is related to the imagination, the excitation of mental activity and the operation of the subconscious mind.

The imagination is the picture-forming power of the mind, and mental impressions incite the mind into definite action so that the great principle underlying mental activity is this: "*Every mental impression strives for expression and every mental picture strives for realization.*" This is the great law that governs all mental activity of value, of permanence, and of effectiveness. The application of this principle maintains the health and restores it if lost; maintains man's happiness as a manifestation of his essential life and leads to the realization of success and to all that makes for man's development toward perfection.

The law can be applied to every phase of man's mental and spiritual unfoldment as well as to his

physical well-being and development and it is the law of all activity and accomplishment. Everything is governed by law in every realm of life so that there is no room for chance. It takes some people a long time to learn this truth.

The two-fold division of Suggestion that will be considered in this book is hetero-suggestion and Auto-suggestion. The most effective and far reaching division is Autosuggestion. It makes effective or nullifies hetero-suggestion. Practically all hetero-suggestion becomes Autosuggestion before it becomes an effective power in the mind.

There is a phase of mind that is particularly affected by suggestion. It is what is termed the subconscious. It has control over all the vital functions and organs of the body, and being controlled by suggestion, corresponding results will be realized in the body and its organs according to the kind of suggestions received and realized in that phase of mind.

The author's view is that there is but one mind manifesting in a two- or three-fold form. The terms now generally accepted by psychologists are conscious and subconscious. Those who desire to apply a term specifically to what is called the spirit and spiritual nature of man use a three-fold form of mind manifestation, the conscious, subconscious and the super or supra-conscious. In this work the two-fold form will be adhered to and used.

It might be well to refer to what is called hypnotism. The word itself is unfortunate for it means sleep. The state itself is a wide-awake condition of

the subconscious phase of mind. Many persons believe that hypnotism is the result of a power exerted by one mind over another. This is not so. Hypnotism is a receptive condition of mind which accepts suggestions given by another person or by one's self. The conscious phase of mind of the subject is held in abeyance and in that state either hetero- or Autosuggestions pass unhindered into the subconscious phase of mind and incite it to action in order to produce the desired results.

Many explanations of hypnotism have been given. Dr. James Braid of Manchester, England, inclined to the physiological explanation. He used for therapeutic purposes intentional Autosuggestion. By this method, by self-hypnotism, he cured himself of a severe case of rheumatism. It was the Autosuggestion inciting the subconscious mind into action through the vital forces of the body that cured him and not hypnotism.

Many of the ills to which the flesh is heir, ills that imagination and expectation breed, are the results of unconscious Autosuggestion. Expectant Autosuggestion is the very spirit of the faith that removes mountains, levels valleys and crosses oceans.

The great healers, so-called, like Greatrakes, Gassner, Newton and others used suggestion and many of them secured some of their greatest results unconsciously. This is also true of great orators, surgeons, physicians, lawyers and other great men of the world.

Bramwell, in his splendid work on Hypnotism, admits that the essential characteristic of the hypnotic

state is the subject's power over his own organism. Some others, like Heidenhain, push the physiological theory of hypnotism to its limit, whilst Charcot and his school contend for the hystero-epilepsy theory as an explanation of hypnotism. Liebault and Bernheim, of the Nancy School, accepted the theory of suggestion as an explanation of hypnotism and also as an explanation of the cures effected. This is the most practical and reasonable theory and thus far takes in and explains the greatest number of facts of a psychological nature. It is the theory that is generally accepted by men who are working along special psychological lines. Expectation and anticipation are factors that prepare the mind to receive the suggestion given.

The factors that nullify hetero- and Autosuggestion are the conscious phase of mind and the imagination. They give or make counter suggestions. If our thinking and mental pictures are true, we get beneficial results. If they are untrue, we destroy in a large measure the good suggestions given. The condition of the mind will determine the result. "As a man thinketh in his mind, so is he."

The greatest results and the most remarkable phenomena of suggestion occur in the realm of the subconscious. The control and exercise of the subconscious mind releases certain forces or powers through suggestion in its two-fold form. This is well understood by persons who are using suggestion effectively in changing the mental and physical conditions of persons who need help. Freud and other

psycho-analysts and psychologists are working in the realm of the subconscious.

The principles announced above apply to education as well as to therapeutics. Educators recognize that education, good or bad, is the result of conscious or unconscious suggestions. The work carried on the subject's subconsciousness will either assist or hinder the suggestions and instructions by the teachers and will lead to victory or defeat of their work.

The newer methods of education recognize this and the teachers plan to appeal to the subconscious and call into action the power of Autosuggestion of the pupil's mind. The Montesori and other methods are doing this and that is why they are so effective.

The theories of the past were defective in this respect. This is true also in reference to the explanation of extraordinary phenomena. The key that unlocks the door to that realm of mystery is suggestion in its many phases of the subconscious mind and its powers. (For a full discussion of this phenomena the reader is referred to my large work on "Suggestion: Its Law and Application.")

There are multitudes of people who can testify to the beneficial effect of hetero- and Autosuggestion. All functional disturbances and many organic conditions can be modified and permanently relieved especially by Autosuggestion.

Some writers seem to confuse suggestion with the will. They are distinct factors of the mental life. Autosuggestion is a power in itself, as is the will, and each may operate without the aid of the other. The

former is more powerful in accomplishing results without the will activity. Autosuggestion is a definite and effective method of influencing the subconscious mind and setting it in operation to accomplish and realize a definite result. It can awaken dormant energies and make them kinetic.

It is necessary now to state clearly the meaning of suggestion and Autosuggestion so that the reader may use them, if he desires, for therapeutic, social and personal benefits. This will be done in succeeding chapters.

CHAPTER I

SUGGESTION DEFINED AND CLASSIFIED

Different definitions of the word *Suggestion* have been given by writers and psychologists. None of them have been quite comprehensive enough to take in a complete view of the theory and practice.

One definition is that Suggestion is an idea (representation), image and concept proposed or imposed by the operator and it is accepted by the mind of the subject. This idea, image or concept is transformed into an action so that the object of the idea is realized.

This is one of the best of the many definitions given. Two of the essential elements of a true and comprehensive definition occur in it. (1) That suggestion is an idea (representation), image and concept. (2) That the idea is transformed into action. Many other definitions lack these two elements that are necessary and essential to a definition that will satisfy the mind of a thinker and an investigator of psychical phenomena.

Many persons, and some writers on this subject, seem to believe that the operator exerts a peculiar power of his will so as to compel the subject to receive what he suggests and do what he commands. These persons doubtless believe that hypnotism is the

result of the action of the operator's will on the mind of the subject. This is not correct. The definition given above puts in a qualifying term or phrase which is necessary to be understood; namely, "Accepted by the mind of the subject." No effect will occur unless the mind of the subject concurs in or accepts the suggestion of the operator.

Impressions or sensations carried through the peripheral nerves to the brain start some automatic centers into action and when suggestions are made the mind through the brain and nervous systems sets into operation certain vital forces and corresponding results follow. This is conditioned on the mind of the subject acting on the ideas received.

Another definition of suggestion is that "it is a mental impression." That is true but it is more than that.

Some writers make suggestion synonymous with hypnotism. This is not correct. It may produce an hypnotic effect but it is a larger term than hypnotism and its application is much wider. Hypnotism is one form or phase of suggestion as we shall see in the classification to follow. It is the result of suggestion. Let me repeat that hypnotism is not produced by the action of the will of the operator on the mind of the subject but it is a suggestible condition produced by the conscious phase of mind being quiescent or held in abeyance. This condition permits suggestion to reach the subconscious mind, which carries it out, and secures results in the physical, mental and psychical life.

Many of the definitions have an element of truth

in them but they lack other elements that are necessary to make a complete working definition.

The definition that follows is one that the author has worked out as a result of his study and investigation of this subject. The reader can judge of its comprehensiveness and application to the subject in hand.

This definition is partially based on the etymology of the word and incorporates the real elements of the application of suggestion in its wide purpose. The word is derived from *sub*, under, and *gero*, to bring, and therefore means to *bring under*.

SUGGESTION DEFINED.

Suggestion is an idea or ideas brought into the mind under other ideas that are there in order to supplant, suppress, or enforce them, or to create new ideas and to incite the mind into action and realization.

There are two methods—there are many more—of bringing ideas into the mind. They are hetero- and Autosuggestion. The former is given by others. One's own conscious mind may get an idea or ideas from reading, observation, reasoning or sensation which may lodge in the subconscious mind and work a great change in the ideas that are there, or one may make definite suggestions to himself, which may be accepted by the subconscious mind, and a great change may occur in the body or mental life. That is Autosuggestion.

This definition is founded on and grounded in a psychological law generally accepted but stated some-

what differently by different writers. The author's statement of this law is original with him, as is the definition of suggestion, and it has been used in the form stated here for many years in his lectures. The law is this: "*Every mental impression strives for expression, every mental picture strives for realization.*"

This is a fundamental law of all mental activity and life and it enters into all of the practical work in relation to the use effectively of suggestion in its wide application.

If the reader will think through the definition given and the law stated above, as he has practical experience, he will see the definite and far-reaching application of suggestion to the many phases of life. Especially is this true in its application to health and its maintenance; to healing and its almost miraculous results; to happiness and its realization; to success and its results; to education and its cumulative power and to many other phases of life's manifestations and possibilities.

It will be a help to the reader and student to memorize the definition of suggestion and the accompanying law and watch how they work out and how they apply to the many phases of life.

CLASSIFICATION OF SUGGESTION.

The author has sought for many years in reading, conversation and by experimenting, a practical classification of suggestion. A number of authors have given a few classes but they are very meagre and primary. The classification given here is original and

in many respects the only comprehensive one that has thus far been attempted to my knowledge. Such a classification is needed so that when one meets certain results that have been produced by suggestion he may know to what class it belongs. It will also show the reader and any practitioner how wide and great suggestion is in its application to every sphere and phase of knowledge, experience and activity.

1. *Ordinary*. This form of suggestion is used intentionally, consciously or unconsciously, in life's general relations; e.g., in the home, in society, in business, in the school, in the church and wherever people meet and communicate with each other.

2. *Hypnotic*. This phase of suggestion is one that is made to a naturally or an induced quiescent and receptive state of mind by word, written or oral, by gesture, look or touch, or by any feasible way of communication. The subject is in an hypnotic state or condition.

(Hypnosis is the result of some form of suggestion and it is a condition in which suggestion is most effectively used.)

3. *Direct* suggestion primarily applies to two minds in a subjective state and communicating directly with each other. This is the condition in a large measure in telepathic communication and in many so-called occult and supernatural phenomena as in Revelation, prophesying, discovering hidden things and all that is genuine in the marvelous. It has come to mean by use that which is given by the conscious mind to the subconscious as in hetero- and Autosuggestion.

4. *Indirect* suggestion is that which is communicated by the conscious mind of one person, through the senses, to the subconscious mind of another; e.g., the orator and the hypnotist illustrate this phase.

5. *Ante-hypnotic*. This phase prepares the way for hypnosis.

6. *Post-hypnotic* suggestion takes effect after the subject, who has been hypnotized, has been aroused or comes out of sleep. It may take effect immediately or sometime after awakening; e.g., if the operator suggests that at four o'clock the subject will go to the bookcase and take out a book or that next Wednesday he will come to this office at three o'clock, these things will probably be carried out to the letter. This is a form of suggestion used by many healers and by those who practice Suggestive Therapeutics. Tests made by the use of this phase of suggestion have proven that it may last or operate for one year but not much longer. Moll and Liebault and others seem to agree on this. When it is not carried out the idea may remain and torment the subject.

7. *Larvated* suggestion is that which is concealed or masked. An external or intermediary substance or object is used and a belief in its virtue will cause the subconscious mind to accept the suggestion given and make it effective. Placebos, sugar of milk, powdered pop-corn and many other harmless things are used by physicians. They tell the patient that they are powerful drugs which will deaden pain, produce sleep, correct abnormal conditions and restore the health. Certain beneficial results often follow the use of larvated

suggestion and it is far less harmful than the use of the drugs.

8. *Autosuggestion* is given by one's conscious mind to his subconscious mind. It is the most powerful form and can produce wonderful results in the body and in the mental life. Many people could bring about great changes in their feelings, thinking and ailments by the use of this form of suggestion. In the body of this book will be given certain statements, methods and preparations necessary for effective Autosuggestion. It is a great protection, a remarkable remedial agency and a wonderful transforming power in one's life. Sickness can be cured, disease can be conquered, and remarkable development can be secured by its use.

9. *Hetero-suggestion* is that which is given by one person to another person. The purpose of its use is to help those who are ailing; to overcome adverse and abnormal states and to overcome conditions unfavorable to a patient's or subject's best interests.

10. *Sensory suggestion* is that which is given or received through the senses. Subsidiary divisions of this general class are optical, auditory, tactile, olfactory and gustatory. Sensory suggestion enters into much of the dream life as well as into the most of the waking state. The ordinary laws of memory may be called into action under its influence. It also largely influences in establishing good or bad habits. Peripheral stimulus, music, odors, tastes, sights and scenery, with the law of association, in the waking or dreaming state make up a large part of mental activity, influence and power in the life.

11. *Ideational or psychical* is that which manifests in extraordinary phenomena; e.g., in spiritism, in mental phases of hysteria, in abnormal sexual states, etc. The extraordinary cases of devotion, reveries, mysticism, etc., come under this class.

12. *Imaginary* is suggestion in which the imagination plays a large part and it includes memory pictures. Its abnormal manifestations have an element of the neurotic in it. Some of the great geniuses of the world have been controlled by this form of suggestion, such as Blake, Swedenborg, Goethe, Poe and many others. Robert Louis Stevenson secured much material for his romances through imaginary suggestion and dream representation. Wagner heard in imagination the wonderful messages which he worked out so remarkably in his musical compositions. Connected with this, and often produced by it, is psychosexual hyperaesthesia. Religious beliefs and practices among savages and semi-civilized peoples are controlled in a measure by this form of suggestion. The night-men and night-women of Western Asia and the ghosts of those people and others are the products of imaginary suggestion.

13. *Narcotic* suggestion is largely sensory but in order to classify the drug features we include this also as a class. Narcotics like alcohol, opium, Indian Hemp, etc., have the power to induce a state that is favorable for the acceptance of hetero- or Autosuggestion and in certain stages of the narcotized subject's experience he produces his finest work. De-

Quincey, Coleridge, Poe, and many others illustrate what is meant by the above statement. Orientals use Indian Hemp to induce a condition of mental reverie and libidinous thought and dreams.

14. *Mental* suggestion is that which is given without audible speech. It might properly be called telepathic. The operator or healer formulates the suggestion in his mind and then repeats it mentally with the determination that the subject or patient shall be mentally impressed or influenced by it. This is the method with several leading cults and mental healers. Frequently a denial of the sickness or ailment is mentally held in the mind of the operator or healer and the expectant mental condition of the subject and his receptive attitude of mind brings to pass a cure. The author has used this form of suggestion very effectively many times.

15. *Verbal* suggestion is that which is given by means of the spoken word and is the most common.

If the reader will observe, experiment and classify things that he reads, hears and does, he will be surprised how this classification will make clear many things to him.

One object that the author has in mind in giving this classification is to show the reader and student how far-reaching this law of suggestion is in its application and how it enters into all thinking, feeling and action.

CHAPTER II

AUTOSUGGESTION DEFINED AND ILLUSTRATED

MANY PHASES CONSIDERED

Reference was made to Autosuggestion under the classification and a certain phase of definition was given but in this chapter it will be my purpose to define this more fully and to illustrate its use.

Autosuggestion is self-suggestion and therefore may be looked upon as talking to one's self and commanding or demanding what one wants to realize in the whole personality or in any part of it.

Any persons who have tried out Autosuggestion, when they were in a proper state of mind and body, will accept the statement that it is a most effective method of changing adverse and abnormal conditions and will assist in establishing a normal or healthy condition of mind and body. If one desires to secure the realization of the highest ideals spiritually, mentally and physically, and if he will devote an hour each day systematically to a definite application of Autosuggestion, and by calling up pleasant ideas and memories; by summoning into the mind the finer feelings of love and unselfishness and will meditate on them, he will be surprised at the end of a month at the

change that will be wrought in his whole personality. Healthful cells will be developed in the body, poisoned and dead ones will be eliminated; the mental attitude and feelings will be changed for the better and the spiritual outlook will be brightened. He will be renewed in body, mind and spiritual nature. These statements will be made plain when we present the application of suggestion and Autosuggestion.

This is a good place to present a little psychology so that the reader may see the reason for some of the statements made above. The generally accepted theory of the mind as to its manifestation is that it is two-fold—conscious and subconscious. The former is at work in our waking hours but the latter continues its activity awake or asleep. The former is governed by the senses and what is brought into the mind through them and by the reason, a power possessed by all normally constituted minds. Our actions are governed by this knowledge and as long as we are in the present environment it is best that this should be so. The subconscious phase of mind is controlled by suggestions that come into it, and it controls all the vital functions and organs of the body. If suggestions that are hopeful, optimistic and healthful enter and control that phase of mind, then there will be a corresponding state of the personality in that manifestation. If the opposite kind of suggestions enter and control, then there will be an abnormal and unhealthy condition manifested. This is true if the suggestions are intentional or unconscious. Autosuggestion is the most powerful form of getting ideas into the subcon-

scious mind. There is scarcely a limit to its power when all conditions are favorable to its reception.

The value and effectiveness of Autosuggestion depend in a measure on the kind and the quality of the ideas. The growing knowledge of the mind and the utilization and results of suggestion are astonishing the students of psychology and these things are revealing possibilities never dreamed of by the most advanced students of that science. Physiological processes can be augmented or decreased, philosophical truths can be imparted and anchored in the mind, great psychic knowledge can be called forth and utilized and the whole personality can be brought forth into marvelous expression.

The more graphic, incisive and definite the Autosuggestions are the quicker will be the results. Definiteness accompanied with intention of realization will bring speedy and permanent consequences.

There is no method for securing self-help, for recovery of the health, for paving the sure way to success, for unfolding the inner life, for utilizing the great powers of the mind, for releasing the hidden forces of one's nature and for securing what one desires like definite, graphic Autosuggestion.

Many ideas seem to have dynamic influence in the mind and their transformation into action, aside from their reception, cause the mind to commence its operation at once to realize them. Hence the idea of an organic change can produce that change in the individual who thinks that idea. The action of an idea may at times be more potent in a subject who is hyp-

notized. The reason is that the added confirmation of the individual's mind gives approval and unhindered working opportunity for realization. Autosuggestion is the prototype of all suggestion. There is a popular belief that the suggestion of another person carries with it something of the conscious power of that person as a starting point. There is no particular reason for this assumption. Suggestion is not subjecting an individual but it is bringing freedom to him in the fullest sense.

The realization of an idea is brought about by subconscious activity and becomes effective often without the subject being conscious of it. For instance, the idea of a cure for certain ailments is suggested by another or by one's self and the mind sets into operations the vital forces which will produce that result and the cure is effected without the subject knowing how it was done. This is especially true in involuntary Autosuggestion in which there is an unconsciousness that distinguishes that action from an ordinary act of the will. Suggestion becomes the subconscious realization of an idea which corresponds with the final statement in the definition of that word.

The mind is incited to action, the consequence of which action is, the realization of a definite result.

There are two things to be considered in heterosuggestion. 1. The personal influence of the operator. 2. The subject's regard for the operator. The relation may be one of love or fear or a combination of both. In Autosuggestion there is the definite dealing with one's self. Outside influences are shut out and

the person is in a quiet, receptive condition. Many remarkable effects are produced. Ideas have a tendency to realize themselves involuntarily when they are lodged in the subconscious mind. They seem to have an inherent force that when the mind receives them it immediately proceeds to carry them out and realize the results. The mind and ideas produce action and realization. Suggestion thus becomes a natural force in the human life and the reflex action leads to definite results mentally. Suggestion then becomes an instrument of self-mastery and self-development. This mental action can be set into operation by one's self and thus one can master adverse conditions and can maintain himself in good health. It is a well-understood principle in psychology that an idea, with attention concentrated on it, tends to realize itself. It is not so well understood that there is involuntary as well as voluntary suggestion. Some very astonishing results follow from the use of the former but the most remarkable results follow the use of the latter. The voluntary phase presupposes intention and conscious effort and those characteristics and powers reinforce that kind of suggestion and that is the reason why the results are greater and more wonderful. Autosuggestion has its great effect when it gets into the subconscious mind with very little or any conscious effort. Conscious effort seems to hinder rather than help in that respect.

In using Autosuggestion we want to produce a modification of a condition or maintain what we have. We desire a realization which is produced unconsciously

as far as ourself is concerned. When we use the will we call to our assistance intention, but this is absent from involuntary suggestion. The latter is habitual but the voluntary is cultivated and developed. Autosuggestion has almost unlimited power. If it works involuntarily, without rational guidance, serious consequences may and do often follow. Many ailments arise from this cause alone. Morbid phenomena may and often do occur. Maladies may be aggravated and the reason why may not be understood. Repressions may occur and mischievous results may be produced. Involuntary suggestion has been really responsible for many things not easily understood.

The starting point of a number of conditions manifesting in the mind is involuntary suggestion. Fascination, obsession, fixed ideas, special phenomena, and many other conditions begin with it. The only way to break their power and free the mind from its thralldom is to use Autosuggestion or very powerful and graphic hetero-suggestion.

Neurasthenia, so prevalent today, is like a man getting into deep water, the more he struggles to get out the deeper he goes. If the Autosuggestion of helplessness can be removed the subject will be started on the way to recovery. As long as the idea of helplessness continues fully he will go downward.

Autosuggestion has a three-fold manifestation and application.

1. To what might be termed the intellectual side of the mind. Sensations, visualizations, dreams, memories and thinking processes come under this head.

2. To the sensibilities. Joy and sorrow, all the emotions, passions and sentiments belong to this class.

3. To the will side of the mind belong volitions, actions, desires, movements of the internal organs and viscera of the body and functional modifications. It is amazing what modifications and actual readjustments can be produced by definite suggestion under favorable conditions. Involuntary suggestion is at work in all of these domains. The mental image of an idea makes it a force in action as the idea or mental image of a movement produces a movement. The image or idea is subjective. The result may be objective. For instance, think of sucking a lemon and your teeth are set on edge as though you actually were doing this. Imagine some one yawning and that action is aroused in you. You are expecting company and you may seemingly hear the door bell ring before it actually does so.

Suggestion can create images in every phase of life and it can produce favorable or unfavorable conditions. This is the reason that it has such a marvelous power.

Sensations can be transformed into hallucinations, and mental images can be transformed into illusions, and volitions can be transformed into delusions and transferences. Suggestion may induce as well as inhibit a sensation or a movement.

There is a remarkably susceptible condition in the minds of some people. The idea of pleasure or pain becomes an actual experience to them. Some people cannot hear of suffering without feeling the very thing

heard of. Thinking of it seems to anchor it in the mind and manifest it in the body. If they think of twelve o'clock, hunger for lunch is immediately aroused. Students in medicine when they first study about symptoms of certain diseases develop the feeling of those symptoms in themselves. Patent medicine ads have a great appeal to many persons, for the graphic presentation of conditions seem to awaken their thoughts so remarkably that they believe that their case is actually described. Wonderful visions have led martyrs to endure and not to feel their sufferings keenly. Cold and heat, fatigue and pain, joy and sorrow can be wonderfully modified by suggestion and by Autosuggestion can be actually changed. There are two very important factors in suggestion that have an immediate effect. They are emotion and attention. Where these are called into play or action often most remarkable results are obtained. There is spontaneous emotion which manifests itself under the law of memory association which has to be reckoned with. Whilst attention is more or less voluntary yet there is also a spontaneous phase of it that can be called into action. There is one great power of the mind that has a most remarkable influence on the whole personality, that is, the power to visualize, and in the subconscious phase of mind it is the spontaneous power of imagery. There is one term used for both phases and that is imagination. We have never yet put it into proper relation to the intellectual, affectional and volitional manifestation of the psychical and physical life. In this popular treatise on this subject it is not

my purpose to present too much psychology but such phases as will make plain and practical the use of suggestion and Autosuggestion in their application to the development, control and self-recovery of the mental, moral and physical life.

The spontaneous phase of imagination has its seat of power in the subconscious mind and its voluntary visualizing power in the conscious mind. There is something that one wants to do but there is a picture in his mind that he cannot do it and as long as it is held it will nullify his will power and he cannot do what he wants to do. If the picture can be changed, and it can be by Autosuggestion, he can make, hold and realize that picture and line it up with the will, then he will do easily and remarkably well what he desires to do. When I was learning to ride a bicycle I would start off and go for a few minutes like an old rider but when I allowed the picture of tumbling off to come into my mind it was not long until I either had to get off or fall off. When I was a boy in company with another boy I was crossing a creek of water on a narrow plank. He had crossed and called to me to come on. I said, "I don't know about it." I started and when I did a picture of falling off into the water took possession of my mind and off I went. The will to go over was nullified by the picture of falling off.

Many persons have tried to voluntarily put themselves to sleep and the more they tried the more awake they became. If they had formed in the mind, when thoroughly relaxed in body, a picture of being very sleepy and had said to themselves quietly or audibly I

will go to sleep and kept that up for a while they would have gone to sleep.

This is also true in reference to recalling an incident or name, if you will quit trying to do so and let the spontaneous imagination alone it will bring into the mind just what you want. The picture power of the mind or visualization is one of the greatest, if not the greatest power in producing health or disease, joy or sorrow, success or failure, happiness or misery. The pictures which you hold in your mind will determine largely your condition of health or disease, success or failure.

When a person sees failure he will realize it even though he may desire success. A man who drinks liquor and declares that he will not drink again often sees a picture in his mind that he cannot quit and when that is so he cannot and will not. There are certain persons, like thieves, criminals, and persons who have certain habits, who will say that they cannot help doing those things that are wrong, that something impelled them. The picture in their minds overpowered their wills and they were pushed on. The only way to overcome those tendencies and be master is to line up the imagination and will together and thus secure multiplied power. Here is the principle: *Every mental impression strives for expression and every mental picture strives for realization.* Autosuggestion is the great mental factor by which we direct the imagination so that it will connect up with other great forces in our natures and thus secure health, healing, happiness and success in life.

We are continually giving ourselves suggestion. Even those from others are turned into Autosuggestion before they can be utilized by us. This is going on all the time by virtue of our mental, moral and physical endowment. We are made so that we are subjects of suggestion and it is well that we are. A man that is not is a nonentity and only an animal and not a good one at that. All good animals are amenable to certain forms of suggestion.

I have defined, discussed briefly and illustrated Autosuggestion and I will outline the same.

1. Autosuggestion is talking to one's self for a definite purpose.

2. Effective, helpful talking to one's self is dependent on certain conditions like relaxation, emotion, attention and repetition.

3. The picture power or visualization, and the will must work together to get the best results, if they are antagonistic the imagination will defeat the will.

4. A suggestible state must obtain in order that the best may be secured to and through the personality.

5. Repetition is the driving force of suggestion in order to make it hold and realize.

6. Conscious Autosuggestion will not be effective immediately in many cases but when one gets the swing of it and complies with certain conditions it is in many respects the greatest power of the mind.

7. There are great effects following the use of Autosuggestion under favorable conditions.

8. Wrong habits can be corrected, sickness can be cured, abnormal conditions can be changed, success

can be realized, remarkable development can be consummated and great possibilities can be made actualities in the life by self-suggestion.

9. We are constantly giving ourselves unconscious suggestions, and we can give conscious ones, and if we avoid and conquer adverse unconscious ones we can with the conscious produce great effects in the body, the mind and the moral nature.

10. One who expects to get splendid results from the use of Autosuggestion must guard strenuously against having the will power determine to do so and so and then allow the picture power to contradict that. If that occurs there will be no effect. The Autosuggestion takes effect in the subconscious mind first and the reason why the will and the imagination must synchronize, or work together, is that the phase of mind does not do anything when contradictions meet there. The psychological reason is that that phase of mind reasons only deductively. It will take a statement or proposition and carry it out to the limit but if you send two opposing statements into that phase of mind at once it will do nothing. This may be as good a place as any to call attention to the psychological fact that in the subconscious mind there are certain remarkable powers, such as intuition, faith, spiritual perception, kinetic energy, telegraphic ability, clairvoyance and other remarkable characteristics. The term subconscious covers the whole *special* psychical nature.

11. These hidden forces can be called into action and utilized in accomplishing remarkable things in life. Autosuggestion can and does work with these forces

and the more brief and definite, direct and graphic a statement is the more effective and swift it will be in realization.

12. Let me illustrate what I mean in some of the statements above. For instance, if you say to yourself you can do a certain thing and you hold a picture in your mind that you cannot do that, you cannot and you will not. If you make the effort it will be poorly done, if at all.

The great defect in Dr. Dubois' Method is that he makes the will and not the imagination primary. To make the re-education of the will effective and complete there must be a utilization of the picture power of the mind or the imagination with the will. In my large work on "Suggestion: Its Law and Application"; or the "Principle and Practice of Psycho-Therapeutics," I discuss different phases of this subject and show the psychological reasons, methods and practices of Suggestion and Autosuggestion.

The illustrations as given throughout this section will show how necessary it is to combine the imagination and the will together so that the best results may be secured.

Let it be clearly understood that *the idea of a condition will lead to the manifestation of that condition.* The fear of defeat, of destruction, of contagion will produce a panic in a mob, in an army, in a country. If we imitate movements or act out certain things we shall produce those conditions or things in our lives. A young man imitated the movements of another person who had St. Vitus' dance and his mind was so im-

pressed that he had trouble in voluntarily preventing those movements for sometime afterwards. If you want to establish a cheerful and hopeful condition of mind act them out for a certain length of time and they will become a natural manifestation. The peripheral theory of emotions fit into this view. That theory was advanced and advocated by Lange of Germany and Prof. James of America. The theory stated in simple terms is that we are sorry because we weep. We are fearful because we tremble. We are angry because we strike. The idea is motor and not primarily emotional. The emotional becomes the product of the action.

Another great truth underlying the power of suggestion is that we can overcome certain conditions by inducing or producing opposite influences. For instance, an effective method of overcoming and conquering fear is to direct the attention to courage, mastery, victory, power and success. The mind becomes absorbed by the opposite ideas which are positive and aggressive and sooner or later the fear idea will cease to act and the person will be master. Do not talk about being afraid as that will augment the fear idea. This applies also to sickness, worry, and adverse conditions and thoughts. Let the mind be positive and negative thoughts will not affect you.

Autosuggestion is a method of great power in meeting negative, abnormal and adverse conditions. We have not yet discovered the amazing power of suggestion generally and of Autosuggestions particularly as to what they can do in their wide and definite ap-

plication to the human personality. When a definite purpose is proposed to the mind it is amazing how the subconscious mind finds means to attain that purpose and the methods it can use for its realization. Psychologists have been slow to consider the power of suggestion and to concede that there is a subconscious phase of mind. They have called it, and some do yet call it, reflex action, but that is just as much of a theory as the assumption we make that there is a subconscious mind or phase of mind. The materialistic, and some physiological, psychologists reject utterly the theory of the subconscious mind. They ought to give up the term psychology, for that is the science of the soul, if they accept the etymology of the word. "Consistency is a jewel" when not found in certain conditions or relations.

It is an excellent practice to place with emotional manifestation mental sensations of an opposite nature. For example over against sorrow place laughter, against weariness and fatigue place rest and strength, against fear place courage. There are many illustrations that the reader can find to illustrate this. If one is very warm and will shiver and say "I am cold," the warm feeling will be changed very speedily.

Another method of conquering fear or anger is to repress the movements characteristic of these emotions and manifest physical indifference and suggest sweetness of temper and courage. If you are cold, breathe and straighten up and suggest warmth, that the blood is flowing more rapidly and that every part of the body is getting warm.

Acting out certain things like love or hate, it is easier to feign them than it is to feign an emotion like anger. The former may be increased, but anger seems to be complete on first manifestation. The former may be augmented or decreased by doing something in correspondence with the manifestations of the sentiments of love or hate, but in anger the emotion is primary and must be met by reason and action.

If one does some remarkable piece of work he will counteract certain impulses that are manifesting for expression. A good illustration of this is found in the life of Goethe. He tells us that he was freed from a suicidal impulse by writing Werther. Space will not permit the giving of reasons why, but the reader must be content or think it out for himself by using the principles stated.

Another principle that plays a prominent part in the use of Autosuggestion is that imaginary gratifications of certain desires are like repressed impulses in dreams they bring satisfaction and relief. Goethe killed himself in imagination in Werther. Here is the law or principle I have mentioned two or three times already, *every mental impression strives for expression, every mental picture strives for realization.* That leads to relief, satisfaction and to release. Bottling up or repressing feelings may eventually prove hurtful but letting them out or expressing them in numerous possible forms may bring relief and satisfaction. There are numerous illustrations that could be cited from literature, history and biography con-

firming these principles. Victor Hugo as he stood by the ocean trying to relieve his anger said—"Besides, gloomy ocean, I hate thee." Relief comes from expression and the principle given above really shows the reason.

If you want to get the best out of life, the noblest thoughts, feelings and impulses must find expression. If the benevolent emotions are to be strengthened when they are stirred they must express themselves. Tendencies like inclinations, passions and tastes are the open pathways of the emotional life and lie at the foundation of all possible happiness. By talking and thinking of love we develop a character of a similar nature and we fall in love with others. Suggestion thus has a creative power and brings into existence wonderful realities, bodily changes and remarkable conditions.

The science of psycho-analysis reveals the action of Autosuggestion in early life. Phenomena in everyday life and special utterances as well as general casual conversations reveal not only what is in the subconscious mind but reveal also suggestions which have been lodged there and their working in a measure. A name of a friend may be forgotten because of his resemblance to some one we dislike; blunders through absent-mindedness; saying "no" for "yes" or conversely when answering questions, all have a subconscious reason underlying them.

These and many other things have an intimate relation. Ordinary sayings, and many things we do, not only betray our thoughts but the roots of those things

lie down in the subconscious and many of them are intimately connected with suggestions which have anchored in that phase of mind. Accumulated suggestion in the subconscious mind escapes in remarkable ways and leads to fulfilment. Mental pictures come to a realization in one form or another. Opposing ambitions will produce conflict, confusion and failure. Here is a man who is ambitious to be rich and yet he expects to be poor. That condition will lead to failure sooner or later. One cannot travel East and West at the same time. Neither can one become rich if he holds continually the picture of poverty in his mind. A person will go as he faces. He who everlastingly says "I will always be poor, I have no ability to become rich, I expect to die poor" will go toward the poorhouse and not toward a palace. One's mental attitude and pictures will determine his success or failure in life.

Many so-called healers have had remarkable results when medical skill has utterly failed to help. There must be a reason why this is so? They use suggestion and their great reputation due either to much advertising and testimonials, all of which many people are quick to believe and accept, and the fantastic methods and dress arousing the sense of the marvelous in those coming for help, produce in the subjects an aroused emotional condition which greatly aids the working of suggestion and Autosuggestion. Belief and expectation help to secure some very remarkable results.

A widely advertised medicine, which may have prac-

tically nothing in it but harmless ingredients, by the aid of Autosuggestion may produce favorable results. Warts on the hands are amenable to suggestion in a very remarkable manner. One on my hand was thus removed. A man afflicted with asthma was taken with a paroxysm in which he felt that he must have fresh air or die. He arose in the dark, groped around the room and came to what he thought was the window. He could not open it and so smashed the glass and went back to bed and breathed easier and went to sleep. In the morning he found that he had smashed the large looking glass. The Autosuggestion brought relief even at the expense of not getting any more fresh air.

(In my large work on Suggestion many remarkable cases are given illustrating the power of suggestion and Autosuggestion.)

There is one more statement that ought to be made before we leave this phase of our discussion. It is this, there is no radical difference between the action of suggestion and Autosuggestion in their results.

Can organic diseases be cured? Some of them can. When an organ is destroyed there is no foundation for work but where an organ is affected and where nerve power is operative and suggestion can be anchored in the subconscious mind functional troubles can be rather rapidly cured and organic conditions remarkably helped and frequently cured. The reader must recall the fact that suggestion controls, directs and works through the subconscious mind and that mind controls and works through the sympathetic nervous system. In other words, suggestion works

through the vaso-motor nerves and can thus restrict or stimulate the circulation through the capillaries and can supply groups of cells or can inhibit that supply. In the former condition there will be a normal or excessive feeding, in the latter condition there will be improverishment and decrease. In other words, cells will prosper or atrophy and die. Herein is the explanation of the removal of tumors or by mental pictures they can be enlarged. This is equally true of many abnormal conditions in the body. They can be developed or exterminated according to the kind of Autosuggestion used.

This is also true of many physical abnormalities. They can be removed, modified or augmented according to the ideas we use and the thoughts we hold in the mind.

This chapter is a lengthy one on account of considering the many phases of Autosuggestion and their relations to the whole subject under consideration. The principles stated will be used in the following chapters but not elaborated as in this one.

CHAPTER III

CONDITIONS NECESSARY FOR EFFECTIVE AUTOSUGGESTION

1. *Relaxation.* Tension of body and mind must be released or given up as that interferes with the normal and uninterrupted circulation of the blood and with the nerve energy. There are many things that produce tension such as worry, fear, certain habits, mental disturbances, insomnia, lack of exercise and certain diseases. Tension also has a tendency to produce these conditions or states so that a vicious circle is established. Relaxation must be, at first, a positive, voluntary effort. Very few people can relax every muscle at once. They must practice relaxing parts of the body until they can in a very definite and speedy manner let go. This must be done as a preparation for receiving effectively suggestions. Many people involuntarily tense the muscles and keep them on a tension the whole of the waking hours. When they retire the tension continues through the night and by and by the nerves that have felt the strain commence to rebel. If the tension continues nervousness develops and neurasthenia manifests and the person goes on from bad to worse until the condition almost looks hopeless. This has all come from tension and

the things that produce it in the mind and body. Relaxation is just the opposite condition from tension. It is voluntarily letting go. When the mastery of tension is an accomplished fact then one can relax the whole body at once and be ready for the work in hand. A simple test will prove that one is on a tension. It is to drop the shoulders and that leads to a conscious feeling of relief and relaxation.

In order to make the relaxation thorough and complete it is best to lie down on a bed or couch. Mentally determine that you will relax every part of the body. Breathe deeply for a minute or two. Then lift, drop and relax the right arm, the left, the right leg, the left, relax the back muscles from the lower part of the back to the neck, then the neck muscles by turning the neck from side to side, then the head and face muscles, then the chest and abdominal muscles. Go over these exercises of relaxation for the different parts of the body three or more times and mentally suggest relaxation. Then hold a mental picture of being thoroughly relaxed and by an easy voluntary effort relax every muscle at once. Persist in this exercise until you succeed and feel utterly limp and have no desire to move or think. Breathe deeply for two or three minutes and mentally see all the deep muscles of the body in a complete relaxed condition. Do the work slowly and deliberately, otherwise you will tense the muscles.

If one closes his eyes whilst doing this work, incidental distractions will be avoided, and if he relaxes the mental activity so that he does not care to think

about anything particularly then the conscious phase of mind will be quiescent and will let the suggestions pass into the subconscious mind.

2. *Attention.* Attention centers the mind on what one is doing and on what he desires to realize. Much of the poor memory complained of by many people is due to a lack of attention. The failure to secure results by using Autosuggestion is due to the same lack. A wandering mind accomplishes very little. One may repeat words or sentences or magic phrases and secure very little result if there is no intention to get results nor attention to what is being done. These words are used in the sense of devoting or fixing the thought on a definite thing to be done for a certain purpose. Concentration is the chief active element and how to develop that is presented in my other books with many illustrations. It will be necessary to present several statements in order to show the application of concentration.

1. Hold in mind, in a very definite manner, the mental image of the things you desire to realize. The desire-energy will be exerted by the power of the subconscious mind according to the picture-vividness. For instance, you desire to restore your health. Hold the picture of being perfectly well and how you would act if you were. The more vividly you make the picture, with intense desire back of it, the more speedily you will recover. The mental picture will also help to hold the attention to the work in hand.

2. Acting out what you desire will greatly assist in its realization. If you desire health act as though

you were perfectly healthy. That will also strengthen the power of concentration.

3. Tell yourself what you desire and center your mind on its realization and every power will fall in line to assist in securing the result. Then visualize the processes and results. An idea that tends to realize itself rapidly is an idea backed by spontaneous or voluntary attention. If one can unite these two phases of attention he will secure remarkable consequences.

4. The picture-forming power of the mind is usually called the imagination. It is a great help in anchoring and realizing the Autosuggestion made. Sometimes there is quite a conflict between it and the will but as a usual thing the imagination is master in the conflict. The reason is that the imagination is not controlled entirely by the conscious mind but it is an inherent power of the subconscious phase of mind. More can be expected and realized from visualization than from voluntary effort. If the conflict can be avoided between the imagination and the will and if they can be united to bring forth a definite realization there is nothing that can defeat that purpose. The subconscious phase of mind is the source of the greatest power and influence in the life and it can nullify much of the voluntary activity of the conscious mind.

Selfishness and the senses are pathways that may lead to deserts in which the deceptive mirages will lead the thirsty pilgrims not to springs of living waters and oases of green grass and trees but further into sandy wastes and eventually to death of the higher

self. Truth and reality from the noblest part of the nature, called the spiritual, will bring a realization of all that is highest and best.

If pictures of fear, worry, failure and selfishness are held by the mind, corresponding harvests will be reaped. If pictures of mastery, love, success and true benevolence are held, an abundant harvest of good shall be the reaping.

Nature tends to the normal and if it were not interfered with it would reach that goal. In the mental life of man there are wrong pictures, voluntarily and involuntarily doing what ought not to be done, and they are often the results of abnormal conditions.

IMAGINATION AND AUTOSUGGESTION ARE GREAT FORCES IN THE MENTAL LIFE IN ORIGINATING AND REALIZING HIGH AND SPLENDID IDEALS.

5. *Brevity and Definiteness.* The subconscious mind will take a brief and definite suggestion and carry it out to the limit but it will not work when it is overburdened. It grips a brief and terse phrase or sentence and manifests its power in realizing it in definite results. If the sentence is graphic it is a great help in calling the mind into action. Take the sentence "I am feeling well." If the subconscious mind gets that sentence with a picture and the emotion accompanying it, the mind proceeds at once to realize it in the whole body. If a counter-suggestion is made afterwards like this—"I am sick," the feelings will take on the character of that suggestion and the power of the former suggestion will in a large measure be destroyed.

Both sentences carry pictures, and the habit of the past will use the feelings as servants, and the suggestion "I am feeling well" will be nullified and if the old habit is very strong illness may be produced. This is one reason why one should not talk about his ailments, feelings or sickness for there is a tendency to deepen those impressions in the subconscious mind.

The shorter the statement the easier it is for the subconscious mind to grip and use it. Take the formula, called the magic formula of Coué, "Day by day, in all respects, I get better and better." It is a good statement, not long, containing a picture and easily unites with the desire for health. It will set the subconscious mind at work, at once, to realize it. I have tested this statement out in practice. A modified form of it that I have made makes it easier to memorize and apply. It is "Every day, in every way, I am getting better and better." The spontaneous attention and the imagination grip it and it almost says itself. Having tried this statement out also I found certain things occurring more rapidly than with the former formula. Brevity and definiteness are the characteristics of this sentence and it will produce results if conditions are favorable and it is repeated often enough.

6. *Repetition.* This is the driving or pushing force of suggestion. To make a suggestion to the mind only once leaves very little impression but if it is repeated a number of times the impression is deepened and it starts the mind to work to realize it. My method has been to repeat an Autosuggestion seven

times or a multiple of it. There is no particular magic in that number but that many times of repetition and the numbers 14 and 21 give an opportunity for the suggestion to become lodged and then the mind commences operation with its power and brings the realization.

Repetition also awakens spontaneous attention, and with it concentration, so that the suggestion almost asserts itself as an obsession. The mind thus becomes almost completely absorbed in the idea and proceeds to automatically carry it out. For instance, you desire to remove a wart or a tumor. You suggest a normal, healthy condition of the circulation, tissues and organs and that those abnormal things will be removed. If you keep this up often and long enough the subconscious mind will do the work through the vital forces of the body. One form of suggestion that can be used is—"I am normal and healthy. Abnormal developments are being removed. My blood is pure and it keeps my body clean and pure. No abnormal growths can remain. A healthy condition obtains in my whole body, etc." Repeat this often enough under favorable conditions and the subconscious mind through the vasomotor nervous system will commence to clean up and the picture of health and normality will begin to be realized. Another form of suggestion is this: "All abnormal conditions and growths are being removed." Picture them going. The subconscious mind goes to work and stops all nourishment going to those abnormal growths and they commence to dry up and absorp-

tion of the tumor occurs and the wart is easily picked off. Complying with the conditions stated will greatly aid in making Autosuggestion effective.

THE BEST TIMES TO GIVE AUTOSUGGESTION.

No better times could be chosen than just before going to sleep at night and before becoming fully awake in the morning. The former is a good time for several reasons. 1. The suggestions have all night to work and produce certain results. There is need of a period of incubation or development in suggestion so that it shall produce the greatest effects. 2. There is less conscious antagonism or resistance to the suggestions given before going to sleep at night. They can pass into the subconscious phase of mind, and usually the best relaxed condition of the body and mind obtains then, so that there is very little preparation in that respect needed, and under such conditions the suggestions are operative at once and may unhindered go on to fulfilment. 3. The day tension being naturally released the organs can work and the fluids of the body can flow unhindered and this is an incidental aid to comfort and relaxation and to the easier approach to the subconscious mind.

It is a general thing with people that they do not awaken completely at once in the morning so that there is usually a partially awake condition. In that state of mind, before the conscious mind is fully aroused to action and thinking, it is a good time to give auto-suggestions strengthening those given before going to sleep and giving others for the work and experience

of the day. These I consider the best times in which to do effective work. If a good opportunity presents itself during the day and if one can lie down on a couch or bed or sit in an easy chair and relax he can give himself suggestions that will take effect more or less rapidly. *The work must be done regularly and daily.*

The author is not presenting a theory but an actual practice which he follows and from which he has experienced most remarkable results in every respect in his life and in the lives of others. A test of this matter can be made by anyone who will follow the instructions. It is needless to criticize these things as long as one does not, or is not willing to, carry out the instructions and prove for himself the truth or falsehood of the statements made. We have tested these things out and we know that they are true and that great results in many ways can be secured by an honest effort to obtain self-help and mastery of adverse conditions.

CHAPTER IV

SUGGESTION AND AUTOSUGGESTION APPLIED

The application of suggestion and Autosuggestion is not as difficult as some people think. There are a number of things that may voluntarily and spontaneously interfere with the effectiveness of this practice. For instance, lack of faith in the sense of believing and trusting. Especially is that so in hereto-suggestion. Some people are naturally skeptical especially concerning new things of which they know little and have had no experience. The element of curiosity also has to be reckoned with. Certain habits of mind will not quickly or easily yield to suggestions given. There are some minds that question everything said to them. This very materially interferes with getting results that are desirable. Some minds are naturally lazy and do not take in the meaning of what the suggestion means and can do. Some minds are dull and very slow in action and in this way the realization is prevented. There are people who have a wrong conception of the whole matter and that state of mind prevents good results. Many persons are not willing to comply with the conditions under which suggestion is given, such as definite reception, and failure results. These statements will show some of

the disadvantages under which an operator labors when trying to get healthful and helpful suggestions lodged in the subconscious mind in order to produce good and permanent effects.

There are certain elements of these things mentioned that also interfere with giving one's self suggestion. The amusing feature of talking to one's self comes out very prominently in some cases. It preempts a serious state of mind necessary for good work and as in one case a person said "I could not talk to myself without laughing aloud and that acted unfavorably." Discouragement also interferes with persistency. Many persons have said to me "I don't see any change in the things I want to correct and what is the use of my keeping it up?" One difficulty that some of these people confront is that they do not understand the working of the mind or they would not talk as they do. One person said "It looks foolish to me to talk to myself and expect to get health, healing, and happiness." This only betrayed his ignorance. It is possible to talk to one's self in such a way as to not only expect those things but also to realize them. There are numerous cases that could be cited to prove that a profound change has been wrought in the lives of many persons by utilizing autosuggestion. Things have been done and revolutions in habit and character have occurred which seem unaffected by any other method of appeal. A young man had fastened upon himself the morphine habit and he tried many times and in many ways to give it up. One night he was in his room and was thinking about his dead mother

whom he loved very much. He thought if she could be with him and pray with him that he would no longer be mastered by the habit. He went to bed. He had a vivid dream in which she appeared to him just as she looked when she was in the home on earth. She sat by his bedside and wept and in broken sobs pleaded with him to give up the habit. The mental impression was so vivid that he awoke from his sleep and arose from his bed and took the bottle of morphine and the syringe and broke them in pieces and from that time he became master and never used it again. His thoughts about the help his mother could give him was the occasion of a desire for help and the last thoughts were a picture of that mother who could help him and in his sleep that picture backed by his desire pushed up in the form of a dream and that led him to destroy the drug and syringe and claim his freedom. The change was subconscious and what he said to himself was a form of suggestion.

Many prominent people have accomplished remarkable things in their lives by self-suggestion. Professor Forel, of Zurich, Switzerland, with a constant ringing in his ears as a result of chronic dry catarrh of the middle ear, succeeded in directing his attention to other things so that he did not hear or notice the ringing sound only when he thought particularly about it. Immanuel Kant could so control his mind as to make it triumph over a very oppressive palpitation of the heart. He could put himself in a somnolent state in which his mind being interested in intellectual work he became unconscious of the physical sensation and

discomfiture. Men like Pascal and others have cured themselves of a severe toothache by taking up some problems or questions that would absorb the attention. These things are a species of autosuggestion. Sleeplessness, constipation, bad habits, worry, fear, weakness and fatigue, irritability, self-consciousness, stage-fright and a multitude of conditions that might be mentioned have been cured and cured completely by the use of autosuggestion as well as by hetero-suggestion. Certain ideas have a tendency to produce self-suggestion and then they either lose themselves in the multitude of ideas of an active life in consciousness or they act unconsciously, producing certain results in the psychical life. This may explain certain complaints of people. The ideas have entered the subconscious mind and as seasons change and occasions arise some persons suggest that their old complaints will return. This is true of migraine or sick-headache periodically manifesting, bronchitis appearing in the fall as chill air is felt, rheumatism during March's changeable weather, and many other complaints and ailments—they are the product partly or wholly of Autosuggestion. It is a well-known fact that an idea in the mind that stands out clearly when one is going to sleep may awaken other ideas or itself start a mental process that will become the central thought of a dream or dreams. In a book entitled "Incubation" by Mary Hamilton, of England, there are numerous cases given where people practiced the art of invoking dreams which they ascribed to the visit of their gods. Those things were really autosugges-

tion. In their sleep some very remarkable things were done and great recoveries from serious ailments occurred. Many early temples were given over to the afflicted who came in great numbers, multitudes of whom recovered completely. Some dreamed of the gods visiting them and touching or laying their hands on them and restoring them at once to a normal condition.

The subconscious mind knows intuitively certain things and frequently in dreams presents the actual lesions and organic tendencies that are found in the body. (In my large work on "Suggestion" there are many things presented that prove this statement.) A poet worries his brain over a stanza or certain phrases and in his weariness he gives up trying to get what he wants or how to end his poem. He goes to bed and in the morning just before he is fully awake he has in his mind just what he tried the night before to consciously produce. Many a student burns the midnight oil as he tries to consciously work out a hard mathematical problem. The author's experience confirms this. Frequently he and many others have worked out the problems unconsciously and in the morning the solution was in the mind. Sometimes when the dream or solutions to problems or statements for orations have been very vivid students have awakened and have arisen and put down on paper what they had received in a dream. The auto-suggestion started days before and ended in a realization which seemed almost impossible. Some persons have heard, in their dreams, voices dictating certain

things which they have been trying to get consciously when studying diligently on certain subjects. There are some principles that one ought to understand in order to explain these things and a number of things that seem mysterious.

1. Centering the mind on a definite idea in order to bring it into realization. There is a manifestation of involuntary suggestion in the subconscious mind. If one can concentrate his attention on ideas in that realm of mind and will hold the conscious mind in abeyance he will secure amazing results.

2. Intense interest in what is desired sets the mental machinery at work to realize it. This interest has a tendency to call into activity all the power of concentration that one possesses and to develop a fulfilment of the desire in an astonishing way.

3. If the idea is backed up by an emotional manifestation there will be in many cases an immediate result that will almost seem to be miraculous. If the emotion is intense it will strengthen the force of a suggestion or idea.

This is true of fear. When sudden it may almost paralyze one or in some cases may force the motor nerves into such sudden action as to cause a paralytic to move out of a place of danger without any help. A fire broke out in a house and a man who was paralyzed got out of his room, down stairs and out on the lawn and did not know how he got there. No one helped him out, he helped himself under the fear of loss of life. When the idea of getting out of danger entered his mind and the emotions of self-protection

let loose their power it did not take long to get the disabled body out of the place of danger.

4. All ideas of action and emotions of protection have a tendency to realize rapidly. Some people have been recovered from certain ailments by being driven suddenly from their bed or chair by a graphic idea of action and an emotion of protection. An emotion gives a driving force to an idea or desire.

5. When a suggestion is anchored firmly in the mind and it calls for definite action and if the action becomes spontaneous and the emotions back it up there is no staying its expression. All the conscious will power that one possesses seems to add strength to the suggestion and is utterly unable to prevent its manifestation. Persons in which this occurs will say "I was utterly unable to prevent doing or saying what I did." Some will make the rather humiliating remark "I wanted to do so and so but I could not." Emotion arouses and intensifies an idea or suggestion or mental impression so that it grips the mind and when it does no one can predict what will happen. All great reformations and reformers have this condition in action and mind.

6. The involuntary suggestions are the ones we must particularly look after because they usually carry in themselves things that are not desirable in manifestation. They are the source of some ailments, misfortunes, weakness and wickedness. When certain ideas are pushed up into the consciousness such as failure, worry, fear, weakness, loss, illness they ought to be met and destroyed at once by powerful auto-suggestion. If they are not, and an occasion comes,

other things will line up with them and those things will be realized. Avoid telling about your ailments and anticipations of bad times, bad investments and seasons, do not talk about the things you do not want to realize in your experiences. Live a positive and not a negative life. "Know thyself," learn to control and destroy involuntary adverse suggestions and learn how to give yourself those suggestions that will help you to develop the highest ideals and the most complete mastery and bring you the greatest happiness.

There ought to be a brief presentation of the characteristics of an operator and of the subject in order to secure the best effects of suggestion in its application. (There is a full discussion of this phase of the subject in my large book on "Suggestion.") In order to secure the fullest measure of benefit there are certain conditions if complied with that will greatly assist in securing far-reaching results.

1. The operator must be *positive* in his attitude of mind. If he hesitates and is uncertain as to his ability and whether he can help the subject, these things will be intuitively sensed by the subject and that will practically end the operator's work and influence. If he is positive in speech and action the subject will be impressed that he must obey and will receive benefit. If the operator makes suggestions in a reckless, slipshod manner failure will follow. A balanced, calm, masterful and positive operator will succeed. If he has a gift of persuasive speech, convincing logic, a good knowledge of psychology, the ability to command confidence, truthfulness and tactfulness, a calm and

firm character, faith in himself and in his treatment he will make a successful practitioner. The converse will be a failure. The operator should be mentally, morally and physically healthy.

2. *Tactful.* Tact is doing the right thing, at the right time and in the right manner. As an illustration of tactfulness let me cite a case. It is melancholia. The operator must be reserved and not talk too much for that robs one of psychical power. His personal appearance must impress the subject. His methods must appeal to the subject's mind. Then he must commence with suggestions that will not antagonize the patient's thought. If the patient becomes speedily relaxed and seems at ease then the operator can quietly make his suggestions and expect that they will be received.

3. It is scarcely necessary to say that the operator must be *sympathetic* and *patient*. This is almost axiomatic.

Every operator must know how to make suggestions effectively. His tone of voice, the emphases on certain words, a determination that success will be realized and a large heart interest will bring great help to the subject and great success to the operator.

The subject has also a part to play if he is to get the best out of the treatments.

1. He must be *passive and receptive*. If he antagonizes the operator and his suggestions he had better stop at once for there is no help for him there. The subject must not be too desirous of results at once as that condition of mind is easily discouraged. A pas-

sive condition is one in which the conscious mind is temporarily quiescent, the body relaxed and the person is in a restful state of mind and body.

Two things are positively required in order to get the best from suggestive treatment.

1. A definite consent of the will and receptive state of mind.

2. Obedience to the operator and a desire for help. When these conditions are complied with then the subject will secure the best results.

2. *Expectancy.* Expectation in a large way might express the mental attitude that realizes the highest benefits. This is a condition of mind that enters into most of the cures effected. It is the same mental attitude that leads one to accept statements and things that have no particular virtue in them. A good illustration is the fakir who plays on the credulity of people as Perkins did with his tractors. The expectation of getting the results promised sold hundreds and thousands of that useless device. John St. John Long's "Wonderful Liniment" for rheumatism and hundreds of other preparations show how the power of this mental characteristic will cause people to part with their money. When the tractors were exposed as worthless and Long's liniment by analysis was found to be nothing but turpentine and the white of an egg the people lost faith and the British Government lost a large amount of money, which was paid for the preparation, because the leaders expected to give the benefit of it to chronic rheumatic sufferers. Most of the patent medicines and quack devices and prepara-

tions are put out and sold in view of that peculiar law of expectation. Practitioners know that very little can be done for patients if they do not expect to be helped.

3. *Helpful.* This mental attitude of the subject is one of cooperation. Autosuggestion can accept and make effective the hetero-suggestions. Every subject is an active center of energy and can greatly aid or hinder the operator in his work. This attitude of mind can and will be indirectly a benefit to the subject in bringing to him recovery from abnormal states. If he will visualize the hetero-suggestions given and reinforce them by assent and repetition he will be surprised how rapidly he will recover and establish a normal condition. He can also surround himself with an atmosphere of love and power and thus secure results that he never dreamed of securing. Helpfulness in a large measure secures wonderful consequences in the life.

The application of suggestion and autosuggestion will be appreciated and understood more clearly when used definitely. Let us

1. *Analyze the definition of suggestion.* It has been defined as follows: "*Suggestion is the bringing of an idea or ideas into the mind under other ideas that are there in order to supplant, suppress or support them or to create new ideas and to incite the mind into action.*" Some ideas have power in themselves to excite the mind into action. They are so dynamic that the mind starts to realize them as soon as they enter. An illustration is the sensation of great heat

and protection against it. Many illustrations can be thought of by the reader. Give Martin Luther the idea of a needed Reformation and he takes the lead in bringing that about. Give Wesley the idea of righteousness and he prepares to establish that. Give Lincoln the idea of freedom for the slaves and he will lead in breaking their shackles. The mighty changes that have occurred in the world were the result of ideas that entered men's minds and prepared leaders to realize them. This is true in invention, music, art, politics, social life and in the whole sphere of life. Good ideas can supplant bad ones, true ideas can supplant false ones. Our educational system is a proof of this. Ideas may be suppressed by other ideas. Psycho-analysis and other systems of treatment and teaching prove this. Ideas can get under and enforce in a remarkable way ideas that are in the mind. Every system of conduct or morals proves this. The method of supplanting ideas may be by substitution. To get an idea out of the mind you may in a way pull it out or drive it out. The mind is so constituted that it can multiply its power and create new energy. This is also true in reference to ideas. All true dynamic ideas will set the mind in operation to realize that which the ideas carry in themselves. This definition is quite comprehensive and is a good working outline by which anyone can easily and effectively follow a line of practice and action in order to secure great results in the whole personality.

2. *To maintain the health.* Where there is a normal state of health it is necessary in order to maintain

it that we bring into the mind healthful ideas and keep them there. Suggestions to restore the health are not applicable but those which have a tendency to enforce the ideas of the health that we have can be used most effectively. For instance, the following autosuggestions can be used: "I am well, strong, vigorous and healthy." "My health is perfect and will be maintained so day by day." "My mental attitude is positive and healthy." "Every function and organ of my body is working normally." "My circulation of the blood is perfect, my breathing is deep and normal, my digestion is sound, my nerves are strong and normal in action, my whole personality of mind, spirit and body are healthy, vigorous and normal." Such suggestions will be accepted by the subconscious mind and will keep one in good health.

3. *To restore the health.* Here is where Autosuggestion wins its greatest trophies. Probably no one thing works such marvelous results as this method of practice in relation to sickness and to many ailments of the body and mind. Some of its wonderful cures and recoveries are almost unbelievable. Hetero-suggestion has much, if not most, of its remarkable results through autosuggestion. This form of suggestion is the prototype of suggestion, in every form, when its appeal is to the mind of man. Hetero-suggestion can do practically nothing when opposed by it.

A statement previously made ought to be recalled by the reader which is this: *The subconscious phase of mind controls all of the vital functions and organs of the body. Respiration, circulation, elimination, diges-*

tion and all the organs performing these functions are under the immediate control and influence of that mind and that mind is controlled by suggestion.

If, for instance, there is dyspepsia we must reach the stomach through the subconscious mind and supplant the idea of indigestion by the idea of a healthy stomach, a proper secretion of digestive fluids and that the digestion is becoming normal. If the idea of perfect digestion and action of the stomach in a normal way gets under the other idea of abnormality and supplants it there will be a change very rapidly for the better. There must be care in combining foods in a proper manner so as not to hinder or interfere with the healthy suggestion. The purpose is to establish a normal, healthy condition.

This is also true concerning heart troubles. The suggestions must be reasonable ideas that appeal to the subconscious mind so that the mind will go to work through the vital forces to strengthen the valves, muscles, tissues and nerves and restore the heart to its healthy action. The lungs, the kidneys, the liver and other organs can be treated in the same way and remarkable results can be secured.

Some forms of suggestion will be given later showing what to say and how to apply suggestions to the organs and different conditions of the body and mind.

4. *To create and maintain a state of happiness.* Many people are not happy because they have a wrong attitude of mind. They always anticipate adverse things. They seem to take a delight in being unhappy and their pleasure seems to be increased when they

can make others so. As a usual thing people desire to be happy and they resort to all kinds of expedients in order to bring about that state.

Happiness is something not purchased with money, nor secured as a gift, nor a result of having things favorable in our environment but it is a personal, inward state of the mind. So many expedients are resorted to in order to secure it. Pleasure-seeking in dancing, amusements, art, books, travel and many other things have been utilized to bring and maintain this state of mind. Some of the unhappiest people that it has been the author's privilege to meet have done, and have had, all of these things. Happiness is not a physical but a mental state; it does not result from what we handle and receive but from a condition of mind and life. Mental methods will develop and maintain happiness by making an appeal to the mind and calling into action the best and noblest qualities of the life. The things mentioned above may be occasions of manifesting that state of mind but they cannot create and maintain it. The autosuggestions must get down under the ideas of happiness, or that state of mind, and enforce those ideas and that state, and bring that condition to realization. Such suggestions as "I am happy." "I am cheerful." "I am manifesting happiness every day." "It is my nature to be happy." "I have a good feeling for everybody." "Every day, in every way, I get the best out of my life." "My life is filled with happiness." These and similar suggestions can be used and most wonderful results can be secured.

5. *To control or master one's self.* Self-control is an easy matter when everything is favorable but it is a hard task when conditions are adverse, irritating and provoking. You have been insulted and a desire arises in the mind to punish the one who has offered the insult and complete self-control does not manifest itself by not punishing the person, but by getting rid of the desire to do so. Self-control is not complete until one has mastered the inward mental state as well as the outward physical action. It is the mental side of our nature that originates, initiates, controls and directs. The environment, feelings and passions influence the mental side of our life and give occasion for the exercise of self-control. But self-control is developed and manifested as one gets a strong, vivid picture in mind of a well-developed personality and holding that picture will bring it to realization.

One ought to study himself in order to learn his weak and strong points. If one is weak and negative he is easily controlled by others and that state of mind is against self-control. If one sees himself strong, masterful and able to do what he wants to do this leads to power and accomplishment. Self-control or mastery develops rapidly as one gets a strong, vivid picture in the mind and autosuggestion will help in establishing that and realizing it. Hold that picture as long as it vividly stays in the mind and the result will be surprising. If the will can be combined with the imagination the greatest effects will be produced. This self-control or mastery must not be for special times only but at all times.

Some persons think that if they control their actions that they have complete mastery over themselves. This is not so for the desire may lay back of fiery feeling and until that is controlled there is a liability to sudden actions which may undo much good. You may act as though you did not hate, but the real danger is in the feeling of hatred and until that is mastered one is in bondage to it and not master of it. You may repress laughter, but if you do, it is liable to manifest itself in spite of the strongest efforts to prevent. If you relax your muscles and do not resist, the force will be expended and the desire of laughter will subside. This is also true of fear. For instance, some people fear to take an anaesthetic. If they would relax before taking it the fear would pass. There are so many conditions in life where this principle applies. The desire to strike one who has made you angry can be controlled by relaxing the mind and turning the desire to strike into a desire to help, if the person is willing to be helped. If one can make you angry that far he controls you. Any emotional manifestation that controls one makes him its servant. If he controls it, he is the master. Repressed feelings, harbored bitterness, cultivated hatred, fitful anger, determined revenge, will work havoc sooner or later in the one who has these things in his mental life. They must be put out and autosuggestion is a great power in helping to do this. There is an illustration in the New Testament of the principle that has been presented above. "Love your enemies" is a command by The Christ. If this commandment were

literally obeyed, it would affect a great change in the person who obeys and in the lives of others as an example. The whole world would be transformed—wars would cease, bitterness would end, and men and women would enter into another kingdom.

Some exercises: Relax, breathe deeply and speak slowly in a whisper the following words: "I can be master of myself. I will be master. Nothing can stand in my way to realize complete self mastery." "I can do all things through Christ who strengtheneth me." "I am strong, positive and masterful and these characteristics are being manifested in my thinking, feeling and acting." Many other suggestions can be formed by the reader.

6. *To produce success.* Success is not a thing of change. It is just as definite a result from the observing of certain laws as is any result in nature or in the realm of mind. He who thinks failure will eventually realize failure. The thinking leads to action and they are so related that action is the product of the thinking. There is no luck or chance in this world, everything is governed by law. The old superstition that certain things may come to one irrespective of what he thinks or does is gradually dying. People are finding out that nothing occurs in this universe but in accordance with laws that God has established. This is true of everything and therefore is true of all real success. Shrewd manipulation may enrich a man, but eventually he will find his level and his mistake. Emerson in his wonderful Essay on Compensation has proven this fact. The first and greatest element of success is the

attitude and thought of the mind. There are other elements entering into the complete realization of success but the mental attitude and the mind's thought are the elements that are primary. If doubts and difficulties arise they can be overcome by the use of autosuggestion. It can call out all of the wisdom, strength and power of the mind so that the doubts will be dissolved and the difficulties can be overcome and removed. The holding of a picture of success in the mind and also seeing the processes of its accomplishment will do more, than one thinks at first, to bring about a realization of success. The author has been surprised at the number of successful business men who, in their thinking, have held the picture of success and the processes of realization in their minds. Space does not admit of illustrations, but if anyone will take the pains to inquire of such men he will find a definite confirmation of the statement above.

Exercises. "I shall be successful in whatever I undertake." "All the wisdom and the power of my mind will manifest in this undertaking." "I am strong, vigorous and active and I am ready to do what is before me." "My mind thinks success and will realize success." These are illustrations of autosuggestions that can be used and the reader and student can frame many more and some also for specific work in which they are engaged or that they expect to undertake.

CHAPTER V

SUGGESTION AND AUTOSUGGESTION APPLIED TO ADVERSE CONDITIONS

1. *To thoughts of failure.* No truer words were ever penned or spoken than those in the Proverbs—"As a man thinketh in his heart (mind) so is he." This is really a law in the realm of human life. Many people have not fully understood it nor have they applied it practically to life's problems. If they had done so there would be a far different condition manifested in their lives. No one can continually think of failure and of being a failure without eventually becoming a failure. There is nothing equal to autosuggestion applied definitely to prevent failure and to turn that into success. There are numerous records showing that hopeless conditions have been and can be changed, and failures can be changed into successes. If thoughts of adversity, failure, fear and similar conditions control the mind corresponding results will follow in the life. We have seen persons who have been skeptical as to what they could do, changed into forceful, energetic, successful men. The adverse thoughts have been changed by suggestion. Thoughts of failure cannot produce success any more than turnip seed can produce apples. Like produces like in the

moral, spiritual and physical realms. The thoughts one thinks and the results of these thoughts will sooner or later be manifested in one's life and they will produce a harvest of good or evil according to the nature of the thoughts. It takes people a long while to see this truth.

Psychology brings to us the principles of thought control and manifestation, the development of beneficial and helpful habits, and the utilization of the nervous system as a necessary and helpful instrument by which to receive impressions from the external world and by motor impulses properly express them in action and helpfulness to others and to one's self. This requires sane, original, and healthful thinking and the prevention of unhealthy and wrong thoughts and emotions arising, much less manifesting themselves. This attitude of mind leads to right conduct and to healthy nervous reactions and to the laying of a deep, firm foundation for continuous counteraction of failure.

Right thinking has truth, love, and sincerity as a foundation of right action and with the idealization of success in a definite manner, through visualization, success will be a permanent and masterful expression of the life. If one will make positive suggestions of success, mastery, strength and realization, it is utterly impossible for failure to manifest. Think success, picture it and carry out all the principles that are mentioned above and there will be success and not failure.

Some people anticipate failure and expect success.

How, they cannot tell, but they hope by some turn in the wheel of life they may draw a lucky number. The thought of failure goes on working until other thoughts of a similar nature combine and the fruit of it all results in dismal failure and loss. When the real truth of approaching calamity became apparent all the forces gathered together could not stay the calamity. One thing after another seemed to slip like cogs in a wheel and by and by the horrible truth had to be confronted that the thoughts of failure led to its realization. That realization was made more terrible because all the efforts put forth to stay the calamity seemed to bring the actuality more speedily. The combined actions to prevent the failure were only temporary in staying it. It was like stopping an opening in a dam, it was stopped for a little while, but when the floods pressed against the opening it and the surrounding structure went out. To think failure is to eventually produce failure.

There is one truth that all persons ought to hear with thunderous tones; namely, *The attitude of mind more than what we do determines our success or failure in life.* What one does is usually the result of what one thinks. So primarily the mind's thinking determines one's success or failure.

The greatest power that can be used to change the thought of failure is autosuggestion given in a very definite manner. The newness of such a method and practice may cause doubt in the reader's mind but that doubt will be quickly changed if a definite and persistent effort is made. Many persons do not know how

to proceed with this work. The first step is to thoroughly relax the body so as to equalize the circulation and release the venous blood from the brain. The second step is to relax tension in the body and mind so that one does not care to move nor to think about anything particularly. When the relaxation is complete the body will feel perfectly comfortable and the mind will be quiescent and open to receive suggestions. The suggestions must be definite and continuously given for a few minutes in a whisper with a movement of the lips. There must be also the mental attitude of success. The desire must back up this attitude with the thought that one will be victor and master in the fullest sense.

Here are a few suggestions that may be used. The reader can form others and use them.

"I am strong in mind and I will realize success."

"I am master of myself and I can do all that is necessary for me to do."

"I am positive and nothing can prevent my getting the best out of life."

"I can do all things through Christ who strengtheneth me."

"All things are possible to him that believeth."

"Day by day I shall be successful."

"I will think and desire success."

"I will refuse to think about failing."

"Every day, in every way, I am successful."

2. *Worry*. This is a demon of torment that steals one's comfort, pleasure and strength. It is almost a universal condition of humanity and worry has done

more to produce adverse conditions, nervousness and dissatisfaction than any other state of mind excepting that of fear. Worry is a child of fear and these two conditions of mind have produced more misery, mischief and calamity in life than anything else. The original parent of fear is sin and of course that is the fountain head of all the sorrow, misery and calamity in this world. We shall deal with worry particularly and look at some of the causes that produce it. (1) One physical cause that lies back of worry is *wrong breathing*. Deep breathing favors a healthy state of the brain whilst shallow breathing leaves the blood impoverished, the brain weakened and the whole body in an unnourished condition. As a rule all persons who worry are shallow breathers. This kind of breathing favors the "blues" and a feeling of depression and of being out of tune with everybody.

(2) Another physical cause is a congested brain and engorged blood-vessels associated with a torpid liver. Some one has asked the question "Is life worth living?" The answer given is, "It depends in the liver," and that is true in more senses than one. This condition of body produces a sluggish out-of-sort feeling that eventually leads to the thought that life is not worth living.

(3) Worry also produces these conditions referred to, and they produce worry and thus a vicious circle is formed. It is a well-known fact in physiology that worry and anxiety have a tendency to raise the blood pressure.

(4) There are many other things that cause worry.

The intense and strenuous way of living puts an extra tax on the nerves; looking back on the past; looking forward to the future; temper; anger; hatred; mental inactivity; fears; superstitions; obsessions; anticipations; a "run down" and a "wound up" condition; sickness; social relations and engagements; business, too much and too little; and a multitude of other things all lead to worry. Can these things be changed, can worry be cured or driven out of the life? Yes. How?

1. By deep breathing the blood can be oxygenized, the blood stream can be cleansed; the brain can be strengthened and the whole physical organism can be made strong and vigorous. That is very necessary on the physical side. One cannot expect that the brain as an instrument of the mind can do its best work in carrying thoughts of the mind, and manifesting clearly thoughts of power, victory and mastery unless it is in good physical condition. The laws of health must be observed on the physical side in order to keep the body in a perfectly healthy and normal condition.

2. By keeping the mind in a positive state. Worry is the product of a negative condition. Say strongly and positively "I can and I will conquer worry." "It cannot master me." "I will conquer worry and put it out of my mind." "I will not fear or worry." Repeat these suggestions many times. Read the ninety-first Psalm and make it a personal matter with yourself.

3. By avoiding anxiety and fear you will be able to master your worry and supplant it with confidence,

trust and mastery. The work must not be half-hearted but with a strong desire and positive determination that you will conquer.

3. *Fear*. This is an intangible, unreal, and yet a destructive condition of mind. It irritates, depresses, and unnerves one. It is, in its manifestation, scaring one's self and driving away courage, happiness and joy from one's life. It frightens, depresses the vital functions, interferes with the circulation of the blood, it produces disease and through the solar plexus produces the most sickening feeling. It is like worry a negative condition which attracts to itself everything adverse. Even the senses may be dulled or made hypersensitive so that hallucinations, visions, voices, odors, tastes and wrong interpretations of sensations occur. The mind under the power of fear may become panicky, distressed or excited, the perceptions, emotions, images may be utterly distorted. The mind becomes uncertain in its decisions, there is mental hesitancy and the ability to reason is interfered with on account of it. It is useless to try to reason with a person who is under its bondage. He will be irritated and will not heed what you say.

One good way to deal with fears is to cease to resist them. Resistance produces tension of mind and body and that condition will make them seem greater than ever. If one will say to fear "Come on and do your worst, I am not afraid of you or of anything. You are only a shadow and you can't harm me. I am enwrapped in the Infinite power and you cannot hurt me. Come on and do your worst and

you will find me strong and masterful," he will master his fears. One who has been under that power, if he will repeat these or similar suggestions, he will feel an almost magical strength, and if he is relaxed in mind and body he may, as some have been, be relieved of the fears that have been tormenting and scaring them. If one will invite them to do their worst he will do two things: (1) Prove that they cannot hurt him, and (2) Put himself in a good mental attitude to conquer them.

The conscious feeling of fear can be met and conquered by courage, the other phases can be mastered and exorcised by suggestions of power, courage and victory. The effect of fear on the body, its functions and organs, is manifested through the tenth or pneumogastric nerves which go to nearly every organ of the body. The weakest organ will receive the greatest effect. There must be a summoning of the latent power in the subconscious mind and the use of it by suggestion to counteract and destroy the fear-thought that is working against one's best interests. Let me warn the reader to never say "I have lost my will," but say "My will is strong and I am completely master over myself and I am courageous." Repeat this many times and burn it into your subconscious mind. Make other health-producing suggestions and desire intensely their realization.

It is not my purpose to mention the different kind of fears that people have as the less said about them the better off they are. The best plan is to avoid thinking and talking about them. Think and talk of

the opposite characteristics of the mental life, such as courage, victory, mastery and power and fill the subconscious mind with such suggestions and fears cannot remain.

People who have many fears as a usual thing have lost their faith in God's presence and protection. To get a realization of those manifestations will usually banish it very speedily. "I will fear no evil for thou art with me." Picture the statement that Paul makes in Acts 17:28 f.c. "In Him we live and move and have our being," and see that as an actual condition of your life.

There are some things that you can do that will greatly assist in conquering fear. 1. Be willing to endure what comes if you cannot help it. This will remove resistance and tension. 2. If you can help what comes, do so with a will and determine that you will succeed in whatever you undertake. 3. Take time to idealize the thought of living, moving and having your being in God and then realize it. (4) Fear and courage are opposites, so cultivate the latter, and do the very things you are afraid to do. Do you fear the dark? Go out into it and know that there is nothing to hurt you. Do seven times or more whatever you fear to do, and it will leave you.

Suggestions to use. "I am becoming free from fear." "I am filled with love and perfect love casteth out fear." "Fear is intangible and a product of my thought and I can change it." "There is no reality in fear." "I am filled with courage." "As life is stronger than death, so courage is stronger than fear."

"I am and I will be courageous." "All the fears in the world cannot hurt me." "I can go anywhere and do anything that I ought to do." "I am strong, masterful and courageous." Many other suggestions can be formed and used.

4. *Insomnia and other conditions.* There are a number of things that have a tendency to prevent one sleeping and producing the condition of insomnia. Overexertion and fatigue will produce that effect if they are kept up too long. Disturbances like over-anxiety, bad news, reverses in fortune, distress at disappointments, and many things of a similar nature. Worries of different kinds and thinking about the things that worry.

We hear a person say "I was too tired to sleep last night." That thought produced weariness in the body, the memory of which produced more weariness and eventually by repetition sleeplessness followed. In the day-time the nerve tension is augmented by hurry that produces fatigue and the nerves commenced to revolt and insomnia results. When one knows how to conserve his strength; when he knows how to quit work, he will be able to master sleeplessness. It is a good plan to impress the mind with the thought of being able to sleep and that when one lies down the body will relax, the circulation will equalize, the brain will be freed of venous blood and will be nourished and strengthened with arterial blood, then rest will come and he will feel sleepy. This will relieve fatigue and bring on sleep.

The unwillingness to be awake will produce wake-

fulness. That state of mind will cause one to toss about, fret, and worry because he does not sleep. The work of the following day will mentally begin, then the thought that he cannot do his work if he does not sleep will arise in the mind.

This state of mind leads him to try every expedient that can be recalled in order to lead to sleep. Sheep counting, faggot moving, monotonous droning and many other things will be tried, followed by the opposite result. He becomes wider awake. Eventually he fastens on himself that horrid state of insomnia.

The physical cause of sleeplessness is too much blood in the brain. Complete relaxation is the remedy for that. There must be release of tension in body and mind.

One of the most effective things to do when you cannot sleep is to become indifferent about it. Suggest "rest" in order to get ready to sleep. Think about breathing and breathe quietly and deeply with very little effort. Relax the body completely, and, if hungry, eat some easily digested food. Avoid coffee, alcoholic drinks and things that will have a bad after-effect and, above all things, avoid drugs that have a narcotic effect on the body. Lying in an unaccustomed position is very effective with some people in bringing on a sleepy feeling. Expecting to sleep and holding a picture of going to sleep and being sound asleep will greatly help in breaking up insomnia.

It is a good plan to go out in the morning and lift the chest and take in a number of deep breaths and walk briskly for five minutes or more. This will pre-

pare one for the day's work. Do not tax the mind with hard studies or reading at night, but with some kind of light, cheerful reading or funny stories. Do not take your work or worry with you to bed; leave such things outside of your bedroom door. Some little time before retiring yawn and impress the mind with the thought of being very sleepy. Say "I will sleep, I need sleep. I shall sleep. I am getting so sleepy." Yawn frequently and make suggestions like the above to yourself. Take a few light exercises that will draw the blood from the brain and warm the feet. One can let his head drop on the chest while in a sitting position, close his eyes, let his body drop towards his lap and lazily inhale deep breaths. Repeating this will greatly assist in impressing on the mind a drowsy and sleepy feeling. Clear the mind of any wrong feeling against another and say "He giveth His beloveth sleep." Persist in doing what is stated and you will master insomnia. (See Chapter VII for formula for insomnia.)

OTHER CONDITIONS.

Space will not permit the consideration of many diseases or ailments, so that certain typical ones only will be considered.

1. *Stomach trouble.* It is surprising how this condition can be controlled when one goes at it in the right way. Autosuggestion is a great aid in the recovery from this state. Care, of course, must be observed in choosing the right kind of foods, and probably masticating them, and to choose foods that will digest

in about the same time. When one eats foods that digest at different periods of time there is a liability that stomach trouble will be continued instead of being abated. For instance, persons frequently eat one article of food that may digest in a very short time like soup, then a food that digests in thirty minutes, then one that digests in an hour, then one that digests in an hour and a half, one in two hours, one in three hours. It is surprising how many people act unwisely in this respect. The food which takes the longest time to digest may be left in the stomach for hours and even for one or two days and the distress frequently produced in this way is serious. Care must be exercised in choosing foods that will digest in nearly the same time or the use of a mono-diet for awhile will be helpful in relieving stomach trouble.

In order to get help from autosuggestion for this trouble a person ought to lie down and close his eyes and thoroughly relax. Let him determine that every suggestion he makes to his subconscious mind will be fixed in the mind, be printed there and will incite the mind to definite action so that the fluids of the stomach will do their work and all the vital power under the control and direction of the subconscious mind will be used. Laying the hand on the stomach, after rubbing the hands together vigorously and warming them, will assist in creating new energy through the mind. A vivid picture of the stomach and its action will greatly assist. Then the person ought to say that "I shall feel hungry at meal time and I will enjoy the food and it will digest readily and assimilate. It is so good

to have something to eat. I eat and enjoy every meal. I will not overeat. I will think and talk about pleasant things at my meals. I will laugh and enjoy myself. I shall thoroughly masticate every mouthful of food and see that it is semi-liquid so that it will be easily and pleurably swallowed. I shall have no distress, or pain, no discomfort nor trouble of any kind in my stomach or intestines. The assimilation will be perfect and the elimination of the residuum will occur regularly every morning after breakfast. The bowels will move perfectly and regularly without the use of any medicine. My stomach trouble will decrease more and more and I shall be rid of it."

"My sleep will be sound and recuperative and my stomach will receive new strength from the nerves that are strengthened during my rest. They will be charged with new power like a battery and they will be under the control of the subconscious mind and do their work normally and carry power to the solar plexus and all the organs of the body. My sleep will be restful, calm and dreamless. I shall awaken every morning feeling hopeful, well and happy. The feelings of depression that I have had will pass away and worries will leave me and all kinds of fears and anticipations of harm and danger will be things of the past." These and other suggestions will give a relief that will be surprising.

One can take each organ like the liver, lungs, heart and kidneys and follow the same method and secure to himself great comfort and recovery from serious conditions and ailments. One thing ought to be

observed, and must be, in order to get permanent and remarkable results. It is this: Hold a picture of the organ and its regular working state and see it excited into action by the vital forces directed to it by the subconscious mind. If one lays his warmed hand or hands on or over the organs being treated, with a vivid picture in mind of new activity, he will get very definite and remarkable results. It is a good plan to get a book with anatomical plates and locate the different organs as this will make visualization of the organs, their location and activity very much easier. Splendid results will be secured by using the name of the organ like the lungs, if one breathes easily and deeply and will say "Every day I breathe deeply and every cell in my lungs is growing stronger and the gases, oxygen and carbon-dioxide are being exchanged, the oxygen is going into the blood and purifying it and the carbon-dioxide is being thrown out." It will be a good exercise to exhale several times and not inhale at first, when you awake in the morning. After exhaling for a short time by expelling the air from your lungs through the open mouth, then inhale through the nose only and fill the lungs and then exhale through the nose. Another good practice is to breathe through one nostril and then close that nostril by gentle pressure by the finger and exhale through the nostril held closed when you breathed. Alternate this exercise for it is very valuable in many respects.

It is a valuable exercise to get into the knee-chest position and let the contents of the abdominal part of the body be thrown upward. The effect is very

decided and the benefit very great. Use suggestion with a quiet determination and intention of reaching any abnormal conditions in your bodily organs.

Constipation can be cured by a few definite exercises and suggestions. Lay the hand on the ascending colon, transverse and descending colon and suggest that the peristaltic action of those three sections of the colon will be active and that the bile and pancreatic fluid will pass into the intestines and will assist in the digestion and produce better peristaltic action and will cause the bowels to move regularly and completely. The modified form of Coué's formula will also help—"Every day, in every way, I am getting better and better." Repeat this often. Never less than seven times. The subconscious mind controls every organ and if it is impressed in a general way by a general suggestion like that one just given it will go to work through the vital forces of the body and help every organ. Believing that you are going to get results will help you to get them. Say to yourself "*I can and I will get results, recover from my ailments, be master of myself.*"

The more quiet you are, and with the whispered or low soothing tone of voice, with the picture referred to in your mind, the more wonderful will be the consequences. The nearer one gets to the place or feeling that he does not care to move or think that is the time that suggestions can get into the subconscious mind easiest.

There is not a condition manifested in the human

body that cannot be modified and in many cases can be cured by suggestion.

When trying to cure bodily ailments there are several physical requirements that must be observed. There are three at least. Drinking plenty of water to keep the body cleansed and refreshed, plenty of good pure air to breathe and breathing it deeply into the lungs, plenty of good food, well-prepared and thoroughly masticated and assimilated. These are essentials to health in order to maintain it, and to assist in a large measure to regain it, if it is lost. The mind has a remarkable influence on the body and if good, healthful suggestions and ideas can be gotten into it and realized great benefits will result. If it were necessary to illustrate the influence of the mind on the body it would not be a difficult task. Imagine that you are squeezing lemon juice into the mouth or sucking a lemon and see how quickly the teeth seem to be set on edge, or think of a dainty delicacy that you like and notice the increase of saliva in the mouth, or a disgusting sight or poorly prepared food how they steal away one's appetite; or sudden, shocking news may produce death, or worry, fear, grief or nervousness, etc., and may undermine the health. Let one imagine that he has swallowed a fly or a bug, or a worm with his food and the feeling of revulsion may lead to expulsion.

Sickness has been produced by the mind and it can be cured in the same way. Autosuggestion has been a very effective power to relieve many adverse conditions and it can produce them also.

If thoughts and feelings are perfectly harmonious with the real self, health results; if not, then disease results. Thinking thoughts that are evil, being out of harmony with all that is good, true and beautiful will bring adverse conditions, the results of which none can tell. Fill the life with light and darkness will be dispelled; fill it with peace and war will cease in one's nature; fill it with harmony and love, and discord and hatred cannot remain; fill it with good and evil cannot abide in it.

The reader must remember that he can fill his mind with courage or fear; with worry or confidence; with selfishness or generosity; with harmony or discord; with hope or despair; with life or death. Thinking health, happiness, joy, love, and power and those things will develop in the life, and thinking the opposite things will develop a corresponding ill effect in the whole personality. Affirm and picture yourself as the embodiment of those positive characteristics and act them out and very rapidly they will be realized.

For success one can affirm and picture himself in an atmosphere where all forces co-operate for success and prosperity. Affirm victory, mastery and power.

For a *positive state of mind* affirm and picture yourself strong, active and positive. See negative conditions falling back and out of the thinking. "All my thinking, feeling and actions are positive and I will not permit negative conditions to assert themselves."

For *fearlessness* affirm and picture courage, mas-

tery and victory. "I am positively fearless and courage is in my life to make me strong and masterful." "I am enwrapped in the Infinite Presence and no harm can befall me."

For *mastery* see yourself realizing perfect victory over passions, emotions, temper and adverse conditions. Affirm this and visualize those things in yourself.

For *calmness* affirm "I am not disturbed by adverse conditions, false reports, worry or fears or by things that may occur."

For *cheerfulness* say "I am cheerful, radiant and happy, full of hope and good feeling for everybody. Discouragement, gloom and impatience have no place in my life. I am full of joy and cheer."

For *self-control* affirm and picture strength, power and victory. "I control my mind and its thinking, my heart and its affections, my will and its volitions, my body and its powers, my passions and their manifestations, my whole life and its unfoldings. I have poise, calmness and perfect quietness as the result of my self-control and because I abide in the Infinite Spirit."

The above are sample autosuggestions that can be used, modified and changed as one may desire to apply them. Many others can be formed and the briefer they are the better. The longer ones can be broken up into three or four sentences. The more graphic and vivid one makes his autosuggestions the more effectively and speedily will he get results. Repetition will help anchor them. Any condition of life that you

want to change, any habit you want to break, any disease or ailment you want to cure, and any characteristic you want to develop—all of these and many other things can be done by the aid of definite graphic and positive autosuggestion. Try it and you will be convinced.

CHAPTER VI

PERSONAL METHODS PROVEN EFFECTIVE

The appeal made to the mind of another person becomes more effective if the personal experience of the one making the appeal has been productive of good results. When a speaker says "I have practiced certain methods of suggestion that have kept me in good physical and mental condition and that they have produced lasting and remarkable results in the personality," the tendency of the hearer, as well as his desire, is to try those methods for his own benefit if he can find out what they are. A personal testimony has also the advantage of a statement of success or failure in it. The former appeals as a method of help and the latter as a warning against doing certain things.

The methods presented in this chapter have been tried out by the author and as far as he knows they are original in form of presentation. He has used suggestions in the form presented here for a number of years. The appeal has been to the physical, mental and spiritual sides of the personality.

He has used general suggestions also but evident results have been slower in manifestation. There are certain general suggestions which have a modifying

influence on the bodily organs and their functions. One can say "I am strong, vigorous, and healthy," and secure in time such a manifestation generally but the more rapid effects are secured by suggesting or saying those things to the different organs of the body. This is also true of the Coué formula—"Day by day, in all respects I get better and better" or the modification which I suggest, "Every day, in every way, I am getting better and better." That is a general statement and may be made very effective if one will emphasize different parts of the statement as he repeats it a number of times. "In every way" is comprehensive and the subconscious mind having control of the vital functions and organs of the body the effect may sometimes be remarkable in some organs especially if they have not been doing their work as they should and if an abnormal condition has developed that phase of mind may produce a very wonderful change for the better.

The suggestion "I am strong, healthy and vigorous" will call into action the mind to realize this in the whole being. If there is visualization and definite intention the effects of that suggestion will be manifested sooner or later. Autosuggestion works rather slowly so that many people seem to get very little result and frequently give it up saying that there is nothing in it. If they were to comply fully with the conditions, and deliberately and definitely suggest those things to the subconscious mind, results would eventually manifest themselves in an actual realization in the body and mind. So many people lack the

power of persistence and because they do not see results immediately they become discouraged and condemn the whole thing. One thing ought to be understood and that is that we have not yet gone very far in the utilization of this new power which can work such marvelous changes in man's body and mind. Many think, and others say, that the power of suggestion is almost unlimited in application and possibilities in relation to every phase of life. It has been said that hetero- and autosuggestion can accomplish great things in recovering people from functional troubles and diseases, but cannot do much in organic conditions. The conviction is growing in the minds of practitioners and students of this practice that suggestion can help to modify very greatly organic states and in some cases can effect a cure. Organic conditions are functional in an advanced stage.

Different practitioners may claim for their practice certain virtues and they may try to substantiate their claims by results secured. One answer can be truthfully given to those claims, and it is that each method has an element of truth in it which keeps it in operation and effective as a method.

The personal methods given here have proven effective in producing splendid results and all that is promised is that everyone who honestly and persistently tries them out will get results. Anyone can prove this for himself.

It will be necessary to repeat a few things found in several places in this book.

1. The whole body must be relaxed. Relax each

part until you can relax the whole body with one effort.

The relaxation ought to be so complete that there will be no desire to move the body or to think. A good plan to secure the relaxation is to lift and drop the right arm several times as though there is no life in it when it drops, the same method with the left arm, the right leg, the left, then the back muscles, neck, head and face, the chest and abdomen. Go over the body in this manner until you feel that you are thoroughly relaxed.

2. Holding a mental picture in the mind of complete, thorough, deep relaxation of all the muscles of the body and especially of the deeper ones. The more vividly the picture is formed and realized the more perfect the relaxation will be. Hold the picture for two or three minutes. Suggest that you will not care to move or think.

3. Use general suggestions for a few moments like those given already in this chapter. Whisper the suggestions with the lips moving and visualize the whole body responding.

4. You are now ready to use specific and definite suggestions for the different organs and parts of the body. (Get a clear idea in mind of the location of the different organs and of the different parts you want to affect favorably if there is an abnormal or diseased condition. Any good works on anatomy and physiology have excellent cuts in which the locations of all the organs are plainly presented.) After you have in mind a good picture of the location of the

different organs then rub your hands together, if they are not very warm, and then lay the right hand over each organ as you make your suggestions either audibly or in a whisper. Doing this will have a tendency to direct the arterial blood to those organs as well as to call forth new activity under the direction of the subconscious mind through the nerves. Holding a mental picture of a normal state will greatly aid in establishing that condition. Recall the law of mental impression and mental picture as that will have a tendency to aid in the work being done.

These personal methods have proven very effectual in keeping the body in a good healthy condition and if abnormal manifestations were present they were speedily changed to the normal. These methods have also accomplished remarkable results in patients to whom they have been given. All that the author requests is that the reader will test the methods and prove for himself that they are effective in securing results.

SPECIAL SUGGESTIONS.

The reason for giving some personal methods is to illustrate how anyone can use such methods in order to secure definite and lasting benefit. Only a comprehensive outline is given but it will afford a model to follow and also present an opportunity to fill in any special suggestions which the reader desires to use in order to meet the peculiar conditions in his own case.

PHYSICAL.

After thoroughly relaxing the body and forming

a picture in the mind of a normal state of the body, and closing the eyes, the work is ready to begin. The following suggestions are given—"I am thoroughly and completely relaxed and I do not care to move or think." Resting a few moments, then the hands are rubbed together to warm them, after which the right hand is used when any organ of the body is mentioned and it is laid over it. The suggestions are continued as follows: "The circulation of the blood is equalized throughout the whole body and the venous drainage is complete from the extremities and from the organs and the venous blood is flowing to the lungs to be oxygenized and sent out as arterial blood to the heart and from there through the whole physical organism. Every tissue, muscle, organ and cell in the body is being nourished and strengthened with this red blood. The venous blood is flowing down from the brain and that organ is quiet and restful. The red blood is flowing up into the brain nourishing it and keeping it in a healthy condition. The mind is using the brain as its instrument and every organ of the brain is in a healthy state and the mind thinks, feels and acts through the brain as a perfect instrument."

"The venous blood is flowing from the mucous linings of the head, from the nasal passages, from the pharynx, larynx, trachea, vocal cords, throat and lungs, the arterial blood is flowing into the mucous linings of the head, into the nasal passages, into the pharynx, etc., nourishing everyone of them and producing a normal state."

(The ductless glands give out a fluid that does not

flow into other organs directly but into the blood stream and it keeps the body in good condition. (The spleen and supra-renal capsules are important organs.)

"The arterial blood is flowing into the spleen and it is kept in a good, healthy condition. It is performing its work and its fluid is flowing into the blood stream and helping to keep the body in health."

"The red blood flows into the supra-renal capsules stimulating them into normal action and the fluids pass into the blood stream and they are carried to different parts of the physical organism and keep it in health and vigor."

"The red blood also flows into the kidneys nourishing those organs and keeping them active and normal and the eliminations are complete and a feeling of comfort is produced and they are working perfectly. They are healthy, vigorous and active."

"The arterial blood is going to the pancreas. Its cells are being renewed. The organ is active and healthy. Its fluid is secreted in right amount and passed into the intestinal tract. This fluid will help to complete the digestion of the food and cause the bowels to move regularly and freely."

"The red blood is going into the stomach strengthening the muscular walls, giving a stimulating effect and producing a perfect activity, also a proper combination of the digestive fluids and thus preparing the stomach to do perfect work. The food not digested in the stomach will pass on into the small intestines. The arterial blood flows into the stomach walls strengthening them and causing the peristaltic action

to be normal and the digestion and assimilation to be complete."

"The red blood is passing into the liver stimulating every cell, the bile will be plentifully secreted and passed into the gall-bladder and from there it will flow freely into the intestinal tract and assist in the digestion and assimilation of the food and in producing regular movements of the bowels." (If there is constipation the reader will find considerable relief, if he will make the reversed letter S over the gall-bladder four or five times. He will find the gall-bladder under the end of the ninth rib just at the turn as the ribs are attached together. Do this exercise three or four times a week. If you succeed it may produce a looseness of the bowels for a short time but that will pass away. That is what is called emptying the gall-bladder.)

"The arterial blood is going into the ascending colon assisting the peristaltic action, it is also going to the appendix and that organ will secrete its fluid normally so that it will pass into the ascending colon to lubricate it and to help in moving forward the contents of the colon."

"The red blood is going into the ileo-cæcle valve, keeping it normal, and the rhythmic action of opening and closing the valve and helping along the intestinal contents into the ascending colon will be normal and active."

"The red blood is going into the transverse and descending colon, assisting the peristaltic action. The whole intestinal and colon tracts are healthy, normal

in action and the bowels will move regularly and completely."

"The breathing is deep, the digestion is normal, the peristaltic action and the assimilation are perfect and the whole body feels the effect."

"The arterial blood is going into the heart strengthening all the muscles and the valves. The nerves are normal, active and vigorous and the circulation is in a splendid condition. Every vital organ, every vital function is doing its work normally and healthfully, and the body is in an excellent condition."

MENTAL.

"Mentally I am hopeful, cheerful, buoyant and happy. The mind is keeping the body in perfect health and day by day a vigorous and normal state is manifested on the mental side of my life."

SPIRITUAL.

"My spiritual nature is in perfect harmony with the Infinite Spirit and I live and move and have my being in that Spirit. Day by day that Spirit lives and moves and manifests through me. In that spiritual realm there is no failure but perfect success in whatever I undertake. My whole life is enwrapped in the Infinite Spirit and I shall be successful in every respect."

Here the reader can insert suggestions of "No failure but perfect success" in any work, plans, or procedure for life. Out of the Spiritual realm comes the greatest success, the most remarkable progress, and the most wonderful realizations.

There has been given above in outline the author's method of using autosuggestion and if the reader or student will try out this method he can prove for himself the effective working of the same method. Any modifications or special suggestions can be very easily inserted.

BRIEFER OUTLINE. Some readers may think that there is too much to be done and for their benefit a briefer outline will be given which can be used when they are in a hurry.

IN THE MORNING. Relax. Hold a picture for a few moments of a normal, healthy and perfect condition of the body, its organs and functions. Make the following or similar suggestions to the mind. "I am strong, normal and vigorous. Every organ and function in my body is doing its work perfectly. My brain is in a healthy state and it is doing its work thoroughly. The venous drainage from it is complete and the arterial blood is nourishing every part of it. My thinking will be clear, my volitions will be definite in action and my feeling will be normal. I shall do my work easily and well. Today will be a good day for I shall feel normal, active and well. My body is in a normal and healthy condition and my heart is normal in its working and my circulation is perfect. My stomach is digesting the food for it is performing its work vigorously and completely, my liver is actively secreting the bile and the bile is being passed into the gall-bladder and from there it passes plentifully into the intestinal tract to aid the digestion and to cause the bowels to move regularly and completely.

The lungs are breathing deeply and the blood stream is being purified. The pancreas is healthy and it is secreting its fluid in a normal amount and the fluid is passing into the intestinal tract to aid the digestion and to keep the bowels in healthy activity."

"The supra-renal capsules are doing their work perfectly and the kidneys are normal and healthy and they are working actively and well. The bladder is healthy and active and the elimination will be perfect. The spleen is doing its work and it is helping to keep the body in a normal condition. Every organ and every function of my body is doing its work normally and vigorously."

"On the mental side of my life I am hopeful, cheerful and happy. I will act so because I will feel so. My judgment will be good, my ideas will be clearly expressed, my will is strong and it will act forcefully when occasion requires. I shall decide questions and courses of action speedily and correctly. Mentally I am strong, vigorous and normal.

"On the spiritual side of my life I see the reasonableness of being right with God and man. I live and move and have my being in God. He lives and moves and manifests through me. Great peace, wonderful love and marvelous power are in my life. In this relation to God there is no failure but perfect success in everything I undertake."

When one retires to rest, and after complying with the conditions as a preparation for giving and receiving suggestions, he can enlarge on this last outline or follow the first one. Whilst the author has not given

all he says and does, yet these two methods will greatly assist the one who tries to apply and secure results from the use of autosuggestion. It is said that "the proof of the pudding is in the eating" and the proof of what is given will be realized when anyone will faithfully carry out the instructions.

Some persons ask why do I have to repeat the suggestions? The answer to that is, there is only one way to get the suggestions anchored in and manifested by the subconscious mind, that is by repetition. As a large nail usually has to have several strokes with the hammer to drive it in so that it will hold so repetition, metaphorically is the hammer and the suggestion is the nail and it must be driven into the mind so that it will hold and produce the desired results.

It is said that "There is no royal road to learning," be that as it may, there is no easy, magical nor quick way to get the complete results from autosuggestion. When one becomes accustomed to rapid relaxation, picture making and realization then it becomes almost second nature to get results readily from the suggestions made to the mind. Until that occurs it will ordinarily be slow and often tedious work. There must be persistence and regularity under favorable conditions. Probably no one has been able to repeat the multiplication table the first time that he has gone over it but by repetition and an active memory he was soon able to repeat it and apply it. This is true also of suggestion by persistent repetition it becomes part of the working capital of the subconscious mind and so the mental impression tries to express itself and

the mental picture tries to realize itself in manifestation.

Discouragement and surrender, because one does not see the results immediately, is like a little boy who dug out a bean the next day after it was planted to see if it was growing. There must be time for incubation, as has been stated in another chapter, so that the suggestion may be actualized in the life either physically, mentally or spiritually. The suggestions must not only be planted but must be re-enforced and encouraged to manifest in definite results in the personality. That is another reason why repetition and favorable conditions are necessary.

The author would be glad to hear from any persons who use these personal methods as to results. His desire is to be of help to his fellow men in all the reasonable ways that he can. He is not presenting what might be called the consequences in his own life but can assure the reader that the results have in many ways been far beyond his expectation and in some respects almost incredible.

CHAPTER VII

SOME FORMULAE FOR TYPICAL CASES

There are certain typical cases for which I am giving forms of treatment and they will serve as models for others. The reader can follow these and adapt them to his own conditions. The outline can also be filled in as cases require.

I. FOR INSOMNIA

Whisper 3 times.....I shall sleep tonight.

Softly 7 times.....My sleep will be sound and restful.

Forcefully whisper 5 times...I am getting sleepy and I will sleep.

Visualize yourself as sleeping and the delightful feeling as the result of sound sleep and the awakening after refreshing sleep. See yourself strong, buoyant and happy.

Action. Close the eyes, pass the palm of the hand over the eyes and the forehead and suggest rest and comfort and refreshing sleep. Relax thoroughly and yawn several times.

Whisper 3 times.....I am so sleepy and I am going to sleep.

Softly 4 times.....You will sleep soundly. You are so sleepy.

Move lips and whisper.....I am going to sleep and I am relaxed.

Get an easy position and go to sleep and *you will*.

Do not do any hard brain work after 6 P. M. Spend the evening in light, pleasant conversation and light out-door exercise. Avoid exciting games and amusements. Take a hot foot-bath before retiring and thus bring the blood down from the brain. When in bed—Relax, Visualize, and Whisper—"I am so sleepy. My sleep will be sound and refreshing. I am going to sleep." In the morning give yourself similar suggestions for sleep that night. If you awaken in the night use some of the suggestions that you used for sleep. Make the statements positively, believing what you say. Make your suggestions in the present tense. Say—"I am going to sleep. I will sleep. I am so sleepy." Yawn and go to sleep.

An aid is to seem to hear some one say—"You are going to sleep." Repeat this statement 7 times and also the suggestion—"You are so sleepy." Keep this up until you master sleeplessness.

The same method can be utilized in recovering one from loss of appetite, stomach trouble, by using suggestions that fit into those conditions.

II. FOR CONSTIPATION

At night after retiring.

Whisper 7 times.....Tomorrow morning after break,
fast my bowels will move freely

Softly 7 times.....My bowels will move freely after
breakfast.

Forcefully whisper 7 times..Tomorrow morning I shall have a
free movement of the bowels.

Visualize the peristaltic move-
ment of the intestines and the

food moving through them and the comfortable feeling and relief from a good movement of the bowels.

In the morning when awakening,

Whisper 7 times.....My bowels will move freely after breakfast.

Softly 7 times.....There will be a free and complete movement of my bowels.

Aloud.....I command my bowels to move freely after breakfast.

After breakfast sit down in an easy chair for a short time.

Whisper 7 times.....My bowels feel like moving. They will move right away.

Softly 7 times.....I must go for my bowels want to move.

Aloud 3 times.....Your bowels will act now.

Go at a regular time and establish a habit. Keep up the suggestions. Never neglect when they feel like moving.

The same method can be used in case of diarrhoea. The suggestions will look towards stopping or slowing down the actions.

III. SICK HEADACHE, NERVOUS PAINS AND PAINS GENERALLY

Autosuggestion is very effective in cases of pain and similar conditions. Avoid medicines and especially Coal-Tar preparations. Be careful of your diet. Do not eat when very tired, rest awhile and then eat very slowly. Do not worry, fear or fly up in anger.

At night after retiring, relax the whole body as you have been taught.

Whisper 7 times.....The sick-headache will leave me entirely. My nerves will be under control. I shall be free from all pain in the head. I will be free from sick-headache and pain.

Softly 7 times.....My sick-headache has gone and every function and organ of my body will do their work well.

Aloud 4 times.....I shall not have sick-headache. I shall be free from all pain.

Visualize yourself as free from it and as you were before you ever had it. Be glad that you have found a remedy.

Pass your hand over the forehead and the places of the pain and say "I feel so relieved and the headaches have gone and I shall be free from them." If vomiting attends your headache rub the hands together and then move one or both over the stomach and suggest perfect digestion and perfect freedom from nausea.

In the morning before rising.

Aloud 4 times.....You are cured of the sick-headache and of pain.

Softly 7 times.....You will have no more sick-headache.

- Whisper 7 times.....You are free from headache.
Every organ of your body is
working normally.
Visualize yourself as free and
happy because you are free from
all headaches and pain. Think
how good and pleasant it is to
be free and comfortable.
- Whisper 7 times.....No attack of sick-headache can
phase me.
- Softly 7 times.....The sick-headache is not coming
back for I am free from it.
- Aloud 5 times.....No, I will not have sick-headache.
- Whisper 7 times.....I am free and master of myself.

Get the mind interested in something important and forget the sick-headache.

Apply the same method to Heart Trouble, Anxiety, Depression and vary the suggestions according to the requirements.

IV. NERVOUSNESS, IMPATIENCE, ANGER AND PASSION

After retiring.

- Whisper 7 times.....I am calm and not nervous.
- Softly 7 times.....I will not get angry. I will be
patient. My nerves are steady
and normal in action I am
master of myself.
- Visualize* peace, quietness, temper
under control and complete
mastery over the passions.

In the morning before getting up.

Whisper 7 times.....You are calm and masterful. You are not nervous nor irritable but calm and normal.

Forcefully whisper 7 times...You will not be nervous. You will control your temper. You will not get angry. You have great control over yourself.

Visualize friends and others talking to you and that you are calm and composed. See yourself laughing at your foolish conduct. See yourself in mastery and perfectly calm.

Whisper 7 times.....I am not nervous. I am calm. All nervousness has left me and I am perfectly master of myself.

Softly 7 times.....I am so happy that I have the mastery over myself.

Aloud 3 times.....You are calm, masterful and normal and not nervous.

These models can be used to conquer Lack of Energy, Fatigue, Lack of Decision and many other adverse conditions.

V. FOR SELF-CONSCIOUSNESS,
BASHFULNESS AND INDECISION

At night.

Whisper 7 times.....I am composed. I am not nervous. All bashfulness will pass away. I am courageous. I am not shy or nervous. I can and I will decide matters definitely and speedily.

Softly 7 times-----I am not afraid of anything or of any person. I am not worried. I am perfectly composed. I am master of myself.

Aloud 5 times-----I fear nothing. I am brave. I can face any condition and be master.

Visualize yourself meeting any and every thing courageously and victoriously.

Whisper 7 times-----You fear nothing. You are a match for every condition, state and person.

Aloud 5 times-----You are bold and fearless. You are not timid. You are courageous and self-reliant.

Visualize yourself as masterful, victorious and strong. Manifest this attitude of mind and assert it.

Stage-fright, fear of public audiences and other things in the mind that are abnormal and distressing can be controlled and cast out.

These formulæ are practical and you will find help by using them.

CHAPTER VIII

SUMMARY AND CONCLUSION

This brief chapter will contain statements of the things discussed in the previous chapters. This being a manual of suggestion and autosuggestion it is the author's desire to make it as easy as possible for all who read and study this book to get the instructions, practices, and help in a simple form, and to easily comprehend them. Psychology has always been considered by many persons a hard subject to understand and the phases of this science, presented in this manual, have been considered mystical and enigmatical when they are not so. That which everybody does—gives suggestions and in a measure at least carries out those he receives—is an every-day experience and therefore should not be considered difficult to understand nor to practice.

The introduction presents the importance of the subject under consideration. It very naturally led to the definition and classification of suggestion so that the reader could ascertain the basis of the work proposed and to have the key by which he could readily classify suggestions, no difference in what realm of life they might be found or offered. Autosuggestion being the

prototype of all suggestion, if the individual is to get the personal benefit, he must know what it is and by illustration must learn how to give such suggestions to himself and secure the results. There are certain conditions that must be complied with in order to secure for one's self definite and lasting benefit so these are discussed in a simple but definite form. To further illustrate the power of suggestion and autosuggestion and show their application the definition of suggestion is analyzed and then application is made to show how to maintain the health or restore it if it is lost; how to develop and maintain a state of happiness; how to master one's self; how to produce success and secure mastery. The supreme purpose of all this is to develop the personality. There are many other applications that could have been discussed but those presented will be a good working model for others that may be developed by the reader and the student.

The use of suggestion and autosuggestion to control adverse conditions is important because the things presented are the typical things in life that interfere with the complete and perfect development of the personality. Thoughts of failure will lead to failure if they are harbored and pictured. Worry is a torment that drives some people almost into insanity and that must be met, conquered and cured. Fear has really scared some people to death and has produced many of the most horrible calamities in the world and in individual lives. This state of mind can be and must be changed and cured. Insomnia has many little demons that dance attendance to its

call and no one thing has caused so much personal uneasiness and adverse anticipations as this abnormal condition, unless it is fear. Serious consequences follow its long, unbroken continuance and suggestion and autosuggestion are *sui generis* in conquering and curing it. Other adverse conditions are also briefly considered and the remedy presented for overcoming them. The personal methods are given as illustrations to show how to apply suggestion and how to secure definite results. They can be looked upon as models for others to copy, who are of an inventive turn of mind, and who may be able to get even greater and more far-reaching results from autosuggestion than they may form and use. The main purpose is to obtain the greatest results in the life by using this new, potent and definite method whether it is that used by another or by one's self. Autosuggestion in the future will be used as an effective method of healing, mastering and developing one's self and producing most remarkable changes and results in the life. Limits cannot now be definitely set for its application and results. With further light and knowledge the effects and consequences will astonish the world as well as individuals who use autosuggestion.

Briefly the preparation for using suggestion may be stated thus: *Relax completely. Close your eyes. Picture a normal condition that you desire and hold the picture vividly in mind and visualize the processes suggested. Intend that the suggestions shall be and will be realized. The work: Make the suggestions definite,*

the briefer the better, and make them for definite organs of the body with a hand over those organs or affected part; definite for the mental manifestation; for the spiritual side of the life. Persist and do not become discouraged. Call the will into co-operation with the visualization. Suggest, visualize, realize. Old pictures may oppose the new ones that you desire to establish but *keep at it* and the old ones will be supplanted by the new ones. (See definition of suggestion.) You will be greatly repaid in results for all your efforts. Cut failure out of your vocabulary and write success in large characters. When you commence to get results a mental interest will be awakened so that you will be led on step by step to secure other and greater results in the whole personality. What you need is not new powers but to awaken what you have. If you will say "I can and I will realize results" there will be added power. Make that statement several times before you commence the work of suggesting definite things. Talk to the subconscious mind as you would to another person, and sometimes even boss it, command it, compel it to do what you want it to do.

CONCLUSION.

This manual is for use by all who desire to get the best out of life and to assist in putting the best into it. It is designed to help those who have adverse conditions manifesting in themselves and to overcome

these things and to put favorable things in their place. Its purpose is to show how to do this effectively and how to get a complete mastery over abnormal states, undesirable traits and adverse conditions.

THE END.

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