

**A COURSE OF INSTRUCTION**  
**IN THE**  
**DEVELOPMENT OF POWER**  
**THROUGH**  
**AUTO-SUGGESTION**



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# Course in Auto-Suggestions.

## INTRODUCTION.

When I advertised my personal courses, I did not realize what I had on my hands. For four months these courses have kept me busy, and there is not a state or territory in the Union to which I have not sent them. Many have gone to Canada, and some to England.

The object I had in view when I first advertised these courses was to write each one to fit the individual case. This necessarily made the courses short, typewritten manuscripts, devoid of the *whys* and *wherefores* that a printed course can contain. It is safe to say that no two courses were ever alike. The success they attained is a guarantee of their efficacy. The methods that I have given to hundreds, I here combine with instructions to follow out the various exercises upon which I touch. The student will not attempt to put all these into practice; were he to do so, the course would lose its force. He is to pick out the exercises according to directions and apply them as instructed.

I will, therefore, divide the exercises into their respective classes. First I will give the classes of "cases" to be treated, showing the symptoms, and later the methods to apply for their cure.

Nervous troubles of some sort constitute the largest class. The sufferers are attacked in a variety of manners. Some are seized with perpetual fear, a *handwriting on the wall*; a fear that they cannot shake; a warning of something which really never happens. There are very few people, in fact, who are entirely free from this strange malady. It is highly probable that if something did happen they would get over it, but the continued dread wears on the nerves until melancholia in some form is apt to be the result. This is very foolish; yet people rather like doing foolish things, no matter what the trouble.

The next class of patients are those looking for Power; they emphasize the *Power* because they want it. Some of them call it "Personal Magnetism," and others "Will Power." They want it for various uses. Some desire to succeed in business, others in private affairs. Some look for social ability and others for financial gain. Auto-suggestion can help that; it can bring it about. It has done so; it always will do so.

After power people look for the curative effects. They want something that will rid them of their bodily ailments. Auto-suggestion will do so, for the reason that a very large percent of the bodily ills are born in the mind, nourished by the mind, and must be killed by the mind. That is not philosophy; it is sense.

When I inserted my advertisement in SUGGESTIVE THERAPEUTICS I stated that I believed my system covered the workings of a

law. I *believed* so then; I *know* it now. And that law might be stated as follows:

*Every human success depends upon the right mental attitude!*

There is nothing new in that law. It existed always; or as long as man, to be more definite! But it is little understood. I didn't discover that law. Laws like that are never discovered; the world gradually grows to know them. So it is with this, incomplete though it may be; it is still a law and of service to humanity.

## LESSON I.

Never attempt to become mentally powerful and neglect the physical. Be a whole man or a whole woman. Get in harmony with Nature. You never can enjoy life if you don't do this. It is not necessary to diet to do so; it is not necessary to torture yourself in any way to do so. Just take it up gently and increase your power. Little things are always the base of mightier ones. Control the lesser forces and the greater will serve you.

Breathe. Get your lungs into condition. Awaken the nerve centers, give the blood oxygen and crack the old tissues. Here-with you will find brief explanations for your exercises. Follow them, and when you have mastered you are ready for the other exercises. It is highly probable that many of the readers of this course will be versed in the art of breathing. But if it reached only *one* who was not so fortunate, its mission would have been fulfilled. If but *one* out of the world's millions were benefited by the instructions contained herein, it would not have been written in vain. But it is going to help *all*.

A gentle exercise in breathing, and one that is not difficult to follow, is: To take three daily exercises, of five minutes' duration each. Take the first one in the morning, before you are dressed; the next at noon, before lunch, and the last at night, after your clothes are removed and you are ready to go to bed.

Breathe through your nostrils; not only during the exercises but at all times.

Breathe from the abdomen, during exercises and always.

When practicing, stand erect, your head and shoulders thrown well back and your arms at your sides. Keep your heels together and assume, as nearly as possible, the military "Attention!"

Before you inhale, exhaust the lungs of all the air possible. Then slowly inhale, filling the abdomen and later the chest.

Take about four complete breaths a minute: Five seconds to inhaling, five seconds to holding the breath, and another five to exhaling.

When your lungs are filled, work the muscles of your back, chest and shoulders, thus forcing the air about inside your lungs.

As you progress, you can extend the time of each part of your breathing exercise, until you take but two breaths a minute.

Some of my pupils can take a minute to a minute and a half to a complete breath; but this is not necessary.

The regular exercises in breathing are excellent, but you must have fresh air to breathe in. So, when you are walking, or riding, or anywhere in the open air, throw back your shoulders and fill your entire lung capacity. Even in the coldest weather it will have a tendency to make you warm.

The more you work in this direction, the better you will be fitted for any line of work. You are aiding your circulation, your digestion, your heart, lungs, and, in fine, every part of your body. And your mind feels the effects; there is a mental rejoicing.

When you feel as though you were able to take these breaths as they should be taken, you will be in a position to go ahead with the other phases of your development.

No matter what you may desire to attain, regular practices are essential. And, in order to accomplish something through your regular exercises you must look into the environments that you must establish in order to bring about the best results possible.

For some ailments it will be necessary to practice every day; for others, three times a week will be sufficient. But you must always practice alone. Do not have your dearest friend near you. Be quiet, alone, shut out all the world, forget all—except your work.

In fact, have a room in which you can practice. If the pupil has a home he can readily enough have a quiet room; if he is rooming in a hotel or a house, he will likely have to do his work in his private room—the room that serves for his parlor, his sitting-room, "et al."

In some of your practice, a strong light will be essential; in other work, you will find that a subdued light is better. This will be touched upon later.

Have a bed, or couch, and a chair. These are the important things. The room must be comfortable. See that it is neither too warm nor too cold.

For the next lesson I will take a typical case of the first, or wholly nervous, class.

## LESSON II.

If you are seized with nervous trembling or have a fear that refuses to be shaken you are in need of practice along auto-development lines. It is curious to note the various ways people will be troubled with the very same thing. And each imagines that his ills are just a little worse than any other person's. That is because he can feel his own and cannot feel those of his neighbor.

Fear in some form or other is the most prominent feature of nervous troubles. Indigestion, intestinal troubles such as constipation, weakness and general debility are sure to follow. If the afflicted one keeps on in this way, his future is certainly blighted. I will readily admit that there are many things that cause nervous troubles. A sudden fright, an accident, work in unhealthy places, and a thousand other things. But they can all be helped, most of them cured, by the application of the Inner Forces.

There is a general misunderstanding regarding the meaning of Inner Force. In a word, it is the mental control of faculties and functions, both mental and physical. It is a mind-control of the various phases of the mind and of the body. Just where the nerve-centers lie makes no difference. They are there and the mind can be trained to reach them and act as a "tonic"; beyond that, explanations are superfluous.

One of the later symptoms of nervousness is loss of interest in life, shattered idols, forsaken ideals; in short, a downward look devoid of comfort, a fear, a longing, an expectancy; with death and despair seemingly at hand.

If the one seeking relief would but realize that his feelings are but little different from those experienced by many others, he would have a better heart to bring about his salvation.

No one can say to an afflicted person, "*Will* and your ills will leave you!" They must be shown what to do and how to do it, or all the advice in the world is of no value.

This lesson, so far, then, is to teach the student how to diagnose his case. If he experiences any or all of the symptoms given above—no matter what his physical symptoms may be—he is troubled with nervousness, fear, despondency, or kindred ailments. I do not say that he can cure all his ailments; there are some that psychology can never successfully reach, and to teach that it can is criminal.

I will take up this class of cases first and follow with the treatment:

As I stated above, environments in treatment are very essential. Have a room for your practice and do your work there. The best time is in the morning, anywhere between 8 and 11 o'clock. If that is not convenient, the afternoon or evening will do. If the afternoon is taken, choose the time between 2 and 5 o'clock.

For the treatment of this trouble, you are to lie upon a bed or couch. Remove any article of clothing that interferes with your total relaxation. Have the room warm and the light not too bright.

You are to practice meditative concentration. In other words, you are to practice Passive Concentration, or the ability to keep the mind in a quiet state and still have it perform all its functions. This, of course, is a matter of practice and cannot be accomplished in a day or a week. Too many people expect to witness their salvation in a surprisingly short time, never stopping to think how long they were dragging themselves down! Nevertheless, they continue to look for the golden eggs, too often killing the goose, as the fable runs.

Take time, friends, take time! Final success is worth all the pain that it costs. Man must pay the price for everything he has. If he is willing to leave home, friends and all and seek the seclusion of the jungle, he can be a Yoga and understand why things are as they are. But it is not his for the asking; he must pur-

chase it. So it is in this wide-awake accident; if we hope to have, we must pay the price. Do not hurry; if you are progressing, the time is well devoted. There is never a standstill. It is either Progression or Degeneration. Nature allows no mean in development. If you are no better today than you were a year ago, you are worse. If you are a little better, you are much better.

### LESSON III.

You are ready now for your exercise. Lie upon the bed and try to relax. Move yourself into one position and another until you *fit* your couch, as it were. Then close your eyes. As they are closed, roll them backward, just as you would do in natural sleep. No, I don't want you to go to sleep, although there would be no harm come of it if you were to do so.

When you *feel* relaxed, slowly raise one arm, lifting it slowly from your side, keeping it straight and just tense enough to allow it to move. Do not assist it with the other arm. Take at least a minute in lifting it to an elevation of about fifteen inches. *Guess* at the time, as it is important that you do not interrupt yourself in your practice.

When your arm has reached the desired height, lower it rapidly and you will notice that the muscles of the arm and entire body relax more fully than they were relaxed before.

Rest another minute and repeat this with the other arm. Twice with each arm will be enough to bring about the desired condition. Then rest.

There are several objects to this exercise. The most important one is relaxation. It is necessary to become relaxed before taking up the other steps. However, at the same time you are going through this exercise, you are also practicing concentration. It is impossible to lift your arm and not think about it. There is a physiological reason. Your arm becomes tired, but not so as to cause you pain. Your mind is drawn to it because the arm feels heavy. At the same time, you are exerting no severe physical force. But your arm feels as though you were lifting a heavy weight.

Thus you bring about the first steps of concentration. It is performed without really thinking about it. It is accomplished while you are bringing about another result.

There is a feeling of heaviness that steals over the entire body. A feeling as though you were glued to the bed. This is the right sensation to produce. It indicates two things: The first is that the body is relaxed; the second is that the mind is fairly passive. The passivity that is produced by this exercise, in fact, is of a pronounced type.

This is the point at which you take your first real steps of combining the conscious and the subconscious. And that is the real issue of the development. I will illustrate:

Auto-suggestion, strange as it may seem, is sometimes the power to cease suggesting. That is, we will take a case of



nervous fear, unfounded—as most of them are—in which the sufferer brings on all his own suffering. He thinks every time the fear seizes him that he never had it so strongly as he is having it then; he feels as though something awful were about to happen. He does not want to be comforted. He gets into an abnormal condition.

*But the moment he seeks help of his own accord, that moment he begins to find it!*

There is no suffering so intense as mental suffering; there is none brought on with less cause! This lesson deals with the mental, or nervous, sufferings and fears.

Now, if you are not going to suggest in a direct manner, you are going to do it by suggesting in an indirect manner. This is the way you are to proceed:

Turn your thoughts along a line that contains the elements that you seek. No matter what phase you have, no matter whether you are suffering physical ills or not; just so long as you are not in severe pain at the time of your practice, you can call up before your mental vision a picture containing the elements of happiness, strength, courage, power.

Before proceeding, a word about these pictures: There are two classes of "pictures." The first is a real mental picture, a memory picture, as the artist would call it. He sees it without his eyes closed; you are to keep yours closed and draw it on your mental blackboard. The other kind is really not a picture; it is merely directing the *trend* of your thoughts. That is, you think of a picture which you do not see. But there are so few that cannot get this mental image of what they are thinking about that the other form is the exception and not the rule.

So, create a picture, something along the following lines: Picture yourself in health, in favorable surroundings, without fear or worry of any kind. Make it real. Five minutes will be long enough to think of this thing. It is a step to something beyond and that *something* is *success*! From day to day you can change this picture, making it suit your new conditions until it becomes an easy matter to call one of this kind before you.

There is a writer who has said that day-dreaming is destructive to the vitality. Yes, so is eating if indulged in to excess. But how dead the life that is devoid of day-dreams; how empty and emotionless and filled with fruitless endeavors! That is just what a great many lives lack, meditation, day-dreaming. If they had a little of it and used it in the right direction, they would be better for it.

Your little mental pictures are day-dreams that *suggest* happiness, success, health, all that you want. I stated in the beginning that success of any kind was never attained without the right mental attitude; the man who is half-hearted always *manages* to go down to his defeat. He is lost the moment he has lost the fruit of his day-dreaming.



Heretofore it is likely that you have arranged all your business, your daily routine just so as to coincide with your ailments. You have suggested your unreal condition at every corner, you have presented it at meals, it has haunted you night and day. You are at last brought down to "house-cleaning," and when the rearrangement takes place, be sure that it is better than the last one.

You have been nervous, your relatives have been offering you sympathy, your trouble has been the topic of your conversation; it has grown on you until you are absorbed in it. Shake this off. This little exercise daily is to give you the subconscious help that you will need. But at other times, see that you bring about a reconstruction policy and let your friends know about it. If you feel nervous, instead of telling your friends, get out in the open air and take a walk and then think over the philosophy of the whole affair. It is glorious to be well both mentally and physically; it is so far removed from Nature to be otherwise. A *real* cure—and especially a suggested one—must promote the natural tendencies and gifts always. If it does not, it is not a cure. And if it is doing you no good, it must be doing, at least, some small harm!

#### LESSON IV.

This lesson will be devoted to the attainment of personal power, or magnetism, as it is generally called, for the interest of business or social ambitions. There are many men and women who regret life merely because there is not enough *gush* about them to get into the social swim. The only way to get there is to start in and make an effort. What you can't do through self-suggestion you can do through the agency of association.

If a person does not possess the *power*, as he is pleased to term it, to do one thing or another, he blames his *Will*! Now, there is nothing that receives quite as much abuse as the will. It is not a matter of will power; it never was. The will is the directing force of the intellect, true enough. But if the suggested thoughts have always been along the lines of disaster and failure, how is the will going to help it? It is powerful enough, but it is working along the wrong paths. Get it on the right road and you will succeed.

While there is suggestion in these exercises, there is also something else and that is mainly along the line of storing up vital force, which is to be used at the desired time. All the products of man are examples of his own mental powers. Take his inventions; each and every one bears some feature of its maker. And if there is something that is true about the individual, there is that same thing true of humanity in general; that is, on the same social scale, which is the civilized plane as we view it.

True it is that some people are born without ability to impress or to make friends. But where one is born that way, a

thousand more become that way through neglect, or the general course of events.

Here is where a little more meditation will do a great deal toward the acquiring of ability; or, rather, the *awakening* of it. Like the other exercises, this meditation must contain the suggestive thought.

We will suppose that the object sought is success in business. In order to bring about that success there must be the efforts expended along the right paths. And there will be no efforts where the mind does not possess the primal elements of success, which are principally confidence and the projection of thought through many agencies, such as suggestion and concentration along the line of development, and an interest in the work.

These meditative pictures are to be followed up for the purpose of awakening the inner thoughts, the subconscious self. It is suggestion, certainly, pure and simple, but not the kind of suggestion we are accustomed to deal with.

Again, let us look at this passive exercise in another light: There are nine people out of ten who are making no effort whatever to store their vital energy. They sleep, but do not wholly relax even then. They rest in their labors, but there is always that nervous tension, a state that makes the young old and the older ones wither and die.

You never can be magnetic without vitality. You never can hope to draw people toward you if you do not possess the power that you feel fills you. The only way to obtain it is to practice.

Up to this time, I have exploited the gathering of force in silence. Now, we will look at it in another light and take a step beyond. Meditation can only do so much, and that is to awaken the inner being and, at the same time, aid in storing up vital force. Our next exercise will be the generation of this force.

So far, you have been reclining with your eyes closed, just as you did in the former lesson for the cure of nervousness. This series following is intended as a further course for both classes of cases I have so far considered; namely, the treatment of nervous ailments and the development of a magnetic personality and strengthening of the auto-suggestive qualities.

As soon as you have opened your eyes, stretch, drawing your muscles tense and then relaxing them. Stretch your arms, your hands, your legs. This will liven you up and keep you from becoming nervous or ill-tempered right after your exercise.

Now, let all the light in the room possible. Stand at one end of the room and fasten your eyes on an object at the other side. This must be in a direct line without anything intervening. Have the floor cleared so that you can walk across the room. Walk slowly, but pay no attention to the movements of your body. As you advance, study this object in detail, excluding

other thoughts as much as possible. There are many little things that tend to disturb in an exercise of this nature. It is difficult to master these exercises in one or two trials.

When you have reached the opposite side of the room, turn around and fasten your eyes on an object at the other side. Walk toward it, but do not pay any attention this time to the object; you must think of your walking, trying to walk as directly as possible. The chances are that you will find the walking a great deal more difficult than you did the first time. Then you performed it subconsciously, through the reflexes, as they are called. This time it is a matter of will and the sight becomes a subconscious thing. In this manner you are changing from the conscious to the subconscious and from the subconscious to the conscious. This is just the exercise you need. By the time you have walked across that room twice, you are interested; you are determined to accomplish the act correctly. And whenever the interest is aroused success is almost certain to follow.

Do not practice over twenty minutes or half an hour a day. Too much practice is far worse than none. If you carry it to extremes you fail in the object you seek to possess—Power, Success, Ability to Impress.

I now wish to call your attention to what might be termed the Practical side of these exercises. They tend to, and do, awaken the subconscious powers and not only store up but create vital force. The next thing, then, is to use this in influencing others. Let us study the elements that a personally magnetic man or woman possesses.

There is a sort of radiance that is felt when in the presence of a magnetic person. He is giving out that force through all possible channels of suggestion. In the first place he impresses you as being interested in your cause.

That is our first point. When you address a person, whether it is socially or on business, be *alive*; let him know that you are in earnest and concentrate on him just as you did on that object in the room. Discuss subjects with him and at the same time pay strict attention to him, to all he does and says. But by all means do not try to look through him. That is very often effectual, but it is also productive of failure. In looking at a man have a cheerful but earnest expression, and when you look into his eyes let your gaze pierce to a *depth*, but with softness and not fire.

Now, we have discovered one point of magnetic personality, the way to apply it, and here we find a way to develop: When the opportunity presents itself—as it usually does in a hall or at church, or in any gathering—fasten your eyes on a person ahead of you. A very simple thing, something that nearly every one has done. Try to make him look around, but keep your mind on the object steadily and without exerting any vital force on your part. Do not allow your nerves to tremble or your muscles

to grow tense in the attempt. One or two trials at a time will be sufficient.

A course that is practical must be one that utilizes the most agreeable time and circumstances.

Let us look at another magnetic feature: We rarely find a magnetic person who is self-centered. A great many people owe their ill-luck to the fact that they are *bashful*. Now, modesty is not necessarily bashfulness. Don't misunderstand the term. To be self-centered is to be aware of the self no matter where you are or what you are doing. You must either be taken up with your meditations or have your mind centered on something external, something that is not a part of yourself.

Many people are ill merely from being too self-centered. They are always aware of their being; if the least pain occurs they feel it and proceed to magnify its possibilities.

Meditation will do a great deal along this line, but the best cure is to get out among people and associate with them. Forget your own troubles and yourself in the pursuit of either business or pleasure. The successful man is the one who transacts business with determination and then seeks pleasure with a total relaxation, enjoying it for the time and not worrying about the morrow. He has done his best during the business hours and he can do no more. When evening or Sunday comes he wishes to enjoy recreation one way or another, with his family if he is married or with companions if he is single. So it is with women. If the enjoyment is legitimate, the business will show signs of the development. Thus it is that financially successful men are often failures as far as life is concerned. Wealth is worthless if the owner does not enjoy mental peace. And on the other hand, peace of mind is not a desirable thing if the ability of the possessor is allowed to slumber at the same time. It is the happy mean that tells. Be *Normal* in whatever line of business or pleasure you may be and the result will speak for itself.

## LESSON V.

So far I have dealt with ills not physical. We will now look into the cure of disorders that come under the head of mental treatment. Do not try to cure all disease that way. Sometimes disease will get too firm a hold and it is like courting death to attempt to cure it through mental means. This appears contrary to mental science. But too much mental science is a bad thing. Again I warn you to avoid extremes. While I will readily admit that there is a condition in which man can defy disease and ills of all kinds, it must be remembered that none of us in the occident have paid the price required. We have not attained that state of development, nor could we and make a living as mortals generally make it.

I will now take up a series of exercises and show how they can be turned to account in the cure and prevention of disease.

Again you retire to your room, shutting out all outside influence. You are to bring your subconscious in a condition in which it will readily accept the suggestions from the conscious and thereby do the work. Have a chair in which you can sit during the exercise. See that there is plenty of fresh air in the room, as foul air is not productive of favorable results.

When you are seated, close your eyes and start in to center your mind on the part of your body in which the ailment has its center. That is, if you are troubled with indigestion, center your thoughts on your stomach and think of the disease leaving, as in the following manner:

"The trouble with my stomach has been that I have taken too little care of it from a mental, as well as a physical, standpoint. I have not given it the right attention it should have had. Now, when I center my mind upon the pit of the stomach, I will feel a warmth glowing there, the gathering of the vital forces."

Keep up this argument with yourself for about five minutes, and then remain perfectly quiet. The object of doing this in this manner is to impress the subconscious through the agency of the active conscious and then seek passivity to let the suggestions soak in, as it were. This will be found to be a very effectual way to attack a great number of ailments, particularly those relating to the gastric troubles, such as constipation and indigestion.

But you must not stop there. There is the suggestion just before sleep that will aid in doing its share toward the betterment of the entire system. Below I will give it in detail, but before I do so I wish to call the attention of the student to one or two things: Do not bother yourself with this form of exercise if you are troubled with any of the difficulties touched upon prior to the exercises given in preceding lessons. I call it trouble because it would be in a case of that kind. If your case is one that calls for meditation, you will produce all the impressions that will be necessary on the subconscious and you will be benefited during the sleep just the same. In this series, however, I ask you to use suggestion just before sleep because your conscious mind is then not awake to offer counter-suggestions while the work of repair is being carried on. In the exercise just given, you are using a suggestion that will help you during the daytime, while as soon as you are through with that treatment your mind is occupied with other thoughts.

Of course you are taking your nightly exercise in deep breathing. That is essential. You must keep up with the breathing no matter what course in auto-treatment you pursue.

After you have undressed, taken your exercise and have gone to bed, wait until you have found a comfortable position. Then start in to enumerate the things that should make you contented. You must accomplish this if your suggestions have any weight. Count over the things that could have been worse. Do not



carry your troubles to bed with you. It is enough to worry about them during the day. Drop them at your door. There are, of course, sometimes troubles that cannot be dropped; things which haunt us night and day. But these are extreme cases and cannot be quoted as the general rule.

A little meditation along the lines of your good luck, no matter how small that may be, along the lines of your achievements, whether they are flattering or not, will suffice to put your mind in a state of peace

Now devote about five minutes to impressing on your mind the necessities of your cure. We will suppose that the trouble you have is in the form of indigestion, constipation, inability to control the movement of the hand in writing, a loss of memory and a general debility. The whole thing can be summed up in one little fact, and that is that you have lost confidence in your own powers. Your treatment would be as follows, but do not attempt to remember this word by word, as it is to serve merely as a model for this method of treatment:

"My trouble has been too much in giving 'way to my fears, to my doubts and to my unbelief in my own powers. I am going to instruct my inner self that my cure will be effected while I sleep. I know that I have dwelt too much on my troubles, I have thought too much about them. The consequence has been that my mind has been clouded with the unpleasant part of my experiences. Henceforth, I will think less of my troubles and the suggestions that I thus make in the evening will bear fruit and bring about a rapid change for the better. No matter what my dreams are tonight they will be pleasant and my subconscious will carry on the work of reconstruction."

Keep up your suggestions in this manner until you become sleepy and pass into sleep. Even then, however, there is such a thing as not falling asleep. But that will be touched upon later.

Do not give yourself these suggestions one night and then miss half a dozen more. If you are interested enough in your own salvation, you cannot be greatly displeasing yourself by putting in a little time each day suggesting to yourself. And there is no time for the treatment of ills better than at night.

Reforms are fads and soon die out. If they are lasting things they soon show a substantial footing. But the moment you compel yourself to go through a regular routine every day, you sacrifice your liberty and enjoyment of life. If you are not in the habit of getting up at 4 o'clock in the morning, don't start in, thinking that you are going to gain a great deal thereby. If you have not been in the habit of eating only a vegetable diet, don't start in unless your physical condition warrants that measure. In short, try to be normal and *avoid extremes*.



## LESSON VI.

We will now take up the subject of habits and the treatment necessary to cure them. There is a mental process required to form a habit; it is always mental and can be cured through the mentality, so long as it has not actually destroyed brain tissue.

Never attempt to stop a habit gradually. It must be done all at once. But the determination should be worked up gradually. Otherwise the desire will not be killed. And killing the desire is to kill the habit.

A couple of weeks before you intend stopping altogether, start in with exercises of deep breathing, taking as many as five or six long exercises a day. Breathe at all times with a full, deep breath. Do not stop at the regular exercises.

Whether you use tobacco, liquor, morphine or any other drug, if you are the possessor of enough intelligence to read this course you are intellectual enough to benefit thereby.

While you are building your resolutions, keep away from the places where temptations will greet you. Do not try to reform and tempt yourself at the same time.

Thus we see that breathing and environments do a great deal to aid the other processes that are to be used to perfect the cure. A man must appeal to his manhood, or a woman to her womanhood. The trouble with most people in "swearing off" is that they try to accomplish too much at once. The result usually is a reaction. These reactions are more dangerous than the habit. If you have been addicted to three or four habits, quit those that naturally go together; and when you are strong enough take up the cure of the others.

Mingle with people whose very conduct is suggestive of reform and you will find that by the time your two weeks are up you will be fully resolved to quit. Now, it is not a hard matter to quit, but it is staying that way that raises the havoc. As soon as you fully realize that you have reformed, your mind begins a very poor line of reasoning, and you are apt to think that you have made a foolish mistake, that you have been weak and that it is only due to being thrown among a class of reformers.

Take the suggestions upon going to sleep just as you did in your treatment of physical ailments.

In habits in particular it is essential to attack the cause, the stimulating effects that keep the habit fed and living, the many little things that offer it longevity. In itself auto-suggestion is a potent thing. There is a great deal of good in telling yourself that you will not do this or that, but you must produce the right state. I have pointed out these states to you and it is left to yourself to follow them. If time is worth taking to the betterment of the self, it is surely worth using to the best advantage.

Summing up the whole scope, I will do a little paraphrasing, pointing out the vital points of auto-suggestion. These will be of value, inasmuch as I have explained how to bring about these various conditions:

All your suggestions should be positive, to the point.

In order to have the suggestions effect the subconscious, the mind must be passive.

Passivity and relaxation are conditions that co-operate.

Associations and all environments are suggestions that are to be either fostered or altered, cherished or banished, according to their effects on the individual, for good or bad.

To be self-centered is to fail in projecting thoughts and impulses.

To be nervous is to effect all the functional conditions of the body.

To lack concentration is to lack memory in some particular line. Strengthen the concentration and the memory will be benefited.

Habits are mental and are contrary to normal conditions; that is, providing they are bad habits. In curing them, they must be attacked through the agency of new associations and new thoughts. A mental renovation is the requisite.

The growth of fear is a habit; its origin may have been in a nervous shock, solitary pursuits or overwork. Always study the cause and arrange the treatment accordingly.

Personal power is the outgrowth of determination and the outer voice of inner health, both mental and physical. Do not be cramped in your views or you will never be magnetic. Be sure of your point before you champion its cause, and then only do so where you or your cause will gain.

To be personally magnetic it is necessary to center your thoughts—concentration, in other words—on the object of your association.

Be open, frank, honest, determined; be these and be magnetic. Never leave an old friend for a new one.

Be a student of Nature, both in its crude and its applied state. Study men and their ways; make their weak points your strong ones.

Always be liberal in your views and do not fail to grasp something beneficial, no matter how opposed it is to your own views.

Cherish no grievances; stop worrying about your enemies. If they warrant reproof, administer it and do the work with a conscience.

The world is full of suggestions; you are the one to apply them.

Breathe a lot of good, fresh air. There is an abundance everywhere. Fill your lungs with it; it will aid your suggestions.