

CONSCIOUS AUTOSUGGESTION

BY

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AND

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INTRODUCTION

In psychology, as in every other domain of practical science, experience alone is the final arbitrator.—RIBOT.

AUTOSUGGESTION is the planting of an idea (or suggestion) in oneself by oneself. The boy who whistles to keep his courage up whilst in the dark, and the savage who endeavours to increase his bravery and formidable presence by war-cries and fantastic movements, alike use autosuggestion. Indeed, it is an agent which we all employ, whether we desire or not, from the cradle to the grave. Whether it is a blessing or a curse to us depends entirely upon *how* it is applied. When employed with intent, its practice is usually characterised by clumsiness and inefficiency. Until of late, few indeed have been the persons who have attained even a tolerable amount of skill in its application. It is admitted on all hands that, for some reason or other, my system has met the public need to an unprecedented extent. Some think that result is due to a peculiar influence exerted by myself, but my pupils get results equally good; and *you* also, even if your mental abilities are as yet noth-

ing above the average, will be able to do likewise if you carefully adhere to the instructions contained in this course. And if I am asked why I am so positive on that point, my reply is that the system is founded upon a close analysis of Nature's own processes. I am merely a sign-post indicating the quickest and best way to health, success, and happiness—a way already travelled by many thousands of persons.

Essential Trifles.—Michael Angelo was finishing a statue. "You have been idle since I last saw you," said a friend who had called upon him. "By no means," replied the great sculptor. "I have touched up this part, polished that; I have softened this feature, brought out this muscle; I have given more expression to the lips and more energy to this limb." "Well," said the other, "but all these are trifles." "It may be so," replied Angelo, "but recollect that trifles make perfection, and perfection is no trifle."

To ignore "little" things so as to get sooner at the bigger ones is a common fault, but one that not infrequently has serious, even disastrous, effects, for "apparent" trifles are apt to prove

of vital importance. It is by but apparently little things that the system I have formulated differs from others; those "trifles," however, have often enabled persons who, after practising various other systems ineffectually, sought my advice, to get even more benefit than they imagined possible.

Autosuggestion is primarily a method of self-education—physical and mental. It deals with the treatment of disease in as much as no method of education can be complete which ignores the utilisation of the self-healing power inherent in everyone. Intelligent autosuggestion aims at the harmonious working of all the mental functions, and one of these functions is the control of one's own organism.

Medical Uncertainties.—In dealing with therapeutics, two great difficulties present themselves—viz.:

1. The correctness or otherwise of the diagnosis, and—
2. The ascertainment of how far (if at all) the "remedies" employed were concerned in the recovery or relapse.

One medical writer relates that once when

travelling through Germany he was invited to the house of a rich old man who had been for many years an invalid. This old man had at first consulted, regarding his complaint, two eminent physicians. They quarrelled over its nature, and he went elsewhere. He would be satisfied to be treated, he declared, provided he could find three doctors who agreed regarding his complaint. In a special book he reported the diagnoses of his complaint and the "remedies" prescribed, and made a hobby of consulting celebrated physicians. He was never able, however, to find three doctors who agreed respecting his case. His report-book had the appearance of a large folio ledger, and the records therein were kept as tables. In the first column were the names of the physicians consulted—477 in all. In the second column were statements regarding the alleged nature of the disease; these numbered 313, differing importantly from each other. The third column contained the prescriptions, numbering 832, containing in all 1,097 remedies. At the bottom of each page was given the sum total of the fees.

That narrative is doubtless an exceptional one.

Nevertheless, the lack of uniformity among medical opinions must be manifest to all persons whose vocation brings them closely in touch with the faculty. Much of the confusion would be avoided, I am convinced, were the study of psychology given its due share of attention. Dr. C. W. Saleeby, with admirable candour, stated recently:

“Nineteenth-century medicine, as taught in the schools, had no need of mind. But it is, or should be, obvious that a cardinal subject, of ever-present and fundamental importance, is omitted from our medical curricula hitherto.”

My Rôle.—One of my English disciples has drawn my attention to the following passage, culled from *The Daily Mail* of September 17, 1902:

“In England the medical profession is, as a whole, too much hidebound by conventionality and tradition. More than this, it is under the dominion of an age of Specialism, which divides the body into so many different sections, each of which is treated apart, with but little recognition of the unity of the individual or the controlling spirit which so largely affects all cures. So great

has this Specialism become that there is now a crying need for a new Specialism—the Specialism of the man as a whole—a living, sentient being, not an agglomeration of cunningly contrived machines.”

The “crying need” referred to was not confined to England. My disciple insists that the system I have formulated supplies what was called for. I am not a doctor, and would much prefer to be considered in the light of the doctor’s auxiliary. By a curious coincidence, however, only a few years before the quoted statement was published, I had placed the great force of autosuggestion upon a workable basis. I am convinced, however, that conscious autosuggestion, so conducted, could form the keystone of a complete system of therapy.

In all cases of serious organic disability, I say to those who seek me out: “Are you receiving medical treatment?” If they reply “Yes,” I give the advice: “Continue with it then, and practise autosuggestion also.” If they reply “No,” I say: “Consult a doctor then, and follow his treatment as well as using autosuggestion. You will find

that the two treatments help each other." Autosuggestion is the natural ally of medical precepts. Very many physicians realise this fact, and apply it in their everyday work. Nothing would please me more than that the general body of doctors would adopt a more extended recommendation of autosuggestion. The patient who both obeys his physician and sets about the acquirement of a favourable mental outlook is an ideal autosuggestionist.

"Medicines."—I would say to a doctor: "Give 'medicines' to persons who expect them, even if you don't believe in them yourself"; and to patients: "Do not insist upon having any medicine; you may only get coloured water for your pains." Don't run away with the idea that coloured water can do no good, however! During the famous siege of Breda in 1625 the garrison was so reduced by scurvy that surrender was contemplated. But a message came from the Prince of Orange that in a few days an infallible specific for scurvy would be sent. A few phials were duly received, and the "medicine" was distributed—a few drops in a gallon of water—with the aston-

ishing result that (in Vander Mey's words) "such as had not moved their limbs for a month walked the streets, sound, straight, and whole; and those whom former remedies had made worse were restored to perfect health." The "remedy" was coloured water!

Very many doctors look upon the employment of medicines as a mere remnant of superstition. Do you know the meaning of the special *R* which heads a prescription? It is an invocation to the heathen god Jupiter.

Early during the last century the celebrated Magendie, in addressing his medical class, said: "Gentlemen, medicine is a great humbug. I know it is called science. . . . Science indeed! It is nothing like science. Nature does a great deal; imagination a great deal; doctors—devilish little when they don't do any harm. Let me tell you, gentlemen, what I did when I was physician at the Hôtel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes. With one I followed the dispensary and gave the usual medicines, without having the least idea why or

wherefore; to the others I gave bread pills and coloured water, without, of course, letting them know anything about it; and occasionally, gentlemen, I would create a third division, to whom I would give nothing whatever. These last would fret a great deal; they would feel they were neglected; sick people always feel they are neglected unless they are well drugged—*les imbeciles!*—and they would irritate themselves until they got really sick; but Nature invariably came to the rescue, and all the third class got well. There was but little mortality amongst those who received the bread pills and coloured water, but the mortality was greatest among those who were carefully drugged according to the dispensary.”

Drugs have their uses, nevertheless. They are of service for getting rid of scabies and other parasitic skin complaints; for the killing of worms; as anæsthetics (during operations, or to subdue suffering); and as antidotes to certain poisons. Very little more can be truthfully asserted in their favour. Dr. Oliver Wendell Holmes wrote: “I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea it would

be all the better for mankind and all the worse for the fishes.”

The Scope of Autosuggestion.—Much of my work is intimately connected with the healing art; but the application of autosuggestion for the enhancing of intellectual and moral qualities is of equally great importance. It greatly modifies one's outlook upon life, consequently influences behaviour as well as condition of health. We become the pilots of our own destiny. Moreover, knowing how to practise autosuggestion consciously, we are able not only to avoid evoking in others *bad* autosuggestions which may have disastrous consequences; we can *consciously* evoke *good* ones instead, thus bringing physical health to the sick, and moral health to the neurotic and the erring, the unconscious victims of anterior autosuggestion, and guiding into the right path those who had a tendency to take the wrong one. From the cradle to the grave *conscious* autosuggestion should form the basis of a philosophy of life, a philosophy capable of producing a race endued with the highest physical, intellectual, and moral attributes.

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CONSCIOUS AUTOSUGGESTION

CHAPTER I

THE KEY TO EFFECTIVE AUTOSUGGESTION

SOME of you will require a considerable time to master everything contained in this course. Could you have mastered the *principles* before you commenced the study (speaking paradoxically), much less time would be needed, for the course contains in itself the secrets through which any, or almost any, future study can be readily mastered.

Fortunately, there are certain important points that can be readily understood and applied even by young children. We do not purpose to treat you as children, but shall endeavour to so present the subject that no obstacles involuntarily manufactured by yourselves will prevent or even (avoidably) delay your progress.

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Crucial Tests.—If a plank thirty feet long and one foot wide were placed flat on the ground, could you walk along it? You could? But were the plank suspended from the summits of two cathedral towers, two hundred feet high, could you then? In all likelihood you would feel giddy and tremble before you had taken two steps, and then fall to the ground.

From a physical standpoint the feats are identical. Why, then, should you find the second one so impracticable? Some writers have asserted that the difficulty is due to confusion in the mind through unacquaintance with, and consequent inability to compute, long distances viewed from above. That those writers are wrong in their conjecture is evident from the fact that the blind are commonly affected by giddiness when they suppose they are in similar perilous positions. The effect is due to the retention in consciousness, because of the obviously disastrous result of a false step, of the idea of falling. The idea tends to transform itself into reality, and the harder the struggle not to fall, the quicker is the coming about of the catastrophe. If opportunity occur,

put your head out of the window at the top of the Eiffel Tower and look down; the fallacy of any other explanation of the vertigo will then become evident. In the case of the elevated plank, if you cannot walk along it, that is *because you think you cannot*. Steeplejacks succeed *because they think they can*.

Those of you who are cyclists will remember the days when you were learning to ride; how you clutched at the handle-bars, were fearful of falling, and, if you saw a stone lying ahead, would actually swerve round somewhat to make for it. Instead of looking in the direction in which you desired to go, you would fix your gaze on the stone, moving your head slightly in order to more readily do so. The centre of gravity would thus be altered, the leading wheel, like a falling hoop, would twist towards the stone, and the dreaded collision would consequently occur. Here again one sees how *fear leads exactly to what one wishes to avoid*.

Persons bathing know theoretically that floating is really an easy matter. Nevertheless, think of the many bathing fatalities! With the mental

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picture of sinking in the forefront of consciousness, the movements made in order to float are just the opposite of what they should be.

A person, whether desirous or otherwise, expects to sleep. The picture of sleep appears in the mind; the person surrenders to the idea, and sleeps. On the other hand, the mental picture of wakefulness leads to insomnia.

To swallow a pill is obviously in itself a very simple matter, but how often through effort (the result of the presence of a wrong idea in the mind) a person is rendered unable to do it!

If we wish to restrain laughter, but doubt our ability to succeed in the attempt, we laugh the more. Some persons profess to restrain their own laughter by pricking themselves with a pin, or resorting to some other similar expedient. The value of the artifice employed may lie slightly in the diversion of attention, but it is mainly due to the faith exercised.

If we try to *force* ourselves to be pleased, we become annoyed; if to be agreeable, we become boring.

Charles Darwin laid a wager with a dozen

young men that they would not sneeze if they took snuff, though they all declared that they invariably sneezed under that circumstance. A doubt of success was thereby aroused in their minds; consequently, though their eyes watered, not one sneezed, and the scientist won his bet.

There are certain drunkards who intensely desire to be cured of their bad habit, but still they persist in it. They will tell you that they desire to be sober, that drink disgusts them, but that in spite of efforts they cannot overcome the habit. These drunkards are slaves of an idea—the idea that they cannot become sober.

Similarly, certain criminals declare they commit crimes “in spite of themselves.” “I could not help it; something impelled me, it was stronger than I.” That “something” is the imagination.

So many persons look upon their qualities and various other characteristics as fixtures with which they were born, consequently beyond their control, and inevitably doomed to be carried to the grave! “My nerves get the better of me,” “I worry so, I can’t help it,” and kindred complaints

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show how numerous are the victims of that notion—one to which they are slaves.

The Key to Success.—Probably, when failing to recollect a required word, you are accustomed to say: "I'll give my attention to something else, and I shall remember soon!" Effort has thwarted. The thought has been: "I want to remember, but I can't." The effort dispensed with, and the idea "I shall remember soon" substituted for the contrary one, success commonly results. The frustrating effect here evidenced of effort and opposing thought closely resembles stage-fright, and is almost the sole obstacle to successful public speaking. The victim of stage-fright resembles the fearful would-be plank-walker, and his example we want you sedulously to avoid in undertaking the study and practice of autosuggestion. Say to yourself, as you have probably done after effortfully attempting to recall a temporarily forgotten word: "I shall remember." Do not get flurried. If you have not grasped the meaning of a passage after the first time of reading, *rise above* any feeling of worry. Simply peruse the passage again, and calmly re-

flect upon its significance. As far as practicable, test every point as you proceed. Don't be content with learning *words*; learn *facts*. The main reasons that so many persons have failed in their attempts at practising autosuggestion is that they have *hoped* they would master it, instead of *assumed* they would, and that they have endeavoured to attain their object by the employment of *effortful* thought. People are always preaching the doctrine of effort, but this idea must be repudiated. Always think of what you have to do as easy if possible. In that state of mind you will not expend more energy than is absolutely necessary; whereas, if you consider your task difficult, you will expend ten, twenty times more strength than is needful; in other words, you will waste it. The wasted energy is necessarily expended somewhere, and almost invariably in such a manner as to partially, if not completely, thwart your endeavour.

Soundness of method is the basis of success in this study, as elsewhere. If the student's start is wrong, all, or nearly all, that follows is wrong.

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The next point that we wish to drive home is the relative positions of the Will and the Imagination.

The statement¹ that "our actions spring, not from our will, but from our imagination," has given rise to much controversy; yet its truth can be readily demonstrated. The fact of your desiring to perform an action does not of itself make you capable of performing it. What enables you to perform it (supposing it to be intrinsically possible) is the *idea* that you *can* do it. If you desire to do it, but think that you *cannot*, your energy is wrongly located, and therefore the greater the amount of energy you put forth, the more signal and rapid is your defeat—as with the elevated plank-walker.

Of course, you may be "thrown off your guard," covertly or otherwise, and thus perform feats of which you thought yourself incapable, but that differs little from the action of involuntary imagination. When you think an achievement is what it is not, you may do *more* or *less* than you imag-

¹ EMILE COUÉ, *Self-Mastery*.

ined possible; it depends largely upon your belief. Examples are the lifting of a weight and the singing of this or that note. Persons who imagine that they cannot swallow pills may nevertheless swallow plum-stones.

People in general are very proud of possessing "freewill"; yet they do not possess such liberty otherwise than do the lower animals. Mankind may choose more *intelligently* than do the brutes, owing to the superiority of reason and intelligence. Ultimately, however, the success or failure to attain the object of our desire depends (as we have shown) upon Imagination. It also "performs the initial and essential functions in every branch of human development." Man's upward path from barbarism to civilisation is due to the intelligent use of the imagination. As Sir Benjamin Brodie once said in addressing the British Royal Society, of which he was President, imagination "left to ramble uncontrolled leads us astray into a wilderness of perplexities and errors, a land of mists and shadows; but, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the

instrument of discovery in science, without the aid of which Newton would never have invented fluxions, nor Davy have decomposed the earths and alkalies, nor would Columbus have found another continent."

"The creative power of the mind," as stated the philosopher Hume, "amounts to no more than the faculty of compounding, transposing, augmenting, or diminishing the materials afforded us by the senses and experience." Imagination supplies the materials, from the storehouse of memory, and combines them—sometimes effectively, sometimes otherwise. Genuine sympathy is dependent upon imagination which enables us to mentally identify ourselves in a measure with others. The cultivation of imagination is therefore needed for our moral guidance. How otherwise can we "do to others as we would they should do unto us"?

Action and the Unconscious Mind.—Do you think you *can* bend an arm at the elbow? Yes? Then that essential, your imagination, is ready. Please to bend the arm as much as you can. What is your sensation as regards the accompanying

contraction of the biceps, the muscle shortened and thickened during the performance? Is it not that of moving the forearm and thereby squeezing the muscle? But what has really happened? The contraction of the biceps has caused the bending at the elbow. The end was aimed at, not the means. It is as if a seed (the idea) were sown in the mind, with the assurance that from it the desired action would spring. Consciously we know nothing of the intricate intermediate stages. Were it not for this apparently automatic mechanism which acts in accordance with the imagination, babies, being devoid of physiological knowledge, would be quite unable to walk. Seeing other persons walk, babies picture themselves as acting likewise; they attempt, and in accordance with their conception of the actions involved (balancing, and so on) they attain proficiency. A child learning to walk is in a similar position to an adult learning to ride a bicycle or to swim. He has to *learn* some things, to realise them in himself as well as theoretically indeed, but his imagination has to come into play throughout. If he doubt his ability to walk, he is as certain

to fail in his attempts as fearful would-be cyclists or swimmers in theirs.

Walking and similar actions become by practice what are called secondary-automatic actions, except when, as occasion requires, we wish them to be otherwise. There are certain body actions that are not acquisitions—for example, those connected with the respiration, the circulation of the blood, etc. They are called *primary*-automatic actions; but inasmuch as imagination influences them, they are clearly controlled by the mind.

The organism is built up of extremely minute bodies called "cells." These cells are of various kinds, according to whether they form muscles, nerves, bones, ligaments, or organs. Each cell contains in itself a miniature life, giving evidence of intrinsic intelligence. Though only of late years commonly acknowledged as a biological fact, that was long ago taught by Hindoo Yoga philosophers. They also taught that these cells, though in a manner separate entities, are amenable to governance through one's consciousness. Science has demonstrated that "every organ and vital process is represented in the structure of

the brain by special 'centres' and groups of cells that have a direct relation with such organs and processes, and through which they are controlled" (Clouston).

"Unconscious" Intellectual Work.—An old French moralist, the Duc de la Rochefoucauld, wrote: "It often happens that things present themselves to our minds more finished than we could make them with much labour." He should have written "to our consciousness," "mind" and "consciousness" not being synonymous terms. Consciousness may be defined as that peculiarity of mental states which causes us as individuals to be aware of them, that which has an index in facial expression. The definition is crude, "to be aware" being synonymous with "to be conscious"; but the fact is we cannot properly define the term "consciousness," for we cannot express it in terms of something else, and there is nothing else of exactly the same class. "Mind" includes much more than "consciousness"; consciousness is merely the topmost portion of the mind. We should therefore distinguish between mind *conscious* and mind *unconscious* to the individual.

To have an idea and to be conscious of it are not the same thing. The word recalled in response to the thought "I can remember" comes from that part of the mind *unconscious* to the individual. Place alongside the sentiment quoted from la Rochefoucauld the following statement from the celebrated writer Goncourt, and this point will become clearer. "There is a fatality in the first chance which suggests your idea," said Goncourt. "Then there is an *unknown force*, a *superior will*, a sort of necessity of writing which command your work and guide your pen; so much so that sometimes the book which leaves your hands does not seem to have come out of yourself; it astonishes you, like something which was in you, and of which you were unconscious."

Dr. Milne Bramwell, the well-known hypnotist, records as follows his own experience of "unconscious" mental work: "When I began to speak in public I wrote my lectures beforehand, and committed them to memory. Later I confined myself to jotting down the various headings, and of recalling mentally the different facts I wished to group around them. I then dismissed

the subject from my mind." (Dr. Bramwell should have written "consciousness," not "mind.") "As soon as I began to speak, the lecture unrolled itself, as it were; sentences appeared to spring unbidden to my lips, and were uttered with greater ease and fluency than those which had formerly been carefully committed to memory. If the lectures had to be published, they were written after delivery; and though I was able to reproduce their substance, I was always conscious that I failed to do so in their exact form.

"Further, after a time, either from increased confidence in my own powers or from the fact that I was overworked, the ordinary waking-self kicked more and more at the task demanded of it. In consequence of this, the secondary self received less carefully prepared information; but, despite this, it continued to do its work equally well.

"Since I left college I had done no literary work of any kind until I began to write on hypnotism, and my earlier efforts were difficult and painful. In every instance I began by collecting an over-abundant supply of information, and then

had difficulty both in grouping and expressing it. I frequently spent hours in painful thought, with no more apparent result than the writing of a few lines; and even these often failed to satisfy me. Gradually, however, I came to rely more and more on my secondary self. When I encountered a difficulty, I recalled as clearly as I could the facts I wished to express, then put the matter on one side. A day or two later I often was able to dictate to my secretary for hours at a stretch. Not only so, but the work was characterised by marked absence of effort, and accompanied by a distinct feeling of detachment and even of surprise. The moment before a sentence was uttered I could not have told what it was likely to be. Further, the memory of what I dictated in this way soon sank below the level of ordinary consciousness. If I read it a few weeks later it appeared to be the work of someone else, and I could not trace the association of ideas which must necessarily have been connected with its execution.

Where the aid of the secondary self had not been evoked, and the work had been done at the

first attempt, consciously and laboriously, I could always afterwards recall, more or less perfectly, the steps of reasoning, association, etc., which had been connected with my work."

The foregoing quotation is worthy of the closest attention. Probably you know the origin of the term "genius." The ancients supposed that what was spoken by certain persons was the result of inspiration—that the sentiments originated from a "familiar spirit" resident within. That "spirit" was the genius, but gradually the person who was its mouthpiece acquired the name. One can easily see how the mistake arose. Even now the mystery of thought must be apparent to all but the thoughtless. Dr. Bramwell's account, however, does something towards dispelling the mystery of genius. We quoted it at length inasmuch as it admirably expresses an experience more or less common to many of us, and shows that genius can be, at least in a measure, extemporised. Apparent lack of intellectual ability is rarely other than lack of good method. Failure is the result of attempting to substitute "*conscious*" effort for "*unconscious*" ease.

To some persons the idea of training the unconscious mind doubtless comes as a revelation. Nevertheless, the adduced uses of the unconscious mind are scarcely more wonderful than some of those to which it is commonly put in everyday life. Think of what occurs when we read aloud. We apprehend the appearance and the proper sound of each word, and the punctuation of each sentence; but meanwhile we are not consciously thinking of those matters, but of the author's argument, or imagining a scene he describes, or may even be following an entirely different line of thought. In writing, we have the forming of the letters and other physical duties to perform, and yet, if "ready" writers, may meanwhile be consciously arguing how best to combine euphony and forcefulness in the presentation of our views. A still more intricate matter is the playing of music. Two lines of compounded hieroglyphics (two "staves") may have to be read at once, and the right hand guided to mainly attend to one stave, the left to the other. The various fingers have their work assigned, may have to move most irregularly as to space and time. Scores of sharps,

flats, and naturals, and other symbols, have to be interpreted into black and white keys, crotchets, quavers, rests, and other intricacies of music. In the case of a grand organ, the feet may have elaborate as well as separate duties to perform. The player meanwhile may be barely, if at all, conscious of any but the combined result of the performance.

Examples of the working of the unconscious mind could be multiplied almost endlessly.

Mind "Conscious" and "Unconscious" Contrasted.—From comparison of mind that is *conscious* with that which is *unconscious*, the following contrasts become evident:

1. The conscious self is often possessed of a very unreliable memory, whereas the unconscious self is provided with a marvellous and impeccable memory, which may include the smallest events, the least important acts of our existence. We are constantly receiving mental impressions that, though apparently without effect, are daily, hourly, moulding our characters and may eventually lead to momentous acts. Reflection regarding the occurrences and opinions impressed

upon one's mind during infancy will satisfy any person on that point. During the delirium of fever, in dreams, when face to face with death, and under some other conditions, the detailed recollection of incidents apparently long forgotten arises into consciousness.

2. The conscious mind is apt to call in question the accuracy of ideas presented to it; whereas the unconscious mind is unqualifiedly credulous, believing anything told to it. Consequently, as the unconscious mind is responsible for the functioning of all our organs, a result is produced which may seem rather paradoxical to you: If the unconscious mind believes that a certain organ functions well or ill, or that we feel such and such an impression, the organ in question does indeed function well or ill (of course, in accordance with its potential ability), or we do feel that impression.

The Secret of Self-Control.—You will now realise that to *imagine* personal actions or mental states is equivalent to giving corresponding orders to the unconscious self, and you will also understand why, if you *imagine* the opposite of what

you simultaneously *will*, the imagination is invariably victorious.

Like each of the elements, the imagination is a good servant but a bad master.

The means by which the imagination can be successfully and methodically mastered and guided is called "suggestion," or, in our opinion, more properly "autosuggestion." We prefer the latter term inasmuch as, although all suggestions are the outcome of sensations and perceptions received through one or other of the sense-avenues, no suggestion can become effective until it has been accepted and responded to by the person's own mind.

To employ autosuggestion is not to substitute it for the will, but to add it to the will. But in this connection *willing* consists, not in conscious effort, but in surrendering oneself to conjured-up impressions.

Summary of Conclusions.—The imagination of personal inability is sufficient in itself to make us incapable of doing what we desire; indeed, the harder we try, the more pronounced is our failure, for the energy put forth is wrongly localised.

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Even when we are persuaded we can perform what we will, effort—*i.e.*, strain—acts as a hindrance.

The way to actualise our desires is to surrender ourselves to *premeditated* imagination. In other words, we must employ conscious autosuggestion, even if unknowingly.

Between the conscious autosuggestion and its fulfilment much has to be accomplished by that part of the mind unconscious to the individual.

The mere acceptance of a suggestion sets in action the mechanism favourable to its gratification.

CHAPTER II

THE PHYSICAL BASES OF HEALTH

The Vis Conservatrix Naturæ.—Every cause is two-sided. In effervescence it is not the action of, say, an alkali on an acid, but the action of each on the other, that produces the effect. There is, indeed, always a trinity of substances concerned, for the substance resulting from the chemical combination has to be included. Similarly, external suggestion (or even autosuggestion) produces no effect by itself; the nature of that upon which it plays has to be taken into account. No therapeutic method, no educational expedient, can be of the slightest service unless it plays upon a *living* and *responsive* organism.

From what we have already said, you will realise that every action, as well as every thought, is intimately connected with the mind. Continual impulses from the brain, through the nerves, are essential to the continuance of life in any one part.

When the body is in a healthy condition, its various departments work in harmony. The living body is not only constantly undergoing dilapidation through wear and tear, and simultaneously repairing such dilapidation by the appropriation of suitable material; it possesses a power of counteracting influences prejudicial to health. It absorbs nutriment and expels or eliminates waste. During health, the balance of waste and repair in the body as a whole is maintained. This faculty of self-preservation is sometimes called the *vis conservatrix naturæ*, or, since it is the ultimate basis of all cure, the *vis medicatrix naturæ*.

How Nature Heals.—Let us give you a few examples of how the *vis medicatrix naturæ*—i.e., “the medicine of nature”—acts in specific instances.

Take the case of a simple cut. It may bleed freely for a time, but gradually the serum—the thin, transparent portion of the blood—forms a clot, or scab, over the wounded parts. This protects the wound from infection that would otherwise occur through the entrance of impurities

from the air; protects it from cold (which would delay the healing processes); and tends to keep the wounded parts at rest. Under the cut surface the clot becomes organised—that is to say, new cells form, bloodvessels gradually extend into it, nerves appear, and the skin on the edges of the cut gradually grows inward. The remaining scab comes away, and the cure is complete.

In the case of a broken bone, lymph is thrown out from the injured portions, and usually all that is required is to bring them into contact so that the coagulated lymph may cement the portions together and protect them until new bone is formed. Nevertheless, even if the parts are not brought into their proper positions, Nature can remedy matters to some extent, though a deformity will remain.

As with wounds, so with illnesses. Nature, if given a fair chance, is usually capable of righting herself. In the case of acute illness, the eliminating processes work at higher pressure, and by temporarily depriving the patient of appetite the economy of energy is favoured, and thus the system rids itself more readily of impurities.

Effects of Emotions.—The vital forces may be stimulated, or depressed, or even thwarted, by mental as well as by physical agents.

Long ago the great German chemist, Baron Liebig, asserted: "Every conception, every mental affection, is followed by changes in the chemical nature of the secreted fluids; and every thought, every sensation, is accompanied by a change in the composition of the substance of the brain."

The results of close and thorough investigations since conducted by Professor Elmer Gates are thus summed up by himself: "My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritive value, which stimulate the cells to manufacture energy."

It has been mechanically demonstrated that even a passing emotion causes definite changes in the nerve currents in the skin. Pleasant thoughts have a bracing effect upon it, unpleasant thoughts a relaxing. More pronounced emotions notice-

ably affect the afflux of arterial blood to the surface. Eczema and other skin diseases are often of mental origin—even dropsy directly under the skin may be induced.

Mental influence on bodily functions is mainly connected with secretions. Chemical analyses have demonstrated that anger changes the properties of saliva to a poison dangerous to life, and in a nursing mother may so alter the milk as to poison an infant. Sir Samuel Baker informs us that in certain parts of Africa severe grief or anger is almost invariably followed by fever. There is a wide difference in constituency between ordinary perspiration and the sudden, cold exudation which accompanies a deep sense of guilt; the latter kind if brought into contact with selenic acid produces a characteristically pink hue. Fear parches the mouth, and similarly arrests the secretion of bile. On the thyroid gland its effect is the reverse; an increased quantity of secreted fluid is poured into the blood, and the results are palpitation, tremor, increased perspiration, etc. Fear may even cause death, as in a case of a lady who had swallowed a small quantity of almost harm-

less tooth-wash labelled "Poison." A house surgeon of Dr. Durand gave a hundred patients sugared water, and then unexpectedly announced that it was an emetic given by mistake. Eighty out of the hundred patients were violently sick in consequence. In jaundice, diabetes, hæmorrhage from the lungs, and in a number of other diseased conditions, fits of anger, or fear, are frequently the main cause. Sir George Paget and others have stated their conviction that protracted grief or anxiety has led to cancer. The complaint is certainly dependent, in a measure at least, upon nervous and circulatory changes.

A proverb says that "It is worry, not work, that kills." Worry wastes energy, thus tends towards mental and physical inefficiency, and unnecessarily loads the system with waste products. It makes the breathing quick and superficial, unfavourably affecting the quantity of oxygen inhaled and of carbonic acid gas exhaled. It interferes with the manufacture of digestive juices, and thus leads to dyspepsia. It unfavourably affects the excretory organs, not infrequently causing diar-

rhœa. It alters the chemical condition of the blood and lymph.

Intense mental anguish sometimes leads to insanity.

How Mind-Power Cures.—The celebrated English physiologist, John Hunter, asserted: "As one state of the mind is capable of producing a disease, another state of the mind effects a cure." Hope is as beneficial physically as worry is destructive. Through its action on the nervous system the energy of the heart is increased, respiration is rendered fuller and freer, and the various organs of secretion and excretion are favourably affected. Indeed, it is demonstrable that whatever tranquillises the mind favourably affects physical functions. "Wearisome, unpleasant memories," as Professor Elmer Gates experimentally proved, "weaken health and do not generate thought energy. Cure is accomplished in expelling these by another crop of wholly pleasant memories, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties." That is why mirth is health-giving.

Expectation of this or that physical or mental benefit is naturally more directly favourable for its realisation than is mere *hope*.

Pulmonary Consumption Curable.—About the worst idea an ill person can have is that a disease from which he or she suffers is incurable. Take pulmonary consumption as an example. How many persons have you known who have recovered from the complaint? You will probably reply: "Not one!" In any case, have you ever known any person recover who had not an expectation of cure? Suppose, however, the consumptives had been in ignorance of the nature of their complaint, been treated for a supposed cold, or perhaps not treated at all, what would have resulted? The answer is readily forthcoming when one knows that Sir William Gairdner, late professor at Glasgow University, demonstrated from very numerous post-mortem examinations, extending over many years, that not less than sixty per cent of persons who die from diseases in no way allied to pulmonary consumption have had and recovered from it—scars on the lungs furnishing incon-

testable evidence that the disease had not only existed, but passed beyond the incipient stage. As a matter of fact, Hippocrates of Cos proclaimed as early as 360 B.C. the curability of the disease.

Autosuggestion and "Organic" Disease.—The statement is often made that autosuggestion cannot cure organic, but only functional, disease; but, if so, why does a wrong mental attitude *cause* it? These critics assume that a definite division can be made between functional and organic complaints; but that is not so. However, take the case of ordinary warts. They are very decidedly organic; yet they are produced by, and yield very readily to, autosuggestion. Swiss girls of the canton of Vaud for the sake of amusement both cause and remove warts; yet their prescriptions are purely fanciful. In Birmingham, a chemist has or had a book in which he entered the names and addresses of at least hundreds of persons whose warts he "charmed" away. Possibly the "cure" recommended by the elder Pliny (in his *Natural History*), when believed in, was equally satisfactory for corns. After observing the flight of a

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meteor the sufferer had to pour a little vinegar on the hinge of a door.

The part played by autosuggestion in the cure of disease can be readily understood when we know that *the unconscious self is the grand director of all our functions*. The organ obeys with docility any order transmitted to it through the nervous system, and either at once or little by little performs its functions in a normal manner. Take, for instance, the arrest of hæmorrhage. The idea accepted by the unconscious, the tiny arterioles and veins contract to order, and the flow of blood ceases as surely as if adrenalin, or some other hæmostatic, were employed. In the same way a fibrous tumour can be made to disappear. The arteries which nourish it contract in response to autosuggestion, and the tumour, deprived of nourishment, dries up and is gradually absorbed. Tubercular lesions, varicose ulcers, corneal ulcers, and a host of other organic complaints have many times yielded before the treatment. Couéism has cured various cases of diabetes, and, what is still more extraordinary, caused the albumen to diminish or even disappear from

the urine of certain patients. As to anæmia, irregularities of menstruation, eczema, and so on, cures can almost invariably be effected.

A crab having lost a claw in battle causes another to grow. We do not for a moment contend or believe that with mankind the ability to grow new limbs is practicable; but the nature and variety of diseases that have yielded to autosuggestion have been so remarkable that it is unwise to attempt to prescribe limits to its application. The special medical correspondent of *The Times*, in the issue of April 8, 1922, well remarked: "The stock argument against all kinds of suggestion treatment is that 'it wouldn't mend a broken bone.' But might it not do so? Broken bones are mended by the small cells of the bone substance which, working indefatigably like tiny ants, effect a cementing together of the broken ends. These cells are under nervous control; the bloodvessels which feed them are under nervous control. How shall we say that 'Better and better'" (the writer is referring, of course, to the prescribed formula "Day by day, in every way, I am getting better

and better") "may not be heard, though only as a whisper, even by these industrious members of our body?"

Supposed "Miracles."—*Every* illness, not exclusively a mental one, has two aspects. To the physical illness a mental one comes and attaches itself. If the physical illness be represented by the coefficient 1, the mental illness may have the coefficient 1, 2, 10, 20, 50, 100, or even more. The mental side of the complaint can in many cases disappear instantaneously, and if its coefficient is a very high one, 100 for instance, while that of the physical ailment is 1, only this latter is left, a 101st of the total illness. What are called chronic complaints are often entirely complaints of the imagination, complaints induced by a cumulative process and outlasting the original complaint.¹

"Nervous" Complaints and Moral Defects.—Neurasthenia, stammering, aversions, klepto-

¹ People have often come to me suffering, they thought, from some physical disability. A few seconds after, they were cured by me, so my observers think. In reality I simply put their imagination right and made them see themselves as they really are—healthy, strong, and normal.—E. C.

mania, certain cases of paralysis, are nothing but the result of unconscious autosuggestion—that is to say the action of the *unconscious* upon the physical and mental being.

The first of a series of nervous fits may have a physical basis, but in all probability those that follow are motivated by the unchecked unconscious mind, which suggests that the seizure will, or may, recur at more or less regular intervals, and will last about the same length of time. Autosuggestion can successfully eradicate those harmful notions.

In the same way autosuggestion can be applied with great advantage to moral disorders, to harmful cravings, to depression, to unhappiness. It can also become an immense factor in achievement of every kind on condition that we consider easy whatever is possible.

The great cause of disease, mental obtusity, and crime is that people are accustomed to bluff their own imagination.

Why All Die.—Man's life has been aptly compared to a bullet shot from a gun. At first the bullet moves swiftly, seems (but only seems) to

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overcome the force of gravity; but gradually it slackens in speed, and finally falls to earth. The laws which govern the life of a man are just as fixed, though not so well known, as those which govern electric action or chemical change. The cells of which the body is composed possess, or are possessed by, life which will sustain them a given number of years. Their life may be cut short before they reach that period, but there is a time when their death would occur as a matter of course. Like plants we humans have periods of growth, maturity, and decay. The most we can do is to lengthen out the processes. Mons. Flourens concluded from observations of the group mammalia, of the class vertebrata, as having the closest resemblance to man, that, excluding all causes of premature death, the ultimate natural duration of life is five times the period of growth. Applying that rule to human life, and assuming twenty years as the time needed for complete development, the natural life of man is one hundred years. Some allowance should be made for individual modifications, but it is apparent that there are few persons who even nearly live their

lives out. Death usually occurs from either injury or preventable disease.

Enjoyable Old Age.—The story is told of an old French lady who, at a great age, was asked by the physician whom she had consulted: "What would you have, madam? I cannot make you young again." "I know that, doctor," she replied. "What I want you to do is to help me to grow old *a while longer.*" Could she be so helped? In all probability she could. The candle of life will eventually burn out, but it may be protected from influences which would make it burn quicker. Neither need your old age be characterised by disease and pain. To become stronger as one becomes older seems paradoxical, but it can be true.

CHAPTER III

SELF-TREATMENT FOR EXPONENTS ESPECIALLY

Autosuggestion: Involuntary and Voluntary.—When a person is given coloured water or bread-and-sugar pills, and reposes great confidence in the efficacy of that “medicine,” he is certain to have the thought frequently in his consciousness that day by day he will become better and better. The same curative principle applied to those individuals who in past centuries carried about their persons (and perhaps devoutly kissed from time to time) relics—bits of bone or clothing supposed to have belonged to one or other saint. Christian Science and Mormon cures are the outcome of similar unintentional autosuggestion. The efficacy of visits to holy wells or shrines is similarly connected with imagination; the “magnetic” healing powers ascribed to Mesmer and his disciples; and even some of the good effects accruing from the

work of exponents of Couéism are doubtless due in some measure to incidental as well as acquired faith. Couéism, however, differs from other methods in that it does not sanction people's belief that their cure depends on the exponent. It insists that every one of their thoughts, good or bad, becomes concrete, materialises, and becomes in short a reality. It does not ask for blind faith, but for a belief determined by the explanations given and the experiences caused; and (we again repeat) it points out that it is upon the imagination, not voluntary effort, that they must rely.

The reason that involuntary autosuggestion is so powerful is that there is no effort therein. To decide to employ autosuggestion is an *act* of will, but not an *effort* of will. The act of willing in this connection is to conjure up desirable ideas and then *submit* to them. If we try to *force* the imagination, or to force ourselves to attend to the idea we suggest, we defeat ourselves.

Many of you, no doubt, will be hoping to help other persons by suggestion, and will have no opportunity of first being *shown* how to employ autosuggestion for your own betterment. We shall

therefore describe in detail how to treat yourselves. (You will teach this method to others, but will first prepare them by the utilisation of the special exercises we shall give later.) We shall tell you exactly how to act in order to become good operators. Helping others will give *you* great self-confidence, and, by seeing the result of suggestion in others, you will therefrom derive confidence in its efficacy in treating yourselves. Novices in autosuggestion are apt to get contradictory results. The cause is "trying hard." When that point is made clear, further attempts are attended by progress. Autosuggestion is an instrument which you have to *learn* to use, just as you would any other instrument. An excellent gun in inexperienced hands gives only wretched results, but the more skilled the same hands become, the more easily they place the bullet in the target.

Relaxation Exercises.—No undertaking, physical or mental, can be properly performed unless the person concerned has at his back a store of energy; and any energy wrongly directed, not merely infers a waste of that energy, it actually

hinders or prevents the attainment of one's aim.

Many persons are so constantly and largely *draining* away from their reservoirs of energy that they are, or tend to become, nervous wrecks. Few persons use their energy economically.

Exercises specially designed to produce show-muscles waste energy and tend to detract from agility. Similarly, strained attention detracts from mental mobility.

Muscular *relaxation* is equivalent to muscular *rest*. Muscular tension is incompatible with mental mobility.

The following exercises (designed to ensure the mastery of relaxation) have particular advantages:—

1. They teach how to economise energy.
2. They help to establish economisation of energy as a habit—physically and mentally.
3. They increase one's available powers, through the saving of energy.
4. They make the body more receptive to curative suggestion, inasmuch as they take away obstacles.

5. They lead to ease and promptitude of movement and thought.

We would emphasise the fact, in passing, that it is better, far better, to establish the habit of energy-economisation in childhood, than to have to eradicate the contrary habit later in life.

Exercise 1.—Lie down; if on a bed, preferably put aside the pillow. Raise the right leg, then let it fall by its own weight. Do not *put* it down, nor delay the fall in any way. Repeat with the left leg, then with the right again. Continue movements a few times.

Exercise 2.—Same as Exercise 1, but with arms instead of legs.

Exercise 3.—Raise head, keep it suspended a moment, then allow it to fall. Repeat a few times.

Exercise 4.—Allow the chin to fall easily. A help in this is afforded by imagining that in reality it is (as Goldsmith insisted was the case with him) the upper jaw that moves.

Exercise 5.—Picture, in turn, the legs, the arms, the head, and the trunk as non-existent.

No *effort* should be made in attempting to

master the relaxation exercises. Take hold of a book at one end, and then support the opposite end by means of a table—forming a kind of bridge. Take the hand away, and the book will fall. When you raise an arm in the above exercises it is *the imagination* that causes the movement. Therefore, to get the most complete relaxation, *imagine* the support to be taken away from the part hitherto (so to speak) propped up.

When you have acquired the art of relaxing the body your mind will have been so trained as to most readily employ autosuggestion treatment.

The “Meditation” of Genius.—As soon as effort is taken away from attention the range of available ideas is increased, there being a more ready connection between the *conscious* and the *unconscious* minds.

The condition thus obtained is identical with that which is characteristic of genius. We will give merely a few illustrative examples. Socrates is said to have frequently remained a whole day and night in the same attitude, absorbed in

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meditation. Archimedes was meditating in his bath when he discovered his famous "hydrostatic principle," and in the same mental condition he appeared entirely unclothed in public. Dante went one day to witness a public procession, and, with that object in view, he entered a bookseller's shop. Picking up a book he began to read, and subsequently became so engrossed with ideas passing in his mind that upon his return he declared he had neither seen nor heard anything of the show. Another Italian poet, Marino, was so absorbed in a composition that he was insensible for some time to the burning of a leg. Monsieur Thomas would sometimes sit for hours against a hedge whilst engaged in close thought. From time to time he would raise a hand and sniff at imaginary snuff—the real having been disposed of long before. Ampère would walk behind a cab working out problems on its back and not notice that his blackboard was moving.

Such instances as those to which we have referred show the ultimate proficiency that may be reached in the attainment of an artificial

mental solitude. In time a marked proficiency in the art may be procured by almost anyone. The ideal condition in which to practise auto-suggestion is that in which there is no effort and yet sufficient alertness to keep one's attention on the task in hand. Experiments conducted by Abramowsky, head of the laboratory in the Warsaw Psychological Institute, have mechanically demonstrated that the ability to induce such a condition readily in oneself is in direct ratio to the energy manifested throughout life.

One of the most continuous thinkers within memory was the great philosopher Herbert Spencer. One day "George Eliot" (then Miss Evans) having remarked to him that she was surprised that the amount of thinking he had done had not furrowed his brow, he replied: "I suppose it is because I am never puzzled." Miss Evans retorted: "Oh! that's the most arrogant thing I have ever heard uttered." But the allegation was denied by Spencer. He went on to explain that the reason he was never puzzled was that he never put his mind at the mercy of a subject. He did not sit down to

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puzzle out the answer to a problem, but was satisfied to take the idea into his mind and return to it from time to time until, "little by little, in unobtrusive ways, without conscious intention or appreciable effort, there would grow up a coherent and organised theory." We would have you take a hint from Herbert Spencer. Don't make hard work of autosuggestion.

The most favourable times for habitual autosuggestion are immediately after getting into bed at night and immediately after awaking in the morning. However, any opportunity of solitude may be seized for the purpose. For instance, you may seat yourself in an arm-chair, close your eyes to avoid any distraction, and with the body as relaxed as practicable, give yourself the suggestions.

Verbal Suggestion Not Indispensable.—"Circumstances alter cases." The chief element in the suggestion cure is the suggestion itself. By preference this should be spoken out aloud, or, when that is impracticable, whispered, or the movements of the mouth performed—even if noiselessly. Occasionally such a course is im-

practicable—*e.g.*, with certain stammerers and stutterers. In any one of such cases the patient should merely *think* the sentences prescribed. Provided he does so, firmly believing that he is doing himself good, and mentally *tells* himself that he is really feeling better, the necessity for any set formula lapses.

Self-Treatment.—The first thing you have to do before practising methodical autosuggestion is to decide exactly what you want to bring about by means of it. If you do not first have the advantage of the assistance of an operator we propose that, to begin with, you should carefully “take stock” of your requirements and go over the various points in giving one or two treatments in order that the suggestions may be properly impressed upon your mind. Among other things, you should not fail to assure yourself that an occasional relapse or failure will not discourage you, that your general trend will be in the right direction.

Time was when the founder of Couéism recommended persons to repeat to themselves a number of times a set formula—*e.g.*, “Day by day, in

every way, I am getting better and better"—then to follow with specific suggestions applicable to individual needs, dwelling momentarily upon each suggestion. The formula remained unaltered; the details varied as occasion required.

Various circumstances caused him to place greater reliance upon the set formula. He found that if the attention lingers on the phrase "in every way," the unconscious looks out, as it were, any weak point (just as it may search for a required word) and does its best to put it right. Consequently, he no longer insists upon the detailing of particulars during self-treatment.

You should have a string containing twenty knots, and at every repetition of the formula pass from knot to knot. Say the formula like people are accustomed to say their Litanies—piously and absolutely without effort. Here we are reminded of Sir Isaac Newton, of whom one of his acquaintances stated: "He would sometimes be silent and thoughtful, and look all the while as if he were saying his prayers."

The repetition of the same words will force you to think them, and when you think them they become true for you and transform themselves into reality. If the mental condition is meditative it is advisable to dwell upon them; but should the condition be alert, as when one is suffering from pain, the suggestion should be repeated rapidly. Every time in the course of the day or night when you feel any distress, physical or mental, immediately *affirm to yourself* that you will not consciously contribute to it and that you are going to make it disappear; then isolate yourself as much as possible, shut your eyes, and passing a hand over your forehead if it is something mental, or over the part which is painful if it is something physical, repeat *extremely quickly*, either aloud or in a whisper: "It is going, it is going," and so on, as long as may be necessary. With a little practice the physical or mental distress will have vanished in from twenty to twenty-five seconds at most. Begin again whenever necessary. Should you fail, depend upon it you are making some error in the mode of application. Most likely you make

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effort; but it may be that you do not repeat "It is going" quickly enough. You should be so intent (but *easily* intent) upon the repetition of that suggestion that no time is left for the contrary idea to get a footing in consciousness.

CHAPTER IV

THE EXPONENT'S ATTITUDE AND MANNER

Imagination and Sympathy.—Some of the most successful exponents of Couéism are women. That is because, as a class, women are more sympathetic than men, consequently in affairs of the heart are capable of acting with greater tact. As imagination is the basis of genuine sympathy, in this respect it seems to be more conspicuously possessed, or at least developed, in the female sex than in the male.

The utilisation of imagination is as important to the operator as it is to the so-called "subject." It enables the former to enter to a considerable extent into the feelings of others, thus realising what attitudes of mind need uprooting and what engrafting. The tact so well exercised by women is often ascribed to instinct, intuition; but you see that trained imagination is the real origin.

We cannot too strongly impress upon you the importance of so cultivating imagination, and thereby sympathy, that a true "rapport" will be established between yourself and those you undertake to treat. The fact of feeling exactly what help the subject needs, and of being in a condition to supply it, will cause you to act with confidence, and that confidence will be enhanced by success. It will not make you arrogant, but enthusiastic. Your subject will put confidence in you, feeling that you have not only sympathy, but the knowledge and skill required to help him or her, and that you will *use* those means effectually. A passive sympathy is an incomplete one; if the sympathy be complete, it infallibly leads to action.

Personality and Manner.—Much is written with regard to the attainment of a "magnetic" personality. Superficiality is opposed to it. Allow us to express the opinion that without the cultivation of sympathy the chief ingredient in its composition is omitted. An unimaginative person can never be truly magnetic. He or she may, through upbringing, act on the whole justly, but is never warm-hearted. You do not feel it "does

you good" to come into personal contact with a cold-hearted individual.

Dean Swift asserted that he is the best mannered who makes the least number of others uncomfortable in the place where he is. We would rather say that he is the best mannered who makes the greatest number of others comfortable in the place where he is. Good manners should be active, should be productive of good feeling.

There is an etiquette that may be learned from books, and so far as that is other than mere custom, it is founded upon an analysis of conduct that springs from the heart. Every real gentleman is a "nature's gentleman," whatever else he may be. A person may scrupulously conform to surface manners, but lack the discrimination to perceive how truly impolite many of them may be because ill-placed. All good manners spring from the heart, from sympathy, from imagination.

What Language Is.—Sympathy will give you command of *one kind* of language, the language of tones, looks, and gestures, the language of *emotions*, of nature. As an adequate helper and guide to those who seek, or to whom you proffer,

your assistance, you will have to convey more than states of feeling, you will have to convey *ideas*; and, for the purpose of conveying ideas, mankind has formulated "words" which may be communicated orally, by written or printed symbols, and by actions—such as deaf-and-dumb language. In fact, language comprises any and every means by which what passes in one mind may be made known to another. An individual commonly employs various forms of language simultaneously, and it often occurs that the language of nature gives the lie to the spoken words.

But here a difficulty arises. To express what they mean persons of the same nationality often employ differing words; indeed, they often employ words to which they have never attached any definite meaning, and often these serve as buttresses behind which their ignorance is ensconced. Indeed, writers who seem to differ in opinions expressed, judged by the words they employ, may really agree; and others who seem to agree, do so in terms only. Any amount of care in the selection and arrangement of words will not ensure our being invariably understood; but that

fact is no adequate excuse for carelessness, but should be an incentive to the opposite attitude of mind. Do not employ many technical terms, and carefully explain what you mean by those you do employ.

We strongly recommend the practice, when alone, of giving suggestions to various types of (imaginary) persons. You must not appear a novice. Here, as elsewhere, it is possible to act in such a way that the method, though excellent in itself, may not be tested, and its advantages consequently remain unperceived. You should lay by a good store of artifices to be drawn upon *without hesitation* when required.

Elocutionary Hints.—In oral language, emphasis, inflection, and tone colour should correspond, and always *do* when the voice sounds “natural.” Attempts to teach elocution by means of a study of inflections and suchlike are always fallacious. The inflections present in ordinary speech reveal the attitude of the speaker’s mind. The force of what we say is dependent upon the mental condition immediately preceding and accompanying speech. The painter has a mental

image, then materialises it—makes his stroke on his canvas. Similarly, the speaker should never be “in a hurry.”

Pauses are as requisite to the speaker as to the auditor; the mind requires time to formulate, as well as to receive, an idea. During the pauses the speaker’s attention should not drift: the imagination should be at work, and there should be a gathering together of forces, a preparation for what is to follow.

Pause, then speak whilst the idea is dominant in consciousness. Do not make an effort to find suitable words, or they will evade you. Let the required idea arise into consciousness from the mind beneath. It will do that, *if not prevented*, in accordance with the law of association. As the idea becomes clearly outlined, becomes definite, corresponding words will arise. Many persons intentionally speak louder in order to heighten an effect. They therein err; they *should* accentuate the feeling. The mood should give rise to the idea, and the idea to the actions of speech—much as the vivid imagination of kicking leads to the corresponding action. Dramatic

power is the result of mass of feeling, not of conscious attempt at loudness. Soft tone may be very forceful, may show by its intensity how much lies behind suppressed.

Sometimes the appearance of a required mood may be hastened by "meeting it halfway." Turn up the corners of your mouth and simultaneously endeavour to think a sad thought; or turn them down and attempt a bright one. Both tasks are equally impracticable. Consistently, think a smile (you see *imagination* stands first) and simultaneously a brighter mental attitude will appear.

Gesture is all but essential to forceful speaking. If a vivacious person attempts to put restraint upon such action he thereby detracts from forcefulness—which, please, carefully distinguish from loudness.

Probably the most eloquent language is that of the eye.

Assume the "I can" frame of mind when commencing a demonstration, and purposely return to the suggestion from time to time throughout. Conviction is as necessary to a suggestionist as to

a patient. It is this conviction, this faith, which enables him to obtain satisfactory results where all other means have failed. If the operator does not show that he possesses confidence in the method he undertakes to expound, how can he reasonably expect his patients to possess it?

Self-Reliance v. Arrogance.—Do not refer to any special skill you may possibly possess in employing the method; rather refer to the method itself—you are the instrument. Arrogance and egotism court, and invariably beget, opposition. The most arrogant persons are commonly the most mistaken. Appear positive but unassuming. The only difference between ourselves as the authors of this course, and what you yourself will become, is that we are conveying our ideas through writing, whereas you will probably convey your directions in person. The giver of suggestions should not look upon himself, nor be looked upon, as a master who gives orders, but a friend, a guide, who leads the patient step by step on the road to health and happiness. As all the suggestions are given in the interest of the patient, the unconscious of the latter asks nothing

better than to assimilate them and transform them into autosuggestions. When this has been done the cure is obtained more or less rapidly according to circumstances.

Never fail to assure or remind patients that the effect of suggestion is cumulative. If they say they feel no better remark that the treatment is not guess-work, not haphazard medication, its results are certain, all sane minds being amenable to suggestion, though final results occur quicker in some persons than in others.

Finally, we would say: Aim at getting the right mental pictures yourself; it will then be a simple matter to arouse them in others. *Express* and you will *impress*.

CHAPTER V

TEN ILLUSTRATIVE EXPERIMENTS

Why Couéism Succeeds.—Though there are many patients to whom Couéism is a sort of bread-and-sugar pill, patients who are benefited and cured through what the physiologist Carpenter called “expectant attention,” the vast majority of cures are effected through voluntary compliance with the exponent’s directions, and the persons so cured may have been, though open-minded, up to the time of treatment utterly unconvinced regarding the possibility of gaining any benefit therefrom.

In our opinion Couéism owes its pre-eminent success to two distinctive features—viz.:

1. Before any curative or specifically educational suggestions are given the person treated is made to *realise* how readily and effectively his or her mind-power can be utilised; and so enthusiasm is aroused.

2. The directions for the private use of patients are readily complied with, and consequently perseverance is forthcoming.

The Aim of the Experiments.—The ten experiments we are about to describe will enlighten you as to the best way of preparing, and in part dealing with, the especial needs of various types of patients.

The first four experiments are particularly intended to convince any person with whom they are employed of three facts—viz.:

1. That every dominant idea (*i.e.*, every idea at the forefront of consciousness) becomes true to the individual, tends to transform itself into action;

2. That when an individual assumes that he cannot do what he would, the harder he tries the more complete is the failure; and

3. That when the “knack” of effective thinking is acquired all ideas are equally easy of assumption

In some instances a little more than ordinary time is required to prepare adequately the patient’s mind for the practice of autosuggestion.

The extra pains, however, are well compensated for by the final results. Only such individuals as are incapable, through extreme mental obtusity—or unwilling, through bigotry—to comply with instructions are incapable of eventually making use of autosuggestion. Fortunately these two classes comprise less than three per cent of the whole community.

How to Commence an Exposition.—Before proceeding to the experiments you should enlighten the patient's mind a little regarding the nature and applicability of autosuggestion. Part of the address should be somewhat as follows:

“If you have come here expecting me to cure you, you have made a mistake. I have never cured anyone; I merely teach people how to cure themselves. I have taught many people how to cure themselves, and that is what I am going to teach you. The experiments in which we shall take part are certain to succeed although they may appear to fail. They show that your thought is always realised in yourself. Thus, if when I ask you to think: ‘I cannot take my hands

apart,' you think instead: 'I *can* take them apart,' you can assuredly do so. You may think you have convicted me of error, but in reality you will have done just the opposite, will have demonstrated the working of autosuggestion."

This method of introducing the preparatory experiments is not merely educative, it causes the subject to attribute to his or her own unskilfulness any failure that may occur to begin with, and therefore does not undermine faith in the method or the operator.

The First Experiment (Preparatory).—Ask the subject to stand upright, with the body as stiff as an iron bar, the feet close together from toe to heel, while keeping the ankles flexible as if they were well oiled hinges; tell him to make himself like a plank with hinges at its base, which is balanced on the ground. Make him notice that if one pushes the plank slightly either way it falls as a mass without any resistance in the direction in which it is pushed; tell him that you are going to pull him back by the shoulders and he must let himself fall without the slightest resistance into your arms, turning on his ankles as on hinges—

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that is to say, keeping the feet fixed on the ground. Then pull him back by the shoulders.

Should the subject not keep the body rigid, draw attention to the fact that balance of the body is kept by weight, not mere muscular power. Ask him, or her, to rise to the toes, then slowly lower the heels and when *they* touch the floor be careful to retain the position the body then has, not to bend the trunk slightly backward. The proper poise of the body is assumed when, with knees unbent, one can begin to rise to the toes without first bringing the body further forward. In that position, the most favourable for the vigorous functioning of the vital organs, the chest is advanced and the abdomen slightly retracted, and were it possible to drop a plumbline perpendicularly from the middle of the top of the head it would fall midway between the "balls" of the feet. The majority of persons make the line of gravity fall to somewhere by the heels, consequently to retain their balance have to protrude their abdomens—a procedure very unfavourable to health. Test that matter by making the subject put one hand on the chest, the other on the

abdomen, whilst holding the breath and moving the upper part of the body backward and forward. Illustrate the same matter by requesting the subject to stand sideways by a wall, an arm and one leg against it, then attempt to retain the position of the arm whilst lifting the outer leg. Point out that in the pulling backward test no attempt by bending the body must be made to retain the balance. When the subject has been made to grasp the principle of balance the experiment succeeds.

Second Experiment.—Begin by explaining to the subject that in order to demonstrate the action of the imagination you are going to ask him in a moment to think “I am falling backward, I am falling backward. . . .” Tell him that he must centre his attention on that idea, not reflect or wonder whether he is going to fall or not, nor think that if he falls he may hurt himself, etc., nor fall back purposely to please you, but that if he really feels something impelling him to fall backwards he must not resist but obey the impulse. And that you will catch him so that he will not be hurt through completely falling.

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Then ask your subject to raise his head high and to shut his eyes. Usually stand a little behind the subject, the left leg forward and the right leg well behind him. Toward the close of the experiment quickly draw back the left leg so as to prevent the subject from hitting the ground. Put your right fist or palm against the back of the head just above the neck, and ask him to rest his head against the hand. Next put your left hand on your subject's forehead and gently and slowly press his head against your right hand. Then say: "Now think 'I am falling backward, I am falling backward,' etc., etc., and indeed you—are—falling—back—ward," etc. At the same time slide the left hand lightly backward to the left temple above the ear, and remove very slowly but with a continuous movement the right fist. (The slower the movement of the right hand to begin with the better as a rule. Most persons tend to make the movement too quick.) The subject is immediately felt to make a slight movement backwards, and either to stop himself from falling or else to fall completely. In the first case, tell him that he has resisted, and that he did

not think just that he was falling, but that he might hurt himself if he did fall. That is true, for if he had not thought the latter he would have fallen like a block. Before repeating the experiment insist that the subject should not attempt to analyse his sensations.

Third Experiment.—Your subject should stand facing you, the body stiff, the ankles flexible, and the feet together and parallel. Raise your arms and rest one hand very lightly on each side of his head just above his ears. Take care not to cause any discomfort by undue pressure. Next look fixedly, without moving the eyelids, at the root of his nose and tell him to think: “I am falling forward, I am falling forward . . .” and repeat to him, stressing the syllables: “You—are—fall—ing—for—ward—you—are—fall—ing—for—ward.” Then very lightly draw your hands forward against the side of your subject’s head and take a step backward with your left foot. Any subject who has previously performed his part correctly in the first two experiments will sway forward. You, of course, will preserve him from injury.

Fourth Experiment.—Ask the subject to extend his arms in front, the elbows unbent and rigid, and the hands tightly clasped. Look at him as before and keep your hands on his as though to squeeze them together still more tightly. Tell him to think: “I cannot unclasp my fingers,” that you are going to count “One, two, three,” and that when you say “Three” he is to try to separate his hands whilst thinking “I cannot do it,” and that he will find the action impracticable. Then count to “three” slowly and immediately add, detaching the syllables: “You—can’t—do—it.” If the subject comply with the directions there is present the compounded idea: “*In spite of wanting to take my hands apart I can’t*”—a very similar if not identical “state of mind” to that manifested by the “hopeless” drunkard and other perverts. The greater the efforts made by the subject to separate his hands, the tighter the fingers become clasped. In a few moments say to him: “Now think: ‘*I can separate my hands,*’” and as a rule the result occurs in a moment. Sometimes, however, the idea of disability takes such a hold on the subject’s mind

that there is some delay, accompanied by desperate struggling. In the latter instance you should take hold of his hands, press them together closely, and say calmly but emphatically: "Now stop pulling. I shall again count 'three,' and then your hands will unclasp immediately. One—two—three. *All right!*" The hands will then separate at once. Of course there are subjects (apparently not more than one per cent at most) whose hands do not become clasped. They are usually persons who do not realise that, though the operator can help in the establishment of the required idea, the hand-fastening itself is due to response by the subject's mind—*i.e.*, to *autosuggestion*.

This experiment we use more extensively than any other. It goes right to the centre of the matter, shows the power of imagination over efforts of will, and the additionally paralysing effect of *willing against* what one imagines.

Fifth Experiment.—Ask the subject to put a leg a little forward, then rest his weight upon and stiffen it. Take hold of one of his hands. Tell him to say to himself: "My leg is stiff; I

can't bend it—I can't bend it.” Then say very emphatically: “You—cannot—bend—it. It is getting stiffer and stiffer. You will walk stiff-legged, *will walk stiff-legged,*” then immediately pull him forward, saying quickly meanwhile: “You are stiff-legged.” After he has walked stiff-legged a number of steps, stop and say: “Now say to yourself: ‘I *can* bend my leg.’” Vary this experiment by stiffening an arm or preventing a clenched fist from opening.

This experiment is very useful for the rectification of hysterical paralysis. Here is an example out of hundreds of similar ones: A woman whose right hand was closed, the fingers tightly clenched, and the wrist bent inwards, attended the Nancy clinic for treatment. The trouble was of several years' duration, and massage, electricity, and a host of other treatments had proved useless. On this occasion she was asked to clench the unaffected hand, to stiffly bend the wrist, and to think: “I want to open my fist but I can't.” She complied, and, of course, the fist remained clenched. “Think: ‘I *can* open it,’ ” was the next direction, and, upon compliance, the fist was unclenched.

She was thereupon asked to give her attention to the *right* hand and to think: "I want to open it but I can't." "Now think and say: 'I can open it,'" was the final instruction. The patient complied, and the long-closed hand opened and the wrist became relaxed. To the uninitiated the effect seems wonderful. What is more wonderful is that a mode of treatment so simple could have remained so long undiscovered.

Sixth Experiment.—Stand in front of the subject, look at him steadily as before, and gently press upon his "Adam's apple" (*i.e.*, the front of the larynx), then say: "Think: 'I cannot say my name.'" After a few moments declare emphatically: "You—cannot—say—your—name. Try, but you cannot." If the subject has followed the instructions and given his full attention to the ideas suggested, he will make ineffectual, but no other, attempts to pronounce his name. After the person has unsuccessfully made a few attempts, say: "Now think: 'I can.'" His compliance will bring the inhibition to an end.

This experiment gives the cue to how to effec-

tively deal with certain cases of loss of voice. Speech defects are sometimes due to malformation, disease, or injury, either of the vocal organs or of the brain centres particularly associated therewith—situated in the left half of the brain in right-handed persons and in the right half in left-handed. Such gravely organic cases are sometimes incurable. Those due to emotional shock or diffidence, and unaccompanied by any recognisable changes in the brain, are curable. Functional speech disorder may extend even to *mutism*, which is inability even to whisper; those who can whisper but not use the voice suffer from *aphonia*. In other, and more common, cases the articulating mechanism is that mainly affected, resulting in stammering, stuttering, tremulousness, or hesitation. The words “stammering” and “stuttering” are not rightly interchangeable. In stammering, one or other part of the mechanism of speech is spasmodically closed, and the patient struggles to open it; in stuttering, a syllable is repeated in spite of the sufferer’s desire to the contrary.

There are many persons who, in consequence

of a temporary genuine hoarseness due to congestion of the larynx, imagine they are permanently incapacitated vocally. They are readily curable by properly applied autosuggestion.

At all times the imagination is a prime factor in the production of beautiful vocal tone. The congenitally deaf if taught to speak invariably have noticeably unmusical voices.

Seventh Experiment.—Ask your subject to place one of his hands upon one of yours, your left. Next, slightly extend the right hand, all clenched except the forefinger, in front of the subject's face. Then say very emphatically: "I want you to look upon this forefinger as hot, *very* hot, so hot that when it touches your hand it will burn you." When the subject has complied, bring the forefinger downward and touch his hand, first slightly, then allowing it to linger longer on his hand. When convinced that the subject has felt a burning sensation remove the finger and say: "Now think of this finger as most soothing," and gently rub the place on the hand where the burning sensation was experienced. Next ask the subject to imagine the finger as frozen, and lead him

to consequently induce on his hand a sensation of cold.

Eighth Experiment.—This is an outgrowth from the seventh, which shows that sensations can be readily induced by suggestion. You now proceed to induce *analgesia* (painlessness) and *anæsthesia* (loss of sensation) in a part. To do so, pass without interval from the seventh experiment. Say: "I shall now ask you to think of this hand as becoming numbed. The feeling will start at the ends of the fingers and gradually progress upward." Put your hand at the ends of the fingers, and then move it upward, saying meanwhile: "The numb feeling is spreading upward." Then pinch the hand very slightly and say "Capital!" That will give the subject, who imagines the pinch was considerable though it did not feel so, confidence, and the severity of the pinch can be readily increased. With many persons it is possible actually to wound the flesh without any feeling, much less pain, being experienced.

When this experiment fails, fear is the invariable cause. If the subject follows directions the desired result always ensues. There are,

however, some persons who, when undergoing an operation, die directly the knife touches them, even though they have been chloroformed. They are victims of an involuntary autosuggestion given to the unconscious mind. A celebrated French surgeon, whenever people died as described, would throw down his knife with a gesture of disgust and the exclamation "The coward."

Ninth Experiment.—This is one readily performed and almost invariably successful. Ask the subject to think intently of one of his forefingers. Directly he commences to do so, he will become conscious of sensations therein, and the fingers will become warm.

The explanation is that the attention, located upon any part of the organism, tends to cause a flow thither of nervous energy and then blood and lymph. ("*Dirigation*" the flow is called.) This is the explanation of blushing which not infrequently occurs over a woman's breasts during an examination by a medical man—the tiny arteries near the surface dilate through involuntary attention to the parts affected

By means of the artifice described any part of

the organism can be supplied with blood, or depleted of it, when required—*e.g.*, cold feet can be warmed. The desired result will not follow *effortful* attention, unless the head be the part selected, when effort will tend to cause a sympathetic flow thither.

Imagination, as will be realised from the seventh experiment, may counteract dirigation of the blood, just as it may aid it.

Tenth Experiment.—Ask the patient to test his own pulse. Then say: “I want to show you how easy it is to vary the pulse-rate. Count the throbs. Now say to yourself: ‘Quicker, quicker,’ and you will see that if you calmly *assume* that what you wish to happen will happen, your pulse will beat quicker.” When that result has been obtained remark: “Now say: ‘Slower, slower,’ and your pulse will beat slower.” Lastly assert: “Now say: ‘Miss one,’ and your pulse will become intermittent just as you decided.”

From the last four experiments you will realise how readily persons ill with fevers can be assisted by the suggestions of coolness and comfort, and how their pulses, and the pulses of nervous per-

sons, can be regulated. Always point out and insist that it is the patient's own mind that is responsible for the appearance of the various phenomena, and that he is really *his own physician*; also, that all he is doing is acquiring a form of physical and mental culture—a form the existence of which is rarely even recognised.

CHAPTER VI

INCLUSIVE SUGGESTIONS

The Advantages of Inclusive Suggestions.—When the effective co-operation of the patient has been assured by means of one or more of the experiments described in our last chapter, and it may also be that he or she has been benefited or cured by the application of some artifice, the next step is the giving of inclusive suggestions.

The formula, "Day by day, in every way, I am getting better and better," may be thus paraphrased: "Day by day, *I shall approach nearer and nearer to my physical and mental idea.*" Now the exponent of autosuggestion should ensure that, as far as practicable, the patient's personal ideals will more and more approach *perfection*.

"To be perfect we *all* should desire;
Though perfection not *one* may acquire."

The inclusive suggestions, therefore, are instructive. They inform the patient as to a judicious line of conduct, and, in so far as he or she is willing to comply, inspire him or her with the necessary enthusiasm to ensure perseverance with the procedures advocated.

Further, although it is the patient's own suggestion, subsequent to the suggestion of the exponent, that is essential to betterment, the skilful exponent "knows the ropes" and helps his pupils to walk them unaided. The meditative condition is trained and developed, as well as utilised, by the inclusive-suggestion treatment.

Lastly, any relapse is guarded against. The patient's enthusiasm is increased, especially when the treatment is collective.

The Arrangement of the Inclusive Suggestions.—It will be seen that the inclusive suggestions are arranged under twelve sub-headings. For memorising, please to note carefully their logical order. The comments, too, should be closely observed, for it is apt to be by the due observance of apparently little niceties that one exponent far excels another.

SUGGESTIONS.

1. *Preparation.*—"Sit down and close your eyes. I shall not attempt to put you to sleep, for that is unnecessary. I ask you to close your eyes because I do not wish your attention to wander to external objects.

"Now tell yourself earnestly that all the words I am about to utter will fix themselves in your mind and there remain printed, engraved, and encrusted, so that, without intention or even knowledge on your part, but perfectly unconsciously, your organism and yourself will have to act in accordance with them."

2. *Digestion.* — "I assure you, in the first place, that every day, three times a day, in the morning, at midday, and in the evening, at the usual mealtimes, you will be hungry; that is to say, you will experience that pleasant sensation which gives rise to the expression: 'Oh, how I should enjoy some food!' You will then eat and enjoy your food, but will avoid overloading your stomach. You will know when you have

COMMENTS.

The suggestionist should begin in an easy, colloquial tone. To assume an air of mystery is a serious mistake tending to make the patient apprehensive or suspicious.

Here the operator should become more impressive, but not *heavy* in manner.

eaten enough, for something within you will seem to tell you so. When that occurs you will immediately refrain from eating.

"You will be careful to masticate every morsel of food until you have converted it into a soft paste, and then, but not until then, it will be swallowed so gradually and gently that your attention will not be drawn to the fact. It will seem to disappear from your mouth of its own accord. As a consequence your stomach and other lower organs of digestion will deal with it readily, causing neither pain nor inconvenience of any kind. Your organism will perfectly assimilate what you eat, and will transform it into blood, muscle, strength, and energy—in a word, life."

3. *Excretion.*—"Since digestion will have been properly performed, there will be no irregularity as regards excretion. Every morning, on rising, you will feel that your bowels are ready to evacuate. Without having recourse to any laxative medicine, or other artificial contrivance,

In certain cases there should be introduced here a specification of the kind of food which will be chosen or preferred, and a suggestion given that the patient will readily refrain from certain dietetic articles formerly liked but harmful in tendency. This comment applies to liquids as well as solids.

Sometimes it is advisable to add that a "laxative" drug is merely one to which the system objects and consequently expels by means of bowel-catharrh, which fact is sufficient to show that "opening medicines" are needless.

your motions will be regular and exactly adequate."

4. *Sleep*.—"Every night, as soon as you desire, you will fall asleep, and continue to sleep until the time you wish to awaken on the following morning. Your sleep will be profound and tranquil, entirely free from nightmares. On awaking you will always feel well, cheerful, and thoroughly fit."

5. *Mental Outlook*.—"If you have sometimes suffered from depression, been gloomy and prone to worry and look on the dark side of things, henceforward you will be free from such troubles. Instead of being worried and depressed, and full of evil forebodings, you will be cheerful, happy perhaps without any special reason, just as you have been depressed without any particular reason. Further, even if you have serious cause for unhappiness and melancholy, you will rise above the feeling.

"If you have been subject to occasional fits of impatience or anger, you will henceforth have nothing of the kind. In-

stead, you will be always patient, and the occurrences which formerly worried, annoyed, or irritated you will henceforward leave you perfectly unmoved.

"If at times you have been haunted by evil or unwholesome ideas, by apprehensions, fears, aversions, temptations, or grudges against other persons, I assure you that your imagination will gradually lose sight of those feelings; they will fade away as though into a distant cloud, just as dreams commonly vanish from consciousness. In future you will welcome what would formerly have been temptation. It will enable you to more completely realise the beneficial change that has taken place in your mentality."

6. *Organic Disorder*.—"To this I add that should there be any lesion—that is to say, any *structural* morbid change—in the heart, lungs, or other organ of the body, that organ will nevertheless perform its special duty henceforward as well as it is capable of doing, the lesion will get better and

better day by day and will soon be entirely healed."

7. Functional Disorder. — "Should any organ, though its structure is not actually diseased, be weak or function abnormally, that organ will get stronger and function better and better from day to day, and quite soon it will have become strong. In fact, as far as is possible, all your organs, all parts of your system, now commence to perform their duties efficiently—the heart beats in a normal way, and the circulation of the blood takes place as it should."

We repeat here that one may cure an affected organ without having ever been consciously aware of its being out of order. Under the influence of the comprehensive suggestions that every organ will be restored to health, the unconscious mind figuratively "takes stock" of the various bodily parts, and acts in accordance with the result of the investigation. Of course, in many instances there are present weaknesses and ailments of which the patient remains throughout unaware.

To the general suggestions should here be added such as apply to the particular case, or cases, under treatment. If there be a class, it is advisable, where practicable, to move from spot to spot, according to the position of the patient to whom the extra suggestions are meant to apply, in order to emphasise the fact that his or her particular need is being "catered for."

8. Self-Confidence.—"I must also add—and this point is extremely important—that if

hitherto you have lacked confidence in yourself, that self-distrust will disappear by degrees and give place to self-confidence—not a foolish conceit, but a result of the knowledge and experience regarding the force of incalculable power resident in each one of us. It is absolutely necessary for every human being to have this confidence. *Without* it in degree one can accomplish nothing; *with* it one can accomplish anything within the domain of possibility. In future, then, you will have self-confidence, and rest assured that you are capable of accomplishing perfectly well whatever you wish to do—*on condition that the aim is reasonable*—and whatever it is your duty to do.”

9. *Ease.* — “Consequently, when you desire to do something reasonable, or when you have a duty to perform, always reflect that it is *easy*, and make the words ‘difficult,’ ‘impossible,’ and the expressions ‘I cannot, it is stronger than I,’ ‘I cannot prevent myself from,’ and such like, dis-

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appear from your vocabulary. Whatever you have to do, say: 'It is easy, and I can do it.' By looking upon the thing as easy it becomes so for you, although it might seem difficult to others. You will do it quickly and well, and without fatigue, because you will do it without effort; whereas, had you considered it difficult or impossible, it would have become so for you, simply because you had thought it so."

10. *Summary.* — "In brief, from every point of view, physical as well as mental, you are going to experience excellent health, far better health than you have hitherto enjoyed. Indeed, *day by day, in every way, you will become better and better.*"

All the suggestions should be made confidently, but not with unnecessary loudness, and, although the essential words should be emphasised, the effect should be, on the whole, slightly monotonous and distinctly soothing. As a consequence, some of the patients will have fallen asleep, and practically all will be in

11. *Dissipation of the Placid Condition.*—"Now I am going to count up to three, and when I say 'three' you will open your eyes and leave the passive condition in which you now are. You will pass out of it readily, you will not feel tired or drowsy, but, on the contrary, strong, alert, fit, full of life; furthermore, you will feel bright and cheerful, well in every respect. One, two, three."

12. *Final Instructions.* —
"Before you go away, I want to impress upon you the truth that you carry within yourself the instrument by which you can bring about your own cure. I am, as it were, merely a professor teaching you to use

a more or less drowsy condition.

During the recital of the suggestions opposite, the exponent's voice and manner should become progressively animated. The exhilaration will be communicated to the patients.

At the word "three" the subject opens his or her eyes, smiles, and bears on the face an expression of well-being and contentment.

Occasionally cure occurs immediately, but more usually only relief is thus experienced, and repetitions of treatment are essential to dispense entirely with the pain, depression, or other trouble. In every case repetition of the suggestions is advisable, but gradually longer and longer periods should be allowed to elapse between the treatments, until the cure is complete.

this instrument, and your cooperation is essential.

"Every morning before rising, and every evening as soon as you are in bed, shut your eyes and, without trying to fix your attention on what you are saying, repeat in a soft, droning voice, but loud enough to hear yourself, while counting *mechanically* on a string furnished with twenty knots, the following phrase: '*Day by day, in every way, I am getting better and better.*' It is not necessary to formulate any particular demand, as the words 'in every way' apply to everything.

"Make this autosuggestion with confidence, with faith, with the certainty of obtaining what you want. The greater the conviction, the greater and the more rapid will be the results obtained."

CHAPTER VII

COUÉISM AND DIET

AUTOSUGGESTION, properly conducted, aims at uprooting harmful ideas from the mind, and planting and cultivating in their stead beneficial ideas, also at establishing harmony between the mental processes. By these means the bodily functions are affected favourably, also the person's *conduct* altered—a point often lost sight of. Think "success" instead of "failure," and the mode of conduct is thereby altered. Think that the lungs function better and breathing becomes fuller and more regular. When a means of improvement is pointed out the favourable mental attitude leads the affected person to persevere in it, and pleasantly. That principle applies to health matters as much as to others. We have never maintained that autosuggestion enables a person to adhere with impunity to any number of bad habits. If that were practicable no skilful

autosuggestionist could be poisoned—for example. Nevertheless, autosuggestion can reduce to a minimum the bad consequences of physical wrong-doing. In all adults imagination is always present, either in favour of or against disease—even when treatment is administered without the patient's knowledge.

Adaptability.—People sometimes ask us whether we believe in special diet. Ask a cattle-breeder whether *he* believes in it, and he will smile at the naïveté of the question. He knows that he might as well attempt to “make a silk purse out of a sow's ear” as good animals out of poor food. Man being an animal, the same principle is bound to apply in a measure to him; but his mind enables him, we have concluded, to do far more than any of the lower animals to adapt himself to circumstances. A German proverb declares that “A man is what he eats.” To a certain extent that is doubtless true, but it should be remembered that the constituents of a body are constantly changing by fermentation, excretion, respiration, etc. The rattlesnake feeds exclusively on grass, which contains no poison, and yet

the system of the rattlesnake manufactures in its "laboratory" a deadly poison. Similarly, a person may eat the purest food, his dietary may be balanced to a nicety, and nevertheless his attitude of mind may be so unfavourable that the nature of his food is rendered of non-effect, or may even be turned into poison. And apparently the converse is to some extent true. A favourable mental attitude can enable the system to do its best with the materials supplied, though sometimes scarcely likely to suffice—viewed chemically. It is also demonstrable that the system can and does exercise a power of selecting one harmful substance instead of another for excretion, leaving the less harmful substances to be dealt with later, perhaps temporarily tolerated—inasmuch as other more important work is on hand.

Dangers of "Dieting."—There is a great danger commonly attending a rigid dietetic regimen. A person may study constituents of numerous articles of diet, and the effects that they are supposed to have upon the human organism; he may even institute a series of personal *experiments* in order to test how far these rules apply to himself;

and yet the result may be very wide of the mark. The circumstances under which the foods are taken are bound to vary in a number of ways. The mental factor is likely to be entirely, or almost entirely overlooked. All the descriptions read are so many influences at work to affect the result. The consequence is that a person may eat a meal which, potentially, his system is capable of putting to good use, but the person by analysing may start his unconscious mind upon the work of displaying certain unfavourable symptoms.

Training the Digestive Organs.—A more sensible mode of procedure would seem to be a series of experiments, favoured by autosuggestion, in order to be able to enumerate a big and ever growing list of food substances, alone or in combination, that one can deal with effectively.

A proverb declares that "What is one man's meat is another man's poison." Whilst one man is over-susceptible to certain possible ill effects of this or that "food poison," another may be conspicuously immune. Such susceptibility and immunity are doubtless due in part to physical peculiarities, but the mental element (which sometimes

can be shown to entirely account for the idiosyncrasy) should not be ignored. The ideal method is that of suggesting to your unconscious that it will crave for only what it can adequately deal with, and (so that attention to regimen may not be inconvenient) that it will enable you, gradually, to digest and assimilate more and more kinds of food, and also excrete or eliminate what is unneeded. We do not ask you necessarily to repeat that suggestion; ponder upon it in such a way that it will be "absorbed," as it were, by the unconscious, so that when you employ the daily formula, "in every way," the unconscious will understand that those points of improvement are included.

Food Constituents.—Some time ago the founder of Couéism was asked whether he maintained that a sufferer from pulmonary consumption could recover through the instrumentality of autosuggestion and yet meanwhile be living entirely on white bread, margarine, and tea. He replied: "Hardly that!"

We do not want to make anyone slavishly adhere to a special diet, believing as we do that the digestive system is likely to be debilitated by

such a procedure—variety being advisable for the sake of adequately supplying all of the materials needed by the body. At the same time, we feel a few definite remarks regarding the constituents of food will be useful as a preventive of serious mistakes in diet. The mind can effect a cure, but it must have the materials requisite—just as a builder who builds a house cannot proceed without materials. Mind and housebuilder each can use makeshifts, but the extent to which such substitution can be carried is by no means unlimited.

The most suitable diet for man depends upon a variety of circumstances, climate and personal vigour being the most pronounced. The Eskimo needs in his climate food very different from that required by an inhabitant of the West Indies. A navy should in general have different diet from a clerk.

Dietetic Essentials.—The chemical elements of which the body is composed are nitrogen, carbon, hydrogen, oxygen, lime, potash, soda, sulphur, iron, phosphorus, magnesium, chlorine, etc. Nevertheless these substances require organising before they are capable of being assimilated—in

fact, in general, with the exception of air and water, the elements have to pass through the vegetable world before they can become parts of our organism. Contrary to what had been concluded by some investigators, the fact is demonstrable that *inorganic* lime, iron, silica, and soda, for instance, in certain forms, are capable of being assimilated by the organism. Nevertheless, if the various known elements of milk be put together chemically such a mixture is incapable of sustaining life. The explanation is closely bound up with the question of *vitamines*, enigmatical substances of which much has been written of late years. The presence of *vitamines* in food is apparently of the greatest importance. Their proportion to the bulk of food is infinitesimal, but upon their presence in greater or less degree the extent of potential growth and vigour largely depends.

Vitamines are present in most foods when in a natural state, but cooking seems to abolish or render them inert. This is one of the reasons that raw fruit and greenstuff are so valuable. Cooking food for a short time at a high temperature is better than for a long time with less heat.

Tinned and preserved meats give no protection from scurvy, but raw blood seems to be as efficacious as the juice of the lemon or lime. Frozen meat is preferable to tinned, but inferior to fresh.

Proteids and Mineral Matters.—The principal groups of food elements required for body-building purposes are termed “proteids.” The main element in proteids is nitrogen, hence proteids are often referred to as nitrogenous—a rather misleading term, however, as it refers also to meat-extracts, which are devoid of proteids. In addition to proteid, certain minerals are tissue builders. Proteid enters into the composition of muscle, bone, nerves, secretions, etc. But lime is required for the bones and teeth, and also to retain sufficient thickness of the blood—but for lime we should bleed to death. Silica is present in the teeth, nails, and hair; phosphorus in the brain, nerves, and bone; iron, potash, and soda help to make *healthy* tissue and aid in the elimination of impurities. In England it is customary to boil vegetables in much water which is afterwards thrown away. The French cook vegetables con-

servatively, using the juices and waters for "stocks." Vegetables are rich in mineral matters.

Foods particularly rich in proteid are meat, eggs, nuts, and dried peas, beans, and lentils. It is also present in considerable quantities in the cereals.

Not only does proteid form lean flesh, it provides the organism with fat, heat, and energy. It also acts under certain circumstances as a tonic, especially to the digestive organs, and it also aids (through the ammonia liberated at the end of its assimilation) in the elimination of certain acids. On the other hand, an excess of proteid may lead to clogging of the system and the formation of unfavourable chemical compounds.

Guesses about Proteid.—The amount of proteid needed by a person cannot be ascertained from his weight and height. He may have a bony, big frame; a muscular body; or be merely fat and flabby. His system may be in a clogged condition, or be pure-blooded. Some persons need four ounces of proteid per day, with others one ounce is ample. There is idiosyncrasy to be considered too. Not only the amount, but the kind

of proteid affects the result. Some persons can deal better than can others with the proteid ingested. Again, an ounce of proteid from one source may be equivalent to two ounces from another; indeed, the proteid may not even be put to use, but the reverse by some.

Hydrocarbons.—These include all edible fats or oils, and are, as their name implies, a combination of hydrogen and carbon. A diet deficient in hydrocarbons tends to produce weakness and lack of vitality. As with machinery, oil, up to a certain point, lessens friction. It eases the movements of the bowels and gives tone to the nervous system. Partaken in excess, oil, especially when previously subjected to heat, tends to upset the liver and produce obesity.

Carbohydrates.—These are composed, though in different proportions, of the same elemental substances as hydrocarbons. The carbohydrates (sugars and starches) supply heat and energy. They are not, however, entirely interchangeable with hydrocarbons, do not “go so far.” The first step in the digestion of starch is its impregnation with *ptyalin*, a substance present in saliva except

in earliest infancy and extreme old age. The combination of ptyalin and starch produces sugar. This part of digestion should be encouraged by thorough mastication. The elimination of starch from one's diet (from any motive of body-economy) is unwise, both because it leaves an important process unperformed and inasmuch as sugar in excess tends to ferment in the system and may thus lead to a variety of complaints, especially catarrh. The amount of carbohydrates required depends in a measure upon the amount of proteid used—other things being equal, the larger the amount of proteid the less the carbohydrates needed.

Food Acids.—These consist mainly of slightly stimulating acids found in all fruits, and in some vegetables and cereals. By means of them the blood is prevented from becoming too alkaline. They are also cleansing and cooling agents. An excess of fruit can cause over-acidity of the blood and a blotchy complexion.

We strongly advise everyone to partake of *some* raw food daily. If fruit does not suit, have raw vegetable (carrot, turnip, for example—but

not potato) or green stuff such as lettuce and cresses, or their juices.

Water.—All foods in a raw state contain water, and it is possible to retain excellent health upon an entirely solid diet provided fruit and green stuff figure largely in it. The amount of water needed mainly depends upon the constituents of the diet. If much salt be taken thirst will ensue in order that the system may be cleared of the excess. Sugar, much fat, hot sauces, and so on, similarly increase the need of water. The best times for drinking are first thing in the morning, last thing at night, and about an hour before a meal.

Special Cautions.—More than three meals per day are not advisable. Leave five hours at least between meals, so as to allow the process of digestion to be carried out thoroughly.

We strongly advocate the thorough chewing of the food, and heartily concur with the advice of Horace Fletcher that no food should be swallowed until it has assumed a semi-liquid form. The food is thus reduced to a more suitable condition for stomach and intestinal digestion. The work of

mastication is good for the teeth and increases the secretion of saliva. The greater the quantity of saliva secreted, the greater is the amount of gastric juice too. By "fletcherising" food (that is, by reducing it to a semi-liquid before swallowing) the amount of needed food is said to be reduced by half, the amount of proteid by two-thirds.

Do not make the mistake of imagining that the more the intake of food the greater the amount assimilated. You can put so much fuel on a fire that you interfere with the burning, or may even entirely put out the fire. Clogging of machinery with dirt tends to stop its working. It often occurs that by lessening the number of daily meals the body-weight is increased. Hippocrates asserted, nearly 2,300 years ago: "When the body is impure and loaded with humours the more you nourish it the more you hurt it." That is to say, abstinence from food is sometimes advisable in order to allow of the elimination of impurity. Nature teaches us this lesson when, in acute illnesses, she takes away appetite.

It is a fallacy to conclude that because in adults

the amount of food needed for body-restoration and output of energy roughly corresponds, on an average, to one ounce of solid for every ten pounds of body-weight, there is no need of "ballast." When the stomach is, as in most persons, unnaturally distended it works better when it has a liberal supply of food to squeeze and otherwise work upon. Cresses and other green stuff, fruit in moderation, and a certain quantity of oil, form good ballast. What is not used by the system (and they are all valuable articles of diet) serves to promote regularity in bowel-evacuation.

CHAPTER VIII

COUÉISM, PHYSICAL CULTURE, AND REMEDIAL EXERCISE

IT seems to have been assumed, in certain quarters, that Couéism is opposed to physical culture. That assumption is exactly contrary to fact; indeed, methodical autosuggestion, as used in therapy, is itself physical culture, and physical culture as singularly valuable to the attainment of health and vigour, as it is commonly unrecognised and therefore unemployed.

Harmful "Physical Culture."—Though we are not opposed to any system of genuine physical culture, we do condemn the attempt to turn persons, independent of the nature of their work, into masses of muscle—often cumbersome, and always a severe drain, for upkeep, upon the bodily resources. Further, certain systems tend to induce a habit of muscular hyper-tension, and, correlatively, a tendency to intellectual immobility

distinctly unfavourable from the mental standpoint. Dumb-bell exercise, unless used in conjunction with an alert brain, is definitely harmful. The weight of the dumb-bell being the same throughout the exercise, and the muscular fibres not all beginning to contract at the same moment, the central portion of the muscle becomes "knotty" in consequence of its disproportionate development.

Rational Exercise.—The founder of Couéism is not a devotee of any one system of physical culture; indeed, his time is so taken up in other ways that he personally prefers to get the effects of fresh air, the physical advantages of varied movements, and the unalloyed pleasure of a congenial hobby, by getting up early and attending to his own kitchen garden. On the other hand, his collaborator is an enthusiastic voice-culturist.

Exercise of some nature is essential to health, but it should be directed more especially to the strengthening of the vital organs. That is why singers and wind-instrumentalists are as a class

particularly long-lived and healthy. Their art, properly pursued, necessitates not merely full breathing, but compression of breath. That compression, applied by drawing in the abdomen after the breath has been taken, strengthens the muscles of the abdomen, additionally expands the chest, and opens up by inflation millions of air cells that would otherwise remain almost or entirely unused.

As regards muscular movements, people in general think too much about the size of muscles and ignore the quality. Quickness as well as strength is needed, and the capacity of relaxation usually calls for more attention than does contraction.

Muscular relaxation, it is important to understand, though a state of complete muscular rest, does not consist in mere flaccidity. When a limb is at rest its muscles pull equally in contrary directions, "tonicity" is present. When any one muscle is contracted another, opposed to it, is stretched. All that is requisite is a nice balance of muscular power, and such movements as will alternately flush the muscles with blood, and then allow of

the waste matters being liberated. These ends are achieved, respectively, by alternate contraction and relaxation of the muscles. The proper mobility of joints is assured by the movements of the attached muscles.

Utilisation of Mind Power.—Whatever exercises you elect to use we want to impress upon you the value, during their performance, of mind-power. The seventh experiment for the preparations of persons properly to apply autosuggestion shows the action of easy attention and imagination upon the circulation of the blood. Attempts to strengthen the body by *force of will* are necessarily self-defeating. Imagine, alternately, full contraction and relaxation of the particular muscle you wish to develop, but isolate your actions as far as possible. If you *strain* you bring unrequired muscles into action, and thus interfere with mobility of movement.

Ten minutes per day of methodical exercise, performed as we recommend, is usually ample.

Exercise for the Bedridden.—In the case of persons confined to their beds and unable to actively help themselves, but to whom exercise

would be beneficial, we recommend the adoption of combined massage and autosuggestion, independent of the ordinary formula and other devices already mentioned.

The following method of application is equally easy and efficacious.

Take a leg and press *slowly* and *decidedly upwards* from ankle to groin, then *quickly* and *lightly* stroke the leg downward. Repeat several times; then apply the same kind of treatment to the other leg; then to each arm in turn. Next massage from the groin to the heart and back; from the back of each shoulder to the corresponding nipple; and so on—always remembering that the pressure should be decided and comparatively slow when moving towards the heart, but light and comparatively quick when in the contrary direction. The patient should follow in thought, *but without effort*, the movements of the operator's hands. As strength returns the patient may perform the movements himself, carefully avoiding fatigue.

Alternate elevation and relaxation of each of the limbs in turn, also bending at the elbows and

knees, should be employed when the bodily condition permits; and, under medical sanction, exercises in respiration should be performed, and are likely to prove most valuable curative agents.

Pure Air.—Although we realise that there is such a thing as too great fear of impure air (the imagination being sometimes to blame almost entirely for bad effects supposed to be due to being in a close room), we are sure that the notion that night air is injurious is responsible for vastly more ill-health. Supposing the air when inhaled be pure, after it has performed its work in the system it will have become so impure that to render it again fit for breathing there is required the addition to it of ten times the quantity of pure air. Take into account that a normal adult breathes about eighteen times per minute and you can hardly fail to perceive the need of free ventilation. Most people stay at least one-third of their lives in their bedrooms. To be constantly rebreathing the same or nearly the same air during that time is certain to have serious ill-effects.

Whenever you practise breathing exercises aim at obtaining the purest air possible. If you remove all your clothes before exercising you will thereby favour the action of the skin, which is really a third lung.

The Nose.—Except when using the voice, and even then whenever practicable, breathe through the nose. The nose warms, moistens, and filters the air, consequently protects the lungs. The sticky mucus catches dust, insects, and disease germs, and so prevents them from entering the chest. It is a good germicide.

To form and confirm the habit of breathing through the nose make a point of sleeping with the chin slightly drawn towards the chest.

Except when the passage is blocked, breathing through the nose is a simple matter. If you think it difficult you partially close the valves in the nose and contract the throat. Always recollect that the reason that air enters the lungs in breathing is that the cavity of the chest being enlarged through the expanding of the chest walls, the outside air exercising a pressure of fifteen pounds to the square inch rushes in through the apertures,

to equalise the pressures inside and out. A feeling of tightness in the nose or throat during breathing (except in some diseases) is unnecessary and wrong.

Physiological and Psychological Equivalents.
—Every psychological condition has its physiological equivalent. Just as we cannot truly smile when melancholy, nor truly express melancholy when happy, bodily attitude is an index to the state of mind. Further, respiration is closely connected with the mental condition. Here are a few facts which we ask you to verify by your own observation: When in doubt a person holds the breath. Thinking in succession of different colours, even, causes variation in the duration of the breaths. Passions and emotions which unduly excite the brain are accompanied by quickened, superficial respiration, so that body tissue is wasted; and, if such states of the mind happen often in an individual, wrinkling of the face and a tendency to more general emaciation occur. The fearful man breathes with difficulty, experiencing “tightness” about the chest. On the other hand, a placid mental state tends to make the

breathing deep and full. Profound thinkers commonly breathe more deeply than do superficial persons. When following upon despondency an element of pleasant but not excessive emotion is experienced, respiration is deepened and slightly quickened—to much the same extent as by temperate exercise. The explanation, therefore, is patent of the cures of pulmonary consumption through methodical autosuggestion; the mental state righted, the patient's respiration simultaneously alters, and, with persistence, complete cure is often achieved.

Warnings.—During certain severe chest complaints breathing exercises are liable to lead to disastrous results, and, therefore, whenever there is any doubt as to the wisdom of the performance of such exercises, the advice of a conscientious and capable medical man will be a safeguard. In any case, you should carefully avoid contracting the habit of so-called "abdominal" breathing—*i.e.*, breathing characterised by a protrusion of the lower part of the abdomen. If such respiration is habitual to you get rid of it without delay. Ideal breathing is characterised by a slightly flat-

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tened abdomen and great horizontal expansion of the chest. We need hardly say that such clothing as interferes with the proper functioning of the lungs is definitely harmful.

CHAPTER IX

COUÉISM AND SUCCESS

Rational Altruism.—Everyone wishes to be happy, yet few attain their end. As a great philosopher once said, he who does not find ease in himself seeks for it in vain elsewhere. The altruist finds joy without seeking it; the egoist seeks joy without finding it. The highest form of altruism is optimism; the highest form of egoism is pessimism.

We are all members of the community; each has duties to perform for the sake of himself, of the community at large, and of posterity.

The basis of true altruism is the fitting of oneself for the performance of one's other duties. Without attention to the perfecting of one's health and mental capacities one is necessarily more or less handicapped.

Whatever one obtains from the community at

large one should honestly and honourably earn by labour well performed.

By example and by precept one should endeavour to leave the world better than one found it.

Everyone should be ambitious, but a laudable ambition is of an altruistic character. Incidentally, personal advantages are very likely to accrue from the pursuit of one's ambitions. One should, however, look upon those advantages as further means of increasing one's usefulness. We are not referring to the giving of alms in particular. Indiscriminate attempts at exercising charity are often directly harmful to those one would benefit. Help your neighbour to help himself. By attention to that maxim you will be doing your best towards making him a useful member of society.

Visualise Ambitions.—The first step towards success is to realise as far as possible just where you stand in the universe. If you were playing at cards you would endeavour to arrange the game in accordance with your "hand." An excellent player with a poor hand *may* accomplish

much, but he would be far more certain to succeed were his hand a good one. If possible, choose your work where your main aptitudes lie; endeavour not to be "a square peg in a round hole."

An old Italian adage assures us: "Real skill and proper assurance united are invincible."

Think out the causes of your failures and your successes. Don't fret over the failures; endeavour to learn all you can from them. Endeavour, too, to better your successes.

"Be worthy in your own eyes," advised the Stoic philosopher Seneca. A moment ago you had aims; were they worthy or were they unworthy? Unless they were such as would fit the high character you have assumed throw them aside for ever, do not court vain regrets. If, on the other hand, the aims are worthy, proceed carefully to form a plan to carry them out as effectively as you conceive possible. If the summit of your ambitions is far removed from you, whilst keeping that summit in view you should plan to attain the lesser intervening eminences.

In any case, make your present position in life

a step to something higher; make yourself superior to your position.

As you rise, so will your ideals, consequently your ambitions; you will see new eminences.

Picture yourself as having attained your ambitions. Revel in the anticipation, and then look around you in order to see how you can proceed to materialise your mental pictures.

Opportunities.—Opportunities lie close at hand though a wrong mental attitude may prevent one from realising that fact, but instead may interpose imaginary obstacles. “Bad luck” and the influence of others are often blamed for circumstances of our own making, due to the undisciplined nature of ourselves. In various senses Lucius was correct in stating: “We are afraid of the obstacle, without dreaming that very often we have created it.” “Many things,” remarks Duclos, “are only impossible because one is accustomed to regard them as such.”

“Lucky stones,” charms, and such like are not so useless as at first sight they may appear. Prophecies, prayers, and omens often bring about their own fulfilment, for persons are thereby led

to look at every occurrence with expectant eyes, and act in accordance with what they imagine the circumstances to signify. And what is true of events is true as regards individuals. The Duc de la Rochefoucauld pointed out that "Our own distrust justifies in a measure the deceit of others."

The regulation of our actions depends upon innumerable incidents neither to be foreseen nor prevented. The personal attitude towards them is mainly what matters. If we think of ourselves as failures we are rather on the defensive, whereas the proper way to gain success is to ask oneself at every turn: "Can I turn this circumstance to advantage?" Make use of every apparent misfortune. Welcome temptations as things to which you can show your superiority. If circumstances are unfavourable do not let them lead to inaction on your part. So act that at the turn of the tide you will be in a position to profit by it.

Sometimes a series of "misfortunes" follow one another; but if they drive us to taking stock of our position, to looking out for opportunities, and to hard work they turn out to be useful, in that they make us more capable.

Recollect that complete rest is impossible, and see to it that you do not waste your energy by directing it into wrong channels. The amount of energy most people expend to make themselves failures would suffice to make them successes twice over.

Do not be subservient to events; make them subservient to you.

Don't Hurry.—The attitude of mind recommended is one that grows; it does not shoot into full bloom all at once. We are pointing out the *road* to success—viz., the training and utilisation of imagination. By intelligently adopting that means you may *hasten* the progress; but if you attempt to succeed by *hurrying* (that is, by sheer effort) you will invariably stumble.

Success Succeeds.—When by relying upon the right mental attitude you have progressed somewhat your confidence will thereby be increased. "Success nourishes hope," wrote Virgil of some boat racers; "they are able because they think themselves able." But there is another advantage of success—by it you gain knowledge useful in the furtherance of later ambitions. Note the

successes or failures of others, and analyse as far as practicable their causes. You will then perceive many points from which useful lessons may be gained. Often, you will see, it is the *time* chosen that makes all the difference as regards results. A mode of conduct may be excellent in conjunction with one set of external circumstances, and just the reverse in conjunction with another.

Stoicism.—You must be prepared bravely to meet opposition. Censure, contempt, and ridicule are invariably part of the reception afforded to whoever acts differently from his fellows. If hitherto you have fancied yourself unfortunate assume the attitude of Marcus Aurelius. If you cease your complaining, he stated in effect, you are not hurt, and if you are not hurt you do not complain. People are not partial to employing scorn without effect; indeed, the very persons who condemn an individual or mode of conduct most heartily are wont to subsequently go to the other extreme and copy or support what they condemned.

Do not waste your passions. Worry, as elsewhere pointed out, is disastrous in tendency.

Anger, endless reiterations of reasoning, and so on also detract from success.

If opposed press on. Weakness tempts opposition as much as does arrogance. Show that you are determined and will remain so, and you will find that oftentimes a space clears around and leaves you room for free action.

Judgment and Action.—Do not be afraid to rely upon your own judgment. Few so rely in important matters, though they are prone to advise others.

The judgment springing from a disciplined imagination is usually correct. Imagination will lead you to understand others, and consequently to work from satisfactory premises. Experience and observation will also increase and be made use of effectively. Whatever is decided upon will thus rest upon a well-ordered plan which, in spite of unexpected occurrences, will as a rule only slightly be altered—the end kept in view throughout. Occasionally the object for which much has been done will be prudently relinquished, but the work will not be wasted, rather made to subserve some other and better plan.

The work of a person of force of character is to deliberate, resolve, and execute, not to be dominated. Counsel is considered by such a person, but merely as "circumstantial" evidence that will aid in the formation of a correct judgment. Often a casualty may seem to threaten one with failure and yet further one's success.

We do not advise you to act at random merely for the sake of doing something. Deliberate when time permits. If you do not see the solution of a problem gather up all the information you can in reference thereto, and probably (as with Benjamin Franklin with political and other questions) the solution will be worked out during sleep. In any case, the unconscious if trusted will aid you, and usually with better results than you could possibly otherwise attain.

"Progress" Habit.—Though like walking, originally learned slowly, the advocated mode of looking at things will eventually become almost automatic, there will be no danger of your getting into a rut if you make use, as recommended, of the formula: "Day by day, in every way, I am getting better and better." You will also be

patient and happy, knowing that every day is one of progress.

More still, you will be building your character. The term "character" (may we remark) is derived from a Greek word signifying the mark or impression on a coin—that which betokens the nature and value of the piece. One's moral character, however, is not a fixed thing, it alters from day to day—ay, from hour to hour. A great personality has to be built. "Nothing great," declared Arrian, "is done on a sudden."

Special Exercise.—A practice we can heartily recommend is the addressing of one's reflection in a mirror. Morning and evening exercise of this kind can be made very serviceable in a variety of ways. In the morning the student should assume an easy and confident attitude before the mirror, then relate aloud the various likely duties and occurrences of the commencing day, and what the speaker conceives to be the best possible way of acting under the circumstances. The speech should take some such form as this: "When I meet B. I shall be completely self-contained, and will speak fluently but prudently," and so on.

The student should imagine anticipated interviews, as did General Gordon (the hero of Khartoum) previous to them, and act and speak as appears most suitable. (Do not forget the truth that "As a man thinketh in his heart, so is he.") Scheme out all the likely happenings of the day, and prepare yourself for each one separately. Complete your preparation with the sentence: "Day by day, in every way, I am getting better and better."

In the evening a self-criticism of one's own conduct should be made. Condemn honestly where wrong, but always add that in future should a similar circumstance arise you will act judiciously. As Seneca observed, "We should every night call ourselves to account. What infirmity have I mastered to-day? What passion opposed? What temptation resisted? What virtue acquired? . . . Our vices will abate of themselves if they are brought every day to the shrift."

During the second day the preparation, actions, and criticisms of the first day will be utilised. Prepare yourself in the morning and criticise yourself in the evening as on the first day. The

third day will consequently be better prepared for, and, indeed, in every way you will become better and better day by day. You will even find that, indirectly, the capacity of connected thought, of ready recollection, of fluency and forcefulness, and of self-confidence will be rapidly increased, and voice and health considerably improved.

Remember throughout, however, that there must be *no effort*. Tolerate no gripping under the chin, nor heaving up of the shoulders. *Allow* the words you employ to arise into consciousness; don't think *in advance*.

Some persons complain that in attempting this practice they feel ridiculous. Perhaps persons of the class referred to are in general bashful or even awkward—peculiarities far more inviting of ridicule than is the custom of which they are inclined to "fight shy." Let such persons bear in mind the reflection of la Rochefoucauld: "That conduct often seems ridiculous, the secret reasons of which are wise and solid."

CHAPTER X

MATERNITY

IN the minds of persons who dare to incur the enormous responsibility of bringing children into the world the question of child-welfare should stand at the forefront. Such persons should reflect that their example and precept will most assuredly be felt by their offspring's remotest progenitor, just they themselves are in part what they are because of the conduct of their remotest ancestor. But to everyone who has interest in posterity—and everyone should have that interest—the phase of autosuggestion upon which we are now entering can hardly fail to prove worthy of earnest consideration. Whoever promulgates the views here set forth will thereby be doing something for posterity as well as for the present generation.

Pre-Natal Environment.—That a child is the product of heredity and environment combined

scarcely admits of reasonable dispute, but there has been a tendency of late years to magnify the influence of heredity and proportionately minimise that of environment.

If we place three buds from the same plant into different soils we get widely different results. One seed may "come to nothing," or die early; from another may develop but a feeble, stunted plant, not nearly equal to the parent stock; but from the third seed may spring a fine, well-formed tree. In much the same way a child under one set of circumstances may be weak and a failure, but under another set of circumstances may develop into a strong, intellectual, and eminently moral being.

"The infant as it appears at birth is supposed by many to represent the sum total of heredity; but, in reality, there is something added and something lacking. What a child is born with is 'congenital'; only what is contained potentially in the cytula or stem-cell (a combination of the ovum and spermatozoon) at the moment of conception is 'hereditary.' Birth is but an event in the existence of each individual. The unborn

child is not a conscious being, but still it has an individual existence, and is affected for good or evil by its then environment.”¹

To what extent the pre-natal environment is capable of affecting the infant can only be ascertained in part; but that much is described as hereditary which is merely congenital can be readily demonstrated, as can also the ascription to heredity of various peculiarities traceable to post-natal influence. As Baudouin has pointed out: “There are three kinds of suggestion which reinforce one another in the simulation of heredity; first of all there is suggestion acting on the foetus; secondly, there is the imitative suggestion which is one of the laws of the development of the child; and lastly, in the adult there is the superstition that heredity is ‘inexorable’—a superstition no less erroneous than the belief in miraculous cures, and just as disastrous as the latter is often beneficial.”

For many years past we have insisted that, with comparatively rare exceptions, a child’s pre-

¹ J. Louis Orton, *Rational Hypnotism*, Book V., chapter vii.

natal environment has been given only a very meagre share of its due measure of attention.

Pre-Natal Education.—A Persian ambassador asked the wife of Leonidas why women were so much honoured in Lacedæmon. Her reply was: “It is because only they know how to make *men*.”

The ancient Greek and Roman mothers when pregnant commonly kept a statue of Hercules near the bedside in order that their thoughts being often drawn thereby to the contemplation of physical strength and beauty they would give birth to children possessing those attributes. Expectant mothers can well go a step further; *should*, indeed, a few weeks after conception make a mental picture of the unborn child as they would have it become, endued richly with those physical and mental qualities which will make for the uplifting of itself and mankind at large. At the same time, the mother should endeavour to interest herself in all that is good and beautiful. That will tend toward the well-being of offspring and mother alike.

Cautions to Expectant Mothers.—By the intelligent employment of autosuggestion during

pregnancy and childbirth many of the inconveniences commonly experienced can be entirely dispensed with, and others reduced to a minimum. Pregnancy should be treated as a period of happy expectation of a glorious climax. The remembrance of the curse "In sorrow shalt thou bring forth children" has given rise in women to hurtful autosuggestion followed, of course, by the evils anticipated. We are fully aware that there is a physical side to the question; but not only does the influence of autosuggestion frequently nullify whatever admirable courses are adopted, it is essential to the full benefit derivable from any one of them.

Morning sickness can usually be entirely dispensed with by autosuggestion. When it cannot the vomiting is usually of short duration and unpreceded by any uncomfortable sensation. Overfeeding is the ordinary cause of morning sickness; an expectant mother needs very little extra nutriment—in fact, as a rule her ordinary diet contains considerably more nourishment than her system can possibly make use of.

There are two particular points we would here

emphasise. The first is that a pregnant woman especially should be careful not to drink more than is essential to relieve thirst, for otherwise an excess of amniotic fluid and a dropsical condition in the child are likely to result. The second point is that meat, cheese, and other particularly "flesh-forming" foods should be partaken of but sparingly, as they tend to make the child have an excessively hard skull and a comparatively immovable fontanelle—conditions unfavourable to easy childbirth and likely to lead to injury of the infant during delivery.

The odd maternal fancies known as "longings" should, unless definitely harmful, be complied with; for longings, when they are not satisfied, are very often the cause of bad autosuggestions. When a longing is for something of an unquestionably harmful character it should be disposed of by purposive autosuggestion. The same antidote should be employed by men who, through involuntary autosuggestion, have bad health whenever their wives are pregnant.

Childbirth.—This can be rendered partially or even entirely painless by autosuggestion. There

must, of course, be preparatory ("grinding") and expulsive ("bearing-down") movements, but such functions need not be accompanied by pain—the preparatory movements may pass entirely unnoticed by the pregnant woman. Expectant mothers should assume in advance that all will be well; if they assume the contrary they thereby pave the way for, in fact, create, the troubles they would like to avoid.

Lactation (Suckling). — Practically every woman who has given birth to a full-time child is also capable of suckling it satisfactorily. The amount of nourishment needed for the sustenance of a newly born child is very little in excess of what was required by it previous to birth. Practically the only difference is that, whereas before birth the nourishment was received through the umbilical cord, after birth the child is fed through the mouth. The ordinary infant is enormously overfed, consequently its system is heavily taxed through having to deal with the overplus; and if the child be excessively *suckled* the mother suffers through what is a species of self-abuse, for though the stimulation, or rather irritation, result-

ing from the suckling leads to the formation of larger quantities of milk, that milk is depleted as regards quality, and eventually a species of "impotence" of the breast functions is brought about. An infant needs no more than three feedings per day (no night feeding is needful or advisable) and these feedings should be at least five hours apart. A really healthy and judiciously fed infant rarely has more than one motion (and that properly formed) in twenty-four hours. Such a child is not fat, but muscular and vigorous; and its mentality is usually far above that of the ordinary infant.

CHAPTER XI

THE HOME-TRAINING OF CHILDREN

Parental Co-operation.—"Children," asserted Chrysostom, "are our chiefest possession."

A Greek lady showed her jewels to Phocian's mother and asked in return to be allowed to see the latter's. The mother showed the lady her children, and said: "These are *my* dress and ornaments; I hope one day they will be all my glory."

With the ancient Romans it was the custom for chaste mothers to undertake the first steps in the education of their sons, as well as to attend to the house duties. Cornelia, the mother of the Gracchi, Aurelia, the mother of Julius Cæsar, and Attia, the mother of Augustus, all presided over the education of their children. The decline of this laudable custom and of the Roman power were coincident. The consigning of their offspring to the care of ignorant, and often vi-

cious, Greek or other domestics helped to pave the way to the downfall of the empire.

The great Napoleon declared: "To the manner in which my mother formed me at an early age I principally owe my subsequent elevation. My opinion is that the future good or bad conduct of a child depends entirely upon the mother."

Whilst admitting the great influence that can be exercised for good by a judicious mother we feel very strongly that part of the duty of child-rearing should devolve upon the father. We would say with Plato: "I know not on what a serious and sensible man should rather employ himself than on his son, that he may be rendered as good a man as possible," and with Xenophon: "He who hath rendered his son *a very valuable* man, though he should bequeath but little, hath already bestowed a great deal."

Good System Requisite.—The vast majority of parents wish to do the best possible for their children. That in general they lamentably fail to attain that end is due to lack of knowledge. Reliance upon instinct is far from enough. There

must be system, and good system. Perfection is never reached, but we should aim at what we conceive it to be. With increasing knowledge our ideals rise.

“Bring up a child in the way it should go,” said an ancient sage, “and he will not depart from it when he is old.” We believe in the truth of that maxim—which, by the way, does not refer to its converse, and leaves open the decision as to what is “the right way.” If you bring up a child in the way he should not go he may nevertheless realise his errors and reform. If, however, properly reared matured sense will approve of “the right way.”

Parental Chivalry.—The position of parent to child should be that of a friend rather than a master or mistress. The child should be led to confide in its parents as its best friends. Chivalry is something more than fairness; it is more than merely forgoing an advantage. To be chivalrous to one’s fallen opponent, to be chivalrous to women, and so on, have their counterpart in chivalry to children. The fact that parents have brought children into the world is an excellent

reason for care and protection on those parents' part, but can hardly be an adequate reason for the children honouring and obeying their parents. The honour paid should be a voluntary action on the children's part—a result of experience regarding their parents—though, with infants, suckling and caressing are other factors.

In his universally read and valued work on *Education*, Herbert Spencer wrote: "Not only will you have constantly to analyse the motives of your children, but you will have to analyse your own motives, to discriminate between those internal suggestions springing from a true parental solicitude and those which spring from your own selfishness, your love of ease, your lust of dominion. And then, more trying still, you will have not only to detect but to curb those baser impulses. In brief, you will have to carry on your own higher education at the same time that you are educating your children. . . . While in its injurious effects on both parent and child a bad system is twice cursed, a good system is twice blessed—it blesses him that trains and him that's trained."

A judicious Belgian father with whom we are acquainted thus defended the procedures he adopted with his children: "Knowing what is the right thing to do, I have not the courage to do the wrong." We want to greatly increase the number of "cowards" of that type.

Infantile Impressionability.—If one wishes to perceive the extreme effects of early suggestion one can do so by observation of the lower animals and of birds. He can also perceive by such observation how readily the result of upbringing can be, and is, mistaken for hereditary instinct.

That birds display fear of the colour blue, so that a blue-paper scarecrow is a sure protection for peas and fruit; that cattle are really afraid of red; and many similar peculiarities have been definitely proved. On the other hand, it is just as certain that the fear entertained by animals for their natural enemies is often, if not entirely, originated by suggestion. All animals are supposed to *instinctively* fear the snake, but close observation and experimentation have shown that fear of the kind indicated is not felt by any but the higher apes, the more intelligent of the pas-

serine birds, and mankind—even if by them, observation of the creature's strength and deductions therefrom being an adequate explanation. The snake's appearance and movements certainly suggest exceptional power and possible danger therefrom. When a cat approaches a bird just come from its nest, the bird does not attempt to escape unless warned of danger by an adult of its species. As a rule the parents assiduously watch their young, and upon the anticipation of danger (for instance, through the approach of a man within a certain distance) the cock parent gives vent to a shrill note expressive of strong emotion, whereupon the young bird takes flight.

The effect of suggestion accompanied by strong emotion is in the case of human infants, too, profound; but, fortunately, deleterious suggestions can later be successfully combated by healthy ones. When such a counteracting influence is not brought into play the child may develop a pronounced neurosis.

Involuntary Suggestion in Childhood.—Adults are apt to ignore the work of suggestion inasmuch as they do not usually observe the modifica-

tions, often extremely minute, in themselves, and because the modifications are *unconscious* to the individual. Also to admit them is often humiliating, and they are repressed. But recollect the desires of childhood; reflect on how you fancied your childish desires could never give place to others; and then think of the vast alterations of outlook that have occurred. You will then see how potent, and yet how little recognised, is the force of suggestion.

The ideas of young children regarding truth and error, right and wrong, almost entirely coincide with those of their parents or guardians. We concur with the opinion expressed that one of the greatest influences bearing on the Great War was the fact that William II. of Germany upon his accession enlisted the aid of the elementary school teachers to foist upon their pupils that crooked political outlook which made wanton war appear to the rising generation justifiable and necessary.

Our tastes are mainly formed in infancy. Children do what they have seen others do, though often in forgetfulness of having seen them.

Nevertheless, "children incline," as Baudouin says, "to like everything that those whom they are fond of like. But if you are in a child's black books he will detest whatever you say, whatever you do, and whatever you like. A child is in the sulks and does not want to eat his soup; if now you unfortunately say that the soup is good, the child, who is at odds with you, interprets your saying by contraries, and may even take a permanent dislike to that particular soup." The fact should always be taken into account that all the elements that make the adult mind are in the mind of the child; but whereas one set of circumstances may lead to success, another may lead to failure.

Potentialities and Actualities.—Have we moderns any inborn intellectual superiority over the ancients? It would be difficult to prove that we have. What we do have is the advantage of discoveries and inventions of intervening centuries. Could a modern be born with the same environment as, let us say, an ancient Greek, he would have no possible chance of knowing anything of wireless, for instance, for that discovery is the

outcome of numerous others, each in itself gigantic. In much the same way a negro who has not come into touch with civilisation cannot be expected to show the same accomplishments as an average European, but that fact is no evidence that he is lacking in intellectual potentiality.

We do not maintain that all men are potentially equal viewed mentally (any more than when viewed physically), or that the wild men of Borneo are equal mentally to average Europeans; nevertheless, the fact is well attested that where white and black children are educated together at elementary schools, as, for example, in the United States of America and in the British Colonies, there is little if anything to choose between the two races as regards aptitude. The same equality would seem to apply to adults, though the testing of that matter is not equally easy, for the non-European students who attend the European Universities and other centres of learning are usually selected representatives of great numbers. Nevertheless, standing as they do, European students certainly do not give evidence of higher intellectual power than do Indians, Chinese,

Japanese, Burmese, Siamese, or negroes. What makes one nation on the whole superior intellectually to another is mainly the result of upbringing.

Lao-Tze, a Chinese philosopher who flourished in the sixth century before the Christian era, well declared: "Action should be taken before a thing has made its appearance; order should be secured before disorder has begun." Mr. C. H. Brooks, in his inspiring little book dealing with Couéism, writes: "The acceptance of autosuggestion entails a change of attitude, a revaluation of life. If we stand with our faces westward we see nothing but clouds and darkness, yet by a simple turn of the head we bring the wide panorama of the sunrise into view."

The child being exposed promiscuously to suggestion, only by methodical autosuggestion can it be adequately protected with any degree of certainty against the many harmful suggestions it necessarily receives. However careful adults may be they are bound to err from time to time in suggesting by their own example what cannot be conducive to the child's true interests, and thus

parents and guardians owe it to the child to counteract by methodical suggestion the harmful tendencies. They need not be afraid that through lack of skill they will bungle irreparably in the instilling of suggestion; what suggestion can do, it can also undo.

One must take children as they are. At the obvious risk of often failing to deal with them in the most prudent way one is compelled to teach them by example if not by precept. One cannot possibly leave their opinions uninfluenced, and parents who delude themselves into believing that their child's reason is its sole incentive to conduct remind us of the boy who was told that whenever he felt inclined to disregard his mother's advice he should ask permission of his deceased father's portrait.

Methodical Suggestion in Early Infancy.—A baby in its cradle may indicate by crying that it would like to be taken up. Directly it is taken up it becomes quiet, but no sooner is it replaced in the cradle than it resumes its crying, and continues until it gets tired, or is convinced that its parents will not heed the suggestion to take it up

again. When by purposive inattention to the crying the parents have driven home the suggestion of the uselessness of crying, "what will it do then—coo-e?" wittily asks the *Daily News*.

When an infant is put into its cot, the room darkened, and perhaps some monotonous nursery rhyme sung to the child, it will be likely to go to sleep. A few repetitions of the process will usually suffice to induce sleep, through the association of ideas, almost immediately the blinds are drawn and the song commences. Similarly by "holding out" a few times bedwetting can be almost, or even entirely, dispensed with.

Diversion of attention is a form of suggestion very useful, if tactfully employed, with infants. If when the child is about to cry one unobtrusively draws its attention to some interesting object or performance its face may at once become wreathed in smiles.

If we are asked: "At what age should verbal suggestion be commenced with a child?" our reply is: "Certainly not later than a mother might, in the case of a hurt to baby, kiss the place (ostensibly) to make it well." No more

difficulty is found in instilling in infants self-control, consideration for others, and other desirable qualities than habits of regular sleeping and bowel evacuation.

Even before a child can understand the simplest words we have the language of emotions to fall back upon as a suggestive agent. Caresses, gestures, and tones of voice can be very early apprehended by an ordinary child's mind, and should therefore be utilised as far as practicable. Nevertheless, as by adding definiteness to what is vocally expressed words help in keeping the requisite ideas dominant in consciousness we recommend that words be employed from the first—just as is done in man's intercourse with the lower animals.

Should the child suffer in any way it should be gently caressed and the lessening and disappearance of pain suggested meanwhile.

Methodical Home-Suggestion in Childhood.—The only "night feeding" we believe in is composed of suggestions for digestion and assimilation by the child's mind. In general, the duty of administering this food should at first be under-

taken by the mother, though, if for any reason that is impracticable, it should be assumed by the father, other relative, or nurse—not omitted.

In order to ensure getting the advantage of night treatment as early as possible the custom can be started in the child's earliest infancy. Gradually the babe will understand the significance of the words spoken. When boys reach seven or eight years of age the father (when practicable) should replace the mother. At puberty he is certainly more suitable to deal with any sex difficulties that may appear.

Night treatment, in its developed form, should be conducted thus: To avoid undesirable awakening you may prepare the child by saying beforehand: "When you are asleep to-night I shall come and talk to you. You will attend to all I say but will not awaken." Then when the child is asleep you should enter the room cautiously and, standing about a yard from the bed, should murmur fifteen or twenty times the suggestion that you wish to be responded to. Such suggestions may apply solely to matters of health, sleep, perseverance, and the like, or may include speech

defects, chorea, nervousness, fears, or bad habits. Having completed the treatment the adult should depart as cautiously as he or she entered the room. On the morrow the child may perchance recall somewhat of the treatment, but more likely not so. In either case a marked improvement will probably have taken place in the child. The treatment should be repeated systematically for as long as is necessary; indeed, it can very well form a permanent part of the child's training. As soon as children can speak they should be provided with a string containing twenty knots, and accustomed to repeat morning and night twenty consecutive times: "Day by day, in every way, I am getting better and better." The various other aspects of autosuggestion should be placed before the child's mind when it becomes sufficiently prepared to grasp and apply them. By this means the child's individuality will be cultivated, and, little by little, the child may, and should, be left to its own initiative.

Children's Faults.—For a limited period most children display a love of contrariness for its own sake. This usually occurs in their second or

third year, but is soon modified if the children are tactfully treated. The parent should not try to "break down the child's will," but to cultivate an appreciation of fair play. If this end is to be properly achieved the parent will have to act in accordance with the sentiment expressed in the quotation, a few pages back, from Herbert Spencer. Many parents aim at making their children's desires coincide with their own at any cost, not reflecting that thereby they are interfering with the development of individuality. A never-contrary child, if such a being exists, is devoid of that valuable asset.

Were such self-abnegation possible that we all would insist upon acting in accordance with the wishes of others we would nevertheless and thereby have to disoblige a large proportion of our fellow-beings, and self-initiative would be abolished—and along with it all social progress.

Some parents take their children to a phrenologist, and, in accordance with his decisions, commence a course of unintentional, and in many cases harmful, suggestion. In point of fact, attempts to ascertain characteristics and aptitudes

by external examination of the cranium are fallacious, as consideration of a few (out of many) relevant facts suffices to show. The brain does not exactly fit the skull; there are cranial cavities, which are not uniform in individuals; the bones enclosing and adjacent to the brain are of varying proportions (the so-called "bump" of philoprogenitiveness is merely a thickness of the cranium); there are no guides as to where one "bump" ends and another begins; and whether a bump grows inwards or sideways in a given case cannot be decided by external examination.

A man of proven business acumen remarked that but for the timely use of autosuggestion that ability would undoubtedly have been ever hidden. "You may be a clever man, but I am sure you will never be a good business one—your father never was," his mother would say to him.

It is unjust to a child to decide, irrespective of its inclinations and special aptitudes, what its life's work shall be. You may thus lead to failure—in any case, are likely to seriously handicap the child throughout its life.

If a child possessing force of character be un-

duly thwarted in its aim we may expect the pent-up energy to break through its barriers when opportunity occurs. Use tact. If, for instance, a child exhibits a love of destroying things turn the propensity to good account. Tactfully instigate the child to find out errors (every error discovered infers a corresponding gain of truth) and its own bad points. Such a child can become a particularly good autosuggestionist—especially if led to look upon the procedures as weapons.

Timid children need encouragement and the assumption by other people that they are capable. Responsibilities will help to take the children out of themselves and, eventually, to develop self-confidence.

Punishment in the ordinary sense need rarely, if ever, be resorted to in the rearing of children. The only rational motive from which punishment can be inflicted is as a deterrent of wrong-doing, to supply an incentive to right-doing more powerful than those incentives which have proved, or been likely to prove, insufficient. Harshness and brutality induce fear and cunning, often vindictiveness.

Children should be made to realise that things are not good or bad respectively according to whether they are allowed or forbidden, but in accordance with the consequences which may or may not attend them.

In the third century of the Christian era a Buddhist king, Asoka, caused many inscriptions to be engraven on rocks and pillars in various parts of his dominions, which inscriptions present Buddhism undegenerated. One of the inscriptions of Asoka declares: "This is the true religious devotion, this the sum of religious instructions, that it should increase the mercy and charity, the truth and purity, the kindness and honesty of the world."

Prudence and sympathy stand at the base of practical ethics. The power of sympathy depends upon the imagination, and the imagination also holds in play the safeguard prudence, which acts as a check upon pity, which might otherwise lead to the performance of injudicious actions. Imagination enabling us to more correctly gauge the ultimate effects of our actions; its culture *throughout* life is of very great importance.

Guard Your Speech.—Some children when scolded, or when they feel ashamed of themselves, mope. Not infrequently their silence is ascribed to sulkiness. In adults shyness is often mistaken for pride.

It is a frailty common to humanity to judge the motives of actions from the effect of those actions upon ourselves. Though an action may have caused annoyance, it may have arisen from carelessness or bad judgment. One should be particularly careful as regards the imputing of motives when dealing with children. Children are less likely than adults to act judiciously, having had less experience of mankind. To impute bad motives to children has a strong tendency to give rise to the very faults we are wishing them to avoid. A similar effect may result from the accusation, "You are lazy and good for nothing."

Always weigh your words carefully, particularly when dealing with children. When, for instance, you wish a child to perform some duty, tell him or her exactly what that duty is, and omit as far as possible from your instructions the word "Don't." "Let me see how well you can

do this or that" stimulates the young child, causing its bosom to swell with pride; but "Don't do it badly" irritates or depresses it, and in all probability leads to poor work being performed. With adults a discourteous order to a servant is, as Tacitus stated, rather interpreted than obeyed.

It often happens that in the presence of a child the absent nurse is picked to pieces in the drawing-room. The child invariably follows the example and is likely to develop into a scandalmonger. Whenever a child is present beware of speaking ill of anyone.

Stories of hobgoblins and werewolves are not fit for children. Though the fictitious nature of the stories be explained the child's mind is filled with harmful pictures, and timidity may persist later in life. Parents who employ nurses should warn the latter against this error.

Let your manner to your child be gentle but firm. After Rousseau we say: "Grant with pleasure, refuse with reluctance, but let your refusals be irrevocable. . . . Thus you will render him patient, quiet, and resigned, even when he cannot obtain what he wanted. . . . 'There is

no more' is an answer against which no child ever mutinied, unless he thought you were telling him a lie."

The Use and Abuse of "Reasoning."—Reason is the outcome of balancing *pros* and *cons* obtained from what is supposed by the person to be knowledge. The main cause of coming to faulty conclusions may be bad logic, but usually it is the assumption as fact of what is fiction—the assumption of wrong premises.

A child may reason very well from the knowledge it has, but the earliest steps in education cannot be made by means of reasoning. Opportunities should be afforded for the child to *observe*; but to attempt to instruct very young children by appealing to their "reason" solely is fallacious. Jean Jacques Rousseau saw this plainly. "Education's masterpiece," he wrote, "is to make a reasonable man, and you would fain educate a man by his reason. This is beginning at the end, and making an instrument of the work. If children were capable of reason they would have no need of education."

People do not act from *abstract reason*; they

may indeed act in direct opposition to it—as is the case with the habitual drunkard. What people do act from is *emotion*, though reason may lead to the coming about of the emotion. As soon as children become sufficiently capable, use their reason to raise an emotion, which in turn will give rise to action. Suggestion should be used to guide the imagination and emotions, but never to give the child false premises. Whatever is true is in conformity with all other facts; therefore, if we do not know the reason for a fact, that ignorance is the outcome of not being aware of, or of not sufficiently reflecting upon, the premises.

By all means encourage children to reason, but demonstrate to them how wrong conclusions can arise through the assumption of wrong premises. Why do many adults quibble over the ascribed efficacy of suggestion? Merely because something they have hitherto supposed to be knowledge is inconsistent with it. Why do children take to the art of autosuggestion “like ducks take to water”? Merely because they have no prejudices to overcome.

Sex Matters.—As soon as a child is old enough to express curiosity regarding sex matters it is old enough to have correct notions relating to them. It is far better to truthfully and intelligibly reply to any question a child raises relative to the subject than to attempt to stifle the child's curiosity or to misrepresent. In an intelligent child curiosity will not be suppressed, and if the right information be not given the wrong may be substituted; indeed, a right or a wrong impression necessarily exists, and if a wrong one, as it does not stand isolated in the mind, it leads to other errors. To hide the truth regarding sex matters from a child suggests shame as the motive (it is usually mere shyness), and, consequently, wrong-doing. Tell a child the truth on sex matters and the idea of indecency will not be wrongly applied. (The child should be informed of the prudishness so prevalent.) Other advantages of speaking openly to the child regarding sex matters are that thereby the child's love for its parents, as its "parent stock," is increased, and it is in a measure protected against some of the worst moral dangers that beset

youth. Ignorance is often not bliss, but "knowledge is power."

Perhaps the best way in which sex-functions can be introduced to the child's mind is by botany. The child should be shown that plants have male and female parts sometimes on the same stem, sometimes on different stems, and sometimes on individual plants. The child should be told that the pollen (corresponding to the animal semen) is transferred to the female organ in consequence of close proximity, or by means of bees, or by artificial contrivance—as when plants (*e.g.*, the cucumber, marrow, and tomato) are grown in glass-houses. The child's mind thus will be properly prepared for the fact that in animal life procreation takes place by growth and separation (as in animalculæ), by setting free the male element to be afterwards taken up by the female (as in fishes), or by intention.

Children's Health.—"Health," declared Montaigne, "is one of the most precious and valuable gifts; without this, life itself is scarcely tolerable; pleasure, wisdom, learning, and virtue, destitute of this, lose all their attractions."

Health is certainly an essential condition for the attainment of a truly happy and prosperous life.

You parents and guardians may see to it that children under your charge have plenty of fresh air to breathe; that their diet is balanced, adequate, but not excessive; that they are kept as clean as physical aids will allow; and yet may thwart yourselves through inattention to the children's mental attitudes.

We cannot too strongly emphasise the duty of accustoming children to look upon health and mental vigour as birthrights. The harm wrought by introducing and encouraging the opposite line of thought is incalculable. Maternal "care" is often, very often, a curse. The child is led to look upon disease as an enemy that may at any moment seize its victim, instead of as a direct and just result of physical or mental wrong-doing. The main way of dealing with disease, it thinks, is to give the sick person some nasty stuff from a bottle. We do not for a moment condemn, but rather encourage, the giving of medicine when it is believed in by the patient; but to foster such

a belief in a young child is most harmful and bound to give rise to erroneous notions on a variety of matters. "Do thus and thus to be healthy," we would have you say to children. Let them realise that the state of their health is not a matter of mere chance, but something depending upon a variety of ascertainable causes. Let them know, too, that, with rare exceptions, drugs are incapable of having a really beneficial effect, and that where good does follow the taking of "medicine" it almost invariably is due to the power of the imagination and not to the drug itself. It cannot be gainsaid by any sensible person that a wrong idea regarding the causes which induce health and disease is certain to lead to the committal of many actions prejudicial to health.

Refrain from coddling children. Mankind are capable of adequately enduring without evil consequences great climatic changes. Expect to feel the cold and you thereby become sensitive to even slight changes of temperature; in fact, you create a cold sensation.

Morbid excitability runs in families. It is partly heritable; is affected by pre-natal influences;

and is commonly developed very effectively, though quite unintentionally, by parents—themselves neurotic. Unless methodical suggestion be employed these children are very liable to become eventually nervous wrecks.

Unbridled imagination in children leads to greater harm than in adults. Children who have night terrors and other similar nervous attacks need to be taught how to guide imagination. The ordinary, merely compassionate, way of dealing with them tends to increase the evils.

There are "moody" children, very bright and lively or depressed by turn. They are pleased by encouragement, but take condemnation too much to heart. They are inclined to give way to passions, especially if, as is commonly the case, they are "spoiled." They are good mimics and prone to hysterical ailments. Their excitement is apt to lead to undesirable brain activity at bedtime, consequently they do not sleep, but insist upon constant attention—*e.g.*, they ask to have a light in the room. If scolded they burst into tears and scream. Night treatment, however, removes the evils readily.

Some children, including many epileptics, are prone to violent passions at the smallest provocation, are rude and cruel. In such cases the surest and best remedy is methodical suggestion.

CHAPTER XII

COUÉISM IN THE SCHOOLROOM

Why Couéism Was Needed.—Whoever has mastered the foregoing portion of this course doubtless realises how custom biases judgment regarding educational as well as other methods, how hard it often is to see where orthodox methods are wrong, and, even when perceived, difficult to make innovations. Pedagogues have not failed to remind or suggest to philosophers and psychologists who have formulated educational theories, or even given hints regarding the tutorial art, that, had the would-be innovators themselves been teachers, they would have realised the utterly untenable nature of their proposals, or at least that the advice they gave needed considerable modification before it could be advantageously applied in schools. The doctor does not understand the baby, nor the philosopher the child's mind, we have been told. However, one

of the greatest aids to perfection is a wholesome objection to things remaining as they are when an ascertained means of improvement is practicable. Now *we* have not merely speculated as to what methodical suggestion *might* do. What we maintain is the evolved result of critical investigation and long and wide experimentation. For many years both of us have been pressing before the notice of the general public the great educational value of methodical suggestion. The speed with which Couéism has taken hold of the minds of teachers, the wide extent to which it has been adopted in so short a time, and the enthusiasm evinced by those who have tested it speak volumes as regards the widespread recognition of a defect in the drawing-out forces and the efficacy of methodical suggestion as an educational adjunct.¹

To you who have carefully perused and tested our contentions the importance of instilling into children the habit of effective, effortless thought

¹ Many years have passed since I expressed the view that every school child should have the advantages which methodical suggestion can bestow. The credit for putting the matter upon a workable basis for schools lies solely with M. Coué.—J. L. O.

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must be apparent. You see the importance of teaching the art of relaxation and of showing to children, as early as their minds are capable of grasping the fact, the connection between relaxation and the ideal mental condition for study. You realise how, by the utilisation of autosuggestion (often called into play by external agency), the child can be led to love its work. (Aristotle aptly remarked: "All love to learn easily.") You realise that, by this means, the child, instead of neglecting its work, is led effectively and frequently to make use of the meditative condition, and also look about for means whereby it can put to practical use the results of its mental labour. You realise how confidence can be established and perseverance assured. As Baudouin has pointed out, "The dispute between the various methods which claim to develop memory, attention, and interest in children resembles nothing so much as an interminable argument among persons in a hurry as to which is the quickest footpath, while they pay no attention to the railroad close at hand—to the train which could take them where they want to go in a tenth part of the time."

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Some teachers who wish to be "up-to-date" have argued that they believe in the *natural* unfolding of the faculties. They refer to such statements as this from Madame Montessori: "By education must be understood active *help* given to the normal expansion of the life of the child"; and they may declare that they do not believe in technique for children, preferring to let nature have her own way. As a test of this matter let us refer to some particular thing which children in general cannot be said to be taught and which most persons persist in doing throughout their lives. Voice production will serve the purpose very well. The first cry of infant life is correct voice production, but the employment of consonants tends to interfere with right laryngeal action, tends to bring about wrong location of energy. The consequence is that later the assistance of an expert in voice culture is almost invariably essential to the recovery of the lost power. When a conservative education is employed the need for voice resetting does not arise, and progress instead of retrogression has occurred. As with voice, so with the faculty of at-

tention. In early infancy the child does not employ effort in order to attend. When, however, there is a call for continued attention, the child is extremely prone to employ excessive energy. The injunction to "try hard" tends to increase the evil; the quantity (*i.e.*, the continuity) of attention should be increased without deterioration as to quality. Only few persons retain as adults the knack of employing economically their mental powers, which knack, we maintain, should never have been lost. The retention and utilisation of the faculty of *easy* attention throughout life is that for which we aim. "A stitch in time saves nine." Any educational system which ignores autosuggestion, or which treats the cultivation of the meditative condition as of merely secondary importance, is incomplete. Nay, more: it necessarily has a false basis.

The greatest fault of ordinary education, therefore, is that it deals too exclusively with the empirical consciousness. Teachers in general are wont to treat the unconscious much as they do the left hand—sometimes even punish a child for insisting on making use of it. Thereby they still

further weaken certain mental functions which human beings have been tending more and more to lose. We maintain that education or re-education of the neglected functions proves of inestimable value.

Precocity and Backwardness.—Taking children as they are commonly found there appear to be immense differences as regards intelligence. We are convinced that this disparity is more apparent than real. Among “precocious” children there are those who merely give evidence of hasty, or it may be onesided (and, therefore, ultimately disadvantageous), development, and others whose brightness and talkativeness deceive persons who do not observe that whilst the child is prattling its reflective powers are unlikely to be simultaneously put to any material use. In the same way, among so-called “backward” children are included children who are silent because more than ordinarily reflective, and apparently lazy inasmuch as their minds are unsuspectedly busily engaged upon problems of great interest to the young philosophers. (That is why so many “dunces” eventually become great.) Children may be really backward

as a consequence of rickets and other complaints—mostly remediable by regimen and methodical suggestion; but usually “backwardness” is the outcome of misapplied, wasted energy.

Many famous singers have apparently been gifted with very little voice before training. Even Caruso declared that his voice had resembled the noise produced by wind passing through a nearly closed doorway. Right method revealed what was hidden; and it is often so with mental potentialities. Dr. Liébeault had a boy patient who appeared to be little better than an idiot, but who nevertheless, thanks to methodical suggestion, in a few months stood at the head of his class. Similar and equally successful results have often followed the use of suggestion in our own practice. Certainly, without the agency of methods such as, or similar to, those we advocate only in rare instances is anything even approaching the limit of one’s potential abilities attained.

We have read somewhere of a professor who gave as the explanation of his custom of taking off his hat to his pupils that he so acted out of respect to the potential ability among them.

“How oft the greatest genius lies concealed!” exclaimed Plautus; and Professor T. H. Pear, of Manchester University, declared that “in a mental test” a genius “may appear to be stupid.” A teacher who claimed to encourage self-initiative in the children under her care (self-education instead of constant lecturing, and so on) asked how she ought to deal with a certain boy who would insist upon sticking at a subject beyond the time assigned, hardly giving any attention to the succeeding subject. We observed and talked with the lad. He was apparently the best boy in the school, shrewd and original!

We do not doubt that special aptitudes form the basis of genius, its predisposition; but attitude of mind and a habit of continued, easy attention are the revealing agents.

In a measure we can *extemporise* genius.

The Efficient Teacher.—Ferguson, when tending sheep in the field, accurately marked with a thread and beads the position of the stars, and constructed a watch from wood. But such an instance of initiative is rare, and the duty of a teacher is to do for his pupils what they can-

not do for themselves, and what they cannot do without the expenditure of too much time and energy.

The first duty of a teacher is to make the pupil desirous of studying. In a measure this end can be attained by arousing the children's curiosity. They should solve each question either alone or with a minimum of assistance from the teacher.

The would-be efficient teacher must study character, must strive to identify himself or herself in imagination with every pupil and vary the mental food in accordance with the child's mind. Of wide application is the truth thus enunciated by Sir Joshua Reynolds: "The mind is but a barren soil; is a soil soon exhausted, and will produce no crop, or only one, *unless it be continually fertilised* and enriched with foreign matter."

An English educational inspector, Mr. Ben-chard Branford, justly laments: "It is, surely, one of the fundamental weaknesses of modern education that, from a false economy and other motives, we are compelled to educate our pupils in such large groups and by methods too similar. The apparently inevitable result is, in general, the

stunting of valuable variations in individuality and the production of too large numbers of individuals with closely similar powers." "Education, to be successful," declares Mr. Branford, "must not only inform, but *inspire*." We would point out that nothing is so fitted to reduce the difficulty mentioned as regards collective tuition and to inspire enthusiasm as methodical suggestion such as will be described later.

Baudouin well remarks: "We must teach children to do justice to all their faculties; they must not let any one faculty encroach; they must not, for example, allow imagination to usurp the place of reason; they must cultivate every faculty, imagination as much as the rest, nay, more than the rest." Artistic education and autosuggestion, Baudouin points out, each help the other.

Freedom.—Much has been written of late years regarding allowing freedom to school children. When analysed we invariably find that unrecognised suggestion enters largely into these methods; indeed, accounts in no small measure for their good results.

We are whole-hearted believers in freedom

ourselves, but such freedom infers increased power and happiness. As we before remarked, man wills as do the lower animals, but more intelligently. Most people have but little material to draw upon; with them the most favourable mental condition for study is unrecognised and uncultivated.

We want to make the child's disciplining power eventually come entirely from within. We therefore appeal to the child's unconscious, and thereby enlist its aid. We believe in making the meditative condition so familiar to the child that he or she can assume it readily—in a moment. The child is thus better prepared for active life than would otherwise be the case, for petty hindrances are bound to occur during the course of work, and, should the child be unable to keep the reins of the momentarily relinquished subject well in hand ready to be taken up again without difficulty, he is severely handicapped.

The Chinese philosopher Confucius, who lived during the sixth century before the Christian era, stated: "Learning without thought is labour lost; thought without learning is perilous"; and

again: "Labour, but slight not meditation; meditate, but slight not labour." Hazlitt wrote: "The more we do, the more we can do; the more busy we are, the more leisure we have." Sir Horace Vere was asked by the Marquis Spinola: "Pray, of what did your brother die?" "He died, sir," was the reply, "of having nothing to do." "Alas, sir," said Spinola, "that is enough to kill any general of us all." The Spaniards have this proverb: "Men are usually tempted by the devil, but the idle man positively tempts the devil." So much for real idleness. There is, however, a spurious idleness. The mind is often working energetically when the person is supposed to be idling. The sudden brilliant ideas that come into consciousness are the result of unconscious activity. Moreover, the mental activity from which they result is capable of being choked at its birth by too many conscious occupations.

"Circumstances Alter Cases."—The practice of Couéism in the schoolroom should obviously be varied in accordance with what has preceded or accompanies it, but it can be successfully en-

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grafted upon any educational system other than one whose keynote is brutality.

The natural guardians of a child are its parents. Teachers should regard themselves much as if parents by proxy—admirable ones, too. Much of what was said in our last chapter applies to teachers as much as parents.

“Example is greater than precept.” The most objectionable brutality is that perpetrated under the guise of kindness. Governance by the rod is cowardly and self-defeating—injurious alike to governed and governors. Harshness tends to induce a hearty distaste of study as well as of those persons who would enforce it.

Where rewards and punishments have been relied upon as main incentives to good behaviour Couéism has to be introduced as a remedial agent. On the other hand, where sympathy and self-initiative have been previously employed the treatment should take a different form.

The opinions of very young children respecting right and wrong conduct depend upon whether they are reproved or praised. With them, there-

fore, any discussion of ethical principles is at least wasted, and consequently suggestion should at first be in conformity with that fact. Directly, however, the child's understanding is sufficiently developed the suggestions should take a different form—that of mutual assistance.

Testing Couéism.—Just one instance will suffice to illustrate the efficacy of the method advocated. An assistant mistress at an elementary school had under her charge a class of ragged boys of eight years old and thereabouts. She complained that her class was apparently made up of children to whom nothing seemed to appeal but corporal punishment, and that even it was of very little use. She was daily worn out by her endeavours to grapple with her school responsibilities.

At this stage methodical suggestion was brought to bear upon herself for the alleviation of her personal trouble. It was successful, and she agreed to test the effect of Couéism with her class. A day or two later she had the children alone in a classroom and seized the opportunity thus presented. After asking them to close their eyes

and to sit just as if they were ready to go to sleep she addressed them somewhat as follows:

“Children, you have come to school to learn a number of things that will be useful for you as you grow older, and also to be helped to become as good and useful men and women as it is possible for you to become. We teachers have to help you to do what you cannot do by yourselves; I shall do my best for you, and you, of course, will strive to make my endeavours as useful as possible. *You will help me in my work.* Isn't this a nice thought to always bear in mind? *We have come to school to help one another.*

“I want you to say to yourselves: ‘I am starting upon my work this morning’ (or ‘this afternoon’) ‘with the idea that I shall do it better than I have ever done anything else.’ With that idea in mind you will really do your best work. Your work won't seem drudgery to you unless you make it do so; and you all have too much sense to do that. You will never worry over any work given you to do, but will say to yourselves: ‘Some children would worry over this work, but that would be worse than useless to

them. I shall give my full attention to it, not trouble about anything else, and then I shall do the best work of which I am capable.' All your work will in that way become easier and easier day by day; you will remember all your lessons and be able to recollect anything just when you want to.

"You will endeavour to follow my instructions exactly, knowing that everything I say or do as teacher will be intended for your benefit. If you did otherwise it would be harmful to yourselves as well as to me; but *you* wish to learn all you can, and I am sure will also wish to be fair to everyone. You will never do to others what, if you were in the same position, you would not like them to do to you. When playtime comes you will enjoy your games all the more because you will have worked well. Every day you will become better and better in every way."

The children immediately proved their receptiveness by entering into the scheme with zest. Their bad conduct almost entirely ceased; instead they were evidently determined to make their teacher and one another happy. In spite of

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the fact that the treatment has been repeated but a very few times (daily treatment is advisable) the educational progress of the children has been most marked from the start. Only on one occasion (and for that the teacher blamed herself) has corporal punishment been administered to a child. The teacher was astonished to find that, in spite of long experience of children, she knew so little of their psychical natures, and, like everyone who has given suggestive treatment a fair trial, she now is an enthusiastic advocate of it in the schoolroom.

Further Hints.—If you are a teacher look at your pupils in order to ascertain how far they are mastering and applying the secret of effective thinking. If you see hard-drawn lines on the face, or other muscular tension, ask the child affected to close its eyes, and then tell it that it will always remain calm and, consequently, always do its best work.

Should a child misbehave, gently ask it why it so acted. Say: "I'm sure you don't really wish to be unfair to us all. You gave way to a sudden impulse. You are an active child, and I am

sure can grow up into a very fine man" (or "woman"). "Close your eyes and say to yourself: 'A thing like that will not occur again. I shall be a good boy' (or 'girl') 'always.' Now you've done that you will be better. It is really a very easy thing to overcome all your faults, and, as a very sensible child, you'll do it in the way I have shown to you."

Rousseau wrote: "The most critical interval of human nature is that between the hour of our birth and twelve years of age. This is the time wherein vice and error take root without our being possessed of any instrument to destroy them." Whatever was the case when those words were written (1749) the desired "instrument" is now in our hands—it is methodical suggestion.

CHAPTER XIII

ADDITIONAL EDUCATIONAL HINTS, MAINLY FOR ADULTS

The Versatility of Couéism.—About the middle of the nineteenth century the celebrated Dr. Abercrombie wrote: "There is every reason to believe that the diversities in the power of judging, in different individuals, are much less than we are apt to imagine; and that the remarkable differences observed in the act of judging are rather to be ascribed to the manner in which the mind is previously directed to the facts on which the judgment is afterwards to be exercised."

With the inference embodied in that passage we wholly agree. What Dr. Abercrombie apparently did not realise was exactly wherein lay the main difference between right and wrong attention.

Long experience and ample opportunities of verification have taught us that time, labour, and

money are saved by the application of psychics to every branch of education. Teachers of all descriptions should see to it that their pupils are not handicapped by a wrong mental condition or attitude. Such care amply repays the teacher both as regards easing his own work and getting better results with his pupils as a whole.

To the notice of those adults as yet inexperienced in the personal employment of Couéism we would commend the following anecdote: "Socrates," said Demosthenes, "in his old age happened to be playing on the lyre, and thrumming away upon the strings, when somebody came up and said: 'What! are you, at your time of life, playing on the lyre?' 'Aye,' said he, 'it is better to learn a thing late than not at all.'"

Space does not permit of our here entering into detailed instructions regarding the application of psychics to any particular branch of education. We are confident, however, that the brief instructions about to be given will be found helpful to many.

Memory Culture.—Sir Francis Galton, in his *Enquiries into Human Faculty*, wrote: "When

I am engaged in trying to think anything out the process of doing so appears to be this: the ideas that lie at any moment within my full consciousness seem to attract of their own accord the most appropriate out of a number of other ideas that are lying close at hand, but imperfectly within the range of my consciousness."

Below the level of ordinary consciousness there undoubtedly are multitudinous ideas that are unlikely to be ever recalled, but which will nevertheless arise into consciousness should a certain requisite stimulus be applied. The main reason that people fail to recollect to order is that they are afraid they cannot recollect—consequently make an effort to succeed. Memory, however, cannot be coerced. If the required idea does not appear to be close at hand the right things to do are to abandon effort and to assume: "I shall recollect." The required idea is usually then searched for and arises into consciousness.

Of the many elaborate systems of memorising not one is of the slightest use unless the preparatory assumption of remembering be made. In

reality the vast majority of memory-systems much increase the amount that has to be memorised.

Actors and public speakers should bear in mind the warning never to trouble about what they should say a few sentences ahead, but to merely express each thought when the corresponding words arise into consciousness.

Persons who attempt to remember through mere verbal repetition what they have to recite give themselves additional trouble and in all likelihood tend to make their recitation parrotlike. A better course is mentally to read through once (preferably before retiring) to get the gist of the subject, then repeat slowly, assuming in order the requisite moods, ideas, and words, and aiming at seeing throughout vivid mental pictures. By this means time is saved and the dramatic faculty is rapidly developed.

How to Memorise Instrumental Music.—Before retiring at night very slowly *play over*, if practicable, the piece to be memorised. Carefully note the chord-progression, but make *no effort* to remember—merely assume the “I shall remember” frame of mind. Repeat the playing

(or mental hearing) twice, progressively quicker. In the morning the piece seems "an old acquaintance." With repetition a remarkable power of memorising music can be developed in almost anyone.

It should be particularly borne in mind that to think unduly of any one note in a chord is fatal to playing from memory; as is also any attempt at coercion. The required ideas must be allowed to arise into consciousness through "association."

Stage Fright.—The application of Couéism for the relief of this distressing condition is as efficacious as simple. It consists in the rapid repetition, immediately before coming out into the open, of the formula: "I have no funk." For a long time past this procedure has been made use of effectually by nearly every student at the musical academy at Nancy.

The Abuse of Autosuggestion.—The writer of a medical column naïvely warned his readers that the employment of the formula "Day by day, in every way, I am getting better and better" would not remove wax from an ear. He might have added that it would not cleanse a dirty neck nor

blow a nose. As we have pointed out, not only in this work but elsewhere, right thought leads to right action. The principle holds alike in therapy and education. Autosuggestion does not of itself supply technical knowledge. A novice does not become an expert directly he imagines he is one. That is one of the errors of the so-called "Christian Scientists." Unlike them, we prefer to assume progressiveness rather than immediate perfection.

"But," it may be urged, and rightly, "surely misplaced self-confidence does not merely prevent the acquisition of knowledge—it leads to error." How, then, can a person decide as to whether he or she is or is not on the right track? The following anecdote supplies the clue:

The medieval Italian poet Petrarch has left on record that on one occasion he told his confessor, John of Florence: "I applied myself with ardour to study, and suffered not a moment to be lost. Yet, after all I have done to know something, I find I know nothing. Shall I quit study? Shall I enter into another course?" In return Petrarch was assured: "Your condition is not

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so bad as it appears to you. You knew nothing at the time you thought yourself wise, and you have made a great step in knowledge in discovering your ignorance. . . . In proportion as we ascend an elevated place we discover many things we did not suspect before. . . . To know the disease is the first step towards a cure.”

CHAPTER XIV

COUÉISM IN MORAL REFORM

The Sources of Vice.—That tumours on the brain, congenital defects, and injuries account for much criminality, and that by operative procedures characters may in certain instances be reformed, seem to be well-established facts. Equally well established, however, is the fact that by methodical suggestion a large proportion of criminals, especially young ones, can be reclaimed.

“All is habit with mankind, even virtue itself,” asserted Metastasio. The statement is hyperbolic, but it does not greatly overstep the mark. “It is extraordinary how little there is to distinguish the people that you meet in the dock from the people that you meet at a lecture, or in the omnibus, or in Parliament,” recently wrote Mr. J. A. R. Cairns, a London magistrate. “Theories of criminal types are pseudo-scientific.”

No one does evil *because* it is evil. The temptation consists in the fact that the performance of the action either affords or promises some pleasure to its perpetrator, or he imagines that he has not the power to resist the inclination.

The Bases of Reform.—What, then, for reclaiming purposes, have we to do?

1. We have to make sure that the delinquent realises why his conduct is self-defeating; and, to accomplish this, imagination must be so trained as to clearly see the true state of affairs.

2. We have so to substitute one memory for another that, alongside future temptations, a clear conception of the right conduct under the circumstances will arise into consciousness from the mind beneath. Bad habits, be it noted, are memories of gratified desires—memories which have to be crowded out of consciousness and made to become non-effective.

3. We must help the person to obtain and retain confidence in his own intrinsic ability to reform. We have before noted this conspicuous need as regards the habitual drunkard and others.

It is curiously observable in persons addicted to morphinism, many of whom lie because they have been told and believe that untruthfulness is an infallible result of their habit.¹ We suspect that from unintentional suggestion the lying of many kleptomaniacs proceeds. Of that we shall have more to say anon.

Alcoholism and the Drug Habit.—The prevalence of the habits referred to has resulted in the exploitation of almost innumerable “remedies.” For alcoholism bromide of potassium has been employed largely. Bicarbonate of soda is the principal ingredient of another powder; whilst still others contain atropine, hyocine, or other poisonous drug. One “remedy” consists of the hypodermatic injection of Croton water! For the cure of the drug habit hypodermic injections of one or other stimulating—or rather irritating—drug has been employed. Usually either strychnine, atropine, cannabis indica, or hyoscyamine.

Why all that variety? Voltaire cynically remarked: “Incantations and arsenic will kill a

¹ One of the most reliable persons I have ever known intimately was much addicted to morphinism.—J. L. O.

whole flock of sheep." We say: "Drugs and suggestion will kill a whole flock of bad habits." With the "remedies" is always coupled the assertion that the patient will be cured of the habit by following directions; and when cure occurs it is the outcome of the patient's confidence in that assertion. Substitute an innocuous powder for the drug to be taken, or inject pure water, and the result is even better—provided, of course, that the ruse be undiscovered by the patient.

We by no means wish to infer that a judicious arrangement of the patient's diet, or other hygienic measure, cannot facilitate cure of the habit and restoration to physical health. On the contrary, we not only approve of, but recommend such measures being adopted as are best calculated to regenerate and build up the organism. But we do affirm that whatever else be done, unless the mental state be changed, cure is impracticable. Therefore, if a "fake" remedy be employed it should be backed up by deliberate and detailed suggestion on the part of the medical or other practitioner. The tendency to relapse in these cases is so great, however, that more

methodical suggestion should be employed whenever practicable.

The patient should attend, or be attended, for suggestive treatment at least once daily until the harmful habit is completely undermined. In treating such a person you should make him realise, by means of the preparatory experiments, that cure has to come from within, but that he cannot possibly succeed by trying desperately, and that effort is needless and self-defeating. Convince him by demonstrations that what he has to do is to conjure up in consciousness a picture of himself as free, or becoming free, of the craving, and then must simply submit to the conjured-up impressions. (When freedom from a degrading habit follows prayer this feeling underlies the cure; the person, believing that the boon of freedom has been conferred, ceases to defeat his own endeavours.) Tell the patient that he must not say to himself that he will be able to resist temptation, but that there will be no temptation, the habit becoming distasteful. Convince him that what autosuggestion has been doing can be overcome by autosuggestion. When that point has

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been driven home and self-confidence established in a measure the greatest point of all has been gained.

There are cases in which a suggested idea strikes home as it were and reform is sudden and complete. More often, however, improvement alone is at first experienced, and for cure considerable persistence with treatment is required.

If the other modes of suggestive treatment can be supplemented by nightly treatment as recommended for children they should by all means.

Sexual Errors.—We have seen abundant evidence of the fact that much harm is wrought by many "purity" books which exaggerate or misrepresent to the youthful mind a variety of matters relating to sex. Though some few youthful readers of such books are only too well aware of their unreliability, there are many persons in whom needless fears are aroused, fears which, nevertheless, may exercise a baneful influence throughout life. When the truth is realised a strong antidote is brought to bear, and we would, therefore, recommend the perusal of what Pro-

fessor August Forel has written on the matter in his work on *Nerves and Mind*.

For the cure of onanism, too frequent nightly emissions, and so on, the same lines should be adopted as with alcoholism and the drug habit, except with children. With them disquisitions on the underlying science of suggestion are best dispensed with. Children should usually be told to close their eyes, and then the appropriate suggestions for cure should be made in a confident and authoritative tone. With rare exceptions children respond immediately to curative suggestions so given.

Kleptomania.—By some the existence of genuine kleptomania is scouted. One fact that proves its existence is that it can be cured. The distinction between thieving proper and kleptomania is that the thief steals from a motive, the kleptomaniac either without one or through fancying that voices demand the appropriation of certain articles. The glance of an ordinary kleptomaniac may fall upon a bunch of keys, and almost unconsciously he will pocket them—as if to put them away. When the missing articles are inquired

about the kleptomaniac sometimes remembers the whole circumstances and hastens to explain.

Some writers declare that kleptomania is heritable. We doubt the justice of the assumption. To illustrate our point of view we quote from Professor Quackenbos the following particulars regarding the family of a kleptomaniac girl: "The patient's father was a morphinomaniac. Her father, who was highly educated, was born with a propensity to steal, and did steal, against his better impulses and very will. He stole because he could not help it, and lied for the same reason. Haunted by the conviction of his infirmity, and with the consciousness that he could not overcome it, he finally became insane.¹ His twelve-year-old daughter, a sweet, sensitive, and extremely nervous child, has inherited the father's failings, although otherwise mentally normal. There is no doubt," concludes the professor, "that this girl may be obliquely influenced from running her

¹ Under the title "Coulism Reversed," *The Daily Express* of May 2, 1922, reported the case of a lady who committed suicide by jumping from an express train. In a letter to her sister she had written: "I grow daily worse. Everything becomes more and more impossible."

father's foil by judicious suggestion." We would point out that veracity and honesty are not born with us, but are results of education—*i.e.*, of suggestion. "Savages," as stated J. S. Mill, "are always liars. They have not the faintest notion of truth as a virtue."

Kleptomaniacs and thieves are equally curable by autosuggestion. If the habit be performed unconsciously the person should suggest that he will become aware directly there arises in himself any tendency to appropriate an article.

The Outlook.—Punitive methods may be in some measure a deterrent of criminality, but they do not reform the heart. Instead of lopping at the branches of the tree of crime (for that is all that punishment can accomplish) we should get at its root. We should assure such enlightenment and assistance as (in the words of Bishop Hurd) will best prepare the young "to see the world without surprise, and live in it without danger." That end can hardly be attained or approached with anything like certainty without the widespread adoption of methodical suggestion; whereas by the skilful and persistent employment of

that agent in every schoolroom the reformatories would ere long be almost wholly deprived of new inmates; and, if similarly employed in the reformatories, more than fifty per cent of vicious children could be reclaimed.

Comparatively few persons become habitual criminals before sixteen years of age or after twenty-one. As matters now stand, for want of a little help, a little methodical suggestion, many a life is doomed to shipwreck—many a person who might have led a useful existence becomes and remains a criminal.

Moulding Ourselves.—An eventually truly great philosopher, scientist, and statesman (we refer to Benjamin Franklin) thus wrote when steadily ascending the ladder of success: “It is said that the Persians, in their ancient constitution, had public schools, in which virtue was taught as a liberal art or science, and it is certainly of more consequence to a man that he has learnt to govern his passions; in spite of temptation to be just in his dealings, to be temperate in his pleasures, to support himself with fortitude under his misfortunes, to behave with prudence in all his

affairs, and in every circumstance in life; I say it is of much more real advantage to him to be thus qualified than to be a master of all the arts and sciences in the world beside. Virtue alone is sufficient to make a man great, glorious, and happy."

Autosuggestion as a means of moulding oneself more in accordance with one's ideals is applicable alike to believers in revelation and to agnostics.

Mr. C. Harry Brooks, a pious Christian, may be cited as a typical example of an autosuggestionist of the former class. He writes as follows: "The lives of many men and women are robbed of their true value by twists and flaws of character and temperament, which, while defying the efforts of the will, would yield rapidly to the influence of autosuggestion." "Autosuggestion is no substitute for religion; it is rather a new weapon added to the religious armoury. If as a mere scientific technique it can yield such results what might it not do as the expression of those high yearnings for perfection which religion incorporates."

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From the opposite (the agnostic) standpoint we find, about the beginning of the present century, "Philip Vivian" stating, in *The Churches and Modern Thought*, his conviction that as a moralising agent autosuggestion would prove useful to persons destitute of belief in a personal God and an after-life, "and that one day psychical research would lead to the discovery of a complete and scientific method for the toughening of our moral fibres." Many are of opinion that Couéism (which was in course of formulation when those words were written) exactly corresponds to that description. However that may be, the day will surely come when, as predicted by Dr. Forbes Winslow, through the widespread adoption of methodical suggestion, "the world will be materially strengthened in mental tone. Crime will disappear, internal jealousies will fade into nothingness, and wars become a mere recollection of a barbaric period."

CHAPTER XV

CONCLUDING HINTS

AS an exponent of Couéism you will doubtless come into direct contact with adherents of various other systems of mind healing. It is impracticable to deal fully with all or any of those systems here; but we trust that a few remarks on some of them will prove of service to many of our readers.

We ask you to assume that three persons—viz., Couéist, Bookworm, and Perplexed—are discussing mental healing. We shall refer to Couéist as “C,” to Bookworm as “B,” and to Perplexed as “P.”

P.—So you went to Nancy out of curiosity and have returned therefrom an ardent disciple of Mons. Coué?

C.—That describes my position exactly. Sceptical as I was to begin with, in face of what I not only witnessed but personally experienced, my scepticism gave way entirely.

B.—Strange how strong is the influence sometimes wielded by these faith healers! The kind of sensation produced by Mons. Coué's cures has occurred periodically both in ancient and in modern times. You know what Charcot said—"C'est la foi qui sauve, ou qui guérit" ("It is faith which saves or cures").

C.—Charcot's saying may be quite true, but it is hardly fair to class Mons. Coué with the ordinary faith healer. I grant you many people visit Nancy as they might a shrine. I was not one of those, however. Moreover, Mons. Coué and his disciples persistently disclaim any especial power. The proficiency of exponents of Couéism doubtless varies. The disparity, however, must mainly be ascribed to the grasp possessed of the principles involved and their judicious application.

P.—That is very much what Christian Scientists would say.

C.—Perhaps so, but there is an essential difference between so-called Christian Science (spurious science it really is) and Couéism.

P.—What is that difference, may I ask?

C.—The difference is this: Mrs. Eddy, the

founder of Christian Science, asserted the unreality of matter and the universality of spirit. Mons. Coué, on the other hand, founded his system upon well-established physiological and psychological facts.

P.—But, if everything came from spirit, are not the Christian Scientists correct in saying that matter is really non-existent?

C.—Suppose, for the sake of argumentation, I allow you that point, *I* would ask *you* a question or two. May I not with justice equal to that of your own contention affirm that a chicken does not really exist? Was it not potentially contained in an egg? Or is it the egg that didn't exist because it proceeded from a fowl?

B.—Apparently Mrs. Eddy borrowed her theory from Hinduism. Professor Monier Williams gives as a Brahmanic principle that “Nothing really exists but the one Universal Spirit called Brahman, and whatever appears to exist separate from that Spirit is mere illusion.”

P.—But can the reality of *matter* be proved?

C.—We must assume the reality of matter before we begin to argue. It is a primary truth

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—impossible of genuine disbelief. A Christian Scientist had been long arguing upon the unreality of matter. His auditor expressed himself as verbally convinced but desirous of putting a little “imaginary” pepper into an “imaginary” eye of the Scientist as a final test. The experiment wasn’t tried! “Tumours, ulcers, inflammation, pain, deformed spines are all dream shadows,” Mrs. Eddy confidently affirmed. She died, notwithstanding, of a dream shadow (of course), death being an illusion. Indeed, of dream shadows, either in our minds, or in those of the victims, the imaginary bodies of—should I say “imaginary”?—creatures lower in the scale than ourselves are continually appearing to die.

P.—But are not the final results of Christian Science and Couéism alike? Does not Christian Science remove pain? and is it not instrumental in bringing about cures of both functional and organic diseases?

C.—I grant you so-called Christian Science can and does bring about numerous cures; but it also is productive of disease through its utter disregard of genuine science. Hygiene, for example,

is purposely ignored by the votaries of Christian Science—of course, in their estimation it is an illusion. On the same assumption, so is Mrs. Eddy's book *Science and Health*—and each of a thousand and one other things, many of which are equally prized by Christian Scientists and confessed believers in the reality of matter.

B.—The popularity of Christian Science is not hard to understand. As La Rochefoucauld cynically stated: "Nothing convinces persons of weak understanding so effectually as what they fail to comprehend."

C.—Unfortunately a large majority of the votaries of Christian Science swallow enough false doctrine to lead to ill effects apparent in a number of unsuspected ways. Dogmas do not stand alone in the mind, but tinge all one's outlook on life.

P.—Then there must be *some* good in Christian Science. At any rate there are many saintly characters among professors of the religion.

C.—I grant you some of them are most estimable people; but their devotion to an ideal has something to do with it.

B.—And may we not parody a remark of the philosopher Hegel, and say: “Christian Science is a religion which makes people good if they are good already”?

C.—And may I not add that Couéism is not merely a method of self-healing; it has a great educational value, and forms the basis for a philosophy of life so ethically high that we may truly say that whilst Christian Science is “*a* religion,” Couéism is “religion.” Its votaries have a high and constantly ascending ethical ideal up to which they strive to live, independent of all rewards and punishments—an attitude which (I think you will allow) in itself is the very essence of religion.

B.—Still, I suppose the vitality of Christian Science is due to its having compensated in a measure for a recognised want.

C.—Doubtless. In the *Outlook* for April, 1922 (I remember the date because of a particular incident), there was an article, by Dr. C. W. Saleeby, appreciative of Couéism and its founder. The writer declared that were psychology given its deserving place in the medical curriculum the

innovation "would be worth more to the profession, in cash and in credit, than, for instance, merely to objure against 'Christian Science,' " which, added Dr. Saleeby, "exists and thrives by the exploitation of certain important psychological truths of which the medical profession is, as would appear, wilfully ignorant."

B.—Well, if I stood in need of psychological treatment I should prefer to get the *full* effect of imagination. I should go to a competent hypnotist. As Professor Bernheim wrote, "The imagination is put into such a condition by the hypnosis that it cannot escape from the suggestion."

C.—And, of course, you should put alongside that statement that of Dr. Milne Bramwell regarding a stock subject of Bernheim and Liébeault. This subject was declared to fulfil suggestions with the fatality of a falling stone; but, nevertheless, refused, through mere caprice, to comply with a commonplace suggestion.

P.—But I have seen hypnotised persons act ridiculously on the stage.

C.—I don't doubt it. However, they were

either paid for so behaving, or imagined that they were unable to do otherwise than directed. Even persons of the second class refuse to comply with a criminal suggestion, the instinct of self-preservation coming to the rescue.

B.—In that case hypnotism does not exist.

C.—Transcendental hypnotism does not. The only rational hypnotism is really autosuggestion, and that is why Mons. Coué stated (in *Self Mastery*): “Autosuggestion is nothing but hypnotism as I see it.” By the way, harking back to your quotation from Professor Bernheim, you may be interested to learn that among Mons. Coué’s cured cases a considerable number had been “hypnotically” treated by Bernheim in vain.

B.—I was unaware of that fact. I now have an inkling of why Lord Kelvin, the great physicist, declared one half of hypnotism to be humbug and the other half bad observation, and why Charles Darwin would never believe in hypnotism.

C.—Evidently you have based your remark on Charles Darwin upon a statement of Lombroso, founded upon a comment of Darwin regarding mesmerism. It is true that Darwin

never believed in transcendental hypnotism, nor in any of the so-called "occult" phenomena, but he even went so far as to realise that attention stood at the base of the genuine phenomena of hypnotism.

B.—I see. What Darwin doubted was the truth of the *theory* of the *mesmerists*.

C.—Exactly. He remarked that he was puzzled to understand why the existence of the magnetic fluid, the transference of which from operator to patient was believed to account for the cures performed, was not tested by treatment of the lower animals.

P.—What, then, is the genuine hypnotism?

C.—Merely a *purposive* induction, development, and utilisation of the condition of profound but easy attention characteristic of genius—what is sometimes called a "brown study." The "hypnotist" when employed (and he need not be) is merely a *helper*—when he is not a hinderer!

B.—Of course I have noted with surprise the numerous theories of hypnotism. After all, Bernheim's theory was little better than the fluidic. He merely substituted for the magnetic fluid the

operator's suggestion, which, he said, caused the cures.

P.—But does it not cause them?

C.—Certainly not, for the subject may not respond. The healing agent is the autosuggestion subsequent to the suggestion of the operator, which calls into play the bodily mechanism which is essential to cure.

P.—However did these mistakes regarding the mind arise?

C.—Surely Lord Kelvin's remark, cited by our friend here, explains. Subjects' personal characteristics have usually been untested previous to so-called hypnotisation, and as a consequence a number of spurious phenomena have been accepted as genuine. Investigators have attempted to explain why that happens which does not really happen though it appears, upon superficial observation, to do so.

B.—There is one thing that still puzzles me. Hypnotism is commonly held to be far more efficacious than autosuggestion.

C.—You should not treat the many systems of autosuggestion as of equal value—some are worse

than useless. Couéism is a separate and definite technique for the teaching and practice of autosuggestion—as well as the basis (as I said before) of a practical philosophy.

B.—I have often seen the statement made that much of Couéism is borrowed.

C.—I grant you that it is. I may even point out that methodical autosuggestion is of very ancient origin. Ages ago the Hindus employed it for the attainment of moral perfection. From India the practice spread to Chaldea, Mesopotamia, Syria, and Egypt. In Greece, whose culture was largely derived from Phœnician and Egyptian sources, autosuggestion was taught by Pythagoras and other philosophers. From Greek sources the custom was transmitted to the Latin moralists. And so on. Doubtless all who succeeded in the practice did so because they applied (however unwittingly) what Mons. Coué has insisted are the essential points. Until recently, however, the proportion of persons who have succeeded in deriving any substantial benefit from autosuggestion has been extremely limited. And if you ask “Why?” I answer: “Because the sys-

tems were inefficient for the many." "Divide and conquer," declared Dr. Samuel Johnson, "is a principle equally just in science as in policy." Avoiding side issues, Mons. Coué's technique starts with the simplest elements—truths readily understood and utilised. They take the citadel. Mons. Coué employs various borrowed artifices, but he has placed them in a new light—and what is invention but recombination?

B.—Perhaps one reason that Mons. Coué has succeeded so phenomenally is that his system fits the present age like a glove. Still, we must take into account psycho-analysis. I heard a soldier who was suffering from neurasthenia (psychasthenia, to be more specific) say that at one hospital he was told to try to forget his troubles, but at another to talk about them as much as he could. Is not that where the disagreement occurs between the respective advocates of methodical suggestion and psycho-analysis?

C.—If you look a little closer I think you will perceive that autosuggestion enters very largely into psycho-analysis. Not only is psycho-analysis often like a bread-and-sugar pill, the good effects

in many other cases are brought about by a suggested change of mental attitude and the abolition of distracting effort. "I want to ignore this disagreeable occurrence, but I can't," gives place to: "I don't wish to stifle this idea, for it won't hurt me." In no case can one fact be inconsistent with another, whatever it may appear to be.

B.—My mistake has been relying solely upon others' observations instead of testing matters for myself. Yet, nearly all the time that I have been merely confusing myself I have known that Leonardo da Vinci insisted upon the vital importance of experimentation to whoever would understand nature.

P.—You have certainly aroused *my* curiosity too.

C.—I thank you for your kind admissions. As an enthusiastic Couéist I shall be further gratified if you will take a hint from a couplet of Archbishop Trench. It runs thus:

*Seize, oh, seize the instant time; you never will
With water once passed by impel the mill.*

(1)

THE END