



The Campbell M Gold Newsletter

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Campbell M Gold

Consultant

**Self-Help and personal Development through
New Thinking, and Hypnosis and Subliminal
Programs**

Just the Facts...

Welcome

Welcome to the next part of "How to Stay well", by Christian D Larson.

As always, no hugs, just the facts... in this case, the facts as presented by Larson in 1912 - so let's jump right in...

Kind regards,

Campbell M Gold

Looking Back To Move Forward

There are **NO** incurable diseases!!!

That is what Christian D Larson believes, and that is what he presents in his 1912 book, "*How To Stay Well*".

Larson contends that that all disease comes from the violation of one or more of the "laws of life", and consequently all diseases can be cured by bringing mind and body back again into harmony with those laws that have been violated.

In his book, "*How To Stay Well*", Larson presents a practical system, which new view health may be realized, and will enable anyone to get well and stay well no matter what their physical or mental condition may be at the present time.

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HOW TO

STAY WELL

by

Christian D Larson

(1912)

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Part 16

The Relation of Mind and Matter

In this great study, one of the most important of all things is to be able to relate one's self properly to the powers that be, and the elements and forces of this sphere of existence. In fact, this may well be termed the greatest of all problems in human life. To solve it means to solve practically everything; and many are they who have tried. The majority, however, have either approached it wholly from the physical or wholly from the metaphysical point of view.

The former have declared that all cause and all reality exist in matter, while the latter have declared that all reality is in mind. The materialist believes that all will be well when we obey fully the physical laws of nature; the metaphysician, or idealist, believes that through right thought alone can we enter into harmony with life; and both sides are right as far as they go, but only as far as they go.

The one great mistake of the materialist is his belief that physical forces and elements alone can produce actual effects upon human life. Mind to him is a physical force generated by the chemical action of other physical forces, and, therefore, to his mind, all causes are primarily physical.

The one great mistake of the idealist is his belief that matter has no power of its own, and that its seeming effect upon us is, after all, produced not by matter, but by our belief about matter. According to his view, elements have no natures or qualities of their own; a physical element or a physical force will do to us only what we think it can do, and nothing more; and there are many experiences in life that seem to prove that this view of the idealist is right. However, there are many sides to the subject, and we must see all sides to understand the whole.

In order to relate ourselves properly to all things, there are three principles that must be considered, comprehended and applied. The first principle is, that all things in the external world have natures of their own, and that they can, under right conditions; impart those natures to the person of man. The second principle is, that every individual thought that man thinks has a nature of its own, and that it can, under the right conditions, impart this nature to the person of man. The third principle is, that the mind's conception of external things, and of its own thoughts, produces a cause, the effect of which will be different, both from the external things themselves and the thoughts themselves; and this cause can also affect the person of man according to its nature and power.

We therefore find three great causes in the life of man, each one affecting human conditions in its own way; and these three causes are external things, internal thoughts, and the mind's present

conception of these two. To know which one of these causes brought about certain effects is sometimes difficult to determine, unless we have a thorough knowledge of the whole subject, which is hardly possible under every circumstance. Frequently a certain effect comes from the combined actions of these three causes, and at other times from only two, while in many instances there is only one cause that is responsible.

To illustrate the subject, we will combine the external force of a cold draft, the internal state of discord, and the mind's fear of both the draft and the discord. The draft will be a cause from without; the discord will be a cause from within; and the fear of both will be an adverse mental conception. The effect of these three will be a severe cold; first because the cold air closes the pores of the skin; second, because discord wastes physical vitality, thereby rendering the system incapable of throwing off the adverse condition; and third, because the fear produces a mental picture of a cold, and as we well understand, every mental picture that is deeply and vividly impressed upon mind tends to reproduce its nature in physical conditions.

These three causes when combined will naturally produce a cold, but any one of them, or any two of them, can also produce a cold; and the process is simply understood. When the cold air strikes the skin, the pores close themselves up because they desire to protect the system; but in so doing the waste matter in the system is prevented from escaping, and is thus thrown back on the system to clog and obstruct; but nature, in her effort to get rid of this waste, compels it to escape through the mucous membranes, thereby producing the various conditions that go with a cold.

Thus we understand how a cold can come from a draft, and why a cold acts as it does, regardless of the presence of any other cause. But suppose there is no cold draft, but only discord in the system, the result will be that a great deal of vital energy is wasted, so that the power of the system to keep itself clean is impaired to such an extent that a great deal of waste accumulates in the system and begins to clog. Nature, again, in trying to remove that extra waste, naturally compels a great deal of it to escape through the mucous membranes, which are the most porous of all membranes, and we have the same conditions as before, that is, we have a cold; and in this connection we should also remember that in addition to the accumulation of waste in the system produced by a lack of vital energy, this same lack of vital energy renders the system unable to keep the pores of the skin open, so that we have again the same clogged condition as the one produced by the draft.

It requires a great deal of vital energy to expel waste matter through the pores of the skin, because this is a function of the circulation, and the circulation must be full and strong in order to perform this function; but when vital energy is lacking the circulation becomes weak, and does not act fully in every part of the body nor at the surface of every part of the body. The skin, therefore, is not kept clean and open, and waste matter begins to clog more or less. We understand readily, therefore, how we can bring upon ourselves a regular cold by wasting our energy through worry, depression, anger, excitement, discord or any other disturbed state of mind.

We shall now illustrate the third cause in this same connection, that of fear. When you fear a cold, you picture upon the mind all the conditions of the cold; that is, you impress the idea of the cold so forcibly upon mind that it becomes a pattern for your creative energies. The result is as we have explained before, that you actually create in your system those very conditions that are contained in the idea that was impressed upon mind; that is, you create in your system all the causes of a cold.

You compel the pores of the skin to close more or less, because you place your system under the influence of a negative attitude of mind, and a negative attitude always has a contractive effect upon all the muscles and fibers of the physical system. You destroy a great deal of vitality because you are in fear, and you actually increase the amount of waste matter in your system, because through the destructive action of fear you cause a great deal of healthy tissue to become waste.

In addition, you impress upon the subconscious mind what we may term a clogged-up condition, which always accompanies a cold; and what is impressed upon the subconscious, will be expressed in the person. When you originate forces in the subconscious that tend to clog, those forces will clog wherever they are expressed, and all subconscious forces will, sooner or later, come forth into the body and act according to their nature.

This brief analysis proves conclusively that cold air alone can, under certain conditions, produce a cold; that the discord of the mind alone can produce a cold; and that the fear of a draft, or the fear of weakness from the discord, or the mere fear of the cold itself, can alone produce a cold. And it is evident that when two or three of these are combined, as they usually are, the effects will be proportionately worse.

However, the question is how to prevent these three causes under every circumstance. To prevent discord in the mind is possible, and with the knowledge we now possess along metaphysical lines is becoming comparatively easy. To prevent fear and perverse conceptions is likewise becoming one of the possibilities of nearly every mind; but to always keep away from a cold draft is something that is not possible. The question, then, is what we shall do under that circumstance.

In the first place, we must properly relate ourselves to the atmosphere, both physically and mentally. To relate ourselves properly in a physical sense, it is necessary to provide the right protection through clothing; and to relate ourselves properly in the mental sense it is necessary to provide an increase of vital energy. It is a well-known fact that a cold draft cannot possibly close up the pores of the skin so long as the system is full of energy.

A full supply of vital energy will keep the pores open at all times, and will prevent the cold air from coming in through the skin; but the question is, if it is possible to increase our vital energy to such an extent that this can be done. And the answer is, that we need not increase our present supply of vital energy, but save it, or rather, prevent it from being wasted. The physical personality generates many times as much energy as we usually employ, therefore, if we prevent all waste through the cultivation of poise and harmonious mental and physical action, we shall always have sufficient energy to protect the system from within from any changes in the atmosphere that may be met.

We realize, therefore, how the three causes of an ordinary cold can be avoided at all times and under all circumstances, and we shall find that the corresponding three causes of all other physical ailments can be avoided in the same way. A number of illustrations from daily life could be mentioned that would prove conclusively the power of man to prevent external causes from affecting the system, and also his power to change his mental states, or subconscious thoughts, so that nothing but good effects could come from their expression. But the most important problem is to prevent the formation of wrong conceptions, both concerning ourselves and concerning the things that exist about us.

Every idea that is impressed upon mind exercises a great power over human life, because every idea formed in the mind becomes a pattern for our creative energies; and in consequence all kinds of mental states, tendencies, desires, forces, conditions and thoughts will be created in the exact likeness of that idea. It is a fact that the conception we form in mind concerning the things we meet in life determine almost entirely what we are to become or pass through. The powers of nature, the forces and elements about us, can affect us in a measure, because they have a power of their own; but man can modify that effect so completely as to absolutely change it if he understands nature and properly relates himself to her laws.

Our subjective thoughts and our mental states, both those that we have inherited and those we ourselves have or are creating, can also affect us in a measure; but when we understand ourselves and gain the right conception of our real nature, we can so modify the effect of our thoughts and mental states, that effects, the very opposite to what were indicated, may be secured. The laws, the elements and the forces of nature are easily directed, and can be so modified by man that their power to act will act only in accordance with the wishes of man.

Likewise, the mental states and the subjective lines of thought are easily directed or changed, because it has been thoroughly demonstrated that the subjective side of mind responds both easily and readily to every new thought or every new direction that may be given to the subconscious. By impressing new ideas, new desires and new purposes upon the subconscious, you will receive in return an absolutely new mental life, and it will correspond with the ideal you have in view. The effect of this new subjective mentality will be precisely like the new mental life created, and that effect will appear both in the objective mind and in the body.

Our conclusion, therefore, is this: First, the external world has a power of its own, but man can direct that power for good, and according to his own desires. Second, the subjective world has a power of its own, but man can direct that power so that it becomes wholly constructive and conducive to the purpose he may have in view.

But man's ideas about these two worlds are not so easily determined or controlled. This third cause, therefore, or power in human life, is what requires our closest attention. To illustrate further the power of mental conception, and demonstrate more clearly that our thoughts about things have more power over us than the things themselves, we may mention the ordinary events of life and the way we meet them. We shall find through this examination that a great many difficulties have no existence whatever outside of our own minds, and that the most troublesome troubles never take place except in imagination. We shall also find that the majority of the people are affected more by the false, imaginary world that they themselves have created, than they are by the real world in which they live.

Take the simple matter of noise, and observe how differently it affects different people. Some become indifferent, some become nervous, and others become strenuous under its influence; and the reason is because they form different mental conceptions of the nature or possible effect of the noise. Accordingly, it was not the noise that made the person nervous, but his thought about it. When you think that noise is confusing, you create confused states of mind, and a confused mind will make you nervous. And here you should remember, that the only thing in the world that can possibly make you nervous is a confused state of your own mind. Avoid mental confusion, and you will never become nervous.

We do not mean, however, that the noise itself is powerless. It produces a number of vibrations that are confused in their actions; and those vibrations, as they enter the human mind through the sense of hearing, have a tendency to produce mental confusion. But if the harmony of your mind is so full and strong that no confused vibrations from without can disturb that harmony, you will not be affected by the noise. It is always the strong and the more positive force that wins, therefore, if the vibrations of harmony in your mind are well fixed, established and positive, they will be stronger than any number of confused vibrations that may enter from without.

But strength does not consist of volume; it consists mainly of direction and control. The problem with you, then, under the circumstances, is to direct your attention upon the idea of harmony and control your mind so perfectly that you remain constantly in harmony with the idea of harmony. When you do this, harmony will have such full possession of your system that no noise or confusion can disturb you.

When you complain that you are disagreeably affected by the scores of disturbed conditions that are all about us in the world, you are simply proclaiming the fact to the world that you have not attained self-possession, and that you have not entered into the permanent consciousness of real peace. When you have entered into the consciousness of real peace, no confusion from without can affect your life, and the reason why is simple. You may hear the noise, but its effect upon you is not confusing, because you are in a state where peace and harmony exercise complete mastery over conditions.

When your own room is warm, the chilly blasts upon the window-pane do not affect you; in fact, they add to your comfort, through your consciousness of the contrast. It is the same way with noise and confusion. When you are in harmony you feel more peaceful than ever before when you contrast that state of harmony with the confusion that may exist about you.

The reason is, you have formed a new and true conception of the subject. You know that noise is a confused state of vibrations, but you also know that your system is full of harmonious vibrations, and you have adapted yourself to the latter; therefore, you are at peace. Instead of thinking that you are at the mercy of external vibrations; you know that you can create and maintain your own vibrations of perfect harmony; and when you positively know this, you have results accordingly.

This same subject can be studied with great profit in connection with the effect that environment exercises over human life; and when we discover how differently the same environments affect

different people we must realize that the cause is not wholly in the environment, but largely, if not entirely, in the people themselves. When the environment seems hard, many people become stronger by passing through it, while others would go down into physical and mental distress. In such cases it is not the environment alone that produces the effect, but the mental conceptions that the different people form of that environment. What one man calls hard luck, another man calls opportunity; and the one who calls it opportunity wins the day.

When you do not like certain people, you are miserable in their company, though in many cases those people may be much better than you are, and far more agreeable. It is, therefore, not the people that make you miserable under those circumstances, but your mental conceptions of them. Yesterday a certain task seemed very difficult, but today it is a pleasure; and why?

Because you have just been told that as soon as you learn to master that task you will be given a better position with larger recompense. In that case the work did not change, but your conception of it and your attitude toward it did change. You thought of it yesterday as drudgery. Today you look upon it as a great opportunity, and the effect, therefore, upon yourself, is produced entirely by your own idea of the situation.

Your sister may ask you to go out in the rain on some important household errand, but during all the time you are gone, and for hours after you have returned, the world seems cold and disagreeable. You did not want to go, and the condition of the weather caused your mind to look upon the forced action in such a way as to make you picture it far more disagreeable than it really was.

But at another time, when the rain and the sleet and the slush were far worse, and you were asked to go out somewhere to accommodate some girl that was all the world to you, how differently you accepted the invitation. You were in such a hurry to go that you almost forgot your rubbers and umbrella; and what a pleasure it was to tramp through the mud. How supremely happy you were, and what sweet dreams you had that night. But the rain was the same rain, and the mud was not of a holier clay. The difference was in your own thought, and there only.

When people meet what they call trouble, they usually take the worst possible view of the subject, and thereby actually make it much worse than it is. When you see a little trouble, you usually begin to think trouble, and so much so that you are soon in a state of chaos. Then everything goes wrong, because when you are confused everything you touch will be disturbed or upset. In many instances what appears to be trouble would not trouble you in the least if you took hold of it in a calm, self-possessed attitude and corrected the matter in the beginning.

It is impossible, however, for people to correct troubled conditions in this way if they become troubled and confused, or go into hysterics at the first sight of it. How can we calm troubled conditions when we ourselves are trembling with fear and anxiety? The trouble that has entered your life may look serious enough, but if you think of it as more serious than it really is, and magnify the matter many times, you actually create a world of trouble in your own imagination that will be many times as large, and many times as distressing, as the one that you have met in external circumstances.

But this imaginary sea of distress is real to you, and you suffer just as much from it as if it had actual or tangible existence. This proves conclusively that we can create a great deal of trouble and misery in our own lives by simply magnifying with the mind every little adversity that we may meet, so that it is not so much the adversity we meet that is adverse, as the thought that we form concerning the nature of that adversity.

We might illustrate this matter further by taking up every experience that we meet in life and thereby demonstrate again and again the same principle. But repetition is unnecessary. When we study the subject to any extent at all, we realize most clearly the great fact that what we think of things and what we think of ourselves has a greater power over us than anything else in existence.

When a person meets adversity, he should realize that the power of that adversity is very limited, and also that that power is subject to his direction. When he takes this view, he is reducing the effect of that adversity to a minimum, and may, if he understands the conditions, eliminate its power

completely. Then when he considers in the same connection the supremacy of his own being, and realizes that so long as he remains in the absolute no wrong can harm him, he has formed the correct conception of the circumstance in his own mind.

The result will be that he will have no fear, and will form no false mental creations. His power will not be wasted, but will be directed upon the circumstances at hand, and since those powers are coming from a mind that is poised in the absolutely right, those powers will also be right, and will naturally tend to set the circumstances right. To understand how this thing will naturally work will be simple to every one, and all will realize that it explains the true conditions of any situation in which we may be placed.

But the problem is how to form the true mental conception of everything; in other words, to see everything as it is and then know how it should be dealt with. This may seem difficult, but it is not, because when we recognize the three causes that have been mentioned, and study the natures of those causes, we shall soon understand. The reason why most people have the wrong conception of things in general is found in the fact that they believe in only one underlying cause of human conditions instead of three.

When we study life from the three viewpoints of cause, that is, from the viewpoint of the objective or the outer world, from the viewpoint of the subjective or interior world, and from the viewpoint of the world of ideas, or our own mental conceptions, we shall understand the world of cause as it is, and form correct conceptions of all things that may exist or act in our sphere of existence.

The objective world and the subjective world are both real, and have enormous powers of their own - facts we must well remember. But what those powers are to do to us will depend largely upon what we think of them, how well we understand them, and how well we can direct them. The objective and the subjective worlds are based upon laws that are permanent, and, therefore, always produce the same effects under the same circumstances; but man has the power to change those circumstances by relating himself differently to objective and subjective laws; and he does this by forming correct or superior mental conceptions of everything with which he comes in contact in life.

When man's conceptions of things are false, he is not properly related to the subjective or the objective worlds, and consequently his contact with them will produce adverse conditions. But when his mental conceptions are correct, that is, based upon the truth of all things as they are in his own world, he is properly related to the objective and the subjective, and accordingly his contact with those worlds will bring only good results.

In the average person, mental conceptions are partly right and partly wrong, therefore, he receives from life both the bitter and the sweet; but the moment he causes his mental conceptions to be wholly right, the bitter must disappear and the sweet alone remain. To make the subject clearer if possible, we might say that a man's mental conceptions of things are right when he understands the truth, both about the objective and about the subjective, which would mean that he understands the nature of the objective in the concrete and the nature of the subjective in the abstract; and he will be properly related to both those worlds so long as his thought world is right, because man acts as he thinks.

When man understands things, he knows how to use those things for good, and when he understands himself he knows how to apply himself in such a way that the results desired are secured. Therefore, to gain the correct mental conception of both worlds, we must study and understand the external as well as the internal. We must study them both as real worlds, and we shall find that the reality of the one, though different from the other, is a counterpart of the other. To study the one as real, and look upon the other as unreal, is to form wrong conceptions. We have done this too long, and have never become properly related to the various things, laws and principles of existence.

It has been the fault of the materialist to look upon the objective as the only real world. It has been the fault of the ultra-idealist to look upon the subjective as the only real world. Both of those extremes, therefore, must be avoided; and we shall find that when we study both the objective and the subjective as real, our mental conceptions will be composed of pure objective facts and absolute

subjective truth. We will see all things, both external and internal, as they are. Both the great without and the great within will be subject to our direction. We will be in harmony with the external and at one with the internal. The powers that be will serve us, and of all that is good, both from within and from without, we shall have abundance.

In connection with this study of the power of mind over body, it is highly important to understand exactly what effect is produced upon the system by what is taken into the body. The question of what to eat and what to drink is ever before us, not only because we desire to be nourished in the best manner possible, but also because we do not wish to partake of anything that may interfere with the advancement of mind or personality; and it is believed by many that certain foods can retard or promote human progress. But here we must remember that it is not what we eat or what we drink, but what we think at such times, that must receive our chief attention. It is not what enters the system, but what comes forth from the mind, that is of first importance.

Nevertheless, what enters the system has some power over the system. If it had not we would not have to eat. If food did only what we think it can do, as some idealists claim, it would be needless to eat. We could think the same effect with or without the food; but the fact that we eat for a purpose, the fact that every element has its own nature, and in proportion to its strength imparts that nature to whatever it may enter into harmony with, makes this subject one that is decidedly important.

It has been said that the power of mind over body, and what enters the body, is so absolute that a man with a strong, well directed mind could eat anything and cause only good results to follow. In fact, it is claimed that he could take injurious elements or poisons and not be harmed in the least. But in this connection we may well ask if the power of the mind is created for the purpose of fighting and destroying what has no right in the first place to enter the system?

A study of the whole nature of man reveals the fact that the powers of man, even though they can in the case of absolute necessity neutralize or overcome the effects of injurious elements that may enter the system, are created directly for the purpose of building up and developing the larger, the higher and the better in human nature. And through this same study we learn that we increase our powers, not by trying to overcome the wrong, but by using our powers fully and constructively in building up the right, the good and the ideal.

That we receive indigestion from "this" food or "that," is not true, because when a certain food is not digested the cause is usually in the system and not in the food. When your system is disturbed or weakened by anger, fear or other adverse thoughts or actions, it is not in a fit condition to properly care for the food taken into the system, and, therefore, at such times indigestion will usually be the result; but when the mind is right and wholesome in every respect, it is in a position to aid nature in all natural functions, and practically all the ordinary articles of diet can be taken and digested with perfect ease.

The problem of what to eat is, therefore, reduced to the elements of simplicity; but there remains this fact: Whatever is done should be done properly, and eating is no exception. The food should be wholesome and well prepared, and no more should be taken into the system than is required.

There are thousands of people who waste so much energy trying to digest heavy meals that they have little energy remaining for thought and achievement. In order to do good work the brain needs all the energy that we can provide. All waste or misuse should, therefore, be eliminated. Here we should remember, however, that fretting, anger, worry, discouragement and similar states of mind waste more energy than any misuse that we can make of the body or its functions. So to be on the right side we must avoid not only physical causes of waste, but the mental causes as well.

To discuss this subject thoroughly, volumes could be written, but there is a simple rule that everyone can apply in his own case, and a multitude of words are not required to explain it. It is simply this: Whether in eating or drinking or living or thinking, do nothing that will waste energy. So live and so regulate everything in your life that all your energy is employed constructively in giving health and strength to the body, ability and capacity to the mind. Growth, progress, attainment and achievement are the objects we have in view; but if we are to promote them fully, completely and constantly, we

must not place obstacles, physical or mental, in our way. Neither must we permit ourselves to think that such obstacles as may come in our way cannot be overcome.

That certain foods can promote or interfere with human progress is an idea that has not been proven, and where experiments have been made the conclusions have not been conclusive, because if a man expects a certain food to make him finer in mind, character or soul, he will receive from each food the very results that he expected. Whatever the effect of food may be upon the nature of the human system it is itself so slight and so easily modified by the mental attitudes entertained at the time that it fails to prove itself of sufficient importance to be considered.

The sensible course to pursue, therefore, is to partake of all wholesome foods that the system seems to require, and to try to improve constantly the quality and effectiveness of the food employed as far as possible; and in addition, to always expect the best results from all food that is taken. In brief, select the best, the cleanest, the most wholesome and the most nourishing. Then use all things in moderation, cheerfully expecting all foods taken to give strength to the body, refinement to the personality and health, virility and wholeness to your entire system.

When we constantly think about disease, or habitually fear disease, we create states in the mind that are unwholesome. These states will gradually, and sometimes instantaneously, work themselves into similar conditions in the body, just as immoral thinking will produce immoral desire. Every mental state acts in the human system exactly as the seed acts in the soil where it is placed. The seed will grow, take root, and produce fruit after its kind.

Likewise, a mental state will establish itself and produce conditions to correspond to its own nature. It is possible to produce a certain disease by constantly fearing or expecting that disease; and it is possible to produce health by constantly expecting health, or dwelling in the conscious feeling of health. What you think of a great deal with deep feeling you impress upon the mind, and mental impressions act exactly like seeds. They will grow and if not disturbed will reproduce their kind.

Through this same law you can produce virtue and high personal worth by constantly thinking of virtue, quality and superiority; or, you can completely undermine your character and your mental capabilities by constantly looking forward to weakness, inferiority or defeat. Turn your thoughts towards that which you wish to accomplish, that which you wish to become.

You thus create mental states that are wholesome, constructive and inspiring. Those states will steadily reproduce themselves in body, mind and character. They will work themselves out through and through your entire system. You will thus become what you wish to become, and you will gain that strength, that worth and that efficiency through which you may accomplish what you have in view.

The prevention of disease and the maintenance of health is largely a matter of self-control. The more fully the individual controls not only his actions and his conduct, but also his thoughts and his feelings, the more perfectly can he live and act in harmony with nature, and in consequence maintain that order of mind and body that is necessary to perfect health.

Whenever you take something for your ailments or resort to outside help physically or metaphysically, you depend upon something else instead of upon yourself; and accordingly you ignore, in a measure, the power of self-control. There are times when outside help may be needed, but to make it a habit to resort to outside help for every little difficulty is to lose more and more the power of self-dependence; and it is the constant application and cultivation of this power that alone can produce self-control.

Whenever you feel symptoms of any form of ailment, do not give in to them. Control yourself so perfectly that you scarcely feel them, and that you suffer no inconvenience. The power of this method is well illustrated when there is a tendency to cough. When you feel like coughing, refuse to cough. Control the muscles of your throat so that you will not cough. In many instances the desire to cough is produced by a slight irritation of the throat, and the more you cough the more you irritate the throat, and thus feel the necessity of coughing more.

Practically all coughing, however, can be stopped in the beginning by self-control; that is, by simply refusing to cough; and many a serious throat trouble would be prevented, or nipped in the bud, if this practice were applied faithfully. The same idea holds in nearly every other condition that may arise in your system.

Continued in next issue...

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Health Bite

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