



# 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...**

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## **Welcome**

Welcome to the next part of "The Science of Being Well", by Wallace D Wattles.

As always, no hugs, just the facts... in this case, the facts as presented by Wattles in 1910 - so let's jump right in...

Kind regards,

**Campbell M Gold**

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## **Looking Back To Move Forward**

It is an instructor in the use of the universal Principle of Life, and my effort has been to explain the way in so plain and simple a fashion that the reader, though he may have given no previous study to New Thought or metaphysics, may readily follow it to perfect health. While retaining all essentials, I have carefully eliminated all non-essentials; I have used no technical, abstruse, or difficult language, and have kept the one point in view at all times.

As its title asserts, the book deals with science, not speculation. The monistic theory of the universe - the theory that matter, mind, consciousness, and life are all manifestations of one substance - is now accepted by most thinkers; and if you accept this theory, you cannot deny the logical conclusions you will find herein. Best of all, the methods of thought and action prescribed have been tested by the author in his own case, and in the case of hundreds of others during twelve years of practice, with

continuous and unending success. I can say of the Science of Being Well that it works; and that wherever its laws are complied with, it can no more fail to work than the science of geometry can fail to work. If the tissues of your body have not been so destroyed that continued life is impossible, you can get well; and if you will think and act in a Certain Way, you will get well.

If the reader wishes to fully understand the monistic theory of the cosmos, he is recommended to read Hegel and Emerson; to read also "The Eternal News," a pamphlet by J. J. Brown, 300 Cathcart Road, Govanhill, Glasgow, Scotland.

Some enlightenment may also be found in a series of articles by the author, which were published in The Nautilus, Holyoke, Mass., during the year 1909, under the title, "What is Truth?"

Those who wish more detailed information as to the performance of the voluntary functions - eating, drinking, breathing, and sleeping - may read "New Science of Living and Healing," "Letters to a Woman's Husband," and "The Constructive Use of Foods," booklets by W. D. Wattles, which may be obtained from the publishers of this book.

I would also recommend the writings of Horace Fletcher, and of Edward Hooker Dewey.

Read all these, if you like, as a sort of buttress to your faith; but let me warn you against making the mistake of studying many conflicting theories, and practicing at the same time, parts of several different "systems"; for if you get well, it must be by giving your WHOLE MIND to the right way of thinking and living. Remember that the SCIENCE OF BEING WELL claims to be a complete and sufficient guide in every particular. Concentrate upon the way of thinking and acting it prescribes, and follow it in every detail, and you will get well; or if you are already well, you will remain so. Trusting that you will go on until the priceless blessing of perfect health is yours, I remain,

Very truly yours,

Wallace D. Wattles - 1910

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**THE SCIENCE  
OF  
BEING WELL**  
by

**Wallace D Wattles**

**(1911)**

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**Part 12**

**Hunger and Appetites**

It is very easy to find the correct answer to the question, How much shall I eat? You are never to eat until you have an earned hunger, and you are to stop eating the instant you BEGIN to feel that your hunger is abating. Never gorge yourself; never eat to repletion. When you begin to feel that your

hunger is satisfied, know that you have enough; for until you have enough, you will continue to feel the sensation of hunger.

If you eat as directed in the last chapter, it is probable that you will begin to feel satisfied before you have taken half your usual amount; but stop there, all the same. No matter how delightfully attractive the dessert, or how tempting the pie or pudding, do not eat a mouthful of it if you find that your hunger has been in the least degree assuaged by the other foods you have taken.

Whatever you eat after your hunger begins to abate is taken to gratify taste and appetite, not hunger and is not called for by nature at all. It is therefore excess; mere debauchery, and to cannot fail to work mischief.

This is a point you will need to watch with nice discrimination, for the habit of eating purely for sensual gratification is very deeply rooted with most of us. The usual "dessert" of sweet and tempting foods is prepared solely with a view to inducing people to eat after hunger has been satisfied; and all the effects are evil.

It is not that pie and cakes are unwholesome foods; they are usually perfectly wholesome if eaten to satisfy hunger, and NOT to gratify appetite. If you want pie, cake, pastry or puddings, it is better to begin your meal with them, finishing with the plainer and less tasty foods. You will find, however, that if you eat as directed in the proceeding chapters, the plainest food will soon come to taste like kingly fare to you; for your sense of taste, like all of your other senses, will become so acute with the general improvement in your condition that you will find new delights in common things.

No glutton ever enjoyed a meal like the man who eats for hunger only, who gets the most out of every mouthful, and who stops on the instant that he feels the edge taken from his hunger. The first intimation that hunger is abating is the signal from the sub-conscious mind that it is time to quit.

The average person who takes up this plan of living will be greatly surprised to learn how little food is really required to keep the body in perfect condition. The amount depends upon the work; upon how much muscular exercise is taken, and upon the extent to which the person is exposed to cold.

The woodchopper who goes into the forest in the winter time and swings his axe all day can eat two full meals; but the brain worker who sits all day on a chair, in a warm room, does not need one third and often not one tenth as much. Most woodchoppers eat two or three times as much, and most brain workers from three to ten times as much as nature calls for; and the elimination of this vast amount of surplus rubbish from their systems is a tax on vital power which in time depletes their energy and leaves them an easy prey to so-called disease.

Get all possible enjoyment out of the taste of your food, but never eat anything merely because it tastes good; and on the instant that you feel your hunger is less keen, stop eating.

If you will consider for a moment, you will see that there is positively no other way for you to settle these various food questions than by adopting the plan here laid down for you. As to the proper time to eat, there is no other way to decide than to say that you should eat whenever you have an EARNED HUNGER.

It is a self-evident proposition that it is the right time to eat, and that any other is a wrong time to eat. As to what to eat, the Eternal Wisdom has decided that the masses of men shall eat the staple products of the zones in which they live.

The staple foods of your particular zone are the right foods for you; and the Eternal Wisdom, working in and through the minds of the masses of men, has taught them how to best prepare these foods by cooking and otherwise. And as to how to eat, you know that you must chew your food; and if must be chewed, then reason tells us that the more thorough and perfect the operation the better.

I repeat that success in anything is attained by making each separate act a success in itself. If you make each action, however small and unimportant, a thoroughly successful action, you day's work as

a whole cannot result in failure. If you make the actions of each day successful, the sum total of your life cannot be failure. A great success is the result of doing a large number of little things, and doing each one in a perfectly successful way.

If every thought is a healthy thought, and if every action of your life is performed in a healthy way, you must soon attain to perfect health. It is impossible to devise a way in which you can perform the act of eating more successfully, and in a manner more in accord with the laws of life, than by chewing every mouthful to a liquid, enjoying the taste fully, and keeping a cheerful confidence the while. Nothing can be added to make the process more successful; while if anything be subtracted, the process will not be a completely healthy one.

In the matter of how much to eat, you will also see that there could be no other guide so natural, so safe, and so reliable as the one I have prescribed - to stop eating on the instant you feel that your hunger begins to abate. The sub-conscious mind may be trusted with implicit reliance to inform us when food is needed; and it may be trusted as implicitly to inform us when the need has been supplied.

If ALL food is eaten for hunger, and NO food is taken merely to gratify taste, you will never eat too much; and if you eat whenever you have an EARNED hunger, you will always eat enough. By reading carefully the summing up in the following chapter, you will see that the requirements for eating in a perfectly healthy way are really very few and simple.

The matter of drinking in a natural way may be dismissed here with a very few words. If you wish to be exactly and rigidly scientific, drink nothing but water; drink only when you are thirsty; drink whenever you are thirsty, and stop as soon as you feel that your thirst begins to abate. But if you are living rightly in regard to eating, it will not be necessary to practice asceticism or great self-denial in the matter of drinking. You can take an occasional cup of weak coffee without harm; you can, to a reasonable extent, follow the customs of those around you.

Do not get the soda fountain habit; do not drink merely to tickle your palate with sweet liquids; be sure that you take a drink of water whenever you feel thirst. Never be too lazy, too indifferent, or too busy to get a drink of water when you feel the least thirst; if you obey this rule, you will have little inclination to take strange and unnatural drinks. Drink only to satisfy thirst; drink whenever you feel thirst; and stop drinking as soon as you feel thirst abating. That is the perfectly healthy way to supply the body with the necessary fluid material for its internal processes.

**Continued in next issue...**

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## **Health Bite**

Please visit the "Health Archive" on our website for the latest Health Items.

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# IMPORTANT

Any health information contained in this Newsletter is not meant as a substitute for advice from your physician, or other health professional. The presented material is intended for general interest only; and it should not be used to diagnose, treat, or cure any condition whatever. If you are concerned about any health issue, symptom, or other indication, you should consult your regular physician, or other health professional. Consequently, the Author cannot accept responsibility for any individual who misuses the information contained in this material. Thus, the reader is solely responsible for all of the health information contained herein. However, every effort is made to ensure that the information in this material is accurate; but, the Author is not liable for any errors in content or presentation, which may appear herein.

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Thank You

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