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THE NEW MAN.

VOL VII.

MARCH, 1911.

NO 3

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DR. P. BRAUN, 2701 Woolworth Ave., Omaha, Neb.

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HOW SHALL I CURE MYSELF.

A Practical Course of Lessons in the Art and Science of
Self-Healing.

BY P. BRAUN, PH. D.

THE SOLAR PLEXUS.

[CONTINUED.]

These are some of the more important exercises in which the internal organs get a share of the benefits to be derived from their practice. Those exercises which follow are intended to develop the chest and the lungs. Much is said about "inheriting" consumption. If it was possible to transmit consumption, the child would at once exhibit all the symptoms of the disease. But children rarely die of consumption. What the parents transmit to the child is not the disease, but the *narrow chest*, in which the lungs will not find room for development unless special attention is given towards the development of the chest. Parents who have narrow chested children should induce them to practice some or all of the following exercises. Also such who may be suffering from lung

troubles. Many a consumptive might be saved if he or she could begin these exercises early enough and practice them persistently.

1.—Clasp the hands above the back of your head. Move the hands from one side to the other, more or less forcibly.

2.—Raise your hands above your head. Lock the thumbs together, and raise the arms as high as you can, thus raising shoulders and thorax.

3.—Pull up your chest while you pull down the shoulders.

4.—Stretch out your hands horizontally. Then bring them back forcibly, bending at the elbows, and pressing the chest forward.

5.—Expand the upper part of the chest outward by a muscular effort. Expand thus and let it fall back alternately.

6.—Stretch out your arms horizontally. Then throw them backwards until they meet behind the body. Repeat all these exercises a number of times. They free and expand the chest. If possible, do them in the open air or near an open window, at least in a room into which fresh air has entered recently. But do not fail to practice deep breathing exercises also every day.

SMALLPOX AND SCARLET FEVER.

Here is a receipt which has been copied by several papers recently and is said to be as sure as fate in the cure of smallpox and scarlet fever.

Sulphate of zinc, one grain; digitalis, one grain; sugar, one-half teaspoonful. Dissolve in a wineglass of soft water, or water which has been boiled and cooled. Take a teaspoonful every hour. Either smallpox or scarlet fever will disappear in twelve hours. For children the dose must be diminished according to age.

A RELAXED WOMB.

Physicians meet with no more frequent trouble among women than relaxed conditions of the womb and vagina. To strengthen the latter the patient

should lay on her back and practice simple deep breathing for a while, all the time thinking that she is drawing to herself the invisible life forces from the atmosphere around her. Then she should breathe normally and for some time contract the vagina and relax it in succession, as if she wished to close it. This should not be done very quickly, but slowly and as thoroughly as she can. She must keep her mind on that part of her body, commanding the invisible life forces to flow there and strengthen the muscles that should hold up the womb and vagina. If the womb is very far down she should push it up gently or wait with the exercise until morning when the womb is apt to be in its natural position. If the womb is flexed backwards, she should get on her hands and knees, keeping the lower part of the body raised above the level of the upper part, and practice the closing of the vagina in that position. If the womb is flexed sideways, she should lay on the side opposite to that towards which the womb is flexed and practice. If the womb tips forward, she must practice while she lays on her back.

Too heavy lifting as well as marital excesses should be avoided. These are often the cause of the trouble, and as long as the causes are allowed to exist, their effects will persist.

A CANCER CURE.

J. A. Wayland says in his paper, the Appeal to Reason, Girard, Kan.:

"Some ten years ago I was made aware by a stinging sensation that a mole was appearing on my left cheek, under my eye and near the nose. I paid no attention to it, and only at long intervals did it attract my attention. A small lump appeared, but it was so insignificant that it did not alarm me, until about three years ago, when it began to itch and burn, so that I was continually putting my finger on it. One day I thought I would do the thing up and put some strong iodine on it. That opened it up and it seemed determined not to heal, but when it did it had a vicious appearance and showed its real char-

acter. I tried several remedies and a 'specialist,' and it 'got no better fast.' My mother had been afflicted for years with cancer, and I wrote her and she told me to use the remedy which I give you below, saying that she believed that if she had used it before she had become thoroughly diseased in every part it would have cured her.

"When I noted in the Appeal that I was afflicted, many hundred sympathetic letters came to me recommending this and that remedy, and this one of the sorrel was recommended by nine out of ten, showing that it had been tried and in every instance had been a cure. One friend said that he had cured thirty cases with it (free) and not one had ever returned. It has now been two years since I treated myself with this method, and as far as I can tell I am well.

"Take the common 'sheep sorrel' which grows in your yard, and which children like to eat because of its sourness; mash it up into a pulp in some vessel that will save all the juice that would otherwise be lost: then put it into a bag and squeeze out all the juice onto a pewter plate—to get some of the acid from the metal; then put this out in the sun and let it dry until about as thick as tar, then put in tight bottle; if the skin is not broken, put a drop of chloride of potash or lye on it to break the skin and then apply the 'sorrel' on the cancer, just covering it with a thin coat. If the 'sorrel' gets too thick, a little water will make it so it can be handled.

"The pain will be severe, but it is otherwise harmless. It will stop hurting in a few hours. Keep up these applications, one every day, until the cancer can be lifted out without any pain. It took four days in my case. The 'sorrel' will cook the cancer, but does not eat it as it does the flesh. When the cancer is out, heal the sore with any kind of healing ointment.

"As I have been free to give you this without money and without price, be you kind enough to give it likewise to any sufferer whom you know of. Every unselfish and kind act you do elevates you and develops the divine principle that makes us different from the brute."

It has been demonstrated that Thought is a force, and in the chapter on "Suggestion," I tried to make this clear to the reader. Perhaps no one in this country has demonstrated this so clearly as Prof. Gates, formerly professor of Psycho-Physics at the Smithsonian Institute. Not only has he demonstrated that the various emotions produced by thought create distinct chemical and physical conditions in the body, either for good or ill, (constructive or destructive) but also that thought, or rather the concentration of thought, may be employed in developing the brain and various portions of the body. This brings us to a consideration of

THE CONCENTRATION OF THOUGHT.

The mere repetition of some word or sentence, if unaccompanied by the conscious realization of the idea expressed, is not concentration of thought. Looking at the visible signs of a word or sentence may aid the mind in holding the attention to the idea, but in itself is not concentration. What then is concentration of thought? It is simply holding the attention for some length of time to some thought or idea to the exclusion of all other thoughts and ideas.

You say to yourself or others, "I want to think this over." What do you mean by saying this? You undoubtedly mean that you will give a certain proposition or thought your undivided attention until it presents itself to you with more clearness, with more detail, and with its bearings on and relationship to other thoughts. This is one purpose for which we concentrate our thought energies on some subjects, i. e., "to get more light on the subject." If we focus the rays of light on anything through the aid of a lens, we light up that particular spot, and maybe are thereby enabled to see certain details with more clearness than we could detect without this concentration of light. But there follows another result under proper conditions. If we thus focus the sunlight on anything through the proper lens, we produce heat, which may produce chemical changes in the material on

which the rays of light are focussed. There are certain analogies between the concentration of light and thought. The student concentrates his thought for the purpose of getting as much light on the subject with which he is dealing as he can. The patient uses the concentration of thought for the purpose of producing certain changes within his body.

It has been demonstrated that the prolonged concentration of thought on any given part of the human system will produce heat in that part. We know that heat expands. Up to a certain degree heat is needed, and it accelerates the process of destroying old particles and aggregating new ones. With the tissues expanded, the blood will circulate more freely and do its beneficent work of casting out old and worn-out particles and the deposition of new ones. The increased flow of blood in the parts concentrated on is one of the results noted. Prof. Gates says: "If I confine my attention to my thumb and inhibit it from all other sensations and feelings in other parts of the body, and from all intellections and emotions which may tend to spontaneously arise in my mind, and if I thus continue to rivet my attention to my thumb, I soon will become aware of an *increased amount of feeling in that organ*. If this is continued for some minutes, a sense of fullness and pressure arises, and a delicate thermo-electric thermometer will record the fact that the temperature in the thumb has raised a fraction of a degree higher than the temperature in the other thumb; and if a measurement be made of the volume of the thumb to which dirigation (fixed attention and thought) is made, it will be found to have become larger than the other thumb." He goes on to say further: "By placing a surface thermometer on any portion of my body, I can, in from five to twenty-five minutes, raise the temperature of that part of the body by persistently dirigating (looking at and keeping the mind upon) to that part; and by continuous dirigation to any part of the body it can be caused to grow larger in size." He cites an instance in which this has been accomplished. He says: "Mrs. K. of Philadelphia, having previously

been trained in the art of thus dirigating to any part of the body, had an almost entire absence of mammary glands (breasts), and by dirigating continuously for one hour each forenoon, and one each afternoon, to the left gland, it became, in fourteen weeks, of a size more than four and one-half times larger than the right. She then dirigated to the right gland, and in nine weeks it become of the same size as the left.

Other writers and experimenters have demonstrated the same fact, viz: that by holding the attention to any given part of the body for any length of time, an increased amount of blood, heat and energy will manifest therein, which proves that thought is a power, through which the latent energies of the body may be aroused and directed to any given part of the system.

Simple and continuous attention will do much, but the nature of the thoughts held in the mind will be a great factor in determining the character of the results. In the experiments made by Prof. Gates he found that cheerful and harmonious thoughts produced chemical changes which were health promoting. Depressing, violent and inharmonious thoughts produced changes more or less destructive and degenerating to the mind and body.

With these facts in mind, it will not be difficult for the reader to see what a power he has at his command in the cure of many ills, by the persistent and systematic concentration of thought for a given purpose.

Occult teachers tell us much about breathing through certain parts of the body. It would be manifestly impossible to breathe through your little toe, for example, but if the student follows the directions of some of these teachers, he will accomplish two things, first, he will change some of the latent energy in his body into dynamic force, and second, he will direct that force to the parts he concentrates upon. The idea in his mind, whether conscious or unconscious, is that health and vitality may be the result in the parts he "breathes through."

And so, in one way or another, we may reduce all

the Mental Science and Christian Science methods of healing, as well as Suggestive Therapeutics, into the elements illustrated above, viz: positive, harmonious, hopeful and healthful thought concentrated for a purpose in a more or less persistent and systematic manner.

We learned in the first lessons that the primitive or subjective part of the soul takes care of the body without the conscious attention of the objective part. But we found that the objective part may either hinder or promote the beneficent directive activities of the subconscious part. We found that there was in nature and man a tendency to re-establish harmony and equilibrium wherever this had been disturbed. But while we recognize this harmonizing and constructive power in nature and man, we also are aware of the presence and activity of the power that destroys, and in the maintenance of life both must do their appointed part. It is only when the one or the other becomes abnormally active that disease and inharmony manifest themselves. The patient, in trying to cure himself of any ailment should therefore as clearly as possible try to understand its nature, as well as the results he or she would bring about. In concentrating on any part of the system it is well to know clearly what we want to accomplish there. For example, if your nerves are over excited and at too high a tension, your thoughts and desire should be for relaxation of the tension, for calmness and quiet. If your nerves are weak, the thoughts and desire should be for vitality and strength. The desire is for Harmony and Equilibrium, and if the patient does not understand the nature of the trouble, Harmony, Equilibrium and Health should be the qualities held in the mind while concentrating his mind on the affected portion or portions of his system. If one of the internal organs is involved, you may concentrate on the solar plexus behind the pit of the stomach, as explained elsewhere, and after that, on the organ itself.

[CONTINUED.]

EDITORIAL ANNOUNCEMENT.

With the next number of the NEW MAN we hope to conclude the lessons in "Self Healing." With this number we begin a series of lessons in "Personal Magnetism." We shall endeavor to divest the subject of the mystic maze that usually surrounds it, and reduce it to a few principles, which, if intelligently applied, will help those who are in quest of that compound of qualities which we know as Personal Magnetism.

When the series in "Self-Healing" is completed, we shall have a few articles on the "Healing of Others by Mental Methods." After that we shall give our readers a course in "Magnetic Healing," and it is our intention to give them more knowledge on these subjects than they will get out of the hap-hazard and general reading matter with which most of the New Thought Journals, now springing up on all sides, are filled. We have something to say and we shall say it, and when the editor has delivered his messages, he will make room for others.

With respect to Clairvoyance, Psychometry and Telepathy he wishes to state that there are now methods before the public which are positively harmful and dangerous. While he does not claim to know all about these subjects, he has found out the difference between the safe and the unsafe way. He will tell his readers what he knows, as well as what he believes, and he hopes thereby to prepare the way to a limited degree for the fuller statement which is to come from another source in the near future. Much is taught by many self-styled teachers of Occultism, but, alas, in many instances it is the old story of "the blind leading the blind." And naturally, we find many in "the ditch." The editor may prove only a small John the Baptist, who sounds a warning cry in the wilderness of present day Occultism, knowing that the Master is coming who will bring the fuller light. But whatever he will say is said with a sincere desire that it may prove the foundation of the *true* method of development.

We have received a number of good books and

pamphlets for review, which we have been unable to notice on account of the lack of space. We shall notice them all as soon as possible. Here we only wish to mention a collection of German New Thought songs published in St. Louis by H. H. Schroeder. There are now numerous smaller groups of German New Thought people in this country who feel the need of a song book adapted to a better understanding of old truths, and to such we can most cheerfully recommend "Wahrheit in Wort und Lied." The trivial, commonplace and theatrical finds no place in this collection. There is much that is good and beautiful, and the work will serve the purpose for which it is gotten out. We wish it goodspeed, knowing that its small defects will be corrected in due time. For information regarding price, etc., we refer to the advertising columns.

PERSONAL MAGNETISM.

A Practical Course of Lessons.

BY P. BRAUN.

INTRODUCTION.

I shall not enter into an exhaustive discussion of what Personal Magnetism is, but confine myself to what it means to me personally at this time. I therefore invite the reader to follow me through a short analysis of the subject.

Although many disbelieve in the existence of Animal Magnetism, I believe in it. Animal Magnetism alone, however, is not Personal Magnetism. Neither is a strong, positive Will Personal Magnetism. But when we hear the words "Personal Magnetism," we think of its possessor having power over other minds, the power to influence and attract them. Animal Magnetism, or better, Physical Magnetism, and Will are necessary factors.

We cannot associate personal Magnetism with sickness. The magnetic person must be healthy, or

nearly so. A weak, vacillating mentality is not magnetic. The magnetic person is one who knows how to control himself first of all, and through the consciousness of the power gained by learning self-control, he or she will be able to influence others.

The subject of Personal Magnetism involves so many things that it will be impossible to more than mention some within the limit of this chapter. For example, we can not think of the drunkard, the profligate, the dishonest, the untruthful, the uncleanly as being magnetic in the truest and best sense of the word. Their power and attractiveness will be greatly limited on account of their failings.

Personal Magnetism thus involves the physical, mental and moral nature of man, and implies a high degree of perfection, which means harmony in the different departments of man's being. A well balanced man or woman, a well rounded character, will influence a vastly greater number of people than the one sided or excentric person. A loving, generous, benevolent, openhearted person will be more attractive than a cold, selfish and unloving nature. Calamity howlers, pessimists, and those who are forever talking about their ailments and the imperfections of others may be attractive and congenial to their kind, but will repel others.

I would at the the outset warn the student against confounding Mesmerism or Hypnotism with Personal Magnetism. Many possess a certain mesmeric or hypnotic influence over others who are not magnetic in the best sense of the word. The possessor of such power may be a moral, good and just person, or he may not, but I can not disassociate morality, justice, truthfulness, honesty and goodness from my conception of Personal Magnetism. Woe to the man who possesses this power and uses it for selfish ends only. He becomes a beast of prey to his fellow men, and his pathway through life will be marked by many deeds of darkness. Such are black magicians, ruled by their evil desires as well as by evil influences from without.

The truly magnetic man or woman should be a white magician, that is, one whose influence and

power is used for the good of others, and these lessons are intended to teach only the highest and best kind of Personal Magnetism.

There is a demand for power by many people who would gain it before they have become mentally and morally responsible, and consequently we find many ready to give information of how to gain a certain low grade of hypnotic or mesmeric power, not realizing that they are doing a vast amount of harm.

We should never try to control another, and we can not do it without violating the primary law of individual being. We cannot surrender our will without the consent of mind and conscience without doing ourselves a great injury. The oftener we do it the more we weaken our own will power and the easier it will become for others to control us. Evolution means self-assertion, if I may use that word without being misunderstood. It means self-expression, the expression of ourselves, and this process of self-assertion and self expression will be hindered or arrested if we allow others to control us, no matter whether they are on this side of life or the other. Such a course, if persisted in, can only lead to the destruction of individuality, which means disorganization, a re-dissolution into the Universal.

The power to control others is always desired by the low and undeveloped. Demons seek to control, while angels seek to teach and liberate men from all that may hinder them from evolving into that state for which Nature, or God, has intended them from the beginning.

Wherever we see manifested this thirst for control, we may be sure that it is from below, no matter under what pretense it cloaks itself. But wherever we see an effort made towards the emancipation and liberation of mankind through wise instruction, we may be sure that it is from above and in harmony with all evolutionary tendencies in nature.

I might follow this subject at greater length, but will leave that task to another pen. Sufficient has been said to warn the student and cause him or her to reflect that the acquisition of power is accompanied

with grave responsibilities which may not be evaded without danger to ourselves and others.

It is admitted that Hypnotism may be used in the cure of disease, and that a proper knowledge of the subject should be acquired in order to enable ourselves to combat the many adverse suggestions that come to us, but in the hands of a tyro or unscrupulous person much mischief can be done through an improper exercise of Hypnotism.

We may not even control our children. We have the right as well as the privilege to teach, guide or restrain them, but to control never. It has been the aim in the past to crush the will of the child if it manifested itself in a manner not desired by the parents or teachers. But if they really succeeded, what was left of the child? We have too many paralyzed wills in the world now, and should we help to crush them still more? Never. Let us rather teach these unfortunate ones how to strengthen their wills and so render them proof against the temptations and vicissitudes of life. Let us be liberators instead of enslavers.

With this necessary caution we may approach the study of so vital and important subject as "Personal Magnetism."

The student of history meets with many instances of the exhibition of that subtle power and charm called "Personal Magnetism," used wisely as well as unwisely. The reader of the daily papers sees them recorded, and the close observer of every day life can not fail to notice them.

Most every one has at some time in his life felt the charm of Personal Magnetism. It has little to do with mere physical form and beauty. Many beautiful persons are entirely unmagnetic, while some "homely" people are very magnetic. Personal Magnetism lends a charm to otherwise plain features under which their plainness disappears, and it adds a halo of glory to beauty which fascinates all who come in touch with the happy possessor of such a desirable combination of good qualities. Magnetic people are the natural rulers and commanders of men. The mag-

netic officer will have the best disciplined men, because they love and respect him. He will command their hearts as well as their heads. They will go through fire and brimstone at his behest, where his less favored brother officer would meet with mutiny and rebellion. There are perhaps no more noted examples in history of magnetic generals than Alexander, Caesar, Napoleon and our own beloved Washington.

Witness the magnetic Richelieu rise from the position of an humble priest to the master of France. See Talmage and Beecher become the foremost preachers of the United States, not because they gave better sermons to the world than others, but because their personal magnetism enhanced all they did and said.

Call to your mind the names of all the great orators in history from Demosthenes down to our present time and you will name so many magnetic people. Think of all the actors that became famous from the beginning of the drama in Greece down to Booth and Mansfield, and you will have examples of Personal Magnetism.

We often see how this subtle force works in court. One lawyer will make an able and logical plea which convinces the jury. Then his opponent gets up and with a less able presentation of argument from a technical point of view he wins over the judge, the jury and the spectators, because he puts something into his argument which the other person did not, and this subtle something is personal magnetism. Rufus Choate, who is a prominent example of the magnetic lawyer, won almost every case he tried, both good and bad. A noted criminal of Boston once said of Choate: "Be jabers, there's a man that kin git me clear wid the stholen property in me bqot-legs."

There is no use citing any more instances. From this short introduction it becomes evident that he or she who wishes to become truly magnetic must strive for greater perfection physically, mentally and morally. They must strive to cultivate their own will power, and we shall discuss the subject under the proper heads in due order.

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VOL. 7.

MARCH, 1901.

NO. 3.

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