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Vol. II

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# Self-Culture.

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Devoted to a Rational Development of  
Man's Capacities and Powers,

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The Promotion of Individual and Social  
Freedom, Opulence, Health, Happiness  
AND

## SUCCESS.

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Published Monthly by

P. BRAUN, PH. D.

1409 North 20th Street,

Omaha, Nebraska.

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# SELF-CULTURE

Vol. 2

APRIL

No. 4

## The Cure of Bad Habits

The following chapters are extracts from the series of articles entitled "How Shall I Cure Myself," which were published in Vols. 6 and 7 of *The New Man*.

God's will and our ultimate destiny is to be masters over nature and self. But we are allowed to tarry on the way. The corrections we receive are for the sole purpose of arousing us and awakening a desire to get away from our pains, miseries and aches. When that desire comes then are we ready to make the step. Nature is also ready to furnish the needed strength, if we will only assert ourselves and affirm that this strength is ours for the asking.

Oh, my brother and sister, Awake from the hypnotic spell which hereditary influences, former teachings and false suggestions have cast upon you. Affirm your Divine Sonship. You are heirs to the Father's power. It is yours potentially, but you must make it an active, dynamic force by believing in your possessions and then by using them. There is nothing that we ever learn without effort. When you were born you possessed the power to speak potentially only. You learned to speak by making use of that latent power. Use is the great developer. Do not say, "I have not the strength or the will to do this or that." The will and the strength is within you if you will only bring it out into the light of day by use. **Try, try!** is the word, and never cease trying. When the seed opens and sends forth its first blade or leaves, we cannot see the branches, flowers or fruits. These all come later through the efforts which the indwelling life of the plant makes to bring them forth. The power to bring them into manifestation is given the plant, and it makes use of that power, because there are no false suggestions which could hinder it from working out its destiny.

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Now, we all believe in a higher destiny for ourselves, a destiny free from the cares, sorrows, weaknesses of mind and body which beset us now. Do you ever think that we will reach that state without bringing into use the powers which nature has implanted in us? Never. The soul is a growing thing like the plant. All power to work out its destiny is given it from God, its Father and Source. It is a sacrilege not to believe this, and that is just what Jesus wanted us to believe. He said that God was our Father and that the Kingdom was within us. He further gave us the beautiful parable of the lilies of the field, to show us that we should not be over anxious about unessential matters. All the powers which we needed are given us just as they are given the lily. The Father knows what we need, and he has already Trusting and believing, we must work out our destiny in the powers which we inherited from Him. To doubt our powers, and disbelief in God's goodness and love, are the only things which can weaken and paralyze us.

Can you not call up many instances in your own life where you have allowed yourself to become a passive victim of the first adverse pre-dispositions, and where the results would have been different for yourself and others had you chosen to combat them with another kind? Think of this earnestly and begin *now* in your daily life to exercise your divine right to control yourself and future destiny.

Thought is creative. Man does not only invent the telegraph, telephone, steam engine and sewing machine through the exercise of his thoughts, but he often determines what his physical condition shall be. Not long ago I read of a well authenticated case where a man came home from a visit to his brother in another state. While there his brother was taken sick and showed some of the symptoms of typhoid fever. As this man was always in fear of catching infectious diseases, he left his brother suddenly and came home. He told his people that he was sure he would be sick, and according to his faith it came to

pass. In about two weeks he had all the symptoms of a violent case of typhoid fever and died. The disease was not an imaginary one, but the power of the man's imagination *produced* the condition, just as the signs of a fever can be produced in a hypnotized person. We all have heard of cases where people were made sick through the power of thought upon the subjects, or through their fears. But we have thought perhaps that their sickness was imaginary or that they were exceptional cases. By no means. Such cases are more frequent than is believed, and while our physicians agree to the proposition that people may become ill through an inordinate exercise of imagination, they will fight the idea that people may be cured by the exercise of the same faculty. It is a poor rule that does not work both ways. I related a case to a physician recently of a lady who had cured herself through the exercise of this creative faculty, and his answer was, "Oh, she imagines herself cured, but she really cannot be." It is by far better to "imagine" yourself well than sick. God bless that kind of imagination. Would that we had more of it.

## II.—THE CURE OF MORAL WEAKNESSES.

This course of lessons is written to help you bring out into manifestation the latent strength in you which nature has placed there to be brought out and made use of in your growth and evolution God-ward. It is my duty to point out to you as clearly as I can, the things which weaken you. Of course, I will necessarily mention some which do not apply to your case at all, but they will be for someone else. One of the things which is often the cause of a disease as well as a *preventative* of a cure is some moral weakness. I will mention only a few of the principal ones. That dishonesty is a direct cause of sickness is not asserted here, but it weakens people mentally and morally, and thus makes for physical weakness indirectly. As Nature has given each plant the power to draw to it all the substances which it needs, so has it implanted this same power in each human soul. But as the plant sends out its roots in search of moisture and the

mineral salts, or opens its leaves and flowers to receive the light of the sun, so must man make a legitimate effort to earn his living. Perhaps nothing else causes so many failures in business as a tendency to get into somebody else's place. Each man and woman has latent certain faculties which are more readily developed than others, and which fit him or her for a particular work in life. But so many allow these faculties to lay dormant. They want a job, a trade or profession because there seems to be more money in it than in something else. So they crowd into a line of work for which somebody else is fitted much better. Consequently they are making a failure or only a half success. The choice of its future life work is a very solemn thing for each child, and how often is it done lightly or hastily. If dissatisfaction, failure and restlessness do not cause diseases, they will weaken their victims, and help in conjunction with other causes.

Dishonesty in our dealings and relations to others weakens us more than most people ever dream of. Its root is fear, the fear that we shall be unable to procure sufficient for our needs by honest means. And this fear weakens the very power implanted in us by which we draw to us the necessities of life. Dishonesty brings a discord into our being, and health means harmony. We are conscious that we are not doing our best, and the fear that we may be found out makes us cowards. A coward cannot become a master until he overcomes his cowardice and the cause of it.

If you want to become healthy and remain so, you must stoutly resist each temptation to be dishonest or untruthful. Dedicate your life to the good and the true. Make up your mind to be true to your heritage from God, the kingdom within. It is that kingdom which Jesus taught us to work and pray for. The native righteousness in each soul must sooner or later manifest, and as long as it does not there is soul hunger and unrest within us. When once this hunger becomes so strong that we make up our minds to have it stilled, then we are blessed indeed, and the promise made by Jesus on the mount is ours.

Another great source of disease and misery is inordinate sex passion. Once in every month the sex organ in both man and woman gathers more life force, which manifests in an intense craving in all who have never attempted the control of that passion. The forces which if retained would bless the retainer with strength of mind and body are wasted in excesses, and the life wave having passed out there remains a sense of loss and weakness. This often makes cowards of people, and gives them a sense of being unequal to the struggle for subsistence. Others it makes shy, negative, in which condition they become the victims of more vigorous and stronger minded ones with whom they have any dealings more or less readily.

The means and methods of gaining control over the sex nature have been discussed at great length in Vol. II. of the *Mastery of Fate*, and all who have any need of help are referred to this volume.

## III.—THE CURE OF THE TOBACCO HABIT.

I have told you that nature has given you all the strength and will power necessary to work out your destiny. As long as you do not want to give up smoking, chewing or snuffing tobacco, you are not ready to give it up. The desire must come from within yourself. When it comes, then you must take it as an indication that you are to unfold some of your latent strength and overcome the habit. When we see a bud, we know that within it slumbers the life and power which brings the leaves to light. So when you feel a desire to give up any bad habit, it is a sure promise that behind it is the power and the will ready to realize your wish. Do not fall back, then, any say "I have no will; the habit has grown so strong in me that it is complete master over me." It is a lie. What is there in heaven or earth that can master a human soul without its consent? The Roman emperors have killed thousands of Christians, but they could not make any but cowards betray their faith. They could destroy the body, but with all their power, they could not master one soul against its will and determination. And for you to say that a weed could be stronger than the power of God within you, is blasphemy.

The proper way to manage this matter is to stop the use of tobacco once and forever. Do not make any compromises and smoke one cigar a day only, or one only after each meal. There is an old proverb which says "Give the devil a finger, and he has you whole." Now, I am not given to quoting proverbs at every turn, but some contain a great deal of truth, and so does this one. It means that you should not make any compromise with any evil tendencies or desires. Nothing but absolute refusal to have anything to do with them will overcome them.

Never mind if the old habit, which, after all is more a mental habit than a physical one, makes a fuss for a time. Many fall back after they have abstained from the use of tobacco for a few days, simply because they find it easier to quit their consciences than their fussy and perverted appetites. And so they puff and spit away

again, never dreaming that they have lowered their self-respect, and weakened the will still more.

Ah, thou divine, god-like soul! What a clown thou makest of thyself! The royal robes of mastery and power await thy donning, and thou clothest thyself in rags. Thou art invited to feast with the gods, and thou art satisfied with a mess of pottage.

Now, my brother, there is no help for it. Either you will be master or slave. You will either assert yourself, or allow the old suggestions to rule you. Which shall it be? A few days or a week of a little discomfort, and the victory is won. Say, and keep saying it: I am master in my own house. My senses and my appetites are my servants. I *will* rule them. I am soul, an image of the Universal Over-soul, and my will is a part of the Great Will that causes the Universe to be. Nothing can prevail against it when it makes for the right and the good, for then it is in line with the universal tendency that knows no defeat.

There is a belief prevalent that stopping the use of tobacco will make one sick. This is not the case. Never fear such a result. On the contrary, it will make you healthier, more self respecting, and stronger mentally and physically. The exercise which your will gets in overcoming will strengthen it.

The body and its appetites will begin to recognize its master, the soul, and it will be easier to overcome other things, disease included, for the strengthening which your will has received.

It is best not to make any compromise with the habit, but if you find the craving too strong, you may chew some arrowroot. Chewing gum, or taking a piece of peppermint, will also help in neutralizing the craving for the time being. You will find the craving the strongest after meal times, but it will grow less and less every day.

The nicotine in your system will be carried out gradually, and your body will become pure and clean. In order to hasten the elimination of the nicotine from your system, your bowels should be kept in good condition by flushing them frequently. You should also take a bath at least every other day for the first week, and twice a week thereafter. A turkish bath combined with massage



is excellent. The breathing exercise recommended under "The Cure of the Liquor Habit" will also be found a help after meals when the craving is at its worst.

You may say, "This is all very well. It is easy to give advice, but to follow it is another thing." Don't think, my brother, that I am speaking at random. I myself contracted the habit of smoking while only fifteen years old. I was a slave to it for fourteen years. When I came into the new thought, and new ideals and aspirations were awakened in me, I felt that the use of tobacco was incompatible with these ideals, and I cured myself. So you see that I am speaking from experience, and can assure you that what I and others have done, you can do also. Therefore make up your mind to stop the use of the weed today, and never yield to the old perverted appetite. *You can do it if you want to.* Faint heart ne'er won fair lady, nor anything else desirable, and if you ever aspire to be a master in the truest sense of the word, you must assert yourself and claim your right to rule your kingdom. In making this beginning you will prove yourself worthy to be a true son of the Master of the Universe, your Divine Source.

#### IV.—THE CULTURE OF THE LIQUOR HABIT.

This is a somewhat more serious affair, especially when it is a case of drunkenness in its advanced stages. But so supreme a power is the human will, that it can even accomplish this. It has been done often, and there are illustrious examples among new thought people. The Salvation Army people may be proud of their record in this respect. Many a one who had seemingly been beyond the reach of any other help, has been raised out of the gutter by the lowly workers. I have seen them myself, the reclaimed ones, with new expressions in their features, the old, hard lines softening more and more, and a newly awakened manhood showing in their faces and bearing. I trust that few who see these lines will need advice, but I am giving it for these few, hoping that it will be a signboard for them which will lead them out from the slavery of a degrading habit into freedom, happiness and peace.

As in the cure of the tobacco habit; the patient must make up his mind to stop once for all and evermore the use of intoxicating beverages. Prayer, strange to say, will not help him very much, as it is a confession of weakness, and as long as we affirm that we are weak and lean upon outside help, we are not in condition to conquer. What we need is the recognition of the fact that the Father knows the needs of His children, and has provided for them from the beginning. It would be absurd to create beings and not give them the power to overcome the obstacles and temptations which may confront them in their journey through life. And the Universal and Infinite Intelligence never made such a blunder. Christ said that we need not beg of the Father to give us that which we needed, because he had already given it. But what we do need is a firm belief in this fact, a firm belief that the Father has not left us to fight our way without giving us the weapons to do the fighting with. My dear brother, if you are the one that needs help to conquer this habit, know that the help is within you. Just as the plant has all the powers to unfold within itself, so have you. *Use* your will and you shall conquer. Let me tell you that although many have written me that I had freed them from the liquor habit, *they did it themselves*. In no case could I cure one in whom I failed to awaken the belief in the power of his will, and a determination to use that will. Not I, but the Father did the work, that is, the universal Spirit that is in us all. People have asked me to treat relatives and friends for the liquor habit without the knowledge of the one so treated. I had to refuse in every case. I feel free to treat people for any *physical* ailment without their knowledge, because I know that everybody *wants* to be free from disease. But with moral weaknesses and bad habits it is different. Many would be very indignant, if they knew that I was making an attempt to influence them without their consent. And I am bound to respect the freedom of the human will. Anyone has a right to go to the bad if he chooses in the sense that he is free to do so. God does not interfere with the freedom of his will, and as long as he merely injures himself, I have no right to meddle with him.

I know that some will make an attempt to reform after they have been persuaded into it. But such attempts are seldom made in the right spirit and will not last. The patient must be thoroughly sick and tired of his habit, and the resolve to reform must come from within himself before he can accomplish his liberation.

A few inebriates have asked me to treat them merely to "please their wives." They did not make the slightest attempt to co-operate with me. They went on drinking as usual. If I could free them from the habit through some magic or witchery, well and good. If not, then good also. I tell you, my friend, that you need to hope nothing from magic or witchcraft. It will not help you as long as your mind is running counter to them. Your own will and desire is the strongest. *No one can influence you unless you permit it.* Hypnotists know this to be a law, and there are few exceptions recorded.

If you can join your will with the will of others, you can do so with benefit to yourself, but first your own will must be firmly aroused and fixed. There are a few external means which you can employ, and it is now in order to mention them. After you have made up your mind to stop humoring that perverted taste of yours and cease drinking intoxicating liquors, even though you die in the attempt, you are ready to employ these other helps. Should you die you will have the consciousness of having died in a good cause at least. But I assure you that you will not die. You will become more living as time goes on and you conquer.

Go to some massage healer, or take a Turkish bath. Tell the operator to have a bowl of fresh milk ready. After you have been kneaded all over, let the operator rinse out a sheet (not too dry) in the milk and wrap it around your naked body. Then let him wrap woolen blankets over the sheet, and allow you to get into a good sweat. This opens the pores of the skin, and the milk in the sheet will absorb the alcohol which comes to the surface along with the perspiration. This process of sweating may be repeated once or twice. Next day you allow yourself to be kneaded again thoroughly, and go through the whole process as the day before. In about three or four days you may try it once more.

The bowels must be kept open, and where it is impossible to go through the operations just described, a warm bath should be taken several times during the first week, and twice for a few weeks afterwards, for you want to get rid of the alcohol in your system as soon as possible. Then you should make the following breathing exercises from six to twelve times after each meal:

Lay on a bed perfectly flat on your back without a pillow under your head. Take a deep breath (not too full) and hold it. While holding it, move that portion of your anatomy between the lower ribs and the naval inward and outward in as quick succession as you can comfortably. In other words, *contract* and *expand* that part of the abdomen. When you can hold the breath no longer, exhale slowly and completely. Inhale again and practice as before.

All hunger is felt at the pit of the stomach. It is caused, we are told, by a lack of blood there, and the exercise described above will agitate the stomach and cause the blood to circulate more freely, which neutralizes the hunger for alcoholic drinks.

If the craving becomes very strong at any one time, eat some fruit.

Habits must be cured in a manner analogous to that in which they have been created. When the warm weather opened last spring, I became very thirsty. While passing a drug store on my way down town I stepped in and took a glass of Vichy water. When I passed there the next day, I hapened to be thirsty again and took another Vichy. The third day I was not thirsty but felt a decided temptation to stop and get a glass of Vichy. I did not do so, however, but the desire annoyed me for some time unconsciously. I felt a certain want, as if I had failed to do something which I ought to have done. When I realized the situation, I said: "My dear throat and palate, you must quit. I am master and I will not allow you to rule and dominate me. If you are really thirsty, you will please have patience until we have an opportunity to get at some water."

While passing the drug store the following day I experienced the desire to stop and get a drink again, but not so strong as the day before. I refused, and what

was in a fair way of becoming a habit, had I not asserted my power of control, was broken.

In this way; or one similar, you, my dear brother, cultivated a habit which finally got the better of you. The appetite for strong drink became stronger and stronger, until it controlled you *because you failed to assert your right to control it*. Now you must create the habit *not to drink*. With every refusal to gratify the old appetite it will become weaker. It will loose faith in its power to control you, while your faith in your power of self-control will grow like a mustard seed. It will soon overshadow the old habit, and while it absorbs all the light and sunshine from above, the old appetite will shrivel and die. Well, bury it, my brother, and your soul will sing an anthem of thanksgiving, for it is working for mastery and freedom. It is claiming its divine birth-right and comes into possession of the Father's legacy which was yours from the beginning potentially, but which never became so actually until you claimed it as your own.

## A CURE FOR CONSUMPTIVES.

BY W. B. KINNEY.

The American Tuberculosis congress at Baltimore announced recently that consumption killed 100,000 people annually in the United States. Up in the Adirondack mountains they have solved the problem of fighting successfully the white plague. There is a cure for consumptives and it costs them nothing. It is—fresh air.

SARANAC LAKE, N. Y., Feb. 20—While 100,000 people are dying in the United States from consumption, and while tuberculosis experts are predicting the extermination of the race unless the "white plague" is checked, victims of the awful destroyer are growing fat and rosy up here in the mountains and the problem seems solved.

The remedy is not a costly lymph, neither is it a rare drug. Its administration is neither expensive nor painful. No corporation controls its manufacture, no trust can dictate the terms under which it is distributed. This modern elixir of life is made up of fifty parts of fresh air, twenty-five parts of good, healthy food and twenty-parts of absolute rest.

There are 7,000 people in this beautiful "capital of the Adirondacks," on the top of the range, 2,100 feet above the sea level. Of these, 90 per cent are hunters. Half of them sleep in warm rooms at night—they are hunters for wealth or game. The other half sleep out in the open air, with the mercury as low as 48 degrees below zero often, and nearly always at least 30 below—they are hunters for health and—life.

There are about 3,500 consumptives in this town alone. Some of them are carried in on cots. Others are pictures of perfect health, devotees of snow-shoeing, sleighing, hunting, tobogganing and ski-ing. These latter are the living examples of the efficacy of the treatment. So wonderful is the result that the state of New York is building a \$35,000 sanitarium here. And this is only one spot in the mountains. There are scores of other little places where the same conditions obtain.

This town is filled with cottages and hotels, and is a society resort all the year around. Some of the hotels will not take "lungers" (as consumptives are called) as

guests. Clerks become such expert diagnosticians that they can tell victims of tuberculosis at a glance. Other hotels only incipient cases. These occupy rooms in a detached part of the hotel, eat at separate tables, and their glasses, dishes, etc., are not only kept apart from those used by other guests, but they are boiled in a carbolic solution after each meal. Each "lunger" is provided with a little "spit cup," containing a carbolic solution, and spitting on the sidewalks, streets or floors of buildings is prohibited strictly. If you do not believe that this law is enforced, just violate it once. But do not do it unless you have \$25 to throw away. This law applies to all alike, "lunger" and healthy citizens.

Most of the cottages are built for victims of the white plague. The picture of one reproduced herewith is typical of all. They are built of stone or brick, with huge windows in profusion and a wide veranda running around at three sides. Each end of these verandas is inclosed with glass. This enables patients to escape direct contact with the wind, from whichever direction it comes, while he gets at the same time the full benefit of the clear, cold air.

Up to the mountain side, about a mile from the station, is the Adirondack Cottage sanitarium, with a capacity for 300 patients. It is in charge of Dr. Edward L. Trudeau, the discoverer of the treatment.

In 1873, Dr. Trudeau, then a young physician, was believed to be dying, a victim of tuberculosis. The famous surgeon, Dr. Alfred Loomis, advised him to go into the mountains. Dr. Trudeau had a hut built near Saranac lake, then uninhabited. He was forty-two miles from a railroad or a physician, too weak to more than crawl. His wife was his companion. He slept outdoors, sat outdoors, ate outdoors, lived outdoors, and in the spring was twenty pounds heavier. Dr. Loomis sent other patients, and Dr. Trudeau built more huts. Dr. Loomis reported the experiment in the New York Medical Record, and physicians became interested. Years before, however, Dr. Brehmer, in Silesia, advocated the same treatment, but Europe paid no attention. Dr. Loomis got his idea from Brehmer. Thus the huge sanitarium was founded.

Right here it is well to explain that Dr. Trudeau's sanitarium is not a money-making scheme. It is for working men and women. No one is admitted who can pay the rates demanded by hotels or cottages. Only one applicant in every twenty is admitted, and the cost is \$5 per week. Examining physicians are located in New York, Buffalo, Syracuse, Philadelphia, etc., and they decide whether a patient is admissible. At the head of the board of directors are such men as Edward H. Harri-man, Charles M. Lea, Anson Phelps-Stokes, Whitelaw Reid and Drs. Edward G. Janeway and Walter B. James of New York. These men are attempting to raise an endowment fund of \$400,000 and have raised \$202,000. There are nineteen free beds.

The treatment at the sanitarium is the same that followed all over this region. The important factors are climate, outdoor life, rest, plenty of food and discipline as to habits.

"Climate, while mentioned first, is of minor importance," said Trudeau. "People do not have to come to the Adirondacks, although our climate is a great help. There isn't a state in the union where the same results cannot be obtained, and every state should establish sanitarium for its consumptives."

When the patient arrives here he goes to the sanitarium or a private hospital. If in a very advanced stage, he is sent to the infirmary. His first step is to get warm clothing. A huge fur coat, fur cap and gloves, warm boots and overshoes and woolen underclothing are prime requisites. The first question the victim asks is: "What medicine shall I take?"

And the answer is, "None."

A doctor examines him and starts the treatment mildly. He sits in a room with the window open, first, for several hours. He is warmly clad all the time. Finally, he is taking this air eight hours a day. Next, his chair or bed is wheeled out on the veranda and he gets eight hours a day there. Meanwhile, he is fed plenty of the best and most nourishing food. Gradually, he gets stronger and puts on flesh.

Next, he sleeps outdoors. This seems incredible! Think of delicate women, victims of consumption, sleep-



ing outdoors when the thermometer hangs around the 30 below mark! It gets down to 48 here, and one registered 54 at Placid lake last week. But the oldtimers said it was a flighty, sensational thermometer, not to be relied upon. Their oldtimers touch 48 however, now and then, and 40 or 45 is not unusual.

The patient is prepared for the exposure. He is clothed in fur coat, gloves and cap on head, covering the ears. Hot water bottles are put at the feet and over it all are placed fur rugs or blankets. The exposed part of his face is rubbed with vaseline. This is not absolutely necessary, however. By pulling the blanket up to the tip of the nose, the air from the lungs keeps the nose warm. Watchful nurses are on duty, just inside, all the time, quick to note any variation in the wind or change in the patient. The hot water bags are refilled or the foot warmers charged afresh. Meanwhile the diseased lungs are drinking in the life-giving oxygen, which is waging a relentless war of extermination on the tubercle bacillus.

The daily routine of the patient is simple. He must sit or lie eight hours in the open air, no matter what the weather may be. Rest is as essential as air. He must eat plenty of good food and he must avoid exercise at first. Medicine is used only for complications like tuberculosis pneumonia, pleurisy or hemorrhages or exacerbations which are frequent in the disease.

Gradually, as the patient grows stronger, exercise is prescribed, until finally, a picture of health, he is permitted to tear over the mountains, skating, snow shoeing or sleighing, just as his fancy dictates, without a sign of the awful disease that had marked him for its own.—

*From The Omaha Sunday News.*



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