

SAMPLE COPY.

The . . . NEW MAN.

A Monthly Magazine Devoted to the Mastery of Sin, Disease
and Poverty through the Orderly Development of Fac-
ulties Active or Latent in all Men.

P. BRAUN, Editor.


**PUBLISHED BY
THE NEW MAN PUBLISHING CO.
BELOIT, KANSAS, U. S. A.**


ENTERED AT THE POSTOFFICE IN BELOIT AS 2ND CLASS MATTER.


THE NEW MAN.


Subscription, 50c. a Year, or Three Copies for \$1.

Foreign Subscriptions, each 25 cents Extra.

 If you receive this paper marked "Sample Copy" you may know that either yourself or a friend of yours requested us to send you one. If the paper comes to you unmarked and without having subscribed for it, do not therefore refuse it, because in that case some one else has ordered it sent to you and paid for it. You will not therefore, be indebted to us.

 We do not mail every day. People ordering this paper must not get nervous over a few days delay.

 A blue pencil mark around this will indicate that your subscription has expired. We request a prompt renewal. We shall promptly stop the paper at the expiration of your subscription. This is not because we do not trust you. We do not wish to force the paper on anyone. We respect your rights. Let us know if you wish to renew. If you have not the money now send it later, but inform us of your intention to renew promptly and save delay.

 **NOTICE.** Do not forget to enclose stamps for return postage in all letters which call for a reply.

The editor of this paper is responsible only for articles written by himself.

New subscribers should always state with what number they wish their subscriptions to commence. Otherwise we will begin with the current issue.

Send remittance by postal money order, coin or bills. Stamps accepted from points where there is no money order office. Address all communications, remittances, etc., to **THE NEW MAN,** Beloit, Kansas.

WHAT PEOPLE SAY ABOUT "THE NEW MAN."

I am well, and your article was the last good thing to complete the cure. J. G. P.

I must have the paper again. It has done so much for me. Its teachings have been health, life—aye, *more than life to me*—they have been my salvation.

I am well because of your lessons in the **NEW MAN.** D. S.

You will be surprised when I tell you that I too *have been made whole* by reading one lesson in the **NEW MAN.** Rev. L. A. M.

THE NEW MAN.

"All things are yours."

VOL. II.

Beloit, Kas, April, 1897..

NO. 7

SPIRITUAL SIGHT, OR CLAIRVOYANT VISION

If we live according to our highest ideal of goodliness, we will unfold naturally. All our latent faculties will open up and develop naturally, because then we live in oneness with the divine law, which makes for progress. A godly man is also a praying man, a man who constantly seeks to find God, his inner center, and by opening up communication with the source of all life and wisdom within, he places himself in a position where truth and interior illumination can come to him. By *truly* praying he becomes passive and receptive, and the nature of his aspirations will always determine the quality of the light which he will receive. The purer and higher his ideals and aspirations, the higher the quality of influx of life and wisdom.

We refer the reader to the preceeding number of the NEW MAN for a fuller explanation of the true development. In this article we shall try to answer the question which has been put to us, and that is "How can one develop clairvoyant vision?"

The process is very simple when once understood, but it requires a great deal of effort for most of us to acquire some degree of proficiency.

There are some rare cases of natural psychic development. I refer to such people who seem to acquire this spiritual sight without special effort. Such cases point to the existence of the spiritual organs of sight in all men. They are latent in most people, but they exist and may be developed. The possibility of development in one points to the possibility of development in all.

When we use the term "natural psychics", we do not refer to the "medium", however. Most mediums are not independently clairvoyant. They see through the eyes and the minds of their controls. They are, in fact, 'mind readers'. But this needs some further explanation.

Those of my readers who have read Mr. Hudson's article 'How I became convinced of the truth of telepathy', in the Hypnotic Magazine, will know what I mean. Mr. Hudson explains to his readers that he had come to believe in telepathy through the testimony of reliable scientific experimenters and witnesses, also through witnessing many astonishing telepathic phenomena himself. But in order not to leave any possible doubt in his mind, he tried to practice mindreading himself, which means the conscious reception of impressions from other minds. Here are some of his own words.

.... "I determined, if possible, to develop the faculty in my own mind, at least far enough to resolve any lingering doubt that might be unconsciously entertained. Accordingly I caused myself to be securely blindfolded in presence of my family and two or three trustworthy friends, and instructed them to draw a card from the pack, place it on a table, face up, and in full view of all but myself. I enjoined absolute silence, and requested them to steadily gaze upon the card and patiently await results. I determined not to yield to any mere mental impressions, but to watch for a vision of the card itself. I endeavored to become as passive as possible and to shut out all objective thoughts. In fact I tried to go to sleep. I soon found that the moment I approached a state of somnolency I began to see visions of self-illuminated objects floating in the darkness before me. If, however, one seemed to be taking a definite shape it would instantly rouse me and the vision would vanish. At length I mastered my curiosity sufficiently to enable me to hold the vision long enough to perceive its import. When that was accomplished I saw,—not a card with its spots clearly defined—but a number of objects arranged

in rows and resembling real diamonds. I was finally enabled to count them and finding that there were ten of them I ventured to name the ten of diamonds. The applause that followed told me that I was right and I removed the bandage and found the ten of diamonds lying on the table. The vision was symbolical merely; but no other possible symbol could have conveyed a clearer idea of the fact as it existed.

Thus far Mr. Hudson. We will only add that his subsequent trials proved equally successful. "Others of the company tried the same experiment in the same way, and each one scored a sufficient number of successes to demonstrate the truth of telepathy".

The reader will see that Mr. Hudson did not see the cards directly but indirectly. For the spiritual perception or sight of the same he was dependent on other minds. And so with the mediums. It is through their controls or guides that they see and hear. They get their impressions from or through the minds of others by way of telepathy. In order to receive these ideas, images or impressions, the mediums have to become passive to the influences which they invite to act on them. Passivity implies inactivity. But we do not develop our senses and faculties through inactivity. Development means USE. The mediums do not develop their own spiritual senses at all. These remain dormant. They only acquire a sufficient degree of receptivity which enables them to receive impressions at second hand through transference. This kind of 'development' may, and already has become a great source of danger to the individual. Some of our readers have perhaps wondered at the ease with which professional hypnotists put their 'regular' subjects into the hypnotic condition. The subject, by giving himself up to the control of the hypnotist habitually, finally loses control over himself and instances are not rare where such subjects have been hypnotized in spite of their efforts to prevent it.

Likewise the professional medium, after putting her-

self under control for years, may be in danger of losing the control over herself. She may finally be controlled at any and all times, even against her will, not only by disembodied spirits, but by those in the flesh as well.

Let my readers not misunderstand me. I am not quarrelling with Spiritualism. I have seen enough of the phenomena to believe them genuine. I believe in the honesty and sincerity of the great mass of mediums. I have nothing but praise for the 'Philosophy' of Spiritualism, and some of my best friends are Spiritualists; but, knowing the dangers of mediumship, I would be neglecting my duty towards my fellowmen, if I failed to sound this note of warning. How do you, who submit to control, know *what* spirit controls you? If you open yourself to the control of one spirit, you may reach that point, where you cannot keep others from controlling you. Bad ones will try to gain their evil ends through you, and who will tell you what kind of spirits come to you? It is a fact that not all spirits are good, and the worst ones are always nearest the earth, waiting and watching for just such a chance as the passive medium, who opens her soul, mind and body for them, presents. Your loved ones, mayhap, have progressed to purer realms, from whence they reach you through mental impressions only, unless you develop your *own* spiritual senses, and any one approaching you, may *personate* some friend of yours, in order to gain his or her private ends. Good spirits never try to *control* any one, although they try to help their friends on earth.

We are here to develop our faculties and powers, and and not to be mere instruments and playthings of other men or spirits. Nature wants us to become **MASTERS**.

Read History and evolution if you would know how the latent faculties find development and Masters are made. How does the musician develop that wonderful command over his fingers; how does he acquire dexterity and strength? How does the mathematician gain that sub-

lime ease in dealing with his intricate problems? 'All through active effort and exercise.

The spiritual senses are developed in no other way. When 'mediumistic' people once become fully alive to the dangers of mediumship, and when they find out that they have spiritual senses which may be developed here and now, then will they seek 'Spirit-control no longer. Instead of seeing through other eyes and hearing through other ears, they will try to develop their own inner senses. We now append a few plain instructions by Alpha taken from 'The Philosophical Journal.

...."Objective clairvoyance is developed in many ways.

Select a room where quiet and freedom from interruption may be obtained. Have the light so regulated that it will be subdued and agreeable, yet bright enough so all objects in the room can be seen plainly. If convenient, prepare a screen of some dark cloth of a size sufficient to compass range of vision when looking at it from a distance of three or four feet. Hang this upon the wall, or suspend from ceiling at proper height. A blank wall might answer just as well, the object being to have some point upon which the eyes may rest without diverting the attention from the main purpose. Sit in an easy position within three or four feet of screen or wall. Direct the eyes toward it, looking not at it, but at the air between, thus concentrate and focus your gaze on space, so an object within the focus would become visible. Looking at the screen would focus lenses of eyes, for objects upon it and not for anything intervening. With these details properly arranged, you will soon see minute points or atoms of light darting rapidly about. They somewhat resemble dust when illuminated by a sunray. The atoms of light, however, are everywhere, and follow no direct line, continuing meanwhile in rapid motion. It is difficult to trace a single atom in its course. They are of various colors; usually white at first or yellowish and as the higher vision becomes more

perfect, assume richer, deeper hues, and more tangible form.

Later on, multi-colored emanations from all objects may be seen. All space will appear filled with the most beautiful lights, finer, and more exquisite than those known to the material or external sight. Soon the light may become clearer and everything assume tangible, definite shape.

Solid stone walls will appear, as gas affording no barrier to the rapidly unfolding sight, and as the gaze passes on and on, farther and farther, it will be realized that space and darkness have been practically overcome, the telescope and the microscope surpassed, for this power extends from the least to the greatest when fully developed.

Another means of development is to sit with closed or bandaged eyes and making effort to see; but there is danger of straining the optic nerves. Another method is by the aid of a 'magic mirror.' Fill a small clear glass globe with ink or asphaltum, observe conditions as to quiet, etc. and gaze steadily at the ball. Some gain the coveted goal through the aid of a psychologist, but it is not always safe or advisable to employ one."

SEXPOWER, ITS CONTROL AND USE

CHAPTER V. — A Letter to a Patient. —

Dear Friend.

Your letter has been received and it proves to me that you are really progressing. You ask "How am I going to control lascivious thoughts?"

Now, you must know that people never ask that question, until they are really ready to leave off thinking in the old channels. This is the most decisive step you have yet taken, for if you begin to revolutionize your thought-life, you will find that your actions, feelings and physical conditions will fall in line corresponding with your new way of thinking. To revolutionize your habits of thought is

therefore the most important step for you to take, for out of your thoughts [conscious or unconscious] spring all your actions and many of your feelings. But how can we change our thought-habits? First you must know that your body does not do the thinking. But your body is pervaded or penetrated by your thoughts. Every thought has its own rate of vibration, and the particles of which bone, flesh, muscle, nerve, brain and blood are composed, are affected by our thought-vibrations. Like the figures and formations of sand on Chladni's plates, which change with every new mode of vibration, the atoms of the human body are arranged and re-arranged in different mathematical groupings by our thought-vibrations.

People generally believe that the atoms of matter which constitute the body of flesh, are fixed and stationary for the time of their stay within the same. But the different thought-vibrations all have an influence in their mathematical groupings, and out of these different groupings, harmonious and orderly, or disorderly, arise many of our bodily feelings and sensations. Continued impure thinking compels the particles to group themselves so loosely and in such disorder that the whole body is at length thrown in a state of unrest and distress. The flesh becomes flabby; the hands and feet clammy, and the general tone is a low one, so that every adverse wind has its baneful effects upon it. Its powers of resisting disease are at a minimum. The owner of such a body feels wretched. He is subject to constant fears, imaginings and forebodings of impending evil. He becomes a moral coward. He loses ambition and his sense of moral and physical weakness places him at a disadvantage in the competitive struggle for this world's goods. But let him increase the rate of vibration by thinking high, pure and wholesome thoughts, and the polarization of the atoms, of which his body is composed, will become a more harmonious one. The particles then arrange themselves in groups of mathematical beauty,

ly reclaim both your soul and body from their present unsatisfactory conditions. It is never too late to mend.

History furnishes us with many illustrious examples of people who have been abject slaves for a time to their sex-passions, and brought them under control, after which they became shining lights in one field or another. Socrates and St. Augustine are, we believe, such examples.

When all waste of the creative life through sexual indulgences is stopped, then it begins to fill man, and he becomes a powerful battery which supplies all his organs and faculties with the necessary force to express themselves fully and their native possibilities, whereas they languish for want of force, if the creative forces are squandered in useless sexual indulgencies.

What has been possible to others is also possible to you.

If others could stop thinking impure thoughts, you can do the same. How? To answer that question let me ask you how thinking lascivious thoughts has become a habit with you. Answer, through repetition. Each repetition made it easier and more attractive to think them, until the habit had been established. Were was your will in the case? Was it absent, or did you not exercise your choice in the matter? The fact is, that you choose to think those thoughts. Nobody forced you, but yourself. Your will was exercised in the wrong direction.

The traveler on the road, when he finds his horse has turned in the wrong direction, what does he do? He turns his horse around and makes it retrace all the way it has gone wrong. Then he turns it in the right way.

He may have allowed his horse to go wrong a long while or a little while, and the further he has gone the more difficult it will be to regain the right road. But nothing hinders to face about, and every step that is taken will bring him nearer his goal.

Just so with you. Turn your horse (your will) in the opposite direction. You may fail sometimes from force of habit, but do not fret. To reascend the declivity down which you have been going may at first seem a difficult task, and you may often stumble. But make the effort to think pure thoughts, and every effort you make in the new direction, will make the repetition easier and more delightful, until a new habit is established. Then you are on the right road again, and your new habit will grow stronger day by day, until the old one falls into disuse.

Form high ideals of life, manhood and womanhood.

Read good books and do everything to keep you in the new way. Contemplate as often as you can the sacredness of your body as the tabernacle of God himself.

It is the shekinah, the ark of the covenant, wherein dwells the Most High. This most holy Spirit is committed into your hands. The Father gave it you to use for your own good and that of mankind in general. Remember always that this divine Life, which is yours, is willing and able to make you supremely happy, and to raise you to undreamed of heights of existence, if you will only use it rightly, and not wastefully waste it.


Then, if you have overcome your old enemy, what blessedness, what peace, what health and what prosperity will be yours. Joys unspeakable will be your portion.

"The pure in heart shall see God." If getting a deeper insight into God's nature, attributes and being, and the perception of higher truths, higher ideals, higher principles, higher powers, higher conditions, existences and worlds, is "seeing God," then this saying is true. The heart of God will open within the heart of the pure man and woman, and unending vistas of eternal verities and relationships will spread out before them. If you become pure in heart and lead the regenerate life you will find that your perception of things now unseen, and the cause world in general, will enable you to clearly foresee the results of your actions, and thus guard against failures of all kinds. You will be enabled to read the minds and motives of those with whom you come in contact, and the practice of duplicity and deception on their part will wellnigh become an impossibility. You will become an observer of the interior side of the world, men and things and this will invest you with many "powers." Your physical and spiritual senses will become so acute and sensitive that they will record the most subtle impressions.

Your soul will become receptive of, and your mind become conscious of, the highest wisdom and knowledge attainable in earthlife. Therefore cease thinking impure thoughts. Then there will be no more impure actions.

Yes, brother, Christship is attainable, but only to the pure in heart.

(To be continued.)

 Subscribers should order *all* the backnumbers of Vol. 2 to get all the articles on "Sex."

A BRIEF GLIMSE AT MAN.

(A Paper read before a College Society of the American Medical College, Indianapolis, Ind.) by D. H. SNOKE.

Ladies and Gentlemen:— It is not my purpose in this monograph, hastily written and without time for revision, to cite your attention to men, (and women) who have become famed in the world's annals, for these have been the subject of much study, more criticism, and most praise or censure,— but rather to call your notice to those less famed, even in a local way, those with whom you have most to do, if you please— yourselves.— Man is apt to study his fellowman rather than to examine himself, setting up, unconsciously, an egotistic standard above and below which the mercury of worth registers the various character values in a materialistic fashion which obtains throughout society as we find it today. In his pursuit of knowledge he persistently seeks it in the realm of his physical environment, and is constantly putting every objective feature thereof to the touch, in the hope of attaining the object of his search—*happiness*. But does he find it? Is the result obtained commensurate with his effort? Evidently not. He is forever in attrition with the unknown, and though the heat of the pursuit may occasionally evolve a spark of light, it is phosphorescent and painfully ephemeral. We find him sighing over the meagreness of his attainments, and in a sceptical frame of mind as to whether 'the game be worth the candle'. I need not here recur to the fact that this has been your own experience, and in that I have said you find the mirror of your own repeated efforts. There is evidently something amiss in the plan of research and it is to this that I invite your attention. If I ask you to 'about face' in the path of your quest, it is to bring you nigher the portal to the true path, the gateway of your own soul.

If we take Hebraic history as our guide, we find Man the last thing made, the climax of creation. If we take Evolution, we still find him the highest evolvement of an Infinite progression, the shining factor of an infinite series, star-like ascending the spiral causeway that is leading him up, and still upward to fresh achievements, and, whether he will or no, compelling him to the fulfillment of his destiny. Do not think that because I use the third person that my allusion is not to you, for *it is to you that*

this shaft of light is directed in the hope that it may somehow lead you to the pursuit of self-knowledge, and thus aid you in the beginning of the lesson of yourselves.

Two factions, one great as to numbers yet weak as to causation, the other small as to numbers but infinitely forceful as to causation, have set themselves the task of man's betterment and unfoldment, and diametrically opposed they pursue their aims; while he whose weal is at stake stands between in uncertain mood, now in light, again in darkness, the central figure of a kaleidoscopic panorama awaiting the culmination of his destiny with what fortitude he can summon. The first mentioned as the great multitude are the rank and file of materialism, a huge giant, bound by fetters of his own forging, who struggles with impotent effort to free himself from his self-imposed bondage. His efforts are futile and negative though well meant, and upon him his would be beneficiaries gaze with uncertainty not unmixed with alarm. The force opposed to this huge giant is comely man of average physical stature, the representative of few in numbers, but with a conscious, positive power in which is blended both courage and altruism, and upon which, when they see it aright, mankind feel that they can rely. This last, the spiritually inclined, who hold in their grasp the key to every human possibility, are they to whom the world is beginning to turn for the light and guidance essential to happiness.

Our materialist with bold front marches up to Truth, then deflects his course in direction, losing, purblindly, the sight of what he seeks, And it is in himself that he finds this veil to an otherwise clear vision. He says both in word and precept that the physical body is the man, that it is tenanted by a "diluted or attenuated something" called a soul; or that thought and consciousness are conditions due to chemical change, which in turn has been caused by cerebration or brain action. He somehow cannot help feeling that his concepts of these things are gross and perishable, and that the mechanical results of his physical works, must, according to his theory, outlive the highest and best of himself, who, save for landmarks such as these must drop out of life and out of mind. His theory he feels is equally evanescent and void of permanence — a rope of sand, to which, half in hope, half in fear, he moors his craft of life. A passing breeze may rend its strands and carry his boat far out upon tempest tossed seas of uncertainty upon whose farther shore life's horizon closes

dawn darkly, void of star or rainbow, where thick as grains of sand in desert wastes lie tombs of perished hopes and cherished ambitions. Dark as this picture is, it fails, even its deepest gloom, to portray the least of these all too sad endings of materialistic lives. These gross concepts with such sad terminations are not confined exclusively to the purely materialistic, but almost every life, even in so-called orthodox folds, bears upon it the stamp of this influence, notwithstanding the fact that the Man of Galilee spoke its opposite from Olivet, or that the shadow of his crucifix falls from Calvary across the words.

Let us on the other hand view the spiritually minded (do not think that the word spiritual means religious, in the common sense, for it is *not* so meant,) and follow, as nearly as may be, his career. As before stated, his belief, his hope, is diametrically opposed to that of the materialist. To him every object in nature has a spiritual side, a mentality commensurate with its existence as an entity. The blade of grass timidly peering through the springtide soil, the towering oak, rose, the blushing beauty and fragrance, the very grain of sand upon which he treads, all to him have life and mind and spirit, a part of the Infinite Life from which they came forth, each as a distinct entity and each redolent with individuality. You may smile at this and call it pantheistic, but it admits of verification just the same. Plants do think, and their intelligence is manifested in their respective individualities, which they maintain in spite of seemingly adverse environment. The rose remains a rose, and never selets the aliment which would make it a lily. The very pebble which you spurn with your foot gives evidence of some kind of thought which is made manifest in the coherence of its parts.

Not only to these lower forms of creation does our spiritually minded man attribute life and thought, but to man he gives the highest award of spiritual life. To him spirit is the only reality, and all physical expression is but the reflex of the spiritual; that a man's body is the unreal part of him, the shadow, as it were, of his spirit, or in another sense the temple built by the spirit for its own indwelling,—in short, that man *is* soul and *has* a body, and not that he is body and has a soul. Being soul, time and space are to him merely relative circumstances, and disease and poverty nonexistent. Instead of being overpowered by his surroundings, he becomes master of his environment, proving thereby the old time attribute, that he

is lord of creation. To him nothing falls too early or too late, and in *all* things he finds good, since he recognizes the source of all beings as *Good*. I am here tonight to say to you that this recognition of the *good* is the source of the highest human joy, the key to unlimited power, all of which can be obtained by him who will seek it aright. You may ask what these things mean, and anticipating the question in your minds I will tell you. It means freedom from worry, the arch-foe of human health and joy; it means the attraction to you, or whoever will pursue the path, of every desirable condition, and an unending growth towards yourselves. I say *toward yourselves*, and wish to imply to you, speaking from personal experience that in a general way men least of all understand themselves. "The proper study of mankind is man",—not that we shall so much study our fellows, but *ourselves*. And when once we truly find who and what we are, former limitations, which stood between us and the fruition of our desires, will vanish into nothingness.

What will you give—what would you not give to be able to master the conditions of ill-health, poverty and sorrow? I take your answer for granted and pass on to make an assertion, which, while strange in seeming, is yet true in the fact; viz. a man can have no wish that he cannot realize, provided he places himself in proper relation to the good that is in him, latently or otherwise. Consider this carefully, for it is well worth your best study, You are deeper than you are aware. Your soul reaches back to the very heart of Infinite Life in which it finds its source.

Your thoughts which arise from contact with your environment are, in a sense, material things; but deeper than these is your spirit which neither touches nor handles, but which is yet the fountain of strength to which I have alluded. Go into this; retire within its sacred precincts and *find yourself*. Learn here the secret of fabulous power for good, and then come forth to bless your kind.

Passing along as I have rapidly, not to say incoherently, I have only been able to hint at many things, but of their identity and actualness I am perfectly sure.

But let us come back to man in his physical sense for a brief retrospect and then I shall be done. We are students of anatomy and physiology, and day after day are studying the physical form and the functions of the various organs, of the physical economy. Naturally enough we find beauty and symmetry in the perfect human form, and every

part thereof is fraught with more than a passing interest.

The wonders of respiration and circulation, of digestion and assimilation, of sensation and motion each and all appeal to us in many ways, but beauty is but the picture or shadow of the real, or to repeat a former assertion, it is the creation of the spirit that is within. Herein is something which renders all the world of men physically akin, and by the same sign, spiritually related. This beauty of form, this physical harmony is found in the cottage of the laborer no less than in the palace of the king. The same influence, the same creative soul power builds from within and brings into externalization the body of the beggar and the prince alike. Every soul in all the universe has the same source, the same lineal descent, and to the extent that each recognizes his infinite pedigree is he great or small. Naturally enough, a man is what he conceives himself to be for as Solomon the wise said "as a man thinketh in his heart so is he." By the same immutable law men get just what they look for, just what they expect, and there is no exception to the rule. If a man looks for wrong and evil, he gets them, for he is a magnet and draws to himself the thing most in his mind. If he looks for happiness he finds it; the samelaw holds good. It is the spiritual man which is the *real* man, and it only requires a conscious recognition of this God-given and God-like element to enable man to become the intelligent arbiter of his destiny. Look within then to find what you have sought in vain without; look within and learn well the lesson of yourself. When you have done this faithfully and earnestly, you will find your highest ideals become realities, and your life a joy exceeding your fondest dream. I copy here a fragment which seems a fitting end for this already too extended paper.

*"As I walked with myself,
I talked with myself;
Myself said this unto me:
Make friends with thyself,
Be true to thyself,
Thyself thy good angel shall be."*

THE ABIDING TRUTH, with its Silent Evangel, is devoted to a better understanding of our immortal powers. 50 c. a year. Sample FREE. C. Elizabeth Russel, Editor
6 Park Str. Peabody, Mass.

(A worthy Journal which should be encouraged. Ed.)

THE NEW MAN.

A Monthly Magazine devoted to the Mastery of Sin, Sickness and Poverty, through the orderly Development of Faculties latent IN ALL MEN.

50 cts. a year. Sample copy FREE.

Dr P. Braun, Editor.

Published by

The New Man Printing & Publishing Co.

Beloit, Kansas. U. S. A.

WE ALSO PUBLISH

Der Meister,

A Monthly Magazine identical in aim and purpose with The New Man, printed in the German language. Subscription price in the U. S. and Canada \$1.00 per year. Foreign countries \$1.25. Sample copy FREE.

The human soul is inwardly and potentially finished, that is, all that it ever will be lies folded up within it in latency. But outwardly and actually it is a growth, or an orderly unfoldment in externalization, of the potential possibilities which inhere in it as the image and likeness of its source. It is a miniature universe, a microcosm containing the attributes of the macrocosm. But as the earth at its earliest beginning in time and space had locked up within its bosom all the wonderful possibilities of plant, animal and human life which later on it unfolded in orderly succession, so the human soul has locked up within its sanctuary all the powers, virtues, beauty, wisdom and love, which in time it will manifest externally.

Man, as we know him now, is an unfinished growth externally. Inwardly and potentially he is complete, but he must unfold and manifest his divine possibilities, and *The New Man* aims first to acquaint its readers with their latent powers, and next to furnish them with *the proper methods* of bringing them into externalization. Jesus and Buddha, Plato and Emerson, Rafael, Wagner and Edison, are fair examples of the wonders which are locked away in the soul of the most humble of every one of earth's children.

The question, whether it be worth the small price you pay for a year's subscription to *The New Man*, to *acquaint you with your own deepest and truest selfhood*, and to *help you to manifest that selfhood*, as Jesus did, must be answered by you. Loose no time and send in your subscription today. *Now* is the time of salvation.

What Part Of Vol. II. Contains.

Just see what an interesting array of subjects are treated on in the ten numbers of Vol. II, which have appeared up to the day when this was written.

No. I. 1. An Internal Bath. 2. The New Gospel of Life. 3. Practical Mind Cure. 4. Some Music. 5. The Divine Body. 6. Some Thoughts by a Tyro.

No. II 1. Judgment. 2. The Cure of Poverty. 3. To the Sick. 4. How to read the Universal Mind.

No. III. 1. "Sex in Evolution," which is the initial article on "Sex Power, its Control and Use," which series runs through all of Vol. II. 2. Hypnotic Suggestion as a Therapeutic Agent. 3. New Men and New Women. 4. Life from Within. 5. Some Thoughts from an interesting Book. 6. A Case of Insanity healed by Mr. Hahn and the Editor. 7. The Cure of Insomnia.

No. IV. 1. Francis Schlatter. 2. Hypnotic Suggestion as a Therapeutic Agent, — "How to Hypnotize a Person" — (continued.) 3. Sex, the Life Principle. 4. Psychic Development (Wrong Methods).

No. V. 1. Thought the Controlling Power of the Sexual Passion. 2. Man is not what he seems to be. 3. Perpetual Youth. 4. Helpful Thoughts. 5. Life of Francis Schlatter.

No. VI. 1. The Sex Act (its accompanying physical processes, its Use and Abuse.) 2. Development (The *true* Method.) 3. "The Prince of this World" (Who and what he is).

No. VII. 1. Spiritual Sight, or Clairvoyant Vision (How developed). 2. A letter to a Patient (Continuation of the Articles on Sex). 3. A Brief Glimpse at Man (but a deep one).

No. VIII. 1. A Plea for Mental Science (A clear statement of its claims and Principles). 2. An address (What the Christ Science teaches us). 3. Look out. 4. Concentration (Methods of).

No. IX. 1. Man; Whence and Whither. 2. Self-creation (Chapter I. What is it?). 3. How Man and Wife can exchange Magnetism without the loss of Vitality, as it occurs in the old method of sexual Union. 4. Love the Greatest of All.

No. X. 1. The Control of the *Sexual* Passion (not the *Sex* Passion). Proper and efficient Methods. 2. The Healing Power, how to Control and Use it. 3. Self-Creation (continued).

Most of these articles are long and clear expositions of the subjects under consideration, any one of which is worth more than the price of the subscription. The Secrets divulged therein are not usually communicated to pupils by Professors of Psychology, or teachers of Mental and Spiritual forces, for less than five dollars. Pupils often pay as much as from two to three hundred dollars for "a course of instruction," embodying the thoughts set forth in the pages of *The New Man*. But we do not believe in this traffic in high spiritual truths, they should be made accessible to the most humble as well as to the richest. All that *we* ask is the small price of the subscription which is ridiculously low compared with the price of other literature of less value.

Notice. We cannot send out *single* backnumbers except to regular subscribers, who may have lost one or the other, because we have retained a certain number of each issue only. Therefore we are obliged, in order not to break up whole sets, to *sell only whole sets* of Vol. II.

Read What They Say About "The New Man."

You are doing the greatest work and a work that is the most needed just now. Mr. & Mrs. F. V. B.

I congratulate you on your sublime courage in taking hold of the overshadowing Sex question, which is at the bottom of all spiritual power. O. W. S.

I wouldn't have missed the opening chapter on "Sex Power" for twice the subscription price. Light on that question seems to me the one needed thing to educate people out of their misery. Miss H. W.

“WHAT THEY SAY ABOUT THE NEW MAN.” (CONTINUED.)

I cannot express my gratitude to you for the benefit I have received through your paper. It has done me more good toward healing my rheumatism than all the medicine I have taken in the last six years. Marah Fletcher.

A well known author and teacher of one of the best Metaphysical schools, says “The New Man is really the *soundest* little paper in existence. It is *scientific* and that is what we need.”

Your paper has done me more good, than any other paper I ever read—and I have read a great many.—F. M. Y., New Bethlehem, Pennsylvania.

I have been reading Science for two years and I have in a way been benefitted. But The New Man has done more for me than all my other readings.—S. L., Ranny, Wis.

I have received so much benefit from your article, “Suggestion” in the May number that I must write and thank you for it. It has opened a new field of thought for me which I hope to make very effective in my life.—The author of “Wrinkles.”

It is an excellent periodical and I wish it success. I can't read one-tenth of the literature that comes to me, but I had to read The New Man through before I could drop it. Its ideas are excellent.—Editor of a Spiritualist Journal.

I cannot find words to express my high opinion of your paper. It gives me the help I need. Mrs. L. A. M. C.

Your articles are soul inspiring. Life and health are in them. Mrs. A. M. G.

I am a subscriber to many leading journals among which yours holds leading rank, as it represents the highest thought. G. A. R.

I feel that I am gaining and that a continual study of your lessons is the cause.—D. H. S., Carthage, Indiana.

I consider it the best exponent of the Spiritual Science that has come to my notice, so clear cut and concise.—E. A. S., Minneapolis, Kansas.

I am delighted with it and find it the best teacher I have ever had.—Mrs. M. M., Saratoga Springs, N. Y.

The Mastery of Fate.

This book has had an immense sale during the past year. The revelations which it contains have helped thousands out of sin and sickness. It has pointed the way for many out of the galling thralldom of an overmastering sexpassion, and so paved the way for a higher spiritual development, peace and a material prosperity to which before they were strangers. All who are struggling out of adverse conditions of all kinds cannot afford to miss reading this book. In order that even the poorest may be able to buy it, we have placed it at the *low price of 50 cts.* It will prove a mine of wisdom to all students of the higher thought, and a sure guide to those seeking to live the higher life.

Table of Contents.

The first ten chapters are arranged in the form of lessons, which comprise a complete course in the Science of Life. 1. God, or Life. 2. Man. 3. Good and Evil. 4. What is Disease? 5. The Power of Thought in the Cure of Disease. 6. Desire. 7. Faith. 8. In the Silence. 9. Practical Demonstration. 10. Methods of Treatment. 11. Suggestion and the Sub-Conscious Mind. 12. The Care of the Skin. 13. An Internal Bath. 14. Breathing. 15. Sex Power, its Control and Use. 16. Judge not.

A Few of the Many Expressions of Appreciation.

Mastery of Fate has given me the key and now I have entire control of my sexual system.—W. H.

It has given me a much better idea of Healing and Concentration than any of the lessons I have ever studied.—B. D.

The fifth lesson "The Cure of Disease," I regard as one of the most helpful articles I have ever read. Mrs. D. W. G.

I feel that I am gaining and that a continual study of your lessons is the cause.—D. H. S.

You have drawn me closer to the Fatherhood of God and the heart of the Universal Brotherhood of Men, yes closer to the realization of my inner and true Self.—G. K.

I have read and re-read your book and weighed every line carefully and thoughtfully. Am now 57 years old, but have never come across a work that is more calculated to raise a man up to the point of Oneness with his God, as it can. In its pages one may learn the truth which makes free.—G. W., M. D.

I thank you again for writing that wonderful book of yours. Words I have not in my vocabulary to express my feelings on reading the revelations contained therein.—Ada S.

Important Notice.

Vol. I. of The New Man, which is now out in book form, under the title, "*The Mastery of Fate*," deals more especially with **The Cure of Disease**. This is its distinctive feature, although besides, it contains a wealth of other matter.

Vol. II., contains a series of articles on "*Sex Power, its Control and Use*." This is the leading feature of Vol. II, but not its exclusive one, as the reader will see by the table of Contents which we give in the last pages of this number.

Vol. III., which begins Oct. 1897 will have three entire numbers devoted to a series of "**Occult Stories**" by Carl Michelsen. These also will appear in bookform when complete. They betray a rare insight into the workings of occult laws, and the practical application of occult principles. They will be invaluable fingerposts to all Mental Scientists, Occultists, Theosophists, Spiritualists and those who study the inner meaning of the Christ Gospels.

In the Jan. 1898 number we shall begin a series of articles on "Opulence, and how to Gain It." Mind you, we mean real, financial Opulence. The author knows whereof he speaks, since he has himself proved the principles he sets forth to be true in his own life. It is his own wish that his readers, nay, *all the world*, should try them as he has tried them.

Besides these articles, there will be a host of others on vital subjects pertaining to the life of every human being. To teach

Self Knowledge
and

The Mastery of Fate,

this is, and always will be the aim of The New Man.
50 per year (or per volume) Address The New Man Publ.
Co. Beloit, Kansas, U. S. A.

Self-Creation.

by D. H. Snook,

is a pamphlet in which the author outlines the methods by which every one who dwells and lives on the old plane, can create himself a **New Man**, one who is able to conquer all obstacles in the way which leads to Freedom, Happiness and Plenty.

Price 15 cents, at this office.