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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.

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P. BRAUN, Editor.

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
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
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Address: **P. Braun, Editor of The New Man.
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Life on this earth for most people is too short to search for the highest and best in this round-about way, and people have come to appreciate clear and condensed statements of truth. Those who measure the value of everything by the yard or pound of paper used in its presentation, will be disappointed in these lessons, for they are not bulky or voluminous. Neither are diamonds, but who would not rather possess a diamond of one karat even than a piece of colored glass, no matter how large and how gorgeously colored?

The author has never printed his most valuable and vital secrets on account of the great danger there is in their abuse. These will not be found in the printed lessons,

but will be communicated to each one after studying one or all of the courses, as already stated, and they must not be communicated by our students to any one except a wife or husband.

The separate lessons of the courses both in Mental Healing and in Psychometry are now bound together and supplied with a suitable paper cover which serves as a protection. Those courses so bound can be had in that form if preferred.

The other courses will be bound in the same manner.

It is our aim to make these courses the strongest, the completest, and the most helpful that have ever been written. Therefore we shall make additions from time to time to the lessons already out, as our own experiences and the needs of our various students may suggest. These supplements will be furnished without additional cost to all those who possess the original lessons. This is an advantage never before offered by any teacher.

The occult student should remember however, that in the development of the transcendent powers of the soul the same rule holds good as in voice culture or any other training. Porpora, a celebrated Italian singing master was wont to say: "All the rules for a correct training of the voice may be written on two sheets of paper, but it may take the student several years to make them practical." Impatience of results is the student's worst enemy. He should plant the seed and trust the unerring law of cause and effect to bring about results in due season.

Our Inner Circles.

If you wish to move an object from its place which is too heavy for you, you either procure mechanical aids, or you join with a sufficient number of others in removing the object. You join with others on the physical plane and thus you multiply your power which alone and unaided would be insufficient to accomplish results. Why not do this on the mental plane, and through united, concentrated effort achieve results which alone you could not gain?

We are now forming Inner Circles among our pupils, whose aim it is to assist each other in the achievement of success in overcoming moral, mental and physical defects or who wish to enter the mystic realm of Spirit in which are hidden the highest Truths and the highest Powers. Only those striving for the same end will be

brought in contact with each other, and with the peculiarly favorable conditions furnished by our secret methods and practices, they will generate mental vibrations, before which obstacles will vanish which have heretofore barred the way to success. If you wish to be healed of mental, moral or physical defects; if you wish to bring to you greater means and create a better environment round about you; if you wish to know from experience what pentecostal baptism is; if you wish to partake of the "holy Eucharist," or experience *Divine Union*, join our circles, and get up a club in your city, if possible.

We have three main divisions, viz. 1.) *Knights of the Outer Court*, which consists of those who are striving to overcome moral and physical imperfections, or who desire only financial success. 2.) *Knights of the Inner Court*, which is composed of such only who desire to acquire purely psychic powers. 3.) *Knights of The Holy Grail*. This latter circle consists of such only who are striving for the highest, for Divine Union. These are advised to get all of our courses, and if they desire they will be made acquainted with other and suitable esoteric literature which is in a line with their aims. We shall endeavor to circulate such literature among the members at a minimum cost, which is just sufficient to cover postage and the ordinary wear of books. The number of courses which you take will not determine to which of the circles you shall belong. Your aim alone determines that. We extend the invitation to join to all of our pupils. It is necessary that you tell us what your aim is, so that we can enrol your name in its proper place, and give you the secret word of the circle.

The Elder Brothers invite you to join in the furtherance of the Good, the Beautiful and the True. As soon as you are sufficiently developed the veil will drop and you will see them face to face.

Vox Populi.

I like your course in Psychometry immensely. Miss E. W. London, England.

I am glad to report to you that I am more than satisfied with my progress in Psychometry. I like your course of instruction. It goes to the foundation of real life. Within the past 40 years I have investigated all new progressive movements and sciences, such as Phre-

nology, Spiritualism, Astrology, Solar Biology, Mental and Christian Science, but nothing seems to come so directly to my Soul as this course of lessons. I am developing so well in Psychometry and have so much confidence in results, that I shall take two more of your other courses at least. Isaac E. Bronson, Westfield, Mass.

A prominent singing teacher in Philadelphia writes after studying the first lessons on Mental Healing: "I feel much better. There is no doubt that the study of the new thought is revolutionizing the life of every one who earnestly studies its principles. I am so deeply interested in the course that I will take up all your other courses after finishing Mental Healing."

Your lessons in Psychometry have been helpful, yes of great benefit! The next course I want to take is Mental Healing. Agnes Ainsworth Caddo, I. T.

I have now studied all your lessons in Mental Healing, Hypnotism, Psychometry, Telepathy and Clairvoyance. The lessons have given me perfect satisfaction. I am well pleased with the courses. You are well qualified to teach these Sciences. J. E. Beck. M. D. Harris, Kans.

Those lessons have done me a great deal of good. They are condensed, and very easily understood by any student. G. M. Klein, Artist. St. Louis, Mo.

It is but just to you that I should express my high appreciation of your courses. Their clear and concise expression of psychic facts, their lucid arrangement, and their well rounded out treatment of the entire subjects should commend them to every student of the New Thought.

I must especially congratulate you upon the absence of abstruse terms which so often only serves to confuse the student in works of a similar character. I predict for them a host of friends and a place in the future among those meritorious works that are of right termed classic. D. H. Snoke, M. D., Indianapolis, Ind.

Address **The New Man Publ. Co. Beloit, Kans. U. S. A.**

Living as a Fine Art.

A Series of Soul Culture Essays. *)

By H. H. Brown.

No. 5.

Truth as our thought of God.

Continued from last number.

Coming man is constantly exercising more and more the power of choice and by this, is becoming artist, and voluntarily carving his thought into the statue of life; working thus toward the perfect, the spiritual man. From animal-man to spiritual-man, from brute to angel, the route of evolution lies via intelligent choice of the ideas that shall possess us, be us. To know what thoughts kill and to reject them; to know what thoughts make alive and receive them—this is Wisdom, this is Manhood, this is Victory, this is Heaven.

But no two sand grains, or two flowers are alike. Diversity in unity, is the principle of divine manifestation. But the diversities in human character are, from this power of choice, greatest of all. Individuality is both the price and the reward of immortality. Ego in all is of the same essence, but in each individual the manifestation is unlike, otherwise Infinity would never be revealed. Says Emerson in that incomparable soul-culture essay on "Self-Reliance," "Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue deign to repeat itself." Each individual is needed by all, for that wherein he differs from all others, since the difference is the new revelation to them of the Indivisible Deity of which they are also manifestations.

Thus is Infinite Truth manifesting itself through humanity. And as Truth is infinite, it will take an infinity of individuals all eternity for its complete revelation; therefore no soul can be spared; neither can any effort of any soul, no matter what its results are for the relative good or evil of human decision, be spared. All possible human experiences must be, for Truth's sake.

Truth has unfolded thus far, from nebula to self-con-

sciousness in man. It has ever been traveling toward freedom of the individual from the whole in expression. Freedom is found in the self-consciousness of man, and is manifested in choice of ideas. And when man recognizes his power and exercises it, then is Freedom found, in the mastery of fate. He is Fate and has now "dominion." Victory is won. Selfhood is attained.

Instinct in brute is evolved into self-consciousness in man. Now he will move along that line of development until every instinctive act becomes an act of conscious choice. As now hand and foot obey the conscious will so must every function now unconscious, and every act now instinctive obey the conscious will; and hunger, digestion, assimilation, circulation, procreation, each and all will be as obedient to the will, as is now the arm or foot. The entire nervous system will be subject to conscious control. The progress of evolution in man is on this line. There is a constant encroachment of the conscious will, upon the realm of the sympathetic nerve, and a like enlargement of the realm of the cerebro-spinal nerve, which last nerve is the tool of the conscious will. The experiments of hypnotism demonstrate, beyond a doubt, that the entire bodily functions are subject to conscious control. To learn how, is to know the powers of the soul; and to intelligently exercise this power is Self-mastery.

It is the province of Soul-Culture to ascertain, to teach, and to apply this knowledge of soul. Every system of "faith," or "mental," or "magnetic," or "spiritual," "hypnotic" ("Suggestive Therapeutics"), or any other form of healing either with or without medicine is operative alone through this evolutionary tendency toward the conscious control of the body through the sympathetic nerve. And the "Christian Scientist" has stumbled upon a fact that has blinded him and led him in this most intelligent age of all ages into a worse sectarianism than any of which the ages of ignorance dreamed. Yet he heals. He has the fact, and no matter how false his philosophy, no matter to whom or what he ascribes the power, as long as he obeys the simple law of trust in the power in the soul, he will do the work he expects. His work is spiritual. His philosophy has nothing to do with his cures. As long as he is sincere, that sincerity

keeps the spirit serene, which is the condition, in which soul manifestates in response to desire.

I wish it to be clearly seen that Truth is spiritual. It is God, and despite human misconceptions does its work both in, and through, man. It does not derive its power from any earthly potentate, or synod, or sect, or class, but is in every sincere person, with its credentials of Omnipotence.

I would have it fully seen that where trust in self is, there is Truth doing its work. That statements of men's opinions, that statements of what one finds as Truth to him, are not Truth necessarily to others, but may be the way to Truth if rightly used.

I would have it seen, that intellectual statements of truth are not truth, and have no saving grace. This has been the bane of society, for creed has stood in place of life, while life alone is of worth. Character alone saves. It is now the age of scientific investigation, and a rational and scientific application of known Truth can now be formulated, without recourse to old theologic notions, to ancient or eastern theories, or to the invention of new terms to mystify, or to the changing the meaning of words of well known and fixed meaning. Let us be free; call spade, spade, and dare to let Truth through us clothe itself in nineteen century intelligence and language. Trust the soul, in our love of Truth, to express each day such perceptions of Truth as is sufficient unto the day, and never question our integrity; and much less let us try to keep ourselves in line with anyone else, and still less let us question what others will say. If we have one spark of manhood we will ignore as pestilence all who come with authority; with a "thus saith the Lord" or a "thus says the Book," be that book six thousand, or ten years old. Remember Truth is speaking in *you*. Books and teachers may be true, but be true yourself by letting truth as you see it proclaim itself. It is to you, God reveals himself, in revelations fitted for you, and only thus can you approach Him, only thus receive your daily bread of Truth.

"God sends his teachings unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

In this freedom, and in this only, can man be his own destiny, by choice. He must choose. If he chooses to follow some leader, then he does not have the food his own soul chooses, but has that furnished him by others, and starves. Only self selection is liberty.

Truth thus "marching on," will bring man into harmony with itself, then "Thy will be done" will have become, through conscious intelligent choice, the constant mental attitude; a new instinctive condition acquired by, and wrought into the mental constitution by, conscious determination, just as present instincts have been thus acquired by the unconscious choice of our ancestry. From instinct to reason, and from reason, through choice, to spiritual mastery of body, and thence into Liberty, where God and man are one in the conscious manifestations of the "I am" in Truth.

It is essential for him who would by predetermination, grow into Wisdom, and thus constantly manifest health and happiness, to fully understand Truth as above interpreted. To apprehend it, is not enough. It must be comprehended, as one comprehends mathematics, by demonstration. By constant demonstration the habit, which is a new instinct, is acquired. When one has thus developed into intuitive conduct, he has become conscious of himself as Spirit, and lives the life of Spirit, the Immortal Life.

Truth to thus benefit must be thought of as Power (or as God,) and every man be thought of as an instrumentality, through which that Power manifests.

To know Truth thus, is to know it as one does, electricity. It is Vibration, and by sensation from within outward, is known as Vibration. These vibrations are the Edicts of the "I am," and when interpreted by the intellect are knowledge.

Truth may therefore be defined as:—Man's perception of what is; or as:—Man's consciousness of existence translated into thought.

Therefore the more Truth is revealed through one, the more is the conscious life to that one. The larger the sphere of perception, the larger to him the world. The larger the world the deeper the feeling and the thought, and consequently the deeper the life. The deeper the feeling, the more active the sub-conscious life: and the

deeper the thought the greater the conscious power.

The primal manifestation of Truth is sensation. The soul perceives and feels; this is sub-conscious. Through feeling it instinctively acts, and then thinks; it then decides as to the effect of the action. Thus are the standards of good and evil born. It next wills, and here begins the Soul's power of mastery.

Thus man evolves by feeling, thinking, deciding, willing, and acting. The more he does of this, the more he develops into the spiritual life. For spiritual growth this order is imperative. To feel without thinking, to think without feeling, to act without willing, or without thinking, is not to develop towards self-control. Merely intellectual unfoldment, without emotional development, is not soul growth. Growth must start in emotion. Hence the truth of the saying;—"Poets learn in Sorrow what they tell in song." Emotion must be; if not of joy then, of pain; if not of pleasure, then of sorrow. Emotion must be, or the soul stagnates and dies out of its body.

"If singing breath of echoing chord
To every hidden pang were given.
What endless melodies were poured,
As sad as earth, as sweet as heaven.

Truth is therefore one with Love, for love is emotion; they cannot be separated, and in manifestation "the greatest of these is Love."

Intellectual steps are not the ones to the kingdom of Spirit. They lead only to the kingdom of Thought, and this is subordinate to that of Soul. Thought is only a manifestation of soul.

We build the ladder by which we rise
From the lowly earth to the vaulted skies,"

out of holy feelings. Thoughts, by the principle of reaction, produce feelings. They may be Cause but effects—emotions—take us onward in Spirit. As indivisible parts of the One, we feel but do not think. It is as a conscious Ego that we think, about that emotion that is ours as part of Deity.

It is not through thinking, the race evolves; thinking only directs the emotional power into channels. The animal man would live on, and in as helpful a body as the rest of the animal kingdom, if he lost his power to think;

but there would never be another generation if he lost the power to feel. Man can no more regenerate himself through thought, than he can generate a child through thought. But by thought he can arouse in himself the sexual passion, and in like manner can he awaken in himself the regenerative passion. It is the passion, that in both cases possesses life-giving power. But here we come again to the condition of self-mastery. It is through the control of emotion by a conscious choice of thought that possession is mastered and directed. And leaving much to be said in the next essay we will here seek our affirmations of development through Truth.

As we realize that thinking regulates emotion, whenever it is regulated, we can understand better than ever, the wonderful promise in the many present movements in the psychological fields. That promise is the self-controlled, intellectually balanced, but very sensitive and highly emotioned man; the ideal of Jesus and Paul and all seers and lovers of their kind. This is the highest ideal. In line with it, must our affirmations be. No matter how much we deny the fact, love does, and love ever will, rule conduct. All our effort then must be to find and hold thoughts as shall direct love—emotion—into such channels of conduct as we have decided best. This direction means for us the control of our life, and we shall manifest health and happiness if we so choose.

Then to develop this Truth-manifestation there must be the affirmations of trust, desire, possession. The ideal of Truth must be constantly held in expectancy of realization. For,—I believe in Truth; I trust in Truth; I desire Truth; I possess Truth; and I will manifest Truth.

To affirm is to create in manifestation—"to affirm is to build in manifestation that which is affirmed;—therefore I affirm Truth, and thus build in the conscious "I am" that Truth that lies in potentiality in the soul. The Ideal becomes real by affirmation; therefore I affirm that I possess all Truth, for that is my ideal;—all Truth is mine. I am Truth. I am one with Truth. Truth shall manifest in me. I am free in Truth, therefore I ask no authority, but without let or hindrance Truth finds expression in me.

I will think what is true, I will speak what is true, I

will act what is true to me, no matter what others may say, for I am Truth. I will not think about conduct, for Truth will take care of that, and I will only think of Truth. I love Truth so well that it will mold my life into conduct as naturally as it molds my body without my thought into beauty. Truth alone shall be my creator and my redeemer.

In Truth I can do no wrong; in Truth I can make no mistakes; in Truth I cannot be sick; in Truth I cannot die; therefore I will not think of these things, for in Truth they are not. I, in Truth am pure, wise, strong, and immortal. In Truth I am protected. No evil can befall me, hence I do not fear. Nothing can disturb me, hence I am Peace. Truth is mine, hence *all* is mine, and I want not; I seek not; I ask not; I pray not, save as I constantly give thanks for all I have, for all is good.

"Ask and receive,—'tis Sweetly said;
But what to ask for know I not;
For Hope is worsted, Faith o'er sped,
And I to thanks return my thought.
If I would pray
I've nought to say
But this, that God may be God still:
For Him to live,
Is still to give,
And sweeter than my wish, his will."

Our Angel in Heaven,

or

Love the Greatest of All.

By P. Braun, Ph. D.

(The opening chapters of this story appeared in the Dec. number. It is intended to show the application of occult principles in the every day life, in the overcoming of discord, disease, moral weakness and poverty, in a manner comprehensible by the ordinary reader. All those who begin their subscriptions with the January number will receive the first chapters free of charge.)

She continued. "You see, I am born in this country, and you are born in the old Fatherland, which explains some differences in our ways of looking at things. My father was a wealthy brewer of beer, but he was a devout

Catholic. When I persisted in going on the stage after he had allowed me to get a good training in voice culture he very piously cast me off without even a nickel for street car fare. Poor old man, I never wanted his money and I never needed it. All I cared for was to be free to follow my leading genius. My mother died when I was quite young and I grew up without some of the parental prunings which the world thinks are necessary for all children. I became willful and selfreliant. I can say with brother Luther, Here I am etc. Oh yes I did bow my neck to the yoke once when I married. I did it for love's sake. But when the man of my choice turned into a drunkard, I turned him loose and gave him a ticket to Chicago. I did not cry my eyes out, however, and lose faith in all other men. My faith and my love increased for now I love *all* men." She laughed merrily, then she continued: "Of course, some I love more and others I love less."

Fritz asked with a smile: "I wonder to which class I belong, if it's to the *more* or to the *less*."

"Shame on you, monsieur. I never dreamed to see you go begging for compliments; and how vain we are! But if you must know, I will tell you. *You are the best comrade I ever had.*"

Fritz laughed and said: "Thank you. Your love is worth having and it is worth something to receive the assurance that we have it. I return the compliment."

Alma was the only woman besides his wife to whom he had ever dared to speak about love. He understood her perfectly and he was under no apprehension that she would misunderstand him. He knew that to approach her with any impure motive would be death to her friendship.

Alma was displeased with his last remark however and she was not slow in telling him so.

Monsieur is wrong this time. His wife is his best comrad, and if she is not, she ought to be. Let us be frank. Comrades, you know, have no secrets between themselves. I have noticed some things, and it is from a sincere desire to see you happy that I wish to speak to you about them. In the first place then, I beg of you, nay, I plead with you, dear boy, leave drink alone."

Fritz started as if stung, but he said nothing. He

could not look into her face just now, and he kept his eyes on some object on the table before him. Failing to get a reply, Alma proceeded:

"Then both my observations and my intuitions tell me that all is not right between you and your little wife. You are not happy; but you ought to be. There is every reason why you should. Now, will you not trust me and tell me all about it? I am sure it is only a misunderstanding of some kind which can be righted. Will you not allow me to help you?" She had taken his hand and was warmly pressing it between both of hers. Fritz heaved a sigh, which almost sounded like a suppressed sob. He felt like confiding in her, but not now. As footsteps were approaching from without he hastily pressed one of the soft hands which enfolded his and said:

"Your honest sympathy affects me more than I can express. Some—day—soon I will tell you all. I cannot tonight."

"Thank you, I am content to wait. Ah, there is our supper," she exclaimed in a changed tone, as the servant girl entered bearing a large tray loaded with delicacies. Now let us turn our attention to the work in hand."

She assisted the servant deftly and gracefully in the disposal of the various dishes. Then she dismissed the girl and invited Fritz to enjoy the late meal.

His ill humor had entirely disappeared, when half an hour later he treaded his way homeward through the now silent streets. He had learned to love this singular woman, but his love was platonic in character. There had never been even a suggestion of any undue intimacy between them. He had called her his boy-sister soon after he became acquainted with her, and their relation had been that of a brother and sister ever since.

Alma von Staden had been engaged by the Arion singing society as the prima donna of that organization on account of the rare excellency of her voice and her marvellous skill. Under her singular personality she carried a wonderfully sympathetic heart, which was ever ready to assist those in need of help and encouragement. The feminine qualities in Fritz seemed to be exactly complemented by the masculine qualities in herself. She loved him with the love of a comrad, and she never made a secret of it. She had to pay the penalty for her frank-

ness, however, for a woman of her character was sure to be misunderstood and misjudged. The daemon slander had repeatedly sought to befoul her character. While it annoyed her it did not induce her to swerve from her course. As she laid her head on the pillow that night she muttered: "God gracious, how weak these men are. I must protect that dear boy from harm that is sure to come to him if he is left to himself, and that sweet little wife of his will thank me some day for having taken him so strongly in hand."

Just before she awoke in the morning she dreamed that while walking in the city she had suddenly come up in front of the cathedral, where she saw a lot of priests in the act of throwing mud at Fritz. When they saw her they turned and bombarded her in the same manner. Then she took a cane which Fritz held in his hand, and walked in among the assailants routing and scattering them. Just then she woke up, and when the remembrance of the dream came back to her she laughed aloud and said to herself: "What foolish nonsense I dream! But that is just what I would do. I am equal to an army of that kind. Let them dare to pester him or me!"

CHAPTER X.

A week has passed since the night when the production of the opera had ended so fatally. Although Alma had saved her friend's reputation through her clever maneuvering, and the papers with one or two exceptions had published favorable reports, Fritz could not find courage for a second production. A strange dissatisfaction had come over him, which had had its beginning in that memorable interview with his mother. He had gotten a glimpse of human possibilities of which the church if she knew anything about them, kept strangely silent. From early childhood he had shown a great love for the hidden and the mysterious, and many an hour had he spent in his father's library when he was still a child, in search of knowledge which he could not find in his schoolbooks. He caught the whispering of his soul, but could not understand it. He knew it not, but he was searching for the Great Unknown.

His mother's parting words had given his search for knowledge a definite direction. Since he could read and understand English he had been reading some of the more liberal magazines which were being published in the United States.

New thought movements were taking their inception as a result of a wide spread revolt against the dry and barren dogmatism of the church. The mind of the American people was beginning to outgrow the bounds and limits which former minds had set for themselves who in their day had been the reformers. Fritz was caught in the whirl and for a time he seemed to be carried away with the new ideas. His intuitive nature assented, but his reason had been trained along different lines in his early childhood and youth. The result was a tug of war between his reason and his intuition, which was a most painful one. His uneasy mental condition found a corresponding expression in his outer life which had in consequence been a most unhappy one, especially for the last year.

Whenever he tried to confide his troubles, his hopes and fears to his wife she had exhibited an antagonism which he felt was unjust, and which grieved him all the more because he could approach her on all questions except his doubts in what she called her "religion." As a result he shut himself up within himself, or sought sympathy away from home. He frequented Spiritualistic and Theosophical gatherings, and whenever he could he would attend the Sunday evening services in the more liberal churches in the city, such as the Swedenborgian, the Universalist and the Unitarian. This had been reported to the bishop, and the old dignitary had signified his displeasure in a gentle, fatherly way. Fritz had felt half ashamed and promised his friend that he would investigate the doctrines of his mother church more thoroughly.

But the Bishop had passed beyond this earthlife and another of a sterner calibre had taken his place. This man had a nephew who was an organist of moderate skill, whom he had promised the position of which Fritz was the present incumbent.

The same busy tongues who had informed his predecessor of Fritz' visits to other churches informed him.

Bishop Sinclair appeared very indignant although secretly he welcomed this piece of news as it gave him the desired pretext of dismissing Fritz. There was a private consultation between the bishop and the sexton of the cathedral. Sexton Fingerhut could be turned into a skilled detective whenever occasion demanded, and he was "shadowing" Fritz for some time.

A few days after the night of the opera he was shown into the bishop's private study, by old John the butler. When the door closed behind him he stepped forward with a grin and uttered one word, "evidence."

Then he pulled out a notebook and read as follows: "Fritz Stone has attended services at the Unitarian church on the night of the 18th. On the evening of the 20th he was at a Spiritualistic Seance in a house on Wilder Street. On the evening of the 23d he disappeared behind the closed doors of the Theosophical society. On the evening of the 25th he attended Swedenborgian service. On the evening of the 26th he was seen coming home beastly drunk. On the night of the opera he was closeted alone with a female not distinguished for great purity of character."

The bishop raised his hands to his ears. His pure mind was greatly shocked, but when Fingerhut stopped reading he asked; "Who is this—this lewd female?"

It is no less than Alma von Staden, a brazenfaced, bold hussy, who by some devilish trick has wormed herself into the graces of our German singing society and"—with a significant smile—"its leader. But the list is not ended yet. Shall I read on?"

"No, no, leave the paper, please, and retire. You are a zealous servant of the church and your salary shall be raised beginning with next month. Good evening!"

Fingerhut grinned and bowed himself out of the room. When he descended the stairs he muttered: "Your days in this place are numbered, my German baron. Tit for tat. This is for calling me a thief when you by the merest accident saw me hide a bottle of the old bishop's Cyprus wine. Ha, ha, ha; we are all playing See-Saw, in this world, now up, then down; but you'r down and I am up this time. Ha, ha, ha, what fools we mortals be!"

(To be continued.)

Opulence; its Attainment.

V. Faith and Will.

(Continued from last number.)

There is only one Will and that is the universal Will. The individual wills are parts of this. This Will creates all that is and sustains it. It manifests itself in creation and it is intelligent. It creates man. Man is a portion of the universal will and intelligence. Man wants to live, consequently it wants him to live. Man wants food, the necessities of life and comforts, therefore it wants him to have these things. Most men do not know that they are an individual expression of the one Will. They believe in the great heresy of separateness. They find their wills opposed and often overpowered by other wills and therefore they think that their wills are weak and feeble things. They distrust their wills. Distrust is destructive to the divine potency and power of man's will as a part of the one, allmighty universal will. Distrust and unbelief keeps man from asserting his will which is himself. If he gives up his will he gives himself up, for his will is himself. It is the sole reason for his existence. Whatever, or whoever ceases to manifest its or his will, ceases to exist, it or he falls back into subsistence or non-existence.

We have said that the divine universal will was an intelligent and an almighty will. It knows no failure. Man knows failure because of his distrust in the power of his will. God never limited man. His possibilities are boundless, as the great ocean of might and power from which he springs. He has set limits for himself through his ignorance and his unbelief. "Thus far and no further" he says to himself. But once in a while some man recognizes more of his will and he manifests or asserts more of it, and consequently he oversteps the limits which his more ignorant forefathers have set for themselves. He puts the stakes farther outward not alone for himself but for the whole race. Jesus was such a man. The Jews taught that they were dependent upon their daily necessities upon an outside deity. He would give bread when it pleased him, and if not then they

must go hungry. Jesus taught different. He proclaimed the reign of love which *never* withholds that from the creature which it needs. He said that this kingdom of love is within man, and that man through unbelief in his kingdom, his will, the father within, *kept himself from that which he wanted*. Jesus scouted and ridiculed the idea of people needing to go without that which they wanted. He who feeds the sparrow and who clothes the lily in splendor so that Salomon even in all his glory could not compare with it, he, the Will, the boundless love, is ever ready to supply the needed things. "Take ye therefore no *anxious* thought of to-morrow," but simply trust in the potency of your wills. It is the *anxiousness* which spoils all for us, not the thought of to-morrow. This anxiety paralyzes the active will, it destroys its potency, it keeps it bound. It is a libel on the universal wisdom which manifests itself in all its works. We do not only limit ourselves by distrusting its wisdom and its power, but we set imaginary bounds for its ability or its willingness to maintain an order in which it is possible for the creature to get the necessary means to exist and to grow. These limits do not actually exist, but as long as they exist in men's minds, they limit them in their self-assertion or expression.

I was taught that I must scratch and save in order to make a living. I could not depend on the God in the skies, far no matter how good I was, he might choose any moment to take the means of livelihood, health or opportunities from me. How could I love such an unstable being? He was to me a terror, a nuisance and a hindrance. After I had put forth my best efforts, this God like some grim monster could stretch forth his hand and take all away from me. And they told me he was my father. Alas, millions of people are practically taught the same all over the "civilized" world. Is it any wonder if people lose faith in such an incongruous image of God? I say image, for it is an image of God only in men's minds. The real God is something entirely different. His love is unlimited. It says to man: You are placed in the midst of all I have, take what you want. All that you need is yours.

Then when man once begins to recognize his unity with the whole, and comes to believe in the divine power

of his will, in one word, when he comes into the true faith, the faith that is born of a correct knowledge of himself as part of God, then will he assert his will. He learns to trust it, and who dares to say what is impossible to a will that is trusted?

I have never found the limit. In the measure that I trusted my will have things always come to me. Even after I came into the New Thought I passed through periods of distrust which were always followed very promptly by the legitimate fruits of unbelief, that is, misery and want. But now my lesson is learned and I hope I will never forget it. These essays have been written with the hope that others might be inspired with some degree of selftrust which would deliver them from the want of the desired things. Let us all pray every morning and evening something like this:

"I am one with all that is. My will is a part of the allmighty universal will. I float in an ocean of love where nothing is kept from me which I need. Knowing the divine power of my will I will trust it henceforth and forever. Money and opportunities *must* come to me. I have a right to all I need, and I *will* that it come to me. I want only *my* rightful portion which nothing but myself can keep from me."

A prayer like this is irresistible, if we *believe* what we say. It makes us strong magnets. It strengthens our faith and consequently the will. It lets down the bars which kept the desired things from us. It sets in vibration strong mental currents which will affect men and things. What could resist the combined power of Love, Faith, Will and Thought? They are the mightiest forces in the universe.

Attention and Expectation.

Attention and Expectation, mental processes, are wonderful motor forces, and the limit of their influence upon our bodies, for good or for evil, is hard to fathom.

Wood remarks, that, "It is a physiological fact, that when thought, for any length of time, is concentrated upon any part of the body, it causes an increased flow of circulation in that direction, and abnormal conditions

manifested by the body are always the result."

John Hunter, the eminent surgeon, said, "I am confident that I can fix my attention to any part until I have a sensation in that part."

Daniel Hack Tuke makes this statement: "If twenty persons direct their attention to their little fingers for five or ten minutes, the result will be something like this: A few will be unconscious of any sensation in the member; some will experience decided sensations—aching, pain, throbbing &c.; and the majority will feel a slight sense of weight and tingling."

Prof. Elmer Gates, of Washington, D. C., records the result of some very interesting experiments, made by himself, in this same line. He says: "If I confine my attention to my thumb and inhibit my attention 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 the 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 thermoelectric thermometer will record the fact that the temperature in that 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 further goes on to say: "By placing a surface thermometer upon any part 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. I can also alter the character of the perspiration of that part; and by continuous dirigation to any one part of the body, it can be caused to grow larger in size than the corresponding part of the body." From "*Suggestion*" by Geo. C. Pitzer, M. D.

Notice to Friends.

Shortly after this number of *The New Man* is mailed, Dr. P. Braun and wife will go on a trip to Omaha, Chicago and St. Louis. The friends in these cities who would like to meet them kindly drop a letter directed to Beloit, Kans., which will be promptly forwarded. Milwaukee, Detroit, Buffalo and Rochester may also be included in the journey.

All "Personal Correspondence will be forwarded to the editor, no matter where he may be at the time.

Book Reviews.

We draw attention to Dr. Geo. Pitzer's neat little book "Suggestion," an advertisement of which will be found in this issue of *The New Man*. Dr. Pitzer follows in the main, Mr. Hudson, with the difference that he confines himself strictly to Suggestion in the cure of Disease and the correction of vice. As an instance of the power of continued attention directed to certain parts of the body in producing remarkable changes, he quotes the following paragraphs from an article written by Prof. Elmer Gates: "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 a half times larger than the right. She then dirigated to the right gland, and in nine weeks it became of the same size as the left."

Received from Hahn and Whitehead, Chicago, Ill. "Occult Philosophy or Magic," by the famous mystic, Henry Cornelius Agrippa von Nettesheim, Counselor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. The volume before us is the first of three books by this author translated into English and edited by Willis F. Whitehead. This volume treats on Natural Magic. It also includes the early life of Agrippa, new notes, Illustrations, index, and other original and selected matter. In further explanation,

we append a portion of the author's preface:

"In the last half of 1509 and the first months of 1510, Cornelius Agrippa, known in his day as a magician, gathered together all the Mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, in three books, known as Occult Philosophy, the first book of which—Natural Magic—constitutes the present volume. Agrippa published his Occult Philosophy, with additional chapters, in 1533. The only English translation appeared in London in 1651. It is a thoroughly edited and revised edition of this latter work that we produce. Some translating has been done and missing parts supplied. The reader is assured that while we have modified some of the very broad English of the seventeenth century, that he has a thoroughly valid work. Due care has been taken to preserve all the quaintness of the English text as far as consistent with plain reading. We have endeavored to do full justice to our author, the demands of those purely mystical, and the natural conservatism of the antiquary and collector. In this we believe we have fully succeeded.

The life of Agrippa, up to the time of writing his Occult philosophy, is also given, drawn mostly from Henry Morley's excellent life of Cornelius Agrippa.

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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. Bathing. 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 or reading the revelations contained therein.—Ada S.

A prominent healer in England sends us the following clipping taken from the letter of a patient: "I am deeply indebted to you for sending me the 'Mastery of Fate.' It has energised me more than anything I have yet read. It is a most convincing presentation of Truth and as such has completely taken me captive.... This book has filled me with a new determination and there is nothing that can make me turn back from the way I now stand in."