

# THE NEW MAN.

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## HOW SHALL I CURE MYSELF.

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

BY P. BRAUN, PH. D.

### LESSON I.

Our subject is *Self-Healing*. You want to heal *Yourself*. You are the one that is to be healed and the one that does the healing. In order to do this intelligently you want to know just who and what it is that needs the healing, as well as who and what it is that does it. And in order to find that out you must study and analyze yourself. You must know what you are and what it is that constitutes the Self, or Ego. We will therefore proceed to take an inventory of the stock on hand, and I can promise you that if this is the first study of yourself, you will find yourself a more interesting subject than you ever imagined.

First, then, you have a body. Most likely it is your body that is sick and needs the healing. But that is not your whole self. When we were children we used to think it was. What a marvel even this body is. The Psalmist exclaims, "Man is fearfully and wonderfully made," but I believe that the wise king did not think of his body alone when he said that. Let us in imagination look at a new born child. There it lays, weak, helpless and ignorant. The physical organs and functions are there with one exception,

perhaps. Although it has a brain, it has no intelligence. If the brain were the mind, then this little bit of humanity ought to be able to reason from the very first, just as it is able to breathe or digest.

I said that the child had no intelligence. Is this true? To be sure it is as yet unable to reason on what goes on in the new world into which it has been ushered, but there are indications that it possesses a most marvellous intelligence of another kind. There is the intelligence which enables this small organism to breathe. It knows how to extract the milk from the mother's breast. With almost unerring accuracy it forces the fluid down into its stomach. It knows just how to manufacture the gastric juices which are to help in the process of digesting the food. It knows how to extract from the digested food the very particles which it needs for the maintenance and nourishment of the body. And so we might go on into fuller detail and show that there is resident in this little body an intelligence which is even more marvellous and accurate than the reasoning intelligence which it develops later. For while even the best developed reason makes mistakes, this primitive intelligence never makes any unless it is interfered with from without and hampered in the manifestation of its wonderful knowledge. All the various functions are performed with the utmost regularity and precision. Who taught it all its wonderful knowing? We shall leave this question unanswered, and maybe we shall get a hint or two later on that will help to answer it. Enough for us now to know that it is there. You brought it with you when you were born and it has stayed with you ever since. It is as much a part of you as your other intelligence by which you are enabled to add or multiply numbers. It carries on the functions of your body night and day. It never goes to sleep.

But this innate or primitive intelligence does other



things. Here is Blind Tom, an idiot in whom this other intelligence has been developed but very little. He plays correctly every piece of music which he once hears. He is unable to reason much consciously on the notes he hears, their length, their pitch, their orderly succession and harmonious or melodic relationship. But this primitive intelligence knows all about it. It also knows all about mathematics, as is evidenced by the numerous mathematical child prodigies which have astonished the world. Zera Colburn is perhaps the most widely known example. Some friends of the parents of this wonderful child suggested that his ability to handle numbers could be improved by giving him into the training of the best professors in mathematics, but the contrary was the result, for as his other reason developed more and more, his primitive reason became more obscure, or more correctly speaking, it ceased to manifest in the old way.

You have heard of people having forebodings or prophetic dreams which come true. You have seen or heard trance speakers. I have known one ignorant peasant girl who gave forth some of the most sublime poetry while she was entranced, that is, while her conscious reason was not active. And right here let me tell you that you must not understand me as implying that this primitive reason is not also a conscious reason, but it reasons on a different plane of consciousness than the ordinary waking consciousness. In order to be understood, I will hereafter call the ordinary plane of consciousness the *conscious* plane, and the primitive one the *subconscious*. Some call these two planes the objective and subjective. I am fully aware that all these terms have their imperfections and limitations, but any others we might use would not be without their defects.

The subconscious reason is that which the child brings with it to this earth. "And God breathed into man a living soul." He does this yet with every child

that is born. God's Breath and Spirit are one and the same thing. "He made man in His own image and likeness," surely not as to body, but as to Spirit. Do you now wonder why this primitive knowledge is so exact and true? At the present time we will not follow out this line of thought, but I advise you to think of it, the oftener and harder the better, for if you follow the clue given you will come to know yourself better, and also God.

The conscious or objective reason is an aftergrowth. It also is latent in the child as music is latent in the piano. Its instrument, the brain, is built already before it awakens. The primitive or subconscious reason that knows so well how to carry on all the functions of the body, that knows how to add to it and preserve it, *this* it was which with the help of the subconscious intelligence of the mother built its own future habitation. Before a house can be constructed there must be the intelligence that knows just how it is going to be built. And the soul knows how to build its temple. It knows how to run the body which in more than one sense is a "machine," and why should it not know how to build it? You may say that the mother fashions the body of the child. Then tell me the hour or minute when the human soul takes possession of its body? You cannot. I know full well that some of our learned physicians try to tell when life enters the foetus, and have justified the destruction of the foetus before that time by saying that it was not yet living. Away with these sophistries and learn, ye child murderers, that wherever there is growth there is life, and the life is in the organism which it builds for itself. And you, poor, blind woman, who thinks it is a burden to bear children, and would be rid of the growing germ, know that if it is murder to kill the man after the body is finished, it is also murder to kill the beginnings of that body when once the forces are at work.



The conscious or objective reason is developed in response to the needs on the objective plane. When the player sits at the piano, he touches this and that key, or many at the same time. Each gives forth a sound and all those which belong to one piece go to make up a tone picture. So ever since you can remember has the world without your body played upon you, and every touch has produced a sensation. These sensations you learned to interpret and they became perceptions. The perceptions were translated into thoughts, and your thoughts form the picture of your life. Everyone is painting his life picture. And there are the dark and the light colors, the lights and shades, the sorrows and pleasures, the joys and pains, the high notes of aspiration and the low notes of passion. Some life pictures are brighter than others, and some are more finished. Others seem crude, perhaps. But as the artist existed before the painting began, so will he exist when he ceases or seems to cease painting this earth-life picture. The next picture will be all the better for the mistakes made in this one. Experience brings wisdom, and wisdom means greater power to live and work.

The physical senses are the avenues through which the sensations reach the ordinary consciousness, which might be called the *sense*-consciousness, because it is awakened and brought into activity through the impressions received through the senses. When the child first opens its eyes to the light it gets the vibrations of light, but it is as yet unable to reason upon them or interpret them. But it loves the light, and soon it will begin to distinguish the objects around it. Knowledge comes through the exercise of the reasoning faculties, which are stimulated by the various sense impressions.

It is the mind which sees, and not the eye. The eye merely communicates to the mind certain rates of vibration, and so do the other senses. The horse sees

a sack or piece of paper and takes fright. The eyes communicate to its mind certain vibrations which the latter fails to interpret correctly.

But all the various impressions we receive, the thoughts which we think, and the experiences which we pass through, become the property of the primitive reason, the subconscious mind, or let us say, the Soul. If they are interpreted wrongly then they are out of harmony with the primitive knowledge, which is always in harmony with nature. Suppose the child is taught that 2 and 2 is 6, or that it arrives at this conclusion by a false process of reasoning. The primitive knowledge being in harmony with nature knows that 2 and 2 is 4, and so there is a discord between the objective and subjective planes of consciousness.

Experiments in hypnotism, as well as other facts in psychic science demonstrate that on the subconscious plane the soul reasons deductively and synthetically. It is on the conscious plane alone that it reasons inductively and analytically. It is on the latter plane only that the soul questions and analyzes. Here it is positive, while on the subconscious plane it is negative. Therefore it accepts passively the dictum of the objective reason. If that says 2 and 2 are 6, then the soul takes it to be 6. And it will labor under that delusion until the truth is accepted some day and it is freed from the falsehood.

The beliefs which you hold control you. If you think it is right to rest on Sundays, you will rest unless a stronger motive forces you to work. But you will not feel just right over it. You will feel uneasy, and this may manifest in remorse, anger, hate, fear, etc., according to the nature of the compelling power and your disposition. This again may lead to nervousness, dyspepsia, headache, or other physical disturbances. In this one simple illustration you will see how our beliefs or convictions inevitably influence our physical conditions. Thought, then, is a power



for good or evil, which I shall demonstrate more clearly in my next lesson.

I have seen branches sawed off from trees, and after a few years the cuts were overgrown with bark. What caused the bark to grow? Was it not the life (or say the intelligence) resident in the tree that tried to heal the wound inflicted on the tree? Most decidedly it was. And so when you cut your finger the intelligent life forces within you will send greater quantities of blood through that cut. By and by there are deposited so many particles of new material that the blood ceases to flow and the wound begins to heal. It is the same in the case of internal disease or disturbance. The intelligent life forces know just how to act, and if the disturbance is not too great and you make yourself quiet and passive, the life within you will bring about a cure. This tendency to remedy all infringements on the established order and to heal wounds or disease is a universal function of all life. It is exercised spontaneously in answer to the need, and in the vegetable as well as the animal kingdom nature strikes a balance with precision.

But we have seen that the primitive knowledge in man becomes more or less adulterated through the false interpretation of the objective reasoning faculties which the subconscious mind accepts, and so that universal tendency to restore the harmony when lost is often interfered with. The inner knowledge controls the forces which keep your body well, and if that becomes adulterated by false beliefs, then there will be discords and inharmony in the manifestation of these forces. There is nothing truer than this. Jesus said, "According to thy faith so shall it be done unto you," and Job of old exclaimed, "What I have feared has come upon me." This plainly shows that this law of mental causation was recognized before this day. I have seen a drop of cold water produce a blister on the hand of one who was hypnotized, simply because the hyp-

notist told the subject the water was hot and would blister his hand. Now it is evident that the hypnotist could not by any power of his produce this blister, nor did the water, because it was cold. What then called that blister into life against all known laws of physics. It was the life within the subject which did it. The objective reason was inactive in the hypnotic condition and the subconscious mind passively accepted the falsehood enunciated by the hypnotist. In another instance I have seen a circle of blisters produced on the hand of another subject by the edge of a silver dollar because the hypnotist told the subject that the dollar was hot. He did not tell this one that it would produce these blisters, but the subconscious mind of the boy accepted this statement as true and manifested the blisters, mind you, created them according to its inherent belief that hot substances upon coming in contact with the flesh must produce blisters. On the other hand, there are recorded in sacred and profane history many instances where people in moments of exaltation have defied the flames or the heat and passed through unharmed. These facts, which might be multiplied ad infinitum, will give you enough to think upon for awhile.

We know well enough that the limited understanding of man has conceived many errors and falsehoods which have been handed down to us in the race beliefs. They are in the air as it were. We drink them in with the mother's milk. We learn them in school, and, yes, some of them in church. They are to be found in books and in the art creations of the race. In consequence we have inharmonious social, industrial and political conditions. Much of the helplessness, poverty and sickness is caused by these false beliefs.

“For say a foolish thing but oft enough,

(And here's the secret of a hundred creeds,

Men get opinions as boys learn to spell,



By reiteration chiefly) the same thing  
Shall pass at last for absolutely wise,  
And not with fools exclusively."

We all have heard of the liar who repeated his lies so often that he finally came to believe them true. Such is the force of repetition. Some of our diseases are the direct result of our misguided thoughts and emotions, fears, worries, etc. These can be cured by giving the mind repeated counter-suggestions. Other diseases which have an external or physical cause may also be cured by this method of Self or Auto-suggestion. You must remember that your internal forces are directed by your subconscious mind, and this may be influenced by the conscious mind through the thoughts and suggestions which come through it. If you are sick, you should this very day commence a line of Auto-suggestions which give a different coloring to your mental activities, and so a different bend to the activities of your life forces. I advise a repeated reading daily of the following healing affirmations. If you are very sick, you should read them or have them read aloud to you many times a day and then think much about them for the rest of the time. You may neither understand nor believe all you repeat, but that need not concern you now. You will get the explanation later. Now you want to get well even if you do not understand the method. But I assure you that these healing suggestions are very serious and contain no lies, as you will understand after the study of subsequent lessons. I want to introduce you into the mysteries of the science of self-healing by easy stages, and gradually unfold higher truths as we go on. In this lesson we have only reached the lower rung of the ladder that is to lead you upward and out of your present condition. And those who already have a fair understanding of the subject must not get impatient and think that they did not need this first lesson. If you do not need it,

others do, and I love you all. Learn to cultivate patience, it is one of the paths that lead to peace. There is no need to hurry through life. Try to think and feel sometimes that you have all eternity before you and the issues of your life are watched over by Eternal and Infinite Love. Peace; God is Love and not Hate. He is a father and not a jailer. The more you learn to know Him, the more you will loose your fears and love Him with a love hitherto perhaps never known. Perfect love knows no fear.

#### HEALING AFFIRMATIONS FOR BEGINNERS.

##### A TALK WITH MY BODY.

"I am master. I am spirit, the spirit that was before I builded you through the creative power inherent in my mother and me. You are not me, but you belong to me. You are an external part of me as long as I need you. Whenever I obeyed the laws of my own being you obeyed me beautifully. You manifested health and harmony. It was only when ignorantly I violated the laws of my nature, or when I forgot that I was master, that you manifested inharmony and disease. I am ignorant of my mastery no longer. I am Spirit, Mind and Will. I am cause, you are effect. Henceforth you will obey me. I *will* that you be healed. I, the spirit, permeate through every fibre and tissue, and under the impulse and compelling force of my will every atom *must* obey. The grouping *shall* be orderly and harmonious hereafter.

You of yourself have no intelligence. I am the intelligence that rules you. If you will obey you will be happy, and obey you *must*. I am your best friend and I want nothing but your own good and mine. We are at peace with each other. You serve me and I serve you. United we stand, at variance we suffer. I love you, my dear body, as the instrument which I need, and as my most external expression. Just as the universal spirit is the God of the universe, so am



I your god. I am absolute ruler in my realm. I speak the words in knowledge and confidence. I say 'Be thou healed,' and it is done. My true, inner, essential perfection as an image or likeness of God or Spirit shall be manifested. The inharmony and disease will disappear. In its place will show forth the beauty, harmony and perfection which was mine potentially before I created you. The healing forces resident in my soul shall now act and repair all defects. I am master, you are my beloved servant. I rule, you obey. Health is mine and it shall appear. So *shall* it be, *must* it be, and *will* it be henceforth and forever more."

If you are very sick, read the above aloud every half hour, or as often as you can. If you are only moderately so, read it after each meal and practice the breathing exercises which I shall give you later on, immediately after the reading. At present you will not need the breathing exercises, but you need to assert yourself and impress your body with the fact that henceforth you are going to rule it, and that it must obey. You were negative mentally and spiritually towards your body before. Now you must learn to become positive and you may be surprised to learn how well your unruly member will learn to adjust itself to the new order of things.

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### Intuition:

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BY D. H. SNOKE, M. D.

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I see not any road of perfect peace which a man can walk, but to take counsel of his own bosom.—Emerson.

It is so customary for men to rely upon precedent in the matter of collective and individual welfare, and this, too, in the face of the fact that no two occurrences are in every detail purely identical, whether in the matter of cause or in the ultimatum of effect. And owing to this condition we find individuals who

are continually seeking advice upon every incident in their daily lives, apparently in the hope of finding someone able to solve their problems of life for them.

This is true of the majority of the race and is, in a large sense, accountable for the mediocrity characteristic of the multitude. It does not apply to the minority, the apparently "favored few," who become prominent in history as statesmen and humanitarians, or as fabulous producers of wealth, or as master artists and inventors.

If men would but turn to nature and study her workings they would soon discover that precedents are the exception and not the rule. No two leaves upon the same tree, no two seeds in the same pod, no two grains of sand are exactly alike, only approximately so. Now, while this applies to the various natural kingdoms, it applies equally well to the social and other conditions obtaining among mankind as an individual in particular and as a race in general. Brown asks Smith what he (Brown) shall do under certain conditions, seemingly forgetful of the fact that Smith is not of the same constitutional temperament and must perforce view the situation from a different personal angle, and that what might appear just and right in the eyes of Smith would lack in equity in the eyes of Jones and Green; also forgetting that his (Brown's) preconceived opinions must to a degree, run counter to the opinions of his adviser, thereby producing vibrations of inharmony and uncertainty to which are traceable the failures that are made by the many.

Indecision begets vacillation and vacillation fosters defeat. Whole volumes have been written upon how to grow wealthy, and between a parsimonious Franklinitism upon the one hand, and a set code of laborious activity upon the other, they have brought only negative results to their various adherents. What is one man's nourishment in the way of food has often but



little alimentary value to another, so that from the foregoing we must necessarily infer there can be no code formulated upon any matter which will fit the exigencies of everyone.

But inasmuch as some men do achieve success in their undertakings and stamp their individuality upon the results of their operations, it must necessarily follow that there is a way by which they have arrived at their goal, and that this may be approximately ascertained.

Emerson, whom I have quoted at the beginning of this article, gives us a clue to follow in the expression there given. That he himself was profoundly impressed with this idea is voiced in another of his essays, in which he tersely says, "Trust the instinct to the end, though you can render no reason." We have here not a following of precedent, neither is there a seeking of advice, but rather the indication of a self-contained faculty which in its workings is productive of that which transcends all advice from any source outside of the individual.

Man is, and has been, so prone to overlook himself in his pursuits that he almost forgets that he has a being all his own. He has been and is the victim of a belief which relegates to others the thinking which is most vital to himself, and which, if duly indulged for himself, must inevitably result in discoveries at once his savior and his friend.

It would seem that the policy of the majority of mankind has been *how not to know*. Of course our civilization has given rise to schools and institutions of learning of all kinds, but these have been almost wholly in support of the ill fated idea which has so much contributed to his defeat. They have given him anatomical and mental measurements of himself, but for some cause have overlooked or given a minor position to the faculty best adapted to his success and independence as an individual.

Now and then, however, a Lincoln or an Edison will discover the truth regarding himself in spite of current and recognized methods, and he is placed high upon the page of history and is regarded as "a light to the world and a salt to the earth."

What is true of Lincoln and of Edison is true of every other sane soul in the world. Latent in everyone in whom it does not find expression is a faculty, which, if cultivated, will prove to each and all a source of unfailing good and the mainspring of unalloyed success.

This faculty is Intuition, that point in the circle of human knowledge which finds contact with Infinite Wisdom, and draws at will from its illimitable supply. By and through it have come the rhythmic numbers of the poet, the stately melodies of the musical composer, the intricate mechanisms of the inventor and the gold which has made men famous for wealth.

This it is which enables man to recognize the good in all his environment and to transmute apparently adverse happenings into occasions of glory and success. This it is which being closest to the soul of man ever whispers his first and best thoughts. This is the "still small voice," heard only in the inner courts of the soul, and whose injunctions strictly obeyed brings success in all things.

There is, there can be no mistake in this, and he who learns to follow the lead of Intuition at once sees how far a real knowledge of it transcends the knowledge obtained in schools by ordinary processes. Do not think that we are trying to undervalue book learning or the schools where it is taught, for that is by no means the case. These are essential, too, but are bound to be subservient to Intuition at last. We all know men who are highly cultured in the ordinary way—who have mastered mathematics and the languages, astronomy, chemistry, etc., and yet are lacking in that indefinable something which ever fosters



success. They are lacking in Intuition, the cultivation of which would bring all their accomplishments into line as effective allies in the successful operation of any chosen pursuit.

And now, a parting word before we leave this subject so fraught with interest. Gifts, faculties are of no value if they are not exercised. If allowed to lie dormant they can do no good. It therefore follows that if intuition is to be of service its behests and promptings must be fearlessly followed. Try this faithfully for one month and note the results. You will see by that time that you have within you something which puts precedent and advice, however well meant and friendly, at a discount, and that you are capable of teaching yourself for success. *Study yourself* for the solution of every vital problem and you will have no difficulty in getting the answer. Do not worry your neighbor by asking what he would do in a given case, for his estimate would be made from his angle, which necessarily differs from yours. Heed your Intuition, and seeming limitations will dwindle into merest shadows whatever your undertaking.

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### Editorial Notices.

We are sorry that we were unable to get out the September number in time, but what was lost in quantity we try to make up in quality in this number which is a double number.

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The editor is stirring again, and he intends to stir mightily now that he has had a rest. He has mapped out a fine programme for himself, besides giving his readers contributions from other sources as heretofore. The lessons begun in this number will be of great value to all who are striving to free themselves from diseases, physical and moral. When this series of lessons is completed, there will be begun a series of

lessons in Magnetic Healing, Mental Healing, Suggestive Therapeutics, Personal Magnetism, Clairvoyance, Psychometry, Telepathy, etc. It will be the most wonderful and valuable course of instruction yet given in any periodical. Some of the editor's rich knowledge and experience along the lines indicated will be spread before his readers. These courses of instruction will be republished in substantial book form as soon as the course or courses are completed, and will be sold at a much higher price than they cost our subscribers. Back numbers may be had as long as the series is running in the NEW MAN. As these will be of such extraordinary interest and value they will be taken up very rapidly, and all who are interested should not wait but subscribe for the New Man now, before it is impossible to get the series complete in the shape of back numbers. If you have any friends who need the valuable instructions which we shall give, you will do them an everlasting favor by drawing their attention to the NEW MAN.

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Ernest S. Green, whose announcement will be found in this issue, has told the editor in a long delineation what the stars have to say concerning him. He has "hit" the past remarkably correct. As to the future the editor is not so sure if the stars will be correct, for while in the greater part of the past he allowed the stars to do with him pretty much as they pleased, he will not do so in the future. The editor will have a word to say henceforth in the management of his own future. He intends to rule the influences coming from the stars instead of passively submitting to them. Nevertheless the hints given by brother Green are very valuable.

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We have received a little paper printed in the Cosme Colony, Paraguay, which gives a vivid picture of the life and progress made there by the hardy pioneers



who have gone to work out their ideal of Communism. The colony is now 5 or 6 years old, and although as yet some way off from the ideal it is trying to reach, it is making good progress, and they have the heartiest sympathy and well wishes of the NEW MAN, and most likely all of its readers. Our readers who are interested should send 10 cents in American stamps for a copy of "Cosme," Colonia Cosme, Paraguay.

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All who want to know what Dr. Braun is doing in curing the sick, and what his course of instruction is doing for others in enabling them to perform as wonderful cures, should send two cents for postage and receive free a copy of the new Magnetic Health Journal. His prices now enable all to get his course which will fit them for the work of Healing the Sick.

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There is an effort now being made to establish another colony based on socialistic and altruistic principles in Paraguay, but we will give no further details until we have investigated the matter and have reason to believe that it is a sound scheme backed by able and honest leaders.

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Dr. Snoke, one of our old and valued contributors, has another article in this number which is especially good. His articles have the true ring of genuine inspiration, and we hope he will tell the readers of the NEW MAN more often what he has heard "in the Silence."

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The Star of the Magi is growing in volume and brilliancy. May it continue to light seekers after Truth on the way of finding the Christ.

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"The Psychic Digest" is out with an especially rich number. It has changed its address to 13½ East State St., Columbus, O.

Dr. Lloyd Jones, of 156 Washington street, Chicago, is issuing an illustrated monthly magazine, "The Journal of Magnetism," 48 pages, price 10 cents a copy. Free sample copies will be sent to any reader who mentions the NEW MAN. This new journal will devote itself to Physical Culture, Magnetism and Health, and the name of its editor is a guarantee that it will be good.

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## HOW SHALL I CURE MYSELF.

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Self-Healing.

BY P. BRAUN, PH. D.

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### II.—THE MIGHT OF SUGGESTION.

Not long since I witnessed the following incident. A little girl had been ill for some days and the mother called in a physician. He had prescribed some medicines which the mother got at the drug store. One bottle contained a very bitter composition. When the mother asked the child to take a dose it consented willingly, but no sooner had the medicine touched its tongue when it began to choke, spit and cry. It had swallowed very little and the mother tried to induce it to take some more. The child refused. Then the mother became angry and impatient. "I shall whip you," she cried, "if you do not take it." The child became frightened and obeyed, but I could see that to its physical discomfort had been added mental disquiet. Now let us analyze this matter a little. The child took the medicine the first time because it had no data on which to reason on the possible consequences which might follow. It simply obeyed its mother's command blindly without reasoning. When it was asked to take the second dose it was acquainted with one quality of the drug, its bitter taste, and both the



instinct of self-preservation which prompts us to avoid a repetition of unpleasant experiences, as well as its infantile reason prompted the child to refuse. It had exercised its reason a little and so arrived at a definite conclusion. This was not to take any more of that medicine. But the mother threatened, and fear of punishment outweighed its dread of the bad taste. It obeyed while it sacrificed its own will in the matter. If this process of cowing the child into submission instead of gaining its submission by force of reason is continued, the result will most likely be a grown-up woman without either force of character, reason or will. The blind acceptance of the dictum, commands or conclusions of others paralyzes our own wills and weakens our reasoning faculties. This is the case, alas, with so many children. Parents do not think it necessary to explain to their children the why and wherefore of their commands. Instead of reasoning with them, they find it much easier to punish or threaten punishment. The process is continued to a greater or less extent in our public schools, colleges, churches etc., and we need not wonder why we have so many credulous, weak-minded and weak-willed people in the world. "Thus saith the Lord," or authority so-and-so says so, is taken to be sufficient. This is the reason why so many people are found in dependent positions, and why so many children of "good" parents succumb to temptations of all sorts. With poorly developed reasoning faculties and crippled wills, how shall they master the obstacles which they meet or the temptations which beset them? The very faculties which would make them masters over themselves and others have been left undeveloped, or worse, crushed.

Our common school system is as yet too much a cramming system. It is a constant accumulation of the thoughts, opinions and conclusions of others. Man's god-like reason can be developed only through its untrammelled exercise, free from fear or the worship

of authorities. Then only will its native strength and penetration become active, and man become the master of his own and nature's forces.

Now, my dear brother and sister, I am not merely speaking of our neighbor but this matter concerns you and me. We all have gone through this common school of the crushing of our faculties. It is only a matter of degree with each of us. You have been taught that your trouble was an entity or force which was stronger than you, stronger than the forces resident in your soul. You have accepted this suggestion as an ultimatum, and according to your faith, so was it with you. Now, suppose that you rebel against the tyranny of all and every adverse suggestion which holds the sublime forces of your soul locked up unused? Suppose you shake off this fear of your trouble and rise up in the majesty of your God-given power and say "I will be a slave no longer; I will be a master and free." Suppose you think, say and feel this, what a change there would be! An electrifying and invigorating thrill would pass through your whole being which would cause a revolution.

[CONTINUED.]

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ERNEST S. GREEX, Astrologer, 1804 Market Street, San Francisco, California:—

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QUILCENE, Wash., May 11th, 1900.

This is to certify that on the 3rd inst., of my own motion, I wrote to Ernest S. Green, of San Francisco, giving him the dates of birth of Annie Donovan, born May 26, 1886, and Mary Donovan, born November 27th, 1887, and stated that one of them is blind, asking him if the science of Astrology could tell him which is afflicted.

On this date I received Mr. Green's reply stating that Annie is the one afflicted, and that the cause of the affliction was close to Feb. 1, 1897.

Annie is the afflicted one, and her mother tells me (without knowing this correspondence) that it was in the spring of 1897 that Annie's eyes began to be afflicted, and, as near as she remembers, it was about six months before blindness was total.

I regard this as a most satisfactory test of the value of Astrology as practiced by Ernest S. Green: for I solemnly affirm there is no fraud or collusion in this matter, which is voluntary on my part in quest of truth.

[Signed]

J. MARION GALE.

[Extract from letter from an Arizona Miner.]

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