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SPECIAL NOTICE.

While the NEW MAN is still published in Lawrence, Kansas, all remittances and communications should be addressed to
DR. P. BRAUN, 3857 Seward St., Omaha, Neb.

The Fall of Man.

BY P. BRAUN, PH. D.

An Address read before the Divine Science Congress at San Francisco,
November 14, 1899.

It may not always be wise or profitable to seek to harmonize old dogmas with our own beliefs. But there is so much of meaning and truth in the ancient belief of the Fall, that a short consideration of it may be of some profit. There could be no resurrection if there was not a fall. One opposite conditions the other. Without darkness there could be no light, without sin no virtue. We know the one by learning to know the other. And so if we once clearly understand what is the meaning of "the Fall," we shall also know what "the resurrection" means. The subject becomes of the utmost importance when we consider that it relates not alone to the first man on earth and to Jesus, but to ourselves, to each and every one of us. We ourselves are involved in this process of the fall which eventually leads to the redemption or resurrection.

At the outset I must warn against a too limited interpretation of the metaphysical terms used, such as Thinker, Thought, etc. Let us ever look beyond the letter to the sense which the metaphysical writers of all ages and countries try to convey by the use of words already in use. It is a most difficult thing to give expression to new and advanced concepts with the use of words to which are attached these more or less limited definitions. And this is often all the difference which exists between the different writers or teachers. They see the same thing but use different words in describing it, and those who cannot rise beyond the letter will always wrangle over the letter,

while they fail to see the spirit. This has given rise to the many sects in the Christian church.

When I use the pronoun "he" with reference to God, which is neither he nor she, but is both male and female in his manifestation, I merely follow a universally established custom. This is also with reference to the word "God" itself. Although it has been used to convey very crude conceptions of that which cannot be expressed by any one name, it is to me at least more comprehensive than other words, such as Law, Principle, etc., for these words have also been used in a different and still more limited sense.

It would hardly seem necessary to make these remarks if it were not for the sake of many who are strangers to the metaphysical thought of to day, but to help them over what might prove a stumbling block, I thought it best to make them. It is no wonder that most of the great teachers of Spiritual truth have used parable, allegory and symbolism to convey their meanings to less developed minds. The fault is not with them, but with the too literal interpretations which have been given to their teachings.

The Christian world points to some personage called Adam as the first man, or the ancestor of the human race. I was present at a meeting once where the speaker made Adam and Eve responsible for all the sin and misery which has been the lot of the generations of men. He was brought to a stop in his discourse by the question coming from the rear seat, "Who then was responsible for Adam and Eve?" He did not answer the question, but many people in the audience did for themselves, and no doubt it has led them to further conclusions. There can be but one answer to that question, my friends. That universal Cause of all that exists, the First Cause which men call God, is the only true ancestor of the human race. He—or rather IT—is responsible primarily for us all, since He is our only Father. He is the first Adam that fell, and He is the second Adam or Christ that is resurrected in and through Man.

There is only one logical Trinity, not of persons,

but of aspects of that which we call God. As the Source of all that exists God is the Father; as the product of all His creative energy He is the Son, His own son; and as the process of Becoming from the state of Being He is the Holy Ghost. But Creator, Created, and the process of Creation are all One. God, as it were steps outside of himself and looks at himself. He is both Subject and Object. He is the Thinker, the subject of Thought, and the process of Thought. In this process of 'thinking' he becomes as it were aware of himself objectively. He looks at himself in parts and becomes thus the limited, the concrete. The Unconditioned becomes the Conditioned, the Word becomes the flesh. This a FALL, although a necessary one.

The universal power becomes limited. It is buried or clothed in matter, and for a time seems altogether "lost." But it is the Seed, which only germinates before re-appearing in all its Divine potency and glory. One by one the Divine possibilities sleeping or latent become manifested in the shapes and figures and attributes which appear as "created," but are only latent possibilities evolved into actualities. They are the Individual becoming Personal, and thus it is that Man becomes the personal God, or the representative of God, that, through which God becomes revealed.

What the world knows as "man" is only a partial revelation of the Divine Ideal or complete Idea, the Word. It is Being in process of Becoming. It is the Seed germinating and growing. It is God becoming conscious in man. Seemingly dead for a time He becomes alive again in and through man. The growing Self-Consciousness is the Holy Spirit, which eventually leads man into all truth and makes him free from former bondage to ignorance and limitation. It is the Christ or Redeemer which slept while the boat seemed without help or guidance. It is the Master that has power when fully awake to command and direct the elements within and without. It is the kingdom coming. And it comes when we awake to a

knowledge of our Divine nature, origin and destiny. Then is Christ being resurrected and we become God-men. Out of deadness, impotency and ignorance we come into Life everlasting. We go through the process of the second birth and the baptism with Fire or Spirit. The first birth is the birth into the material world and the sense-consciousness, which is developed by contact with this world of matter. Man in his self-consciousness or carnal mind is "lost" to a knowledge of his real being and powers. From this condition or lost estate he emerges into the redeemed condition when the comforter comes, the higher consciousness, or the knowledge of his true nature, origin and destiny. Then he ascends into "heaven," because he becomes aware of the kingdom within himself. The ascension is in consciousness and the consequent external manifestation of that consciousness. This shows forth in a life in harmony with the laws of our being and in the awakening of new powers. The ETERNAL qualities come to life and expression in us, and that is what is meant by the words "Life Eternal," and "the Kingdom of heaven." They are states of consciousness, and never meant the life after death. Thus we see that we may be resurrected right here and now, that we may enter the kingdom of heaven while yet on earth, and that life Eternal may be ours before we pass through the change called death. The words death and hell as used by Jesus and other teachers refer to that unawakened condition in which men are ignorant of their true nature and possibilities. From this lost state it is the mission of all true Metaphysical teaching to rescue men. And so we will hope that the present gathering of awakened ones will be fruitful of good results in helping to bring men LOST NOW, and in this world, the glorious message of true Redemption and deliverance from Evil—from sin, sickness and poverty. And who doubts but that the new awakening will not find its consequent manifestation in freedom from disease, in greater powers to overcome obstacles in our path, yea, in the manifestation of the God within.

Universal Love.

The Fulfillment of the Law

BY L. A. PRESTON.

PART II.

"Love one another."—JESUS.

Love is the fulfilling of the Law."—ROM. XIII: 10.

"One jot or one tittle shall in no wise pass from the law till all be fulfilled."

—ST. MATT. V. 18.

"That they may all be one."—ST. JOHN XVII: 21.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

In commencing this, the second part of this subject, I cannot find any more appropriate quotation than the one above, by Jesus, in his sermon on the mount. This chapter deals with hunger and thirst, and supplying deficiencies; deals with Lack of Love and the fulfilling of the Law. Love is the fulfilling of the law, the Law of Life. In the first of these series I drew your attention to the fact that Love is the Law of Life. It is desired that we understand the absolute identity of Love and Life; for this is the keynote of the Law. To use, as some would say, a more scientific term, though surely not a more fitting one, we can say the Law of Attraction is the law of life. But the word love conveys to us an effectual idea; while attraction seems to convey a physical or mechanical one, and still another, affinity, conveys to us a chemical idea. We shall have use for these last two, when we desire to place a little different shade of meaning to the Law of Life, though in the truest and and profoundest sense of the word, Life and Love are identical; we cannot separate them, they cannot be divorced.

Since the Law of Life is not yet fulfilled, since Universal Love that is the fulfilling of the Law is yet in the process of becoming, since Growth is a fact with us, we do hunger and thirst. Since this implies a lack to be supplied, Supplying Deficiencies is the Law of Growth. This "lack" to be supplied is Love, this is

the deficiency that must be supplied. In supplying this "lack," growth appears. If the supply be not equal to the demand, retardation of development, or starvation occurs. It is desired this be made plain to you; remember, the keynote of the Law is, that Love and Life are identical. The idea of "death" arose from ignorance of this fundamental truth. Lack of Love; consider what this means. Taking the keynote that Love and Life are, in essence one, we will find that just in the proportion or degree of the lack, life is shown in greater or less potentiality. Little love, little life; greater love, greater life.—"As ye mete out so is it meted unto you." The Consequential Law is constant, sure, inflexible, inexorable. It is not a law of "punishment," as multitudes have thought and still think. There are no punishments, no rewards; there are consequences, the sure relation of Cause and Effect. And about one of the quickest methods of humanizing, or spiritualizing man is to bring him face to face with this fact and let him see that he cannot escape the just consequences of his own acts. As he increases his love he increases his life, that is, becomes higher and higher in potentiality. To become potentialized, is to become POLARIZED, that is harmonized, that is to say Happy; and so otherwise; a lower degree of Love means a lower degree of Life or potentiality, or polarity, or harmony; that is unhappy. This unhappiness is not a punishment, but as will clearly be shown, it is VITAL NECESSITY OF GROWTH.

What is the cause of suffering? Lack of Love.

What is suffering? Hunger.

What is hunger? A call, a prayer; a dispatch sent to the Throne of Understanding, asking to be supplied with that which is lacking.

What is lacking? Love, life; it matters not how we put it; the Chemistry of Life if we like. Physically or psychically, we say, suffering or pain is produced by a lack of the elements of life, and is a call that the co-ordinative life elements be supplied. This

call is unpleasant. Why? Because if it were pleasant or if it caused no ill effect we would not heed its call and, therefore supply the lack called for and prevent a repetition. Good news is always welcome and pleasant. Therefore, I say, when a man commits an act, which causes suffering to others, through lack of love, which is called hate or anger, this man will suffer no "punishment," but CONSEQUENCES. It may be delayed, but it will come as surely as effect will follow cause. The law of sequence will bring him face to face with the just consequences of his own acts. He will suffer. Why? That he may come to the realization that there is a "lack to be supplied," and therefore supply the deficiency and grow. Pain therefore, even if it seems retributive, is needful, for in no other way will the "call" be noticed. On the other hand the person injured suffers, why? Because, there too, must the "call" be sent to the Throne of Understanding that the "lack" might be supplied. If one person injures another it is a sure sign that in BOTH there is a "lack to be supplied;" and that lack is Love. All must come into this understanding, for herein lies growth. It is ignorance of this great truth that prevents growth. And the "call" will be unheeded until such a time as it culminates in our recognition what suffering means. Understanding that a lack of love, or a lack of a certain degree of love produces a call, an asking for the lacking co-ordinative life elements, which we term hunger, we at once intelligently supply that lack just in the degree that the Law of Growth—supplying Deficiencies—permits. In growth, the potentialization is gradual, mounting up higher and higher, as we increase our love from Self-love to Universal Love. This is spiritualization. As we become more and more spiritual we become more and more sensitive; sensitive to catch the call from others and to supply the lack.

In the case of the man just alluded to, this call may be delayed, but it must come, for effects always follow causes.

Sooner or later, being amenable to the universal law of growth he will catch the call, that is suffer, that is hunger, until he supplies the lack; therefore suffering is a vital necessity of growth, evil is a factor in evolution.

To know Truth is to become the Truth. As we embrace Universal Love all idea of separateness disappears, we become ONE with God. The soul, or living entity is one with the "Over-Soul," of Emerson. The soul and God are one and that one—God. "I and my Father are one," said Jesus, and in his last prayer he prayed that we all recognize as he recognized: our absolute one-ness with God or Universal Love in the Absolute,—“That they all may be one; as thou Father, art in me and I in thee, that they also may be one in us.” No personality is here implied by the Teacher, no concrete, nothing—no-thing—but the abstract. As we broaden our love into the Universal we become at-one with the All, we rise into the Impersonal Principle and lose the erroneous idea of separate-ness—our personality which is just what its name implies—a mask.

Through Us All is Exercised Divine Creativeness.

How and why is there this correspondence between "the soul of every living thing" and physical and physiological form and functioning; between thought and face; between the particular individualized mind and its particular bodily condition; between a person's understanding of life and the surroundings in which he runs his career? Is it not because of the real presence of the super-personal God, in whom all living things live and move and have their being, and who lives and moves and has His being in and through them all?

Inasmuch as we have no being—no substance, principle, ground of existence—apart from the All-Mighty, we cannot escape, even if we wanted to, from sharing

in His creativeness. The God-power inheres in our every thought, and makes every thought creative; that is, self-manifesting. Every thought, because it is conceived by the power of God, however limited the unfoldment of that in our consciousness, is revealed soon or late in its physical aspect, its material outside exactly matching its mental inside, its objective side accurately corresponding to its subjective side.

Our very thought vibrations are seeds alive with the life of God, in whose power alone we think our foolishiest thought as well as our wisest,—seeds that are sure of a harvest according to their kind.

Every day is a day of judgment, in which, on the one side, we are facing the opening of the books of the past, and, on the other side, writing what will have to be faced bye and bye. Every day is also a day of redemption, for all judgment is redemptive; it is a discovery of the lower phases of understanding as indeed low, and thus a call to something higher; it is a process in the human uplift,—in the ascent to the consciousness and experience of more and more of the All-Good. Every day is a day of magnificent opportunity to think pure and high creative thoughts, to scatter broadcast the seed of future harvests of living gold, to send forth, into the infinite, thought-waves of truth and love and unity which will influence our own and others' activity and build surroundings worthy of the conscious children of God.—J. Bruce Wallace.

Honest Healers Need Have No Fear.

Many of our friends have become alarmed at the recent fraud order which was issued by the postal authorities against the Weltmer institute at Nevada, Mo. We will say that upon investigation the writer has learned that the postal authorities did not decide against healing as such, but did object to the business methods adopted by the said institute. The applicants for treatment received letters saying that Prof. Welt-

mer was treating them, while it developed during the investigation that Prof. Weltmer had practically nothing to do with these patients. The department very justly took exception to such methods, which in the end can only injure the cause at large. Honest healers will have nothing to fear. When a man claims to have thousands of patients, (Prof. W. was estimated to have 50,000,) and then is in nowise brought in contact with them, it is time to call a halt, both for the sake of the people involved and the cause in general. The following is an extract from a report which appeared in the Nevada Republican of May 18, 1900:

"The evidence before the department showed that the absent treatment scheme for disease and poverty, while predicated upon the proposition of S. A. Weltmer, was not conducted by himself, but by the business managers of the scheme.

"The persons making remittances for treatment of any disease by the absent method were notified that they must assume a passive attitude at certain hours of the day, and at these hours Prof. Weltmer's 'healing thought' would flow out to them. In reality, Prof. Weltmer was not in anywise brought into contact with the patient or with his correspondents, and knew practically nothing of the business operations of the scheme. Where a patient became discouraged, he was followed up with encouraging letters, and advised that Prof. Weltmer was sending him 'extra strong' treatments daily."

"He that knoweth not that which he ought to know is a brute beast among men; he that knoweth no more than he hath need of is a man among brute beasts; and he that knoweth all that may be known is a god among men."—Pythagoras.

Let us have more justice and less almsgiving. Charity is the hyssop on the sponge lifted to the lips of humanity on the cross. Let us rather take humanity down from the cross.—Edward Markham.

Prayer and War.

From the days of Joshua down, and earlier, bloody men have been praying men;—praying out of various degrees of intelligence or of error. A very bloody man was David, some of whose psalms are still found helpful to our own devotions. Some faint glimmer of the truth as to the Godlessness of his bloody disposition and practice seems, however, to have dawned on David at last, when he recognized the incongruity of a man who had shed blood so abundantly building a temple to God.

Cromwell, our historic Puritan hero, was a bloody praying man; and such likewise were his Ironsides. General Gordon, most heroic of modern soldiers, used to put a white handkerchief at the entrance of his tent for a while every day when in camp, as a sign he was not to be disturbed; and everybody in camp knew he was seeking communion with God.

The late General Joubert was a man of piety and prayer. So is his successor in the supreme command of the Boer forces, General Botha; and likewise President Kruger, and many of the other fighting Boers. On the other side Lord Roberts is also an avowedly religious man; and there are many praying officers and privates.

There is something very pathetic in the thought of these heroic men, so closely akin, praying as well as fighting against each other; perhaps sometimes attempting to pray for each other, and yet on the material plane seeking each other's destruction? The only fates are ignorance, error, the misunderstanding of God and man and life. Mind—whatever its degree of development—externalizes itself.

There is no God to pray to but Love,—impartial, impersonal, universal, all-evolving Love. The only non-superstitious element in prayer is the aspiration that good may come into everybody's experience and the linking of oneself to the All-Power that works

good: the only intelligent view of humanity is that we are members one of another.

Their bloodiness, their belief in division and antagonism, their ingenuity in destructiveness—this all belongs to the area of these heroic men's personality that, despite what piety they have, is not yet occupied by true intelligence, by a true knowledge of their unity with God and all men. The only positive or intelligent element in anybody's religion is the principle that returns good for evil, that recognizes unity as the fact of the universe. This principle is Spirit. Returning evil for evil is the non-recognition of Spirit; it is unconsciousness of the omnipotence of Good.—From "Brotherhood."

Can This Be True?

Newspapers Report that Mother Mary Baker Eddy is a Paralytic

The following extract from a Concord letter in the Portsmouth Times of yesterday will be read with considerable interest by local Christian Scientists and by others who are interested in the growth and workings of that body:

"Crowds of Christian Scientists visited Concord during the past week, very few, if any, of whom really got a glimpse of the 'sacred presence,' though many of them enjoyed the privilege of kissing the door step at Pleasant View. It was understood that all would have an opportunity to see Mrs. Eddy from a proper distance as she took her daily drive; but it so happens that some other person is generally rigged up to resemble her for these daily drives, and such was the case most of the time the past week. Mrs. Eddy is decidedly feeble and is rarely seen. She is said to be afflicted with creeping paralysis."

"Be noble, and the nobleness that lies in other
men sleeping but never dead,
Will rise in majesty to meet thine own."

By Their Fruits Ye Shall Know Them.

The following are extracts from letters which come to us. As they are free and unsolicited expressions of gratitude for health, happiness and prosperity so wonderfully restored, we are not at liberty to publish the names and addresses of the patients. But in order to nip in the bud any suspicions we will say that the full names and addresses of the healed will be furnished those interested privately if they enclose self-addressed stamped envelope. They may select a few at random.

I felt the vibrations very plainly before I even received your letter. The effect on my bowels was instantaneous.—Mrs. L. P. H., Lowell, Mich.

That terrible rheumatism in my shoulders, also the stiffness in my arm is all gone, and I know you cured me.—L. E. S., Jaqua, Kan.

I have not drank any whiskey nor other stimulents since you have been treating me, and I think I am cured of that baneful habit.—Dr. M., Oxford, Ala.

I feel like a new woman. I can do all of my work and can walk three miles. I don't know how to thank you for the good you have done for me.—I. C., Columbia, Tex.

Am about well of Asthma and Nasal Catarrh.—J. M. C., Abita Sp'gs, St. Tammany Parrish, La.

I have imyroved wonderfully since you began to treat me. The craving for tobacco has left me and I am determind to leave it alone hereafter. I feel like a different person and feel ever so grateful to you.—O. H., Green Bay, Wis.

My little son is entirely cured of the rapture, and I sincerely thank you for your efforts in his behalf.—M. L., Lane, Tex.

Mr. A. stopped chewing tobacco at once, and has not used any since.—I. A., Box Elder, Colo.

My sex power has increased and must say that I am very grateful to you.—R. J., Coushatta, La.

I got along splendid at the time of the birth of the child. The women who were with me were surprised to see how soon and easy I got through.—M. E. H., La Junta, Colo.

You treated my little girl for pneumonia, and she is entirely well.—W. A. S., Berlin, Pa.

It is wonderful, but both health and success are commencing to show up. For instance, a preacher owed me \$86 for eight years. He has now paid it. Don't you think treatment for financial success is doing me good?—C. A. W., Denver, Colo.

Your treatment for success in business has certainly done me good.—A. S., Council, Idaho.

You cured me of ulcerated bowels. I had twelve doctors treating me for that complaint, but they did me no good.—I. C., Columbia, Tex.

Praise God I can see, I can see!—A. A., Manistee, Mich.

The hemorrhage of the womb ceased by degrees.—E. S., Plymouth, Nebr.

It helped my monthlies wonderfully.—M. E. M., Bakersfield, Calif.

I have felt entirely free from my old Rheumatic troubles. Your treatments seem to have affected also the condition of the bowels, making them more regular in action.—F. A. B., Los Angeles, Calif.

Since commencing treatments with you I have made decided improvements, not only physically, but from a financial standpoint things seem to be coming my way. Business prospects are better than they have been for the last three years.—S. M. G., New York.

My daughter is improving very well. Menses came on time and without any pain this time.—L. A., Albany, Ore.

In the afternoon of last Sunday I passed from my bowels a piece of fish bone, over an inch long. It was very solid and worn very smooth and pointed at the ends, which leads us to believe that it may have been

in the bowels a long time and caused all this terrible trouble.—E. W., Cincinnati, O.

I am doing well. I enclose \$1 to continue treatments for success.—T. B., New York.

My throat is entirely well.—A. M. D., Cincinnati, O.

Your treatments for moral courage and will power have helped me beyond my greatest expectations.—A. A., Manistee, Mich.

My bowels are now regular and in fine condition.—C. C. W., Clearwater, Fla.

I have had no rheumatic pains since the second treatment nor any other kind for that matter.—J. N. R., Lebanon, Ind.

The gratitude of my heart cannot be expressed save through the vibrations of love which flows out to you from the stillness of my being. Oh, I have been feeling so strong and well, and the influence of your life is raising me to the ideal perfection for which I so long sought.—S. W., Rockport, Mo.

The enlargement of my neck is going away fast. I have had it now for twenty-one years.—E. H., Tiffin, O.

My stomach, which was so bad when I last wrote you, is now well. I can now eat anything without it hurting me.—N. H., Republican, Ark.

I am well now. The urine seems normal and the catarrh in the head and ears has gone.—E. L. L., Camden, N. J.

The power to heal is a universal one and may be exercised by those who understand the laws of healing. The knowledge of how to heal is not only a means of doing unlimited good in the world, but also an unfailing source of income to those who want to make it their profession. Those who are interested should send for circulars describing Dr. Braun's Mail Courses which can be safely and successfully studied at home. He makes it possible for all to study who will. Get his new plan. Enclose stamp.

The spirit of co-operation seeks to secure the best possible conditions for all. It is the spirit of human brotherhood, equality and liberty. It is the ethics of Christianity as taught by its founders. Under universal co-operation the right of every human being to food, shelter and raiment would always be recognized, and the necessities and comforts of life would be distributed for use and not gain.—Equity, Topeka, Kan.

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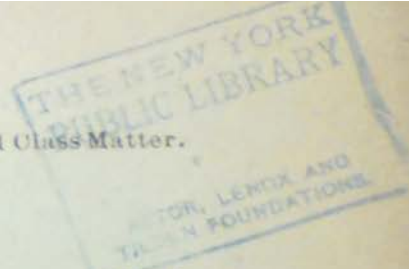
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THE ORDERLY DEVELOPMENT OF FACULTIES
ACTIVE OR LATENT IN ALL MEN.

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P. BRAUN, Editor.

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VOL. I.

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The Mastery of Fate, Vol. 1.

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