

# THE NEW MAN.

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## SPECIAL NOTICE.

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

### The Day is Come.

Rise, supplicate no more—but will, and do;  
Make Will one thing the heavens cannot bind;  
Delve, seek and try, knowing ye can but find  
The heaven within you when you touch the clue.  
The world awaits its Master; gleaming through  
The dusk I see the thread-prophetic wind,  
And saviours shall not lack unto mankind  
When ye have thought and loved the thing is true.

O, we have laboured long—and now at last  
See the dim Dawn break into perfect Day;  
Flares o'er the hills the sun's all-piercing ray,  
And though in shrinking joy, half fear, half mirth,  
There yet are those who doubt.—O sons of earth  
The Day is come, the bitter Night is past.

—HOWARD SWAN.

### The Beast.

Men have speculated much concerning "the Beast," mentioned in Revelation. I shall follow none of these mystical interpretations, but draw your attention to a "beast" which you will all recognize. It is the beast in man, not in this or that fellow only, but in you and me; in all men. True, it manifests in different degrees of intensity in different individuals, but none are entirely exempt from some traces of it, which, alas, may be fanned into lurid flames if we fail to control them, and so become a force that devours and destroys. What the ultimate mission of the beast is we shall not discuss now. It undoubtedly has one, but it takes its rightful and legitimate place only when it is controlled by and subordinated to that

which is higher. If I should give it a name by which it could be recognized more comprehensively than by any other, I should call it *Selfishness*. It is the outcome of that exaggerated sense of self which comes to every soul when it clothes itself in matter and begins its career as an individualized Ego. It loses for a time all knowledge of its Divine origin, nature and destiny. It feels itself a separate entity and has no knowledge of its true Divine source and the manifested universe, as well as the world of men. It finds itself endowed with certain characteristics, and is as yet too ignorant and weak to control and use them wisely. It is therefore controlled by them, and in its search for happiness it tramples ruthlessly upon the rights of others. When it meets with resistance by wills other than its own, it knows as yet no other way to overcome the obstacles in its path but by giving pain and destroying the bodies of its opponents.

And so every child born into this world receives this legacy of Cain. It finds itself struggling with the lust of the flesh, the lust of wealth, and the lust of power. These in turn beget hate, violence, intemperance, jealousy, cruelty, anger, etc., which result in contention, strife, discord, persecution, war, rebellion and death. The results are only too well known, no matter how much men have tried to hide their motives and causes. Poor old Satan has been blamed for most of them, and some of the most foul and inhuman deeds have been done "in the name of God, for His honor and glory." Very few have risen to a full recognition of the true source of it all, like an aunt of the writer's who while speaking of the devil one day, suddenly exclaimed, "Every man is his own devil!" thereby shocking a few modern Pharisees who had come to visit her and incidentally discuss the latest scandals of the town.

What earnest student of history can help shuddering at every page he reads. Side by side he finds the record of the most sublime heroism, love, devotion and sacrifice, with those of murder, rapine, adultery, rob-



bery, etc., until he fancies that the earth is saturated with the gore of man and beast, its surface reeking with the blood of the slain, and the air around him full of shrieks and groans of the suffering and dying. Before him in one hellish, sickening panorama pass the conquering armies, the invading hordes of barbarians, leaving everywhere behind them desolation, ruins and the bleaching bones of the dead. He hears the piteous cries of the infants, the wild shrieks of women struggling in the arms of ruffians, and the despairing prayers and curses of men. The gaunt specters of the slain stalk about him everywhere. In rapid succession he sees passing before him the assassin, the cup of poison, scenes of the wildest orgies and licentiousness. It seems to be one wild pandemonium of man against man, nation against nation, the stronger overcoming the weaker, and they in turn overcome by the mightier, until he asks himself, are these men, beasts or devils? In disgust he closes the book, but he cannot shut out from his mental vision the great drama, and even after he tries to turn his mind away from the sickening, hellish pageant of Moloch, single scenes will come back to memory and consciousness. The arena in Rome with its quivering masses of dying men, women and children, Hypatia torn to pieces by infuriated monks, the Inquisition, the thirty years war, Anna Boleyn, Marie Stuart, the Maid of Orleans, etc., until from sheer weariness the mind refuses to follow the bloody spectacle any further.

And then we congratulate ourselves that we live, or have lived, in the nineteenth century, and in a civilized country. We fancy that the beast is dead, until by some outrage we are rudely awakened to the fact that the beast still lives and breathes, and that, although it seems to have lost some of its ferocity, it is only sleeping. Armenian outrages, the slaughter of the christians in China, the shooting of Goebel, the hapless negro who is torn and cut to pieces and then burned, yea, even the revolting spectacle of scientific (?) men surrounding a helpless woman and watch-

ing her death by electrocution in the interest of science; these all bring to our minds the fact that the Beast is with us still.

And, if this fails to bring the fact to our minds, we need only walk the streets or read the newspapers. Witness the struggle between capital and labor, the trials for heresy, the excommunications, the swindles, monopolies, trusts, the defaults, the murders, fights, divorces, suicides, robberies, saloons, brothels, houses of ill fame, etc. You see the beast desporting itself everywhere, even in high and holy places. It is in the church, the school, the store, the factory, the shop, the mill and the home. Alas, that it should be that near. But even here it makes its appearance often in quarrels, jealousies, hatred, hardness of heart, dishonesty, lying, deceit, infamy, adultery. We teach our children the iron rule, hate, fault-finding and deception. Looking still closer we find the claws, hoofs, beak, tongue, eyes and horns of the beast within ourselves. Faust and Marguerite, King Richard, the Jew, and other characters of the drama appeal to us because we see our own selves in others. How else could the portrayal of the struggle between good and evil move us thus mightily and profoundly, unless it reminded us of the struggle going on continually within ourselves?

But, is there not another side to this dreadful, terrible picture? Is there only darkness, without a ray of light; despair and no hope? Thank God, there is. The very beginning of the first book of Moses, while it portrays the fall of man and angels, points to redemption, to the might of the good, to the power of light over darkness. Darkness moved over the deep, but God said, "Let there be light," and there was light. The inspired writer portrays the mighty struggle between Michael, the angel of Light and Love, and Satan, the prince of Darkness and Selfishness. Michael, good and love will triumph in the end. The curse always follows the worship of the beast, or the rule of the lower nature over the higher. The curse



is nothing more nor less than the evil consequences following the same. But the fall implies the redemption as darkness and evil imply the existence of light and good, "and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy heel, and thou shalt bruise his head." God is here alluding to the serpent, the lower nature of man, the beast, who shall bruise the heel of the seed of woman, and so retard its progress. But what is the seed of the woman. What else but man's higher, better nature, the Christ. Woman is the representative of love, of unselfish devotion and sacrifice. She gives her care, her labors, her life for those she loves. After man has cut, bruised, wounded and maimed his brother man, it is woman who seeks to nurse the sufferers back to life and health. After he has wasted his health and strength in the exercise of his passions, his gentler sister tries to bring him back to life and health, and—to himself.

It is then the law of love which is to overcome the beast; love, unselfish love for others. "Love thy neighbor as thyself." "Love those who hate and persecute you." Forgive as thou wouldst be forgiven. Lead a life of gentleness and helpfulness. Let your light shine out upon the darkness. Your light is God's light of wisdom radiating his warmth of love. The knowledge of the brotherhood of man in the fatherhood of God will help us. The knowledge that what we do to others we do to ourselves will help us, and if anything else is needed, it is the knowledge that everything in this universe moves in circles. Whatever we send out comes back to us with unerring aim and accuracy. If we send out hate, we shall reap hate; if love, then love will find us out. And while we teach others by word of mouth, let us remember that the power of example is still stronger. Let us fight the beast at home. Let us correct our bad habits and cultivate greater love for others, which means greater justice, forbearance, forgiveness, helpfulness, etc., and stop all envy, covetousness, jealousy, hate, strife,

discord, etc. Is this easy? No. The love, or Christ nature in man, must be encouraged and cultivated for a long time before it is able to give the beast or serpent its final death blow. But it is bruising the serpent's head whenever it asserts itself in place of the beast. Let the bruising process go on. Let the beast die that the Christ within may rule and come to his own. It is with most of us a long and painful process, but who cares if the end is good, love, freedom, happiness, peace, heaven. Begin now, this day. Overcome the little temptations to be dishonest, to lie, to condemn, to hate, to get angry, and you will gain the strength to overcome the greater obstacles in the path that leads up to complete redemption and liberation.

Peace, peace, be still. God is here. He is thy refuge, thy shield and thy strength. Cast thy burdens upon Him in all your trials and sorrows. Do your best and then trust, trust in spite of setbacks and vexations. Your trust in the good within you and your fellow men will be the light that will lead you out of the darkness and be a beacon to other fellow travelers. Let it shine. Let love shine through you more and more, and no evil will befall you, for God himself, *your* God and father, will lead you into the calm and pure waters where the beast troubles no more and the winds and waves of adversity cease to rage; into the promised land, the happy land set apart as the heritage of all of God's own.

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### "Fear Not."

If we take the elements of Fear and Worry and try to find some good results which mankind receives for the trouble of entertaining them, the probability is that we shall be forced to the conclusion that no direct benefit can come from this companionship. In view of this general admission, it is indeed surprising to note the tension at which some people continually keep themselves, and to watch the gradually deepening wrinkles and the woe-begone expression, which are the results of this undesirable mental state. The



facts cannot but impress us deeply, and as we consider them, this question presents itself. Is there a general recognition of this phase of the law of Cause and Effect, and if so, why is better progress not made in overcoming the defect? If the tendency to worry *can* be overcome, the field for doing good in this direction is indeed wide.

What is the cause of worry? FEAR OF BAD RESULTS. The vital point then is to subdue this fear, if it can be done. Let us look for an expression from some recognized authority on the subject. Take the parable of the grain of mustard seed. Bear in mind who is speaking and weigh the words accordingly. Here is an admonition to "*have faith*"—faith in our God-given powers. Note the promised results.

Let us now look around and ascertain what results are actually obtained in this every-day world when this admonition is obeyed. Since a large part of the great load of worry is due to financial troubles, we may appropriately look for an example in that direction. There is in New York City a man who less than three years ago went to the metropolis with the fixed determination to succeed; in other words, "he had faith." His whole capital consisted of \$100 and a meal ticket. He had neither friends nor influence, but in the face of this he said: "*I am going to make the biggest fortune ever made on the Stock Exchange.*" Without discussing the desirability of the means to an end, let us observe the result of this expression of determination. In the first place we must note that he never swerved from his intention. It was his ideal and he followed it in a vigorous manner. He made up his mind that by careful and sound judgment—by watching for and creating opportunities—he could bring under his control vast sums of money. He was possessed by the idea, and had confidence in his ability to carry it out, and as a result he is to-day a millionaire.

Do you say "an exception?" We think not, unless it be in degree only. Let us now examine the circle

of our acquaintances. Take two of your business friends, one who is markedly successful and another who has shown no exceptional ability. Engage each one in conversation on the same subjects, but apart from each other. Watch for differences—the degree of importance which is attached to certain points. Then weigh these differences carefully, and you will soon come to realize that the most successful people are those who have the most confidence in themselves, backed by fair ability—those who “HAVE FAITH,” and who obey the injunction to “FEAR NOT.” It is therefore evident that there is a great lesson in these simple expressions. They are indeed crucial points, and as such we cannot, in justice to ourselves, afford to treat them lightly. In domestic circles the same law governs. The woman who worries the least has the best in every respect.

How then are we to overcome this nightmare of fear and worry? We would answer: Trust in God, who is resident with you and *of whom you are an expression*, knowing that because of this relationship,

“All power within the universe is thine,  
Then wherefore should'st thou thus repine?  
Arise and take command!”

July 23, 1900.

WALTER BOULD.

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## Revelation.

“... In whom we live and move and have our being.”—Paul.

How much of fear, worry and misery could we not banish if we realized the truth stated in this saying of Paul, but we live perhaps in entire ignorance of this truth, or knowing it, it has only become a part of the objective knowledge, but not yet of the heart.

Man receives knowledge in two ways, objective and subjective. He is taught by experience, observation and reasoning. While he thus receives impressions and sensations from without and interprets them, he is also open to impressions from within through intu-



ition. Wisdom comes by inspiration. It is the natural knowing of the soul, of which it becomes conscious. Through this it becomes aware of its own nature and its relation to its source. We call this "revelation." To reveal means to uncover, make known that which is.

Through intuition, inspiration or revelation the soul becomes aware of its divine nature, and the nature of the Divine. It feels that it is surrounded by immensity, power, wisdom and love. It feels its oneness with all this and it utters the words, "I and the Father are one." "He who sees me sees the Father." "There is but one spirit, one God, who is in you all, through you all, etc." "In whom we live and move and have our being."

These revelations do not come to only a few favored ones, but they come in due course of time to each individual soul, and when they come then dawns the day of salvation or redemption.

Looking outward, man sees himself surrounded by an immense universe. He finds here life, beauty, harmony, adaptation, order and purpose, and so he concludes that the great architect must be infinite, omnipresent, eternal, wise and loving. He finds himself part and parcel of all this life, beauty, harmony, wisdom, power and love. He sees that neither matter nor energy can be destroyed. Why then should the third factor, intelligence, be destructible? He sees only change and transmutation, but nowhere destruction, and it bursts upon him that like the universal Cause, he also is life, beauty, harmony, wisdom and love. He feels himself immortal, and his weary soul finds a rest and a peace in this realization which it had never known before.

Man sees that he is immersed by an infinite sea of life, power, wisdom and love, and that he is part of it. He cannot escape his Good. Whither should he flee to escape it? It engulfs him, wherever he may be. "If I descend into the lowest depths of hades, Thou art there."

When the great truth bursts upon the soul, it grows quiet and peaceful. It ceases its frantic struggles and floats on the universal tide that makes for good.

Peace, peace, be still, there is naught to fear. Be still and know that I am God. As spirit of my spirit thou art immortal. With my protecting power and love round about thee nothing can harm. Fear not change, nor pains, for they are only the birth throes of better conditions. Thou art in process of being refined and transmuted. The Spirit is the refining fire, and it knows only love and good. Whatever may happen to thee happens for thy best. Rebel not, for it brings suffering and pain. Adjustment to the force that carries you is the secret of happiness and success. Seek to understand the higher will, the eternal purpose, and move along with it, which is the line of least resistance. It is the power divine that moves to goodness, love, perfection. There is no evil absolute, no death. All is life and love. You cannot escape life nor love. There is no death, only transition from one state to another. If aught there be of evil, it is only a relative, a temporary condition. Its causes are ignorance and disobedience.

What a peace and happiness comes to the soul when it gets these revelations of the truth concerning its origin, nature and destiny. It learns to trust the tide. It does not rebel any more when it reaps the harvest which it has sown in ignorance of the higher law. The pains it suffers may originally not have been necessary, but have become so for a purpose, and this purpose is admonition and correction. And if we thus learn our lessons and rid our lives of the causes which produce unhappiness, misery and pain, then the means which led us to do so are good in themselves, and the end is good. What though we suffer for a time? The end is peace, happiness, perfection.

Let us, then, alleviate the ills of life as much as we can, but if we cannot, then let us bear them with that fortitude which is born of our faith in the power that moves us. At the same time let us remember that the



true remedy lays in a better adjustment to the principles on which our being and all of nature rests. What are these? Can you ask? Are they not love, mercy, power, harmony and wisdom? These are the attributes of God, and they are our own, because we are part of God, made in His image and likeness. Let us then love more and trust more. Let us love man more and trust in the Wisdom that guides and the Power that moves us. Let us stop all useless fretting. Though we see our loved ones depart and we are filled with sadness, let us not rebel, for the end is good. But a few days, or months, or years and we are with them again. They are only gone hence to receive us when we ourselves make the change. There is no death. We are immersed in an ocean of life and we cannot step outside of it. We are enfolded by a divine love that never faileth, by infinite power that saveth utterly, and by the Wisdom that knoweth what is best. Give up to it. Let it inspire and guide you. Let it possess you. Study how to know its will and its intentions concerning you. How? By making yourself still and passive to it whenever you need more faith, more love, more trust, more strength and wisdom. Ask and ye shall receive. Go into the Silence, relax mentally and physically. Realize that the spirit is around and within you. If you need guidance, ask your question and then wait. If no immediate answer comes, go to sleep or go about your business and watch your feelings. If they fail to tell you what to do, never mind, the answer will come. It may come through your reason, or through a passage in a book, or through a word spoken by a friend. Maybe some incident or the course of events will help you to decide.

Do not fear, but trust, and light, or love, or strength, or whatever you need will come. If you are sick, trust the Life of which you are a part and make yourself passive to it. And so in all emergencies do the best you can and for the rest trust in the God within you. Live in the consciousness of your oneness with the

Father, and trust in his love and power. Begin to-day to love more and trust more. Do it in the little things and you will gain a momentum that will carry you safely over chasms and waters that before would have engulfed you.

Child of the infinite, trust and fear not, no matter how dark the sky. Love and life embrace and enfold you. You cannot escape your Good. It is the Cause, the Means, the End. Be still and know that in your inmost being you are God infinite, eternal, immortal.

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### Metaphysics From Maori Land.

What is the meaning of Christ's promise to bring life and immortality to light?

How could he bring IMMORTALITY to light?

The only way we can see is to affirm it into flesh and blood; in other words, to make "God manifest in the flesh."

Paul must have meant something when he wrote about "Christ being formed" in his converts. Taken metaphysically, the word Christ simply means the highest in us, the output of the ideal brain. Strange that christians should pervert this truth and manufacture hypocrites by the thousand.

Humanity cannot do without its ideal, its Christ. Indeed, a lower class of animals than man can ill get on without its Christ, or master. My dog is never happy unless at my feet—why? Because I am the highest wisdom he knows. I teach him, see to his comfort, help out his intelligence, guide and encourage him every way I can, and, reasoning from analogy, may there not be a Being, though unseen, who in the same way helps me. Gets help himself from higher intelligences, and so on, up and up through the eternal ages of knowledge and wisdom.

If I mistake not, one of our metaphysical teachers tells us that the inhabitants of the sun give us the benefit of their thoughts of love and intelligence in the powerful rays of light and heat we so much need



and enjoy, and without which life could not manifest on this, our home. Who thinks these lovely and intelligent thoughts? Are the thinkers bound to remain on their sun as we are bound to the earth? Surely not. Surely they are positive to all the solar system, and can visit planet after planet as we would different countries.

And even supposing they were unable to leave their blest abode. What about thought transference?

When mortals bent or burdened cry out to God, is it unthinkable that their cry should echo through the vaults of heaven and come back to them laden with comfort and help. Supposing this to be fact, it does not take away one whit from our responsibility in finding the God in ourselves. We can no more get at the God above us without a God within us than could the astronomer reach the skies without his telescope. The better the telescope, the greater the power. The finer the individuality, the larger the manifestations of desire.

F. S. VANDELL.

Aukland, New Zealand.

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## I Am Fearless.

Fear and Faith are opposites of life. One must be master. Each moment each individual is making choice of the one that shall carve his life into the next expression. One is the way to the kingdom of self-mastery; the other is the way to the degradation of the slave. We may be what we desire by right choice. We are the results of previous choice between these two. Fear is the only devil. Faith is the angel of love. They are apposites, and they work opposite results in life's expression. Fear drives, Faith draws; Fear is obtrusive, Faith is modest; Fear is domineering, Faith is patient; Fear is master, Faith is companion. It is by choice of one of these that man builds his life. He chooses either consciously or unconsciously, and the results he calls good or evil. He is taken captive by Fear if he does not choose Faith.

But Faith ever waits until he has learned to love and voluntarily choose her. She will not so much as by a single hair draw him against his will. But once he has given his trust to her, she will be ever near and make the dreams of his soul realities in expression. There is, therefore, a more important affirmation than this—I am Fearless. There is not one that will bring health, prosperity and happiness sooner. Affirm this self confidence. Courage and Faith becomes your expression. Then all things will be added to you. I AM FEARLESS, I AM PEACE. These two joined are Life Eternal here and now.—From "Now."

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Plant happy thoughts in your mind, instead of small annoyances.

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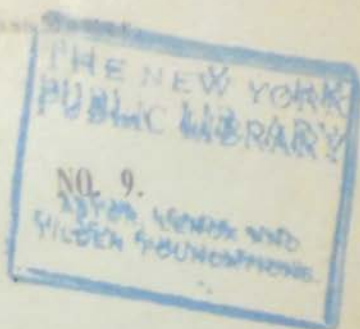
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