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Conducted by A. Osborne Eaves.

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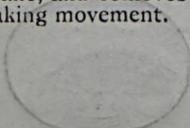
It is only natural that when new teachings have been promulgated widely those taking them up will gather together and compare notes. Thus we now have New Thought Conventions, and the "thirteenth arrival" makes it appear not so new after all. This was the convention of the National New Thought Alliance and the Detroit N.T. Alliance, held from June 15th to 22nd, at Detroit, Mich. I wish I had space to spare to detail the proceedings, and I should have been glad of an official report of the proceedings, as in the case of other bodies, but these things are expensive, and sometimes the daily Press furnishes pretty full accounts.

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I do not think very full accounts have been published so far, but next year, seeing that for the first time the Convention will be held in London, we may expect recognition from the Press for the first time in the history so far as England is concerned. Every reader and student, who reads these lines in the U. K. ought to endeavour to be present. I hope to be able to supply more detailed information in due course.

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Meantime, any reader who would like to see the programme might be able to obtain a copy of "The Thinkers' World" from the Alliance Publishing Co., 162, Dearborn St., Chicago, Ill., enclosing three International Coupons at their post office, 3d. each, as our stamps are of no use. There are 29 pages set apart for the report. The Talisman Publishing Co. have just issued an official definition of what New Thought is (7d.) and in the programme referred to there is another: "The New Thought movement stands for human unity, which makes us all children of one God, impelled by one divine life, and carried forward with one hope of glory in the redemption of the world, and the consciousness of an eternal life through the divine Christ as manifested in the sweet and gentle Jesus of Nazareth." This is on a sufficiently high plane, and removes the philosophy from the aspersion of a merely money-making movement.



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In view of the international conventions to be held in London, England, and Edinburgh, Scotland, in 1914, and the International New Thought congress to be held in San Francisco, California, U.S.A., during the great World's Panama-Pacific Exposition. The Thinker's World and New Thought News will be a valuable magazine to those interested in the above named events. Old World People are cordially invited to subscribe for the same.

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The Sunday morning programme included silent invocation, responsive affirmations, address by Dr. Chas. Brodie Patterson, one of the early writers of N.T., congregational singing and invocation in silence. Afternoon: Address on "The New Christianity" by the President, Mr. Jas. A. Egerton, solo, and congregational singing. Evening: Address: "The Kingdom of God"; "The Kingdom of Heaven"; "What it is?" "Where is it?"—By Annie Rix Miltitz, Jas. A. Edgerton, Dr. Julia Seton Sears, Swami A. Abhedamanda. During the week addresses were given by Harry Gaze: "How N.T. will Transform the Life of Humanity"; Frances L. Johnstone: "The New Messengers"; Edith A. Talbot: "The Past and Future of N.T."; Annie Rix Miltitz: "The N. T. Message of Jesus"; The Rev. E. H. Shippen: "The Church Universal"; Lelia Simmons: "The Living Word"; Swami Abhedamanda: "Spiritual Evolution of the Soul"; Mary E. T. Chaplin: "Healing of Mind and Body"; B. O. Flower: "Medical Freedom: the Issue and Our Duty"; E. H. Pratt, M.D.: "N.T. Surgery"; Rose M. Ashby: "Progression"; Mrs. M. Grupp: "The Law of Non-Attachment"; Mrs. A. Rix Miltitz: "The Fire Walkers of Japan"; Mary E. T. Chaplin: "The Influence of N.T. Plays"; Mrs. A. R. Miltitz: "The New Mother and Her Happy Children"; David C. King: "This Day when Knighthood is in Power"; Lida W. Hazlett: "What is Man"? Jas. H. Carter: "The Voice of God in Man"; Mary E. T. Chaplin, N.T. Pastor, Berkeley Theatre, New York City: "The Morals of Health and the Health Morals"; Dr. Louise Alder: "The Throng that no man can number"; Irving S. Cooper: "The Coming of the Master"; The Rev. Willis L. Moore: "A Larger Christianity"; A. Elsaesser: "Law"; Joseph F. Rowny: "Spiritual Pioneers"; Benj. Fay Mills: "Seven Themes of N.T." A teachers' and workers' normal class was formed in addition, and at these gatherings various addresses on the new psychology were delivered. The contention was a thorough success and well attended.

Books and Reviews

"The Thinkers' World Magazine" for September marks a new beginning, being No. 1 of Vol. 1. It is tastefully printed in two colours, full of good things. Mrs. Cora M. Hoffer, the editress, claims that man can at will renew and rebuild the body, which consists in the quickening of the higher intelligence sufficient to set up a brain action of control. "Every cell being under the domination of the subconscious mind man can disintegrate all disease cells, sending the disrupted poisons out of the body. The soul-mind knows no disease and this is the real man. (8½d. post free, Thinkers' World Publishing Co., Box 380, Chicago, Ill.)

"The Christian" devoted to "The Regeneration of the Body by the Resurrection of the Mind," has been running 20 years, and is issued by Thos. Shelton, 1657, Clarkson St., Denver, Co. The October issue contains a fine article on "The Christ-Spirit" by Mrs. Shelton. We are on the threshold of a great awakening, and the multiplicity of demands imposed on us makes it imperative that we pick out what is really essential. One thing we must keep: put ourselves for the time being in the other person's shoes instead of our own, so that we can manifest this spirit of Christ. Although possessing a religious title the writing is vigorous and not of the goody-goody type, 6d. copy.

"The Master Mind" commences its fifth volume this issue. Harriet Hale Rix explains the origin of Christian Mind Healing. "As long as man denies his true origin he cannot escape undesirable changes, unhappiness and restlessness." A recipe for the poverty habit is to "push out into the deep of God's bounty and love, as one who is created for absolute joy." All may learn to heal the sick, and there is no need to come into personal touch with the patient, as it only makes him confuse the personality with the principle. An instructive lesson on "Hearing the Inner Voice" is written by the editress, Mrs. Annie Rix Miltitz, 6d. copy, Master Mind Magazine Co., 802, So. Union Av., Los Angeles, Angles, Cal.

"The Stellar Ray" for October writes that every living soul has a special star of its own, which is connected with him throughout all his existence, mortal or other condition, but it is not the planet under which a man is born, and not visible, but the more advanced will find it within themselves, as the truer part of their nature. In answer to the question what thought, belief, or practice has been most helpful in any lines of bettering life's condition a reply is given: "Each night upon retiring, I breathe deeply for a few moments; mentally relaxing all anxiety about everything I keep saying to myself: 'My Creator's will is my desire.' I fall asleep with that thought. Somehow, ever since I adopted this simple little practice, my health has been better; scarcely a day, but I can sing at my work, and not

worry about the future. Have all I need, and seem to be able to lend a hand to others. Before that I was nervous, worried and lost half my time at work, which made it hard to get along."

"Prosperity" is the title of 93-page book by Annie Rix Militz. It has arisen from a course of lectures given in London, New York, Chicago, San Francisco, and Los Angeles. The subject is treated from several standpoints, but the spiritual one predominates, and various texts in the Christian scriptures serve for the themes dealt with. Riches have been despised because of the problem to be in them, yet not of them. The old spirituality repudiated Dame Fortune, but the new does "not put off the kingdom of heaven to a state after death, but realizes that, here and now, is the place and the time to for the riches of the kingdom to be made manifest." Treatment for want of prosperity is given, and anyone following the suggestive teachings laid down cannot long remain in poverty. 2s. 2d. paper; 4s. 6d. cloth. The Master Mind Publishing Co., 802, South Av., Los Angeles, Cal.

"The Might of Will" is an article contributed by Wm. Walker Atkinson, appearing in "Reason" (6d. copy, The Austin Publishing Co., Los Angeles) "The will is the *direct* instrument of the "I" or ego"! "We have within all the will—that and more too! that we will ever require. What we need to do is to build up strengthen and develop the mental mechanism by which we are able to manifest the will."

"We, the rising generations, want our battleships used for a public university for travel with which to tour the world every year in the interests of humanity." This idea, which has been seething for a couple of years or more in the brain of the editor of the "Nautillus" is beginning to find practical expression, for a convention of school hygienists at Buffalo have petitioned the Government for the use of old battleships for tuberculosis patients. This is a veritable "new thought."

"The Healer" indicates its mission. Turning to "Man's Natural Food," assuming it is proved beyond possibility that foods whose chemical constitutions are changed by cooking, baking, fermentation, preserving, pickling and refining, *are not natural foods*; and, further, that 95 per cent. of indigestion (the prevalence of which no one disputes) is due to fermentable food we have the cure of more than half our ills. How simple! yet how few people would forego cooked food! Readers who have experimented on the raw food diet would confer a benefit on others by giving their experience. (3d. per copy. Truth-Seeker Publishing Co., Viking House, William St., Perth, W.A.)

"Kalpaka," a magazine of knowledge, Tinnevely, South India, 4s. per annum, gives an interpretation of passages from the Gita, and the study and practice of mental and spiritual sciences is the subject of a lesson.

"Good Will," a Melbourne religious monthly, supported by free will offerings, is bright, if small, (145, Collins St.)

Other magazines are held over for want of space till next issue.

"Now" for September (6d. copy, H. Harrison, Brown, Glenwood, Cal.) has the following from the editor, who is asking what should he eat, why should he eat, and what decided his choice of food. Herbiferous animals had learned to eat meat, and carnivorous ones trained to eat vegetables. As he followed the chain of life, finding all feeding on each other he wondered if man was not an expression of ALL the traits the ONE had evolved into expression in Itself through all these forms. Since the One found it necessary to fully express Itself in them all, if I as the One—I as man, as the Race—must not express myself through every form of food and supply. The more I reasoned the more did I feel that from seed and insect, and reptile, up to ox and bird, the race must feed. And passing through, as a race, these grades of food, he developed his individuality of choice through taste. He would at last eat that which pleased him best. Finally I settled upon this conviction—Man is the last and the highest form of Expression of the One in organism visible to the sense-life. Through all forms below Man It has learned what It needs; now AS Man It has power of choice. Since ALL the lower forms are mine to use, I must decide for myself and from need, what food to choose, from weed up to orange and from insect to ox. I am Ruler. I am to choose as I will. Any limitation placed upon my choice, any telling me what not to choose, or what I should choose, is an unwarranted interference with my liberty and with my individuality. I AM AS CONSCIOUS MIND—As CONSCIOUS LAW—a Law unto myself. I am true to myself. I must experiment and choose. Since I am an individual I must necessarily find in some varieties of food satisfaction, that others do not find. That I am not cannibal, that I do not eat dogs, snakes and lizards, is because I have not been raised to this. But that does not make it wrong for those who do so eat.

pression made on his consciousness remains there indelibly fixed, and at his death passes before the mental gaze exactly as when first made. To be thoroughly vitalised and energised, to possess "steam" there is no more effective method of attaining it than by Concentration. For a few moments daily see yourself as the recipient of the great stream of vitality that fills the ether. See it pouring into your body at every point, like a sponge sucking up water. As you inhale imagine you are drawing vitality in great waves into your being. Next see it as being distributed all over the system to every part. If there is a weak spot in the body concentrate on it for a couple of minutes, and affirm that vitality is centring there, that extra blood is coming from various parts of the system, and that life power is intensely active there. It is a law of psychology that in whatever part of the body the thought is centred increased circulation takes place, and with the life-stream carrying more force to the part obstructions are broken down and carried away. Congestions of all kinds, tumours, growths, uric acid, &c., have been removed by this means, and a regular circulation established in parts where it has been impeded through the accumulation of morbid material.

One use for Concentration has escaped most authors ; that is the use by mothers on unborn children. The fact of impressions passing to the child before birth, as in the case of birth-marks, may be turned to good account. If both parents have some skill with Concentration all the better. In such a case they would prepare themselves by making an image of the kind of child they would like, dark or fair, type of features, and even the character. The longer such a preparation had been in operation the more likelihood would there be of the character of the fetus being affected. The question of reincarnation enters into the problem, but we cannot consider it here very well ; what we wish to emphasise is that with two fully prepared parents, especially at the moment of conception, pre-natal culture is a possibility. Afterwards, up to the time of birth the mother can concentrate daily on nobility of feature, form and character of the child. It will be remembered that the Greek mothers contemplated statues of beautiful women or powerful men, or the gods and goddesses, so as to influence their unborn children, this being done knowingly. There is nothing to prevent a similar practice being returned to to-day, but with the knowledge we now have of the power of thought in the moulding of form no less than character the physical degeneration on which so many writers and speakers have touched during the last few years can be remedied very much. If parents did but know it many a child has had planted in its consciousness the seeds of consumption. The thought that one's family had been victims of the white scourge rises to the mind from time to time, and the possibility of this passing through several generations, in conformity with the almost universal belief on the subject, is frequently sufficient to give a tendency to the disease.

We are only at the beginning of the science of pre-natal culture, and the eugenists of the future will pay more attention to mental influences than they have done up to the present.

Whatever line creation is sought along—circumstances, health, mental virility, efficiency, or what not, Concentration will be one factor that is indispensable. Even in Nature Concentration is necessary to the formation of matter in its various forms. It would

be impossible almost for water to become ice if it were kept in constant motion. The particles of matter must be kept poised, almost stilled in fact, when order and design will begin to manifest, and instability will give place to definite outline. If one could see the activities of the mind rushing and whirling about first in one direction, then in another, they would gain some idea of the steadying effect of one-pointedness. Concentration is like the provision of a channel to a quantity of water which is running over here and there, in twenty different directions, wasting, having no effect, but the placing of a deep channel would attract all the water, and its force would be sufficient to drive a mill.

Personal power is the desideratum of most people, for without it little headway in any direction can be made. He who would possess it must concentrate on it, though to possess it means that preparation for it should be made. No force is worth anything unless it is understood. A cheque for a thousand pounds would be useless to a South Sea islander or a native in the heart of a desert, so an influx of power would be out of place where a man had not learnt the use of that power, where he had not created beforehand in himself some purpose to which power could be put when it was there. Instances are by no means rare where students having demanded of the Law have received what they asked, but not having made proper provision they have been simply paralyzed; they asked for something which they did not know how to deal with when they obtained it, and did themselves more harm than good. Let character come first in all self-development, and there is no better way of employing Concentration than by applying it to this end; by building day by day a strong, evenly balanced character, and all development afterwards will be sane. Whatever virtue a man would possess let him dwell on it in thought, brooding, so to speak—not in the morbid sense, but as we speak of the spirit brooding over the face of the waters—seeing himself as already the possessor of it, as he indeed is in his innermost centre, and the longer he keeps this image before him the more indissolubly will it weave itself into his being until he is that virtue personified.

With a strong character personal power is assured, and living on the superior side of life, on the highest side of the mind, one cultivates an aristocracy of mind that lends real worth to one. If to know oneself is one of the most important things a man can do there is nothing which will so help him as this practice of concentrating on those things one would have knowledge on, and after knowledge comes wisdom—before which all else pales into nothingness.

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The Book of Power.

BY A. OSBORNE EAVES.

LESSON I.

If one looks round the world to-day there is seen on every hand a very different spirit to that manifested, say, a century ago. A sense of ability to accomplish more, of being greater than what one appears to be on the surface, is a sign of the times to-day. This sense may be, and, as a matter of fact, is, tinged (often deeply) with a disregard for others. Man in launching out in a new direction is prone to make mistakes as he has in other directions. He oftens deems he is expressing all he is, and whatever shortcomings he may manifest in this expression appear to him as inherent, as part of his character, and that it will be almost impossible for him to eradicate what he recognises as blots. So long as he continues to feel this he is not doing himself justice. His growth will be warped, and he will be unable to use his growing powers to his fullest advantage, for a power is always vitiated by being associated with forces which run counter to itself. A good example of this is noticeable when a person gets into a temper. He may be a careless, indolent individual normally, accomplishing very little in the usual run of things but when he flies into a passion he will set strong forces to work, and he will achieve something which otherwise would never have been attempted. And yet whatever it is it would have been infinitely better done when he was calm and collected, for the phrase "blinded with passion" truly describes the state of the mentality when action is associated with rage or anger. So we have, too, such phrases as "beside himself," "not himself," to signify states of consciousness in which energies are leaving the man misdirected, because the controlling power is out of hand for the time being.

The first lesson, then, that must be taken to heart by him who would obtain power is the necessity for the cultivation of equanimity. There are many people who think it is justifiable to indulge in what they term "righteous indignation" but indignation must be reserved as a luxury for those who elect to live the ordinary life, who are not afraid of losing their tempers if the occasion demands, being under the impression that a good "flare up" shows they are not destitute in spirit.

There is probably more need for equanimity to-day than ever in the past. For there is an unrest which is almost universal. And when the activities of the mind are focussed on this spirit of unrest its influence becomes greater, and all classes become permeated with it. It becomes almost an epipemic; exactly, too, are mental epidemics caused.

People are not aware that they are being hurried along life, being pushed against their own inclinations by the massed thought of the age. They are not aware of the push behind them; this is so insistent that they move because it is easier than standing still. It is only taking the line of least resistance, and before they know where they are they are thinking like others and acting like them too. What we term prejudice is often nothing more than the subjugation of our minds by the domination of thought from other people.

In this way we stray far from our own centres. We are like a boat that has been safely anchored, but that with a rising wind

has let go its anchor, and begins to drift with the tide. In the case of the ship there would be the excuse that there was no one to cast the anchor overboard again to find a firmer grip in the bed of the ocean. But in our case we have a controlling force back of the working of the mind, which we can bring into operation whenever we wish.

It is because of the ignorance that we are being affected by such a force, that we move along in a direction contrary to the one we would move in had we our eyes but open. We imagine that we move from our own desire, and it is some time before we find that the wish has not come from within, but has been imposed upon us. Persons of an impulsive type often do things of which they are heartily ashamed, or which they regret bitterly later on.

Evolution works more rapidly as it proceeds; that is to say, the changes taking place in a century nowadays are more marked and also more numerous than in the remote past, so that if the whole population of the globe undertook to bring about an ideal state of civilization it could be done in less than a century, though the world has been in existence for so many untold millions of years. For one thing, we to-day have the advantage of the wisdom of the ages. We have but to put into force the principles of great teachers like the Lord Buddha or the Christ, and to mould our characters along the lines they and other great ones laid down and we have achieved our goal. Those who have been leading the life according to the principles of the New Knowledge are to-day far ahead of the mass of people, and if all went along the same line we should scarcely recognise the world.

As there is this quickening process, this increased rate of progress in continual operation, the need for the cultivation of the contemplative side of our nature becomes evident. In the middle ages there was more leisure, hence there were more instances of brilliant minds than we find to-day. The dead level of things is deplored in this twentieth century. It is admitted that the general level has been raised, but the geniuses of the age, the really great thinkers, master kinds, are inconspicuous. We cannot boast another Shakespeare, another Goethe, another Francis of Assisi, another Plato, another Tennyson, another Titian or Raphael, another Michael Angelo, another Burke. Mediocrity seems to be the order of the day. What was the secret of the genius of those men? Well, one thing was they had time to cultivate their mental garden; the present age has not. It is an age of "ready-mades" in every department of existence. We are bored if music is too classical. We say we do not understand it, and we don't *want* to understand it—that is the saddening note of it—what we want is something simple. The same in our reading; everything must skim the surface; nothing must tax our minds too much. Poetry cannot be tolerated, because it is not "practical," because its trend is foreign to the life lived to-day, which is largely of the physical material, whereas true poetry appeals to another part of the nature. As for spirituality and mysticism—they have long ceased to count as factors in human life. True, there is religion, but this has little reference to the two forces just referred to. To make what I mean clear let any two people discuss that little monosyllable—*soul*—and how far will they get?

One is not pessimistic, however, not in the least; one only

THE BOOK OF POWER.

notes tendencies and things as they are. One who has come into the new metaphysics understands why, although we are advancing spirituality and the higher side of existence is apparently stagnant, if not moribund. We are living more, but that "moreness" is on the surface; that is all. We are emphasising one aspect of the nature, to the detriment of the other, that other, which our forefathers in the middle ages—the so-called "dark ages"—were so well acquainted with.

And now we must get back to that aspect. The thought-life demands our attention, if we are to manifest Power, and to begin at the beginning we must have the equable mind.

Our forefathers had that atmosphere congenial to its fostering, in spite of frequent wars and fighting, because it was deemed to be as necessary for the soul, as they considered the higher side of life as food was necessary for the body. So we had roystering, swearing, ruffianly fellows in one grade of society, who were "religious." One has only to recall Oliver Cromwell, of whom Lord Rosebery spoke as "a practical mystic," to understand how the soldier-priest could exist. And those men really go to levels of their consciousness which so-called "good" people of to-day would find it difficult to penetrate. It is in those deeper phases of the mind, those retreats, or layers of consciousness of which we are not normally cognizant, that that tranquility so indispensable for real mind-growth is found.

How shall it be achieved? For one thing, a desire for peace must be cultivated. In a rushing age like this it is the last one ever thinks needful. There is a feeling that we have outgrown it; that it belongs to the past, and was all right for the quakers and that sort of people. This is a mistake. It is just as essential in the twentieth century as it was in the fifteen or seventeenth. Illumination of the mind is imperative, and nothing contributes to this more than knowing how to be still mentally. From what has been said the above will make it obvious why it is considered to be so important.

I wish to present different aspects of the same thing so that where one extract does not appeal to a reader another may, and I quote the following from the writings of Lida Churchill:

"Peace, which is life's capstone and crown, is not torpor or resignation, but a most vital and effective thing, the very core of power. At the centre and source of every dynamic and adequate force is peace. A power center must be a peace center."

"The heart and pulse of the sea are not the tumbling rollers or seething surf, but the places where the mighty vibrations give no hint of tumult or sign of storm. In unnumbered manufactories are heard the din of flying wheels and dashing machinery, while back in the engine room is a noiseless dynamo with motions so rapid as to give the appearance of no action at all. Power and potential force are never in the din and clash of life, but in the noiseless center of being whose vibrations are so rapid as to give the impression of negation."

"Most significant were those words of Jesus: 'My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' The master knew that in giving to those few men *His* peace, the peace that comes from an untroubled heart, the quietness, stability and faith which are the result of believing in, and leaning on, invisible powers, so different from the so-called peace of worldly minds,

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which is only temporarily and insecurely established by seemingly favorable conditions and which changes with these conditions, that he was establishing a power from which should go forth the force that should regenerate life through all the coming ages.

"He who is to be most effective for his own good or the good of others, must be he who stands spiritually quiet above the boil and bubble and bluster of the seen and unseen worlds. On the highest point of a mountain range stands 'The Christ of the Andes,' a lofty bronze figure, pledge of eternal peace between Chili and Argentina. When Valparaiso and Santiago were so nearly destroyed by earthquake this statue stood too high and firm to be affected by the catastrophe below it. It is not a figure of speech or a sentimentality, but a tremendous fact which has a significant and practical bearing upon everyday life, that one may, must, if he is really and largely to succeed, build on his soul's heights a place of peace; a quiet, centered, thinking, willing, trusting place from which fear and doubt and despondency are shut out, which shall be his place of creation, his center of power, his dynamic force-producer.

"The unstable man is the unsuccessful, sometimes the unsafe, man; the uncentered man is the unsatisfied and unsatisfying man. Just as it is the established house that commands the most and the best business, so it is the established heart, the heart grounded upon, and saturated with, peace, that draws to itself the power which it sends forth as force to accomplish its will. The old proverb, 'A rolling stone gathers no moss,' is a suggestive one. The moral, or unmoral, tramp, who has no spiritual or mental home, no well-grounded habits of mind or body, no certain choice in the matter of work, who 'just happens along' in the path of life, gathers nothing, least of all peace which is power. One accomplishes only in the place in which he *lives* in body, brain and spirit."

"A great help in the attainment of peace is the habit of never allowing incidents to masquerade as events. Burn it into your consciousness that *nothing can destroy or long disturb your peace unless you consent to it.* That famous rule of Pythagoras 'That which concerns me I will attend to; that which concerns me not I will leave alone,' is for everybody a most necessary one. The slurs, or shrugs, or insinuations, or even the malicious falsehoods, of slightly-evolved people; the losing of an ornament or the soiling or rending of an article of clothing; the breakage, by one's self or another, of so-called valuable china or bric-a-brac—these and unnumbered other things are constantly destroying the equilibrium, the harmony, the peace, and therefore the power and possible force, of thousands of people. These are incidents which will as quickly pass and be forgotten as the mists of morning, and do not any more 'concern' the real *you*, which is the only you that should command your serious attention, than a fly buzzing in the sun should absorb hours of your thought. One has made a long step in advance when he has decided, and is each day living as nearly as possible according to that decision, that the non-essentials of life, of whatever nature, shall be left alone or shall receive only the attention due to passing incidents.

To be continued,

The Law of Mental Supremacy.

Excerpts from the Writings of Helen Wilmans.

Comparatively few students of New Thought have heard the name of Helen Wilmans Post, and of these still fewer are likely to have read the articles and excerpts here set forth, for they have never to my knowledge ever appeared in book form. It would be a pity were the writings of so vigorous, forceful, original and helpful a pioneer of the gospel of optimism to be unheeded. For Helen Wilmans was a living example of the teachings she so fearlessly advocated. Without any qualifications in particular for the work, the daughter of an American farmer, no means, as she tells us in her stirring "Conquest of Poverty," the ideas which were born within her began to seek outward expression. I need not recapitulate the episodes in her early struggles, as readers can make themselves conversant with them by reading the book in question. Her writings exercised a strong fascination over me, and had not the terrible persecution to which she had been mercilessly subjected by the American postal authorities been pursued to the bitter end and the cowardly attacks of the medical fraternity been added her husband might have been spared her, and with him by her side she might have faced all her enemies. She who had conquered poverty, had cured innumerable people in critical cases, frequently without ever seeing or writing to them, as considerable sworn testimony proves, who showed indomitable pluck in the face of heavy odds, and had defied Death itself, left herself open in one place. As Achilles was invulnerable in all but one part, so Helen Wilmans possessed one weak spot in her armour—her love for her husband. She worshipped him almost, and had brought him once from death's door. He was not on the same mental plane as she was; had not her strength, had not outgrown the hereditary negative conditions to the same extent. No wonder, then, that when attacked on all sides in 1903 and the next few years it began to tell on his health, and Helen Wilman showed her womanliness, her thorough humaneness, and for the first time since her emancipation that which she constantly urged her pupils and readers to guard against—fear—made its inroad, and she was powerless to avert the blow which fell not long after. As she herself wrote and reiterated in words to the same effect: "Thousands of persons have been healed by it (absent treatment), healed of every form of disease, but as good as it is there is something better, something still in advance of it, that is *to know how to heal yourself.*" I use her exact words to show that even she recognised that while one may keep oneself in perfect health it is not always easy to do the same for other people.

Charles C. Post passed away July 31st, 1907, and then she lost one great talisman which is so efficacious, *the will to live.*

Read the following sad lines which speak volumes. They are from a letter to Margaret Tyndall, and dated August 31st of the same year.

"You know that I cling to the idea of conquering death right here in the flesh, but since Charley died, I have lost interest. And yet I don't think it was his death altogether that cost me my loss of interest in life. I was losing it before. What does it mean, Maggie, dear? I am so tired, tired beyond description. Would it do me any good to visit Denver? I am not sick, but I am tired of everything on earth. I would give anything just to lie down and go to sleep never to wake again. I will stop. I am only hurting your gentle heart."

Lovingly;

Helen Wilmans Post.

She, like so many others, had sacrificed herself on the altar of love, and her great heart did not long survive her loss.

I have thought the above explanation useful in view of our friend the Captious Critic, of whom we shall probably hear later, who will seek to demolish the edifice of New Thought by pointing to the demise of the author of the "Conquest of Death." Many readers of these excerpts may come across this work, and the fact of its writer having left this plane may seem to invalidate the teachings which she and others strove so incessantly to promulgate. With this introduction, which has been longer than I intended, but which seems justified, I now pass on to her writings, convinced that their careful perusal will build up readers in everything that is necessary to those who would really live.

A. OSBORNE EAVES.

THE WAY OUT.

"Oppressions of the most galling kind are in active operation wherever there is enough power in any set of men to create them. The great bulk of the people are in absolute destitution, and *their situation is becoming more desperate every day.*"

It is this last sentence which seems so appalling to the average reformer. The average reformer is a pessimist by nature. He can see into the dark cloud that hovers over the world, but he cannot see through it, or he would be dazzled by the light lying just behind it.

Simply seeing into the dark, and no farther, he has become disheartened, and predicts war and bloodshed, and the total breaking up of such show of order as now exists. And, indeed, it is very possible that these things may come; but even if they do come, the light still lies behind them and it will burst forth later. The present condition is only a step in race growth.

But even now, when the races seems on the verge of a catastrophe, there is time and a way to prevent it, *if the people will awaken to the meaning of the situation.*

Yes, if they will simply awaken to the meaning of the situation, of they will learn the lesson it is trying to teach us: this is all. Not a blow need be struck; not a drop of blood shed; not a dollar expended in the implements of war; nothing but to open the eyes of the intelligence and come into an understanding of the matter.

For the situation is full of meaning which, once understood, will solve the whole problem perfectly, and bring the race out of the chaos in the rule of law and order. Not the so-called law

and order as we see it administered by an ignorant government that has lost sight of all true principles of justice, if it ever had them, but a law and order which is the result of man's evolution to a higher place of existence than the present brute plane, on which all government, and public institutions, and society, and even our boasted religion, rest.

What student does not know that the present condition could not exist if the people did their own thinking? Do they think? No. They are herded together in groups and hire leaders to think for them. And do these leaders think for the people? No. They think for themselves; and the result of this thinking is manifest in the present situation—billionaires and beggars.

The situation is the unavoidable result of evolution. It is the push of truth against the fortifications of man's solidified ignorance; an ignorance so dense that it will yield in no other way than by the battering ram of grim necessity. The world must be raised from bruteness to manhood; it can only be done through the mental capacity of man, and as yet man will not think; he depends on the belief of forefathers, hundreds of years old, to liberate him from his expressions; and these beliefs are as dead as the fathers who gave them birth. Evolution says to every man *think or die*; and the people are not thinking, therefore, they are dying.

And what we see now is only the first faint beginning of what we will see unless the people wake up out of their mental deadness and begin to use their brains for a higher purpose than the mere getting of bread and meat.

To simply get bread and meat and a few material comforts has been the highest ambition of the people for all these years. They have frowned down and discouraged any nobler aspirations, unless that utterly baseless superstition concerning a better world when this life is over, can be called nobler. And this cannot truthfully be done; for the orthodox heaven of the future is nothing but a place where luxuries come easier than they do here, and where no work is required to produce them.

Every effort of evolution is the Law (that men in their ignorance have endowed with a personality and called God) points to the daily and hourly expansion of human intelligence. This expansion only comes through individual thought. Where thought is stultified in the masses as it is now, they are powerless to contend with oppression of any kind. They are powerless to contend with even the forces of nature that crush them on every hand. They are a mere unresisting mass that ought to die, and do die, and the world is better without them.

Do not imagine that I am upholding the class which is crushing the masses. Both classes are off the same piece. Both are on the brute plane of intelligence; the only difference between them and the men they enslave is that they use their brains a little more than the enslaved class, and so obtain a foothold of greater strength in a world of universal brute rule. They are not thinkers in any true sense; their only thought, like that of a hungry dog, is how to get more and still more of the so-called necessities of life.

High and low are all alike after these so-called necessities. Such brains as they have are absorbed in the struggle for gain. And what is it that they are so wild to get hold of? An accumulation that perishes in their hands; or if not, that they must die

and leave. And, oh, how short the years are! They pass as a dream, and death is here; and what of all the force and trouble and anxiety they have gone through in stacking up things they must leave? And what of the labour they have bled, and the hearts they have trampled under foot, the children they have crushed, the women driven to despair, the old lives worn out and hopeless, all in the same senseless career that has proved a blight and a curse to every soul that ever engaged in it?

Look at this ceaseless ambition for the gain of mere goods. Think of what it is under circumstances that do surely render it valueless. Death at the end of it all, and death so very close at hand; lurking in ambush at every turn, and sure to win at last.

"*The one thing inevitable is death*"! So say the preachers, and so say all the persons who take the achievements of the past as the ultimate of man's ability to conquer.

I say, with death ahead as the sure culmination of life, that it is not worth the struggle even for daily bread, let alone that vast accumulation of stuff men call wealth. And I say, moreover, until man conquers death with its handmaids called disease and old age, there is nothing that can possibly repay the effort to keep alive under present conditions: nor would there be, even if conditions were vastly improved. With death as the end of effort, and with nothing but an unprovable assumption of religion resting on no better basis than the most absurd superstitions to give us hope after life ends, I call the entire scheme a cheat from beginning to end.

I have presented this statement of the present situation on purpose to show our way out of it. As the race stands now, it considers itself in the hands of a destiny that holds it helpless. It does not know that it has created its own destiny just as it is, and that the belief of its powerlessness is the one thing that is holding it in it. It has not the faintest conception of the truth regarding itself or its beginning. In its reasoning it has never been able to dispense with a Personal Being who created it, and set the boundary line of its progress. It believes that death is that boundary line so far as life on this earth is concerned, and it is reconciled to the decree. It does not know that death is nothing but the running down of thoughts that an old-age superstition has wound up to run so long and no longer. It does not know that life can be wound up to run as long as thought wills it, even if that should be all through eternity.

It short, it does not know that death is simply a failure on the part of the individual to see that it has no power in itself, and is but the non-recognition of life.

And what is the great stimulant and promoter of life?

It is thought. It is intelligence in active use; not intelligence in a state of torpidity, as the race intelligence is to-day; a state that has scarcely been broken by a ripple if change for thousands of years until very recently. At this time there begins to be a movement in the brains of a few men, mostly showing itself on the plane of mechanics—which is a very fine plane indeed, but not the highest.

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