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CONABLE'S PATH-FINDER

(MONTHLY)

DEVOTED TO SELF-CULTURE, LITERATURE,
SCIENCE AND PHILOSOPHY

February, 1906

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Short Articles

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Edited by
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EDGAR WALLACE CONABLE, EDITOR.

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By THE EDITOR

NOTICE

THIS time we are moving our office and business to 1429 Arnold St., where we reside, the block where our business has recently been having been sold, so it was uncertain how long we would be permitted to occupy these quarters. Address all communications in future as above—1429 Arnold St., Los Angeles, Cal.

HELEN WILMANS

Is now a regular contributor to Conable's Path-Finder, her first article appearing in the October number of this magazine. Mrs. Wilmans is the brainiest and most powerful writer of today along the lines of the subjects she will treat upon. Every old subscriber to Freedom will doubtless desire to read these articles.

Mrs. Wilmans is now permanently located in this city and anyone who desires to hear from her can do so by addressing her daughter, Mrs. Ada W. Powers, 2750 Kenwood avenue, Los Angeles, Cal.

NOTES AND COMMENT.

—Marshall Field, the Chicago multi-millionaire merchant, is dead. He died in New York of pneumonia. Marshall Field stood at the head of the list of examples of what honesty and strict integrity in all business relations will accomplish. On the monument erected to his memory may safely be inscribed: "Here lie the remains of an honest man." There can be no greater testimonial to the life work of any man. Chicago and the whole country pause to uncover in the presence of the distinguished dead.

—We wonder if the attention of the country at large is being directed to the increase of crime in the packing-house city close by the lake? If not, it should be. And when public attention is centralized in this direction, we wonder if the causes leading to the commission of these awful, growing crimes will be understood. It is very doubtful—except by a few who understand the operation of the "hidden" laws which control the destinies of the race. In the March PATH-

FINDER we shall discuss "Twentieth Century Crimes and Criminals," and treat upon the occult influences which are at this time figuring so conspicuously in the so-called criminal calendar of present-day history.

—"The Equitist" is the name of a new two-column, sixteen-page weekly publication which has just made its initial appearance in Pasadena, with Warren Edwin Brokaw as its editor, and Estella Bachman-Brokaw as associate editor. A department of this publication is also under the editorship of the noted author, Prof. Isaac Newton Vail. "The Equitist" is primarily an exponent of Sociology, and is sent out at the subscription price of \$1 per year. The editors are both deep thinkers and strong writers, and they are certain to give all their subscribers value received. If they do not they will hardly be able to carry conviction with their writings. We must all be able to personally demonstrate before we can either teach or convince our hearers of the equity of our claims. We welcome "The Equitist" to our exchange table.

—We desire to here extend our most grateful thanks and appreciation to the large number of old subscribers who still continue to send in their dollars and with them the names of many new subscribers for the PATH-FINDER. Our list is going ahead with great jumps. Wherever it is convenient for our friends to interest their friends and neighbors, they will certainly be recompensed in some way that will compensate for the time expended. We are putting out this 1906 magazine below the cost of production in an effort to bring the publication to the attention of the thousands who have not as yet had an opportunity to come face to face with a line of thoughts and suggestions which cannot fail to be of interest and benefit in every home. In this effort to reach the great masses of hungering people, we continue to solicit the generous assistance of all our friends.

—The eminent Dr. Harper, president of the Chicago University, is dead. His trouble was cancer. Cancer is a filth disease. Any meat-eater is likely to have cancer. Is it not a good plan to clean up and cleanse the body and then live along rational health lines? One would naturally think so. Dr. Harper was a great educator in his particular field of labor, but this field was narrowed down to the extent that the fundamental principles upon which our very existence de-

pends were never taken into account. The cause of President Harper's taking away furnishes the strongest argument that can be adduced in favor of the sort of living for which this magazine contends, viz., the elimination from our dietary of meat-eating in every form, followed by a thorough cleansing of the whole system, internal and external, and the adoption of the simplest methods of living, plenty of light exercise and fresh air during the whole twenty-four hours of each day. By putting into effect this simple mode of living, there will be no cancers or other foul diseases to prematurely step in and blight our existence.

—A row was precipitated recently in the First Christian church of Hazelwood, Pa., because the pastor rolled up his sleeves and did the family washing. The male board of trustees demanded his resignation, while all the women of the church stood by the pastor. In explanation of his "unchristianlike" conduct the minister explained that his wife was sick and his salary was too small to admit of the employment of a washwoman. The minister at once received a call from a Salem, Ohio, church, which he accepted. Ministers of the gospel cannot be too careful about assisting their sick wives if they desire to hold down their jobs. Still there should not, in justice, be any discrimination against the minister. He should be allowed to stand on the same footing with the board and wash the family linen if he desires to. It is no unusual thing to find a church board of trustees washing the church's dirty linen in public. When a minister commits the offense of simply washing his home linen in the quiet of his back stoop, we believe it is pardonable, especially if his wife is an invalid. We believe in fair play, even in the conduct of a church.

—We take pleasure in announcing the publication of the "Know Thyself Series," twelve lectures, by Susanna Cocroft. These lectures represent the crystallized thought of a woman who believes that a woman's destiny rests largely in her own hands. No work has heretofore been published, except the text-book physiology, which gives an intelligent scientific knowledge of the mechanism and workings of the human body. The vital functions are not only explained in these lectures, but all vital organs illustrated by colored plates. Miss Cocroft believes that all the qualities that make a woman well, wholesome, magnetic and attractive are hers if she uses the intelligence given to her, and in her lectures she points the way. They vitally concern every woman and are the clearest, most complete handling of the subjects which pertain to the health of the woman and the happiness of home. It is Miss Cocroft's earnest desire that the influence of her work be extended as widely as possible, for the general uplifting of womanhood, and to this end the en-

tire series of twelve lectures, to be issued one each month, will be sold for the merely nominal subscription price of two dollars and a half. Postage 12 cents.

—"Vibrationitis" is the latest "itis" the doctors have given to a suffering world. This particular "itis" is the result of living in close proximity to elevated and subway railroads. The vibratory currents produced by these modern traffic vehicles are so strong and so powerful as to cause sensitive persons to become unnerved. It throws them into a state of nervous collapse, we are told. This may be true; doubtless it is. But some people need something to stir them up. They need a "vibrator" to operate on them constantly. They need something to stir up both brain and body and bring them into normal activity. Whereas some of our extremely nervous friends may take on an abnormal case of "vibrationitis," thousands of others will profit greatly by these artificial vibration factories. They will take on an energy heretofore unknown. May be this will furnish the solution of the tramp problem. In any event it will keep some of our good doctor friends busy running down the "vibrationitis" microbe. When an "eminent" physician becomes enamored of a fresh microbe, the death rate in his community always lessens. So the microbe is a life-preserver in more senses than one. But let us place no hindrances in the way of the street railway magnate who desires to either sink or elevate his road. It is quite time that the surface pedestrian was given a little show for his life.

—The new United States Senator from Oregon declined to ride to Washington on a railroad pass. Just wait for a term or so, and then see what happens. We remember "Sockless" Simpson of Kansas. He was elected to Congress by the "common" people largely because of his "simple" habits. He wore no stockings. This fact had much to do with giving him his political standing among his home folks and neighbors. Simpson hadn't been in Congress long before he donned silk hosiery and brought home a trunk full of it. The "simple" ways of some of our simple folk sometimes gets a set-back when the "real thing" is encountered at the National Capital. Bigger men than the new Oregon Senator have pocketed their consciences when they struck the trail leading up Pennsylvania avenue. But the no-sock and no-pass sop is all right with which to catch the votes of a simple-minded constituency. Us "close-to-nature" cranks, though, wilt under the penetrating gaze of the Goddess of Liberty, and we forget all about the "resolution committee" at home which applauded us as their visions shied up the length of our shin-bones, which bore testimony to the absence of the plutocratic sock. We lose sight of our ideals when the successful campaign

draws to a close. That is, we keep them on tap only when we are up for re-election, and are seeking the suffrages of the dear people.

—The Eastern population is just now pouring into Southern California, and the hotels and rooming houses are all crowded. These people come to California to "summer" for the winter, but in the face of the "cold snap" we ourselves have been having, the Easterner looks upon our climate with disgust. He wants to go back home and get warm. In other words, he is in search of a fire or warm sleeping and living apartments. Now, Southern California is all right when the sun shines, but whenever His Royal Splendor drops out of sight at night or is clouded over during the day-light, one demands the presence of a base-burner the same as though the thermometer registered ten degrees below zero. One can freeze to death quicker here in California when there is no frost at all, than in any other spot on the globe. The cold is more penetrating, and it gets cold with less excuse than in any other country. Talk about your steam-heated flats and some of the hotels here, why, this is all nonsense. You may sit astride one of these Los Angeles steam radiators until time traverses creases the whole length of your spine and you will still feel as though you were housed in an artificial ice plant. This would be the most disagreeable climate in the world did not Apollo consent to bare his cheek three-fourths of the time in the presence of the miasmatic fog-canopied metropolis by the sea. Just watch the natives climb the hills while they dump their real estate on the lowlands on the Eastern tenderfoot. For years the native has not known what was filling up his throat—giving him bronchitis and other throat and lung troubles. Suddenly he discovered that living on the flats was the cause. Now he is keeping quiet until he gets rid of his beautiful home in the miasmatic district, when you will notice how suddenly he begins to ascend the hills. But the Eastern invalid must have his little experience, even if it does cost him his life.

—A gentleman stepped up to me on the street recently and exclaimed, "Hello, Judge!" I looked at him for a moment, trying to place him, but before I reached the point of recognition he continued, "I guess you do not remember me; my name is Clark; I tried several cases before you in Colorado a few years ago." Sure enough, the gentleman was Attorney Clark, now of Los Angeles. He was residing in Colorado Springs when I was passing through the little experience incident to every one who is called upon to sit in judgment on his fellow-man who is charged with all sorts of misdemeanors and alleged crimes. I had almost forgotten that I ever had such a handle attached to my name. During this little

experience I gained the reputation among some lawyers as being "bigger than the Supreme Court." This because I insisted that justice and equity should always be taken into account in all cases. If the lawyers did not like my rulings they had the right to appeal from my decisions, a thing that some of them did, but, strange as it may seem, in every appealed case the District Court sustained my rulings. I guess that was because I had never studied law to the extent that I was familiar with the devious ways of how *not* to deal out justice, for all of which I am extremely thankful. It is the "student" of the law who makes all the trouble, and not the lawyer who is in search of simple justice for all parties concerned. Some of the so-called biggest lawyers in Colorado tried cases before me, and some of the pettiest little measly stripling attorneys that the Lord ever created also spouted and fumed and pawed in my presence. It was this latter class who always accused the court of overruling decisions of the higher tribunals. The *real* lawyers were always willing and anxious to try their cases before me. They knew that they would get justice if nothing else, and that any technical errors I might indulge in could be easily remedied. I am mighty fond of honest lawyers and honest doctors. This is because neither class practice their profession along the lines of college instructions; at least, the honest doctor does not. But I am mighty thankful to have the "Judge" appendix permanently eradicated from my system, and have the feat accomplished without the use of a surgeon's knife. The experience, however, was one of profit to me.

The Social Evil.

A GREAT deal is just now being said on the subject of the social evil, so-called. Private "boarding houses," club houses and many "private" resorts for men and women are being raided by the police, in an effort, it is said, to either wipe out or lessen the evil of private prostitution.

Nearly every city of the country, large and small, has its quota of "private" assignation houses, where young girls are enticed and ruined, and where married women meet their consorts for an hour or a night of revelry and dissipation.

Los Angeles, the "Angel" City, is full of this sort of hell-holes. Not only this, but on many highways leading out of the city, close to the city limits, are stationed a lot of "road houses," resorts of the most iniquitous character, where more heinous crimes are committed on young girls and women than the census taker could record in a month.

Some of our goody-goody people are up in arms over the existence within our midst, of public houses of prostitution. These people do not recognize the fact that the public houses are not a hundredth part as dangerous as the infamous

private resorts. It is in these latter places that more innocent girls and women are ruined than in any other species of crime-generators. It is largely through the medium of the private houses that material is furnished with which to keep the public houses going. Thousands of young women, betrayed and ruined, have no alternative but to enter the public resorts. It is either this or starvation.

But Los Angeles is scarcely worse than any other city of its size. The social evil reigns rampant everywhere in this age of fast living and indifference to most things that do not bring pleasure to our physical senses. We have so long existed on a purely material plane that our senses of right and wrong, as applied to our fellow-men, are blunted, and we pass by with indifferent concern everything which does not affect our immediate home and fireside, and ofttimes we are so busy in our efforts at personal gratification that the sanctity of our own homes are invaded and ruin wrought under our very eyes. The man who goes out and enters his neighbor's home in stealth must not be surprised if his own home receives visitors during his absence. The average woman is a queen in her own home until she is neglected. The neglected woman is easy prey for the smooth-tongued villain who pretends to be her friend. Here again do we find material for the public houses of prostitution.

Most of our reformers who are in the reform business, commence at the wrong end of the proposition. The place to begin is at the beginning—in the places where the innocent and unsuspecting first taste the cup which leads to their ruin.

Let the close attention of our reformers be first directed to the "swell" cafes of the city—the grills, so-called—run by the big hotels and restaurants, where intoxicating drinks of all sorts are served to girls and young women. The midnight strains of orchestral music and the lurid lights which shed their seductive rays along the crowded highways, tell not of the secret inner workings of these resorts of ruin. No, this is not their business. They are there to swell the great crowd of victims and line the pockets of the human vultures who traffic in the virtue of whatever and whomsoever enter the outer casements of these gilded hells where women take the initial steps which lead to their final downfall.

In the light of our present-day craze to get money and amass fortunes without honest effort, the social evil in all portions of this country is increasing—not diminishing—and this is immensely to our discredit and to our shame.

Who is to blame for all this? No one in particular, but every one in general. We are living in a fast age that has been made fast through the growing tendency to live in excess of incomes honestly ac-

quired. The greed and dishonest spirit is running rampant. All classes have been hypnotized by the same cloven-footed beast. The millionaire cheats and steals that he may acquire a billion. The hundred thousand dollar man steals in order that he may gain a million. The fifty thousand dollar man does the same; so with the thousand dollar man, down to the dollar-and-a-half man, who becomes jealous of his three-dollar neighbor.

The social evil, as applied to public resorts, is one of the necessities of the age. In the absence of these places, or their entire extinction, no respectable woman would dare walk the streets of any large city, day or night. This is a serious arraignment to place at the door of man, but it is true, nevertheless. In our present mode of degenerate living, the average man is a beast, and absolutely conscienceless. Woman, he regards as his legitimate prey. The public prostitute is the only protection given to virtuous women. How long this state of things is going to exist is a question beyond our ability to determine, but it is certain that there will be little hope for the better until the race changes its mode of living. A meat-soaked people become hyenas in their habits. The moral senses are blunted to the extent that purity and virtue are entirely lost sight of. Human vultures throng the highways of every community. Recent events in both Los Angeles and Chicago prove the accuracy of this statement.

Kill out the dens that are the breeding places of the social evil; teach the people how to live more rationally and soberly, and the "scarlet" houses will soon be found tenantless; but under existing conditions the public prostitute is virtuous woman's only safeguard.

A Real Sanatorium.

IT HAS long been the intention of the editor of this magazine to, at some opportune time, establish a sanatorium for the sick and maimed along the lines of his teachings in the matter of the restoration of normal health conditions to all those who are inclined to shut off drugs and adopt natural and rational methods for the prevention and cure of diseases of both mind and body.

Several times during the past few years we have been very close to the point where we thought we could see the way clear to put into operation such an institution as we had formulated in our mind, but each time there has been an intervention of some sort to prevent the consummation of our plans. These interventions, no doubt, have arisen because there was ever present an internal feeling that this particular field of work should be delegated to others.

While still in the "throes" of sanatorium speculation, I received the following communication from a friend—Mr.

B. W. Child, who is a sojourner here in Los Angeles for the winter, his permanent home, being in Brooklyn, N. Y. Mr. Child is an advanced student along health and hygienic lines, and is interested in everything that tends to the betterment of the race.

Here is Mr. Child's letter to the editor: "MY DEAR MR. CONABLE: Knowing you to be interested in all phases of the health question, I write to inquire if you know Dr. Powell, of Los Angeles, and about his very important discoveries in the principles of nutrition, the composition of the blood, and the cause of disease? If you do not know him, I should like very much to introduce you to him, for he has a pleasing personality, and an account of his experiences and discoveries, as told by himself, is very interesting and instructive. I first knew of him some seven or eight years ago, through accounts of his discoveries and experiments in the public press and medical journals, in demonstration of the fact that he had discovered the soil upon which infection depends. These made a very marked impression on the public generally, and were commented on freely by scientific journals. I visited him here in Los Angeles in 1890, and have kept in touch with him and his discoveries ever since, and now find him with a well established sanatorium, making a specialty of the treatment of diseases of the kidneys, and with remarkable success, considering that those diseases are called incurable by the medical profession. His discoveries include a knowledge of the active cause of disease, which not only reveals the cause of kidney troubles, but a scientific basis for the cause of all disease except those caused by injury or poison. His success seems to prove beyond question the truth of his claims, and the numerous tests he has subjected himself to, prove that he has found the principle of immunity from infection and climatic changes. There are many in this city that he has cured, and the present patronage of his sanatorium indicates he has met with such a success as to warrant you to make a thorough investigation of his principles. You know that I have made quite a study of hygiene, and the health proposition, and I am free to say that he has gone deeper into the subject than any I know of, and seems to have brought order out of chaos, on the subject of nutrition and cause of disease, and to have placed them on a scientific and provable basis.

"If you have any friends who are afflicted with Bright's Disease, Diabetes or any kidney diseases, I think you would do them a kindness to refer them to Dr. Powell's Sanatorium. I will await your pleasure to take you in and introduce you to Dr. Powell.

"Yours sincerely,
"B. W. CHILD."

The writer accepted of the kind invitation of Mr. Child at once and visited Dr. Powell's sanatorium, which is located on West Sixth street, between Hill and Olive, Los Angeles.

We found Dr. Powell's institution conducted on most advanced lines. The doctor is an "old school" graduate, but for more than thirty years he has been studying and experimenting independent of regular lines.

Dr. Powell's investigations have convinced him that the germ theory, as usually understood, is incomplete in that it does not account for the *soil* on which the propagation and action of micro-organisms depend. He contends that the "disease germ" is a *tertium quid*, or third agent, which has the power to reduce the unstable forms of organic matter to the inorganic state; that it accomplishes this important purpose by bringing oxygen into combination with the combustible elements of the organized substance; that in the discharge of its duties toward the human body it brings about the disintegration of such organic material as may be in a non-usable condition, and that in so doing it imparts color type or distinctive character to the impending morbid process. Dr. Powell claims that this soil is nothing more nor less than imperfectly elaborated nutrient matter; that the so-called white blood corpuscle is one of the many forms that this material assumes; that this material is insoluble in water of any temperature; that it cannot be eliminated until it has been reduced either to its liquid state or to its elements; that the latter is accomplished by infective organisms, at the risk of the destruction of the body as well as of the offending material; that it were better, therefore, to introduce an agent which will have the effect of reducing it to a liquid thin enough to permit of its escape through the natural outlets; and that this is what he does in healing the sick.

Dr. Powell believes that every disease is the result of a clogged system. He traces all diseases to the one primary cause, namely, over-feeding the body with improper foods to the extent that nature cannot take care of the waste material. The various functions of the body are over-taxed; fermentation takes place and this poisonous matter is transmitted to various portions of the body, resulting, in time, in all forms of disease from common "colds" to cancer, consumption, tumors, Bright's disease and every other form of complaint, to which the human body is subjected in our present irrational mode of living.

While Dr. Powell treats his patients along purely natural lines, yet his system extends beyond what we ordinarily understand as "Nature's processes." Extensive apparatus is used by the doctor, much of it of his own invention, to assist in the reduction or liquidation of the accumulated foreign matter in the system, when it may be carried off through nat-

ural channels or artificially removed. us most favorably during our visit to Dr. Powell's sanatorium, was the perfect freedom and earnestness with which he discussed and explained his system of treating patients. No one could listen to him and not be convinced that this institution is far in advance of any other sanatorium in this country. Dr. Powell proves all he claims. He gets the results.

Dr. Powell demonstrates that there is no such thing as contracting a contagious disease except the body is in a diseased and receptive condition. He has, on numerous occasions, had himself inoculated with the virus of all forms of so-called contagious and vile diseases and in every instance it was as if so much water had been injected into the system. He had first so purified his own body as to make it immune to disease of every form. And this is the manner in which he proves all his "theories." He first tests them upon himself. He knows that what he can do for himself he can do for others.

I am talking a lot about this sanatorium, but it is because I am interested in it and I know that a large percentage of PATH-FINDER readers will also be interested. With the advent of this institution the writer will personally withdraw from further consideration of the establishment of anything of this sort, since the doctor assures us that this institution here in Los Angeles is but one of many which will eventually be established all over the country. He also assures us that a separate sanatorium will soon be established for consumptive patients. So far as the doctor is personally concerned he would now take consumptive patients in his present quarters, but the great invalid public is not yet educated to the point where it cares to hob-nob with their brothers who carry the tuberculosis "germ" concealed about their anatomies, so the "white plague" disciples will be given separate and distinct quarters in due time. Dr. Powell has been most successful in handling all pulmonary troubles.

The writer is under obligation to Mr. Child for the introduction and to Dr. Powell for two most entertaining and instructive audiences.

Matters Political.

IT IS EVIDENT to all students of political economy that the country is on the verge of a great change in both political and social methods, and the reasons for this change are manifestly obvious.

Not only is there a formidable uprising on the part of the people in this country against modern political methods, but England is also filled with the infection of discontent to the extent that the Liberal party in that country, at the elections recently held, has completely swamped the Unionists—the party of

plutocracy and defenders of public land-thievery by the "baron" classes.

The patience of the great industrial and voting masses of the United States has been tried to the limit. There is an internal unrest that will not down, and this unrest has been growing and developing until it has now reached herculean proportions, and there is no power on earth that can today retard its onward progress.

The people of this country, for the first time in more than half a century, are going to be heard in all matters political. They are going to come into control of the legislative and administrative reins of this government in the not very distant future. Neither old political party will elect more than one more President of the United States in many years to come, and perhaps never again. This will depend upon how wise an administration the new incoming regime gives to the country.

There are many causes leading up to the present condition of dissatisfaction and unrest among the masses, principal among which we believe to be the complete turning over of the highest legislative tribunal of the land to the moneyed corporations of the country and to the corporations themselves, and which today dominate every internal and external interest affecting the growth and welfare of more than eighty millions of people. Every form of legislation that will inure to the well-being of the great masses, is blocked in the "upper story" of the Nation's legislative department. A quarter of a century or more of this sort of treatment and neglect could not fail to have its effect on the intelligent, thinking man to whom the founders of this government vouchsafed the fullest freedom and the fullest protection.

The United States Senate, as it stands today, is simply an annex to Wall Street. It is the "house of protection," not only to the Wall Street gamblers, but to all the great trust combines with which the country is today cursed. This could not well be otherwise, since the great majority of the members of the Upper House of Congress are directors and stockholders in the great corporations they are elected to shield and protect.

The American voter is just getting a little sense pounded into him. He has bartered away his franchise in some form or other as long as he intends to. From this on he is going to protect his own interests. He is going to at least adopt new methods. He is convinced that anything new can be no worse than the old.

There may be one more Republican President of these United States, then look out for a change. There is going to be a uniting of all the industrial voting classes of the country and all other classes whose interests have been jeopardized and shattered by the present trust system. The rallying cry is and will be,

ship." With this slogan at the mainmast no political or other power on earth can or will be able to head off the overwhelming success which is certain to follow.

Cannot our "old school" political doctors scent the cleansing incense in the air? Are they too stupid to comprehend the extent to which the temper of the people has been aroused? If so, they had better undeceive themselves as speedily as possible, for just so certain as night follows day, something is going to drop in the camp of our old party misleaders, and that, too, very soon, that will palsy every right hand that has been raised in defense of the privileged classes as against the neglected masses.

The day has silently flitted by when "the people be damned" policy will work or be tolerated. Conditions will be reversed; that is to say, the trust managers will be damned instead of the people.

The battle cry for Government and Municipal Ownership is going to be strong enough to carry victory with it throughout all this broad land. The present administration fight against the trusts will not even check the tide. It is beyond the power of any political party or party leaders to head off the advancing army whose flanks are already abreast of the common enemy. Both the old parties are in the throes of disintegration. They cannot last much longer. Whatever further success they have will come during the next presidential struggle. After that the grass will be strewn with corpses of the political dead. Only those will survive who climb aboard the passing band wagon.

The people's platform—Government and Municipal Ownership—has come to stay. Let no politician fool himself by thinking otherwise.

A Field for Reform Workers.

WITHOUT doubt the most prolific field to be found in all the country for reform workers is in the so-called department stores in all the large cities. The crimes here committed on the little cash girls and other girl employes, if brought to public notice, would shock the civilized world.

Now we do not say that this is the case in all department stores, for this would be making too sweeping an allegation without the evidence to corroborate the charge; but it is safe to say that in more than fifty per cent. of the department stores of the country a system of girl debauchery exists that is simply incredible except to those who are familiar with the inside workings of these institutions.

In the first place starvation wages are paid the little girl helpers. If the little ones ask for sufficient wages to keep their bodies intact, they are told to hunt up a "gentleman friend."

A case not far from Los Angeles was recited to the writer. A young woman went to a certain department store in search of employment. She was told that she could have work. The girl inquired what the wages would be. Two dollars a week was the munificent offer. "Why," replied the girl, "I could not live on such low wages." This was the answer: "You don't live on two dollars a week; you dress on that amount. You have a gentleman friend for the rest." The young woman left the store in a rage and recited the incident to an elderly lady friend.

This is not an isolated case. There are repetitions of it in hundreds of cases every day.

We just clip the following from a morning paper:

"Denver, Jan. 15.—Just before going to the hospital for rest cure for his nerves, Judge Lindsey of the Juvenile Court ordered twenty cases prepared which will involve many professional and society men of Denver.

"Juvenile Officer Phillips has made a rough investigation of every big department store in Denver where young girls are employed, and claims he has evidence that will send several men to the 'pen.'

"Officer Phillips says: 'The informations are being suppressed, but we will be ready for action in two weeks. We have been assured there is no power on earth that can save the criminal offenders when they are tried. They are rich men, high in public places in Denver, but they must face awful disgrace when the facts are made public.

"I have the names of over twenty men—business, professional and society—who are implicated in procuring young girls from department stores. These girls are all under the age of consent, and there are hundreds of them."

If you wish to find a repetition of the above, only a thousand times worse, let the officials investigate the department stores of Chicago or any other large city of the East, or anywhere else. Here is a work for some of our millionaire philanthropists. Let them place money or the income from stocks or bonds in the hands of a board of trustees who are authorized to offer standing rewards of \$500 or more in each case of evidence that will convict any human vulture who violates the person of any working girl whose age of consent is below that required by statutory provision.

And there should be a penalty in such cases, as in all cases of rape, providing for the removal of certain portions of the sex functions.

Such a provision as that would soon afford a protection to girls and women that no other punishment now provided possibly could.

It is time drastic measures were brought into play to protect the innocent and the helpless.

Some Recent Fasts.

THE PATH-FINDER has never for a moment lost faith in the efficacy of persistent fasting for the eradication and elimination of diseases and diseased conditions. The editor's own long experimental experiences in this direction were always prolific of the most desirable and beneficial results.

The fast-cure for chronic and other bodily ailments, has no competitors. Fasting is nature's own remedy for the purification of the body and the elimination of disease, but there is such a thing as overdoing even by this natural process. It is always best to take a series of short fasts at the outset rather than jump right into a long one. Still, some people, especially fleshy ones, can undertake and successfully carry out a thirty or forty days' fast with no injurious after-effects, but the writer always advises short fasts as a starter.

Below we give accounts of two recent fasts running above thirty days. One of them, that of the doctor, was still "on" when last we heard.

The first account, that of Dr. Stauffer, of Allegheny, Pa., we find in a local paper. That of Mr. Baker, of Salem, Oregon, is taken from the Oregonian, of Portland.

The accounts are as follows:

"Thirty-nine days without food of any kind is the record of Dr. S. M. Stauffer, of 1611 Chartiers street, Allegheny, who is fasting with the belief that it will cure him of dyspepsia, from which he has been suffering for the past twenty years. During his fast nothing except a few sups of water each day has passed his lips.

"Dr. Stauffer seemed cheerful when seen this afternoon, although there is a wild and unnatural look in his eyes, and his face is drawn and haggard as though from great suffering. He declares, however, that he has no pain and that he has suffered nothing from the pangs of hunger. Almost every day he sits down with the family at dinner time, but has no desire to partake of food. When he commenced his fast he weighed 132 pounds. Now his weight is down to 96.

"I started on this fast," said Dr. Stauffer, 'for the purpose of giving nature a chance to clean house—to clean all foreign matter out of the system. When nature has accomplished this the tongue will be clean, instead of coated as it has been for years, and a natural hunger will reassert itself. I have no desire to eat, and I do not know when my fast will end. I do not think it will be before sixty days have elapsed. As soon as my tongue cleans off then I will know that the house-cleaning process is over, and I will return to my regular meals.'

"Dr. Stauffer spends most of his time asleep, although he takes a walk almost every day."

"With a supper of popcorn and canned

tomatoes, Claude Barker, a young man residing in this city, ended a thirty-four-day fast tonight. During the period named no food has passed his lips and water has been his only drink. Convinced that he had received a divine command to abstain from food, he turned a deaf ear to the arguments of friends and the pleadings of his father. A loss of 45 pounds in weight is the only inconvenience he admits he has suffered. Hunger has not annoyed him, nor has he lost in activity of mind or body.

"Early in December Barker's appetite failed him and a few days later he felt commanded by the Lord to fast. He ceased his usual work, refused all food and spent his time in meditation. After two weeks' fasting his pastor, J. P. Price, became alarmed and remonstrated with him, but to no avail, and lately his father, H. A. Barker, came out from Indiana and argued with his son, with no better result. A few members of the congregation upheld the young man in obeying what he believed to be the moving of the spirit. When an Oregonian correspondent visited Barker tonight he was just sitting down to break his fast.

"This afternoon," he said in answer to an inquiry, "the spirit moved me to eat and directed me to begin tonight with corn and canned tomatoes. I enjoy the meal, but no more than I would under ordinary circumstances. During these thirty-four days I have at no time been more hungry than I would be in the middle of the forenoon while eating three meals per day."

"Barker was not free in his conversation and evidently did not seek publicity, but answered questions frankly. When asked why the Lord had not sustained him in weight as well as in health and strength during his fast, he replied that God made the laws of nature and will not set them aside, but he felt sure the fast would not be continued longer than his system would bear. He says that during the fast Scriptural truths have been revealed to him more vividly than ever before and the meaning of many passages made more plain.

"Barker expresses regret that his friends have felt concern for his welfare and says there was never any occasion for anxiety."

in greater fullness than it has ever been expressed. He believes in man, and that all power is vested in him; and that he only needs to cultivate his latent powers in order to make them manifest in a race of gods upon the earth, and to build the earth into a heaven worthy of their dwelling place.

Mental Science differs from Divine Science in the fact that it is based on the Gospel of Evolution, while Divine Science seeks confirmation in the Bible.

It has no resemblance whatever to faith or prayer cure, since its faith has advanced to the knowing that all power is vested in man himself, and that there is no one to pray to; that his help depends upon his intellectual development, his constant acquisition of more truth.

It heals by a clear perception of man's mastery. It does not deny that man is sick, but says that he does not have to be sick; that it is in the realm of causation (or the realm of mind) that sickness has its origin; that as a man believes, so he is; that men believe in weakness because they are ignorant of their inherent natural strength. Mental Science seeks to inculcate a knowledge of this strength, and in doing this it establishes in a man a perception of his high position in the scale of being so that he feels his mastery and becomes strong. This perception of mastery lifts him from a negative to a positive plane of thought, and he ceases to submit to the assumed claims of disease.

Mental Science is spreading more rapidly now than ever before. It had to educate as it travelled. People were unprepared to accept a new idea not based upon a "thus saith the Lord." Mental Science is now in the lead, but it does not show its strength because it builds no churches and has no creed. Its only advice is "Go ahead"; do not stand long on your present intellectual plane; there are higher planes waiting for your footsteps; there always will be higher; the ascension to each one will increase your power over all that lies below, until you are a free citizen of the universe, and master of time, fate and circumstance; master of disease, poverty, old age and death.

Mental Science assumes that all is good because all is growth; that what we look upon as evil in the race is simply unripeness; the peach is bitter until it ripens, and then what a change!

Sickness is good, and so is poverty, because they register one's position in the mental scale; they say to the sufferer, "Study your own powers; cultivate your own mind; come into greater knowledge of your latent strength, for then it will manifest in your body, and you will find release from the conditions you deplore.

Nothing ails the race but ignorance, unripeness; it is a baby race. Nothing will cure it but intelligence, ripeness. Its ripening will be by a process of developing into a knowledge of its own power.

Mental Science healing is a process of

The Spring-Time of New Hope.

By HELEN WILMANS.

SINCE I began to write for THE PATH-FINDER I have received quite a number of letters asking me for a condensed statement of Mental Science, and also for something personal concerning myself. I suppose I have aroused curiosity because of my firm belief in the power of man to conquer old age and death. I will try to answer this request.

Mental Science holds that man through the study of his own latent power will find that he is self-creative. Its assumption for this belief is based on Evolution. It asserts that all things have created themselves in obedience to the desires they find within themselves. Desire is an expression of the Law of Attraction, which is the universal life principle pervading all things; that desire or aspiration becomes *personal power* in the creature, in proportion as the creature recognizes it; that all development from the atom to man, has been through the increasing power of the creature to recognize its aspirations or desires more and more. That the recognition of desire has builded man from his first inception in the atom, and that his still farther recognition of it is pledged to build him into a much greater creature than he now is; that in fact—as there is no limitation to the desire within him, it being the very

principle of life—there is no limitation to his continued development all through the ages to come, provided he will put his intelligence to work to discover the truth about himself. The continued growth of a man's intelligence is pledged to his redemption from everything that binds and hinders him upon his present plane of action. That in strict truth he has it in his brain to become master of all things; of disease and every bodily weakness, including old age and death.

Neither Mental nor Christian Science believes in the personality of God. Mental Science uses the word God as meaning the Universal Life Principle, or the Law of Attraction inherent in substance; the law on which all movement depends. These two schools of thought differ widely in one respect. The Christian Scientist seeks to lose himself in God (whatever that may mean). To my mind it looks like an effort of self-effacement; the obliteration of one's individuality. The Mental Scientist reverses this; he seeks to express God—the in-dwelling principle of life—upon the external plane in the farther advancement of man's efforts to discover new powers and new forces in himself and in nature that will build the world into better conditions and lift humanity to higher levels of existence. He believes in Life here and now,

teaching. It plants in the patient's mind a knowledge of the fact that he himself is a thousand times stronger than disease; when this is accomplished, either by thought transference as in absent healing, or through the lessons prepared for him, he is then well. All methods of healing except that of Mental Science are more or less psychological; their effects are reflections from the healer and wear off in time; but the implanting of truth in the patient's brain is the correction of error in his mentality, and is the truly rational method that endures.

That Mental Science does heal in the most wonderful manner is a fact easily confirmed. At the time the fraud order was pronounced against me, patients began to send me testimonials. In a short time there were more than a thousand, many of them sworn to. They read like old-time miracles; but they were not permitted to appear in my defense when my trial came off.

But I am not writing about my persecutions here. I doubt whether I ever shall do so. I have no malice against one of the people who for four years have been struggling to ruin me. It is ignorance on their part; and I am learning the lesson of my life from it. I simply had to know the truths that my persecutions are teaching me, or I could not reach the one great truth I must attain in order to go forward on the road of everlasting progression, which I have marked out. And I am learning it. I would not take Rockefeller's billion today and forget the lesson my experience in the last four years has taught me.

There was a hard knot in my understanding to get over before I could come into the absolute knowledge of how to conquer old age and death. Nothing would satisfy me but this knowledge. I had to have it; I challenged the forces of Pandemonium to keep it from me. I have said to myself a thousand times, "All I ask is to come out of this with my life."

I have brought more than my life out of it (or I shall do so; it is not ended yet); I have brought out ten times the courage and determination, the health and vitality that I started in with, and these are the qualities that win in a long struggle; they are the qualities for which nature stakes all her forces; and who shall outwit her incredible abundance of power?

For many years, even before I projected the system of Mental Healing I believed that man would develop a condition of intelligence where he would be able to conquer old age and death, go on from one height of personal power to another until he would become absolute master of himself and his surroundings. I am still working on this idea faithfully; there is nothing else that appeals to me as being worth while at this time, but just this one thing. As to my personal

appearance, I acknowledge frankly that it is not what I expected it would be after all these many years of effort spent in conquering the frailties of the flesh. For years I seemed to be standing still. Then I believed there were signs of personal improvement. I will quote from an article written about me at the time of my trial some two years ago:

"There are many reports about Helen Wilmans, some saying that she appears to be quite an old woman, and others that she looks to be not over twenty-five. Neither report is correct. She is a fair-complected woman with very few wrinkles for her age, and her hair, though quite yellow—which is its natural color—is somewhat faded. At a first glance one would take her to be sixty; she is seventy-five. As she talks she discloses such an abundance of vital power that all ideas of age fade away for the time being. Every expression of her face, her voice, her movements, indicate strength; that abundant strength which suggests the word grace as its accompaniment. If ever a woman stood on her own feet mentally, morally and physically, it is she. She exhibits the strength that gives promise of lifting her above the possibilities of disease and decay. When questioned as to the source of her strength, she said, 'I believe in myself; in my power to speak the creative word that will make me what I please to be. I have attained my present position by following my highest ideal for thirty years. I was once a broken-down woman without hope and without will. I am now a living will, and as such I grow stronger and farther away from death every day. Once I was weak and my life was a constant burden of fear. I am becoming absolutely fearless. This is because I am learning to live in the realm of cause from whence I speak the creative word which becomes actualized in the realm of effects. Nearly all people live in the realm of effects where they are cut off from the realm of cause—the mental realm—the fountain of perpetual life, and so they weaken and die.'"

In a recent editorial in Freedom, published by Mrs. Wilmans, at Seabreeze, Florida, we find the following:

"The allurements of the Ideal has been the one factor in Evolution. The atom aspired, and a larger life became possible. The lowest of the animals aspire in obedience to some scarcely recognizable perception of the ideal, and are lifted in the scale of growth. On the unconscious plane where life seems almost altogether involuntary, the ideal exists and lures to wider fields of action from which greater intelligence results. And now, right here at the present time, our farther development depends upon the fearlessness with which we follow wherever the Ideal leads. It is the cloud by day and the pillar of fire by night, that is pledged to lift us out of the wilderness of errors

in which we have wandered—not only for forty years, but for untold ages."

"For my part, I trust it; it is impossible to say how entirely I am trusting it; more so at this time than ever before; for now I begin to reap the reward, I begin to see in my body the vitalizing effects of this supreme trust. While for twenty years I have believed myself to be in the right frame of thought that leads to the conquest of old age and death—I am now sure of it. I feel new expansion of brain power, and a degree of mind control that extends to the control of my physical organization, and I know that the fruition of my life-long desire is manifesting in this fact. For many years I seemed to stand still physically, growing neither older nor younger, but now I am inwardly conscious that a change has commenced; I wish it were possible to describe this change. It feels like an uprising of the atoms of my body; as if they had turned away from their downward tendency that leads toward the ground; as if they had ceased to yield obedience to the law that draws toward the earth and were turning upward in obedience to another law that leads upward; and it must be that this last movement is caused by the compelling force of the Ideal."

"For many years I fluctuated between hope and despondency; but now there is no despondency; nothing but a constantly brightening hope that holds indescribable visions of happiness in it, not only for me, but for all the race. This hope permeates my whole body, giving me the elasticity of youth and a facial expression of strength. And I know these signs are the beginning of a bodily growth away from death, and toward conditions so vital that they must of necessity rejuvenate me physically as they have already done mentally, because mind and body are one in different degrees of refinement. It was my discovery of the oneness of mind and body that first gave me assurance that all physical weakness could be overcome; disease, old age and death."

It is a strange thing that—recognizing the intense desire of the people to live—there is no idea that ever appeared in print which has aroused such antagonism as this of the conquest of death on our present plane of existence. Almost every person who talks to me about it betrays the greatest ignorance and indifference to it. Many people say, "I don't want to live any longer on this earth; I am ready to begin life in another world under more favorable conditions."

As if the other world was an assured thing; and as if the better conditions could come before men were ready to bring them by their own personal effort. The intellectual deadness on the subject of conquering death here in this world, where death exists, is the result of race belief in a Heaven of the future that is

all built up and prepared by a Savior who has been appointed for that purpose. It is the weakest, feeblest, most childish heaven that could be imagined. It rests on no foundation of reason. It is a place of helplessness whereina none but idiots could be happy for more than a day. It begins to be understood now that there is no such heaven; and what is more to the point it begins to be seen that nothing could be more unsatisfactory and undesirable than such a heaven.

Action is the first item necessary to man's happiness. He does not want conditions prepared for him; he finds his greatest happiness in preparing his own conditions. Not only this, but action is a necessity of his continued existence; it is the only valid excuse he has for living. I do not know what has become of all the dead lumber that Christianity has housed up in Heaven during the last two thousand years, but I *do* know that it might as well not have existed as to have had its hands and brains tied up for all this time, while it was merely being taken care of.

And there is evidence that it has not been taken care of, and this evidence also proves that it does not exist.

Evidence that it has not been taken care of, exists in the fact that by a law of Nature, that which is useless perishes; as witness how the tails of the monkeys disappear when they no longer live in trees; this as a single instance, of which there are thousands more.

Yes, that which ceases to act dies; it is already dead. Action is life. What is more, action is Heaven; man pours himself into his acts, and they become great as he achieves greatness, until finally Heaven stands unfolded; it exists because man stands behind it; it exists as a product of his being and doing.

I am doing some powerful thinking now; I am ascending from the physical

plane of the dull, half dead and altogether dying forces to the mental plane of intensely vital and positive ones. But while I know absolutely that I am on the right road to this most masterful condition, I feel that I have not ascended far enough to decide what action I must take in a given situation. This is why I am not ready to answer when my friends ask what I am going to do. I am demonstrating the greatest problem ever given to the race; the problem of how to conquer disease, old age and death, thus becoming master of time and eternity. The whole process is purely intellectual; and I can feel my brain ripening to an understanding of it more and more each day.

If you are acquainted with the principles of Mental Science you know that you do not have to project plans for future action, because the *mental standing of a person determines his environment*. This is so great a truth that if it were generally accepted the word "work"—meaning activity under compulsion—would drop out of use in one year. But it is not accepted, and therefore men *must work* on the unproductive physical plane in the realm of effects instead of on the mental plane in the realm of causation. As a result of this mistake, they reap nothing but fleeting, half-dead conditions. I am making the change from this condition of race belief, which is grounded in the negatives, to the higher and ever-expanding condition of mentality, where *thought* becomes a veritable creator. Do you see the difference? I am beginning to see the results of this mental effort even now.

I am perfectly sure that the great truth of man's complete mastery is within my grasp—only waiting—like seed planted in good soil, for a suitable time and proper conditions to become manifest to all the world.

signs of the ultimate purpose and destiny of the race.

For love and ambition, yea, also greed, and fear, and hate have each and all found record along the evolutionary spiral by which we have come to our present status of growth and unfoldment, and all have been necessary to this end, and to the further progress to which our desires shall carry us.

For desire is evolution's motive force, which impels and lovingly compels at every point along the line of the forward march, and there is no escape from our share in the work of resurrection from latency to active manifestation of the god powers resident within us. If the present incarnation is not long enough to fulfill this purpose, another will be forthcoming at the call of a purposeful destiny.

We shall do our work though we groan and sweat beneath its weight, and sigh for weariness thereat, and our desire, albeit we do not always recognize it in this guise, shall lead us on until we behold the light of Truth. For light is what we most need, and therefore most desire.

Every form of initiation begins in a matrix of darkness and culminates in light, though the journey thereto be long and tedious. It but symbolizes the act of nature upon every hand, if we but read aright its plain lesson through the various steps, and desire furnishes the impulse to every stage.

The main obstacle in the path of our attainment so far as we are concerned is, or seems to be, a wish to search into the objects of our environment. We are forever trying to extract the mote from our brother's eye, which would not exist but for the beam in our own orb of vision.

We are not in haste to direct our desire upon the work of learning the real facts of life concerning ourselves, though all the wise ones of all the ages have inerrantly pointed out that self-knowledge is the foundation of wisdom and of power.

There is within the realm of our consciousness every needed attribute to make us the gods which our intuitions whisper we may become, and the steps up to this attainment involve the harmonious balance between the material in which we dwell, and the spiritual which constitutes our actual selves.

We need to study both structure and function from that true ethical basis which regards *all* as essential to the end of that self-completion which appears to be the purpose of Infinite design in us. And if we pursue these lines under a truly expectant desire, the Light will fall upon the steps involved in our task, for nothing is ever withheld from the truly desiring soul.

The seed placed in its matrix of soil grows out of the darkness of its essential tomb to a resurrection of plant and

Hoosier Paths.

Blazed by D. H. SNOKE, M. D.

FINITE, and in so much feeble, is the wish to have: but infinite in puissance is the wish to become; and every mortal wish to become must eventually find satisfaction. By wanting to be, the monad makes itself the elephant, the eagle, or the man. By wanting to be, the man should become a god. Perhaps on this tiny globe, lighted only by a tenth-rate yellow sun, he will not have time to become a god; but who dare assert that his wish cannot project itself to mightier systems illuminated by vaster suns, and there reshape and invest him with the forms and powers of divinity?

LAFADIO HEARN.

In all the vocabularies of all the races of men who have trod this earth in the hundreds of thousands of years since it became a fit habitation for human beings, no word has so warned the pages of its transmitted tongues as the word DESIRE.

Upon every page where love has left its trace, whether writ in rhythmic numbers of poesy's conjuring, or in the stately movement of noble prose; in every record of ambition, whether carved in stone or limned upon canvas, or stylus traced upon papyrus scrolls, desire shines out between the lines, from every angle, and breathes forth as naught else can the spirit of those who wrought thus the

blossom and fruit, the structure and function being balanced and true, both responding to the innate desire of the spirit of the seed.

The unsightly caterpillar creates its matrix from substance within its organism, which once was its food, but, under the impelling desire of the worm, becomes the silken cocoon whence emanates the exquisite child of sunshine and flowers, the beautiful butterfly, the law of structure and function obtaining here as in the plant.

The same law obtains throughout the entire realm of nature, and from its action there results mineral, metal, plant, insect, animal and man, and it is the last named who stands at the head, impelled thither by the desire implanted in the monad which Nature destined in its far beginning to become the creature of reason, of knowledge and of wisdom.

It is evident that he has overlooked his real capacities and powers—that he has not wholly evolved to the completion which can be reached by his own efforts alone—and that he needs to seek that in himself which shall correspond in degree to the results attained by the seed and the caterpillar.

He *can* do this if he *wills* it. There is evidence of it in every field of activity. The results attained by inventors, which were simply creations coined from within themselves, and the works of musician, painter, sculptor and poet, all from the same source, indicate what may be done by every man in whom the desire is sufficiently strong.

We have failed to realize from everyday physiological processes those results which assuredly belong thereto, because we have not desired to know concerning them. We eat and drink, and in the laboratories of the body is constructed tissue for brain and muscle, and blood and bone; but we stop there in seeming content, failing to extract the elixir which indubitably exists therein if our desires would only prompt us to make the research essential to its discovery.

Inspirations as to possibilities of function have not been wanting. Apparently impelled by more than mere imaginings, those who have made closest research have given truest evidence. Even from fields literary there sounds the trump of Hugo's pen wherein from the deepest running sewer of Paris he extracts a lofty lesson, and in true poetic phrase shows forth the mine of wealth. From ordure to verdure, from reeking odor to exquisite fragrance, from poison to food, he twists and weaves the thread of his fertile fancy into cloth of gold all set with gems. Listen to his tribute to "the frightful barrels of the night-man," and learn that beauty and use are in the humblest things; that every object has in it some of the primeval substance out of which was formed the world, and man, and every precious thing.

But listen to Hugo: "Do you know * * * those carts of mud carried off at night from the streets, the frightful barrels of the night-man, and the fetid streams of subterranean mud which the pavement conceals from you? All this is a flowering field, it is green grass, it is mint and thyme and sage, it is game, it is cattle, it is the satisfied lowing of heavy kine at night, it is perfumed hay, it is gilded wheat, it is bread on your table, it is warm blood in your veins, it is health, it is joy, it is life.

"So desires that mysterious creation which is transformation of earth and transfiguration in heaven; restore this to the great crucible and your abundance will issue from it, for the nutrition of the plains produces the nourishment of men."

Through every age the poets have sung the savior of a race, and the sages, none the less gifted, have heralded an elixir of life and a transmuter of metals, with relief from the mutations of poverty and disease. Let us not accept one and despise the other, for both are right, and both point inerrantly to truth which abides and shall abide evermore.

Do not pass this lightly by, for it is a step upward in the path of the lesson of yourself. It will teach you that every act of function has its own vital significance, and that each material deed and part has its spiritual counterpart, and that the lights from these are thrown out to us who flit about here in the land of shadows.

Nothing is common, or low, or cheap, or mean, for all things work into shapely and beautiful figures in the work of infinite design. Conventionality has placed a ban upon the consideration of many of the most vital functions of the individual and the race, instituting a false education and misconception of use which are barriers—veritable dwellers upon the threshold that turn us aside when we would enter upon a broader and higher life.

The learned Paracelsus with his dish of common excreta would fain have taught his less learned brethren the facts of alchemistic lore, but they repudiated him and ran from his unsavory object-lesson, because conventional usage was strong upon them, smothering their desire to know.

Let me impress upon you the fact that no act of physiological function is without its due use and purpose, and that each and every act has a significance and use transcending that which conventionality has imputed to it. Also that your *desire to know* is the measure of knowledge you may hope to attain from this or any other source.

As intimated so often, the answer to every question arising in your mind is stored somewhere within your consciousness, and if your desire be strong enough the veil hiding this answer will rise in

response to your call and permit you to read it.

What has this to do with modes of life as expressed in food and exercise, of which we have lately written? you ask. It has much, very much, indeed, to do with it. Also with the ethical factor and the exercise of the principles involved which we have endeavored to show here and there as we have come along the way.

Let it be your work to correlate the facts and draw therefrom your own just conclusions, being careful meanwhile to slight no thought, however far-fetched it may seem, for your consciousness would not give rise to it unless it had some purpose there, and it may prove the basis of the greatest discovery of your life.

The old-time sages were derided for their philosophic dissertations upon the philosopher's stone and the elixir of life, but who can prove that they were incorrect? Who can say that the many ponderous tomes they penned upon these themes were mere waste of time? Beyond all peradventure these things do exist, else they had not found such deep-rooted faith, such manifest reverence as being near to the infinite source of all things, such oft-reiterated statements, in essentials entirely alike, albeit written in different climes, in varied tongues and *at the same time*, by those who knew nothing of each other.

Truth is mighty and it shall prevail. To him who studies truth in its varied aspects and expressions, there ever appears those indications which point to a common center. Let the seeking student group these and note that ultra similarity characteristic of all units thus synthesized.

Pursue this search animated by genuine desire, and the most latent, most elusive facts and principles will group themselves in plain view for your inspection and consideration.

Let us say again it is all within the compass of your consciousness. God—Nature, wait to confer all emoluments upon you, but demand that you despise not the day of small or common things.

New Anesthetic.

Philadelphia North American:—Back from Europe only last week with an entirely new anaesthetic, stovaine, Dr. W. Wayne Babcock, chief of the surgical staff of the Samaritan Hospital, has performed, with its aid, a remarkably successful operation. He also made successful use of the new anaesthetic, scopolamine, and under conditions that would have made ether or any other anaesthetic extremely dangerous to the success of the operation and the endurance of the patient.

Injection of stovaine is made through the lumbar region of the back into the spinal cord, which cuts off all communication between the upper and lower por-

tions of the body, and, in reality, acts like a plug in a telephone switchboard. With the upper part of the body in natural condition, the brain working and the patient thoroughly conscious, the lower, or cut-off, portions of the body are as so much lifeless timber. The patient is unable to control a single muscle below the dead line, and has no sensation whatever.

In the case of the patient operated upon, a painful chronic sinus and varicose veins were removed. The injection caused what is technically known as spinal anaesthesia. The patient did not know the injection was being made, since the surgeons froze the skin of the back.

During the operation the patient felt no pain, and had he been lying in a different position could have seen the surgeons at work, though he would have had no sensation of pain, and might have told stories to the enjoyment of the operators.

A previous use of stovaine was made at the time of an operation upon a Russian Jew several days ago for the removal of a large tumor.

Excellent results followed the use of scopolamine. The patient was one suffering with a cancer of the face, which extended down over the neck and included a portion of the mouth. His constitution had been weakened by his long illness, and the use of ether or another anaesthetic would have been dangerous.

Having once been under the influence of ether the patient dreaded this drug, and readily consented to the use of scopolamine.

He was given three injections of scopolamine, one hundredth of a grain at each time. The injections were made at twenty-minute intervals.

Two hours were required for the operation, and after it had been successfully performed and the patient awakened, as though from a natural sleep, for a time the surgeons could not make him believe that all was over. Yesterday he was resting easily, with none of the after-effects of ether, and practically feeling as well as before the operation was performed.

vaders. At the close is a mention of *"the people of Israel being spoiled and having no seed,"* an allusion the sense of which has been much disputed, but which is the only instance of the name of Israel on any ancient monument."

From this brief record the probability of the Exodus having taken place in this reign has been discussed by some writers, especially by such as cling to the literal interpretation of the Bible at any cost. The kings of the XIXth Dynasty reigned from 1462 to 1288 B. C., according to one authority, but according to another, from 1443 to 1269 B. C. In Usher's Chronology the Exodus of the children of Israel from Egypt is placed at 1492 B. C., thus making it take place during the reign of Rameses II, as has been usually believed by the orthodox.

That such an event, however, as the Exodus ever occurred has become a matter of serious doubt. Scholars of the first rank—some of them among the Hebrew people themselves—now question or deny the whole narrative in the Pentateuch (the five books of Moses) concerning the children of Israel. They regard it as wholly a mixture of myth, fable and folklore, without the smallest substratum or foundation of fact. Even Moses himself is now declared by such "scholars" to have been, not a historical character or actual man, but a mythical personage, like Odin or Woden of the ancient Norsemen;—a demi-god, in other words, the antitype, possibly, of one of the ancient heroes or warlike leaders of the race. Moreover, the old meaning of the word Moses ("one taken out of the water"—i. e., of the Nile) has been set aside for another, derived from the Egyptian *mes* or *mesu*, signifying son or child. As has been before stated in this series of articles, many authorities—some of them the greatest scholars of the age—now go so far as to assert that *there is no actual historical truth in the whole of the Old Testament*, and it would seem that modern discoveries among "the buried cities" of antiquity are bearing out to the letter this bold assertion. The ten commandments, for example, are found to be of a period much earlier than the time of Moses, the substance of the decalogue having been discovered in other forms and "rules of life" among the baked clay tablets or books of the ancient Assyrians, in the disinterred libraries of their kings.

From time to time attempts have been made to identify the Hyksos, or Shepherds, mentioned in Egyptian annals, with the children of Israel. Such attempts, however, have been in vain. Under Salatis, their first king, these nomads (pastoral people of the type of Abraham, Lot, etc.,) entered Egypt, captured Memphis, and rendered the whole of Egypt tributary to themselves. Historically their invasion of the Nile valley is spoken of as "The War of the

The Evolution of God.

NUMBER 9.

THE POWER of the ancient Egyptian Kings seems to have reached its zenith during the XVIIIth and XIXth dynasties. At this period the Egyptian domination appears to have been established over several of the surrounding nations, and to have extended into Asia as far as the banks of the Euphrates. Thus the territories occupied by the Biblical Asiatic nations known as the Canaanites, Hittites, and several others had become tributary to the Egyptians, who at the end of the XVIIIth dynasty introduced into their methods of warfare the use of "the hitherto unknown horse and chariot," their conquests giving to the monarchy a prestige and resources (in the form of treasures and slave-labor) which placed it in a position of magnificence never previously attained. A royal tax was placed upon all land, and the Asiatic vassal-provinces were governed for the most part by viceroys; but the evils resulting from the close alliance of "The Pharaohs" (as the kings were now called) with the all-powerful priesthood became visible first under the XIXth dynasty. Such is the testimony borne by even the most ancient historians as to the evils of Kingcraft and Priestcraft, which have always gone hand in hand to oppress "the common people," and, whenever possible, to keep them in ignorance and poverty.

Whether Armais is reckoned the last king of the XVIIIth or the first king of the XIXth dynasty, he it was who actu-

ally introduced the new epoch which followed the military re-organization of the country. He was a powerful ruler, and was succeeded by the first of the famous Rameside Pharaohs who ruled Egypt during the following 200 years. Rameses I died after a brief and uneventful reign. Rameses II, the best known of the Egyptian Pharaohs, came to the throne when young, reigned sixty-seven years, and had altogether more than 150 children by his many wives. It is recorded in the annals of Egypt how this monarch waged a fierce war with the Canaanitish Hittites, who appear to have been a powerful people at this period. At Kadesh (of Biblical fame) he fought with them a great battle in which prodigies of valor are attributed to the king.

Rameses II was succeeded by his fourteenth son, *Mnph* (Merenptah), whose reign is as yet the only one in which reference has been found to the ancient Israelites. That is, absolutely no record has yet been discovered in the history of Egypt bearing out in any degree the history of the children of Israel, as narrated in the books of Moses, which form part of our so-called inspired Bible or Scriptures of God. With respect to this startling fact the following is stated in the Enc. Brit., Edition 10, Article on Egypt, p. 724: "In the XIXth Dynasty the largest monument lately found is the black granite stele of Amenhotep III, reinscribed by Merenptah, giving an account of his triumph over the Libyan in-

Shepherds;" and they remained in possession of the country from about 1700 B. C. to 1600 B. C., at which latter date they were finally expelled. They appear to have located themselves at the north-east border of the Nile delta, and to have adopted Egyptian customs, their six kings taking also Egyptian names. It is probable that a great part of Syria (including the Land of Canaan or Palestine) was at the time subject to them. The only account of them in any ancient writer, however, is an unreliable and obscure passage of a lost work of Manetho (a Greek author), quoted by Josephus, the well known Jewish historian, who was contemporary with St. Paul and one of the immortalized heroes of the war with the Romans, under Titus, which ended in the destruction of Jerusalem and the final dispersion of the Hebrew race. K.

Astral Body Principles.

By Baba Bharati.

It is the ignorance of the knowledge of the constitution of the universal and human bodies that forms one of the chief obstacles of a correct study of the laws operating behind external nature. It is the general belief of modern humanity that the human body is made up of flesh and blood alone. This is true so far as the physical body is concerned, but there is another body within us, finer than the physical, which is the real body, and of which the physical body is the outer encasement.

This real body is called the astral body. The whole human body is like a clock of which the physical covering is its case and the astral body its works. As the mechanical part of a clock is the real clock, and its case, with its dial and hands, forms its covering by which it indicates its working, so the astral body is the mechanical part of the human body and the physical body is its case through which it indicates its operations. Though far from perfect, the analogy is very suggestive. For instance, the mechanical part of the clock cannot serve its purpose without the aid of the case, dial and hands. The astral body likewise cannot be of any use without the co-operation of the physical body.

The mechanism of the astral body is composed of eighteen principles, viz.: Consciousness (intellect), ego, mind, the ten senses; the powers of seeing, hearing, smelling, tasting, feeling, speaking, holding, moving, excreting and generating; and the five attributes of the elements: Sound, touch, form, taste and smell. These principles work through counterpart organs of the physical body, which is composed of five remaining principles, viz., the five elements—ether, air, fire, water and earth.

Now let us see how the physical body is composed of the five elements. The vigor of our father and the blood of our

mother, of which our physical body is made, are formations of assimilated food. Every kind of foodstuff, vegetable or animal, is but a condensed form of earth's juice. Earth juice is earth. Now earth is composed only of its five attributes, sound, touch, form, taste and smell, the first four of which compose water, the first three compose fire, the first two air, and the first, sound, is the attribute of ether (Akas). Therefore the other four elements are present in earth on account of their respective attributes being contained in it. Our physical body, therefore, is made of formations of earth, and is composed of five elements.

The material of the physical body is supplied by our parents and the astral body we supply ourselves. The astral body is our permanent body. It puts on new flesh-garments from time to time. When it slips into a new flesh-garment it is called birth; when it slips out of it,

it is called death. But really the astral body lives on forever and ever, and never ceases to exist unless we find the means and take measures to destroy it. The extinction of the astral body is brought about by the mind's absolute disassociation from the bondage and influence of matter and material ideas, and absorption into the divine essence, Mukti.

The earth and the visible sky form the physical body of the universe, and the upper six spheres form its astral body, which includes still subtler bodies. This means that both the universal and the human bodies are constructed on the same principle. Both are formed of seven bodies, encased like a sheath within a sheath. These are called the food-made (physical) body, the vital body, the mental (or astral) body, the psychic body, the wisdom (or casual) body, the blissful body and the soul body.

Municipal Ownership.

Address by MAYOR DUNN, of Chicago.

"In the year 1900, while on a visit to Europe. I sent a telegram from Interlaken to Lucerne in Switzerland. It cost me somewhere about eight cents in American money. I was astounded at the smallness of the charge and, upon making inquiry, discovered that the telegraph system of Switzerland was in the hands of the government and operated by it. This started me upon a train of thought and investigation. If a publicly owned telegraph system in Switzerland could be operated at such prices, why should not the United States be able to do likewise?

"Upon pursuing my investigation I discovered that every civilized country upon earth except three, Honduras, Costa Rica—if my memory serves me right—and the United States, owned and operated its own telegraph systems. I further discovered that not only were the telegraph systems of the world being operated as public utilities in public hands but that in many countries the railroads, street car systems, electric light systems, gas systems, water systems, and the telephone systems were being operated by the public, and I found that there was a reason why such utilities should be in public instead of private hands.

"When one seeks to do business with his butcher, his grocer, his dry goods merchant, his doctor, his lawyer, or his plumber, he stands at arm's length and has the right to make a free and voluntary contract. If the character of the goods that he seeks to purchase is not satisfactory or the price is unreasonable, he may go elsewhere. He is not bound to deal with any one person or corporation in the purchase of such necessities of life. But when he comes to utilize the telegraph, the telephone, the street car, the steam railway car, to purchase gas or electric light, he finds himself deprived of the right of free contract. He must take such service as is offered him and pay the price demanded.

"If his gas is of deficient quality or the price is too high, he must either pay his bill or have his meter jerked out. If his telephone service is unsatisfactory or the price unreasonable, he must stand and deliver or have his telephone wires cut. If he objects to the service given him upon a street car or to the price charged, he must either pay or be thrown off.

In other words, in dealing with public utility companies and in purchasing from them these latter day necessities of life, he is deprived of the right of free contract and must take such service as is offered and pay the price demanded. He is face to face with a monopoly and individual protest or objection against such a monopoly is absolutely unavailing.

"Strange to say, this country, which has been in the vanguard of progress in all other matters, has been among the last among the civilized countries of the world to take up and seriously discuss this question.

"In 1894 the dissatisfaction arising out of the mismanagement and rapacity of private utility corporations brought about a revolt in the British empire, and commencing in the city of Glasgow that protest has worked a wonderful change in the operation of public utilities. Up to 1894 the ownership and operation by private companies of public utilities, such as street cars, electric light plants, gas plants, and telephone systems, was almost universal throughout the world. But within the last ten years, city after city, and nation after nation, has turned from the operation of public utilities by private companies to the operation of these same utilities by the public.

On February 18, 1904, as is shown by the report of the American consul, 142 cities of Great Britain owned and operated their own street car systems. That number has been largely increased since then and today there are twenty-four more cities now constructing municipal street railways. In Great Britain and Ireland 282 cities now own and operate their own gas works. In the same countries 334 cities and towns are operating their own electric light systems, leaving only 174 in that kingdom which are privately owned.

"A great number of British cities are owning and operating their own telephone systems and within the last few months the government of Great Britain made a large appropriation for the taking over by the general government of the telephone systems of the kingdom.

"This same movement towards the public ownership of these utilities has also proceeded with giant strides throughout Europe and Australia.

"This wonderful change that has taken place

practically within the last ten years in Europe has resulted from the fact that wherever any city has taken over a street car line, a gas works, an electric light plant, a water works, a telephone system, or other public utility of that character, it has been found that almost invariably the change has been accompanied by tremendous advantages to the public.

"It has produced in almost every case the following extraordinary results:

"First, it has reduced the cost of the utility to the public.

"Second, it has increased the efficiency of the service. Lines and plants have been re-equipped according to modern methods, the service has been more regular, the schedules more frequent and in the case of street cars, there has been less over-crowding and better accommodation given to the public.

"Third, in almost every case the wages of the men who operate these utilities have been increased.

"Fourth, in nearly all of these cases the hours of the men employed in operating these utilities have been reduced.

"Fifth, it has been found that, wherever the public has taken over such a utility and operated the same, strikes were a thing of the past.

Sixth, the last and probably most important of all, is that by the taking over and operation of these utilities by the public, graft and corruption have been eliminated.

"Such has been the record of the municipalization of these utilities in Europe. The people, where the change has taken place, are thoroughly satisfied with municipal management, and there is but one case in all Europe where the public, having taken over any public utility, has allowed it to revert to private ownership.

"This one case is so obscure and peculiar that it would be well to refer to it. Tunbridge Wells, England, is the only city that has tried public ownership and abandoned it. For three years it operated a telephone system of its own in opposition to the National Telephone company's exchange. The company's rate was \$40 a year and two cents a call. The municipality cut this to 29.37 a year for an unlimited service, or \$17.50 and one cent a call. The first year's operation left a net surplus of \$650. The National Telephone company organized a body called the Rate Paymers' league and carried on a skillful campaign by which it won a majority in the town council. Whereupon an ordinance was passed leasing the public lines to the company. This was simply a case where a private corporation obtained control of the members of the city council, a thing which is quite common in the United States. The single, obscure exception merely proves the rule that the public operates public utilities more to the satisfaction of the people than does any private interest.

"The city of Chicago has been operating its own water works for over half a century. It is today selling water to its citizens as cheaply as any city of its size in the country. We have within the limits of our city a splendid opportunity to test the efficiency of a publicly and privately owned water plant. By annexation to the city within recent years we have acquired certain territory in which private companies are operating water plants.

"To the west of the city, and now within the city limits, the former village of Austin was supplied by a private company. That company charged three times the rate charged by the city water works to other citizens of the same community. In the village of Rogers Park, now within the city limits, a private company has been and now is furnishing water to the citizens of that portion of the city. The private company charges twenty cents per thousand gallons and charges citizens in addition thereto for all connections made between the houses and the mains in the streets. The city of Chicago in the same neighborhood is selling water to its citizens for ten cents per

thousand gallons and makes all connections free of cost to the citizens.

"The city of Chicago owns and operates its own municipal electric light plant. It has gone very extensively into this business within the last eight years. We are not empowered to sell electric light to citizens but are simply authorized to light our own streets. Chicago has now probably the largest municipal electric light plant in the world. It has extended its electric light system very rapidly throughout the streets of the city and is today manufacturing electric light for less than one-half the price charged by private companies when the system was instituted. And the citizens of Chicago are finding out that they are just as capable of operating a street car system as they are of operating an electric light plant or a water works.

"Under private management we have in Chicago today probably the worst managed and most scandalously conducted street car system in the world. There is no pretense of giving decent accommodation to the public. Our cars are dirty and insufficient in number. Our citizens are crowded like herring in a box. Our schedules are irregular and our service at night is either scandalously insufficient or non-existent. The owners of these companies, in defiance of public sentiment and every rule of decency and justice, have been managing these systems so as to mulct the public of their nickels without any attempt to give a decent return therefor.

"The citizens of Chicago have cried out against this sort of treatment. They have protested and protested in vain. At last they have declared by a most emphatic vote that they will have no more of it and that the municipality must take over and operate its street car systems.

"Thrice has the voice of the people been heard at the ballot box. In April, 1902, they declared for ownership by the city of Chicago by a majority of 142,000 as against 28,000. In April, 1904, they declared for the adoption of the Mueller law, which is a law enabling cities of the state to own street car systems, by a vote of 122,000 to 50,000. Again in April, 1905, they declared emphatically against the extension of the franchises to the present companies by a vote of 152,000 to 59,000. At the same time they elected a mayor upon a platform which declared for municipal ownership at the earliest possible date. And yet, although this election occurred in April, 1905, the will of the people is still set at defiance by the tremendous influences that are behind these traction companies and other utility corporations.

"The companies, which procured the passage of the infamous Allen and Humphrey bills by wholesale bribery and corruption, are still exerting their malign influences against the carrying out of the will of the people. By influences known only to themselves, they have succeeded in getting almost two-thirds of the city council to vote in contempt and defiance of the public demand.

"The committee on local transportation, backed up by almost two-thirds of the city council, have been industriously engaged for the past two or three months in framing ordinances extending the franchises of the present companies for the next twenty years. The aldermen who are engaged in this work seem to have behind them all the capitalistic influence of the city. They have amassed behind them nearly all the newspapers of the city, and all the influences of banking and financial circles. Their leaders in the council are the welcome guests of the swell clubs of the city and every influence that combined and entrenched capital can exert is being vigorously asserted against the carrying out of the will of the people.

"In response to the popular mandate I have sent message after message to the city council, calling its attention to the vote of the people and asking it to give heed to the popular voice as expressed at the polls. All such messages

have been treated with contumely and disdain. The Chicago papers, I might say, have a standing headline, which becomes useful every Tuesday morning after the council meeting of Monday night. It reads in big, black letters: 'The Mayor Snubbed Again.'

"I appreciate now, as I appreciated when I became a candidate for mayor, the tremendous opposition that would be exerted in the city of Chicago against the municipalization of the street cars of that city.

"The public utility corporations of Chicago, including the traction companies, the tunnel companies, the gas companies, the electric light companies, and the telephone companies of the city are stocked and bonded for about \$395,000,000, \$170,000,000 of this tremendous aggregate being bonds, the remaining \$225,000,000 being stocks. There are 2,000,000 people in the city of Chicago. Dividing this \$225,000,000 worth of stocks among these two million people would give \$112.50 worth of stock to each man, woman and child in the city. In this same proportion were carried out among the 80,000,000 of the United States, there would be at least \$9,000,000,000 worth of stocks now held by stockholders of public utility corporations in the United States. If this movement wins—as it will win—in the city of Chicago, it will win throughout the United States, and that means the extinguishment of this \$9,000,000,000 worth of stocks from the stock markets of this country.

"Is it to be wondered at that the traction companies and other public utility corporations would meet in convention, as they recently did in Philadelphia, and pledge themselves to oppose with all the forces at their disposal the spread of the municipal ownership sentiment throughout the United States?

"Is it to be wondered at that, after three tremendous public votes in the city of Chicago, we find these powerful and malign influences still exerting themselves in every possible way to prevent the realization of the people's demand in this city? Every individual and corporation in the United States holding stock or watered securities in the traction companies, in the gas companies, in the electric light companies, and in the telephone companies and other public utility corporations is interested in making this a life and death struggle in Chicago for the preservation of their properties."—(Note. Since the above address was delivered the Chicago City Council, by a very close vote, passed the ordinance in favor of the municipal ownership of street railways. Ed.)

Correct Philosophy.

BROTHER CONABLE: How is it that men in the commercial realm and on the generative plane are in confusion all the time?

That they change and struggle and struggle and change seems to me proof that they are attached to the un-real, and are out of tune with something.

Do not these acts make one a really unsatisfactory varietist, throwing him from pillar to post?

Can there be any real haven of satisfaction to a man until he comes into an actual separation?

That men usually work out planes of action most lenient to their weakness, which is proven by the fact that they demonstrate upon the physical plane by telling it, prove that they have little more if anything, than the multitude around them.

Would not any part of the universe or any place in the universe be entirely sat-

isfactory to the one who had come into coalition with the real in life?

Generally speaking, would there be any difference in localities?

Bryan thinks that anything he cannot see with his eyes, hold in his hand, or fully express on the physical plane, is not to be considered; that all else is a mystery.

Of course it is, to him.

He is not in position to know that certain faculties in his head will not express.

until he puts his body in position for them to express.

Ordinarily, a man will win or lose, according to the shape of his head.

Following Commercialo-Generato in any form, a man will lose every time, no matter what the shape of his head may be.

He will not get higher into the kingdom than a slightly revised plan of the old, which will only reach the morbid curiosity of those around him.

Many thinkers in the world are now

playing in the comedy of errors, which is founded upon the rock of ages.

Some are trying to break the rock. But it is hard to get at.

It is surrounded by women.

J. E. RULLISON, M. D.

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BENEDICT LUST, NATUROPATH, 124 E. 59th St., Dept. P. New York

Pure California Olive Oil!

THE FINEST IN THE WORLD.

Olive Oil was held in high esteem by the ancients, and although it was one of the earliest products of the earth to be used by man as food and medicine, few persons today have ever tasted pure Olive Oil that was good. The Path-Finder brand of Pure Olive Oil is pronounced by connoisseurs to be superior in every respect to any other olive oil produced in the world. By new and sanitary methods a light, delicate Oil of brilliant color, having an exquisite aroma and flavor is produced. It is packed only in hermetically sealed tins, as the effect of light and is detrimental to quality.

The use of pure, sweet Olive Oil in your food, to the exclusion of all others fats or oils, will purify your body, give you health and vitality and extend the term of your life many years.

California Ripe Olives are known and appreciated by all who have visited California, and are highly valued by Californians on account of their fine flavor and their great food and medicinal properties. By the method of curing the fruit, we are enabled to keep it indefinitely in any climate, and to transport it to any part of the world.

Our Olives are packed in hermetically sealed tins, in which they retain their fine nutty flavor indefinitely, and which insures

against damage in shipment. The common green olives sold in bottles are unripe, contain no oil and are indigestible, being no more fit for food than green plums. Our Ripe Olives are brown and black in color and every cell is full of oil, one quart of the Olives containing one-third of a pint of oil.

Owing to our inability to secure reasonable express charges on small shipments of Olives and Olive Oil, we cannot fill orders of less quantities than two quarts at a time. In many cases the express charges and first cost of Oil have been in excess of our quoted prices. We are sending out these goods at the lowest possible margin.

No less quantities than are here indicated will be shipped, on account of the prohibitive high express charges.

We believe, in making up an order, that a dozen quart tins of the Olives will suit you best, and that you will prefer the Oil in gallons.

Following is a price list from which you can make up an order. All quantities large enough to be shipped by freight will be so sent, charges prepaid as per quotations. You might have some of your friends send with you and take advantage of reduced rates on three case lots, shipped by freight.

Delivered Prices U. S. and Canada

Quantity	Pints 10 oz. tins	Quarts 21 oz. tins	Full Measure 1/2 gal. tins	Full Measure Gal. tins
1 Can	\$ 1 25	\$ 2 00	\$ 2 00	\$ 3 75
2 Cans	2 25	3 75	3 85	7 25
4 Cans	3 25	5 50	7 50	14 00
6 Cans	6 00	10 00	11 00	20 00
1 doz. Cans.			20 00	38 00
Dz. cans per case	4	2	1	6 Cans
Shipping w'ght per case	45	45	59	57

AMOCO BRAND CALIFORNIA RIPE OLIVES

Quantity	Ex. Large Ripe Olives quart tins	Med. Size Ripe Olives quart tins	Med. Size Ripe Olives pint tins
2 Cans	1 45	1 00	1 25
4 Cans	2 25	1 75	3 25
1 doz. Cans.	6 00	4 50	5 50
2 doz. Cans	10 75	8 00	7 25
3 doz. Cans	15 00	10 80	
Dz. Cans per case	2	2	2
Shipping w'ght per case	67	66	35

Our pint and quart tins hold two ounces more than the pint and quart bottles of oil usually sold on the market.

Goods delivered to any address in the United States or Canada, express or freight prepaid. To all points outside of the United States or Canada, transportation charges prepaid to port from which boat sails.

We ship our products all over the world. Accompany your order with draft, money order or registered letter, as it is not safe to send money otherwise.

The Path-Finder Supply Co.

1429 Arnold St., Los Angeles, Cal.

BANANAS FED TO THE OXEN!

MILLIONS of bunches annually are fed to cattle in Central America, and millions more go to waste. It is a long distance to market, and only the green fruit can stand the trip to the States.

This Waste Need Continue No Longer

THE TROPICAL FOOD COMPANY has stepped in and begun to manufacture BANANA FOODS. Other delicious fruits and nutritious food products of the Tropics will also be utilized.

We have tested the market fully, and find an overwhelming demand for our Fruit Foods. The Company is now being incorporated, with a capital stock of \$100,000, and we are getting down to business in earnest.

Investors and individuals desiring to place some of their money in a profitable enterprise are invited to investigate **THE TROPICAL FOOD COMPANY**. Stock Ten Dollars a Share.

Write for "Information for Prospective Stockholders" and enclose 35 cents for samples of Banana Foods.

ADDRESS.

THE TROPICAL FOOD COMPANY
Key West, Florida

The Editor of the **PATH-FINDER** personally endorses the Tropical Food Company

Announcement Extraordinary!

Unprecedented Offer for 1906

Conable's Path-Finder One Year for 25 Cents

During the year 1906 **Conable's Path-Finder** will be sent to any address in the United States **outside** the city of Los Angeles for the sum of 25c in silver (no stamps received). In the city of Los Angeles and in foreign countries the price will be 50c for a year's subscription. The additional sum is to cover necessary postage.

This is not all. We are going after a million circulation, and in addition to the above proposition we are going to make each new subscriber a valuable present.

The above proposition also applies to all old subscribers who have paid in advance. At the expiration of the time for which they have already paid they will be given an additional full year's subscription at the same price, 25c, and all subscribers in arrears will be treated in the same way by paying up all arrears. Each subscription on this

proposition will date from the first issue after order is received. All back numbers will be 10c per copy.

LIST OF PREMIUMS

In addition to the three-fourths cut in the price of **Conable's Path-Finder** during the year 1906, we are going to give some valuable premiums, as follows:

1st—For one yearly subscriber at 25c we will mail, post-paid, one copy of Helen Wilman's famous book, "The Conquest of Poverty." 60,000 already sold at 50c per copy.

This gives you a dollar publication and a 50c book, all for 25c.

2nd.—For one yearly subscription at 25c, one copy of either of the two booklets, "The Secret of Human Unfoldment" or "The Kitchen Problem

Solved," by Edgar Wallace Conable, which retail at 50c each. Total, \$1. only 25c to the new subscriber.

3rd—For 50 new yearly subscribers at 25 cents each, we will give a cash premium of \$5.00.

These unparalleled offers will hold good only so long as the present editions of these books last.

All 25c and 50c orders may be sent in silver. No stamps received. Just drop the money in the envelope and it will reach us all right.

All Los Angeles city and foreign subscribers will have to send us just double the amount to cover postage on the magazine.

Single copies of **Conable's Path-Finder**, 10c each, as usual.

Address all orders,

The Conable Publishing Co.,

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Los Angeles, Cal