

MAN SHOULD BE TAUGHT HOW TO LIVE, NOT HOW TO DIE.

# CONABLE'S PATH-FINDER

(MONTHLY)

DEVOTED TO SELF-CULTURE, LITERATURE,  
SCIENCE AND PHILOSOPHY

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5c a Copy at News Stands.

Edited by  
· EDGAR WALLACE CONABLE ·

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### THE EDITOR'S NOTE BOOK.

—It is a terrible ending for a man who has had twenty-four wives to wind up life in a hangman's noose. Just as though he had not suffered enough. But, poor fellow, he is out of his misery at last.

—New York is getting tired of her Chinatown, so she proposes to wipe it out. China is getting tired of her For-eigntowns, so she proposes to wipe them out. We look for success to follow in each case.

—This magazine may be expected to discuss all vital questions affecting the interests of the people. We are not merely "a food crank," but we are all kinds of a crank; that is, we stand for everything that is helpful along the lines of human growth and progress.

—President McCurdy of the New York Life Insurance Co. has no intention of emulating the late President McCall in the matter of returning his stealings to the company. McCall died soon after disgorging. McCurdy is wise. He has no intention of so surprising himself that he is likely to drop dead.

—A Chicago woman named Mrs. Eames declares that "the worst woman in the world is too good for any man." We would like to see what Eames, the husband, looks like. We are free to admit that the average woman is decidedly the superior animal, otherwise male man would not so often lose his head—and his pocketbook—over her.

—It is all right for the government of the United States to protect the American missionaries in China until they can get out of the country. Foreign missionaries in China are as odious to the natives as are the class of Chinamen that come to this country to our native citizens. This country must not go too far. Already China is drilling a good-sized army for future use. The missionary incubus will yet succeed in making us a lot of trouble.

—It seems that some of our missionary friends are refusing to be escorted out of China. Some Catholic "Christians" stabbed a Chinese judge and the natives invited them to leave the country. Strange how particular some of these Chinamen are getting to be all of a sudden. Christianity seems to have some drawbacks even in the Orient. This government should at once hasten a warship to these Chinese ports where the natives decline to be christianized with butcher-knives. The heathen must be saved—*q*—quick, too.

—Now John Rockefeller is trying to buy Russia. He offers two hundred million dollars as a starter for a mere right-of-way. Should his proposition be accepted, the Czar will soon find out what John's mere right-of-way really means. Rockefeller's right-of-way means all the surface of the earth, together with sub-way and celestial franchises. Czar Nicholas may need lubricating all right, but should he ever run up against Rockefeller in dead earnest, the crowned potentate of all the Russias will soon resemble a forty-gallon tank of crude petroleum.

—New York could go further and do much worse than select Mark Twain to succeed Chauncey Depew in the United States Senate; but Mark says he has an easier job and doesn't want Depew's place. Mark Twain has made for himself an honorable place in literature. It is impossible for any man to make an honorable place in politics. There must be a general overhauling all along the line before we can expect any change for the better in our political and governmental system. Depew has made a fairly good Senate jester. That's all. He has even been a failure as a paid attorney for the trusts.

—We have Gen. Corbin's word for it that much of the disturbance in China is caused by the foreign missionaries. We did not need this corroboration as to the existence of the missionary evil in China, but it is just as well for our church friends to occasionally hear the truth from a high-up source. It took a dozen missionaries and their assistants more than ten years to convert two Hindoos. Every "conversion" to Christianity in the Orient costs an average of two hundred thousand dollars. This is an expensive luxury for the people to stand for. There are heathen nearer home—and there is suffering humanity everywhere.

—Chicago has 7,017 saloons, which, under the conditions of a city ordinance just passed, must each pay an annual license of \$1,000, making a total of \$7,170,000 from this iniquitous source, which goes into the city treasury. Still, it would be better if such places were obliged to pay *all* city and governmental taxes. The sorrow of it is that such institutions are allowed to exist at all; or, rather, that man's perverted appetite makes such dens a profitable commercial undertaking. Every reputable business man should watch closely the employe whose breath is tainted with the odor of rum.

—Russian detectives are now examining the "chicnons" of all the peasant women. The head-gear of some of these women have been found to contain several real bombs that blow up. It was

feared that some of these poor peasant creatures might take a notion to "butt in" outside the family circle and thereby separate a lot of those no-count Counts from their political titles, for even a Russian Count sometimes objects to being sent to heaven prematurely. A Russian woman, with a live bomb in her bonnet, turned loose on the public highways, generally commands the right-of-way. I would sooner take chances with a gatling gun.

—Thousands of Chicago women are arming themselves with self-acting revolvers. The inefficiency of the police department and the lawlessness of the depraved elements of that windy metropolis have driven women to the point where she must protect herself. It has ever been thus—in a great emergency it is the easiest thing in the world for a woman to demonstrate that she is perfectly competent to take care of herself. It is when she trusts and depends upon man that she is abused, mistreated and assaulted. We are mighty glad to see women everywhere assuming an independence that will give her that long-needed protection which she has had a right to expect from man, but which she has never had. The only thing we have against woman is that she has been the mother of so many male derelicts.

—Japan, as an Empire, proposes to own her own railroads. Now, we think mighty little of Empires, but it is certain that Japan is trying very hard to do some things in the right way. She will certainly *not* give a Rockefeller what properly belongs to the people. Russia far better pass through another war than get the Rockefeller incubus around her neck. This is saying nothing against Rockefeller. John is getting only what he attracts to himself, but there are those who are firmly convinced that he will eventually get some other things which he will attract to himself, but which have not yet shown up on the surface. When they do come it will take something besides a Presbyterian Board of Missions to pilot him through. John has long been making stuff for other people to burn. John is "long" on pipe lines. Who shall say that one of these pipe lines has not already preceded him to his future destination? But this is none of our affair, and we have no disposition to interfere with the prerogatives of his Satanic Majesty.

—Susan B. Anthony, the noted woman suffragist, is dead, at the age of 86 years. Miss Anthony was one of the most patient, persistent and faithful workers for the consummation of what was to her the loftiest ideal of which mod-

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## Conable's Path-Finder.

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## EDITORIAL.

### Don't Worry Because You Are a Pauper.

JOHN A. McCALL, late President of the New York Life Insurance Company, is dead. Liver trouble is assigned as the fatal ailment, but other complications, resulting from the exposures of McCall's conduct of the company by the legislative insurance investigating committee, unquestionably hastened the end. The old man was broken down with grief over the contents of the report of this investigating committee, and he gave up a large share of his fortune in an effort to right himself in the eyes of the world. This was all he could do. Just how and in what manner he will settle his accounts on the "other side" does not concern us. The least and the greatest of us must face this ordeal.

The animate flesh which withstood the critical shafts of a merciless constituency, lies still and speechless. This is the moment in our evolutionary ascendancy when we surrender all that we have gained on the material plane. We surrender all our leased chattels and they are distributed, in good time, among the struggling throng following in our wake, to be re-distributed again and again unto the end of time, which never comes.

After all, what are these great centralized trust monopolies, as we call them, but temporary collection agencies for the ultimate benefit of the great whole? But most of us are prone to find fault because of the manner the collection plate is passed around. It doesn't tarry sufficiently long in front of us to enable us to extract more than we contribute, so we are mad about it. We don't seem to have the capacity of waiting patiently until our turn comes to do the collecting. That's all. That's the trouble with all

of us "kickers." We all want to do the collecting at the same time. And because some one else is put in over us, we at once set up a great howl. But this is human nature as we are at present constituted.

Now, when we are put at the head of a great collection agency, like McCall, Rockefeller, Carnegie and others, we sometimes fail to do our full duty. We get the impression that the whole contribution belongs to us personally. This makes trouble and the first thing we know we are compelled to disgorge sooner than it suits our convenience.

Now, every human being is obliged to unload his material possessions in due time. Some are permitted to hang on to a collection agency until the grim messenger, Death, takes him by the throat. Others are succeeded in office some time during the period of physical unfolding, much to the hilarious pleasure of the individuals who have not yet been pushed to the head of a great collection agency. But just the same, we must all disgorge in time, be the accumulations in our possessions large or small.

As a matter of fact, no one really owns anything in this material world. What we claim as ours is not ours at all. True we take possession and come into possession of some things, but at best we only have a life lease on these possessions, and that is a very short time—at the rate we are trying to live.

Just now we find the United States Government prosecuting a lot of so-called timber thieves. These people, the government claims, have been stealing lands—from the public domain, as they call the lands still held by the government.

The expression, "public domain," is all right, but to say "government lands" is another proposition. But just the same the government sends people to jail who steal these lands, which is proper in one sense, as all the lands are, technically speaking, public domain—the gift of the Creator—leased only to the inhabitants of earth.

Now, it's a well known fact that the United States government first set the example of thievery. By what moral right does this government claim the ownership of the "public domain"? Were not these lands first stolen from another people who had a prior right of ownership, if such a thing as ownership is possible? Most assuredly. Then by what right does this government prosecute individuals for doing the same thing—for stealing a portion of the "public domain"

—for their personal commercial advantage? It has none.

Every foot of land and every foot of water on the face of this globe is public domain, and no individual or government has a right to fee simple ownership.

For the protection of individuals—the weak against the strong—a government of the people has a right (and it is its duty) to hold the public domain in trust for the benefit—not of the classes—but of the masses. Farther than this, no government has a right to go. Every foot of soil should be held in trust for the people, and it should be leased to the people at nominal rental—in the form of taxation—to aid in the proper conduct of the business of the government.

On this basis it would be a very easy matter to work out a just and equitable system that would give no distinctive advantage to one person over another in the matter of the ownership of a single foot of the public domain.

There should be no such thing as individual ownership of a foot of soil. Every inch of ground upon which the massive structures of the great cities are built, is public domain. It belongs to the people, held in trust by the government under which we live and are (or should be) protected.

Our government (and nearly every other government of the world) has violated its trust. It has bartered away the people's rights. It has sold something that was not the government's to sell. It has sold the people's property, and without just recompense. Our own government has stolen the people's property—violated its trust as simple trustee—and is continuing to do this high-handedly and criminally.

Now, what are we—the people—going to do about all this fraudulent bartering away of the people's rights—of the people's property?

The plutocracy of England has stolen every foot of land in sight, and claims fee simple ownership. The government protects the land thieves in their colossal pilferings. Millions upon millions of acres are held as play-grounds for the baron criminals and millions of people are homeless, starving.

The tendency of the times is in the same direction in these "free" United States. American "lords" are coming to the surface and the public domain is melting away as the mists before the morning sun.

True, a few United States Senators and State legislators are being mildly prosecuted for stealing too much at one fell swoop, but it is a burning fact nevertheless that the people's property is disappearing so fast that not a single foot will be left in a few years more.

This is a deplorable state of affairs. It is a thing that cannot long endure in the presence of modern-day enlightenment. The people will not be robbed; that is,

they will not be robbed perpetually without a protest.

With enlightenment comes the growth and formation of positive character. Ignorance bespeaks weakness and negation. It is through abject ignorance, enforced by crowned-headed and purple-robed thieves and pirates, that the masses of the old world have waded in poverty and blood as far back as we have any record. This sort of thing must never prevail in this new civilization. It cannot prevail.

Gradually the great "collection agencies" are dispersing the accumulated wealth belonging to the people. Not quite so rapidly, perhaps, as many of us would wish, but we must be patient, remembering always, that none of us are ready to receive in abundance until we build our powers of attraction on positive lines. When we are ready to receive that which belongs to us will come, not before.

The particular point the writer would make in this connection is to call attention to the necessity of each individual building for himself a positive character. The weaklings never get anywhere. They are always in poverty and want. It is the strong, positive nature which always succeeds and ascends to the top of the ladder. We must bring into manifestation and externalization the natural gifts with which the Creator has endowed us. Great powers are lying latent in every human brain. When we fail to bring these powers into manifestation, we become the slaves and tools of those who have preceded us along the lines of self-development and self-unfoldment.

Don't let us wait for the McCalls, the Carnegies and the Rockefellers to die off in order that we may receive our mite when the distribution takes place, but rather let us get out and do a little collecting on our own hook. Don't let us admit for a moment that any human being is possessed of greater capabilities than we have. Such admissions hamper and retard our growth and prospects for success. The thing to do is to remove the restricting shackles of doubt and fear and step forth in the fullness of our God-given powers and make men and women of ourselves. Don't let us lean on others. Let us stand erect and shoulder manfully every responsibility that comes to us.

Soon our sorrows will change to gladness; our sufferings will be but blessings in disguise; our poverty will change to riches, and the sun will shine in our hearts every moment of our lives. Then will we radiate sunshine in every direction, and it will become contagious. We will help to make other lives healthful, happy and prosperous.

Remember, each individual is a permanent lessee on the world's public domain, and no power on earth can evict him. Our rights may be set aside temporarily, but if so, it is because of our

own enfeebled efforts to assert them—to our failure to recognize our own innate powers to attract to us that which belongs to us.

He who is in poverty, attracts poverty. He who is in riches, attracts riches.

The positive character always attracts riches. The negative character always attracts poverty.

The positive character is always ambitious and is filled with the spirit of progress. The negative character is always looking for assistance outside himself, and because he does not find it, he wants to wreck his government.

The government, as administered, is bad enough, in all conscience, but it is what we ourselves make it and have made it. It is the negative spirit of the masses that is responsible for mal-administration everywhere.

When that intelligence comes to the surface which is born of knowledge that all men are born equal; that each individual is blessed with a Divine right of his own which is linked to the great Universal Creative system and cannot be severed, but is eternal and indestructible, then will "the right of eminent domain" extend to the least of the chosen, and there will be no chosen, except as each individual fails to come into the consciousness of his own powers to attract unto himself the things that are his.

No one else attracts the things that belong to us. This is an impossibility. That which we do not attract we cannot become possessed of. It would be nullifying the natural law were it otherwise. Neither can we attract the things that belong to others. When anything is drawn away from us it ceases to be ours. Were it ours we would still be in possession of it.

So it is "up to" the individual to build for himself. If he builds positively he will succeed. If he builds negatively he will be a continuous failure so long as this negative spirit dominates him.

But we must first recognize that we possess the power to build ourselves on positive lines, and then this recognition will avail us nothing unless we put the knowledge into practical operation.

We have reached the point in human history where mal-administration is everywhere in the ascendant, at least it was up to a short time ago. This because the masses have drifted into a state of indifference and negation where they ceased to have the power to attract anything worth while; and plutocracy has seen to it that the masses did not become wiser very rapidly.

But this day of blinding all the people all the time has fortunately slipped by. The masses are gradually getting hold of a few ideas of their own. Conditions are changing. We see the millionaires losing their hold in one way or another. Some of them let go for the purpose of getting a little side experience in a penal

institution, while others disgorge that they may take a Celestial tour of inspection where the expenses are all prepaid and where bank checks are not negotiable.

And in this way we all come into our own. The man with the hoe and the man with the spade turn their implements over to the less positive "victim" who appears on the scene of evolutionary transit. At the same time the tendency of all growth is upward. Bye and bye the hoe and the spade are withdrawn from active participation in the world's commercial growth. Something of a higher order takes their place.

Just what this higher order is and what it is likely to be, depends upon the state of unfoldment to which each individual has attained.

But none of us will ever be *rich* until our powers of attraction are so constructed as to *attract* riches.

And yet, when we arrive at the stage of the last analysis, who of us really own anything after all? We don't even own the bare bodies we are trying so hard to make look respectable. They are taken away from us, often, without a moment's notice. We really own nothing in this world. So what's the use of getting excited and pulling our hair because some one else has "defrauded" us of something that was not ours at all?

Physical man owns *nothing*. He was brought into the world a pauper; he is a pauper during the hours of his short sojourn here on this sublunary sphere, and he is hustled off—a pauper.

But what of his ownership and possessions when he enters the gates of the New Jerusalem?

Ah, me, beloved, that's another story. Don't worry because you are a pauper. The whole world is keeping you company.

### Alarm of the Machine Press.

THE political machine press sees great danger ahead in the financial world, should it transpire that John D. Rockefeller really intends to transfer \$200,000,000 of his holdings in this country to Russia in payment for certain railroad concessions and land grants in that country. There is no doubt that the withdrawal of this enormous sum of money from the banks of the United States would seriously affect business of every character. It might easily produce a panic. Perhaps this is what Rockefeller had in mind a few months ago when he predicted close times in this country during 1907-8.

It is a strange condition of affairs that permits one man to control the financial destinies of a great nation, but it is stranger still for the machine press to so suddenly become alarmed over existing conditions. And then its weakness is shown by not being able to suggest a remedy. The mere thought of adopting So-



cialistic ideas as a possible remedy drives these people crazy. At the same time the machine organs fail to realize the fact that it is this very condition, brought about—or allowed to develop—by old political machine methods, which is in reality responsible for the present formidable growth of Socialism. A system of government which treats the masses fairly never breeds discontent and discord. If Socialism gets on top—and it now looks that way—no one will be responsible for it but the very ones who are now crying loudest against it. The politicians of the old school, like the doctors and preachers of the old school, are a bad and intolerant mess and cannot be trusted. The "reforms" they are now trying to work off on the people, in a desperate effort to stem the tide of a popular uprising against their methods, come too late. The lamps are lighted along every highway in this broad land, that the masses may be made to see. A few more mistakes may be made in the search for just and equitable conditions, but they will not be material in the final outcome. Under the new order of things there will be no Rockefellers—that is, no Rockefellers who carry the destinies of a great Republic in their vest pockets.

The machine press may well be alarmed.

### Mystery of the Trance.

The following discourse on the "Mystery of the Trance" is taken from *Tit-Bits*:

"Carrying out experiments in psychic phenomena, some scientists at Ruvo produced some striking results. A 14-year-old boy was put in a trance, and in this condition answered questions put to him in Greek, Latin, Arabic, English and German, and answered in those languages, his voice being that of a man." Such is the latest revelation of that condition of trance, the mystery of which is such a sore puzzle to some of the keenest intellects of our time.

"It is not long since some remarkable statements were made on this subject at a meeting of the Society of Psychical Research. Prof. Richet, the president of the society, for instance, described a most inexplicable phenomenon which had come under his own observation. A certain lady, a friend of his whom he called 'Madam X,' had on several occasions while in a trance written sentences in Greek, a language of which she has not the most elementary knowledge. Once she wrote down three Greek quotations, which were ultimately traced to a very rare dictionary of French and Greek, which the lady had never seen, and which, even if she had seen it, she was quite unable to read

in her normal condition, while on another occasion, when the professor called to see her, she wrote a sentence in Greek which meant 'At sunrise and sunset the shadows lengthen.'

"Of the perfect good faith of the lady Prof. Richet has no doubt whatever. 'Indeed,' he said, 'I can vouch for it as for my own. You cannot conceal from all your friends and relatives your knowledge of a language like Greek; and, in any case, we have her word for it that she did not know the language. Moreover, she had never seen the book from which she quoted three passages.'

"What is the secret of this strange human condition in which a person is able to converse fluently in several unknown tongues; to write down sentences in the difficult characters of a dead language, not a single letter of which the person experimented on could write in her normal state; and to quote accurately from a book on which she has never set eyes? This is a problem of which no one living can yet offer a solution, and which may well baffle human ingenuity for generations to come."

Not so very difficult, Mr. *Tit-Bits*, and there are thousands of people who are perfectly competent to solve this problem.

That our sub-conscious mind is in possession of the "wisdom of the world" there is no question. And this fact and this alone, furnishes the solution of the whole problem.

When one is in a trance state the sub-conscious mind, so-called—that part of us which is of Divine origin—which never sleeps and never dies—is capable of bringing into manifestation, through the medium of the physical organism, such knowledge of experiences and events as it has passed through during its pilgrimage of evolution in the conscious state.

What the writer contends for, and which must come to all of us sooner or later, is a physical development which is in such perfect harmony with the Inner Self—this subconscious mind—that it will not be necessary for the physical body to be subdued or made unconscious in order to give forth to the world the knowledge and wisdom which is housed up in our Inner Self. This *can* be done; it *will* be done. It is simply a question of developing this physical body—in getting away from the deadening habits which beset the great majority of the race.

That this thing is possible, we have only to cite the fact that very often it transpires that little children can talk the "dead languages," play master com-

positions on the piano and do many things which astound the parents. I have personally known of several cases where little children told about former fathers and mothers and gave descriptions of former homes. Of course the parents supposed all this to be an abnormal development of the imagination, but I knew that the little ones were telling the truth—were reciting experiences which they had passed through during previous incarnations. The explanation of this is that the physical bodies of these little children were unobstructed—that is, that the avenues leading to the Inner Self were not dammed up or clouded over, and therefore the Ego could give expression to many things which had not come into the physical life of the child, but which formed a part of its own past experience. Later on, as the child develops physically and takes on abnormal physical conditions, the Inner Self—the Ego—is shut out. This shutting out is the damning part of human existence, and is what brings to us all the trials and sorrows of life.

If the world understood these things as it should, what a different state of things would exist, and after all, the higher education is coming quite as rapidly as the race is ready to receive it.

We come into possession of the things which we attract to us; nothing more, nothing less. If we are not ready for the understanding which brings us in closer touch with the Divine part of our being, we will still grope in darkness. There is no help for it. The thing to do is to make ourselves ready for the understanding. How is this done?

There is no question that the mind is the dominating factor in man's growth and unfoldment. Every act in our lives is guided by what we call the mind. The mind is the basis of everything, we may say. The mind suggests to us that it is time to take a bath. Through the mind we sense the fact that in the absence of bodily cleansing we are liable to become offensive, not only to ourselves, but to others who chance to come our way. The mind tells us that, should we neglect certain bodily duties too long, we will attract officials of the health board who will compel us to make ourselves less offensive to the public. The mind tells us that whenever we dissipate to excess in any way that there is a natural law which makes us pay the penalty. The mind suggests to us that, in order to keep in perfect health, to be clean, pure and sweet, we must do the things which will bring about and insure these conditions. Otherwise we will encounter such a whirlwind of negative surroundings as will insure our complete failure in every walk of life. The mind also tells us that we must obey all the laws of nature if we would unfold to our greatest possibilities.

Now, it matters not what the mind

dictates to us as being the right thing to do, if we neglect or fail to follow out these directions, we are just as badly off as though we were still living in the unconscious state of development. The thing to do is to act, and act promptly, as the mind calls our attention to our duties.

If the mind is given a fair chance, it will tell us to develop and unfold this physical body to our greatest possibilities; to make it beautiful and athletic. Why does the mind insist upon a clean, beautiful and athletic encasement for its habitation? Simply because it desires to give full expression to its great storehouse of knowledge acquired during millions of years of experience in past incarnations. A perfect physical body makes all this possible. An imperfect physical body so clouds over and obstructs this Inner Wisdom that it is impossible to bring it into outward manifestation; hence none of us are what we should be. We are dwarfed and are merely abbreviated specimens of an undeveloped race.

As the writer has stated many times in the past, man should be so perfected as to never make it necessary for him to go to school a moment of his life. All the knowledge we gain at our schools or colleges, and a thousand times more, is already in our possession. We refer our readers again to the knowledge displayed by thousands of little children who are able to give expression to the Soul Wisdom within. Instead of losing this power to give expression to the inner knowledge we all possess from the very moment the incarnating ego takes possession of our little frail bodies, we should be able to develop this power of expression as we grow older until all the knowledge within us may be brought to the surface and utilized in our every-day walks of life.

We may know that it is possible for the mind to accomplish everything, at the same time we must give the mind a chance to bring its powers to the surface. If we simply think and fail to act—fail to make the body a perfect vehicle for the outward flow of the inner wisdom, then we have gained nothing. We may tap the key until we are blind and unless the transmitting wires are in perfect physical order, no message will be carried to the desired destination. So it is with the human body, unless physical conditions are perfect, the message of life from the inner storehouse must remain unannounced. We will still grope our way in darkness, charging up our defeat and sorrows to an uncharitable world, when all the time that wondrous guiding light, the Inner Wisdom, would have come to our rescue had we but given it a chance.

The "mysteries" of the trance are not mysteries at all. They are simple explanations and outward manifestations of what each one of us should be

able to do did we but bring this physical body into such a perfect state of development as we are easily capable of doing. That is all.

CONABLE'S PATH-FINDER stands for the highest possible development of the

race. We know that under right physical conditions man will so clearly see his way that he will never again insist on charging up his misfortunes in life to circumstances other than those which he himself has attracted to himself.

## Conquest.

By HELEN WILMANS.

BODILY HEALTH depends upon mental training, and, by the way, success of every description depends on it; everything depends on it, because man is a purely mental creature. That which his mentality yields him is expressed in his body, and from his body it is expressed externally in action.

But mental training is slow work and requires patience and perseverance. It involves the breaking up of the habits of years and the establishment of a new order in the person's life. He who is not capable of patient perseverance might as well keep out of the new life tide just breaking on the race; he is not equipped for the work in hand; he will find that he himself is the clog to his own progress, and probably to that of others.

I am making no secret of the great truth that it is going to take work in order to overcome the inertia of these half dead bodies, and the mental paralysis in which we exist. We have got to wake up, and it is going to require an enormous amount of effort to do it.

I look about me and see, *not life*, but the negation of life; the denial of its presence; an almost total absence of consciousness of it; people sick, dying off as fast as they can; they no sooner come into the world than they begin to die out of it. And this is not the worst; their whole work in life is a preparation for death, thus encouraging and fostering the downward pull of ignorance until death comes in answer to anticipation.

This negation of life is the non-entering into life by the use of the intelligence which wakens the consciousness to the fact that *all is life*—and that death and every form of disease and old age are but the denials of it by reason of ignorance—lack of mental training.

To be ignorant of yourself and indifferent to the development of your latent powers of mind is to be in a condition where all sorts of weak, wretched beliefs drift in on you and find lodgment in your unprotected body.

There is no positive protection for your body until you yourself protect it by pouring vital thought into it. This thought must be generated by your own reasoning faculties, and therefore a part of yourself. You may take this as an infallible axiom—that *self-salvation is the only salvation there is*. And so another person cannot save you, even though he may

give you relief from suffering by his treatment; but you can save yourself; and you can learn from another how to do it, because this can be taught. Therefore, it comes to this, that the one true method of healing is by teaching the patient how to heal himself. In doing this you teach him how to heal others. There are cases, many of them, where the services of a healer are indispensable, as in the illness of children and people who are too ignorant to heal themselves.

I am not decrying mental healing by absent or present treatment. I know how effective it is; I know I have saved thousands of lives by it. I am only saying that the *understanding of the method* by the patient is better than dependence upon another person. In other words, self-dependence is the surest kind of dependence.

Furthermore, self-dependence stops not with the patient's conquest of the disease that gripped his body; it goes on and opens up wonders of new power within himself that he had been unconscious of.

I am going to make a statement that will astonish persons who are unacquainted with the claims of Mental Science. It is this: If thought trained to a recognition of its own power can heal a single ailment of the human body, it can, with still greater training, gain still more power, until in time it can control the whole body, so as to lift it out of a consciousness of disease into an abiding consciousness of health and strength and thus banish every form of disease from it. When this is done, then the promise in the Bible will be fulfilled, and life everlasting in the flesh will be an accomplished fact.

Old age is but an aggregation of diseases, an accumulation of the beliefs of ignorance with regard to the powers vested in a man. Deny these *understandingly* and you stand on safe ground from which to begin to renew your life.

With the overcoming of these diseases or ignorant beliefs there will be nothing to prevent a man from living on the earth in all the blessings of youth, strength, health and happiness as long as he pleases, or as long as is required to acquire all the knowledge the earth life can give him, after which he can go—not unconsciously, as in death—but consciously and alive in every faculty, to



some other planet, or to some other plane of life where higher conditions await the exercise of his expanding genius.

Life means constant unfoldment of the man out of himself. At this time man is nothing but the bulb from which a wonderful thing will come forth if proper conditions are obtained. He is the acorn with the tree enclosed and invisible. He is the grub whose wings are within, waiting expression. A better trained intellect will enable him to express them.

Here is one of the most incomprehensible things I know of: Men fear death and hate it, and yet when one appears who gives them incontestable proof of their power to conquer it, they want to kill him. This is because they are already so near dead they resent the slightest disturbance. Their brains are not acting; there has been no evolution of that grand master, the "I." They have gone into a state of coma on the silly idea that some one has prepared a heaven for them after they leave this vale of tears. They do not know that there is no heaven, save that which they build for themselves out of their own awakened intelligences. This is the Law. What you know is yours. A little blind faith in some unproved statement born in the hazy past satisfies this class of men, and they die; and there had never been an evolution of the "I" within them to save them; and without the "I" there is nothing to save. The "I" is the man; the rest of him is "grass that withereth."

With the evolution of the "I" in a man there begins a series of questions on his part. Who is this "I"? If it is what it feels to be I guess I shall have some say in the way things go. "I" want to know why I have to die when I do not want to die. This question grows on him as the "I" becomes stronger and begins to manipulate the brain like the accomplished musician who so handles his instrument as to produce any shade of harmony he may desire.

The "I" is the leader and the master. Let the "I" hold fast to this fact and things will begin to come his way; mental things first, and then physical things, as the result of the fact that mind and matter are one.

The "I" is the creative faculty. It speaks its word of power into the brain; the brain telegraphs the message by way of the nerves to any or every part of the body, and a new departure has commenced; a new order has been established. This is man's first step in the direction of that high position of selfhood where a belief in the power of death begins to fall from him. And this belief grows and grows until it condenses into knowledge.

It is no use for me to back down from the tremendous position I have assumed. I announce boldly that no promise of a future life will satisfy me. I have read everything on this subject, and it is noth-

ing but lolly-pop; it reminds me of the India rubber nipples—unattached to anything substantial—with which babies are fooled when their little stomachs are crying for food.

That man has been a dying creature all through the past is because of his ignorance of his own capacity for unfoldment. He has never guessed what there may be in him. He has not been capable of the concentration that would show him the meaning of himself. Take his imagination, for instance; it is the wings of the man expanding towards freedom, but he did not know it; he thought it was some lying demon to be avoided or banished. He did not know that watching it would lead him from the brutal imbecility of the world where he dwelt into the realm of the ideal, where Heaven would manifest itself.

The most important thing in the world is the study of Mental Science. It is the study of Man. This means that it is a study of *The All*, since man is a condensed world and an embryotic universe. But, to the indolent person the work of studying this immense subject seems appalling. But for the fact that the study itself lifts the student from the negative to the positive plan of life as he pursues it, I would hardly recommend it. The energies must be drawn to a high focal pitch before enough earnestness enters into it to render it a success. For my part, I glory in the study; it has become easy to me; it has become *Life* to me. In deep truth this is what it does for all who understand it with the determination to win; it becomes *Life* to them; and more life as they proceed until every disease vanishes and the splendid fires of an immortal youth set in. That it will be a work of years instead of days or weeks I shall not deny. It is the struggle of a life for continued life, and I do not believe that death can break the chain so long as we are true to the study. I believe further that, as we grow in the strength of the "I," our creative power will begin to manifest itself in a sense of mastery that will become visible in our persons. Then what encouragement to proceed we shall have; to see ourselves growing younger instead of older; to feel each day to be a blessing that can be repeated endlessly, and not as now, to know that each one brings us nearer to death; to realize our reprieve like the condemned prisoner in his cell waiting for his executioner.

There is nothing that keeps the whole world from joining in a search for the road leading from death but the unsubstantial romances concerning life on the other side. There is nothing that paralyzes the energies of the race concerning the necessary effort to make in order to escape death like these grotesque and impossible inventions of an infantile brain.

For my part, I must be sure of a thing

before I risk my all. My reason demands absolute certainty; and I say this, that so far as *positive* knowledge is concerned, there is not one particle of demonstrable evidence in the world that a man lives after the breath leaves his body.

I can believe as I hope; and no one has greater hope than I. But with all my hope it is still a fixed fact that I do not *know*. From this state of doubt has sprung my determination to avoid death. If the spirit is deathless, then it will not be killed by retaining its fleshly envelope. If the body is entirely changed every few years or months while the spirit is in it, then there is no reason why the new material which is constantly taking the place of that which is leaving cannot be so impressed with our better educated and stronger thought as to gradually cast out our inherited belief in the necessity of death, and thus establish us as permanent citizens of the world.

Not that any of us need remain here longer than we wish to stay, but only that we be no longer forced to break the cord of life by dying; and, too, by dying with the chance of never being resurrected. Here is where the shoe pinches. If there is only one chance in a million of losing this wonderful thing that begins to tower so high in my organization, and that is really declaring itself master and creator, this seemingly unconquerable "I," then I vote for a searchlight, and that it be thrown into the human brain in order to see that no nook or corner be unsearched in order to break the death habit that now holds the race from living, vital progress.

The conquest of death is in the trend of evolution; the beginning of it is on record in my own experience. It is the only thing in life that interests me now. I am writing this and other articles on the subject for the purpose of making a list of those who are anxious to work with me in the development of this thought. I think of nothing else, and when one gives himself utterly to a certain idea, the idea *grows* and puts forth leaves. It is like the lily in the bulb, only in this instance it is so much greater that the comparison is almost worthless.

People deeply interested can write to me. I say no more on the subject than just this. I am not begging anyone to come to me to be instructed, but I have some half-fledged ideas concerning a class to be taught by mail. In union there is strength.

In addressing me, do not forget that I have been deprived of my name by the postoffice authorities at the instigation of a lot of disgruntled work hands whom I discharged from my employ on account of incompetency and dishonesty. Therefore, I must be addressed by my business name—The Wilmans-Powers Pub. Co., Seabreeze, Florida.

# Hoosier Paths.

BLAZED BY D. H. SNOKE, M. D.

Truth has never been without an exponent, nor has it in any single instance been lacking in either forethought or design.

All that is bears upon its diversified expression, even to the minutest part, the stamp of omnipotent design.

This everywhere-ness of significant purpose finds its expression in millions of manifestations that unceasingly appeal to the observer and point to a no uncertain fruition of the ideal whence it took its rise.

It is universally conceded that of all the known orders of creation, the human race is the highest manifestation. It is also generally admitted that in a physical sense the race has reached nearer to perfection in point of structure and function than at any time in its history.

There is also an expression of interest in, and manifestation of, psychic activity which begins to show signs of balancing this important phase of consciousness with those intellectual processes which have given distinction to human achievements in these later days.

If man is created in the image of God, and the progress he has made shows him to be endowed with God-like capacities and powers, then these manifestations may be taken as symptoms of a fresh upward impulse toward the completion which is his manifest destiny.

Indeed, the birth throes are in progress which are arousing those potentialities which have marked the race as the wholly God-endowed type of creation.

Evolution is never idle. There are no downward steps in the line of its onward march. It is true that types of life have fallen out of the grand procession and no longer exist, having evidently served their purpose; but the varied races of men are still in line, still upon the eternal tramp, tramp, tramp up the spiral, achieving the results of predestined completion.

What shall be is foreshadowed in man's work upon types below himself. In floriculture, in the raising of the standards of the various domesticated animals, and in the perfection of rare fruits, all of which is effected by a closely studied interblending of all that is best in each of the species so treated, we have a typical representation of what man is destined to accomplish for himself by processes similarly conducted.

The earlier centers of civilization, like some of the extinct types, have fallen into desert wastes, or, if peopled at all, it is by those who, clinging to primitive customs, have fallen entirely into the rear of the procession. Evolution manifests its progress as much in changing the scene of its operations as it does in the refining and uplifting of types.

It is altogether interesting to follow the geographical line of march by which the race has sought to fulfill the omnipotent intent in regard to man's ultimate completion, but we shall give it no more than this passing notice.

What we wish chiefly to note is that this line of march to constantly changing centers is directly in line with the best results. It has gone on uniting tropic and sub-tropic, temperate and frigid zone bloods into a high pressure stream out of which arises brain to conceive and brawn to execute those marvelous inventions which have found birth in the sub-conscious realm of the man, a domain whose potency he is only now beginning to realize.

Up through constantly widening expanse this blood-stream has been making its way until here in glorious America it has reached its climax of union—of crossing of human types, and here upon this soil, and under these skies shall grow friends to occasionally hear the truth from into realization the divine ideal of man exemplifying his creation in the image of God.

Man is but now awakening to his vast potentialities, because it is here that the crossing of racial streams has consummated the original purpose in regard to that union in which is true strength, and out of which shall arise the realization of the combined ideals of the whole of mankind.

This is being proven every day, month and year. Useful inventions by which every kind of necessary labor is reduced to the merest minimal physical effort, thereby inerrantly pointing to the fact that now he has reached the finality in physical additions, man must turn his attention to the soular and spiritual planes of his being.

He has demonstrated his capacity for growth in all directions except these which he has almost wholly ignored. None will deny his prowess in war nor his commercial power of accumulation, for Nature, here as elsewhere, furnishes specimens of abnormality in type in those money-mad multi-millionaires who are truly objects of commiseration by those better balanced specimens of the race who have sought to cultivate nobler qualities.

Man now, as never before, has the capacity for spiritual unfolklment, and the evidence of this is becoming everywhere apparent, the very air being redolent of his ability to enter upon the path which leads within. With his capacity for conquest he has now but to turn this power to the work of placing his physical nature under intelligent subjection to render himself the completed individual which

original creative design intended he should be.

When we use the term completion as applied to the individual, we must not be understood as implying that he will therefore be perfect, for such is not the meaning of our term completion. Perfection is applicable to Infinite Wisdom alone.

A complete man is he who can intelligently work upon both physical and soular planes, and this is particularly a work to which intelligent Americans should apply themselves, as each and all have within themselves the essentials for such operations.

And when he once learns the facts of being from the true source within he will see how tame are the glittering temptations of commercialism, how husk-like are the joys of the physical senses.

In saying this we are not decrying the cultivation of the physical. Far from it. For it is only when the physical is cultivated to a point of actual command that it can be made to harmonize truly with its spiritual counterpart.

But it is the exclusive attention paid to material things alone that has hitherto been the bar to man's attainment to spiritual illumination and in so far impeded the progress of the race. This must and shall be changed, for the ends of evolution will be attained whether we will or no, and we are standing upon the threshold of a time when we shall have to consider the needs of the entire man.

The race is beginning to understand that happiness is not attained in the fruits of material pursuits, and yet it realizes that happiness, and its concomitants of health, plenty, love, friendship and long life, are among the attainables on this sphere of existence.

This awakening to desirable possibilities comes from the racial coalescence to which we have alluded.

The Orient for thousands of years has idealized and dreamed along metaphysical heights, inactive upon all planes save that where spirit activities reach far into spheres where Truth, evermore unsullied, presents her shining face; the Occident, upon the other hand, has had its visions of material activity, glorying in the acquisition of all that appeals to physical senses, its blood running riot in the joy of pursuit, and only pausing here and there when some poet, musician, artist or seer among them stepped momentarily across the border and returned with song, sculpture, or vision gleaned from spirit fields to which the portals of their souls had opened.

Thus roused to a consideration of the joys of the world within, they have gradually given ear to the inspirations which have knocked at the door of their consciousness, until they are well nigh ready to unite the physical activity to the modes of the Oriental, whence must result the



beginning of that completion to which the world has longingly aspired.

The crossings of all strains of blood have reached their climax in the American of today—ay, in the United States American, who is unfolding to the proud distinction of the coming man. From desert wastes where hot simoon parches the thirsty dweller, from mountain heights where icy blasts chill and eternal snows

envelop, from broad plains where far-reaching distances engulf sight and obliterate sound, from isles of ocean, where singing waves impart their melodies to murmuring shells, through all states, across which the blood of the king has flowed to mingle with the blood of the peasant, up to this time and this land, behold! the coming completed man.

nutrient matter—arterial blood—is the culminating event of the nutritive process. The way in which nutrition is effected is after all a very simple matter, as will be seen by referring to Fig. 3, which is a schematic representation of the various structures and processes on which the vital activities mainly depend.

These structures and processes are designated in part by the numerals on the diagram, and are as follows: 1. Ingestion of food. 2. Digestion of food. 3. Neutralization of acids and emulsification of fats. 4. Absorption of the chyle. 5. Cardiac propulsion of the blood. 6. Arterialization, or oxygenation of the blood. 7. Arterial transportation of the blood. 8. Nutrition, or the filling of the cells with food and oxygen. 9. Elimination of the waste previously formed in the cell.

On the right margin of this figure there is depicted in longitudinal section a portion of a muscular fibril, consisting of: first, four cells, which are indicated by the Roman numerals; second, the trunk and terminals of the attending nerve—the channels through which the mandates of the will are brought to bear upon the cell-contents; third, the capillary by which the cells, or nutrient cavities, are supplied with nutrient matter; fourth, the passage of the nutrient matter (by osmosis) from the capillary through cell-wall and into the cell-cavity, which is shown by the ingoing arrow; fifth, the escape of the waste matters previously formed in the cell, which is indicated by the outgoing arrow.

The passage of food into the cells is the final step in the nutritive process, while the passage of waste out of the cells is the initial step in the eliminative process. The replenishment and depuration of the nervous system are effected in the same way. And be it noted in passing, that back of all these vital processes is the same marvelously energetic physical process which is known to

## What Is Life? And the Answer.

By THOMAS POWELL, M. D.

(In Two Parts) No. 2.

MYO-MECHANICS AND MYO-DYNAMICS, OR THE PRINCIPLES INVOLVED IN THE CONSTRUCTION, ACTION AND NUTRITION OF THE MUSCLES AND NERVES.

The foregoing theory, though undeniably plausible, would have little if any weight in the absence of satisfactory evidence that the vital machinery is so constructed that it may be set in motion by such an agency as carbon dioxide.

If this can be done, however, and in harmony with the canons of reason and the principles of exact science, it must be admitted that an answer to the question: "WHAT IS LIFE?" has been rounded out in all the completeness and amplitude of a strictly scientific proposition.

Since both classes of muscles are constructed on the same principles it will be sufficient, no doubt, to confine the present discussion to those which are subject to the mandates of the will.

In every muscle there are two elements on which its performance as a propelling device depends, the elemental *cell* and the *fascia*. The fibrille of the voluntary muscles, when viewed by the aid of the microscope, appear like strands of red-colored beads. These bead-like subdivisions are separated from each other by what appears to be a thin translucent disk, which is referred to as the light striation.

Each bead-like subdivision of a muscular fibril is a hollow, translucent and highly elastic cell, or cavity, whose primary purpose is the storage of nutrient matter—a mechanical admixture of food and oxygen. The walls of the cells being translucent, the nutrient matter contained therein is plainly visible after the manner of a colored fluid in a transparent glass bottle. The construction of a muscular fibril of the class under consideration, may be measurably represented by a number of cylindrical pill boxes placed in a row, end to end, the tops and bottoms in contact representing the septa, or partitions between the cells, while the inside of each box represents a single cell, or nutrient cavity.

There is no lack of reason for the belief

that the walls of the cells consist of a net-work of extremely delicate, perfectly inelastic and closely woven filaments; that this reticulum is so completely extended in the direction of the longer of the fibril, that it may not be further extended; that by reason of this arrangement the cell-wall must expand in the transverse direction, and that the result of such expansion will be a change in the form of the cell which is the exact counterpart of that which we see in a contracting muscle. Fig. 2 is intended to illustrate both the form of the cell and the reticular formation of the cell wall, C being the cell, and A a the septa between this and the adjacent cells. This construction secures both economy and speedy action—the instantaneous production of a maximum of motion in consequence of the expenditure of a minimum of the actuating power, namely, expanding carbon dioxide gas.



Fig. 2.

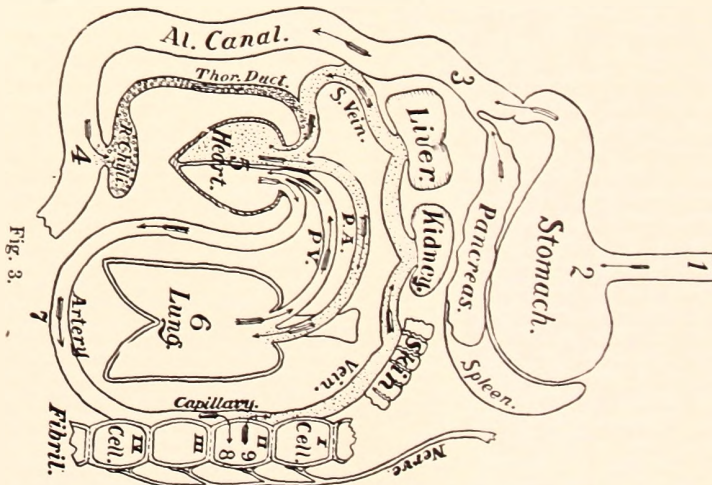


Fig. 3.

NUTRITION AND ELIMINATION.—The science as osmosis; that as the day advances the waste products accumulate in

the cells, displacing an equal amount of nutrient matter and producing a sense of weariness, and that sleep affords the opportunity for the waste matter to be exchanged for fresh supplies of the energy-imparting materials, food and oxygen.

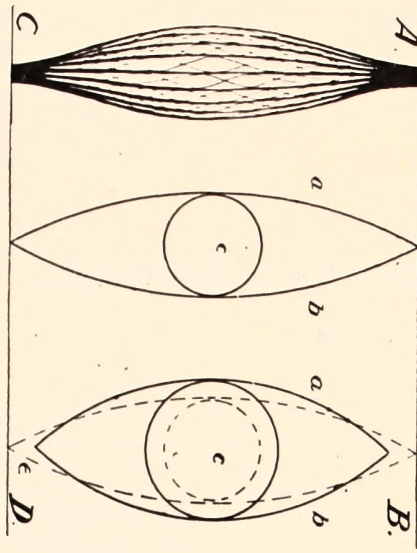
On being discharged from the cells, as above described, the waste products are passed into the distal end of the capillary, and thence by the veins to the emunctories, and through these to the outer world. Under normal conditions each of the emunctories collects and discharges that part of the waste matter for whose elimination it was especially ordained—the skin disposing of the perspirable matters; the liver the biliary excretion; the lungs the carbon dioxide gas, and the bowels the ingenerated portion of the fecal matter.

The fascia, or "investing membrane" of the muscle is constructed on the same principles that obtain in the construction of the elemental cells. That is to say, it is a network of very strong and absolutely inelastic filaments, which spreads itself over the entire surface of the muscle, as shown in Fig. 4. When the muscle is relaxed or at rest, the fascia is so fully extended in the direction of its longer axis, that its meshes are well nigh closed; and hence, its susceptibility to further extension is only sufficient to permit of the action of the opposing muscle.

The fascia and the nutrient cells have thus far been considered separate and apart from each other. Let us now study them as co-workers in the transformation of food-energy into muscular power, and in the propulsion of the vital machine.

The mechanism by which these wonderful results are brought about is, after all, quite simple, as will be seen by reference to Figs. 5 and 6, which constitute a diagrammatic representation of the incidents involved in the phenomenon of muscular contraction. Let us suppose that the lines a b, Fig. 5, represent opposing sides of the fascia of any given muscle, and that the junction of these lines above and below represent its tendinous extremities. In order to make the mechanics of cell-action all the more easy of comprehension, let us simplify matters by supposing that all the cells of any given muscle have been blended into one and that this huge cell is represented by the circle C, of the figure just referred to. It will now be perceived that if this cell be forcibly expanded and its diameter thus increased, it will impinge upon the lines a and b, forcing them apart in the center, producing that approximation of the extremities of the figure which is shown in Fig. 6. It is needless to point out that the discrepancy between the continuous and broken lines is intended to indicate the enlargement of the cell and the shortening of the fascia.

The reader will readily perceive that whenever the vito-motive-force is brought to bear upon it, the fascia yields, as all other moving objects do, in the



Figs. 4, 5 and 6, in the order as given above.

direction of least resistance, which is transverse to its longer axis, as will be seen by reference to the fact, already stated, that it consists of a longitudinally extended net-work of inelastic fibres.

The materials which are stored in the cells, consist for the most part of two elements, the one being combustible, while the other is a supporter of combustion. The former is organized carbon, and the latter is either free, or very loosely combined oxygen.

The food is so changed or endowed by the digestive process and its correlatives that it may imbibe oxygen while passing through the pulmonary capillaries, the materials thus commingled taking the form of the red blood corpuscles.

The carbon and oxygen that enter into the composition of these corpuscles are so accurately proportioned that they will form a non-residual chemical combination, in the sense that none of the carbon or oxygen is left uncombined.

The carbon of the food stored in the cells, as well as that of things outside the body, is brought into combination with oxygen by the action of a tertium quid, or third agent, as above stated, the third agent in this case being the nervous influence, a species of electricity which is evolved from the nutrient matter or the nervous system at the instance of the will, or of the vital instincts, as the case may be. The carbon dioxide thus produced exerts its *expansive energy* upon the inner surface of the cells, causing both the cells and the fascia to become thicker and shorter, as above explained.

It is not at all unreasonable to suppose: first, that the nutrient matter stored in the cells is so unstable and so completely under instinctive control that a slow combustion—just sufficient to keep

up the ordinary body temperature—may be constantly maintained; second, that the carbon dioxide produced under such circumstances is taken up by the aqueous element of the blood as fast as it is formed, permitting the muscle to remain at rest. In order to arouse and utilize the propulsive capabilities of the nutrient matter that is smouldering, as it were, in the cells, it will be necessary to greatly and suddenly increase the oxidizing process, in which event the evolution of the gas in question will be sufficiently rapid to enable it to exert its expansive power upon the muscular structures before it has had time to escape from the cells into the water of the blood. This increased action is brought about by the nervous influence conveyed by the nerves and directed and controlled by the will, or by the vital instincts, as the case may be. In short, the combustion that is constantly going on in the cells is stirred into explosive violence, comprehending the production of carbon dioxide in sufficient volume and with sufficient suddenness, to enable it to set the vital machinery in motion, as above explained.

The facts which are involved in the transformation of the *potential* energy of food into the *kinetic* form, as we find it in the vito-motive-force, cannot be too deeply impressed upon the mind, and hence I venture to repeat: 1. That the nutrient matter stored in the cells in the consummation of the nutritive process, consisting as it does of a most intimate comminglement of a combustible with a supporter of combustion, is in a high state of unstable equilibrium, and, is, therefore, nothing more nor less than a delicately balanced *explosive of high potential*; 2. That whenever the will so orders, an explosion must occur in every cell which is included in or reached by the volitional edict; 3. That the carbon dioxide thus generated within the cells will force them to expand; 4. That the expanding cells will impinge upon the inner surface of the fascia, forcing it to yield in a like manner, producing that transverse expansion and longitudinal shortening of a muscle upon which the physical activities of the body mainly depend, as above stated. In short, the will acts, the nutrient matter explodes, the cells expand, the fascia yields, the muscle contracts, and the vital machinery is set in motion; not by a product of any laboratory of human origin, but of the plant world—that immeasurably greater concern which was instituted by the All-Wise Being for the express purpose of effecting the separation of those elements—carbon and oxygen—from whose reunion within the nutritive cells of the living organism must come all the energies, physical, nervous and thermal, of the entire domain of animated nature, as above stated.

The theories now presented in explanation of the phenomenon of muscular



contraction will surely cause the man of science not only to recall the fact of the wondrous prevalence of the element upon which this great fact of life mainly depends, namely, *carbon*, but to engage in the delightful and instructive diversion of tracing the splendid circle that it describes in the course of its ministrations on behalf of the vegetable and animal kingdoms; first, in its departure from the precincts of vitality by way of the respiratory system, in the shape of carbon dioxide gas; then in its wanderings through the circumambient atmosphere in combination with oxygen and under its connubial appellation  $\text{CO}_2$ ; then in its divorcement from its companion (oxygen) and entrance into the organic compact as the principal element of food; then in its wanderings through the devious labyrinths of the animal organism as the chief component of the red blood corpuscle, and hence, the traveling companion and prospective bride of oxygen; then in its passage, in company with its attendant (oxygen), from the circulating system into the nutrient cells of the muscular, nervous and cerebral systems; then in its intra-cellular re-marriage with oxygen under the ministrations of the duly empowered officials, the *will* and the *vital instincts*; then in the bestowal of its priceless benefactions—that fervency which sets the body all aglow with animal heat; that subtle influence which not only conveys the mandates of the will and of the vital instincts, but underlies the wonders of the sensorium; that matchless radiance which finds expression in the intellectual splendors of the world, and last, but not least, that power which propels the vital machine, involving not only the *toxico-vitificial paradox* of producing life by means of a deadly gas, but the *musculo-mechanical paradox* of producing contraction by means of expansion, the contraction of the muscles as the result of the forcible expansion of their component cells.

In the progress of time it will be seen that these are a few only out of the many tricks that Nature, the greatest of all magicians, has been playing, inviting all attention and defying all discernment; not that her feats of legerdemain are essentially beyond the pale of human comprehension or explication, but because our eyes have been too firmly riveted upon the objects of deception, namely, the facts and phenomena of life, both normal and abnormal.

Modern Science regards energy as a property of matter and, hence, the long existent supposition that the tissues of the body are broken down, or decomposed in the development of the vital energies. But the fact is, the vital energies are properties not of the tissues, but of the food which is stored in the tissues—in the nutritive cells of the muscles and nerves. I do not hesitate to affirm that the motor mechanism of the vital ma-

chine, the bones, muscles and nerves, are never destroyed, except by violence or morbid action, but continue alive and active from the beginning to the end of life.

The foregoing theory of life, finds commendation in the following facts:

1. It involves a most consistent explanation of the various facts which are involved in the construction, nutrition, propulsion and renovation of the vital machine.

2. It is perfectly harmonious, both within itself and with the principles and precepts of the exact sciences.

3. It is eminently complementary to the Doctrine of the Conservation of Energy, in that it shows: first, to what element food owes its energy-dispensing attribute; second, how and where this element is commingled with oxygen forming red blood corpuscles; third, how these sources of power are placed in position to subserve the wants of life, involving the explanation of the nutrition of the muscles and nerves; fourth, how the will brings the carbon and oxygen of the nutrient matter thus stored in the cells into chemical union, producing not only the heat that warms the body, but the powers, both nervous and muscular, that serve to animate and propel it; fifth, how the nervous and muscular energies are brought to bear upon the motor mechanism of the vital machine; sixth, where and how the waste products are produced, and seventh, how these materials are gathered up and borne to the emunctories, and thence to the outer world—all this with a clearness, consistency and completeness of detail which is practically unknown to physiological literature.

4. It is in perfect harmony with the well-known fact that scientific discovery involves the simplification as well as the explanation of the facts of experience and observation.

5. It furnishes the criteria whereby to determine the various questions that pertain to foods and their uses; that is, it enables us to determine, first, whether any given thing is a food or a poison, and, second, what the nutritive value of any food substance is.

6. It shows that all foods are strictly organic, and that the various foods owe their value not to nitrogen, as we have thus far supposed, but to organized carbon.

7. It shows that there is a radical difference between *nutrition* and *assimilation*—that the latter is confined to the growth of the body and the repair of its abraded and lacerated tissues, while the former is confined to the replenishment of the cells of the muscles and nerves; in short, it shows that the vital *structures* depend upon assimilation, and that the *vital energies* depend upon nutrition.

8. It is suggestive of a fact which had escaped us; namely, that the digestive fluid is not a ferment, but a powerful

*solvent*;—that the former process reduces food to the diffusible state while it is in full possession of its organic properties, and that the latter renders it diffusible by depriving it of its organic attributes.

9. It shows to what extent digestion must be carried—that the food must be so completely liquefied that it will be able to take on an adequate supply of oxygen and pass with ease through the finest tissues that can be found in the body, namely, the walls of the nutritive cells of the muscles and nerves.

10. It shows that those structures on which the performance of the vital machine mainly depends; namely, the muscles and nerves, are not destroyed in the development of the vital energies, as we have heretofore supposed, but continue to exist and to perform their respective functions from the beginning to the end of life, provided they do not become the victims of either traumatic or morbid agencies.

11. It settles the long existing dispute concerning the birth and birth-place, and the death and death-place of the red blood corpuscles—showing that they are moulded in the trabeculae of the spleen and lymph-nodes, and oxygenated or completed in the pulmonary capillaries, and that they are destroyed in the cells of the muscles and nerves, producing animal heat, nervous energy and muscular power.

12. It involves the important implications: (a) that the living organism is composed of organic matter; (b) that its damaged tissues are repaired by organic matter; (c) that all of its energies, physical, mental and thermal, are derived from organized material; (d) that only two inorganic substances—water and oxygen—are useful, the former as a solvent, diluent and detergent, and the latter as the complement of carbon in both the preparation and the combustion of nutrient matter; (e) that all other unorganized materials are purely residual—the ash that remains after the food has been decomposed, as it is in the development of the vital forces.

13. It is suggestive of the important conclusion that the congestion with which diseases in general are inaugurated is due to the presence in the blood of *partially* digested food-material which is not sufficiently diffusible to meet the requirements of nutrition and must therefore remain in the circulation until it becomes dehydrated to such an extent that it cannot pass through the capillaries.

—The Carnegie collection agency did fairly well last year. It distributed \$19,000,000 of the people's money for various educational projects. The distribution may not have been conducted on lines which all of us thoroughly endorse, still we must not be too particular when we leave our work for some one else to do.

# The Evolution of God.

NUMBER 11.

Since writing our last article, a remarkable book on Miracles, from the pen of the late Cardinal Newman, has come into our hands. For this reason it has seemed desirable, at this stage, to devote some more space to a consideration of that interesting subject, confining ourselves for the present, however, merely to a brief examination of the Mosaic and earlier miracles of the Old Testament. The subject is altogether too vast to be adequately dealt with here.

But before proceeding further in our task it might be well to sketch briefly the career of the Cardinal, and to glance at the record of a few of the men who were his contemporaries in the great Church movement of which they were the authors.

Cardinal Newman belonged emphatically to the class of men who, during their lifetime at least, are pronounced "great." The son of an English banker and born in London (Feb. 21, 1801), he was educated at Trinity College, Oxford, where he took his degree in 1820, and was elected Fellow of Oriel College in 1822. Here he associated himself with "Doctor Pusey," who also became a Fellow of Oriel in 1824, after having received his education at Christ Church. These two, together with John Keble, projected what is called "The Tractarian (or 'Oxford') Movement," which was fruitful of such mighty results in the Church of England. From the dominant role played by Pusey, that movement acquired the name of "Puseyism," which was the beginning of what has since been known as "Ritualism," or the "High Church Movement" in the "English Established Church."

The "Puseyites" attached extreme importance to the Holy Eucharist (the Sacrament of the Lord's Supper), and made use of the Confessional for penitents, whose "entire absolution," according to Pusey's teaching, could be pronounced by the regularly ordained clergy, with divine authority. From such a position, as one can easily recognize, it was but a short step to the Romish Church, wherein finally so many of Pusey's adherents and contemporaries found a permanent abiding-place and rest for their souls.

It was in 1833 that Newman joined the Oxford Movement, and he afterwards wrote many of the (now historical) "Tracts of the Times." As showing the bent of his mind, and as an indication to the thoughts which had been racking him for years, just before he joined the Movement and during a voyage in the Mediterranean Sea, he wrote, among others, the pathetic and beautiful Hymn beginning "Lead, Kindly Light," which has taken a permanent place in all Hymnals

as one of the greatest contributions of its class to our language. For a time he afterwards tried to steer a middle course between Protestantism and the Romish Church; but in 1843 he withdrew from the Anglican Communion, and was formally admitted into the bosom of its more ancient rival (Oct. 9, 1845). As showing his honesty and the position occupied by him in his new sphere, he strenuously opposed the acceptance of the "Dogma of the Infallibility of the Pope" by the Vatican Council, which sat from Dec. 8, 1869, until Oct. 20, 1870. But after its acceptance, through Ultramontane (Italian, Jesuit, etc.) influence, he made no further protest, but submitted to the "Authority of the Church" as the voice of God, as he had done previously to his secession from Anglicanism.

In fact, as was known and believed for years, the great Newman, at the critical period of his life, passed through a severe mental and spiritual conflict, as to his Faith and Religion. Multitudes more have done the same under similar conditions and in all ages. For a long time doubt of the truth of Revealed Religion impelled him towards agnosticism, it not in the direction of something that might be defined by a stronger word. The alternative at length seemed to have been presented to him of becoming wholly an unbeliever, or of surrendering himself absolutely and forever—intellect, soul, heart and all that was in him—to the "Authority of the Church," as already stated. And it was really of this fearful ordeal, where not only his own soul's salvation, but the welfare and salvation of mankind, appeared to him to be at stake, that the words of the hymn, "Lead, Kindly Light," were an unerring indication. The ultimate reward of his "conversion" was that he was created a "Cardinal Prince of the Romish Church," May 12, 1879; and he died at last "in the odor of sanctity," as so many like him have done. But, while *some* of "his works do follow him," yet, in fact, much that he accomplished has already perished.

In reality Newman's end was pathetic. He died pitied by every man who owned his own soul and was brave enough to look the Facts of Nature and History fully in the face, exactly as they are now being seen in the undoubted light of Truth. Christ drew all his inspiration from Nature, or from the God-principle within himself, not from any such *external source* as is indicated by the words, "Divine Revelation." The Ruler of heaven and earth has never changed "the order of the universe" for a moment at man's prayer or command, and never will change it so long as Time en-

dures. Nor has He ever made Himself known to men by any other way—as we have already written—than "through the laws of Nature, physical, psychical, or spiritually within ourselves."

Another remarkable man of that period might be mentioned in this connection, namely, Henry Edward Manning, afterwards Cardinal and Archbishop, in succession to Cardinal Wiseman of Westminster, London. He entered Balliol College, Oxford, in 1827, and had as his friend and associate William Ewart Gladstone, afterwards England's great Prime Minister, who graduated with "double first-class honors" (in classics and mathematics) in 1831. While at Oxford both these men unquestionably fell under the sway of Puseyism, as was shown in their subsequent careers. Manning became a convert to Romanism, being ordained priest in 1857. His consecration as archbishop took place in 1865, and he was created a cardinal in 1875. These facts are stated chiefly to show "the spirit of the time" at Oxford, as well as in the English Church generally. It was a period remarkable for the coterie of brilliant and gifted young men who afterwards made their mark on the age in several walks of life; left their impress on the thought of the world and on "the great world movements," the full effect of which has, possibly, not yet been seen.

But, notwithstanding this fact, with regard to their religious life Gladstone, Newman, Manning, Pusey and others of their class are glaring examples of what a narrow, bigoted and really *sectarian education* can do in the way of enslaving great intellects throughout their whole lives.

There is one "extenuating circumstance" which might be mentioned in relation to "The Tractarian Movement." It originated partly as a reaction from—or protest against—Evangelicalism, whole vulgarities, absurdities and wild ravings had revolted men of refined and reverent natures, just as it has continued to do until this very hour. When this fact is remembered, Puseyism will be forgiven for having led multitudes as near to the Romish Church as was possible, without actually taking them within its portals. It matters little what kind of religion anyone professes of the brand called "Orthodox," there being little to choose between them all for absurdity or utter irrationality.

Gladstone, as is well known, was to the end in hearty sympathy and accord with all that was "High Church" of the extremest kind. So much so, indeed, was this the case that, during his lifetime, he was frequently—though falsely—accused of being "a Jesuit in disguise." He was also the author of several works dealing with certain aspects of the Christian faith and religion, in which, to the



an un-  
ceasing interest.

If the two "great men," Gladstone and Newman, had received in their early life a scientific education so that they would at the start have been liberated from the thralldom of Tradition as well as from weak and foolish conceptions of the "Authority of the Church," which has consisted in all ages not of *inspired*, but of *jallible* and *feeble* men, their permanent influence on the world would have been greater. At Oxford they had ground into them the "Theology" of that ancient Seat of Learning, with all the sophistry, false ideals and antiquated superstition that the word implies. Thus they—like numberless others—were carried away by their emotionalism, as well as by the exaltation which every great religious revival unquestionably inspires, the effect thereby produced upon their faith and ideals remaining permanently with them. Under different training they might have been leaders of the age in that Liberalism of Thought which is surely—though slowly—undermining and subverting the old slaving bowing down to Priestlyism, to the authority of Tradition, and to ecclesiasticism in every form. Are we not "*all* kings and priests after the order of Melchizedek?" Probably, also, they would have become the authors of books that would have pointed the way to Everlasting Truth as it is in Nature, rather than of works that, however splendid their diction and style, will ere long be regarded merely as exalted rubbish, to be read only by those who may be interested in such "Curiosities of Literature."

We recognize to the full how great and powerful are sacerdotalism and the mysticism of Revealed Religion when a Gladstone or a Newman cannot depart from them. "Train up a child in the way he should go, and when he is old he will not depart from it," so says the ancient proverb. But if you train up a child—or any young person—in the way he should *not* go, he will generally stick to it as long as he lives with equal persistency and tenacity. This remark will be seen to apply with special force to all the so-called "Dogmas of Religion" which are of man's manufacture. Oxford, England, has always been the stronghold of ecclesiasticism and of the theologians, with all that the words signify. Throughout its history as a Seat of Learning it has been reactionary and medieval in thought, both religious and political. Nor, as a rule, can any Oxonians throw off the influence of their *alma mater*; while as is well known, some of them are all the time making their way to Rome, where, in a religious sense, they are supposed to find liberation from all their doubts and fears, in the "Authority," which is declared to belong to that ancient church. But, as to their personal beliefs, and in their fear for the

salvation of their souls, do not such persons, after all—to use once more the appropriate language of Scripture—"Strain at a gnat and swallow a camel?"

It was amid such influences and associations as we have ventured to describe that John Henry Newman, while yet a Fellow of Oriel, wrote the "Two Essays on Biblical and Ecclesiastical Miracles," of which the "remarkable book," already mentioned, consists. The preface to the work (dated June 29, 1870,) states that: "Both these essays were written when the author was Fellow of Oriel College, Oxford. The former of them, on the Miracles of Scripture, was written in 1825-26 for the 'Encyclopedia Metropolitana.' \* \* \* The latter, on the Miracles of the first age of Christianity, was written in 1842-43. In the former 'Essay upon the Scripture Miracles,' as the author confesses, he went 'beyond both the needs and the claims of his argument, when, in order to show their special dignity and beauty, he depreciates the purpose and value of the Miracles of Church History. To meet this undue disparagement in his first essay of facts which have their place in the Divine Dispensation he points out in his second the essential resemblance which exists between many of the Miracles of Scripture and those of later times.'"

In other words, Newman, being on his *Romeward journey* when he wrote his second essay, retracted what he had stated nearly twenty years before, thus abjectly and pitifully sacrificing his Reason and Conscience to the *dicta* of men like himself who, banded together in marvelous fashion in the name of God and the Church, had succeeded in keeping all the learning of the world to themselves, and in leaving all Christendom, outside the ranks of the clergy and the ruling classes, in the grossest ignorance and spiritual darkness.

In the work before us a Miracle is thus defined: "A Miracle may be considered as an event inconsistent with the constitution of nature, that is, with the established course of things in which it is found. Or, again, an event in a given system which cannot be referred to any law or accounted for by the operation of any principle in that system. It does not necessarily imply a violation of nature, as some have supposed—(but) merely the interposition of an external cause, which, we shall hereafter show, can be no other than the agency of the Deity." Then he goes on to declare that "the Miracles of Scripture are irregularities in the economy of nature, but with a moral end;" and that "they profess to be the evidence of a revelation, the criterion of a divine message." By "a revelation" he means, as stated elsewhere, "a direct message from God to man," which "bears in some degree a miraculous character, inasmuch as it supposes the Deity

actually to present Himself before His creatures, and to interpose in the affairs of life in a way above those settled arrangements of nature, to the existence of which universal experience bears witness." And he adds further that "no evidence of a revelation is conceivable which does not partake of the character of a Miracle." He also asserts that "the material creation" is "strictly subjected to the regulation of its Maker," and that "a miracle is no argument to one who is deliberately, and on principle, an atheist." By "an atheist," of course, is meant anyone who does not believe as the author himself believed, and who refuses to reason from the premises that the Bible by *Inspiration and Revelation* is the very word of God: of a *personal* God, a mighty, immense, *man-like* God, that can—and *does*—do as He pleases, in accordance with His humor or the whim of the moment, but in contravention of His own Eternal Laws. A God, also, who will directly answer the prayers of puny man, whether it would be *good* for him or not, in defiance of those same unalterable laws of His own making, by which He has set bounds to the sea that cannot be passed, and keeps the stars in their prescribed courses forever and ever. What childish prattle all this is, viewing it in the light of our present knowledge! But it is the old "orthodox" nonsense, the fruit of Ignorance, and which cannot be reasoned with so long as men are content to believe, *without inquiry*, any "wonderful story" that may have been concocted—as, literally, *hundreds* of Miracles were—especially for their mental and spiritual enslavement and degradation.

As showing Newman's unqualified belief in Miracles, the following passages from his book may be quoted:

(1) "Those of the Scripture Miracles which were wrought before few, or in a crowd, were permanent; as cures, and the raising of Jairus' daughter; or were of so vast a nature that a crowd would not prevent the witnesses from ascertaining the fact, as the standing still of the sun at the word of Joshua."—The Biblical writer did not know what a little child now knows, that the sun, as the center of *our* universe—in his relation, that is, to our planetary system—*always* stands still; and that the diurnal revolution of the earth itself on its axis causes the *apparent* motion of the sun, from sunrise to sunset, across the heavens. Imagine what would happen if the earth's turning on its axis would but stop for a second, while its surface is moving at the rate of more than 1000 miles an hour! The whole story is too ridiculous to be even now gravely considered. Then the question intrudes itself, did ever such a man as Joshua exist? The balance of the historical evidence now is that *he did not*. He was rather another "mythical personage," as the most learned Hebrew

(2) Elsewhere our author says: "The dividing of the Red Sea, accompanied as it was by a strong wind, would not have been clearly miraculous *had it not been effected at the word of Moses.*" (The italics are ours.) This is the distinction necessary to make in respect of a miracle, which is always supposed to be caused by a human agent. But, as already shown, the probabilities are all against the existence of Moses; so, if he *never lived at all*, what becomes of the miracle?

(3) Finally, we quote the following: "The force of presumption against Miracles lies in the opinion of the inviolability of nature, to which the Creator seems to 'have given a law which shall not be broken.' When once that law is shown to be but general, not necessary, and (if the word may be used) when its *prestige* is once destroyed, there is nothing to shock the imagination in a miraculous interference twice or thrice, as well as once."

Just imagine the calm effrontery of the *sophistry* to be found in this quotation! A Law of Nature "shown to be but general," but "yet not necessary"! The Law of Gravitation "not necessary," for example! When "the great Newman" penned that sentence, did he suppose that

"All people that on earth do dwell," except himself, were as little children who needed only to be crammed with "fairy tales" for their amusement or wonderment? Whenever was the "*prestige*" of a Natural Law "destroyed" from any cause? Natural Law has, indeed, been overcome by means of the "Mechanical Powers," the lever, the pulley, the inclined plane, etc.; and man has "chained the lightning" (electricity), and forced it to do him service. But is the "*prestige*" of Natural Law to man destroyed by this fact? The *results* of the application of the "Mechanical Powers" in machinery of all kinds, do *they* appeal less to the imagination with familiarity of use? Or does such a result follow the use of the electric current or even from the aerial navigation of a balloon? Men of science are now everywhere performing miracles, the *only miracles*, indeed, of man's contriving throughout the ages in relation to the physical world. And, as the result, is there less *reverence* for Nature and Nature's God at the present time than in "the dark ages," when the ordinary man was on a level with the beasts of the field as to his knowledge and intelligence? Certainly not; but the contrary is the case. Indeed, are not Knowledge and Reverence twin brothers, and how can one exist without the other?

Then, again, Natural Law has, indeed, been temporarily overcome, but never "destroyed," by earthquakes and other cataclysmic natural—yet truly miracu-

lous—phenomena, with results following that have *more* than "shocked the imagination," while at the same time *maintaining* the "law's *prestige*." As, for example, the tidal wave, following the storm that swept over and all but destroyed Galveston. On that occasion did the "*prestige*" of the "law" that governed the relations of the wind and the sea *fail* as to its "shocking the imagination" of everyone who saw or heard of the catastrophe, no matter how many storms they had previously witnessed, either on sea or land? But why seek further to refute the puerile reasoning—the "begging the question"—of our very distinguished and venerable author?

Such, indeed, was the kind of reasoning applied to the examination of a grave question of Natural Science by an embryo cardinal. Yet what could be expected that was rational from one who had voluntarily taken for Truth everything that the Romish Church had ever taught; who had sacrificed himself on the Altar of Theological Superstition, after surrendering his Reason and Individual Judgment to the same church? It is impossible on the physical plane to prevent the effect of Natural Law, to overcome it, or to destroy it in any manner by any mere word or prayer or command of any human being. And such a thing *never was possible*, notwithstanding the numberless stories in Holy Writ and Ecclesiastical History to the contrary. All these are merely of man's inventing.

Yet Miracles—*real* Miracles—have been performed, and are all the time being performed. But they are the result of the God-principle *within ourselves*, and are brought about by the influence of Mind alone, the Creative Force which the loving-all Father has beneficently implanted in the human race. K.

### The Los Angeles Liberal Club.

THE Los Angeles Liberal Club is doing a good work in this city. Its purpose is to disseminate Truth, enlighten Ignorance, and dissipate Superstition, and aims to do this by giving free lectures every Sunday night on science, philosophy, ethics, religion, etc. After the lecture the meeting is open to questions and five minute speeches pertaining to the lecture.

The Club is also accomplishing good work by the issuance of 'Our Monthly Program,' containing a descriptive list of the lectures for the month, as well as many brief, pungent and telling "Chats by the President," and "Notes by the Editor." This program will be sent free to any one monthly by addressing the president, Geo. D. Carpenter, 420 West Third Street.

The Club meets in a large and fine hall at 517 South Broadway, and the following are the lectures for April:

Sunday, the 1st, "Norway: the Land

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Sunday, the 8th, "The Story of Man's Evolution from the Lower Animals," by Prof. C. A. Whiting.

Sunday, the 15th, "A Christian or a Scientific Civilization—Which?" by Rev. W. T. Hutchins, D. D.

Sunday, the 22d, "Public Ownership of Public Utilities," by Grant R. Bennett, Esq., and Rev. Frank S. Forbes.

Sunday, the 29th, "The True and False in Elocution and Oratory," by E. B. Warman, A. M.

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ern history has any record. We don't know why she so disliked men, never having had any experience with the "stronger" sex in a domestic way. But perhaps she judged all men by the brother who so many years edited the *Leavenworth Times*. If so, her antipathy to the average man may easily be accounted for. We always thought that Susan B. Anthony was too good and noble a woman to have come from the same stock as Colonel Anthony. But both have passed to the other shore. Both have made a passing record here in the flesh.



—Municipal ownership has also struck Seattle, Washington. By a very small majority—less than a hundred—recently the advocates of municipal ownership elected their candidate for Mayor of that city. This may be a "craze," but if so it has come to stay. In a year's time it will be found that there are more "crazy" people in these United States who possess the right to vote than there are "sane" ones, and it is a peculiarity of this country that the majority are given the right to rule and govern. Minority rule has had this country by the neck quite long enough. The people have been lying in a trance state, entranced by the smooth-tongued politician until there is mighty little bread left in his cupboard. There is just now an awakening in each individual mind. When the individual begins thinking for himself, then something has got to move. We have now reached the moving point. Look out for breakers ahead for the old machine.



—When we read about the superhuman efforts on the part of the government to convict Helen Wilmans on a charge of fraudulently using the United States mails, we wonder what has become of Teddy's "square deal." Witness the array of attorneys that were employed by the government in this case: John M. Cheney, United States Attorney for the Southern District of Florida, principal prosecutor; Judge Henry T. Campbell, of New York, special assistant; Col. Joseph N. Stripling, former United States Attorney, special assistant; Hon. Richard P. Marks, Assistant United States Attorney, special assistant, and Mr. Fred D. Peer, former postoffice inspector, who assisted in the preparation of the case at the former trial of Mrs. Wilmans, also a special assistant. And all this against a lone woman seventy-five years of age! Oh, shame on an outfit of persecutors like these who ought to stand for justice of the highest order. A short time before leaving Los Angeles for Florida, Mrs. Wilmans stated to me that she was in receipt of positive information that orders had been sent out from Washington that she should be convicted at any cost. The fight made on her looks like it. And it is also evident that the jury that sat in

her case would not have found against her at all except for practically peremptory instructions.



—The government is now after the Pacific Coast elevator trust, and soon, 'tis said, the sugar trust is to be investigated. But just the same the Socialist party keeps right on propagandizing the country. They don't seem to take it fully for granted that the politicians are in dead earnest in their efforts at "reform." Maybe they are right in this particular. Now, personally, we are not seriously concerned, but we have been wondering just what is going to become of these old parties when all the insurance presidents are in jail and John Rockefeller has skipped to Russia with his \$200,000,000? Isn't it going to be a pretty hard problem to solve? Things are surely getting mixed. In the Republican thieving strongholds the politicians are putting in Democratic "reformers," and in the Democratic thieving strongholds the politicians are putting in Republican "reformers," and the poor devils, the people, are left all the time to the tender mercy of both classes of thieves. Surely things *are* getting mixed.



—The "mush" with which the press of the country has been afflicting the public in connection with the marriage of the President's daughter is fairly nauseating. The Washington correspondents seem to have nothing else to do but keep tab on the goings and doings of this bridal pair. No doubt all this is even more offensive to the newly-wedded couple than it is to the public, and the good Lord knows that the public has been forced to suffer quite enough. One report says, "She (the bride) made a radiant picture as she strolled about the grounds at the side of her husband, who frequently tapped his shoes with his walking stick." Who the ——— cares whether Nick tapped his shoes with his walking stick or had a shoemaker do it in the usual way? Some people prefer to tap their own shoes, which is a purely personal matter and does not concern or interest the public. Alice should be thankful that she secured a member of Congress for a husband whose anatomy needed tapping only at the surface extremity. The average Cincinnati Congressman require something more than a mere walking stick. But let Longworth tap his own shoes if he wants to. He has married into a "strenuous" family. He may need experience in the shoe-tapping business before Teddy is fully satisfied.



—The way to kill off the life insurance graft is for the people to stop patronizing these fake institutions. Strange how the American people do love to be buncoed.

## A Magazine of Joy

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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.

Los Angeles and Foreign Subscribers, 50 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 Un-

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

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.,  
1429 Arnold St., Los Angeles, Cal.