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Price, 25 Cents

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

GROWTH

(Monthly)

An Exponent of the Higher Principles of Physical,
Mental and Spiritual Unfoldment.

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Louise Ambrose Conable
Editors

Published by

The Hundred-Year League

Box 259, Rural 1

PASADENA, . . . CALIFORNIA

PUBLISHERS' ANNOUNCEMENT

GROWTH

Is published the First of each Month, and is the exponent of,

The Hundred-Year League

Price to members of the League, \$1.00 for twelve numbers.

Price to non-members, \$2.00 for twelve numbers.

Single copies, 25 cents each.

Any person, regardless of sex, color or previous condition, may become a permanent member of the Hundred-Year League on the payment of \$1.00.

The significance of the Hundred-Year League is that every person may be taught how to live a hundred years or more and enjoy the fullness of perfect health and a much greater degree of mental and spiritual development.

"Growth" will be the official promulgator of such teachings.

The permanent home of the founders of the Hundred-Year League is situated on the beautiful Linda Vista foothills, about two miles distant from Pasadena and twelve miles from Los Angeles, the metropolis of Southern California.

Friends may reach us by a two-mile walk or carriage drive, though street car connections are looked for in the near future.

The altitude is 1,500 feet above sea level. Invalids and others soon learn that they must get up into the foothills if they would improve health conditions. The lower levels are disease breeders.

Our grounds are ample for the erection of tents and cottages, which will be built as there is a demand for them. Other buildings, such as a Health Institute, etc., will be erected as the growing needs require.

Mr. and Mrs. Conable will be found at home every afternoon of each week, except Saturday and Sunday, and then in case of urgent need special appointments for these days may be made.

Our telephone number is Sunset Main 1465, which may be used for making special engagements.

Members of the League who change their postoffice address will kindly send us both their old and new address.

The mailing department will close its entries on the 15th of each month, so those who miss a number of "Growth" by reason of a later change of address should send a one-cent stamp to the postmaster at the old address and it will be forwarded.

Address all communications,

THE HUNDRED-YEAR LEAGUE,

Box 259, Rural 1, Pasadena, California.

Tenets of "Growth"

THE founders of the Hundred-Year League do not believe in the existence of a Personal God.

They believe that God, so-called, is the Universal Life Force which permeates every living thing.

They believe that every living thing possesses a Soul (the Universal Life Principle), and that there is no other God.

They believe that man is self-created—the product of his own Desire for a higher and continuous life, extending through all past ages; that this Desire emanates from the Soul, and that man is only able to bring it into externalization through the perfection of his physical body and the conscious recognition of the Soul's presence.

They believe that it is possible for man to so perfect himself physically as to come into absolute harmonious relations with the Soul force, thereby insuring Eternal Life in the Flesh.

They believe that nothing short of bringing the physical body into perfect harmony with the Soul will fulfill the demands and the intent of the Universal Law governing all life.

They believe that the physical body, properly spiritualized, is the legitimate and permanent abiding place of the Soul.

They believe that Death comes only when the Soul is forced to leave the body through ill-treatment and persistent non-recognition of its presence.

They believe that until the physical body is brought en rapport with the Soul, that Death is a necessity and that repeated life experiences must continue until there is perfect harmony between these entities.

They believe that Reincarnation is a fact in

Nature and will continue so to be so long as man persists in Dying.

They believe that Reincarnation will cease to be a factor in life with the overcoming of Death, which is possible.

They believe that through the medium of Right Thinking, Right Breathing and proper Physical Training, that man can, here and now, so perfect himself as to attain to any heights to which his aspirations may incline him; and that he will be able to overcome Sickness, Poverty, Old Age and Death.

They believe that every man is alone responsible for his own conditions in life.

They believe that the Universal supply is more than equal to every possible demand, and that he who is not Opulent has failed, through lack of energy or other self-created cause, to reach out for his own supply.

They believe that every man is created equal—possesses the same Divine elements of Eternal Life. The only discrepancy, where discrepancy exists, lies in the inability of the human body to manifest such equality. Some have unfolded a little faster than others, that is all, But this is no reason why one should feel a superiority over another.

They believe that every man's Soul is saved, ever has been saved and ever will be saved. Were it not, it is not within the province of any human being to save it for him.

They believe that Worlds are built and destroyed through the medium of Thought and Thought alone.

They believe that, through the medium of Intelligent Thought, directed in the right spirit, every living thing can be elevated to its proper sphere, which is on the crest of the topmost wave of the Boundless Ocean of Eternal Life.

Growth.

March, 1907.

Food, Sleep and Death.

THE intervening space between sleep and death is not so great as many would suppose. It is but a short distance between the condition enforcing the necessity for deep and protracted sleep and that state known as inanimation of the physical body. And that food consumption is most closely allied to both sleep and death will never be disputed by the student of Nature's processes.

It is claimed that it is necessary for the physical structure to have a certain amount of nutritious food in order to feed and keep alive and active the various working functions of the body. This is true, but here arises the question as to the proper kind of food the human structure should feed upon.

Under the present regime the race is eating to die and not to live. Our present system of food consumption is body-destroying—death-dealing. The process of physical decay sets in the moment we begin to feed upon the things which are now provided for man's consumption, and which are regarded by even many of the so-called food experts, to be health-giving and body-building. This is because of the stupendous ignorance which stalks the earth in the guise of Christian civilization. Our present "civilization" is populating cemeteries faster than was ever before known in the history of the world. The

race is more gluttonish, and consequently more licentious, than at any other period of which we have any record. It all comes from over-eating and eating the wrong things—saturating the human structure with the things which breed disease, decay and premature death. It is the food we eat that is directly responsible for “race suicide”—for the untimely setting-in of the process of bodily disintegration.

Too much food and of the wrong kind, produces a semi-paralytic condition of the whole physical structure. We are in the habit of calling this partially palsied condition sleep. We must have from eight to twelve hours of this sort of “sleep” before we can regain our normal consciousness and activity, and get ready to—eat again—that we may go off into another period of paralysis, that we may repeat the same thing over and over until the physical machinery becomes completely clogged with the refuse of a short life of food-gorging dissipation.

In Harper's Magazine for January, a quite learnedly written article appears by Elie Metchnikoff, under the heading of “Studies of Natural Death.” “Learnedly written” covers the whole ground. Like most contributions on the subject of life and death, it neither suggests nor deals with anything tangible for the enlightenment of the earnest student who is in search of something touching upon the realities of the great problem which confronts the race. The writer indulges in nothing but crude theories—those of his own, interspersed with those of other “sci-

entists." Outside of furnishing a possible text for a brief discussion, it is hardly worth one's while to read the article, except that it is pleasant occasionally to delve in something possessing a high order of literary merit. Sometimes it is good to feast for a moment on rounded periods and scholarly word groupings, but to the busy student who is ever in search of the **realities**, there is very little vital food in this sort of thing.

"Natural death" is designated by this writer as, deaths other than those produced by accident. This gives the reader a proper understanding of what is meant by "natural death." "Natural death can be put off by preventing a plant from producing seed—by cutting every blossom before fecundation," says this writer. This is true, in a measure, but unless the plant is first properly fed "natural death" cannot be long retarded. Both of these statements apply with equal force to the propagation of the human race. Conserving the vital (sex) energy—not allowing it to generate to the degree of expulsion—in-sures, not only prolonged life, but a much higher state of development from every standpoint; though in the absence of proper feeding, as in the case of plant life, premature decay must always follow.

A plant that is improperly fed and nurtured, has its periods of enforced sleep—a time when the vital energy is so exhausted that normal functioning is no longer possible. It then "sleeps" until Nature has had time to re-establish normal conditions, if such a thing is possible. If not, then the processes of permanent disintegration are employed to produce

what we call death. The same with all animate existence.

Man is dying because of the commission of two distinct and fatal errors, namely, improper food supply and the improper use of the generative organs. Ignorance is largely responsible for both these fatal errors, though were the physical body properly fed there would be few lapses in the other direction. The average man feeds his passions every time he attempts to feed his body, and thus he plants within himself two separate and distinct routes by which the Soul may escape.

Again I quote briefly from our "scientific" contributor where he speaks of the cause of sleep:

"Various scientists believe it to be an acid which is stored during the activity of our organs in too great quantity to be tolerated. During sleep the organism casts off this excess of acid products."

It is true that sleep is induced from the "storing up of too much acid," but it is not because of the "activity of the organs" except as they are overworked in an effort to get rid of the acid, or the effete matter, resulting from improper food supply. Had the body been properly fed there would have been no excess of acid or other deadening refuse.

Our "scientific" friends fail completely in their efforts to trace the fundamental cause for either the necessity for sleep or sleep's inseparable companion, death.

So long as we eat as we do we must sleep, and so

long as we eat as we do we must die. Food—the sort we consume—sleep and death are inseparable companions. One follows the other, always has and always will, to the end of time.

We quote a few more lines:

“It may be supposed that as in sleep an instinctive need of rest is manifested, in natural death is manifested man’s instinctive aspiration toward death.”

Nothing could be farther from the fact when it is stated that man is possessed of an “instinctive ‘natural aspiration toward death.’ This ‘aspiration’ is to live, and live on eternally, world without end. Every natural aspiration is in the direction of life, not death. I am speaking of normal man.

In partial corroboration of the claim set forth that man possesses a “natural instinct toward death, the same writer cites a case where a woman was on her death bed. Just before breathing her last she called a beloved nephew to her side and said: “If ever you reach my age, you will find that death becomes a need, just like sleep.”

Death was unquestionably a need in this case the same as sleep is under existing methods of living, but this does not prove that there was present a “natural aspiration toward death. This “aspiration” had been acquired by wrong methods of living. There was no staying the tide of disintegration which had long ago set in. The physical consciousness knew this. The Divine entity was anxious for the relief from its prison of filth and decay and this fact had been impressed upon the physical senses until there

was a consciousness that there was no other way of escaping further crucifixion of the body. Hence the presence of an **acquired** aspiration, not a "natural aspiration," as claimed in the magazine article.

Man was born to live, not to die, and instinctively he knows it. The God-power within him never ceases in its efforts to impress this fact upon the physical consciousness. This is what establishes the natural aspiration to live, but when we cloud over the physical consciousness with a thick coating of pig's liver excretion, we sever the magnetic chain between the physical and the Divine entities and we soon drift into decay. The body begins to disintegrate and the Soul begins to prepare for retirement. It is then that the "natural aspiration toward death" fastens its icy cluthes about our throats and tells us that death is a necessity.

What the world is now looking for—at least a portion of it—is the light that will reveal the process by which the natural aspiration toward Life may not lose its identity or individuality. With this aspiration gone, there is no hope for a higher civilization. It is the ever-present knowledge that Life is Eternal, if we but build for it, that buoys us safely on and over the fiercest tides that beset our pathway.

So, we must settle down to the conclusion that the burning demand of the hour is reform in our methods of food consumption. Here is the beginning of the world's degeneracy, its sorrows, its sins and its crimes; its ill health, poverty, disease and suffering; its final lapse into Death.

In the presence of normal health, the less one eats the less sleep is required, provided the food is of the right kind. If one fills up on foods that ferment in the stomach, all sorts of derangements will follow as a necessary result. Thus we find the necessity following for an abnormal amount of sleep that Nature may begin the process of righting the wrong.

Nature is ever trying to not only guide us aright, but even goes to the extreme of immediately beginning the work of repair in the face of all our efforts to tear down. She is ever trying to give us another chance to redeem ourselves.

We sleep off alcoholic intoxication. We sleep off food intoxication. The conditions which demand the resort to sleep are deadening in their character. The race must get away from these conditions before there will be any perceptible growth; before health conditions and normal longevity can be restored.

The same conditions which produce, or compel, sleep, produce and compel death, except it is necessary to take just a little more of the same kind of poison.

The first step leading away from deadening food conditions is to study carefully and apply Nature's processes of feeding all her created things. When we try to improve on natural foods and doctor them up to appease a distorted taste, we begin the work of our own undoing. We lay the foundation for a short and fruitless life.

Man should live indefinitely. In establishing the Hundred-Year League we are not placing a limit on man's possibilities. We are simply laying the foundation for physical and mental structures that will be capable of overcoming every negative condition in life, to the ultimate that man may claim the fullness of all that is his by natural right of possession.

Were we to call this an Eternal Life League, we would place our work beyond the scope of comprehension of every one except a few of the "chosen," who have already passed beyond the need of such instruction. Our work must appear practical to the average mind before we can ever interest the average thinker. We are placing no strings on any one with which to jerk them back when once they have reached the century mark in good health and with

a clean body. We promise faithfully to permit them to go on to the end in the same rational fashion.

This side remark is here injected for the reason that one or two of our subscribers have expressed the opinion that we are limiting man's possibilities by incorporating the name of the "Hundred-Year League." We desire to reach the hearing of the greatest number. The less we appear to be "professional cranks" the nearer will we be able to consummate our desires in this direction.

During my longest periods of fasting, after having driven the various forms of poison out of my system, I required no more than three hours' sleep out of each twenty-four. At the end of the three hours, which were taken during the early portion of the night, I was wide awake and fully equipped for the best mental work of my life. I was also exceptionally physically strong. On one occasion I walked in the mountains twenty-one miles between the hours of nine in the morning and four in the afternoon, this on the fifteenth day of a fast. I broke the fast at the conclusion of this walk. Hundreds of other people have had the same experience. As an illustration, the daily press of February 10th contained the following brief account of a thirty-five days' fast taken by an old friend of the writer, and who will be remembered by many old Path-Finder subscribers when their attention is called to the picture once published in the Path-Finder columns showing Dr. Rulison and his son sitting nude on a snow bank while their photographs were being taken. It will be noticed that the doctor finds one hour's sleep a day ample. Had the fast been continued indefinitely there would soon have been no need for sleep at all. It is experiences of this sort, with myself as well as others, that forces the conviction on me that man, in an absolutely normal state of development, really needs no bodily sustenance beyond that which he is able to appropriate from the magnetic etheric cur-

rents—the direct source of all the original food supply, and living upon this natural diet, he would never require a moment's sleep. And requiring no sleep and no deadening food to induce sleep, he could smile in the face of Death and know that he was the conqueror.

A moment's pause here to give the press clipping space:

Toledo (O.) Feb. 10.—For thirty-five days Dr. J. B. Rullison has fasted, and during this time he has not allowed one iota of anything to pass his lips, excepting air and water.

As a result of his new method of living, he appears to be healthy and strong. Water, as a food, has been taken in teaspoonful doses every three or five days.

Dr. Rullison began his fast on the evening of January 5. Prior to that time he lived on the juices of fruit alone. He wears no underclothing, and takes long walks barefooted in the snow.

At times Rullison removes all of his clothing and lies in the snow for long periods.

"What is the use of eating," said the doctor, "when happiness, strength, power, harmony and satisfaction, without any material inconvenience to the physical body exist?"

"A person at the age of 15 years has taken enough food to supply the body for 100 years. The greatest drunkenness in the world is food drunkenness."

The doctor sleeps but one hour out of the twenty-four, and says he is prepared at any time to measure his strength with any man who is "drunk on food."

Dr. Rullison has been working along the lines of

physical, mental and spiritual unfoldment for many years, so he has become more or less of an adept in the science of perfecting the human mechanism. I am also informed by a personal friend who lived formerly in Toledo, and who is a personal friend of Dr. Rullison, that he (Rullison) has reached the stage of development where he can put his hands in fire and experience no discomfort. I am prepared to believe almost anything concerning Dr. Rullison's development, especially since I have come into the knowledge that this doctor, single handed, killed the infamous compulsory vaccination law of Toledo, with all the other doctors in the city arrayed against him. This is the sort of a "crank" that is worth something in a community.

Fasting, in the great majority of cases, is the quickest and most effective eliminator of disease and diseased conditions of any process of healing I know of. In fact it is Nature's own remedial agency for all ills, from the smallest to the greatest, only one must be careful in applying it if not posted as to ways and means.

I am just in receipt of a letter from a friend in Pasadena, who is past sixty years of age and who deliberately took a forty-three days' fast without consulting anyone. The doctors had all failed to assist him, and he was in that state where he thought he might as well pass out entirely if he could not prove himself more of a man. Here is a portion of his letter:

Friend Conable:—You probably recollect A. G. Lisk and that I had stomach trouble. Well, I finally got desperate. I felt as though I would as soon die as continue in such a condition, so I started on a fast the day after Thanksgiving and quit forty-three days later. My tongue

was not quite clean, but pretty nearly, and no appetite had come. I was in bed; could turn over and get up on my elbow, but could not sit up or stand on my feet. My wife and friends became so alarmed that I finally called in a doctor. He examined me and said my pulse was about right and my stomach seemed to be the same so far as he could tell. He left just a little medicine, as I told him I had not expected to take any, so I judge it did me no particular harm. I began to eat a little wheat gruel as I could not swallow any dry food. Could chew, but it would not go down my throat; but I soon got so it would and my appetite came and my tongue cleaned up. It took me two weeks to get on my feet. I am sixty-one years of age and the trouble had been growing for twenty years or more. I judge it was gastric catarrh of the stomach, with probably more or less ulceration. I was a regular gas machine. I took a little olive oil, my stomach being sore; I thought it might help, but for the last two weeks did not take that and had not been able to drink water enough. Had a good deal of pain and could not sleep. I have no desire for the same experience again. I got rid of a lot of very dark colored material, which the doctors said indicated hemorrhage of the stomach. When it began to come out I thought I was about played out. I am now able to get out of doors and hope the weather will get better so I can get in the sun. I now expect to get a good stomach and enjoy life. Shall eat uncooked food as much as possible.

GROWTH

I am in good condition for advice and will thankfully receive it.

Very truly yours,

A. G. LISK.

I give space to the above experiences as a further illustration, showing what strength of character and will power is capable of accomplishing in the direction of perfecting the Soul's habitation. First, we must have a clean, pure, wholesome body. These conditions existing, their counterpart will be found in the mind. The two—body and mind cleansed and purified—now come in touch with the Higher Life—the Divine or Soul side of us—which inhabits the inner realm, and which is in possession of all the wisdom of the past and present, and is so closely allied to the Supreme Power as to make us inseparable from all created things. The same essence of which He is composed we find in all creations. All is the one Imperishable Essence; Infinite in scope and Eternal in its powers of endurance.

Live to Live, don't live to Die. Don't live to eat. Don't live to sleep. So reform your methods of trying to live that you may come into the fullness of every possible achievement which has been allotted to the race of mankind, not in its primitive state, but as man knows how to build for himself.

This done, Gabriel will never be called upon to blow his trumpet at Resurrection Morn. None of these will ever be found asleep; and not having slept, the Messenger of Death can claim no victims.

None of us can lose in the effort at physical redemption. Everything is lost in the absence of effort.

Will YOU be the first to try.



A heading to a press dispatch says: "Governor Magoon fought fire in his pajamas." The question arises, What started the fire in the Governor's pajamas?

Self-Convicted Criminals.

A BILL has been introduced in the Massachusetts legislature to compel Christian Scientists to possess the same knowledge as all medical practitioners. It appears that the introduction of the bill is instigated by Mrs. Josephine Woodbury, a sworn enemy of Mary G. Baker Eddy. But the strange part of this thing is that the Christian Scientists should be compelled to possess the same **knowledge** as the medical practitioners. Why cloud over the intellect of these people any more than at present? Why should any one be compelled to load himself or herself up with a lot of information concerning the inefficacy and inefficiency of the drug system? Why not let the drug fake remain the sole property of the old school medicos? It is theirs. Let it be buried with them.

But Mrs. Woodbury, what's the matter with her? Has she discovered that Mary Eddy is not quite all Ether? And that she really possesses a tangible encasement for the occupancy of the mind entity? But a jealous woman will stop short of nothing to accomplish the undoing or downfall of her victim. I speak advisedly. But if let alone, they always breed the asp that finally brings them to an end. They attract their own undoing and not that of the other fellow. Mrs. Woodbury is certain to come to grief in due time, as every one does who holds unkind thoughts towards another.

I once knew a woman who used to curse her father. She brought a child into the world who, in after years, cursed her mother. The same thing will be repeated in the life experience of this child—she will breed an offspring upon whose lips curses against the mother will find lasting expression. This is only the fulfillment of the law of retribution and is what we know as the law of attraction. It is the natural compensation attracted for the unpardonable sin of holding unkind thoughts toward others, and the pun-

ishment is still greater where we sin against our own flesh.

I always feel sorry for the person who curses or unkindly criticises another. I know who is to pay the penalty for the crime. I know that the growth of the offending person is just so much retarded; so the criminal always has my deepest sympathy.

Every one is a criminal who thinks evil of another. Of course there are different degrees of crime. Thought crime is of as low a grade as the outward manifestation of the act itself, and often more despicable, and will attract its equivalent punishment.

The defamer of character belongs to the lowest grade of criminals. He or she is generally a bigoted posser of morals, who uses unsparingly both tongue and pen in the effort to defame character—to cast a slur or reproach upon the name of another. These will always be found to be hypocritical moral lepers, whose spots are discernable to every competent student of human nature. They cannot cover up the real self, except among their kind. In such cases the punishment attracted is not long delayed.

Every human being who has sinned or committed a crime, will reap his or her own punishment, but it does not fall to the lot of another to be either judge or jury in such cases. Each individual has his own sins to atone for.

If Mary Baker Eddy is faking the country she will certainly suffer for it. If she is engaged in a work that is bettering the condition of the race, her recompense will be proportionate with the blessings she dispenses. Neither Mrs. Woodbury, Col. Sabin, Mark Twain, the New York World, nor any other of her critics or defamers can detract one iota from the beneficent effects of her labor.

I do not understand that Mrs. Eddy poses either as a God or a Saviour. She is simply giving out what she considers a truth, in bound volumes, at so much per volume. If by this system she can

build three million dollar tabernacles for the accommodation of her followers, it is evidence that a whole lot of people are satisfied with what she is giving them. She is certainly not "robbing" the people of any more of their hard-earned wealth than some of the other church organizations I might name.

If we cannot literally love our neighbors, let us at least be sufficiently self-respecting to attend strictly to our own business. We can certainly refrain from slandering them. We may go farther—we may engage in the task of placing the searchlight of investigation sufficiently close to ourselves that the truth will dawn upon us—that the faults and mistakes and sins we see in others are but the reflection of these same shortcomings which abide within ourselves. When we criticise others it is an open acknowledgment that we ourselves are the offenders. We are simply giving voice to the real thing that is in us. We are parading our own crimes and shortcomings to public view. We advertise openly the wickedness that is in our own hearts.

Were this fact generally understood—did the defamer of character understand that he or she, in penning or voicing offending criticisms against another, was laying bare to view the innate characteristics, not of the one being criticised or slandered, but those of the critic or slanderer himself or herself, what a change there would be in the thought currents and outward manifestations of a great many people. There would be fewer self-convicted criminals, slanderers, defamers and adverse critics in the world. It would revolutionize the whole moral status of existing conditions.

Any man or woman who has committed an offense against the moral or criminal code, will have to pay the full penalty in due time. There is no escape from this. But he who engages in retailing scandal or gossip, or recites that which is calculated to injure the character or reputation of another, is a double-dyed villain, in whose character may be traced

an exact counterpart of every crime or offense complained of. All that is necessary for an outward manifestation of such a character is proper opportunity and favorable conditions.

It is well that Mother Nature, or the Great Creator, has so wisely builded that none of us really require a "Father Confessor" in order that our sins may be revealed unto all men. We confess our crimes and convict ourselves every time we open our mouths in unkind criticism of our neighbors. We tell our own story to the world, not theirs. This is as it should be.

If there be a single individual who is disposed to doubt the correctness of these statements, let him shut himself up in the silence of his own closet and begin the work of a careful, unprejudiced study of his own character. He will not have to stay there long before being convinced, but the chances are that he will be too cowardly to admit it even to himself. By this time he has perhaps learned that thoughts are tangible entities and talk aloud to many people, and he would cover up both his cowardice and the inner workings of his natural (or acquired) characteristics.

If we would grow and unfold and be strong and beautiful, we must cleanse our minds and bodies alike. Where there is corruption in one, there will always be found corruption in the other. I have but to hear a person utter a half dozen words on certain subjects to immediately understand the whole trend of their thought world. The moral (or immoral) side of their lives are as open to me as a book. I know what they think. I know what they do—in secret. They unconsciously reveal the innermost secret impurities, or purities, as the case may be, which are housed within them. Were they conscious of these revelations, what do you suppose would happen to the unclean man? He would soon undertake a course of purging that would change the whole tenor of his life. The clean man would grow

more beautiful in character because of the knowledge that he was radiating everywhere a moral example whose followers must ultimately find loftier ideals as their infallible guiding star.

And this is one of the ways we grow—when we can arise at early dawn and pass on to the eventide, and think not unkindly of a living thing. No harshness of speech comes with such thinking.



The Publicity of Crime.

THE whole country is startled over the revelations in the Thaw-White tragedy, as brought to light in the testimony of Evelyn Nesbit Thaw in her effort to save her husband from a long term in the penitentiary, or from a worse fate. I say the whole country is startled. This statement should be modified. To speak more accurately, I should say that the whole country **pretends** to be startled and shocked over these revelations. It is the publicity of the affair that shocks them. These things have been going on ever since man was created. He is built that way—a great percentage of him. The story told by Thaw's wife is but a repetition of every-day occurrences in every portion of the country. The great cities teem with them in every department of life. Hundreds of the great department stores furnish thousands of childish victims to the lusts of man. Thousands of doctors' offices are turned into assignation houses, the victims coming from trusting patients. Nearly every church has its secret tragedies, but no one is especially horrified until the offending ones are exposed to public view. Society, so-called, is honey-combed with counterparts and parallels of the Thaw affair. The sub-way grills and after-theatre resorts are notorious for their opportunities to make victims for the professional houses of prostitution.

The Thaw affair is nothing new. It is the promi-

nence of the principals which are concerned that makes this case the great sensational feature of the daily press, the clubs and society in general.

True, the wealthy disreputable is in a position to hold out greater allurements to the unsuspecting and inexperienced young girl or woman, but he is by no means the only villain extant. Such lustful fiends have been conspicuous in the world's history from the Garden of Eden down. When not able to persuade with their smooth tongues, they have employed the use of narcotics and drugs. Others, more animal, but no less fiendish, use force to accomplish their purposes.

Now, this leads me up to something I have been intending to say for a long time. It is the proper remedy to be applied for the minimizing of the crime of rape and aggravated cases of seduction—where children are involved.

In the first place, I do not believe in taking the life of another, no matter what crime has been committed or how fiendish. Destroying life has no effect in the lessening of crime. Another thing, to those who understand the psychic laws of life, the evidence is clear that the astral entity going out of the physical body under such conditions is capable of influencing the commission of every crime known in the annals of criminology. These astral entities work through susceptible and weak minds, and are in this way revenged for their own taking out. But I am not now going into details respecting this phase of the question. It is the remedy that is needed more than anything else.

There is but one available and successful preventive of the crime of rape and the seduction of children or young girls under the age of fifteen. This one successful preventive is, CASTRATION—the removal of certain portions of the sex organs.

From every possible standpoint this remedy has its advantages over all others. There should be a

uniform law in every State covering this class of crimes, and the process indicated should serve as the penalty.

Until such a penal law is universally adopted, there will be no decrease in the damning crimes and outrages against womankind. There will be Stanford Whites and other rape fiends, and they will continue to multiply up to the Day of Judgment.

There is but the one effective remedy. Let us have it.



Our Responsibility.

By Louise Ambrose Conable.

THE question often arises, "To what extent are we responsible for the effect of our actions upon the weaker brother?" and the verse, "If ye deny me before man," is quoted as an argument that we must flaunt our half-fledged theories before the world for the benefit to be derived from our example by the "weaker brother."

The mind of the writer has always taken a slight exception to this interpretation, but of late the slight exception has become a vigorous protest.

Merely because we are living up to the light that is vouchsafed us today is no criterion that a brighter light, a greater unfoldment tomorrow, may not cause us to change our actions, and the brother for whose sake we have been making an example of ourselves will be the first to point the finger and accuse us of inconsistency. There is no such consistency to a growing soul—an unfolding individual. We are responsible to God within and to Him alone for our actions. If we are honest in our endeavors, if this growth, attainment, unfoldment is the chief thing in life to us, we cannot stop to see if the weaker brother, who should be strenuously attending to his own

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growth, is finding in us an excuse for not doing that which his own soul is daily telling him he should be doing. If he did not have a monitor within prodding him continually for not doing right, not following the light that he already has, he would not be sufficiently interested in what we are working for to even criticize.

Life, in each of its unnumbered phases, is a survival of the fittest. Mentally, physically and spiritually. It is an upward climb, and we who would develop strength to withstand the attraction of gravity must "set our faces like a flint, Zionward," and never for one instant allow our eyes to be cast earthward. It is a fight, daily, hourly, every minute, every second; every move, every thought must be made to bear upon that one thing. Our motto should be, "This one thing I do." It makes little difference what we do, it is **how** we do it.

Each task of every-day life must mean to us one step nearer, one step higher, one bit of Karma overcome, and left far in the rear, powerless to overtake and envelop us in its deadening folds. Every seemingly impassable barrier that confronts us is but for the purpose of strengthening our powers of resistance, making us strong to do and to bear as we endeavor to surmount it. Life means growth or it means death. We must be of the "fittest" or we must perish.

This seems a hard truth, but truth is always hard in the face of the maudlin sentimentality that man has built up about religion and the teachings of the Master of Nazareth, who never attempted to teach any easy doctrine. He taught truths that were hard and uncompromising—no weakling can follow Him. Not that we should refuse to hold out a helping hand when the cry for assistance goes up, but we should help them to use their own powers, **not** to carry them. The man who endeavors to help a brother by pandering to his ignorance does both the brother and himself an unpardonable injury. What if he

does not understand—misinterprets, condemns? Pity his ignorance, but abate not one iota of your conviction. Follow the light within yourself and let him follow the light within himself. The Ego within each of us has been there long enough, has wisdom enough to lead us straight to the throne of Good; but the physical consciousness is not willing to listen, is not willing to follow.

Action is but the outpicturing of mind, and if we would help humanity then we must reach the mind of humanity.

In mind, first, must all things have birth. Look back over the path to attainment that you have trod. Where did your convictions first have birth? In Mind! How did they gather strength? In Desire! What was the inevitable result? Action! And, according to the strength of the desire was the decisiveness of the action. No deed was ever compassed since man became a living being that did not have its inception in mind, its growth in desire, its fruitage in action.

Where were first born your convictions on the dress question, the social question, the innumerable reforms that are stirring the world today? Their inception was in mind, their strength grew in the desire to see a change, to give a chance to all to be one of the fittest, and their fruitage **must** be action.

Let us not imagine that our diet, our dress will help a weaker brother. The help must be in the mind of the brother. We might eat grass, dress in sack-cloth and ashes, give all we have to those who have not; but not until we can first reach the mind, then strengthen the desire in the **individual**, can we hope to see fruitage in his action.

The statement that "All is mind" is not nearly so far-fetched as it seems to be. **All is mind** in its incipency. We only make a mistake when we let it rest in mind. Growth is three-fold, mind, desire, action.

So let us cast aside all thought of appearing con-

sistent, of taking a stand for the right for the sake of the weaker brother. Follow the light as it is revealed to you, day by day, changing daily if necessary, but always following unfalteringly. No matter to the edge of what abyss it may seem to lead you, you will always find a foothold.

If you desire to help a weaker brother, teach him to so use his mind, to so build a desire to follow his own light that he will not need an example before him to use as a pattern by which, he may either rise or fall.

We have no responsibility for our brother save as we may tenderly, lovingly, yet withal firmly, point the way to the Golden City of the New Jerusalem, whose gate is Mind, whose key is Desire, and whose glory is reserved for him who will unlock the gate and enter within its portals.



Membership Questions.

Answered by the Editors.

A NUMBER of questions have come in in regard to suggestions Nos. 5 and 7 of the membership certificate.

All sun-dried fruits are dark, and any dried fruit, such as apricots, peaches, pears, etc., that are light and the same color as when fresh, have been sulphured, and are not the kind of food that builds an incorruptible body.

Prunes are not sulphured, but are dipped in lye, which is bad, and sometimes in acid, which is worse, in order to make the skins tender and polished. This can be neutralized by soaking in cold water for about five minutes; then wash each prune carefully; soak two hours and pour off that water. Cover with water and let soak for about twenty-four hours. Eat them uncooked if you desire to get the most

food value out of them. This applies to all dried fruits.

If you feel a desire to cook them after they have soaked as directed, use an earthenware crock, set it in a pan of water that has a few loose nails rolling around in it to prevent crock from touching the bottom of the pan, cover the whole tightly, and bake. You will not need any sugar with these, as they will form a rich juice of themselves. Use the best grade of fruit. There is more nourishment in it.

In regard to No. 7, all food that has started to decompose is fermented, and under this head come butter, cheese and all foods made from or with milk that has soured. Fermented bread is bread made with other raising than the triple expansion of air, flour and water. Breads made with egg raising come under the "air expansion," and are not fermented, but the egg is not the best of food.



Perpetual Life.

By G. W. Grammer.

I HAVE just received the January and February numbers of "Growth," a magazine devoted to the higher principles of unfoldment, by E. W. and Mrs. L. A. Conable, of Pasadena, Calif. On the first two pages of each I note what Mr. Conable terms "Tenets of Growth." I have read and re-read them, because they contain suggestions of the possibilities of life—Perpetual life. Mr. Conable has founded what he calls the Hundred-Year League, in which, as I understand, he intends to set forth such teachings and knowledge as will enable any one who desires to live at least 100 years. We quote the following from his preamble of "Tenets," i. e.: "We believe that it is possible for man to so perfect himself physically as to come into absolute harmonious re-

lations with the Soul force, thereby insuring eternal life in the flesh.

"We believe that the physical body properly spiritualized is the legitimate and permanent abiding place of the Soul." Now, what expression could be more significant or suggestive? While Mr. C. has only started in to teach people to live a hundred years, he has evidently let the secret out in these expressions, that they may live forever if they have a desire to do so, and are willing to comply with the requirements of the Law. And upon this we desire to join hands and hearts with him, and admit him to the circle of Immortelles.

A great many years ago before I was aware that there were any other individuals on this planet except myself who were thinking along the line of the possibility of perpetual life in the body, I conceived in my own mind this, to mortals, miraculous possibility. I reasoned thusly, in my own mind: i. e., That there was a certain fixed or absolute law governing Soul and body; that there was a certain affinity existing between Soul and body, and that when this affinity was broken by press of too radical a violation of this law, that the Soul deserted the body and took its flight to where it might find a more congenial abiding place, and mortals called this death. I said then, if we can obtain a somewhat definite knowledge of this relationship, and discover what life actions and thoughts tend to weaken or strengthen this affinity, why should we not be able to live an indefinite period of time? That this law has been (at least measurably) discovered, and that our friend Conable is now working along this very line, I am led to believe by the interesting and life inspiring paragraphs which I have read in his magazine.

For the benefit of the Christian portion of the populace who may scan these lines, I will reason the matter a moment from a Bible standpoint. The Bible says: "Three score years and ten is allotted

unto man to live, but by reason of more strength he may live to be four score." Now, by the same line of reasoning, why may he not live to be five or six, or eight or ten, or in fact any number of score, "by reason of more strength." And we know that people have lived to four score, five score, six score and even seven or more, in this present generation, and nearly a thousand years in ancient times. Now, what has been may be, and what one individual has attained all may attain. No, the world has simply been hypnotised to that other suggestion of the priests that "once is appointed unto man to die, and after death, the judgment," so long that it will probably take Brother Conable and the balance of the Immortelles a little time to shake the denizens of this planet out of their hypnotic lethargy, and implant within their minds the suggestion of perpetual life. This is where he may be wise in giving it to them in homeopathic doses. Hence the office and function of the Hundred-Year League. Well does Brother C. know that if he can get a few progressive individuals out of the old beaten track, and get them to think for a hundred years, that they will then be sufficiently awakened and mature to live a thousand or ten thousand years more, or in fact as long as they like.

Poor, ignorant mortals, to limit the possibilities of God Almighty in the manifest expression of their own Souls! The Christian world teaches with profound sanctimoniousness that most wonderful of all statements of truth, that "All things are possible to them that believe," but not one of them believes a word of it. And the man who lives to teach the world for a thousand years to come will have violated, dispelled, crushed and ruined the ban of the priests, and will be the greatest heretic that this world has ever known!

The successful liar must either have a good memory or keep a stenographer.

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JUST PARAGRAPHS.

By the Senior.

A minister in Ohio has just been sent to the penitentiary for six years for having thirteen wives. He should have married once more and changed his luck.

* * *

I was passing a little ranch the other day and saw this sign out in front of the house: "Buggy for Sale." Some people are not very particular, but I have made it a practice all my life to never buy a buggy that contains only one g. The missing part may never turn up.

* * *

A food expert of Kansas City says that a person takes forty-two doses of poison every time he eats. This statement does not apply to those of us who eat largely of fruits and nuts and fresh vegetables right out of the garden. The meat eaters, the canned goods eaters and the dried fruit and condensed milk consumers are the ones who are heavily dosed.

* * *

We are greatly flattered and pleased with the more than liberal response to our invitation to friends to join our Hundred-Year League. We know that every person who comes in close touch with our work will feel a new impetus in life that will lead them onward and upward so close to the ideal goal that they will scent its very fragrance in the air they breathe. We

hope every one who is benefited will call the attention of their friends to our work in the direction of bettering the race, to the end that it will eventually be fit to reproduce itself.

* * *

"Will Japan ever be converted to Christianity?" is a question propounded by a leading magazine editor. Not while she declines to be a meat consumer. The meat-eating races are the only ones that make good(?) Christians. They walk the face of the earth with repeating rifles and sail the seas with armor-clads that the "heretic" may be civilized and Christianized. That is what the meat-eater does. The non-meat-eater stays at home and tries to attend to his own business, and succeeds until—his land is infested with the "Christian." Blessed be the "Christian."

* * *

It is mighty nice to be able to eat peaches and apricots and oranges and lemons and walnuts and pears and prunes off one's own trees. This is what we have been doing ever since last July. Eventually we purpose growing about everything we care to eat. This is what brought us to California, but we were nearly two years and a half in finding the right spot. There are great chances for improvements even in these beautiful Linda Vista foothills, though the boss of the inside of the house thinks we are in Paradise. I don't dare take her back to the Rockies or to the Ozarks.

The new religious law of Spain provides for state support of any member of a religious order desiring to renounce the vows taken; provides for the state to enter monasteries without ecclesiastical sanction; provides that no order shall hold property in excess of the objects for which organized; provides that no religious order shall receive any donations, bequests or legacies; and, if any such orders engage in trade, that they shall be taxed the same as other businesses. Now let Italy and a few more of the Latin Republics drop into line and there will surely be something doing in the direction of civilizing the race.

* * *

From current newspaper reports it appears that our Christian Science friends are feeling the necessity of going into a newspaper and magazine war in self-defense—to defend their cult particularly and Mary G. Baker Eddy principally. With the New York World, McClure's Magazine, Mark Twain and others making war against this new "Napoleon" in the Christian world, the publicity department of the Church is going into the field to fight its way either to complete victory or defeat. Now, were I asked to pass an opinion, I would say that no one is trying to contest the cause of Christian Science or Mary G. Baker Eddy. The defenders just think so. It is all in the imagination. Mary should take another look through her "Science and Health" before she allows her publishers to rush into the public and secular prints to defend her and her church. A cause that is just and righteous needs no defense. The day

that Mary G. Baker Eddy goes into print to defend her cause, that day will be inaugurated the stepping stone which will eventually lead to disintegration.

* * *

A case is pending in the United States Supreme Court which is to determine whether or not a newspaper publisher has a right to adversely criticise decisions rendered by the Judges of a State Supreme Court. Tom Patterson, editor of the Denver News and United States Senator from Colorado, editorially criticised the members of the Colorado Supreme Court for certain decisions handed down by that body. He was cited to appear for contempt and was fined one thousand dollars and to serve a jail sentence until the fine was paid. Patterson appealed the case to the United States Supreme Court, where it is soon to be heard. The principle involved is "The Liberty of the Press." Now, no one familiar with Colorado politics will doubt for a moment that Tom Patterson should have been serving time long ago on general principles, but that it is possible for him or any one else to libel the Colorado Supreme Bench is a question that wouldn't hang a jury very long.

* * *

From this time forth it will be the special work of the senior editor of "Growth" to heal the sick and rescue the unfortunate. He has covered a large field in this direction in the past without ever publicly mentioning it; but now this work will be a part of his

profession. He has never failed in a single case of excessive alcoholism, insanity, sex excesses or obsession, not to mention many and many other forms of physical and mental troubles. He has straightened many crooked limbs resulting from mal-practice of doctors, and made the lame walk straight and upright—and all without the use of any form of medicines or surgical instruments. For over fifteen years has he done these things and with the possible exception of a half dozen cases, no money charge has ever been made. In the future, however, where his services are desired in any special cases, there will be a charge commensurate with the value of the time spent in each case, the minimum being \$10.00 per month. The writer is not soliciting patients in any sense, but this gives notice that in the future he must receive something for his labor.



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