

Helen Wilmans is now a regular contributor to Conable's Path-Finder
MAN SHOULD BE TAUGHT HOW TO LIVE, NOT HOW TO DIE.

CONABLE'S PATH-FINDER

DEVOTED TO SELF-CULTURE, LITERATURE,
SCIENCE AND PHILOSOPHY

December, 1905

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Edited by
EDGAR WALLACE CONABLE

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Devoted to Self-Culture, Literature, Science and Philosophy

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EDGAR WALLACE CONABLE, EDITOR.

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By THE EDITOR

HELEN WILMANS

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

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

NOTES AND COMMENT.

—By the way, I wonder if any one ever asks for credit on a cash register?

—The internal affairs of Russia appear to be quite as aggravated as the external.

—Just at this writing we are willing to compromise with the elements for the harsh things we have said concerning the dryness of the Southern California climate. A forty-eight hours' pretty steady rainfall has a tendency to make us momentarily penitent.

—A friend of a friend of Mrs. Conable stated that she heard that Miss Ambrose had married the editor of "*that dreadful Path-Finder*," and wondered if it could be possible. Too bad, wasn't it? But some women will throw themselves away. It is their nature, I suppose, and can't be helped.

—But, laying all jokes aside, the man who will bring a little (or a good deal) of money to Los Angeles or vicinity, accompanied with brains and a smattering of judgment, can make a barrel of money in no time. That is, if he pursues his own course and keeps out of the hands of the average real estate jobber. There are *some* honest real estate dealers in

this country, but they are vastly in the minority. Most of them are sharpers and tricksters, and don't associate in the same company with honest people—except with the Eastern tender-foot whose feet are still swollen.

—We wish to most cordially thank Mr. Harry Ellington Brook for a splendid picture of himself. We are very fond of Mr. Brook. His head is full of real genius, not to say of lots of other things. He is doing grand and most effective work as editor of the department, "Care of the Body," in the *Los Angeles Sunday Times Magazine*; and in this department he is making the fossilized old school doctors look like the tail end of a St. Patrick's Day parade, after a night at a "wake." Thank you, Brother Brook.

—In ordering olive oil and olives, please do not send your money to the editor of this magazine or to the Path-Finder Publishing Co. These two companies are separate and distinct. The Path-Finder Olive Co. has changed its name to the Path-Finder Supply Co., as the intention is ultimately to handle many pure foods along hygienic lines. The company has just secured a nice new storeroom for its business at No. 807 South Main street, Los Angeles. All friends desiring the highest grade of olive oil and ripe olives will kindly call at or address this number.

—Occasionally we run across a person who enjoys talking to himself. I have met several such in my meanderings. These people always enjoy their own company and own society. They entertain themselves, and while they are entertaining themselves in this manner they are not boring anyone else. I have often thought that it would be well if everyone could do this, and in the same connection it has often dawned upon me that if all of us would more frequently talk to ourselves and sufficiently long so that we would fully realize what the other fellow has to stand, it would be a mighty good thing—especially for the other fellow.

—Our Methodist friends are rejoicing over the fact that by virtue of the czar's recent ukase recent ukase giving freedom of speech, freedom of press and freedom of re-permitted to invade the great empire with their particular form of religious worship. This may be a good thing for the Methodists, and possibly for the native Russian, since the native Russian is about as ignorant a specimen as the Lord permits to live. It would be impossible for him to go backward. Competition, even in religion, sometimes awakens the dormant faculties of the individual. At any rate, our Methodist brethren cannot do the job any worse than it has been done. Let the "good" work proceed.

same, I do not want any one to be cut off from this magazine who really wants it and is unable to pay at the time. Just tell us that you want it over your signature, and we will carry you up to the next incarnation if desired.

But no one is going to walk in the Path-Finder trail in future very far up the incline except on the above conditions.

Please bear this in mind.

We are going to give you a better magazine this coming year than ever before, so please help us to do this by remitting on just the same basis that is customary with every successful publication in the country. We expect this, no more.

Post-Nuptial Remarks;

We find many strange paragraphs of news in the public prints; some of them bordering on real humor, as in the case below. You know a humorist is never expected to and never does, tell the truth. On this basis, or from this standpoint, we class the news dispatch below as embodying the elements of real humor. From any other standpoint it is simple rot, as the whole thing, except the one fact that a marriage took place, is purely the product of a simple-headed reporter's effervescent brain.

This dispatch was sent out from Los Angeles by the Associated Press to every newspaper in the country containing their service. If the service of this news agency is as correct in all its other "news gatherings" as in this case, it is little wonder that the reading public is becoming thoroughly disgusted with modern journalism.

But, the whole affair, to me, is very amusing, and all those who personally know the writer are also amused.

A friend residing in Kansas sends the following clipping, which is the same as appeared in all the other newspapers, except the Los Angeles Times, which latter contained a very nice and quite accurate notice of the affair. The other reports were manufactured by the Associated Press agent here, using the Times announcement as a basis. The Times did us the courtesy of sending a representative to the "scene."

Our Kansas friend writes:

"Dear Mr. Conable:—Here is a clipping I cut from the Kansas City Weekly Journal. You never said a

word about it in your last Path-Finder. How about it? Expected you to tell us all about it, you know."

Following is the announcement, under a Los Angeles date:

"Miss Annie Louise Ambrose and Edgar Wallace Conable were married Friday according to the doctrines of the 'simple life.' No unnecessary word was spoken by Rev. D. I. Jenkins, the minister who performed the ceremony, because he is also a 'simple life' advocate. The word 'obey' was omitted, and bride and groom enter upon life's duty on an equal basis.

"Because it is a custom to take a honeymoon trip, they walked from church to their new home, and will begin life at once with a menu which abolishes meats and all cooked foods, their principal articles of diet being nuts, fruits and vegetables. At the wedding supper which followed the ceremony no cooked foods were served, and, like the monkeys in the jungles, the party sat about under trees and ate nuts and fruits uncooked.

"A garden and orchard on their farm will furnish their food, and so far as possible no article of raiment not made by the wife will be worn by either. Simple life methods will rule their home in everything, and this includes the dispensing with shoes and 'store-made' clothes. They will raise their food, and no stove will be permitted in the home. Herbs and roots will furnish their medicines, and primitive methods will be employed in every manner."

Isn't that enough to drive a sober man to the home for inebriates?

Yes, I was married, as stated, and the affair was a simple one. That's all. There was no luncheon of any sort served, either before or after or during the proceedings; and there were present but two or three persons outside the bride's immediate family. The special and particular reason for this was there was a case of severe illness in the home of the bride's father where the ceremony took place, and we desired that everything should be as quiet and informal as possible. Otherwise all our friends within hailing distance would have been invited, and we would have had a real feast and a good old-fashioned time, as in such cases ordinarily made and provided.

At the close of congratulations, the groom and his bride took a street car for their Pasadena ranch home, where we still linger in the quiet of our retired home life, though we are expecting soon to go back to the city for a winter's hard work, after a most joyous season spent among the fruits and the nuts and the flowers and birds. This has been all the honeymoon we could reasonably take care of and do the figs justice at the same time.

Mrs. Conable not only does not make her husband's wearing apparel, but she generally has a dressmaker for her own wardrobe. The only thing that Mrs. Conable is at all "queer" about is, she never wears corsets. In consequence she can sprint to beat any school boy or box the head off any ordinary man, and can do anything in the line of housework or clerical work just the same as an expert. But she can't make my clothes. No woman can do this. No woman can make a man's clothes; that is, a business man's clothes. A business man doesn't like to be guyed, so he never lets his wife make his clothing. I saw a set of pajamas recently that a woman made for her husband. The seat swept the dry leaves off the grass; but this woman was a real artist when it came to making her own wardrobe. Somehow or other a woman does not seem to catch on to the ovals and the symmetrical lines of a man's shape. She always wants to indulge in a lot of superfluous slack that a man, who is at all sensitive, will not stand for.

So my wife is not permitted to make my clothing; besides, she is not hunting the job.

All the stuff about no shoes, no store clothes, no stoves, herbs, roots, etc., is all fake nonsense. We are simply every-day business people, the same as other folks, except that we live hygienically, do not use tobacco, liquor, meat, alcohol or snuff, and subsist, so far as is possible, on natural foods, consisting of fruits, nuts, vegetables, etc.

The local Pasadena press got it into their heads somehow that I was starting a "freak" colony here in North Pasadena, and they gave us several write-ups that had no more resemblance to my home life here than has the Pacific ocean to a mud-puddle. Pasadena is such a quiet, retiring, old-fashioned town that all the newspapers have to manufacture their own news, and their reporters are not even expert at the business, so the Pasadena newspapers are passe in the extreme.

I would like to know all my readers personally. I am neither a god nor a devil; nor a d— fool, except, perhaps, spasmodically, which doesn't count seriously in the long run.

Infamously Wrong

The city of Philadelphia is getting the name of being the most corrupt city in the world, not alone from a political standpoint, but from almost every other standpoint, and the indications are that she has made a record for herself that merits all the damnable things that are being said against her.

Some time since Philadelphia elected what it has been pleased to call a "reform" administration. To the extent of an earnest attempt at wiping out the political thieves and grafters who have wrought ruin on the city for so many years, this reform administration may be regarded as a success; but in some other ways this "reform" business has taken such shape as to call forth the severest criticism from every man and woman in the land in whose heart beats a single spark of human sympathy.

Here is a slight glimpse of the record made by this new "reform" administration, as sent out to the world over the telegraph wires:

"By one of the most gigantic police raids in the history of any municipality, the new administration of Philadelphia emphasized its hold on the city government and swept clear of questionable resorts a territory of twenty square miles, including "tenderloin" and fine residential districts.

"One hundred and fifty places, consisting of 'speak-easies,' dives and political clubs, were entered. Close upon 2000 prisoners were taken. Crouching in the corners of the police station were women whose faces showed that they were of gentle families. They had not been taken easily. Men in tuxedos and crush hats had fought like madmen to open a way of escape for themselves and the women who were with them. In many cases the police had held the hands of women bent on suicide. Some of these women, with utter ruin and disgrace before them, had fought madly.

"From one house a woman, tall, dark, magnificently formed and with every mark of breeding, threw two policemen from her and jumped from a third-story window. She was caught by the feet, and two policemen held her while she tried to wrest herself away.

"Kill me! Kill me!" she cried. "I have children. My husband will kill me."

"She stripped all her jewels and held them out.

"If you'll only let me go," she pleaded.

"Her escort offered a large roll of money to the police, but they did not dare to disobey the orders from the new chief."

Now this magazine has no intention of setting up a defense in behalf of immorality, modern assignation club life or social corruption generally, but we do desire to go on record as denouncing this Philadelphia police "reform" raid as one of the most, if not the

most, cruel, heartless and damning proceeding in the history of any civilized municipality.

The short record of this raid, as recorded above, merely gives a faint idea as to the widespread effects of this movement. The number of suicides resulting, the killings and the breaking up of hundreds of homes which followed immediately upon the heels of this raid; the heartaches and the heartbreaks, and the orphanage of scores of little children, were simply appalling.

And upon whom fell the greatest affliction, the greatest injury, the greatest sorrow? Why, upon the poor, unfortunate women who were caught, of course. Did the men suffer? Did you see any account of men jumping from three-story windows to save the reputation of their homes? Did you see any account of any of the men caught in the raid fighting the police like frightened maniacs, trying to shield their children from resulting disgrace? No, you didn't see or hear anything about this. Some of the men tried to buy off the police with money, but nothing more. There were no suicides among the men. There were no killings among the men. There was no after-disgrace among the men.

Was this fair? Is this fair? The authorities knew, practically, whom and what they were going to catch in their toils.

The public houses of prostitution in the city, which were paying police tolls, demanded this raid. The private houses and clubs were paying the police no bribe money. They were injuring the business of the "regulars," hence this wholesale raid was ordered, under the fictitious guise of "reform," and carried out—to the everlasting and damning disgrace of the city, and all who participated in it.

We do not say that these private assignation houses should have been allowed to proceed in their work of the demoralization of morals; we contend only, that these women should have been given at least one chance for escape; one chance for reflection; one chance to seriously consider the enormity of their offense against their children and their homes.

Most of these women, first, in an unguarded moment, accepted of an invitation from some friend of the family to go out and dine. In hundreds of

cases that I personally know, good, respectable women, and mothers, have gone out to dine with "gentlemen" friends of the family, and have been taken to clubs or private assignation houses when they hadn't the slightest idea but they were in some respectable public hostelry. They have been induced to drink a little wine, generally slightly drugged, and then taken to private rooms close at hand for the purpose, and debauched. After the first occurrence the villain man in the case has a hold on the woman, and we all know what becomes of the woman when once a scheming man has her in his power.

I do not say that all these cases in the Philadelphia raid were parallel to the ones recited, but they may have been, and unquestionably many of them were. The woman is damned for life; the man—the real villain and scoundrel—pursues the even tenor of his way, in search of another victim.

These are the methods of modern society as we find them today. They are unfair; they are outrageous; they are lacking in every essential that is creditable to the male end of the proposition; they are cowardly; they are despicable.

I wouldn't stand under the damning recompense that hangs over the head of the Philadelphia "reform" administration for all the gold that glitters.

Anent Reincarnation

The Path-Finder has a few subscribers who frequently request us to publish something more concerning the theory, or rather the truth, of reincarnation, for it is a truth—as true as that we exist in mortal flesh.

People the world over are greatly interested in this subject—interested because it is a matter affecting life itself. It forms a part of the evolutionary process of life, of growth, of unfoldment. It is the great fundamental factor in all growth and evolution. There could be no evolution without reincarnation. Evolution is reincarnation. There would be no existence without it. There would be no life hereafter without it. All Nature vouches for the truth of this statement. The growth and unfoldment of everything that lives voices the truth of this philosophy. There is no doubt about it. There can be no doubt about it.

No one can investigate the subject in any degree and not find evidences on every hand that reincarnation—the re-entry of the Ego into another body of flesh after a certain period—is an unchanging and unchangeable law of the creative universe.

Let all doubters—investigators, not skeptics—pursue the study of this philosophy for a reasonable period and conviction is certain to result.

But we do not wish anyone to accept all we say on this subject simply because it appears in the columns of this magazine. We have always insisted that each individual do his or her own investigating. We state a simple fact as it comes to us through long years of personal research and investigation; not from the statements or writings of others, but through our own efforts to solve the problem to our own personal satisfaction. We wish all our readers to do the same.

There are many different ways and means by which the truth of the philosophy of reincarnation may be proven to the satisfaction of the individual. It may be done through the process of psychic development, through hypnotic demonstrations and by studying all manner of animate and inanimate life.

Bearing most interestingly on the subject of reincarnation, we find the following in the *London Express* of recent date:

"A remarkable pamphlet on the subject of retrogression of memory, or thinking backwards, has just been published by Col. Rochas, a former director of the Polytechnic (the French Woolwich), who is endeavoring to prove the truth of the theory of reincarnation. He has hypnotized a number of persons and made them believe they were ten, thirty, and even fifty years younger than their actual ages.

"Some remarkable experiments were made with a woman of thirty-five, who was hypnotized, and to whom it was suggested that her age was gradually diminishing. While in the hypnotic state she described incidents in her life that occurred when she was 20. She told of her confirmation at the age of 14, and described her theft of a half-penny from her grandfather. Gradually she relapsed into baby language, and at last her words became unintelligible, and she could only make signs.

"Col. Rochas went on with his questions, and then the woman replied in the deep voice of a man. She said her name was Jean-Bourdon, and that she was a villager. Col. Rochas caused inquiries to be made, and found that a man of that name had lived in the village the woman mentioned as far back as 1812! After three-quarters of an hour's further questioning the woman replied in the voice of an old woman called Carterot.

"Experiments were also made with two

other women, and both gradually grew more childish in mind and voice until they relapsed into the speech and actions of babyhood."

New Theory of Ether

W. Shenstone, F. R. S., furnishes the following most interesting contribution to the *Cornhill Magazine*:

"Of all the theories of the ether, that lately propounded by Prof. Osborne Reynolds is perhaps the most startling. It inverts all our previous ideas on the subject. According to this, the youngest theory of the ether, we must look upon the ether as the one really substantial thing in the universe, its density being 10,000 times greater than that of water; while matter, which seems so substantial, consists, so to speak, in an absence of mass, and has the character of a mere wave in the ether. On this newest view 'we are all waves,' as the author of the theory, bursting into poetry, exclaimed at the close of the eighth section of his Rede lecture. This astonishing proposition, which has cost its author no less than twenty years of labor, asks us to imagine that the universe, except those minor portions which constitute matter, is built up, like a bag of sand, of grains of definite shape, and in size so inconceivably small that their diameters are no greater than the seven hundred thousand-millionth part of the wave length of violet light, which in its turn amounts to only sixteen-millionths of an inch, and so closely packed that, though not absolutely immovable, the four hundred thousand-millionth of the seven hundred thousand-millionth of one-sixty thousandth part of an inch—i. e., the four hundred thousand-millionth part of their own diameter—would represent approximately the mean free path through which these particulars are free to move. Prof. Reynolds tells us that the density of the medium, far from being almost indefinitely small, is nearly five hundred times as great as that of the densest matter known to us on earth, and its pressure more than three thousand times greater than that which any material yet tried has been known to sustain.

"To get some idea of this conception of the ether, picture to yourself a billiard table carefully packed from one end to the other with line after line of billiard balls, each one so nicely fitted or geared into the next that the balls are packed almost as close to each other as is possible, yet not so very lightly as to prevent absolutely all motion among them. Imagine, again, that you have one layer of balls, as on a billiard table, confined by the sides of the table, but layer upon layer piled one above the other and extending absolutely without limit in every direction. Remember that these balls or grains are so minute that, say, 11,200,000,000,000,000,000 of them laid side by side along a line would only occupy a single inch, and you will have a picture, so far as may be of Prof. Reynolds' conception of the universal medium, the ether."

The theory set forth by Prof. Reynolds does not "invert" the ideas of all the thinkers and philosophers of the world of modern times. Indeed, this "theory" has been held as a truth by some philosophers, dating back beyond the book record of man. All, however,

have not told the story in quite the same way Prof. Reynolds does.

It has been known for centuries that all planetary systems of which we have any knowledge are held in place, not alone by the application of the natural law of attraction, but largely by the density—or power rather—of the etheric element which fills all space and which permeates all things.

Ether is the one substance which perpetuates all life. It is never absent from anything, animate, or inanimate so called. It is the one great power which keeps everything in motion and holds everything in the Universe in place.

Simplified, ether is the God all our orthodox friends tell us about. It is creator, sustainer and perpetuator. It is all powerful. It is limitless. It is ever present—never absent for the millionth part of a second. It creates life. It sustains life. It perpetuates life eternally and everlastingly. It is what sustains life in the air we breathe. The air is not a life-saver or a life-sustainer. It is the ether with which the air is permeated. Air is nothing more or less than the physical disturbance of the elements. Ether penetrates everything. It goes through a stone wall. Nothing obstructs it, but it may be mixed or inter-permeated with foreign elements at times, so we get the impression that we are breathing "foul air." The ether is simply "fouled" by coming in contact with foreign substances, and yet it is sufficiently powerful to hold up a planet and let it dance around on the tip of its little finger, so to speak.

The reason outdoor life is so much more healthful than indoor life is we come in direct contact, in most instances, with the pure article—with pure ether—unmixed or unadulterated with any foreign substance.

And this is the reason, too, why wearing scant and perforated clothing is more healthful than the heavy, close-woven fabrics—the ether comes more directly in contact with the pores of the body and enters them directly, provided we have bathed sufficiently to keep the pores open. We cannot keep the ether from entering our bodies entirely, but we may so interfere with its direct application that its office of life-giving is materially circumscribed.

And again, this is the reason the editor of this magazine so persistently insists that all his readers shall keep themselves clean, both outwardly and inwardly; eat rationally and proper foods; take exercise and live an outdoor life as much as possible; this is that the vital element of life—ether—may the more easily perform its great office of giving perpetual life to all growth.

Environment and prenatal conditions are responsible for the present short-lived race. When once the mind is firmly directed to right methods of living and of growth, nearby posterity will benefit immensely, and the children of our grandchildren should know how to live a century and a half and longer, without serious effort. But this will be after doctors and medicine have become extinct factors.

Give ether a chance and see what wonderful men and women it will make of all of us. It will transform us into such harmonious perfection that we will become frightened for fear we are going to live always.

But there are several "grades" of ether—differing in fineness, as it were. Our present physical bodies cannot assimilate the finer substance. We cannot appropriate it, as it were. It is so fine that it passes straight through the physical structure and is appropriated only by the Ego—our inner being. When we once get sense enough to be able to appropriate and utilize the finer etheric element in the interest of the physical structure, then—then, do you know what will happen? It means a so perfected physical body that the Ego will not leave it. It means perpetual life in the body—in a body, however, that is so clarified and spiritualized that it will have little resemblance, except in form, to the bodies we are now trying to pass off on the Maker as genuine.

What we need, friends, is more ether in our bodies—more of the right kind. We need to lessen physical obstructions. We need to open a clearer highway for its transmission into every portion of our anatomy. We cannot imbibe all the life element required through our nostrils and the horizontal opening in close proximity; we must purge ourselves in every way possible to insure easy access to the inner workings of our anatomy, of the one

element which alone holds within its grasp the power to make us what the Creator intends us to be.

The November Elections

A great, so-called, reform wave swept over the country at the recent November elections. There is no question that the great mass of American voters has reached the limit of endurance in the matter of boss rule in politics. In nearly every great city in the country, and most of the States of the Union where one party or the other has long been in power, a machine system of controlling all the elections in the interest of political thieves and grafters has prevailed to such an extent that the people will no longer tolerate it.

But the people always need a leader. They need someone to plead their cause who is not only honest, but is fearlessly independent of every influence that may be brought to bear to defeat the ends sought.

In a great emergency the right man is always found. We have Folk in Missouri, where a system of corruption unparalleled in the history of the country outside Pennsylvania and New York, reigned for years unchecked. Folk put a lot of the thieves in the penitentiary, and there would have been a hundred more except for the intervention of purchasable courts in that State.

In New York we find District Attorney Jerome, who is preparing so many corrupt politicians for penitentiary cells that the whole State is alarmed. Both political parties dropped Jerome, and he wanted them to drop him, so the movement leading to this end was mutual. Jerome stepped out and ran independent for the same office of prosecutor. He stood on his own record. The people elected him in the face of all combined Tammany, with its immense corruption fund on one side, and the powerful Republican machine on the other side. The business men did the job. Business men, as a rule, are loth to mix up with politics, but on such occasions as the ones recited the business man comes to the rescue and there is a general cleaning up, at least for a time.

In Pennsylvania and Philadelphia we find boss rule crushed out. The old Quay hierarchy of political thieves and prostitutes is laid waste, and a long

season of decency and order and honest administration of the affairs of the Commonwealth is promised.

Down in Maryland, a little State that has many times thought seriously of surrendering its charter because of the political Gorman-dizing of that astute and conscienceless party boss, Senator Gorman, has also "turned the rascals out." The Gorman leaders proposed to disfranchise sufficient of the voting population to insure a life lease on all the political gifts of the State. Here again the business interests took a hand in the fight, and Gorman is down, it is hoped, to rise no more forever.

In Ohio the State machine was getting so corrupt that the Republicans turned in and helped the Democrats clean up things—disenthroned the machine and bossism. It was not a Democratic victory in a party sense, but a victory for the people in behalf of the people.

And so it was in many other sections of the country of lesser moment, but all tending in the direction of unloading the machine and replacing it with something at least less objectionable.

It is believed that this reform wave is out to stay. The searching investigations that have recently been made to the detriment of many great financial institutions, to ascertain what was being done with the people's money, has had something to do with it; but political roguery everywhere has long been in the ascendant, and the people have become tired of it. In other words, the thieves have been pilfering so outrageously that they are attracting their own punishment.

There is always a limit of endurance, even in politics. The great middle class will ultimately rise up in its own defense. When it does, and a leader is found, the rascals are forced to take to the woods or suffer a penitentiary sentence.

District Attorney Jerome is to-day the most conspicuous figure in American politics. Single-handed he cleaned out the strongest political combinations in this country, and he spent no money in doing this. Simply stood on the four years' record he had made for himself as public prosecutor in New York. Every man who voted for him had to vote a split ticket of either one or the other of the old parties. His election is the most remarkable feat

along the lines of political revolution that New York has ever witnessed.

There is still a chance in this country for the honest, courageous American citizen. He stands foremost in the admiration of all good citizens. A record of deeds accomplished is all that is necessary to warm the hearts of all the people who are not enslaved to ring rule and political bossism.

We take off our hat to the peerless Prosecuting Attorney.

Cultivate the Voice

Every person should be possessed of both a beautiful speaking and singing voice. This is imperative if we would develop and unfold to the greatest degree.

Music—vocal—is inseparably allied to the Divine life of each individual, and the more beautiful the voice, the closer are we in touch with the Higher Life within.

Every person can speak beautifully and sing beautifully.

And every voice should be just as perfect and beautiful at the age of eighty as at thirty. There is no rational excuse for the existence of a "cracked" voice.

In the absence of abnormal physical wreckage, every broken-down, so-called, or defective voice may be restored to its original beauty and smoothness.

The teacher who allows a "tremolo" to enter the voice is a criminal. No one can ever sing artistically with the "tremolo" stop pulled out. It is unnatural and exceedingly offensive to the artistic taste.

Cultivate your voices, friends; speak softly and sweetly in your common conversation to every one. Never allow a harsh tone to pass your lips. Think before you speak, and put all the love and sweetness and pathos possible in your voice, but don't make the effort to speak beautifully conspicuous. Just speak softly and tenderly, with your heart full of love, right on the lips.

Do this and see how soon you will develop a beautiful speaking voice. What a world of love will enter your soul and what perfect harmony will envelope all your surroundings.

All your friends and neighbors will soon note the beauty and sweetness of the very atmosphere you breathe forth.

Try this. It will pay you. You will add a quarter of a century to your days of usefulness, and should you finally decide to pass on to another sphere of growth, a halo of softest light will be ever present along the pathway of physical unfoldment; and all the world will still listen for the notes of melody which spake the presence of the soul.

A Sure Cure

A recent dispatch from St. Louis recites the following cure for indigestion. There is no question as to the efficacy of this mode of living, but the best plan is to first take a series of short fasts, say of two or three days' duration, for body-cleansing purposes. Then the remedy will be much more speedy and effective.

The dispatch reads:

"If a popular theory of domestic economy is not to be denied, Mr. and Mrs. Yost will each live on 15 cents per day board bill during and after their honeymoon. At least their daily expenses for board should not exceed 30 cents.

"They have recently been married, the bride who was Miss Lalle, of St. Louis, having been won over by Yost's demonstration that both the pocketbook and the stomach can be benefited by a simple diet of fruits, nuts and a certain bread.

Yost was a world's fair contractor, but had indigestion before he procured that job, and last December began a course of dieting which he thought would cure him and at the same time enable him to fulfill his financial obligations in connection with the world's fair contracts. He took a room at the home of Miss Lalle, and in the course of time communicated to her the secret of subsistence. She became interested, finally tried it herself, and eventually decided to share his simple fare for all time.

"Yost's breakfast consists of an apple and a slice of bread. Lunch consists of fruit, figs and nuts, and dinner, bread, two apples and a handful of nuts.

"On this fare Yost has lived well and has been cured of indigestion."

QUESTIONS ANSWERED

C. B.—What treatment would you suggest to cure, or at least relieve, deafness?

Ans.—It is largely owing to the cause which is responsible for the deafness. The greater percentage of deafness is caused by catarrh of the head, in which case the only cure is to fast until all diseased conditions are eliminated; not all at one time, but periodical fasts, ranging from three to fifteen days; at the same time keeping the nasal cavities and head cleansed with

warm salt water applied by a little rubber tube. It is also necessary to diet, exercise, breathe pure air and take plenty of both internal and external tepid baths.

N. D.—In regard to a family still for distilling water, approximate cost, etc.

Ans.—I am unable to recommend any sort of still for family or other use. There are a great number of stills on the market, varying in price from \$3 up. Distilled water is *dead* water, and unless aerated by the sun's rays for a great length of time, it were far better to keep it out of the stomach. Use a filter if there is sediment or other foreign substance in the water. The infinitesimal "microbes" that inhabit most water that our still friends complain of are put there for cleansing and scavenger purposes and should *not* be destroyed, either by distillation or other means. These are *health* germs, not disease germs.

By the same.—Please name the best food chopper—one that will grind grain.

Ans.—We have been experimenting a little on choppers. So far we have found that the one advertised in these columns does the most satisfactory work. But we have not tried them all. There may be better ones. We give only our results up to date.

By the same.—Can we depend on all olive oil put up in California as being pure?

Ans.—Yes, I think so; but there is as much difference in the various manufactures of this pure oil as there is in the manufacture of different wines. We have made extensive investigations of various makes of California olive oil and have, up to this time, found none that compared with the Amoco brand. We can say the same in regard to the ripe olives sent out by the same manufacturers. At any rate, orders and duplicate orders are constantly coming in from all parts of the country.

FRIENDLY CHATS

VIENNA, VIRGINIA.

MR. CONABLE—DEAR SIR: I cannot resist the temptation to say to you that your article on divorce laws is worth more to the readers of your magazine than tongue can tell, and I am pleased to know that some one has come to the front and dares to express the truth. Keep on and you will win laurels that others may envy. Yours, etc.,

M. H. SNYDER.

WATERBURY, CONNECTICUT.

DEAR BROTHER CONABLE: I have not received any notice of the time of my subscription expiring before. Kindly find enclosed payment to date, and, to assure you that I appreciate your magazine, I enclose one year's subscription in advance, for which please continue this beautiful work, as it gives me new life every time I open it. I owe my success, both in business and a pleasant home, to you and you alone.

Thanking you for the bright knowledge you have given out to us poor, ignorant people to learn, instead of keeping it all to yourself, as is customary with us selfish sinners, I am,

Very respectfully yours,

J. P. MCCARTHY.

San Diego, California.

My Dear Mr. Conable:—How glad I was to see that dear face on the cover of the last journal—my teacher and my healer. Freedom was my guide for many years, you could not have more wisely chosen than you did to make your journal more popular than ever.

In your last article, I felt in reading it, well, some day I will shake hands with Mr. Conable, and think, too, it took a man to speak what has so long been in my heart to say, but never saw the time and place; and have wondered how long women would submit to the universal thought that it was sinful for women to become prostitutes, but it was all right for the men; they would be accepted in the best society, yes! and mothers glad to have their daughters marry them, but the woman must be ostracised, when we well know there is no difference. Oh! do write some more 'on this subject. The world needs those talks, it has slept so long. I want to subscribe for the journal, but as I am about to change my residence I hope to Los Angeles, I will wait until I settle. You and Helen will make the Path-Finder boom.

Kindly your sister in truth,

MRS. C. R. WOODRUFF.

GRAMPAN, PENNSYLVANIA.

FRIEND CONABLE: Find enclosed one dollar for PATH-FINDER. My time was up, I believe, in February, but it was overlooked, so please excuse and continue the year. Have read PATH-FINDER some years, and like its bold, original sentiments, but I must draw the line at

Reincarnation. It is an axiom of science that "no two bodies can occupy the same space at the same time." Every little baby has its own little *Spirit Body*, eliminated and digested from the food it eats and air it breathes, and is really *material* in a high state of ultimatum. Organic bodies are required to gather the atomic vibrations of the ether that fills space, and this *motion* constitutes what we call *Life*, gathered by the *points* of the *sensory nerves*; carried to a focal center, resulting in *conscious thought*, and may be radiated at will to indefinite distances. Our present physical bodies are very heavy, clumsy affairs, but we will in good time bring them down to average ten pounds. Then we may outrun the fastest express train. One mile a minute will be nothing to us. If the *surface* of the *earth* moved round its axis as swiftly as that of Jupiter we should be suspended by centrifugal motion high above the earth's surface. Jupiter's inhabitants weigh about *five of our pounds*—a great advantage in locomotion. Our earth is young yet as a *human* bearing planet. Enough for the present. Good bye. E. WALL.

San Diego, California.

Dear Mr. Conable:—Please find enclosed postal order for one dollar, for which kindly send the Path-Finder to my address.

In this connection please allow me to express my appreciation for the position you take in your magazine regarding Southern California. It is too true, and if advertisers and newspaper editors would adopt your method of "writing up" California fewer people would suffer that keen, bitter disappointment upon their arrival here; and yet Southern California would develop faster, for the situation put thus, would prevent people coming who have no means; and, on the other hand, stimulate the desire to come in those who have.

You certainly have a most delightful way of expressing yourself upon upon any subject, and are one of the very few writers, who has the art of

blending humor and stern facts in a way most pleasing, for the usual accompaniment, sarcasm, is entirely absent.

Your description of Los Angeles shortly after your arrival there was true to a letter, and laid bare the vices as well as the virtues, but it was written so wholesomely and with such a stamp of sincerity, that even the average thinker would know "instantly" whether or not Southern California was the place for him, and those who came after reading that description would find no disappointment, hence desperation and suicide would not follow.

I have been very much interested, and very much pleased also with the theory you advance on the divorce question. In my opinion you struck the "key-note" in an article published in the Path-Finder something more than a year ago. The question of marriage should be made a matter of education and should commence before birth. Every child, first of all, should be well born. One-half the battles of life, for such a child, are already fought and the victories won. Then that child should be taught sincerity and right principle, in other words, as Shakespeare puts it, "To thine own self be true."

Every mother would do well to follow your advice in that article. If they did, and began at the right time, there would be no cause for divorce laws.

Minot Savage says, in speaking of the quotation "Those whom God has joined together, let no man put asunder," "Those whom God has joined together no man can put asunder." I would say, "Those whom right principle has joined together no wrong principle can put asunder." But this is a big subject and I did not intend getting started on it; but I have wanted to "hold out my hand" to you ever since I read that article.

Very sincerely,

ALICE KEEBING GOODRICH.



The One Subject Worthy of Investigation

By HELEN WILMANS

One of the most important statements of the New Thought Science is that man is all mind. This means that he is a mental creature. It means that he is alive all over; that he is composed of living substance and not dead matter.

This statement, taken with a knowledge of the law of affinity, really explains the entire mystery of creation with man at its head. And with the understanding of these two truths there is no living man or woman of average intellect who cannot demonstrate his mastery over his body and his bodily surroundings.

Man's salvation depends on his powers of mastery; and his mastery does not consist in the expression of physical feats. Though he could pull down the pillars of the temple as Sampson did, and kill the lion single-handed, it will not avail to save him from the daily annoyances that are the real terrors of his existence, nor will it ever soothe or relieve the slightest pain that attacks his body. No amount of physical power gained through physical training will ever pass certain sure limitations that prove him to be on the wrong track so far as the conquest of real ills is concerned.

Real ills are those whose constant tendency is to blot man out of existence. Every form of helplessness, every negation of life such as disease, the gradual yielding of physical forces to that common enemy of mankind that we call Old Age, and eventually Death; these are the things that must be conquered, and no acquisition of physical force can conquer them. That is to say, no man can ever acquire sufficient force while developing on the physical plane to conquer these great torments and terrors. They have got to be conquered mentally. All life and all progress begin in thought, and thought is the product of reason; it is dependent on the operation of the brain.

The hope of man is in this fact. It must be apparent that, while there is a limit to purely physical development, there is absolutely no limit to the capacity of the human mind to go on expanding and growing until all the

things of life come easily within the grasp of its power.

Note the words "growing" and "expanding;" then observe the fact that never a day passes over your head that does not leave its trace in some new thought self generated by your brain, and with some kind of influence to modify in some degree your previous conceptions of things.

Perhaps you are not a thinker; it is safe to assume that you are not; very few persons are; yet even the most careless, indifferent, indolent of people think enough to demonstrate to themselves the fact that new thoughts are almost constantly being born in their brains even without an effort on their part.

To tell how the potency of these thoughts can be augmented and made to conquer all the obstacles of human life is the effort of mental science.

All power begins in thought. Thought is a thing of easy culture; and the greatest of all things is the fact that its power of expansion is unlimited.

Right here man finds his unfailing foundation of hope, and begins to concentrate his thought upon the proper method of effort that will be productive of what he most desires.

He Begins to Reason.

As soon as his reason begins to operate, even a little, he finds himself in the midst of a world of denials. He looks at things as they are, and he asks himself if this world is the finished workmanship of an infinitely completed understanding, such as a God must possess; and he sees that it is not so. He reads a little history and he finds that the world is a growth and not a creation. Farther thought on this line brings him to the conclusion that individual intelligence is responsible for the presence and the development of every creature in existence, whether great or small. In other words, every creature from the smallest and most helpless up to man is an expression of its own mental standing. In other words still, it is what it thinks. Its body represents its intelligence. It is just what it believes. Its beliefs are

(in the main) very feeble little affairs, and so are the creatures that express them. Here is a fact that will bear a world of thought. It explains the vast differences in the infinite numbers of creatures that people the universe, and it justifies the tremendous claim of mental science which says that all is mind. This does not mean that there is no matter—which is the assumption of Christian Science—but that all matter is mental substance; that it is thought become visible in expression. In other words that matter as we see it is not dead stuff but only negative expression of mind not yet rendered positive enough for any definite expression; though probably it is all on its way to becoming so. There is no dead matter; there is no deadness in the universe; only one unbroken life with myriad forms of expression; each expression being a representation of individuality.

When a student begins to deny the old race beliefs of creation he finds a work before him that threatens to be longer than his earth life can continue, unless he can discover how to prolong it. This line of thought soon shows him that the whole system of the race's accepted conviction is pure nonsense. Moreover that he himself and all other members of the race are the expressions of this ignorance.

But here is his hope. It hangs on that word "ignorance." Ignorance is a mental condition and therefore it is subject to change through the power of thought.

Man can think himself out of a condition of ignorance in which he is so helpless, so completely at the mercy of his surroundings into a condition of intelligence that will render him positive to his surroundings and master of them.

Through the power of thought he can throw off the garb of slavery that has fettered his movements and the movements of his forefathers, and arise to a position of complete mastery over his own body and his bodily surroundings.

In order to do this he must learn the secret of how to think.

There are hundreds of teachers who will tell you what to think, and who will pocket your money for doing so, but what the student needs is to know how to think.

Perhaps I can make myself understood more easily if I introduce some of my own experience. Many of my readers know with what unwavering fidelity I have applied myself to an understanding of this matter. With an early belief in the ability of man to rise above the plane of disease and death on which he had been perishing for so many thousands of years I was encouraged both to think and experiment. I was observant; nearly all events, no matter how small, had meaning for me. My earliest difficulty was an inability to put any confidence in the conclusions to which much and inconsidered thought led me. But I got over this and began to believe in my own thought. For instance, when some new thought of mine contradicted flatly some of the long established beliefs on which the race had depended for ages I found it almost impossible to believe in it. I would waver and often yield up my conclusions and drop back into a half-hearted acceptance of the old. But I never kept this position for any length of time. Reason would come to my assistance, and again the new thought would assert itself in the face of all established opinion to the contrary; and this fight would be enacted at intervals until the new would become established permanently.

It is not possible to come firmly into a new thought position and rest there. There is no rest for the thinker. The moment the new thought has conquered an old, long established error, there comes an added sense of power that pervades the entire body. No matter what the subject was on which the thought had been concentrating, no sooner would the conquest of the new thought be completed than strength would be added to the body.

Then, as I said, there would be no rest in this new place. The added strength of the body would give added strength to the brain and there would be increased capacity to think more forcibly than ever before. And so the world's erroneous old beliefs would be taken up, one at a time, probably, and killed in the grinding power of original thought; each conquest would add its impulse of strength to the body effecting changes that could never have been effected in any other way.

The body, as it is now, is but a

expression of error. It is the incarnation of a thousand erroneous beliefs; and these beliefs are responsible for its bodily weakness and of its other undesirable conditions. Wrong thought has made the body what it is. Right thought can make it over into what it ought to be.

We see from the foregoing, first, that the body is all mind. No one denies that thought is of the mind; no one denies that thinking is a mental operation. Very few, however, are aware of the fact that thought is a product of the body; only a little is known of Nature's processes in carrying the functions of the body from its lowest to its highest expressions, but at this time our best scientists assert that thought is the product of the brain, as bile is a product of the liver, or as perspiration is a product of the skin. In this fact we see the justification of Prentice Mulford in his constant reiteration of the one truth he believed in above all others, that "Thoughts Are Things."

Thought is indeed a substance; like all other things it is mental substance; the fact that it is capable of producing changes in the body corresponding to its changes of belief proves that it is off the same piece as the body; it is made of the same stuff, only finer spun and therefore more effective in working the changes in the body that it actually does work.

For it surely does work changes in the body after a time. It works changes from its very commencement, but the changes have been so gradual that we have not observed them. Then, too, we have never pursued a straightforward effort of unbroken thought on any strictly progressive line. It would be absurd to expect that our broken, frail, almost meaningless and always purposeless train of thought should produce any palpable change of appearance in our bodies.

But if thought acts upon the body, even purposeless as it has always been, is it not fair to infer that thought long trained on one subject and addressed to one purpose should in time produce changes in the body corresponding to its own changed character? Our thought, before it broke away from the world's old thought that recognized nothing but man's weakness, his sinfulness and his diseased condition has

grown out of this way of thinking. It has gone on from one point of projection to another and higher point until it stands in a light never shed on the human brain before. It has dipped to the very dregs of the old ruinous beliefs in man's weakness and helplessness; it has traced his career from one point of his history to another, each movement marked by his increasing capacity to break that law of God which says, "So far shall thou go but no farther," and has seen nothing in the shape of obedience to this command; nothing but man's constantly increasing power to break it; until at last he knows that his dominion, which means the principalities and potencies of the gods, is dependent upon his continuance in breaking it.

Nothing can narrow his roadway any longer, and nothing can shorten his journey through the Great Forever unless he himself by doubts of himself can cripple his forward movement.

For at last he has arrived at a perception of the second division of this grand truth we are contemplating. All is mind is the first statement, from which he works slowly but surely to the second statement—that mind is the Creator. Mind, the function of the human brain expressed in thought, has created man as we see him, and has the ability to go on creating him throughout all the ages.

And this is man's present work. He has created himself in unconsciousness of his own powers. His creation has been hap-hazard and faulty; it has been the expression of his beliefs in weakness inherited from parents who did not know how to think. He is the product of untruth rather than truth, and as a consequence, his body, though possessing magnificent possibilities, is so defective it scarcely serves his purposes here on earth, and only lasts long enough for him to begin to see how to live.

Then he dies, bolstered up by a blind faith in an easier life and better times on the other side of the grave. Of this hope, which I would be the last person to destroy, I must still say that it is a broken reed in comparison with a foothold upon this solid earth, whose permanence is guaranteed by the growing and constantly increasing power of thought, and that the most sensible thing I know of is to hold on

to the earth life and to strengthen our position upon it until our mastery is so complete that we can either go or remain as our will may elect.

For, after all, we are still slaves so long as death has its clutch upon us and can force us to abdicate our places here whether we wish to or not.

And I must strengthen another point; that is, that nothing is gained except by conquest. Death is not conquest; and what is it expected to gain? Death is the ultimatum of weakness. If strength waits on conquest, what must we expect as a natural result of the great weakness of all weaknesses?

Theosophy might answer this question; I shall not attempt it. But a bird in the hand is worth two in the bush; and I would rather take my chances in an effort to conquer death on this side of the grave than to trust the noblest and most persuasive theories concerning a life after death that ever lulled the reasoning powers of man to sleep.

But this I know, to come right down to the ground work of the greatest truth that has blest the ages by its appearance, there is not a single obstacle in the way of man's conquest of death right here and right now. It all depends upon his intelligence; it all depends upon his power to think. Let a man learn to think properly and his command of life is undeniable; nothing can stand against it. Nothing is standing against it now at this moment but man's ignorance of his own power.

People wonder that I speak with so much certainty of this. But I speak from experience—the most reliable of all sources of truth. Yes, actually every word I write on the subject of conquering old age and death is based on my own experience. It is true that no one of my age can demonstrate to the belief of others that he has conquered these life long enemies. Yet to myself the demonstration is here, and is becoming more marked each day. It manifests in the constant broadening of the new thought that is coming to me; in the quickening of my perceptions and the ripening of my judgment; but above all, in my ability

to control my thought and keep it directed in channels dug by my will and used for the specific purpose of adding to my strength, both mental and physical.

The result, so far as I perceive it, is this: The control of my body seems to be passing from the physical or muscular parts to the brain. For instance, instead of exercising a muscle to make it stronger, I reflect on the power of mind to control matter, and I simply speak the word of strength for that part. After speaking the word of strength I take no further notice of the muscle; to watch the effect of the spoken word always seems to cloud it with doubts, and thus to weaken the effect. To speak the word of power, and then to evade the doubt will effect the change desired.

For matter, so-called, is absolutely obedient to thought as soon as the student learns the law of affinity, whose extremes are expressed in the words "Positive" and "Negative."

At one time—and indeed that time has not yet passed—the body was positive to the mind and controlled it. By slow degrees with the ripening of the intellect the positive power has begun to pass out of the body and to concentrate in the brain. It is this that will give the brain control over the body, and is even now beginning to do so. A little farther development on this line will give the brain absolute power over the body and render the body obedient to every command of the brain. Under these conditions what can prevent a man from living in beauty and strength and constantly unfolding faculty until he shall become deathless and dauntless, mighty and undying as the gods?

At this day there is only one subject worthy of human thought; it is the study of man and his undeveloped potencies; there is only one effort worthy of human pursuit; it is to discover these undeveloped potencies and render them applicable to man's redemption from the thousand negations of his power which now surround him as the result of his ignorance.

Who wishes to unite with me in studying this mighty subject?



Hoosier Paths

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

So much is said these days about what folks should eat, and it is all well said, but there is a dearth of expression as to the how of that process; so we feel there is room for some specification upon this theme.

There are those who advocate pleasant conversation upon light topics at meal time, and it is indubitably better to thus engage the attention than to turn it upon sombre affairs, or to engage in altercations of an angry character.

But we are disposed to believe that eating without comment of any sort is better than any of the foregoing, as the first step in the process is of such vital importance that it would be well to make the partaking of food a period of silence with the attention fixed upon the right preparation of food in the mouth.

The very fact that it is practically impossible to articulate words and masticate food at the same instant, is somewhat of evidence that Nature intended we should be silent while taking nourishment.

The preparation of the food in the mouth, as we have stated, is of the utmost importance—not one whit less so than any of the subsequent steps; indeed, it is the very foundation of digestion, and the rest of the process may be regarded as superstructural in comparison with it.

No building is worthy the name if it has not a good foundation, and this is most eminently true of the human body, whose material structure finds its source in the food we eat, we, ourselves, being the architects and constructors in the process.

Not alone must the food be crushed and finely ground, but it must also be thoroughly saturated by, or mixed with, the saliva. This watery element is really the object sought in the masticatory act, our working jaws and tongues literally pumping it from its reservoirs for the purpose named.

We here begin the process of creating our bodies physical. The story of creation is forever repeating itself. Far back, in the beginning, the spirit of God moved upon the face of the water

and creation was established. It still goes on—in the water.

We are the microcosms, in us is repeated, every day, the identical creative work instituted in the beginning. We are self-creative as to our physical manifestation, and the process never changes. The mystery of the ages is here, and a process, and result, transcending the rarest dream of the alchemist, is forever transpiring within the compass of our bodies.

Food is taken into the mouth, and here the creative act begins; the spirit of the man, who is God in his own microcosm, moves upon the water, and it rushes forth to fit the material for the temple; in this stream, if the act of trituration (mastication) be correctly performed, is material for brain and bone, for muscle and blood, for every conceivable use in the physical economy, whether of structure or of function, and according as the primary act of mastication is well or ill done, is the structure in a state of harmony or discord, which are but equivalent terms for health and disease.

Here, in this primary act, is the one stage alone where we may use our volition in this far-reaching process, and it is incumbent upon us, for every conceivable reason, to do our whole duty here. Once past the portal of the oesophagus, our material is beyond recall and if well prepared it greets us in its final expression as normally functioning organs and tissues, or if the primary act be indifferently done, we ultimately have pain with physical and mental distress, which is characteristic of nine in ten individuals.

Only think of it! So many people indulging in the conventional rush and hurry of the time, instead of chewing their food into liquid form, so that swallowing the same could be done without effort, and at a time consistent with best health, actually wash it down with no preliminary preparation. And these are they who in time become the dyspeptic, half-alive folk, who, at every turn air their ills, and proclaim their woes, until the very air rebels.

We have read somewhere of a pecu-

liar people who regard eating in company with others as sin of some degree, and who, consistent with this belief, isolate themselves from their fellows when they partake of food. If with this seclusion they thoroughly prepare their food in their mouths before letting it pass from their voluntary control, we think them worthy of imitation by all who desire to be really and truly well.

Can we emphasize this more than we have already done? We believe this is a truth to be proclaimed everywhere; from the housetop, in the street and from the rostrum. We lose no opportunity, where occasion permits, to express what we deem truth in matters pertaining to health, and we find daily more and more people desirous of learning the truth, for they know that a true knowledge of truth frees.

A diet of fruits and nuts, varied by such vegetables as may be prepared for food without cooking, as lettuce, onions, carrots, cabbage, turnips, ripe olives, and olive oil, constitutes what we may term an ideal food suited to all.

Let such articles as we have enumerated be thoroughly masticated—fully prepared in the mouth, before it is passed on to the stomach, and there will never occur that retention of morbid matter in the system, which is the basic factor in most of the ailments to which most all persons deem themselves heirs.

The efforts of the vital force in the morbidly burdened of the United States alone would, if exerted in the right direction, be sufficient to extend the period of their lives at least fifty per cent, if used for normal purposes alone.

The slighting of this first process is not merely the producer of invalidism, but it is that also which renders the drunkard possible, and many other forms of vice which scourge the community and the nation. And, since it costs less to educate an individual than to prosecute him for his crimes, it would pay the government to institute a crusade against the practices in food taking conventionally in use.

Just think of the clear brains that would be everywhere to aid in the universal evolution and progress of the race, if the right practice I have indicated were universally followed.

To you who read this message it should come with all the force of an earnest conviction, arising out of definite experience, and which the returns from all quarters show to be strictly accurate.

Let me give you here a final direction. Try it for one month and be truly convinced, as you will be, that I have stated an exact physiological fact. It is this: Chew your food until it is entirely devoid of taste before passing it on from the mouth. To all who will practice this the avenues of success and health will open wide.

The Art of Simple Living

By JOHN F. MORGAN

"Each man makes his own statue—builds himself." Intelligent thought, the Great Architect, can just as easily plan a new human structure as to be continually patching over a troublesome old one, because man is regenerative and limitless. He has the matter of rebuilding himself absolutely in his own power; "he can become what he wills to be" if he will but intelligently direct the forces at his command that he may retain his present body as long as he wishes by keeping it in a clean and habitable condition.

The aim of simple living is the production of a perfect man; a man made

in the image and likeness of his Creator. One of high thought who reflects Universal Intelligence—the Infinite Mind.

The art of constructing a perfect human body to its highest degree of physical strength and mental perfection depends upon the intelligent and careful selection of the most valuable constructive material in order that the daily repair shall balance waste so perfectly that there shall be no excessive wear or deterioration whatever. Do not imagine because you are a full-grown adult that your body or brain is a finished structure. What you eat

daily is converted into building material; what you think, what you do, depends upon what you put into your stomach and upon the ability of the digestive organs to assimilate it and supply energy to repair the waste of the body.

Food must be converted into good pure blood before it can give us strength; for the blood feeds both body and brain. The work that we do today is from the blood made of the food eaten yesterday, but no matter how much nourishment a food may contain, it can be of little use to us unless eaten properly. (See October Path-Finder, page 17.)

Eating is one of the luxuries of life. Make it a supreme law of every day that you will have one full meal when you are **hungry**, and that you will eat it when you are rested and can remain in a state of quiet so as to convert it into living tissue.

The time to eat the heavy meal of the day with keen relish is when the trials of the day and the mental strain are over, so that the digestive organs may have the full supply of blood needed. Then the system is in best condition to judge what it needs. What you shall eat when you get to the table with your rested stomach is much more a matter of indifference than can be the case when your stomach has had no chance to accumulate strength.

After eating, rest a short time, forget your business, do not rush off to work immediately after swallowing your food. Allow your stomach at least one-half hour to get its work under way before the blood is drawn in another direction.

If food is partaken of in the fresh air it always tastes better and does more good than when partaken of in a close room. The pleasure of eating increases the flow of saliva and the secretions of gastric juice, which in turn assists digestion and assimilation. The needs of a normal body are very limited. A few of the simplest articles will furnish all the elements required, provided, of course, the appetite has not been abused.

The skillful engineer studies the steam-producing qualities of the coal he uses; he also inspects the character of the water, and feeds the engine according to the number of cars to be drawn and the elevation of the grade,

all of these combining to determine the amount of fuel to be used. So it is with our bodies. We should study with equal thought and care the fuel and water that we employ in supplying energy to our bodies that they may have the life-giving qualities and the proper preparation for the building of healthy ones through right thoughts, right diet, correct mastication.

We should understand that the exact number of ounces of material necessary to be taken into the stomach each day must be determined by the amount of tissue burned through bodily and mental activity. The food substance taken into the human furnace or engine is burned or oxidized in the body just the same as is coal in a furnace. If it is fed with an excess of food it will fill up with imperfectly oxidized waste substance.

The first essential in selecting proper food for the body is the use of such products as are vitalized by Nature in the process of their growth in the sun, and the skillful selection from these natural foods of those which exactly fit the individual requirements of the body for strength and vitality.

The use of soup is to stimulate the activity of all the digestive organs and prepare the stomach for the work of digesting the more solid food to follow. Because of this, those who have developed the culinary art to its highest perfection begin all dinners with soup as first course. Sip your soup slowly, holding it in the mouth and **chewing** it until it and the saliva are thoroughly mixed. To secure the most nourishment, eat soup with toast, very dry biscuit or hard bread crust that will compel you to use the teeth to chew it thoroughly.

The richness or quality of a soup depends more upon the proper choice of ingredients than upon the quantity of solid nutriment matter employed. Much depends upon the ability of the cook to develop the natural flavor of the food to render it thoroughly digestible and to convert it into a delicate viand. Tasteless food, no matter how nutritious, does not stimulate the flow of the gastric juice, and as a result digestion progresses very slowly.

All first-class soups are made with olive oil and succulent vegetables, aided by dried or fresh herbs, spices or condiments, and their nourishing qual-

ities lie principally in the pure olive oil used. They are light, easily digested, and are a cheap form of food. Finely ground nuts, nut cream or nut-butter will add richness and flavor to almost any soup.

Soups can be made from lentils, peas, beans and chestnut flour by the addition of nut cream or olive oil.

Puree soups are made from a very rich substance known as legume, which is simply a vegetable caseine, and is the same as the caseine of milk. These leguminous seeds are the best suited by their composition to replace animal food, containing, as they do, the nitro-

genous element necessary for building the human body. They make a hearty and nourishing soup.

In making soup learn to use without abuse the natural stimulants, such as spices, herbs and peppers—especially herbs and red peppers. Celery salt is very desirable, and bay leaves contain a most delicate and pungent flavor for soups, gravies and savories.

The water in which vegetables—with the exception of cabbage—are cooked should be saved, as it contains the vegetable salts so essential to health. Use this water as "soup stock."

Domestic Economy

By LOUISE AMBROSE CONABLE

In my chat this month I desire, if possible, to be of assistance to those who are striving to stop eating meat, but who find that as soon as they do so, they not only begin to lose flesh, which may be a blessing, but they begin to lose strength, which is not only undesirable but shows something to be radically wrong in the diet.

The menu of the average American family consists of meat, potatoes, white bread, a vegetable cooked in plenty of water, possibly a salad, and a rich dessert. This dietary is eaten day after day to the steady detriment of the partaker thereof, as is exemplified in a gradual stiffening of the joints, a lack of the restless vigor of youth, wrinkles, and finally old age.

But there comes a change. Our friend reads an article on the vegetarian diet, or he meets an old chum in whom the strength and joy of the days when they were young together, still flows with unabated energy, and he straightway elects to go and do likewise.

So he drops meat and eats just as usual. At the end of about three days he is possessed of a mighty hunger that he feels positively nothing but a beefsteak about two inches thick, with plenty of melted butter, will even approach to appeasing. But he is not made of the material that looks back, so he shuts his teeth and decides that what the other fellow can do is not impossible for him. At the end of the week the craving of the beefsteak has

subsided somewhat, but a worse symptom has appeared. He is not performing his labor with the same clear head that he had before, he lags in his work, when he comes home at night he wants to lie down on the couch, and about this time his wife is getting anxious and is preparing to "put her foot down on this fanatical nonsense and see that he eats something." But he does not give up yet. He holds out a week, maybe a month, possibly longer, as he is determined to give the thing a "fair" trial. But when he has proven to his own satisfaction that for him, least, the vegetarian diet is not the thing, he goes back to meat, and his opinions on this subject are as unalterable as are the laws of the Medes and Persians.

Now, what was the matter with this man? He was starving, nothing more or less. He had cut off meat, and with it the protein and mineral salts that it contained. The potatoes, composed practically of nothing but starch, the vegetable, with all the salts extracted in the "plenty of water," leaving no food value except a very small percentage of fats and starch, and the rich dessert made principally of sugar, spices and white flour, left nothing of which a body could be built.

What should he have done? First and foremost, he should have had a table of food values and made a careful study of it, and the proper combination of the mineral salts and various acids to secure the most desirable re-

sults. Then there is another point which most people do not understand, and that is that meat is a stimulant, just the same as whiskey, and in this connection we will say that in a nervous, highly organized system, it is often the cause of an apparently uncontrollable appetite for intoxicating liquors.

The next step is a cautious change, giving the stimulant, fuel, fire and salts that the body may be nourished, and energy retained. The herbs and cayenne pepper will help furnish this and leave no desire for anything further.

The best combination in which to take these is in what is termed the nut loaf, and is made in various ways. The one most in use is from nuts and bread crumbs, and baked, but we do not regard that as the most desirable. The most easily digested nut loaf, and therefore the one that a person with a weak stomach should select is that composed of nuts ground to the last stage of fineness—nut butter—and the whole cereals. The "wheat" nut loaf is made in this fashion: Take 1 cup of finely broken walnut meats, $\frac{1}{2}$ cup of whole wheat, 1 teaspoonful salt (more if you like food salty), 1 teaspoonful of marjorum, $\frac{1}{4}$ teaspoon of sage, 4 tablespoonfuls of olive oil, a pinch of cayenne pepper, and two cups of water. Soak the wheat over night. In the morning put the walnuts through the grinder and make nut butter of them; then the wheat to about the consistency of cracked wheat; mix nuts and wheat, add seasoning and olive-oil, then the water. Cook in a steamer or double boiler for four hours. If you have a small family and this seems like too large a quantity, save your baking powder cans, and cook the loaf in them, being sure to cook with the can lids on. When done, take off lids, fit a piece of white paper into the top of can, pour a little melted paraffine wax over paper, return lid and set away. In this way one loaf will last for several days or a week. This loaf is capable of being varied in many ways by use of different herbs and cereals, the amount of water differing with the cereal to be cooked. If you like more nuts, you can add without

changing the amount of the cereal. If onion seasoning is liked, it can be added, and will greatly improve the flavor. One small onion chopped fine, being about the right amount.

The sauce for this may be made after a variety of recipes, such as are used for meat. I will give one: Put four tablespoonfuls of olive oil into skillet. Bring to smoking point, put in one chopped onion, with one teaspoonful of salt, and stir to a golden brown; then add one sliced tomato, and let cook until it is thoroughly soft and brown. Stir to a smooth consistency with fork, add one heaping tablespoonful of whole wheat browned flour and let cook. This will probably by this time be of a "doughy" consistency. Add cold water, working it in constantly with a spoon, until you have used a pint of water. If you like a sauce thinner than this, add more hot water.

White bread has no place in a hygienic diet. Always use the whole wheat if you must have bread. A very good substitute for bread is to put $\frac{1}{4}$ cup of olive oil into skillet, heat to smoking point, add two cups whole wheat and stir to a delicate brown. This has a delicious flavor, and is much more healthful than fermented bread; or you can use the same amount of oil to three cupfuls of rolled wheat; cook in the same way.

There is one thing that every one should bear steadily in mind, and it is this: The digestion of starch begins in the mouth through the action of the saliva upon the starch, and when it passes into the stomach in the form of dextrine or grape-sugar it is in readiness to be further acted upon. But there is no provision made anywhere else than the mouth for the chemical change of starch. So when starch goes into your stomach your chances for extracting nourishment from it have diminished to an astonishing degree.

With this nut-loaf should be eaten a raw salad, that the body may have its necessary element of mineral salt. This eaten with a simple olive oil dressing is enough for one meal. A great variety at a meal is neither necessary nor desirable.



Follies and Failures of Modern Medicine

By HARRY ELLINGTON BROOK

Not long ago I was driving through the San Gabriel valley with one of our leading physicians, and the subject of "Care of the Body" came up for discussion. My friend said to me: "Brook, most of our people don't understand hygiene thoroughly, because we are not properly taught it in college." The truth of this remark was vividly brought before me, a few months later, when I received a copy of the curriculum of the medical department of the University of Southern California, in which I was surprised to note that out of a course of four years, there was only devoted one hour a week, for half a term, to the important subject of hygiene—in other words, deducting vacations, about two weeks to the prevention of disease, and four years to the patching up of sick people.

Undoubtedly, the people are beginning to think on this important subject. They are becoming as restless and impatient of a medical priesthood as they are of a clerical priesthood, that attempts to say to them what they shall or shall not do.

If a man punches you on the nose you don't rush to your lawyer to find out whether you are justified in hitting him back. If you have a chance to foreclose a mortgage on a widow you don't go to your parson to ask him if you would be doing right. Why, then, whenever you have a stomach-ache, should you rush off to a doctor and ask him to give you something? An intelligent man should be ashamed to know far less about his own body than he does about his machinery, or his crops.

Let me here interpose that I have absolutely no quarrel with the physicians. As I have frequently said, the practice of the healing art is—or should be—the noblest of all professions. The conscientious physician works hard and encounters much unpleasantness, unreasonableness and ingratitude. He often has to leave a comfortable couch on a stormy night to visit a patient whose power of remunerating him is an unknown quan-

tity. That is, some doctors do. Compared with the physician who deals with present ills, the parson, who, in a comfortable study, prepares—with the of a concordance—a more or less able discourse on future eventualities, of which he knows just as much and just as little as you and I, has an easy job, indeed. It is not with the allopathic physicians, but with the system they practice, that I take issue, a system that is not only intrinsically wrong, but is constantly changing, so that the highly praised remedy of today is the discarded failure of ten years hence.

In olden times teaching and preaching and healing went together. You may have noticed that fully as much is said of the healing of sick persons by Jesus as of his preaching. Is it not really ridiculous to hear a man get up in a box and tell you all about how to save your immortal soul, when he is utterly unable to cure a cramp in your mortal stomach? Of late, this old idea has been brought to the front again, in certain quarters—for instance, among the followers of that misnamed school, Christian Science, and also among the Battle Creek people, who train students to go and minister to the bodies as well as the souls of those people whom we are complacently pleased to call the "heathen." We all agree that prevention is better than cure. I maintain that members of this noble profession should be ashamed to be known merely as cobblers of old shoes. They should rather seek to be thoroughly first-class shoemakers.

This brings us to another false feature of the practice of medicine—the method of remuneration. Is it not really repugnant to common sense that a profession should rely almost entirely for its prosperity on the suffering and misfortunes of humanity? Can a physician, however conscientious, who is not financially independent, sincerely congratulate himself on the fact that there is no sickness in the community? The system is all wrong. Physicians should be paid a regular stated sum by

each person and family to advise them on health and keep them well. This is the way they do in China, where, also, the physician's pay stops when the patient gets sick. In that case a doctor would have to insist that a person should follow reasonable advice, or cross him off the list. In Switzerland they are making an experiment along these lines. In the canton of Zurich a yearly poll tax of so much is assessed on every adult person. This poll tax goes to the doctor. For this it becomes the doctor's business to attend all cases of sickness. The experiment includes about fifty doctors and several thousand people. There are some weak points in this system but it is certainly a big improvement over the prevailing custom.

I think it is quite right that there should be a graduated charge by physicians, according to a man's ability to pay. As a physician is often called upon to give his services gratuitously to poor people, therefore he should be permitted to charge more than the average where the patient is rich.

For the last two years the leading fad in the medical world has been the injection of filthy matter from a diseased animal into the blood to kill germs. In fact, it may be regarded as something like a germ mania that has infected the doctors. It wouldn't be so bad if they did not seek to force their ideas on the people by legislation, while at the same time they are not by any means agreed among themselves. Not long ago a question was sent to 100 members of the regular school, the names being taken alphabetically from a medical directory. The question was: "Do you or do you not consider vaccination dangerous?" Forty-five answered in the affirmative and fifty-five in the negative. Yet they seek to exclude from the public schools those children who are not submitted to this practice. If vaccination protects, as you claim, then why should you trouble yourselves about it? You and yours are safe, are they not? If you want to see an unbiased statement in regard to vaccination, read a seven-page article on the subject in the *Encyclopedia Britannica*. It contains about as strong arraignments of the practice as I have seen.

One of the leading life insurance companies of the United States recent-

ly took from its list of questions put to applicants that in regard to vaccination, and ceased making any demand on this score. By the way, I notice that a French physician now proposes to vaccinate against syphilis, having experimented along this line on monkeys. I thought that would soon come.

As I have said, fashions in medicine come and go, like fashions in bonnets. Less than a century ago, in England, if a physician had been called to attend a man who had fever, and had failed to bleed him, and the man should die, that physician could be arrested for manslaughter. How many bleed nowadays? And how many intelligent physicians give those large doses of mercury that were so common half a century ago? The administration of alcohol to sick people, formerly so common, is also rapidly going out of favor among experienced and intelligent physicians. Fifty years hence we shall look back at many of the present medical ideas as relics of barbarism. Meantime, however, our friends the doctors are insistent that we shall be compelled to accept their present ideas as to what they think they think, whether or no.

Again, take the diphtheria antitoxin serum craze that is now on the wane. It is well known that this practice has been built up largely by juggling with figures on the part of State health boards, so that simple diphtheritic sore throat has been included among the cases of diphtheria, in order to increase the number of asserted cures. As millions have been made from the manufacture and sale of this stuff, the practice is naturally dying a hard death.

As to surgery, it has certainly made marvelous progress. One must take one's hat off to the dexterity of the skillful surgeon. Here, however, we find that the knife is resorted to on the slightest pretext, for the sake of performing a "beautiful operation"—and incidentally earning the resultant fee. A woman who has all her organs intact will soon be as great a curiosity as an octogenarian who has preserved all his teeth. I undertake to say that at least nine-tenths of surgical operations would be unnecessary under a natural form of treatment.

On what sort of foundation is this demand for medical legislation based?

To answer that question, the best

plan is to go to some of the eminent physicians themselves, in order to avoid the suspicion of lay ignorance or jealousy. Prof. Dr. O. Rosenbach, of Berlin, has written an exceedingly interesting book entitled, "Physician versus Bacteriologist." It has since been translated into English, but I find that such works usually lose considerably in the translation. In it Dr. Rosenbach says:

"In my opinion, neither by quarantine measures, nor by antiseptic deeds, nor by bacillary investigation, are we able to prevent the outbreak or the spread of any malady."

The opening sentence of Dr. Rosenbach's book is as follows:

"The history of medicine teaches us that any and every method of treatment has always been followed by a method based on exactly opposite principles; and it further demonstrates that all these differences have been upheld by fanatic adherents with the same fervor, under cover of equally good statistics, so that as a matter of fact every form of treatment, at least in the opinion of its chief supporters, may justly claim identical value as to efficacy and healing virtues."

Did time permit I could easily quote you scores of statements like the following from the writings of eminent allopathic physicians:

John Mason Good, M. D., F. R. S., says: "The science of medicine is a barbarous jargon."

Prof. Valentine Mott, the great surgeon says: "Of all sciences, medicine is the most uncertain."

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded on conjecture, and improved by murder."

Dr. Abercrombie, Fellow of the Royal College of Physicians of Edinburgh, says: "Medicine has been called by philosophers the art of conjecturing; the science of guessing."

Prof. Henle, the great German pathologist and teacher, says: "Medical science, at all times, has been a medley of empirically acquired facts and theoretical observations, and is so likely to remain."

Dr. Jacob Bigelow, formerly president of the Massachusetts Medical Society, says: "The premature death of medical men brings with it the humiliating conclusion that medicine is still an ineffectual speculation."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, says: "In their zeal to do good, physicians have done much harm. They have hurried thousands to their graves who would have recovered if left to nature."

Prof. Gregory, of the Edinburgh Medical College, said to his medical class: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Sir John Forbes, Fellow of the Royal College of Physicians, London, and physician to the Queen's household, said: "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander M. Ross, Fellow of the Royal Society of England, member of the College of Physicians and Surgeons of Quebec and Ontario, Professor of Hygiene and Sanitation at the St. Louis Hygienic College of Physicians and Surgeons, Vice-President of the Association of Hygienists of America, Member of the Ninth Session of the International Medical Congress, Member of the British, French and American Association for the Advancement of Science, etc., etc., says: "I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause of disease. They are the scavengers; their legitimate work is to clean out the sewers of our bodies. Wherever there is decay, pus or decomposing matter these little life-savers are doing their work of neutralization, sanitation and purification. They feast upon effete and decaying animal matter. They are beneficial helpers to an important end."

Dr. Cyrus Edson says: "It would seem as though obstacles had been placed in the way of medical science which all of the force of man is powerless to remove. . . . After all has been said, it must be admitted that a proper observance of the rules of personal and public hygiene on the part of every individual belonging to the civilized world would do more to effect a reduction of the death rate and prolong the average duration of life than any dis-

covery in the cure of diseases that at present seem within the bounds of possibility."

In short, the older and more experienced the physician, the more he is inclined to depend upon the healing power of nature, and the less to administer something out of a bottle.

Take that widespread disease, consumption—the "great white plague." Cyrus L. Topliff, member of the National Association for the Study and Prevention of Tuberculosis, says: "After several generations of study and experimenting the medical profession of the entire world has finally come to the conclusion that this disease is not amenable to drug treatment."

How much energy, how much time has been wasted by the medical world in trying to discover some means of destroying what they think to be a germ in the lungs—a result instead of a cause? How many false hopes have been raised in this way, and how many thousands of unfortunates have been thus prevented from seeking what is now admitted by the physicians to be the only possible cure—open air life, combined with a plain, nourishing diet.

In conclusion—for I am afraid I have trespassed too long on your time, for which the great importance of the subject must serve as my excuse—let me say I believe the time will soon come when the shoemaker shall replace the cobbler—the teacher of health, the drug dispenser. Physicians will be paid as regularly for telling people how to get well as we now pay our water and gas bills. First, however, the teachers themselves must sit for a time at the foot of Nature and learn something about her methods. They must learn to realize the simple fact that all disease is an effort of nature to throw morbid matter out of the system—is, therefore, something to be welcomed, rather than deplored and dreaded—and that nature will, in nine cases out of ten, be successful in her effort, if not hampered by the administration of unnecessary foods and poisonous drugs; the only possible effects of such drugs being to change the symptoms without reaching the cause of the disease. The physician of the future will utilize all legitimate means of assisting nature, such as diet, the drinking of pure water, rest, fresh air, moderate exercise, magnetism, sun and air baths, hydro-

pathy, sweating, massage, osteopathy, fasting, suggestion or mind cure, and even music. Such a reform will be of vast advantage, both to the physician and the patient, for then the physician will administer to the welfare of humanity instead of preying upon its sufferings.

In a nutshell, if you want my ideas on how to get well and keep well and live long, I would say: Eat only when hungry and only enough to satisfy hunger, of simple foods, with no great variety at a meal. Take as little uric acid food as possible into your system. Masticate your food thoroughly. Don't hurry, don't worry, keep your bowels open, your head cool and your feet warm. Keep your exterior and your interior clean. Have a hobby and do a little good each day. Should you, in spite of this, get sick, have as much sense as a dog, who crawls into a quiet corner and cannot be tempted to eat. So shall you surely attain to a healthy and happy old age, although I cannot promise, as some enthusiasts assert, that you may live forever—at least, not in this form of being.

Note.—Mr. Brook has had this article published in pamphlet form for general distribution. Copies of it may be had by addressing Harry Ellington Brook, Box 612, Station C, Los Angeles, Cal. Price 10 cents, postpaid; 12 copies, \$1.

Prepare for Winter

IN THE fall, when the cold weather is approaching, the fur of animals begins to thicken. Trappers catch animals in the winter because of the superiority of their fur at that season, their summer fur being very poor and thin. This thickening of the fur or hairy covering is a protection for the winter.

A corresponding change takes place in the vegetable world—in the trees, plants, bushes and shrubs. As the cold weather approaches, they thicken their bark, draw in their sap, and the chlorophyll of their leaves, and the leaves fall off. Some little time before the leaves fall, we see the green color disappear. The chlorophyll and the sap had been stored up for use in the spring, and thus preparation is made for winter.

Corresponding changes take place in human beings if they subject themselves to natural conditions. A shrub that is left standing out of doors gets ready for

winter. If it should be taken up in September and kept in a green-house at a temperature of 70 degrees, it would not make preparation for the cold weather. Put an animal in a warm building and keep him there, and his fur will not thicken for winter.

Some interesting observations have been made concerning sheep. In the tropics they grow only thin hair, but when taken to Siberia they began to grow fine wool, which thickened with each generation until they had a thick woolly covering that was ample protection against the severities of the climate to which they were exposed. Leave a sheep out of doors and it gets ready for winter. Bring it indoors where it is not subjected to natural conditions, and it is not affected by meteorological changes.

The same thing is true of human beings. Many people, when cold weather comes, hide away in their wind-proof houses, thoroughly barricaded against fresh air. Under such circumstances, the power to make heat diminishes, and they are afraid to come in contact with cold air, because they have coddled themselves too much as the cold weather has come on. When a person is in that condition, his vitality is lowered, his resistance weakened, and he is an easy prey to disease.

There is no tonic so good as contact with cold air. The body rallies its forces to repel the cold, and while the forces of the body barricade themselves against cold, they are also barricading themselves against germs.

All the vital functions are affected by the resistance of the body forces to the contact of cold. The stomach makes more and better gastric juice; the blood-making process goes on with greater rapidity, and more and richer blood is produced. One who can resist cold can resist pneumonia, consumption, diphtheria, in fact, he is prepared to fight every disease.

This power of resistance can be cultivated by daily exposure to cold air. Go out of doors each day and get into the fresh air more and more. At night let the fresh cold air come in. The one who sleeps in a tight room will strive in vain to accustom himself to cold, for he will undo during the night all the good he has accomplished during the day.

Vegetable Juice for Consumptives

New York Dispatch.

A VEGETABLE juice, discovered early in the present year and used with remarkable results as an auxiliary to a prescribed diet in the treatment of pulmonary tuberculosis at the Post-Graduate Hospital dispensary, is believed by physicians who have observed its effects to furnish the key to the most baffling problem with which medical science has ever had to deal—the cure of consumption.

While neither Dr. John F. Russell, discoverer of the remedy, nor the members of the committee to review his work, are willing to declare that the vegetable juice, in addition to the regular treatment given at the dispensary, is an infallible cure, the bare report of results by comparison is sufficient to substitute hope for despair among those stricken.

The last report of the committee consisting of Dr. Thomas W. Bickerton and Dr. Donald M. Barstow, appointed to review Dr. Russell's work, shows that during the first five months of 1905 eleven cures were effected in patients suffering from consumption, as compared with thirteen cures for the entire twelve months of 1904.

The treatment during the two years differed in no particular, except that in 1905 the vegetable juice was added to the other remedies used by Dr. Russell at the dispensary during the last seven years.

Virtually all of the vegetables in the market go into the making of the juice. They are pulverized without being peeled, and the juice pressed from the resulting pulp.

At the present time the following vegetables are used: Potato, onion, beet, turnip, cabbage, celery, sweet potato, apple, pineapple, carrot, parsnip, rhubarb, summer squash, tomato, spinach, radish, string beans and green peas with the pod.

According to the last report submitted by Dr. Russell, "equal parts by weight of raw vegetables are scrubbed with a brush in fresh water mixed and chopped until the particles are small enough to go into the receiver of a grinding machine, where the mass is reduced to a pulp, is collected and the juice squeezed out through a coarse muslin linen cloth."

Two ounces of the juice are administered to the patient each day. It is estimated that \$15 a week will cover the entire cost of treatment.

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