

April 1907

Price, 25 Cents

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

GROWTH

(Monthly)

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

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Editors

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PUBLISHERS' ANNOUNCEMENT

GROWTH

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

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Single copies, 25 cents each.

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

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

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

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

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

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

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

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

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

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

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

Address all communications,

THE HUNDRED-YEAR LEAGUE,

Box 259, Rural 1, Pasadena, California.

Tenets of "Growth"

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

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

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

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

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

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

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

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

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

They believe that Reincarnation is a fact in

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

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

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

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

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

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

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

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

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

Growth.

April, 1907.

Power After Death.

WHAT power, if any, does the Astral entity, which has inhabited a human body, possess after leaving the body at the stage we call death?

This is a question of vital interest to every human being, and it is one that cannot be answered hastily or dealt with lightly.

In answering this question, before proceeding into details, I shall hold to the positive ground that there is life, and greater abundance and liberty of life, after death than existed previous to the dissolution of the body. I know this to be a fact—not from heresay, but from my own personal experience. The Astral entity inhabiting my own body went out on the occasion of a serious accident and I then passed through experiences and became possessed of facts pertaining to the so-called life beyond which are of more intrinsic value to me than all the gold that glitters in the whole wide world. Some day I shall relate this experience in these columns, but not now.

The tragic ending of John Alexander Dowie and the tragic events supplementing the ending of this life at Zion City, furnish me with the text at the beginning of this article—"Power After Death."

Within the encasement of every human physical structure there exist two separate and distinct entities known as Spirit and the Soul. The Spirit is the entity which never perishes. The Soul may and does perish under certain conditions, but not necessarily for many centuries after the physical structure perishes, or is dissolved or reduced by chemical action into various forms of mineral atoms. The Soul forms

the outer encasement of the Spirit as did the body form the outer encasement of the Soul and Spirit previous to the surrender of the animate quality—the going out or retirement of both Soul and Spirit. It is the retirement of the Soul and Spirit which causes what we call death—inanimation of the physical body. There can be no death so long as the body is inhabited by the Soul and Spirit, and when the Soul goes out the Spirit always goes with it. The Soul and Spirit are inseparable except under certain conditions which it is not our purpose to discuss at this time.

The Soul is not Divine except in so far as all things are of Divine origin and partake of the essence of Divinity. To make this statement a little more clear, I repeat what I have previously said, namely, that the Soul is perishable while the Spirit lives on in full consciousness forever and eternally.

Independent of both Spirit and Soul there exists what we call a physical consciousness in every animate human structure; that is, previous to death; but this physical consciousness becomes extinct or loses its power of manifestation whenever the body loses consciousness.

Independent of both Spirit and Soul there exists what we call a physical consciousness in every animate human structure; that is, previous to death; but this physical consciousness becomes extinct or loses its power of manifestation whenever the body loses consciousness.

Now, the question arises, what is the real status of the Soul and Spirit after their retirement from the physical encasement at death? Have they the power to express themselves in deed and otherwise? Most assuredly they have. Do they possess real tangible bodies? They certainly do, but these bodies being composed of much finer vibratory atoms it is beyond the power of ordinary human vision to take cognizance of them, but they are both powerful and discernible entities nevertheless. We do not realize

that the legs of the ordinary house fly are covered with long coarse straggling whiskers until we turn the lens of the powerful microscope upon the legs of this insect. I have looked through a glass so powerful that one of these hairs resembled the trunk of a good sized tree, yet the individual who is unfamiliar with the power of a microscope to magnify the object focused, should not be blamed for questioning the accuracy of such a statement. So with those undeveloped in the school of psychology—they believe only the things which the physical vision carries to the senses.

During our physical existence there springs up within the compass of our physical consciousness desires limitless—good, bad and indifferent. During every day of our existence we are thrown into a new environment which cannot be foreseen the previous day and which controls our conduct, our desires and our destiny for the time being. We make up our minds at a certain time to do a certain thing, perhaps within a few hours. Before the time arrives set for performance of this particular act some entirely unthought of circumstance arises which completely overthrows our plans. A new and strange environment has walked unbidden into our lives and takes complete control of us for the time being. Some of our friends would tell us that this was Destiny—forecast to take place in our lives at the beginning of creation, and that we, as individuals, have and had no power to change these conditions or establish a new and different chain of circumstances; and further, that none of us are responsible for the things we do or the life conditions which surround us. If this theory is correct then the Creative Center of this Universe has his hands much fuller than we were led to suppose was the case. It is the writer's firm conviction that at and after a certain point in our growth we become personally responsible for every act of our lives. We are given a conscious understanding. Within the scope of that understanding we are capa-

ble of discerning and distinguishing the difference between right and wrong—or error from truth or good, as our Christian Science friends would state the case. Being thus possessed of a conscious understanding we must reap the fruits of all our errors—the punishment which follows in the wake of every error or mistake we make or sin we commit either against ourselves or against others. Likewise are we blessed and prospered as we comply with the law which is the opposite of error or wrong doing.

Personally, I cannot conceive of any God or Supreme Creator, or Inner Guiding Light which is a part of the Universal Creative Process, which, or who would not, at some stage of the development and unfoldment of the great Universal Family, make it self-reliant and self-responsible in proportion as the Real Light is shed upon it. I do not want to charge up my own shortcomings to any source that will in any way neutralize my own personal responsibility. And, on the other hand, I want to feel that, whatever I may accomplish in the direction of profit to myself or to others, is the product or outcropping of this same power or intelligence with which I am vested and which makes me personally responsible for every act of my life.

But I am drifting away from my subject — the power to act and do things and think and plan and execute after we are shorn of our physical consciousness, and what the limitations may be, if any.

If we have lived a life of dissipation and corruption here in the flesh, the Soul entity is charged — as we would charge a soda fountain with chemicals — with the essence of the wrong doing. The same if the physical has lived a clean, pure life, the results are made manifest in the Soul entity. These “charged” conditions approximate the Soul’s assets as it leaves the body behind. If a Soul goes out filled with the spirit of revenge which it had absorbed from the physical consciousness, then, as this Soul entity becomes familiar with and accustomed to the new life

in which it has suddenly found itself, plans will at once be formed for putting into execution of ways and means by which the revengeful spirit may find full scope, and it will not take very long to do this. Aids countless and innumerable can be enlisted in this work of revenge, since the plane of existence in close proximity to this earth sphere is teeming with Soul entities in search of just such opportunities. These forces work, not only directly upon the victim or victims themselves, but they work through all sensitive and impressional persons here in the flesh who can be influenced to assist them. In addition to this it often transpires that a person here on earth may induce Soul forces on the other side to come to their assistance in avenging any real or fancied wrong. This is done in thousands of cases every day and is what is generally understood to be "Black Magic."

Our friend Dowie is an example of what I have just been trying to illustrate. Before his body was scarcely cold in death, twelve of his sworn enemies in Zion City died tragic or sudden deaths, and many more were made sick nigh unto death. In addition to this the whole city was paralyzed with fright—all of Dowie's defamers. Hundreds of people left the city on the first trains out for fear some tragic end would come to them. Dowie centered his great psychic forces upon his enemies and their property interests. He called to his assistance an army of those of his class on the other side who aided him in his work of revenge and destruction. He laid a curse at the door of every prominent opponent and all succumbed who were unable to protect themselves or who were not protected by stronger forces on the other side.

Not for years has the country had such a powerful demonstration of the tangible workings of the so-called Black Art. In life Dowie was powerful enough to strike dismay in many quarters, but in death he has proved himself to be a thousand times more powerful in the work of destruction. As a builder up of things he has lost all his strength. His desire to do

evil and injure his enemies dispossesses him of every power to do good. In fact the desire to do good has become an extinct factor which will never again come into manifestation except after thousands of years of the most humble penence. Dowie's punishment will be great and long drawn out. He will wish a million times before he has expiated his numerous and terrible crimes that he had stepped quietly into hell right at the start and let Judge Barnes preach his funeral sermon without assistance.

Every spark of spirituality within the limits of the atomic confines of the "First Apostle" was imbedded too deep in selfish materialism to manifest any signs of its presence. Otherwise Dowie would have lived a different life. Otherwise Dowie would not have committed the crimes he did as the gates of human effort were closed behind him. With the powerful personality this man possessed, turned in the direction of uplifting the race, the whole world would have done him honor and erected monuments to his memory.

Too bad a life like this should have been thus lived. But it is not without its lessons.

Man possesses a mighty power for good at all stages of his unfoldment. He possesses a mighty power for evil in short limitations. There comes a time at last when the Spirit entity will endure no more. When the Spirit entity is forced to withdraw from the Soul entity, that Soul will scorch longer in the heated realm than man's powers of reckoning can conceive.

Let us all build for power and strength, both here and hereafter, but let us not emulate the Dowie's by strewing our pathway with the corpses of our fellow-men. The orthodox hell is an ice house in comparison to what is in store for Dowie.

We may not build large or so very strong, but let us all do the best our conscience dictates. We have no right to transfer—or try to transfer—our shortcomings and faults and misfortunes to the shoulders

of One who started us out in perfection, armed with all the faculties to keep our pathway illumined to the very summit.

We can both see and hear, and with the seeing and hearing we know the Law. He who violates the Law "will be a long time dead."

Now, a word concerning "limitation" after death. There is no such thing as limitation in the life of man except that which he places upon himself. There is no possible limit anywhere along the line so far as the Spirit is concerned; but man in both his physical and Soul existence places a limit upon himself. This should not be, but it is, therefore we must treat the subject as we find it.

Man limits his physical existence in many ways, principally through his acquired ignorance of the simple processes of right living, and again by reason of his indifference to the natural law of cause and effect—his indifference to results when he violates this law.

It has been demonstrated that the human race will stand and endure a powerful amount of punishment before it will turn its attention to an analytical study of its own shortcomings. It is steeped in poverty, in sin and suffering, all because it refuses to live within the limits of the Law of Life. There is no other excuse or reason for the "fall of the race." Because of this stupid persistency we find limitations everywhere. Absorbing this same trend in the direction of law violation, the Soul also places limitations upon itself. The Soul too often absorbs more of the evil thought conditions of the mind of man than of the teachings of the Spirit entity. By so doing we have the example of Dowie and thousands of others. The Soul is retarded in its growth and unfoldment the same as physical man is. Persisted in century after century, there comes a time when the Spirit withdraws and then the Soul's punishment is unspeakable—far greater than any physical body could ever en-

ture. Hope flees. The brink of despair is reached. It takes millions upon millions of years to regain what has been lost.

Physical man is absorbed into the elements as the punishment for his disobedience of the Law. The Soul passes through tortuous centuries upon centuries as its punishment.

If man followed in the footsteps of the plan of life as mapped out for him at the beginning, the pathway to the final goal would be neither rough nor circuitous. It would be smooth and straight. We make the way long and dreary by our own acts and conduct.

Surely the wages of sin are Death. As we continue to sin so will we continue to die. As we continue to die so do we fail to find the great bridge which would bear us safely across the black shrouded River of Death.

This is the Bridge we should all be in search of. There are no toll guards placed at the gateway of this Bridge leading to the Eternal City, and there is no trafficking in the perpetual life-waves from either suns, moons or stars.

And there is another thing that is limitless—the recompense for Well-Doing.



The God of Him Who Thinks.

IT IS impossible for the man who thinks for himself to worship at the shrine of the same God, so-called, as those who do not think or those who follow in the deadening wake of modern theologians who stand behind pulpits and preach a gospel which is as far removed from the teachings of the Christ who they profess to follow and worship, as the creeds of the old political parties are from the principles of political economy laid down by the early fathers of this Republic; and as time, in its wonderful powers of flight, distances

all the commonplace achievements of materialistic man, so have the thinking minds of the time distanced, in their powers of understanding and comprehension, the dogmatic creedists, who are disintegrating, as it were—constantly falling farther away from the real teachings of true Christianity.

So we have reached the point in our evolutionary strides (the thinkers of the day) when the Creative Intellect of this great Universe ceases to appear in the light of a personal entity, constantly standing with a rawhide in His hand, ready to beat the life out of every suckling babe who has not been "baptised in the name of the Holy Ghost," or some sort of a mythical ghost that the hell-fire-be-damned creedists have held up to the gaze of their weak-minded victims.

I have heard it intimated that there are those extant who have gained the impression that the writer does not believe in the existence of a God. Now, it is altogether owing to what sort of a God is meant by these people as to whether He or It is the kind of God at whose shrine I worship. If it is the same little shriveled-up, eternally bedamned sort that the pulpit tells us about, then I am a confirmed, full-blown, dead ripe Atheist, ready to be picked and dropped into hell at the earliest possible moment. On the contrary, if by the use of the word God is meant a mighty Supreme Intelligence which permeates, invests, encompasses and is merged into every created thing, both "dead" and alive, animate and inanimate, in all the revolving spheres in space and all the surrounding and intervening space, through darkness and sunshine, through sorrow and gladness, for all time and eternally, then this forms a faint picture of the greatness and sublimity of the God I worship and bow my knee to.

The God in whose mighty presence my faith is bound and my prayers are offered, never harmed a single hair of a single head among all His creations. None but blessings sublime emanate from the Throne

of this great Deity. And where is the Throne of this mighty Creator? In every blade of grass, in the song of every bird, in the tree tops, on the desert, in the mountains, in the sea, in every thing that has life, and there is no death. But this God is not a personality except in one sense. He is the great Whole—all and everything that exists, now and forevermore.

Now, where does the exception spoken of apply? In this way: When I—me, personally, this physical consciousness of mine, which is but a coarser formation of the real Spirit Essence—when I desire to come into the absolute consciousness of the reality of the existence of a Universal Creator, which creates only that life may be eternal, I search within the recesses of my own being for this evidence, and I never fail to find it. I find there an imperishable form, made in the likeness of a tangible human entity; etheric in substance, but capable of giving expression to wondrous wisdom, limited only by the density of physical environment with which it is surrounded, or in which it is encased. This is what we term the God-power within us—a distinct entity which inhabits our body so long as the body makes it possible. To us this God—this God-power, which is placed within us as a part of the Creative process—becomes a personality to us, though linked to and a part of the great Universal System. To this extent our minds picture a personal God, but not beyond this. This is *our* personal God, or our God in the light of a personality. When we find this God within us, is when we first discover that we are “One with the Father,” and can fully comprehend the real meaning of the words of the Christ.

In the light of the absolute knowledge that each human structure contains a Divine entity possessed with all the wisdom of the ages, brings with it the conviction that all forms of growth must be inhabited by a Divine “offshoot,” limited in its powers of manifestation only in proportion to the crudity and density of the physical encasement.

There is an eternal living entity housed within the confines of all animate and inanimate growth. Man—the so-called higher animal—is by no means alone endowed with a Divine presence. The lowliest of creeping things contains a spark of light that even “superior” man cannot snuff out. It goes on in its unceasing refulgence until at last it takes its place among the Eternal Lights along the Shore, to guide the footsteps of the stumbling multitude.

This is where we find our God—the God we love to worship—in the lowliest things that breathe His Breath, and in the scented blossoms of the spring-time—within ourselves—everywhere.

Blessed is the presence of this God.



Carnegie is Becoming Sane.

IT IS certainly gratifying to note the trend of thought expression which has recently taken possession of some of our great multi-millionaires. Having reached the point where the relaxation from business cares has permitted him to drift into an analytical mood concerning present social and industrial conditions, Andrew Carnegie, in a recent address before the New York Civic Federation, said some things which, had he put them into practice a half century ago and continued to do so, would doubtless have had a powerful influence in solving many of the intricate problems which today confront both capital and labor—in fact, the rights of all the people.

Carnegie is quoted as follows:

“Our country fails in its duty if it does not exact a share, a tremendous share, of the estate of the enormously wealthy upon his death. The money belongs to the community. Don’t mistake me, I don’t advocate the making of a man a

pauper or the pauperizing of his children. But it is not the millionaire who made the wealth. He did not make the ore or the coal or the gold that he dug from the ground. The Montana copper mine owner did not make his wealth. It belongs in the abstract to the people who use it and who produce the use which makes it valuable."

Had these words been uttered by a man who toils with his hands he would at once have been denounced by the trust press as a red-handed anarchist who wanted to rob the man with brains of the products of his genius. But coming from one who counts his wealth by the hundred millions and who stole this great treasure from the storehouses of Nature and appropriated it to his own personal uses, it is an entirely different proposition. The Iron Master is regarded in the light of a great benefactor. Why? Simply because, in the presence of a self-convicting conscience, he is distributing a few millions of the wealth belonging to all the people and which he appropriated to himself, according to his own statement and confession, in the absence of either legal or moral right, to a so-called free public library system which is anything but free to the great masses.

Carnegie's sentiments are all right. His statements are as true as the Gospel of Nature. Nature's inexhaustible storehouses and overflowing reservoirs belong in the abstract and in reality, to all the people collectively; to no one individually. This same statement applies equally in force to the water and forest supply which have their origin by virtue of the same natural processes of the Creative Hand. All of these things belong to the people and he who appropriates them to the exclusion of all, is a thief and a highwayman, who is a menace to the whole system of a government founded upon equity and equal rights.

Now, the remedy for all these "errors" on the part of the few to the everlasting detriment and sorrow of the many, is simply along the lines of individual growth. The individual must develop his own mental and spiritual resources to the point where he may not only command, but demand, an equal equity in all the possessions of the great Universe.

The few, like Carnegie, Rockefeller, et al., have been absorbing the things which are the joint property of all the people. They have been colossal thieves for the moment, but every one of them must disgorge in good time. To put it more mildly, they are self-appointed agents for the distribution of the wealth of the land—everything in sight and some things under cover—but the distribution has been unfair and selfish. Some of these special "agents" are becoming troubled in their conscience and are disgorging—in a way. They fear for their future and want to "square" things with the Power that creates alike for all. Carnegie, being less hypocritical than many of his fellow-criminals, is now willing to admit that he has overstepped the prerogative vested in the individual and would try and make amends—in a measure.

But if Carnegie honestly believes that all the ore and the coal and the gold belong to the whole people in the abstract, why doesn't he, even at this dilatory moment, turn over his confessed stealings to the people, or to the government to be utilized in the interests of the whole people? Let him now restore to the rightful owners the millions of acres of fuel and ore lands of which he and his associates in crime have been so long possessed, and out of which he is now building monuments to his own memory in various communities where the people are foolish enough to allow themselves to be taxed an equal amount for the privilege of having Carnegie monuments erected in their midst.

Oh, the fool people! Will they never learn anything? The case sometimes looks hopeless. And

yet perhaps it is such lessons as these that is building fast for an eventual intelligence that will know enough to take what belongs to it in the presence of the needs of the hour.

Carnegie has taken an advanced step—in his mind. Let us trust that his future conduct will prove that this mind entity has been materialized into an active physical substance. When this is done then we shall feel that it will be appropriate and proper to erect a real monument to his memory.



Living Cheaply and Well.



NORFOLK, VA., man claims to live well on about \$1.50 a month. Here is his daily menu, eating two meals a day: Eleven pounds of nuts (Brazil and pecans), thirteen cents' worth of peanuts and one pound of raisins.

Here is what he says in regard to this "three-course" daily fare:

"During the last month I have lived on \$1.55, and fared sumptuously; had all I desired to eat, gained two pounds in weight, and never felt better in my life."

This is perhaps all right for a month or so, even four or five months, but the body requires a little more variety as a permanent food supply. That is, in simply the foods enumerated the body cannot find all the essentials necessary to properly feed and develop the various cells, tissues, etc. There would come a time when depletion in some form or other would become apparent. There should be a greater variety of nuts and a greater variety of fruits, but not necessarily a greater quantity. The mind is quite as important a factor in body-building as the food we eat. The body obeys the will of the mind. Through the medium of the mind we may build for the better

until we are able to take all our bodily nourishment out of the great universal reservoir of supply, or we may make a cow stall of our stomachs, which latter the great majority of the race is doing.

Form a co-partnership between your mind and your body and note what wonderful things may be accomplished. You will either at once ascend to great heights or drop correspondingly low, according as the mind is allowed to fluctuate.

Every individual should form a co-partnership of this sort for the better way. This done, a new and more beautiful world will open up to us all.



Food.

By Louise Ambrose Conable.

THIS month I wish to say a few words on the subject of food. There are so many books being written, so many magazines published on this theme that it seems as if a warning of "breakers ahead" might be timely.

There is just as much danger in thinking too much about what you eat as there is in thinking too little.

The ability of the digestive organs to handle and assimilate food is largely a matter of mind; but their ability to extract nourishment from said food—"but that is another story."

Take for instance the matter of mastication. Just do a little experimenting and then a little analytical thinking.

Sit down to the table with a full meal before you, a mighty hunger within you, and ten minutes in which to catch a train. Unless you are carefully guarding yourself, it is nine chances out of ten that you will awaken to the fact that you are acting upon

the principle that your stomach is a storage plant supplied with automatic teeth, and that you are obliged to transfer the load from the table to your stomach in the given time.

The next time that you experiment select a time when your mind is free, your work for "the day is finished, and you have no engagement for the evening. You will find yourself masticating your food leisurely, eating enough and no more, and feeling that the food is doing you good. You have never seen a person in a serene state of mind bolt his food. Somewhere, consciously or sub-consciously, there is a sense of hurry. It is mind pure and simple.

Now, as to the digestive organs themselves. It makes no difference how carefully you may select your food, with what vigilant attention you may make sure that it is wholesome, fresh and unadulterated, if that food goes into your stomach with your mind tied into a hard knot with worry or a sense of binding environments, the most laxative and easily digested food on earth will promptly respond to the vibrations of your mind and you will blame the food, particularly if you are experimenting with some of your friends' "crank" ideas on the food question.

Pork and limburger cheese will digest if you get your mind right, where prunes and baked onions will give you a fit of constipation if your mind is wrong. Mind you, I say digest! I did not say it would nourish you.

Mind has and always will dominate matter. When you lift your hand what have you done? Your mind has moved upon matter and you have expended, what? Energy, Life! So much of your life has left you, and it must be renewed at the expense of as little more of your energy as is possible. For what is old age but the using up of more life than is renewed, and it is our mind that uses up life so much more rapidly than our physical exertions. That is, the purely emotional mind action and not that used in directing our physical movements.

Every adverse current of thought which sweeps through our mind leaves upon our body a condition which a cyclone leaves in its track, the devastation varying according to the intensity of the emotion. This is why we should seek so earnestly for absolute self-control—the control so perfect that no sorrow, no pain, no calamity can have power to move us. When we reach this stage we may begin to feel that for us old age is but a myth and death is but a dream. But let no man imagine that he may allow the storms of the emotions and the senses to lash him to a fury and then escape its penalty by eating pure food, drinking pure water, living in the fresh air and exercising daily. It is a fallacy. By doing so he may be able to live a little longer according to the vitality inherent in his body, that is all. Sooner or later the Grim Destroyer will open his book, run his finger down the account and say, "It is finished." Well for us all if in that day the "life" which we have stored up in our efforts to grow more and more nearly to "His image and likeness" shall have placed a balance on our side of the Ledger of Life.

But I hear some one say, "What do we eat for then?" The reason why we eat is because we are ignorant.

If we had reached the stage of growth where our energy could come straight from the Universal supply, we would not have to eat, but as we cannot, then we must take it from that part of Nature which, obeying the Law in perfection, has laid up its own store and will give it to us second hand. Every tiny cell has life in it. If that cell enters our body unbroken and by perfect digestion is broken within us we get in addition to the nourishment that will rebuild our broken cells, the life therein contained. It matters not whether it be animal or vegetable food, what life is in the cells when it enters our body becomes ours. It is for that reason that it is better to use foods in their uncooked state, and not necessarily because they are more easily digested. The digestibility of

various foods is a mooted question at best, the life in them is not.

Therefore the advice of the writer upon the food question is this:

First—Be sure that you are harboring in your mind no thoughts save those of love, joy, peace, serenity and unbounded freedom. Refuse to admit any others, and in time only these will find their abiding place with you.

Second—Do your thinking about your food before it enters your anatomy, **never** afterward. What is done is **done**. Let it rest in peace.

Third—Select the articles of food that require the least energy to prepare and assimilate. Every food that is palatable uncooked, eat it in the state of nature. Everything that needs cooking, let it be baked. You lose the least energy and break the fewest cells by this method.

Fourth—Also first, last and all the time, if your mind is not under your control when the meal-time comes, go hungry, it will not hurt you.

But whatever we do, let us seek—earnestly, for that conscious oneness with the Father that will banish the food question and in the interim hold to these propositions:

If you have reached the stage of growth where your energy is drawn direct from the Universal storehouse you have no need to think "Food."

If your energy comes from the stored up energy in the food cells, select the foods that have most of these cells unimpaired. So, you will build for the higher life, the greater unfoldment, the more abundant knowledge, here and now in the flesh.



Membership Questions.

Answered by the Editors.



HERE have been a number of inquiries this month in regard to article seven of the membership certificate and a request for recipes. As we stated last month, unfermented bread is made by the triple expansion of air, water and flour. In order to get this expansion, the oven must be ready, the pans must be at hand and oiled, every ingredient except the water must be mixed and all awaiting the liquid. It will take a little experimenting before you will get the proportions of water right and the "knack" of mixing. It is impossible to give the exact amount of water to be used but it is about the same as for baking powder and soda raised muffins, biscuits, etc. If you can have a hand mill (an old-fashioned coffee grinder is a soul-satisfaction) grind your grain just before using. The bread will be much lighter. And by the way, this bread is light more with the "pie-crust" lightness than a spongy lightness. The grain should be ground coarser than for flour and finer, much finer than the oatmeal that we buy for mushes. If you use a cookstove, the biscuits are lighter if cooked on the top-grate. If you use gas, you will have to do some experimenting.

In making the waffles, have the waffle irons hot to begin with, oil but lightly and keep an easy steady fire under them. A somewhat slower fire for those with walnuts, and do not put the fruit into the waffles as they will almost inevitably burn before being done. These waffles, made properly, using one cupful of the dry mixture to one waffle and mixing water with only enough flour for one waffle at a time, will be as light and "puffy" as one made with buttermilk and soda; they will be very crisp and one-half of one is enough for one meal used as bread; and with plenty

of fruit or a generous helping of salad is enough for a meal unless you are doing hard, physical labor all day, in that case you will probably need more if you are medium-sized or over. It takes about thirty minutes to bake one of these waffles. From ten to fifteen minutes on one side and about the same on the other.

In recipe without nuts if you have no olive-oil, use any oil that you may have that is vegetable. If you cannot use that, use sweet cream. Do not use butter if you can help it. If you have to use it, do not worry about it. The worry is worse than the butter.

The mode of mixing is to rub the shortening into the flour, and then add the water. This bread requires no salt if the flour is ground just before using and is baked crisp. If you have any doubt that the taste or flavor of your food is the life of it, make some of these cakes from "store" flour and then grind some flour yourself. You will be an unwavering convert.

Now a few remarks upon baked foods in general. Until we moved to Linda Vista I knew nothing of the use of a "cook-stove," having always used either a gas or gasoline range. Being a born experimenter, when a cook-stove was the only stove to be had, and the oven was hot "anyway" (of you use gas or gasoline you know what that means) I tried some things that I had read about, and some that I had heard, and also some theories of my own that had been circulating in my cranium for "lo, these many years;" and I found out this—and probably you have, too,—that food baked in a cook-stove oven is different from the same food under any different handling—unless it be eaten uncooked. Vegetables put into a pan or crock with little or no water, and little or no salt, covered tightly, placed in another pan on a few nails or an upturned saucer, and after adding boiling water this pan be covered tightly and the whole baked, was vastly different from cooking them on top of the stove, even in the same pan. Not only this, there was no burning and no watching; no danger of them

becoming dry and tasteless, and with a hot oven to begin with they cooked in less time.

Beans, peas and lentils soaked for thirty-six or even twenty-four hours, can be baked in this way without one drop of water being added, to the vast improvement in their flavor and nourishing qualities.

The entire meal can be cooked in the oven at the same time and with much less work and watching.

The seeds such as rice, hominy, etc., if soaked over night require two and one-half cups of water to one of the seed, and if not soaked three cups of water. Be careful about the salt. It will taste as if you had about three times as much as you really did administer.

Honey is a fine food, if the bees are not fed on glucose. Some honey never saw a bee. If you know where the honey comes from and that it is pure, you need not be afraid to eat all that you like. If you have unpleasant effects from it, begin slowly and let your system get used to it gradually. It is not the honey that is wrong, but you.

One teaspoonful of honey and a shake of red pepper to a glass of water makes a delicious drink. Grind your own peppers. It is the only way to know what you are eating.

Use honey for all your sweetening purposes. Do not heat it, though, as that causes a chemical change in it. Do not use white sugar as the bulk of it never saw a cane of sugar or a sugar beet. It is "chemical" pure and simple. However, if you cannot get honey, and will not use the brown sugar, do not make a bad matter worse by making the sugar do more damage than it would naturally by worrying over using it.

How to Make Unfermented Bread.

Unfermented bread with nuts—one cup of ground grain (whole wheat, corn, oats or barley), two cups of ground nuts, water to make the combination about

the consistency of muffin dough. The most essential feature is to get the dough in the oven immediately after the water is added. It can be dropped like dropped biscuits on to a pie pan, baked in muffin rings or in waffle irons.

Unfermented bread, without nuts—Use one tablespoonful of olive oil or other oil shortening (not animal) to one cup of the ground grain. The various grains may be combined if desired, the same recipe applying to all. Bake in a moderately hot oven until cooked through.

Any kind of nuts may be used, also any kind of dried fruits chopped up, but when fruit is used the fire must be slower, otherwise the bread will burn.

One-half of one of these waffles, used as bread with other things, is ample at one time. They are very nutritious, and what we wish to largely avoid is the consuming of too much solid food at any one meal.

Perfect mastication is essential to all times.

The following letter calls for a somewhat extended answer:

“Brother Conable—My Dear Sir: As a member of The Hundred Year League I would like to inquire how we every-day folk are to know what dried fruits and nuts are surphured, and pray tell me, dear sir, why one should refrain from eating good whole wheat or rye **fermented** bread. How about the use of pure home-made baking powder in bread making and why object to the use of pre-digested foods. They are supposed to be the ideal foods. I don't ask these questions to be antagonistic, but simply for information. The ideas of our new thoughts and health reformers, etc., are very conflicting.

Yours for the cause.”

The first question was taken up in the March "Growth," page twenty-four.

The reason why we should avoid **fermented** bread is because of the ferment rather than the bread. The ferment that raises the bread is still a ferment when it enters the stomach as it is practically impossible to bake the ferment out, some "authorities" to the contrary, notwithstanding. When the ferment enters the stomach it proceeds to do there just what it did to the bread while it was being made ready to bake. This is the prime reason why we disapprove of it. We know that many people have eaten fermented bread and lived to a good old age, but the majority of them were diseased and they all died. We are working for the deathless body. It is well to lay up a store of health in the day when everything is going well. It will stand you in good stead when the time of trial is at hand.

In regard to the baking-powder, our friend has a new kind, if it is home-made, because all that I have ever seen, of the home-made kind, had the materials purchased from the drug store. Soda is a mineral, can not be appropriated and must be expelled from the body by an expenditure of energy that it has done nothing to create, therefore robbing the body of some of its life. Cream-of-tartar, they tell us, is impossible to procure any more. The articles sold in drug stores being a product of the laboratory. This is our objection to baking-powder, that it uses up that which it did not help to create. One step nearer old age and death.

As to the predigested foods. If a man should bind his hand to his side and keep it that way, sooner or later that hand would become useless. The stomach was made to digest food and if it does not have food to digest, sooner or later it will refuse to do so. Teach the digestive organs to digest strong, wholesome, nourishing foods as nearly in their natural state as possible.

We know that you do not ask these questions to

be antagonistic. We welcome questions of just this kind as we desire to make this department one of the interesting features of the magazine.

Also, there comes these questions from a dear old lady in Michigan. She is seventy-one years old, has recovered from a stroke of apoplexy, had a bad fall two years ago and dislocated her hip but is still indomitably determined to "live forever" in the flesh. There is courage of the Simon-pure type. She says:

"I have not eaten any breakfast since I received my certificate of membership. Would it be advisable to take a part of a glass of milk, say about 9 a. m., and the balance afterward; and do you think to eat an orange or an apple about 10:30 would leave me as well off? When I commence to fast when does the day end?"

The trouble with many people who are used to the three-meal-a-day plan is that when they come to the two-meal plan they do not understand how to manage it. Everyone is constituted somewhat differently to begin with and environments from babyhood up serve to accentuate it. Some people on three meals a day constantly over-eat. These people should cut out breakfast entirely and make no compromise on the question. We should eat as little as we can keep up health and strength on, and not as much as we can without breaking down. Other people on the three meals a day, to use an old saw "Do not eat enough to keep a canary alive." We do not know to which class this dear old lady belongs. If she is a light eater and takes some exercise she can take the milk in the morning, but if she does, eight o'clock is better than nine o'clock; eat her orange or apple at noon and her dinner at night. If she eats dinner at noon, she should not eat the fruit and vegetables at the same meal. If she wishes the orange, take it for a change instead of the milk. She can have an apple at night or a glass of milk before going to bed provided she has eaten neither nuts, grains or seeds for supper. Do not eat a heavy dinner at night and

then drink milk before going to bed. It is not treating your stomach fairly. It has some rights which we are bound to respect. Upon the other hand if this dear lady is a hearty eater at both her meals of the day then she is using too much of her strength if she has something at eight a. m. and something at bedtime. She must use her judgment.

When one is fasting and eating but one meal per day there is about twenty-four hours between his meals. In order to fast twenty-four hours, he must be without food for forty-eight hours. The way to count is from the time that you would naturally have eaten your next meal rather than when you ate your last one.



JUST PARAGRAPHS.

At present prices of lumber in California, everybody is wondering how the manufacturers can afford to use sawdust as a coffee adulterant. The real thing is much cheaper.



Take a whif of your honey before you eat it. The average store brand is now made from cow's feet—the hoofs. If you detect a faint odor of feet arising from a honey-submerged hot biscuit, just let it bee.



The evidence in the Thaw case is divulging a good many "secrets." It now turns out that Thaw beat the girl shamefully on numerous occasions while living with him in Paris. Thaw posed at the outset as a defender of girlish innocence. This is the rankest outfit the courts have ever unearthed—the Thaw-

White end of it. District Attorney Jerome is flaying the California lawyer at nearly every turn.

* * *

The United States Senate voted to retain Senator Smoot, of Utah, in his seat after three years of special investigation and after the committee which had been appointed to investigate the case had reported adversely to Smoot. But this is not surprising. So many senators were in the "Mormon" business themselves that they felt the necessity of standing by each other.

* * *

The only use we now have for the National Constitution is, it serves as a reference sheet for the politicians who are after the offices. Its specific provisions have become a dead letter. We stand today on the same precipice where all the rest of the world's monarchs stand. By the complete overthrow of the provisions of the Constitution wherein they affect and protect the great masses, we have drifted into two conspicuous classes—the Divine rights fellows and the people bedamned. And the other monarchies are winking one eye at each other.

* * *

The big whales in Wall Street tried to consume themselves the other day, and they came so near succeeding that the President and Secretary of the Treasury stepped in with \$95,000,000 of the people's money and saved them from complete destruction. It is mighty nice for the multi-millionaires to have a

rich dad like Uncle Sam to fall back on, when they get caught playing the shell game that was only intended for the fool people. When the sharks and whales get to fighting among themselves, the bull-heads and suckers are given a little time in which to reflect.

* * *

On one occasion, so says the evidence, Evelyn Nesbit got full at an after-theater party and smashed a man's toes with a champagne bottle. This is one of the lessons taught her by Stanford White. White found Evelyn when she was just a bud of a girl. Under his tutelage she soon became full blown. A year with Thaw and the leaves faded and the petals withered. A wrecked life—the victim of the sordid profligacy of two of the most accomplished villains brought to light during modern history. This story ought to contain a powerful moral. It ought to be the incentive to the cleaning up of every great city in the land. There are none without their Whites and Thaws.

* * *

Now comes a "crank"—I have forgotten his name—who claims that the historic Garden of Eden was located in what is now the center of the State of Kansas. I am inclined to doubt this, since we have no record that the fig leaf was ever a product of the semi-frigid zone. To preserve this historical event intact, there must be no elimination of the fig leaf. Kansas is a mighty good country in some ways, and she is peopled with some of the Lord's choicest products, but she cannot grow figs any more than she can grow honest politicians; though, to the credit of Kansas, it may be truthfully said that she can boast of as many honest politicians as any other portion of the country.

* * *

John Alexander Dowie is no more as an apostle in animate flesh, though just before leaving us he stat-

ed that he would return in a thousand years and again proceed with his labors. This will depend somewhat upon whether Voliva gets back first. Anyway, Dowie has the start of his Judas usurper. Let us hope that he will keep it. With all his faults, Dowie was a prince in comparison with the ingrate Voliva. One of the strongest characters of his time was the misguided Dowie. A thousand years of self-study and the reincarnate "Elijah" will be much wiser than when he passed over the border a few days since. And this statement will apply to any of us who undertake a similar journey. But incidentally let us remark that a little self-study here and now will not come amiss to any of us even during the "waiting period" preceding another earth experience. We cannot grow too fast in the right direction, and there is only **one** right direction.

* * *

A woman in Oklahoma has just given up a pair of surgeon's forceps which have been imbedded within the confines of her anatomy for three years. Three years ago another doctor removed a tumor from this woman and forgot to carry away his forceps. Some of our doctor friends are exceedingly careless. They are not particular enough about gathering up their tools after finishing a job. A piece of rubber tubing was found inside a man not long ago. The doctor who attended him disclaimed ownership and none of the city plumbers are reported as having missed any rubber pipe. Every doctor should take an inventory of his belongings every time he operates on a case. Then he will know whether or not he has left one or more of his tools in the anatomy of his patient. A patient should not be compelled to take an inventory of the contents of his own body every time a doctor leaves his premises. There should be an unwritten law relieving invalids from such responsibility. I say unwritten law because the written laws are rarely enforced.

The continent must be spanned by double-track railroads—all of them—is the cry now set up by our government "war party." As matters now stand, they say it is impossible to transport the army to the Pacific coast. They must be looking for trouble from some quarter. If this government continues to do fool things to precipitate serious trouble with our neighbors across either sea, will the "common" people come to the rescue? We shall see. But of course they will if they are willing to be fooled all the time.

A bill has been introduced in the Wisconsin legislature to compel hotel keepers to furnish clean sheets on their beds and make the sheets eight feet long. Wisconsin politicians are getting mighty particular since I ceased to be a resident of the state some twenty years ago. When I was there the politicians didn't even turn over a new leaf once a year, let alone wanting clean sheets on their beds; and I can not understand now what use they can make of clean sheets. Eight-foot sheets are all right. Since LaFollette's reign among the Badgers, more politicians go to bed with cold feet than were ever before heard of, so I can fully realize that an eight-foot sheet would be a God-send to these fellows. But **clean** sheets! That sounds funnier than anything; that is, funnier than almost anything. I make one exception to this and that is when I see the words, "Thank God," in the editorial columns of the Los Angeles Times.

* * *

The avidity with which the railroad magnates are just now trying to nestle under the wing of Uncle Sam is fairly pathetic. Unable to purchase all the State legislatures of the country and fearing the enactment of such laws as will give the public fair and equitable shipping privileges, the heads of these great corporations now rush to Roosevelt for protection. They think the railroads and the government should

be in "closer touch." If by this "closer touch" is meant to come in closer touch with the people, it would be a different thing. Having bilked the traveling public for all time and robbed the shipper of all he could produce, it is time the legislatures were doing something in behalf of the people. We recall when the Union Pacific company was in quite "close touch" with the government. The government gave this company \$30,000 a mile for laying its track and every other section of land through which the road passed. But this was when Uncle Sam was just sprouting his chin whiskers. They are longer now. The people are in no humor to stand any juggling with the railroads at the National Capital. It is quite enough that we stand as financial backer of the Wall Street plunderers.

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