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A Monthly Magazine Devoted to Philosophy and the Higher Development of the Human Race—
Physical and Metaphysical.

VOLUME II

NUMBERS 10 & 11

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EDGAR WALLACE CONABLE, Editor.

THE PATH-FINDER PUBLISHING COMPANY, Roswell, Colorado.

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3. Brain Functions.
4. The Law of Life and Death.
5. Opulence.
6. Truth.
7. Love.
8. The Voice of the Infinite.
9. The Sin of Mediumistic Development.
10. The Duty of Mothers.
11. Fate Is a Fallacy.
12. Monumental Lies and Crematories.
13. Death, Disintegration and Reincarnation.
14. The Alleged Disease Germ.
15. Animal Destruction a Crime.
16. Educate the Criminal Classes.

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1. Thought Transmission.
2. The Power of Thought Concentration.
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4. The Science of Fasting.
5. Sun Baths.
6. Man's Duty to Himself.
7. Make Way for the Soul.
8. The Soul's Necessities.
9. All Souls Are Saved.
10. Attend to Your Own Business.
11. Whence Comes the Power to Heal.
12. Heal Thyself.
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Dead Yesterdays.

(The Autobiography of a Soldier or Fortune.)

BY ERRANTE.

BEGINNING with October number of *THE PATH-FINDER*, under the above heading, will be found the opening chapter of the most remarkable story of the personal experiences of the most remarkable character living today, or who has preceded him to the unknown world during the past century or more. An American, but who has resided in the Spanish American Republics for nearly forty years; who has fought in all the revolutions, on both land and sea, of these Republics up to the present time; who has been held in dungeons repeatedly, awaiting the escort to lead him out to be shot after having been condemned to death; who is familiar with every foot of soil in these marvelous countries of mineral wealth, but which have been little explored because of the uncertainty of human life and the absence of protection by the United States government to her subjects in foreign countries; a man possessing great native genius and a world of general information; a wit and humorist whose reparte is unsurpassed, whose heart is as tender as a child's and whose magnanimous spirit knows no limits in the presence of those struggling for a better life; the man who has been offered a small fortune to give the story of his life to some of the leading magazines of the country as well as to some of the great dailies of the East, but who has steadily declined all offers for such notoriety—this man has finally consented to write the story of his life and experiences for *THE PATH-FINDER*, where it will appear in full just as it comes from his pen. We will not say when the last chapter will be reached, but can assure our readers that in all probability it will

be during the stay on earth of the present generation. It will be a long story, but it will be the most fascinating of any piece of literature, truth or fiction, that is now in print. The writings of Marie Correlli will pale into insignificance in comparison. The author is also, among his many other accomplishments, a highly developed occult student, and in one chapter he gives the record of his wonderful experiences with Madam Blavatsky at her home, where he visited as a warm personal friend of this noted woman.

But all through this autobiography, historical accuracy of the conditions, customs of the Central American country and its people is rigidly maintained, one object being to make the record authentic in every way as a text book (when published in book form, which will be done) for all Spanish-Americans residing in these countries and for every one who is interested in or contemplates visiting Central America. It will be authority on everything which interests the traveler and the seeker after fortune.

Under recent date the author of "Dead Yesterdays" writes the editor of *THE PATH-FINDER*, among other things, as follows:

My Dear Mr. Conable: Under separate cover the mail that carries this letter takes the first instalment of "Dead Yesterdays," which, as circumstances permit, will be followed by:

First—The bombardment of Callao by the Spanish fleet in 1866. Kopetzky and "the story of old John North" regarding the treasures of the Incas on the Island of the Sun is Lake Titicaca.

Second—The siege of Querstaro, Mexico, and the execution of the Emperor Maximilian. Parting from Kopetzky.

Third—Over the Pampas from the Atlantic to Bolivia with Mr. Helper, the author of "Helper's Cause," on the staff of the brute President Melgarejo.

Fourth—Back to Peru. Railroading with Meiggs. The Revolution of Gutierrez and Assassination of President Balta. Assassination of the Three Gutierrez Brothers by Mob. Looking for "Old John North's Treasure Trove," etc.

Fifth—The Nash Expedition to Head Waters of Amazon.

Sixth—Naval Fight Between the Stolen Peruvian Battleship "Huascar and the English Men of War "Shah" and "Amethyst." The English Whipped by a Ship's Load of Land Lubbers.

Seventh—"The Talisman Affair" fight at Rinconada and a Framo of Two Thousand Miles, by Night, Into Equador, to Learn That My Captured Companions Had Been Treated Like Princes, and Were Rolling in Wealth.

Eighth—Two Years With General San doval, the Chief of the "Remicheros" Fighting Against the Government of Barrios of Guatemala.

Ninth—Central America. Find Kopezky as Chief of Artillery in Guatemala Saw Him Shot from My Prison Window and Was to Have Been Shot With Him and Seventeen Others.

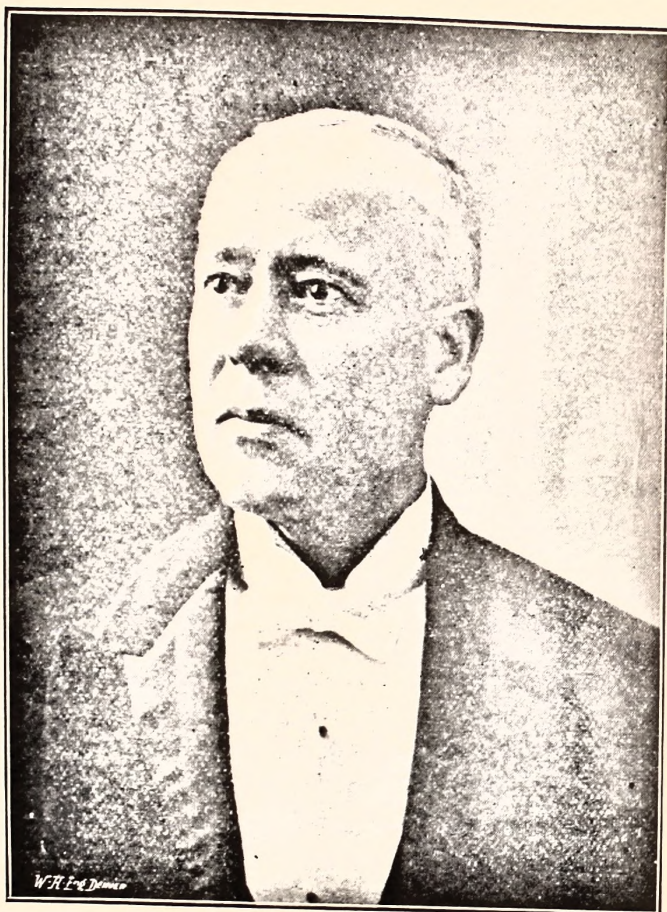
Tenth—With a Ball and Chain. Spanish-American Prison Life. Tortures of Prisoners, etc. Free!

Eleventh—The Battle of Chalchuapa and Death of the Brute Barrios, Prison Exile, Etc., Etc., all of Which Will Touch on the Customs, Morals, Religion. Commerce, Modes of Thought etc.

With the beginning of the publication of this autobiography, the publishers of THE PATH-FINDER will put out not less than 10,000 extra copies monthly; it is hoped to be able to double this number, as we already have 60,000 names on hand that have not yet been sampled; and we hereby invite all friends to continue to send in all names of those who may be interested in the work being accomplished by this magazine, that every one may have the benefit of coming in touch with a publication whose sole mission is the uplifting of the entire human race.

THE EDITOR.





THE EDITOR OF THE PATH-FINDER.
[By Request.]

The Path-Finder

*A Monthly Magazine Devoted to Philosophy and the Higher Development
of the Human Race—Physical and Metaphysical.*

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The Path-Finder

EDGAR WALLACE CONABLE, EDITOR.

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NOTE—All personal communications intended for the Editor should be addressed to Edgar Wallace Conable and marked *Personal*, and all matters pertaining to business should be addressed to The Path-Finder Publishing Co., as all communications not marked personal go directly into the hands of the Secretary of the Company or an assistant.

Roswell is suburban to Colorado Springs, but has its own Post-office facilities. It is also a Money Order Office for the United States. Foreign Money Orders must be made payable at Colorado Springs.

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General Eastern Agent, SAMUEL A. BLOCH,
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BY THE EDITOR.

Dead Beats.

THERE are a lot of dead beat alleged healers and "Success" book publishers that don't pretend to pay their advertising bills. Notice to all such is given right here that their names will adorn a Dead Beat Department in this magazine if they do not get to the front pretty soon. Some of these names would look very curious to some people. It is hoped this

notice will obviate the necessity of adopting more extreme measures.

July and August.

THE July and August issues of THE PATH-FINDER are combined in this one issue, the reason being that the great amount of work involved in the change to our new home in Arkansas, which will take place about August 1st, will occupy so much time that it would be impossible to get out these two issues separately. The present edition is just double the usual size of twenty-four pages and we feel certain that its contents will be acceptable to the average reader.

In this connection The Path-Finder Publishing Co. desires to speak of the importance of collecting all subscriptions in arrears. The great expense involved in this change makes this request imperative. Our friends can readily understand this and we feel certain that all delinquent subscribers will at once respond. Some, we trust, may feel inclined to pay a year in advance and thus aid materially in the good work.

Again on the Ozarks.

On the 23d of June the writer returned from another ten days' trip to the estate in the Ozark mountains in Arkansas recently purchased, and took formal possession of the same. A car load of horses, implements, etc., in charge of Mr. H. L. Benjamin of THE PATH-FINDER home, preceded him and Mr. Benjamin was installed in the old homestead with full authority to proceed as rapidly as possi-

ble to get the premises in proper order for the reception of the remaining portion of the family, which will follow as speedily as seems expedient. Miss Reba Benjamin is also on the grounds with her father. From what I can learn at this distance this young lady, in addition to looking after household matters, is testing the riding qualities of some of the horses and the life-giving properties of the cold bath as vouchsafed by an ever-flowing spring close to the house.

The homestead, so-called, on what may now be designated as Path-Finder Park, was built soon after the close of the war and is a giant in stature, built in architectural design of most Southern homes in ante-bellum times. The house is a two-story, frame structure containing ten rooms, each one of which is eighteen feet square with ten-foot ceilings. There are big nine-foot hallways running clear through the house from east to west, and great porches, both above and below, that are in keeping with the symmetry of architectural design. As this residence sits on a slight rise in a beautiful valley where there is an ever-flowing stream of spring water, there is no time even in the hottest part of the season, when there is not a beautiful cool breeze to gently kiss the cheek and make life exquisitely enjoyable. The odor from the great trees which fill the yard, of which there are fully fifty, towering up all the way from twenty-five to seventy-five feet, whose branches constantly breathe forth the songs of all the birds which inhabit the semi-tropics, and the fragrance of the wild rose and the myriads of other wild flowers, together with the apple and peach blossoms, disturbed only by the songs of the birds and the rippling rivulets of the liquid life elixir as it flows gently from out the mountain recesses—all these fill the whole surroundings with an inspiration whose magic wand opens every avenue of human expression and leads the way to the depths of the very Soul. If I do not

make acceptable **PATH-FINDERS** here, then there is no spot in the great Universe where my life labors can be successfully prosecuted.

As I sat on one of the ample porches of this old historic home (for this home has a history) and drank in the vital waves from the very breasts of Mother Nature, I knew that this was where Ozone and Ozark touch lips and greet one another in the fullness of ever-living life. Could I surrender all this beauty and grandeur and inspiring influences pouring in on me from the Mighty Without—gifts from the hand of the Great Creator? This thought flitted through my brain, for there in Rogers, only a short distance away, a representative of a Kansas City corporation was anxiously awaiting to give me a net profit of \$20,000 on the transaction I had just consummated with Senator Blackburn. I confess that this was a temptation, especially so as there are thousands of acres of other beautiful lands in Arkansas that can be purchased at most reasonable prices. But I knew of none that were so beautiful—so especially adapted to all my desires and necessities in this great world as this particular spot where I had drunk deep from an hundred liquid reservoirs of the purest elixir that had ever crossed my lips. I was tempted but for a moment. I declined to even meet the profferer of this munificent profit. Others have made similar offers and I doubt not I shall be further tempted. But when I reflect that there is available timber enough on this property to yield a net profit double the price for which it comes to me, I immediately banish every thought that would deprive me of making the Blackburn estate the permanent future home of **THE PATH-FINDER** and all the contemplated labors of its editor.

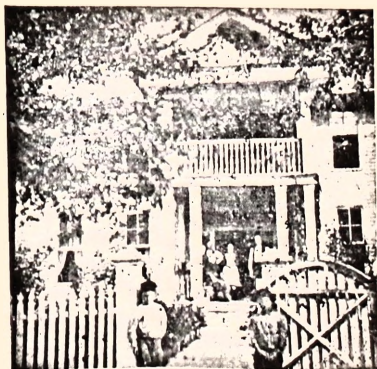
There are several other commodious buildings in connection with this homestead, such as a barn that will accommodate twenty-four head of horses, many tons of hay and five thousand bushels of corn,

There are also workshops, store building and school house, all needing more or less repairs, but still in good shape. There is also the frame of a large saw-mill and a one hundred and fifty horse power engine and a battery of three colossal boilers, all in readiness, with a few repairs, to furnish the power for a saw-mill or operate an electric line of road. This particular portion of the property, comprising the buildings referred to and four hundred and thirty acres of land, will constitute the home of THE PATH-FINDER and is distinct from the eight thousand acres purchased for the company and which surrounds this property on all sides, and which, it may be said, contains the most valuable portions of the timber and fruit-growing lands. It is expected to put this mill in active operation during the early portion of the coming year, getting ready to provide building material for the numerous homes to be constructed for those who desire to join this colony. It may properly be added here, however, that as there are millions of tons of the finest kind of building stone already accessible on this property, very little lumber will be used for building purposes. Very little timber will be cut except that occupying lands which will be converted into fruit-growing and for agricultural purposes.

This will also be the home of the family of Mr. H. L. Benjamin as well as that of the editor of THE PATH-FINDER, where the latter will also have his private offices.

* * * *

Accompanying the writer on his second trip to Arkansas were Mrs. Kelso of Longmont, Colo., Miss Benjamin of Roswell, Mr. Oliva of Alton, Kansas, and Mr. Jackson of Colorado Springs, Colo. The trip was made over the Rock Island road to Kansas City, thence to Rogers over the Frisco System. For over one hundred miles this side of Kansas City the Rock Island passed through the stricken flood districts of a few weeks ago. This was but two days after traffic had been resumed on this road and one wondered that the company had been able to reconstruct in so short a time the many miles of road bed that had been washed away and was enabled to operate trains at all. For many miles the waters were still clear up to the track on both sides the road and men were working to their knees in water rebuilding and making necessary repairs. In many places it appeared that the track was laid right on top of a bottomless pit of mud and slush; but we got through safely as did everyone else on this line of road, for great care was taken by the company's officials in charge that no accidents should occur and that all its patrons should be inconvenienced just as little as possible. Personally, I was amazed that we were able to get through at all, and if ever I have in the past criticised adversely the management of any railway company for seeming indifference to the care and welfare of the traveling public, I now take it all back and will never again be guilty of such misdemeanor. I took off my hat to the Rock Island management and dropped a tear in the surging, death-dealing waters for the stricken and homeless visible on every hand. I



OUR OZARK HOME.

hope to never again witness such devastation and desolation.

Rogers, Ark., was reached with only a few hours' delay, the Frisco System seemingly being determined to make up all lost time of the day before, as we fairly flew through the State of Missouri to our destination, twenty miles south of the line into Arkansas. From the bleak, dried, parched soil of the arid plains of Colorado into this Garden of Eden was a transformation that made our whole party fairly hilarious with exuberant spirits. I know that no other kind of spirits were responsible for the frequent outbursts of applause and admiration, for the water works at Kansas City were still in the flood and inoperative.

On reaching Rogers we found Senator Blackburn, the owner of the estate purchased; Mr. Horsley; from whom the writer purchased thirty-three acres lying in the beautiful valley close to Rogers, and on which there are ten charming mineral springs, and a large number of other citizens of Rogers whom we had met on the previous trip. Mr. Benjamin and the car load of "paraphernalia" had also just arrived, and there were soon busy scenes unloading and reloading for the trip of twelve miles to the new home to be. Our welcome on every hand was most cordial and all the good people of Rogers—mostly business men we met—extended the most cordial hand of welcome, and we felt that it would be the easiest matter in the world to become a harmonious one with the various business interests here represented. Anyway, we are going to try it and as the word failure has long since been stricken from our uplifted banner, there can be no failure on our part to co-operate with all that tends to build up Rogers and northwest Arkansas—I may say, the whole State of Arkansas and everything contiguous thereto.

About the first thing to do on reaching Rogers was to secure rigs and take the party, under Senator Blackburn's guid-

ance, over the property. Two of the party had already purchased a liberal amount of the stock of the company and were desirous of seeing what they were financially interested in. As the two persons alluded to tell in this issue of THE PATH-FINDER just what they saw and experienced, it is unnecessary for me to tell it for them, even though it were possible. En route to the property we called for a brief stop at the home of Mr. Carl A. Starck. This home and its surroundings completely captivated all the party as it had me on my first visit. Proceeding on the journey, we soon reached the homestead, twelve miles from Rogers and four miles within the lines of the property. Here luncheon was indulged in and we were all ready for it, as the noonday hour had arrived and none of the party save one had breakfasted. I should add here, however, in justice to one of the party, Mr. Oliva, that he was on the seventh day of a ten days' fast and ate nothing until three days later, and, as Senator Blackburn can vouch, Mr. Oliva was the most active member of the party, barring the Senator himself. On the morning of the tenth day of Mr. Oliva's fast he astounded the good family of Mr. Burke, over on the banks of the War Eagle river, where we were hospitably entertained for the night, by shouldering a 120-pound sack of cow peas and walking off with it to the buggy out in the highway. I had stopped to hitch the horse and remarked to Mr. Oliva that I would assist him in a moment, but when the moment was up the job was completed, without an apparent effort. Mr. Oliva has been a disciple of THE PATH-FINDER ever since the first number saw the light of day. He is a prosperous farmer of Kansas and writes the "Hayseed" articles for THE PATH-FINDER. In addition he is one of the most companionable men it has been my pleasure to meet in many years. This trip was our first meeting, but I am certain that it will by no means be our last.

For two days the party rode over what will hereafter be known as Path-Finder Park, taking in all that was possible in this comparatively short drive (short in comparison to the magnitude of the property), arriving again at the homestead at noon the second day and extending the trip to portions of the property that had not met my vision on the previous trip.

After spending a few days at the homestead, assisting Mr. Benjamin in getting ready to live, the return trip was made without accident or mishap.

On or about August 1st it is expected that the writer and the remaining portion of Mr. Benjamin's family will tear themselves loose from Colorado and make their permanent future home on Path-Finder Park, fluctuating between this place and the city of Rogers. As to detailed arrangements at the outset, nothing can now be definitely stated. It will be safe, however, to address all mail to THE PATH-FINDER and its editor and other members of the family to Rogers, Arkansas, after the first of August next.

* * * *

The writer has been asked by many persons not now subscribers to THE PATH-FINDER, what he proposes to teach in this proposed new school of advanced thought. First of all, he proposes to teach people how to live, that the highest state of physical and mental development may be attained. This embraces extended periods of fasting for the purification of the body, and the elimination of disease and diseased conditions. It contemplates the non-use of meat, alcoholic stimulants and tobacco. It teaches people complete mastery of one's self, that no living thing may be deprived of the life the great creator has given it. It teaches people to live in the fullness of the God-given powers vested in all life. It teaches men and women the way out of the deadening effects of physical excesses and establishes them on a plane of living that will not tolerate lust in any form. It

contemplates and teaches a mode of living that will bring every human being who desires to unfold all the faculties into the path leading to the fullest physical, mental and spiritual development. It teaches people how to feed upon the natural life-giving things Nature has provided, none of which are pre-masticated, pre-digested or pre-assimilated by artificial processes of commercial man's invention. It demonstrates the devitalizing effects and deadening influences of the cook stove and the hash purveyor. It teaches people how to live on foods that carry the highest living vital properties, the living elements of which are not neutralized or extracted by the unnatural process of cooking. It teaches that fruits, nuts and uncooked cereal and vegetables are Nature's dietary for man and that this is the long step in the right direction which discloses Nature's processes in her higher workings.

Aside from the teachings referred to, technical schools in the mechanical and higher arts will be established, where the youths of the land may learn trades, and become masters in the professions, arts and sciences. Schools for the youth and adult along the lines of occult sciences will be established. Schools in physical and mental culture in conformity with the writer's teachings will be foremost in the educational field. Schools for the elimination of disease and the perfecting of the entire physical body will be in the hands of experts, made so by practical demonstrations of the infallible methods of the founder of this colony. Places of amusements for the giving of lectures, concerts, operas and dramas, and free public libraries will be among the first things as a part of the educational paraphernalia.

Mills, factories and all branches of industrial pursuits will follow close on the development of the property, but first and foremost will be the growing of fruits and nuts upon which to feed the people so that they will be enabled to

develop all the natural and latent faculties to the maximum.

This is merely an outline of the purposes and objects of the establishment of this colony, but it will serve to give an idea as to the general intent.

One person writes, "I don't see how it would be possible for me to get along without a place to go to church and meat to eat." Think of such a statement as that! Just think of it! The bald-faced idea that any human being who eats meat needs a church! Or that a church and meat-eating go together. Still, I know they do go together. But christianity and meat, never. It is just as impossible for anyone to live a christian life and eat meat or take the life of anything for sport or food purposes as it would be for the unborn babe to encompass the complete workings of the Almighty. No person can be a christian and eat meat any more than a criminal can be a saint. They don't travel on the same highway. And when an alleged minister of the gospel tells me that he eats meat and thus encourages the destruction of God's creatures, I know that his entire work in the direction of trying to save men's Souls is both hypocritical and blasphemous.

Again I am asked, if there is to be no killing within the confines of Path-Finder Park, what is to be done with the snake and insect pests? The first time I was in Rogers I went out with a man who, on seeing a snake, started to kill it with a hoe he had in his hands. The minute the snake saw this man it knew that it had encountered a deadly enemy and in defense of its desire to live, turned on the man. I saw the hoe come up just in time to enter a protest. The man was astounded that I should not wish him to kill the snake. He finally stepped back and dropped the hoe. I said to the snake, no one present desires to deprive you of your life. The snake ran away at once and is still living unless some other person filled with the

spirit of spilling blood has encountered it.

Nothing ever comes to a person that is not attracted by such person by reason of the mode of living or thinking of the individual. This is a fact in Nature that is incontrovertible. When the wood-ticks burrowed in my flesh I knew that I was to blame for it and not the wood-ticks; that it was my business to get out of the physical rut where I attracted these insects to me. And so it is in every walk of life; the things that annoy us and interfere with our pleasures and comfort and destroy and undo the labor of our hands, are attracted to us by ourselves. After having attracted them, whether through ignorance or otherwise, and we proceed to destroy, we are held accountable to the full limitations of our disobedience to Nature's laws and the punishment is proportionate to the offense committed.

Nature is absolutely arbitrary in her methods of meting out justice. She tolerates no excuses. She has no patience with those who plead the baby act. The fangs of the anonomous critic are laid bare. Every human being is held absolutely responsible for all violations of Nature's code of ethics. So, when the editor of THE PATH-FINDER would lead people around the death-traps which they have builded for their own destruction and show them the shorter and safer route to the fulfillment of life's purposes, it is done in the spirit of an unquenchable desire that all mankind should come in touch with the Higher Self—the Divine Principle of which all life and all growth is permeated.

In the broad statement that not a living thing shall be killed on the newly-acquired premises in Arkansas, it was meant that nothing should ever be killed for food purposes or to satisfy a morbid or abnormal appetite for the gratification of so-called pleasure. This is as far as the rules and regulations of this corporation can be made effective. Those

who cannot comply with this simple requirement will have no place on this property. There are two millions of people in the United States today who desire to live just such a life as will be made possible on these premises. We intend to provide for as many of these as is possible on these premises. We are not in this undertaking and have not dedicated our life to this work for the purpose of reforming anyone. There are enough who desire an opportunity to live along right lines and have been so situated that it has been practically impossible in full or in part. These are the people who want to *live* who will be invited to come to us in this retreat so close to the Creator's Tabernacle. The curious and the scoffer, the creedist and the purple-robed will look in vain for salvation from this high eminence. We may build a crematory for these; but that is all that may reasonably be expected of us.

* * * *

During the greater portion of the first year's publication of THE PATH-FINDER there appeared in each issue what the editor was pleased to term "The Path-Finder's Tenets." Inasmuch as we are invading a territory where but few people have ever before seen a copy of this magazine, and as this issue will be practically doubled in the number put out, I herewith reproduce these Tenets that all who read this issue of THE PATH-FINDER may know exactly where I stand as a co-laborer with the Infinite Creative Powers of the Universe. My religion is the accepted and promulgated religion of the Christ, of Buddah and of all the great workers and teachers since the beginning, only there never was a beginning any more than there will be an ending. The Infinite was never circumscribed by having a beginning and can never be circumscribed by the indulgence in an ending. And the work of THE PATH-FINDER will never be circumscribed by teaching anything that con-

flicts with the natural laws of life, which laws are Infallible Statutory Enactments, subject to no changes or modifications.

Here are the Tenets:

The Path-Finder's Tenets.

The Path-Finder does not believe in the existence of a Personal God.

It believes that God, so-called, is the Universal Life Force that permeates every living thing.

It believes that every living thing possesses a Soul (the Universal Life Force), and that there is no other God.

It believes 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.

It believes 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.

It believes 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.

It believes that the physical body is the legitimate and permanent abiding place of the Soul.

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

It believes 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 forces.

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

It believes 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, without a question of doubt, he will be able to overcome Sick-

ness, Poverty, Old Age and Death.

It believes that every man alone is responsible for his own conditions in life.

It believes 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.

It believes that every man is created equal—possesses the same Divine elements of Eternal Life. The only discrepancy, where discrepancy exists, lies in the physical body. Some have unfolded a little faster than others, that is all. But this is no reason why one should feel a superiority over another. The so-called more fortunate man of today has been, if not in this life, in a previous incarnation, just as unfortunate as the most unfortunate. The man who laughs at his neighbor for being what he himself once was (and may be again, if he is not very careful), is not wise.

It believes 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.

It believes that Worlds are built and destroyed through the medium of Thought and Thought alone.

It believes that through the medium of Intelligent Thought, directed in the right spirit, that 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 and Perpetual Opulence.

It will be the mission of The Path-Finder to Blaze the Way to every successful condition in life, whose basic principles are founded upon Equity. The man who would seek success on any other terms, will continue to "pass on" uninterrupted and indefinitely.

* * * *

The editor of THE PATH-FINDER is being flooded with letters of inquiry concerning the plans, etc., covering the proposed Path-Finder Park Colony. In fact, this correspondence is growing to such magnitude that it is beyond his ability to take personal care of it. Hence this brief description and outline of the plans—subject, however, to such

changes as seem, from time to time, advisable for the better conduct of so great an undertaking.

It is intended ultimately that every person who is in full sympathy with the teachings of THE PATH-FINDER, and who desires to grow and expand and widen out physically, mentally and spiritually, shall have an opportunity to become a member of this colony on some easy and equitable basis. Just as fast as funds are available these opportunities will be made available, so that no one will be shut out who is in possession of an earnest desire to *grow*.

At present, however, in order to meet the demands of inquiring friends, the following outline of the plans to be carried out has been prepared. It is proper to here state, also, that as the work of putting this property in shape and as it progresses, THE PATH-FINDER will contain all that is available for publication; so that all those who would keep pace with this particular work can find it only in the columns of this magazine.

Briefly, therefore—

1. The Path-Finder Park Company will be the corporate name of the company which is to prosecute the labor of developing the 8,000 acres of land just purchased by the editor of THE PATH-FINDER, located in Benton county, north-west Arkansas.

2. The above named company will have a board of five directors (which may be increased to seven should it seem advisable at any time), whose duty it shall be to act as an advisory board to the President and general manager, but to in no sense possess arbitrary functions.

3. The editor of THE PATH-FINDER and founder of this plan of colonization, will be, until such time as he cares to relinquish some of the duties, the President, General Manager and Treasurer of the said corporation.

4. The capitalization of The Path-Finder Park Company will be \$3,000,-

000, divided into 3,000,000 shares of the par value of \$1 per share. Of this amount 1,000,000 shares will be the personal property of Edgar Wallace Conable, for which his publishing plant and book business will be turned into the new company. One million shares will be sold on the basis hereinafter specified, and the remaining 1,000,000 will be held as a treasury reserve, to be disposed of as seems advisable by the Board of Directors, but at no time for less than its par value of \$1 per share. In disposing of the 1,000,000 shares at this time on the terms named the purpose is to pay in full the purchase price of the property and make such preliminary improvements as cannot well be avoided or dispensed with. These preliminary matters provided for, it will be possible to hold the remaining 1,000,000 shares of stock at par for future developments, the making of orchards, schools, factories, etc.

5. With reference to the sale of the 1,000,000 shares of stock which is now available, this will be sold to subscribers up to the 1st of January, 1904, in lots of \$50 and up on the basis of 10 cents per share. No amounts less than \$50 will be sold. This proposition applies to those who would like to become stockholders, but who do not care to become lessees of the property. Until such time as the stock of the new company is ready The Path-Finder Company stock will be issued to all subscribers for stock, to be transferred later for stock of the new company on the basis of ten shares of the new stock for one of the old. Present holders of Path-Finder stock will be served on the same basis, as The Path-Finder Company will be merged into The Path-Finder Park Company soon as organized. All lessees will be given stock on the same basis up to the time the 1,000,000 shares is exhausted.

PLANS SUBJECT TO MODIFICATION.

1. It is proposed to lease a certain amount of fruit growing land to those

who desire it—not less than two acres and no more than ten acres to any one person or family. Any industrious family can make a fine living off of four acres and they can save from \$500 to \$2,000 annually off ten acres as soon as the fruit trees commence to bear profitably. In the meantime—while waiting for the fruit trees to mature—there is great profit in berry growing. Indeed, there is great profit in berry growing at any time, and it may always be coupled with the growth of the larger fruits.

To acquire a lease on these lands, which will be given for terms of twenty years with the privilege of re-leasing by mutual agreement, for each acre leased the lessee must purchase \$20 worth of stock, and as two acres will be the minimum, it will take \$40 to acquire the smallest lease. For every \$100 of stock purchased five acres will be available, and so on up to ten acres. There will be, in addition to this, annual rental fee of \$1 per acre. The company will construct modern cottages for all lessees, of four and six rooms. For the four-room cottages a monthly rental will be charged of \$1 per month. For the six-room cottages a monthly rental of \$2 per month. For the first year after the lessees have taken possession of the property, the company will furnish free wood supply for domestic uses—free at the wood-yards of the company. After that there will be a charge for all fuel supply, but always at ten per cent discount on the market price for same. All lessees will be required to keep up all repairs on houses or property at their own expense.

2. No animal, fowl or fish will be permitted on the premises for either selling, killing or food purposes. Of course this has no reference to the keeping of animals for work purposes or for pets. The intent is to bring people into the uncooked dietary as speedily as possible.

Fruits, nuts, cereals and vegetables that are palatable in the uncooked state will be largely raised by both the company and lessees. The company will keep cows for milk and butter supply for the accommodation, temporarily, of those who have not yet fully schooled themselves to the better way of living.

3. No person who eats meat, uses alcoholic stimulants or uses tobacco will be given a lease under any circumstances, and should any lessee at any time become addicted to the use of these articles herein named, the offender's lease will be forfeited and such offender will be expelled from the community never to be reinstated.

4. Any and all leases may be transferred to the direct heir or heirs of lessees, subject to the conditions of all leased land granted by the company.

5. Any and all leases may be transferred or sold to a second party, provided first that the transaction is approved by a majority of the Board of Directors.

6. The clearing off of all lands to be leased will be under the direct supervision of an authorized representative of the company and all timber suitable for wood or other purposes will be the property of the company; except that sufficient wood supply to last one year may be retained by lessee, to be assigned by said representative of the company.

7. Free water supply will be furnished all lessees where there is not a spring or running spring water within twenty yards. It is intended, however, to ultimately pipe water into every home at the company's expense, but this cannot be done for some time.

* * * *

As fast as The Path-Finder Park Company makes developments and is in position to contract with would-be citizens of its colony, notice will be given through the columns of THE PATH-

FINDER. Every person who joins this colony will be expected to be a reader of this magazine; else it will be impossible to be in touch with the teachings of the founder and the objects for which this colony will be established.

* * * *

The demand for the June issue of THE PATH-FINDER, containing an account of the editor's first trip to Arkansas, was so great that all extra copies of that number were almost immediately exhausted and still hundreds of requests keep coming in for this issue. It has, therefore, been deemed advisable to republish a portion of the June article—that portion relating directly to the trip to Arkansas and the purchase of the Blackburn estate, which is as follows:

The editor of THE PATH-FINDER has been traveling since he last met his readers face to face in these columns. He has been away down in Dixie, not so very far, but just far enough. He took a nine hundred mile spin down in Northwestern Arkansas and landed on the summit of the picturesque Ozark range, at and near Rogers, in the county of Benton, which nestles in the square of the right angle where Missouri, the Indian Territory and Arkansas hang over the back fence and gossip with each other about every new "tenderfoot" who chances to cross their domains.

* * * *

Thinking and dreaming over a suitable future home for THE PATH-FINDER, as I had decided to make a change in the not very distant future—such a change as would bring me in direct touch with a climate that would be suitable for all my purposes—I was induced to take this trip. I was forwarded data respecting a tract of land of 8,000 acres lying within eight miles of this same village of Rogers. I was informed that here were grown the apples that carried off the first prizes at the World's Fair and Paris Exposition; that the proof was forthcom-

ing that these same apples would keep two years in cold storage; that any number of growers were receiving from \$50 to \$100 per acre for these apples right on the trees and the purchasers did all the harvesting and packing; that the finest Elberta peaches in the world grew here; that \$100 per acre for a season's strawberries was not an exceptional occurrence; that all kinds of small fruits grew in the same proportion; that one grower was making a fortune out of grapes, and that I could prove all these statements myself if I would but come and look and investigate; that this particular tract of land which it was desired I should look at was heavily laden with beautiful pine and about all the hard woods known to the expert; that the whole tract was covered with beautiful, ever-flowing springs; that every valley was kept green by the constant output from these beautiful springs; that mysterious caves and caverns abounded everywhere; that a thousand varieties of wild flowers dotted every foot of slope and valley; that everything in the shape of building material was in abundance—not excepting slate and marble; that there was no dust or mud; that sickness was an impossibility; that the climatic conditions were unsurpassed in any other portion of the United States; that every foot of soil, whether in wood or on plane, was so rich with life-giving energy that any industrious human being, not in the throes of death, could make a fine living on five acres of ground, and get rich off ten acres.

These are a few of the claims that led me to visit northwestern Arkansas.

Did I verify their accuracy, you ask?

Yes, but it did not put me in possession of one-half the possibilities I can now see in this great store-house of superlative beauty and wealth. I rode in a buggy for two days over this property, first driving over an extensive section of other portions of the county that I might fit myself to become a competent

judge. I found more of beauty and grandeur, in stored-up wealth and possibilities, waiting to be plucked by human hands, right here in this comparatively short radius of eight thousand acres than it has ever before been my privilege to gaze upon, and I have encompassed every portion of the United States and British Columbia during past years, so that my opportunities for seeing and knowing about my own country have been neither limited nor circumscribed.

At the conclusion of the journey I said to the owner (Senator Blackburn): "Your property suits me; your price suits me. It now rests with you to give me such an option as will enable me to turn around and get my people in line."

The deal was closed and The Path-Finder Park Company will take formal possession of this magnificent estate on or before the first day of August, 1903.

Already the editor of THE PATH-FINDER has work enough laid out to consume twenty-five years' of time in its consummation. A system of the finest parks in the world will be constructed, bordering on springs and lakes everywhere. A hundred miles of magnificent boulevards, touching the entire park system, will be built. Three to four thousand acres in all kinds of fruits will be planted. Townsites will be laid out for the erection of factories of every description, to put into utility the products of this soil. The wood is here; the water is here; the fruit is here; the stone is here; the slate and marble are here—everything is here to establish the most progressive community of non meat eaters, non-whiskey drinkers and non-tobacco users the world has ever seen. Technical schools in the mechanical and higher arts will be a principal feature. Schools from the primary departments up to the classics will be established. An electric road will link the entire property, bringing it and its inhabitants in close touch with the outward world. All this, and more.

The Path-Finder Park Company will be the name of the corporation which is to prosecute and put into practical operation the specific ideas and teachings of the editor of the magazine of this name. So generally and universally are these ideas being accepted throughout the entire world that it has been regarded by the author and promulgator of these teachings as a necessary adjunct to his magazine labors to give people who desire to live on a higher plane of growth and who are not so situated as to make it possible, an opportunity, and at the same time enable them to not only become self-supporting, but to become opulent in every department of life.

To this end grounds all the way from two acres up to ten acres will be leased for terms of twenty years, with the privilege of twenty-year renewals, and so on, to all persons who possess brains and energy and care to work—and who live properly—at a merely nominal rental. They will also be given an opportunity to become stockholders in the company and share with the general prosperity of all. Homes will be built by the company at the smallest possible rate of interest on the original cost. The cost of fuel supply will be nominal, as it is there in abundance. Employment will be given to those who do not care to become fruit growers. Stores and all kinds of business houses will become a natural necessity. Schools everywhere; but no churches. There is no place for a church among the educated and thinking classes. It is only the man or woman who is too dense to think who wants a church or hand-me-down religion. The thinking man finds his whole Soul filled with Glory and every day in the week is Sunday to him. The glory of the Creator is everywhere visible to him—in the mighty trees of the forest; in the tiny tips of the shooting star that nods its welcome to the passer-by; in the cavernous depths whence the silvery waters first kiss the vibrant shafts of the golden

sunbeams as they come to distribute life and light; in the valley and on the slope; in the fruit and in the nuts—all are filled with the Thinking Man's God of Eternal Life.

So the followers of THE PATH-FINDER will have an opportunity to come in touch with that Mighty Eternal Force that *builds* and does not *destroy*. This is the difference between the Orthodox God and THE PATH-FINDER'S God—the one constantly leads a funeral procession while the other never ceases to inspire the vital chord existant in every living thing. The one is a Creator; the other a Destroyer.

But I was talking about THE PATH-FINDER's new home and I slipped a cog for a single instant as the memory of some of the incidents in the lives of some of the victims of a densely ignorant system flitted through my brain. Whenever I open a valve leading to the thought recesses of the past, I am inclined to retrospection. For me to retrospect is to dip my pen afresh in the lurid flame that lights up the infamies of a system of charlatanry that is making corpses for the vulture instead of food for the Souls of men, and because of this—and some other things, I suppose—I occasionally drift away from the subject in hand; and then, too, this is the way I make PATH-FINDERS.

As one of the many evidences in my possession as to the mighty productive possibilities of this particular section of Arkansas, the following clipping from a local paper is presented. The village referred to is close to Rogers and the holdings of The Pathfinder Park Company, and the case cited is by no means an isolated one, nor is it exceptional. Any of the lands here will duplicate the same record. Indeed, it is regarded by those competent to judge that the lands comprising the estate just purchased will prove to contain 10 per cent. greater producing properties than any of the lands closer in to these towns and villages,

Here is a clipping from a local Benton County paper:

WHAT TEN ACRES WILL DO.

"Major Mayberry, a well-known farmer of this county living 1 1-2 miles southwest of Lowell, produced the following results from 10 acres of land last year set to fruit, viz:

Raspberries	\$2000.00
Raspberry tips.....	375.00
Peaches	400.00
Apples	125.00

Total\$2,900.00

"The peaches were sold on the trees for the above amount, and the purchaser made \$1,000 out of the deal, which would have gone to Mr. Mayberry had he handled them himself.

"We ask: Does fruit culture pay in Benton County, and cite you to the above for answer."

* * * *

As further authoritative evidence of the apple producing possibilities of this section of Arkansas—Benton County—I am just in receipt of a circular put out by the St. Louis & San Francisco Railroad Company, commonly known as the "Frisco System," entitled "Fruit Figures." This circular gives the total output of the states of Kansas, Missouri and Arkansas during the year 1902. Benton county, Arkansas, leads the whole list of counties by more than double. The output from Benton County, according to the company's statement, and it handled the entire apple product of this section, was 127,500 barrels, and of this amount there were shipped from the station of Rogers alone 48,000 barrels—more barrels from the town of Rogers alone than from any whole county in the United States, barring one. And this county of Benton will more than double its apple product during the next five years, for during the years from 1898 to 1900, according to the same authority, there were 5,784,495 young apple trees

set out which will begin making a record the coming year; and during the present year, as the great profits from apple growing are being made more apparent, the increase in setting out young trees is doubling. I saw thousands of acres of land being cleared off for this purpose.

The Path-Finder Park Company will set out from three to four thousand acres of apple trees during the next five years. Five years after these trees are set out (using two-year-old trees) the product will average \$100 per acre annually.

It can be easily understood that this is a product that cannot be overdone. Every foot of suitable apple-growing soil in the United States might be turned into raising apples tomorrow, and it would be impossible to begin to supply the demand. Great shiploads are now finding a market in Europe, and during the past season there came demands for these American apples clear from Japan and other portions of the Orient. And the beauty of it all is that the buyers harvest the crop, pack and ship it without trouble to the grower. The grower receives a check for his crop right on the trees, and that is all there is to it.

I would rather get rich growing apples as food for the human race than be King of England or President of the United States.

But this is only one very small object of the real purposes of incorporating The Path-Finder Park Company, of which more anon.

Here are a few facts concerning Benton County, Ark., from the pen of Senator Blackburn. They will be found most interesting:

A FINE CLIMATE.

The climate of northwest Arkansas has been locally celebrated since the first settlement of the county. My father came to what is now Benton County in 1832, and made this his home till he died at the ripe old age of 81 years. A short sojourn here at any season of the year will convince the visitor of its excellence.

Here you will not be burned by the

summer sun, as the temperature rarely runs above 90 degrees, even during the heated term the sun being not nearly so warm as in the northwestern states.

No hot winds will rack your nerves nor ague shake your frame. Nor will you be chilled to the bone by the icy blasts of the winter, for the mercury rarely ever gets below zero.

We have frequently been asked how it could be that in the south the summers are cool and the winters mild, to which I can only answer that it is probably because of the high altitude and on account of our closeness to the Boston mountains.

It is a fact well known that the climate of northwest Arkansas is in many respects practically a northern climate under a southern sky, with as little difference between the summer and winter temperatures as in any part of the United States, except possibly the Southern Pacific coast.

The annual rainfall will average over forty inches, divided evenly throughout the year, thus making crop failures a practical impossibility.

This evenness of temperature and regularity of rainfall, together with our high, dry altitude, tend to make it a remarkably healthy climate.

WATER.

Owing to the mountains, pure running cold water everywhere. There is scarcely a farm that does not have a spring of its own or border on some stream of pure mountain water, and this is especially so in the eastern part of Benton County, where many of the springs are pure soft water and are noted far and wide for their cures of kidney troubles.

There are no negroes in the east half of Benton County. Many old soldiers who wore the Blue during the rebellion are locating here on account of the pure water and mild climate and her hospitable people.

In conclusion, I will say to all those who are looking for a medium climate and pure water and a good fruit and stock country, come to Benton County.

BENTON COUNTY FRUIT.

Benton County, Arkansas, has more apple trees than any other county in the United States. In 1901 Rogers shipped 359 cars of apples, 46 cars Elberta peaches, 38

cars strawberries, and fruit tree planting is on the increase more than ever before.

Benton County leads all counties by shipping over 2,000 carloads of apples in 1901 and put 227 cars of apples in cold storage.

Benton County is a good all-purpose farming and grain-growing country, aside from being the best fruit-producing country in the world. It is also very healthy, has an elevation of 1,500 feet for the table lands which are nearly level. The valleys are rich grain-growing lands and is a good stock raising country, abounding in many good springs.

R. H. Patterson of Pea Ridge, Benton County, sold the apples in his orchard of 30 acres of Ben Davis trees to a commission house for \$3,000—\$100 per acre. The firm secured 2,000 barrels of No. 1 apples from the orchard besides the culls. Patterson also sold \$400 worth of peaches that season. That was \$3,400 off less than 40 acres.

Dr. J. W. Webster, a leading physician of Siloam Springs, Benton County, owns two large farms near that place—one a stock farm of 200 acres and one a fruit farm of 240 acres. On his fruit farm Dr. Webster has an apple orchard of 65 acres. From his 65-acre orchard he sold over \$5,000 worth of apples last season.

* * * *

A word about the village of Rogers itself. Rogers is situated in Benton County, Arkansas—the extreme northwest county of the state—on the main line of what is known as the Frisco System of railroad running from both Kansas City and St. Louis. Within the past few days this system has been merged with that of the Rock Island, which now forms one of the greatest of American railroads. Rogers is situated practically on top of the Oxark range, about 1,500 feet above sea level; contains 3,000 inhabitants; is 300 miles from Kansas City and about 330 miles from St. Louis. Many Union veteran soldiers live down here and there is not a colored man in all the community or in this portion of the county for that matter. There are good schools, an academy, water works and an electric lighting plant. The town is being modernized every day. The people are law

abiding and there is a general air of prosperity everywhere. There are two banks and the commercial interests of the little city are steadily growing. The trains were crowded with people flocking this way. THE PATH-FINDER expects to bring thousands of people to this section during the next five years. It is a veritable gold mine for the man who is really ambitious to become opulent.

* * * *

While the editor of THE PATH-FINDER has long been engaged to the beautiful state of Colorado, still there has never been a marriage ceremony performed; hence there will be no divorce proceedings when this severance takes place. In many ways Colorado has no superior among the galaxy that form this great Republic. Indeed, I would not think of swapping Colorado as a whole for Arkansas as a whole, but this tiny little corner away up in the northwest portion possesses an all-around charm that I could not resist. It surely must have been here that the "Arkansas Traveler's" thoughts turned to the poetic side of life. No one could tarry here long and not muse with the gods that paint the faces on the violets and pulsate with vital life every fiber of the mighty oak that speaks the language of the Infinite.

AUNT MARY.

Among my voluminous correspondence relating to the proposed new colony in Benton County, Ark., I received two letters from a dear woman residing in Brightwater, a beautiful little village of springs about eight miles north of Rogers. I am not going to mention the name of this dear woman, for she requested me no to; I am just going to call her Aunt Mary and let it go at that. I had promised to go and see Aunt Mary on my next trip to the Ozarks, and if I had not kept this promise I would have missed seeing and becoming acquainted with one of the brightest, most intelligent, most original and biggest hearted

physical manifestations of the sublime handiwork of the great Creator that it has ever been my delight and good fortune to meet.

It was on the afternoon of the last day of my stay in "our new home" that I asked my good friend, Mr. Oliva, if he would not like to accompany me to Brightwater and call on Aunt Mary. A livery team was soon speeding over the smooth road along the northward right-of-way of the Frisco System and in one hour we were pointed out Aunt Mary's home. We found here a gem of pure gold, who knew the editor of THE PATH-FINDER at sight, though she had never before seen him personally or in half-tone attire. She just knew it was he and that was all there was to it. I am not going to stop now to give a description of Aunt Mary or of her home further than to say, with reference to the latter, she lives in a quiet little home right in the center of an acre of the biggest growth of new-mown hay and the sweetest smelling I have ever seen. This hay, mown smooth as a floor by Aunt Mary's own hand was being mowed away in a barn close by for the winter's supply. A half dozen bunches of this delicious animal food were still to be taken care of. Each one weighed one hundred pounds. Mr. Oliva laid off his coat and picked each one of these up on the end of a fork and walke daway with them. While this was in progress Aunt Mary poured in my ears the tale of her attempts in her kindergarten to teach the childern of the neighborhood how to grow up into clean, intelligent men and women. Her work had not been appreciated. She allowed no animal man to spit tobacco juice inside her fence, so of course her school was a failure and the building was closed. We were given a peep into this now deserted school room where still hang pendant on the walls beautifully worded mottoes in verse and song—many quotations from the great writers and many the brain product of

this good woman. They were all works of art and each contained a separate and distinct life lesson that must have found lodgement in at least some of the youthful minds.

Aunt Mary, where she has lived for twenty or more years, is not *known* but by few. Indeed, it is doubtful if any of her neighbors have the slightest comprehension of either the internal or external worth of this noble disciple of the Better Life. Brainy—good as pure gold; brilliant in conversation; a great student and a deep delver into the workings of the Master Hand, I found here among the delicious springs of Bright-water one of the purest and brightest gems that adorn the Ozark range.

I might say a great deal about Aunt Mary's home, overlooking as it does, the trenches of the famous battle grounds of Pea Ridge, where fell some of the heroes of the cruel strife back in the 60's; but of this and concerning this and much more of great interest to this section of Arkansas, I am going to ask Aunt Mary to put into a series of articles for THE PATH-FINDER in the near future. I feel certain, with her great heart ever on the surface, that she will not refuse me.

The darkness of an unmoon-lit sky crept slowly on and was fairly upon us when friend Oliva took the reins in hand for the return trip to Rogers. But I did not mind this, for I wished to muse and think about what I had heard and seen, and I knew Mr. Oliva could not lose the way, for he is a born pilot in every walk of life. But as if to take the place of the absent shadow of Apollo, the iron-shod hoofs of the horses struck fire from the flinty pebbles, the fire-flies in countless thousands swarmed the highway and deep, dark woodlands bordering our homeward journey, and even the phosphorant deposits on the porous wood of the now decaying rail fences aided in the work of illuminating our path-way. Nature illuminates the path-way of every living thing that cares to *see*. We were

earnest Path-Finders, in search of the Right Way. Nature, with her outstretched beacon-lights, made our journey one of the delights of the entire trip.

And this is how we visited Aunt Mary by the side of the clear, Bright-waters of the Ozarks.

Another Twenty-five Days' Fast.

THE lion, or rather the lioness, has bearded the editor of THE PATH-FINDER in his own den, and if a signal victory was not won, at least the contest was nothing less than a draw.

A member of THE PATH-FINDER's own family, Miss Reba Benjamin, a young high school girl of seventeen and daughter of Mrs. Henry L. Benjamin (Mary Elizabeth Benjamin), of Roswell, has, at this writing, just concluded a twenty-five days' fast so successfully that she is now grieving that the time was not extended to forty days. She could just as well have made it forty days as twenty-five, for there was no special reason why she should have eaten at this time except that she got a little hungry on the twenty-fifth day, and as she had equaled the longest single fast ever indulged in by the writer, this young lady decided to eat.

From a health standpoint there was no special reason why Miss Benjamin should have fasted at all. She was strong and healthy, with flesh and muscles as hard as those of a professional athlete, made so by previous short periods of fasting, proper exercise and right living. But it is a pretty difficult task for anyone to live long in the home of THE PATH-FINDER and not do the things that will make them grow and expand and widen out in every direction. The example is constantly before all such and the desire to know more of one's self and come in closer touch with Nature and her simple methods of creating an abundance of everything, furnishes an incentive to even the most skeptical

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to at least do a little experimenting along the lines of the teachings of the editor of this magazine; and to experiment along these lines is to become a disciple

ten days' fast, she knew that to fast twenty-five days would so illuminate the whole physical structure as to not only make the presence of disease in any form



MISS REBA BENJAMIN.

whose faith never lapses.

So with Miss Benjamin—having fasted previously for several days at a time—having successfully gone through two five days' fasts, one seven days' and one

an impossibility, but that it would bring her in closer touch with her own Inner Self, which is the same power that is manifested in all the creative forces in Nature—the power which our orthodox

friends denominate as the God of the Universe. The ability to reach and maintain this high standard in life's unfoldment contemplates, of course, the permanent adoption of methods of right living at the conclusion of these fasts for the purification of the physical body.

There are today more than a thousand people—readers of THE PATH-FINDER—who are undertaking the same processes of purifying the body and eliminating diseased conditions, and they are all meeting with success—in different degrees, of course, in accordance with the persistency with which this system of living is carried out.

* * * *

Miss Benjamin broke her fast on the twenty-fifth day by taking the juice of two oranges. For three days she took nothing but fruit juices into her stomach, drinking more or less water, of course, at this time and during her entire fast. Following this she ate fruits and nuts in their uncooked state, never eating any breakfast, however. No PATH-FINDER follower ever eats any breakfast. It matters not what one's avocation may be—whether it be coal shoveling for ten hours a day or mental work—there should never be any place for this life-destroying meal—breakfast. Breakfast is a thing absolutely unheard of up to the fourteenth century, and the average longevity at that time was a third greater than it is today. There are a thousand deaths during this period of modern "civilization" from overeating where there is one ~~from~~ so-called starvation; and yet the contribution box has become a world institution in the insane effort to over-feed and stuff the human race with the deadening and life-destroying elements misnamed food. The whole thing is a travesty on our boasted methods of civilized living. But of course if people understood this and lived in accordance with their understanding, there would be no place for the old school doctors and this would never do. The devil

would be forced to seek other means of assistance in the wholesale destruction of the human race.

* * * *

But to come back to Miss Benjamin's fast. It is doubtful if there is a case on record where so young a person has ever voluntarily undertaken and carried out to a successful finish a twenty-five days' fast. Of course there have been many enforced fasts of like duration—enforced by reason of sickness—but I have never heard of a like fast absolutely voluntary where the person was in perfect health, by a young girl in her early teens.

At the beginning of this fast Miss Benjamin weighed about ten pounds above what her normal weight should be. During the first five or six days this abnormal weight was lost, and the recovery of flesh was marvelous, notwithstanding the fact that the young lady ate very little. She was back to the normal inside of a week, with a skin as pink and full of life as that of the most healthful babe. During the whole fast period Miss Benjamin performed all her accustomed household duties, though she had discontinued school attendance for a short time previous, her mother deeming it advisable to soon send her to an academy on account of the frightful sanitary conditions existing in the Colorado Springs high school building. Being a girl full of life and vigor because of her right methods of living, she demanded a breath of fresh air occasionally, but the moment a window was hoisted an inch the teachers would order it closed, and as this was and is the only means of ventilation the school room became unendurable, and the odor emitted by the meat-feeders was something frightful and beyond endurance to a sensitive person. So Miss Benjamin's mother just took her out of this odoriferous death-trap and will soon make other arrangements.

Miss Benjamin, like the other members of THE PATH-FINDER'S family,

lives almost entirely on uncooked foods—mostly fruits and nuts and such vegetables as are palatable in the raw state. This is Nature's dietary for man in his present state of unfoldment. Uncooked foods carry the vital life principle of the creative forces in Nature. Cooking destroys this vital life principle, hence the constant consumption of cooked foods builds only such cells and tissues in the human body as will speedily disintegrate. This accounts for the shortness of life—this together with the consumption of meats in the various forms, which are directly responsible for all the diseased conditions of the race.

Hundreds of thousands of people the world over are discovering this truth in Nature and are changing their methods of living, but like truth wherever it comes to man's vision, it is no new thing. It is as old as time—Nature's processes. There is simply a dawning of this heretofore obscure light to the average mortal, and it means the world's redemption, or the redemption of all mankind who are willing to embrace this mighty truth in Nature's process of evolving the race.

How Fasting Affects One.

A number of correspondents are writing to ascertain how my first fasting experiences affected me.

Not dissimilar, it is presumed, than fasting affects the average unclean mortal. The various functions of the body demanded, for a time, what they had been accustomed to, and when these things were refused there was war—war in the shape of faintness in the pit of the stomach, dizziness of head, sharp pains in the region of the heart, rumblings in the ears, clouded vision, etc., etc. But to me these were all evidences of the necessity of fasting—of cleansing and purifying the body. They were evidences that I was in mighty bad shape physically, and that unless I took up these fasts often and continued them to

a reasonable extent, the time would not be far distant when I would follow in the wake of all disintegrating flesh. This I did not care to do, so I just puckered up my mouth and kept on fasting. I now have the physical structure of my early youth—before I fell into the deadly abyss of the protracted meat consumer and became offensively odoriferous and acquired a distorted body.

Very few people have as many bodily afflictions to overcome as the writer had acquired during thirty years in the indulgence of wrong methods of living. Enlisting in the war of the rebellion at the age of eleven years and having been without parents for some time previous, I acquired all the deadening habits that come to the average soldiery who are dealt out stale fat pork, hardtack and whisky for their living rations. A boy of this age, with such an enforced diet, who wouldn't acquire the habits of his older companions and associates, would be a curiosity to God. In later years I discarded much that makes men prematurely old, but the seed had been sown, and I didn't know how to turn it into a harvest of profit, so a frightful sun-stroke caught me a quarter of a century later and I hovered over the brink of the grave for many years and communed with those on the other side who had preceded my coming. I became mighty well acquainted with a lot of them and we were good chums. Occasionally one would bob up who would hold out all sorts of temptations and try to induce me to make a few experiments in the slums of life, but none of them succeeded; and here dates the time or the beginning of my growth upward and out of the damning tortures of the average life that men lead.

But I must have needed all these experiences else they would not have formed a portion of my burdens. I have never regretted having had any of them since I came to know what they meant.

I know now that they were all high class educators in the direct line of my upward growth and unfoldment and that none of them could have been dispensed with. I do not mean by saying this that I consider that I have reached the point where no more aversive or negative experiences will come to me; far from it. I am still in a very crude state of development and I know that I must yet suffer greatly in order that I may come into the full fruition of my highest hopes and aspirations. But I have taken a few long strides in the right direction and a mariner's compass is ever a portion of my paraphernalia, so I shall not be entirely lost in my further search for the things I would have come to me.

* * * *

In the matter of fasting I always advise people to undertake them in moderation. My previous articles on the science of fasting cover all this ground. It is very difficult to advise persons who are in desperate physical straits just how long and how short fasts are necessary to eliminate their troubles. I refer to those who are at a distance and out of reach of my personal observation; though many have taken up long fasts on their own responsibility and have accomplished wonders for themselves. But everyone will gain strength and new energy who will follow out the instructions I have already given in these columns in the past and which are now republished in "The Book of the New Century."

Fasting is by no means a difficult task, and the good and physical benefits that are always derived compensate a thousand fold for the undertaking. You not only experience a complete change of the physical body, but there is a change of heart toward all of God's creatures. Your heart is softened; your courage is expanded; your body becomes strong and responds to your every wish; your brain is quickened and illuminated; you know more; you know more and

better things; you are amazed at the knowledge that flows through your brain; you are amazed at the things you can do, and all with perfect ease and without effort. You know that you are reconstructing yourself on lines that make men and women out of you; you know that the doctor will never again cross your threshold; you know that your business with him has come to an end; you will know that should you again call upon him it will be because you have lapsed into the filthy and misguided ways of the past and that you are being punished both for the sins of omission and commission.

To fast—to purify the body—means the ability to store up such accumulative power within yourself as will put you in touch with the creative forces of Nature and prolong life indefinitely.

If you don't care for these things, go on in the same old way, but be sure and request that your name be stricken from the list of PATH-FINDER subscribers.

We desire to come in contact with people only who desire to *live*. We want no dead thing on our premises.

Report on Cause of Leprosy.

Under the above heading recent press dispatches give the following:

"Jonathan Hutchinson, the well-known surgeon and former president of the Royal College of Surgeons, who recently returned from a tour of investigation in India as to the cause and prevention of leprosy, has written a letter to the London Times on the subject of fish eating as the cause of leprosy. He gives the opinion that the Catholic fast days are responsible for the spread of leprosy and that wherever there is a risk of obtaining unsound fish the use of fish on fast days ought to be forbidden.

"Wherever Catholic missions are successful," says Dr. Hutchin-

son, "leprosy increases. My calculation is that the risk to a Catholic convert is 20 fold that of one who remains in the Hindoo faith.'

"Dr. Hutchinson says the India jain, who is a vegetarian, almost invariably escapes from leprosy, while the Catholic suffers fearfully and he expresses the opinion that this is a proof that the disease is non-contagious."

The fact that the disease known as leprosy is caused by the feeding on fish is no new thing, though it may be to the average doctor and surgeon. It is a common disease among fish taken from all the waters of the world. The salmon in Puget Sound are full of the disease. Not long since it was reported to me that often in the salmon canning factories of the Puget Sound region leprous fish were found and they were canned up the same as the alleged good fish. This statement came from one who had worked in the factories, made to a friend of the editor of this magazine. I do not doubt the statement for a moment. Cancerous cattle and hogs are canned and packed for the market by all the packers. They think, or claim to think, that through the free use of salt the disease is eliminated or made non-communicable; but this is untrue.

Often people say to me: I don't eat any meat—just a little fish occasionally. If these people understood that the worst of all diseases that can be visited on the human body comes from fish eating, perhaps "just a little fish" would also be omitted from the diet. Beef and pork both produce cancer—the next worse disease to leprosy.

But who would not have both leprosy and cancer rather than shut off meat?

* * * *

Here comes another one to give the world something "new" respecting the cause of cancer. A New York dispatch says:

"In a few days the results of the investigations carried on for many months by a number of well-known bacteriologists and toxicologists regarding the cause of cancer and cancerous growths will probably be fully revealed in a paper written by Dr. Bertram H. Buxton, the bacteriologist and general scientist.

"This paper will contain, according to a trustworthy source, the message that the cause of cancer has at last been discovered and that this truth has been proved to the satisfaction of a number of men who stand high in the science of medicine.

"Briefly, the investigations have revealed, according to statements made:

"1. That the cancer is due to the chemical changes in the blood.

"2. That every part or tissue of a cancer has the power of producing fermentation.

"3. That in their powers of causing fermentation the cancerous tissues are akin to the tissues of the stomach.

"4. That by proving this theory the theory that cancer was due to a parasite was disproved."

Now wouldn't that make you smile again, when the "fools" of all ages have known this? But these beautiful, picturesque "scientists" still fail to tell you why for these chemical changes in the blood which create cancer, leprosy and other vile and deadening disorders. They are all the result of meat eating and nothing else—either on the part of the individual or parents. This fact—known to the race for a thousand and more centuries—will also be suddenly "discovered" by some of our modern "scientists" in good time.

The "progressiveness" of the average modern medical "scientist" is really startling, not to say appalling.

Distilled Water.

THE PATH-FINDER is in receipt of many inquiries concerning the use of distilled water, the best apparatus for distilling, etc. The following direct question comes to us:

Dear Sir—Please tell us through your valuable magazine if it does not render water lifeless when distilled, and if filtering water is not really more healthful than distilled water?—F. D.

Only under certain conditions is distilled water advised. These conditions are where the water is pregnated with either lime or alkali. Then distilled water can be used with profit. Indeed, it is essential. Filtering removes only the impurities; distilling destroys these undesirable elements which are exceedingly harmful in many ways.

Take it here in the Rocky Mountains where we use water only that comes direct from the clouds, either in liquid form or snow, the use of a still is not recommended for a single instant; but filters are in some instances needed, especially in Colorado Springs during the caterpillar season, when legs, feet, fur and everything else connected with the anatomy of a caterpillar comes through the hydrants visible to the naked eye. Here in Roswell we have never had any such experiences. Whereas the water here is most delicious and palatable, still there is an absence of certain mineral properties (outside the few mineral springs) that makes the constant use of this water not altogether desirable. But this is all to be avoided in THE PATH-FINDER'S new home in Northwestern Arkansas. Here the spring water is entirely free from both alkali and lime, but contains mineral properties that are most essential. No one ever has kidney, stomach or bladder troubles who drinks freely of the waters of this particular section of the Ozark range. But there are springs not fifty miles dis-

tant from this particular spot that are heavily impregnated with lime.

In the writer's search for all that he desired for the natural healthful equipment of his new home, the question of water was always uppermost in his mind. He desired to find a spot where pure spring water was plentiful—such water as possessed all the life-giving elements and none of the injurious or undesirable features. He found exactly that for which he was in search right here where he will soon locate.

So the question of the use of distilled water resolves itself into one concerning the character and quality of the water one is forced to use. Unfortunately most of the water throughout the East is heavily impregnated with lime, while much of the West and Southwest contains great quantities of both lime and alkali. So, in these particular sections the still would seem to be not only desirable, but a necessity from the standpoint of health.

Now, in regard to the character of still to be used, we are endeavoring, through tests, to ascertain what makes are most desirable. Soon as we feel that we are competent to advise in this matter we shall then cheerfully answer all the inquiries which have come to us of late covering this particular point.

A Brick with Silk Trimmings.

THE editor of THE PATH-FINDER has a partner down in Central America—a partner in mining and in several patents—who does all the mining and all the patenting. Now that is the kind of a partner to have—a man who will do all the physical as well as all the brain work. A few years ago I made up my mind that I would never again load myself down with a partner in any kind of business. My experience had been such as to fully warrant this decision; but when this great big-hearted friend whom I have never personally met, offered me

a big interest in all his mines and patents—in everything, in fact, along the lines of commercial interests he possessed or was likely to possess in the future, and take his pay in PATH-FINDER literature, and wind, I could not very well turn him down, so I just let him go on giving me things until now he wants to put ten millions of dollars into my school and colony. Now if I had been out with a contribution box in connection with this matter of purchasing a visible streak through northwest Arkansas, the chances are that I would not have found a red cent. But here is a man whom I have never seen who wants to put in ten millions. Shall I let him do it and see my "good" resolution wallow in the dust? I g-u-e-s-s I w-i-l-l. And then, too, two other gentlemen whose faces I had never set eyes on sent me at once drafts for \$1,000 each, and others smaller amounts. These people all know that their money will come back to them an hundred fold. Should I never make a single move to develop this property it would pay 25 per cent. annual interest on the investment in simply the growth of the timber. There is sufficient young white oak timber on the property to pay the purchase price, saying nothing about the dozen other kinds of saw timber.

But I was going to here quote a few paragraphs from a letter just received from my friend and partner in Central America:

"MY DEAR MR. CONABLE:—Your letter regarding the Ozarks has just arrived. You have struck it O. K. right enough this time, and if you ask me how I know I will answer that I *feel it*. You will need four times as much land, but that can be annexed little by little. It would have been a shame for a man of your caliber to have settled down on a hundred and fifty acres, no matter what their conditions.

"Your capitalization is all right for a starter, but won't build rail or

electric roads you may need; but that will come. The money has told me that it will keep the appointment. When I straighten out the mine matters we will make an Eden of those old Ozarks; but anyhow the money *will come*.

"You have hit the spot for forming the nucleus of an entirely new race.

"Now I believe as ——— does, if you have the water power we should make the locks (one of "our" patents) and lots of other things, so the boys would have a chance to learn when not reaping or sowing.

"Get this matter in the hands of a first-class promoter who knows how to organize *its plan* in good shape, but never let go a controlling interest.

"Isn't it just possible there is iron or oil in these hills?

"When we get straightened out I will go home, organize a Spanish printing outfit with Spanish typos and a corps of Spanish translators, and begin with No. 1 of THE PATH-FINDER, issue to Spanish America six free editions of 100,000 copies each. The commercial advertising will pay the expenses and we will be sure to get 50,000 subscribers. This is a big field, but it will take a lot of money to start the ball rolling. But of that later.

"I congratulate you. You are a brick with silk trimmings.

"BRANNON."

There Are Ups and Downs.

IN some instances the fanatical religionist is still close akin to the Inquisitionist of not so long ago. The religionist has ever been the cruel persecutor of the so-called unbeliever, and has ever been the hybrid factor in bringing about ninety-nine per cent of the cruel massacres and wars of the world. The

hand of the religionist is stained crimson with the blood of his fellow-men. The history of the world bears out this statement, and the murderous processes are still in active operation wherever the religionist is a dominant factor. This statement is also susceptible of demonstration on every hand. It is perfectly natural for the religionist to be a persecutor. He is built that way. He couldn't well be anything else under the influence of the school in which he has been educated.

But I didn't start out to preach a "religious" sermon. I had a communication which came to me a few days ago which illustrates, in slight degree, the dominant spirit which still hovers around the creed disciples, and I was simply going to give it space without comment, but I was tempted to do otherwise, and sometimes when I am tempted I fall—just like other mortals.

A resident of Cripple Creek who doesn't dare subscribe for THE PATH-FINDER, writes as follows. But it will be noticed that THE PATH-FINDER is getting in its "deadly" work just the same, and I am glad to be able to reach, even in so round-about a way, this person who craves a glimpse of the Light of Truth and is willing to meet it more than half way. But just take a whiff of the odoriferous essence emitted by this one hundred and seventy-five pound sister. I can almost scent her decaying body of disintegrating flesh at this distance. But what of this so she is a regular patron of the creeds and pays her (s)pew rent? What matters it if she does carry contagion in ever fiber of her abnormal avordupois? She belongs to the church. That is enough.

But let us read what this correspondent has to say. It will enable us to determine which member of this family will still be snoring when Gabriel blows his horn:

CRIPPLE CREEK, May 31, 1903.

Dear Brother in Evolution:

A friend has given me your PATH-FINDER for over two years. Its spirit appeals to my consciousness of Truth as no other writings ever have.

For two year I have eaten no breakfast. Once I fasted three days; then five days; then ten days; seven days and five days again I have difficulty in fasting as I belong to a religious community who think I will go to hell and lose my soul if I take up any of the New Thought teachings—they watch me so close. I have to do these things in secret. I had a friend of mine send for your book, *The New Century*, as my dear watchers would have burned it had it come to my address. History repeats itself. The days of martyrdom for the Truth are on us again. I have been practicing its teachings about two months and am improving, and would not exchange its teachings for all the gold in these mountains. I never felt so well as I did on the last day of my ten days' fast, but a fat sister, weighing a hundred and seventy-five pounds and full of gouty pains, got onto me. Asked if I was starving myself to death and set the whole community on me, so I had to break what I had intended to be a fifteen days' fast. I will try again. I end the reading of every chapter in your book with a loud thanksgiving to God for giving such truths to men.

L. E. M.

Elizabeth Towne.

ELIZABETH TOWNE, the queen of New Thought writers and editor of *The Nautilus*, Holyoke, Mass., recently made a trip to her old home at Portland, Oregon, and on her return, as she was to pass through Colorado Springs, wired the writer to "please come to the train,"

as she would have but five minutes' stop here en route. Of course, I obeyed, notwithstanding I was obliged to adjourn court at a time when a case was being tried before me in Colorado Springs. In the absence of one of the local magistrates I have been holding court in Colorado Springs for the past two months—that is, when I have been at home myself, so withall it may be said that I am a reasonably busy man. But this was an exceptional occasion and I expect that I would have slid down Pike's Peak on all fours had I been up there, in order to indulge in a hand-clasp with Elizabeth Towne.

I found this charming eastern reformer to be all that I had expected to find—a strong, large, erect physique, with a face full of smiles and love, and a hand grasp that told of a strong character. Her cordial greeting was full of warmth, but most dignified, and we were good friends in a minute. We had to be good friends in a minute if at all, for the train would leave in three minutes more, as it was an hour late in reaching this point. I wished Mrs. Towne to stop off and get acquainted with the home of THE PATH-FINDER, but she assured us she would come down and spend a vacation on top of the Ozark range soon as we got settled, so we let the matter rest there.

I did not have time to tell Mrs. Towne that I was mighty glad to see her and know that her work is meeting with such universal acceptance, but I now wish to say all of this and more.

Come down to the Ozarks, Mrs. Towne, and I will extend the hospitality of the entire 8,000 acres to you.

Adalina Patti.

It is a generally known fact that Adalina Patti, the famous songstress, is the best preserved woman of her age who has ever followed a professional career during the past half century. She

is now past sixty-five and she looks not to exceed thirty years of age. She not only looks to be no more than thirty, but her whole form is that of a very young woman. The reason for all this is very simple.

Here is what a noted physician, who knows Patti well, says of her mode of living:

"Patti attributes her astonishing retention of youth to her abstemious way of life. She never drank tea, coffee or wine, but only water and milk, and she has been an utmost vegetarian, eating more nuts and fruits than anything else. She has always slept a full eight hours, and, notwithstanding the importance of her voice to her, has always had her bedroom windows wide open, winter and summer."

The fact that Patti always sleeps with her bedroom windows open winter and summer, together with her abstemious ways of living, is just what has preserved her most remarkable voice and made her easily the greatest vocalist of her time. The singers who are always bundling up and sleeping without a breath of fresh air for fear of catching cold are the ones who are always "out of voice." Cold baths, pure air, day and night, and proper living, will preserve any voice in a youthful state until the individual is removed by death. I can make any woman sing at eighty just as well as she did at thirty if she will but live right.

A BRIEF DESCRIPTION OF THE FUTURE HOME OF THE PATH-FINDER. (By Etta D. Kelso.)

The journey of about 1,000 miles, beginning on the evening of June 8 and interrupted by news from the flooded district of "impassable roads" was resumed at 3 p. m. on the 13th.

A little time to rest and think, and a night's sleep, so refreshed us that at an early hour we were seated in the elegant

observation apartment of the rear car, ready to expand lungs with fragrant morning air, and brain and heart with swiftly-passing views of the handiwork of Nature and Art.

Suddenly the scene changed as we approached the region of flood and wreck. The odor of mud, slime and decaying vegetation, the destruction of life and its necessities, as chronicled by the "dailies," were, by observation, brought home to us as painful realities. We could not refrain from self-congratulations, that the country to which we journeyed had, by the Great Architect, been so constituted as to insure The Path-Finder colony against kindred calamity.

Passing through scourged Topeka, and stopping in Kansas City, we found the effects of disaster doubly recorded. The faces and voices of the people, no less than the walls of massive architecture, registered in strong outline the nature and effect of the ruin wrought. So oppressive was the air of this fated region and the thoughts of its stricken people that we hastened by the earliest train to the pretty city of Springfield, where we passed the time of waiting, in walking and inhaling the clean air of the calm night, rather than that of the close waiting room.

At 5 o'clock a. m. our train drew out of the city and sped over a country abounding in pretty, commodious dwellings, broadly-branching orchard trees, waving grain, fruitful gardens and beautiful flowers.

As we receded from the city homes of recent structure and modern architecture gave place to the primitive house. "low and little," now "brown and old," nestling among trees and shrubs of Nature's planting.

The varieties of forest tree and flower increased in number until, on every hand, commingled branches of dark green, delicately tipped with tender tints and branches laden with fragrant flowers, giving promise of abundant harvest of edible nuts, one of man's choicest and most nutritive foods.

Arriving at our destination, Rogers, Arkansas, about 8:30 Monday morning, we were met by friends. The editor of The Path-Finder spent the day in attending to business. The ladies of the party in resting at Mrs. Evans' "Cottage Home," about a mile

out of town. On the following morning, Tuesday, the journey by carriages began, which was to "show us over the grounds purchased."

The winding, woody way out of town was pursued until it brought us to the road leading to the home of Mr. Carl A. Starck. Our first stop was made at the entrance of his beautiful grounds. Our first treat was a drink of pure cold water from a deep well, most artistically walled, curbed and platformed with native stone. Our second treat was a sampling of grape juices, rich, red and old, "ripening" in barrels arranged tier upon tier, in his extensive cellar. We were next invited to the library, which building commanded a wonderfully beautiful view of Boston Mountains and intervening wooded hills. The walls of this room are lined from base to ceiling with books rarely found in private library. Laboratory and museum departments attested to the spirit of inquiry inherent in the man who had so supplemented Nature's handiwork with that of art. Refreshed and rested by this little visit with Mr. Starck and his good mother, we bade them adieu, feeling that had we missed this striking proof of Nature's resources and man's more wonderful skill in utilizing them, our journey to the Ozarks had been incomplete.

The next point of destination was the former farm residence of Senator Blackburn, and who so well qualified as the pioneer of this region, to conduct us thither? Even the editor of The Path-Finder, a born leader, seemed only too willing to be led through winding ways to the various objects of interest.

As The Path-Finder members of our party do not breakfast, and were "getting hungry," we made few stops until we reached the residence, to be, of The Path-Finder family.

Spreading our meal close by the pebbly stream, and quenching our thirst with water issuing from the rocks close by, we enjoyed the dinner with a zest unknown to breakfasters. Then followed a survey of the large, well-built house of ten rooms, all of which are eighteen feet square, with broad hall below and above, extending through the building.

Broad, deep fireplaces attested to the cheer formerly afforded by great logs of

burning, aromatic wood. Everything about the place bespoke the genuine generosity as well as the refined taste of the former proprietor, whose motto is, "Bound to no sect, to no creed confined, My home the world. my brethren all mankind.

Do right, do good, be just and kind to all, Exact the truth, though every ism fall."

After a visit to the old mill with its ponderous engine, which brought to mind the famous Corliss which turned the wheels of industry at Philadelphia Park in '76, the less pretentious buildings necessary to the carrying on of this extensive place. were taken in.

Time does not permit describing in detail the orchard, vegetable and flower gardens—neglected now—the many springs of pure water issuing from rocky walls and spreading into broad, clear pool, the stately trees, climbing vines, etc., etc., immediately surrounding this colonial residence. Suffice it to say that. here is the foundation for a HOME which by the untiring industry and unlimited artistic taste of The Path-Finder family will be transformed into a veritable EDEN.

Resuming our journey over the place, the scenery grew more and more beautiful. On every side magnificent trees which, for symmetry and perfection of growth. are rarely equalled. Among these are five kinds of oak, two of hickory, black walnut. black gum, yellow pine, lynn. elm, sycamore, and cherry, all of which are included in what is termed "saw timber." The piles of pine lumber turned out by portable saw mills stationed at roadside, were remarkable for freedom from knots. as well as for resinous aroma.

Among the shrubs, vines, flowers, etc., were many natives of eastern states, including hazel, sumach, honeysuckle, spicebush, mandrake, etc., indeed almost everything except the wintergreen. This doubtless, would thrive here.

Among the nuts grown in this region are black walnuts, pecans. both hard and soft-shelled hickory nuts, hazelnuts, and last but not least, the chincapin. This tree. belonging to the chestnut family, was now in full bloom, a most beautiful sight, with its slender spikes of white flowers, depending like tassels, among the shining

green foliage.

Everywhere are wildflowers of brilliant hues, so beautiful and plentiful that the neighboring villages have "no need for florists." A delicate clover termed Japanese. seemed bent upon covering every bare space of ground. This plant with its tender green leaves, would grace a city lawn, and here affords fine forage for sheep and goats.

The geologist, no less than the botanist, would revel in these regions. Caves formed by projecting cliffs of shale, limestone and sandstone are numerous. An extensive cavern with broadly-projecting roof, was entered. Its ceiling was formed of layer upon layer of limestone from which had fallen upon the floor great slabs of rock. Over this we climbed to the rear, where an opening too small for entrance, seemed to expand, disclosing the outlet of a great spring. Guarding this opening were stalagmites stationed like sentinels.

Right here should be mentioned the findings of an archeological expedition recently sent out by Phillip's Academy. Andover, Mass., to explore in the Ozarks of Benton and adjoining counties. This academy, now in its 125th year, finds this region one of the most interesting and prolific fields of research to be found in the United States.

Prehistoric village and camp sites are almost as common as modern farmhouses. The surveys of this expedition reveal stalagmites which, while forming. included within their mass, large quantities of ashes, charcoal, broken bones of animals and flint chips. producing a material similar to, if not identical with, the famous Breccia (bretcha) from the prehistoric caves of Europe. This is the first true cave Breccia ever found in the new world, and its discovery lends color to the belief that the earliest American lived in the Ozarks.

A coincidence, surely, that The Path-Finder. which has for its purpose the lifting of humanity to higher planes of thought and action, should have been guided to this most favorable field for the study of human antiquities.

This land toward which the eye of science is now being directed, is no less the scene of song. Those familiar with the story of Evangeline Bellfontaine as told by Longfellow, will recognize this as the

land wherein wandered Gabriel Lajeunesse, son of Basil the Blacksmith. Witness the following:

"Tedious even to me, that at last I bethought me and sent him
Unto the town of Adayes to trade for mules
with the Spaniards,
Thence he will follow the Indian trails to
the Ozark Mountains,
Hunting for furs in the forest; on rivers
trapping the beaver."

Speaking of rivers, suggests the fact that Nature has abundantly supplied to this region water, that accessory in life second in importance to air. In close proximity to this tract of land flow two beautiful streams—White and War Eagle Rivers.

Here and there throughout its entire area, beneath overhanging rock cliffs, flow over paved or pebbly beds, clear streams of pure cold water, fed by jets large and small, pouring from bluffs and filling little wells or springs worn by the falling water.

As an incentive to habitual water-drinking, note the following from Mr. Hibbler's "Down in Arkansas": "Water is the most powerful solvent that may, in large quantities, be taken into the system. Therefore, in removing the impure secretions of the body, it has no equal. Where health and happiness are the goal, water is indispensable. All water is good, though some kinds are better than others, of course. Even a little water is beneficial, more water is better, and lots of water is none too much. It is also recommended for external application, along with soap and coarse towels. Only that it is abundant and cheap, it would, no doubt, be more extensively used. I have never known a hearty, hardy, good-natured man or woman, but that consumed much of it because he or she was fond of it. I have yet to see an emaciated, ailing person, who cared for or drank much water. We should doff our hats to every fountain and to an occasional pool at least, should remove our entire wardrobe."

In extenuation of this digression from the theme in hand, can only say: Long residence in the arid climate of Colorado renders one doubly appreciative of the marvelous water supply of the Ozarks.

Returning to our subject: The first day's ride terminated at a farm house at War Eagle, where we were most hospitably en-

tertained by Mr. and Mrs. Benke, friends of Senator Blackburn. For the second day's journey had been reserved the grander views, among which were the "Pine Hills, Pine Hollows and Pine Ridges," giant trees standing out to the horizon in all directions and filling the atmosphere with life-giving aroma.

During all the years spent upon this land, one rattlesnake.

As justice to parties contemplating residence in Arkansas, no less than the statutes of the state, require the telling of "the truth, the whole truth, and nothing but the truth," the following truths are pertinent. A necessary precursor thereto is found in the following quotation from Mr. Hibbler:

"Were truth not stranger than fiction,

Fancy less wonderful than fact,

All tales were exaggeration—

History, even, far less exact."

Not 40 miles from Rogers is found a black walnut tree of incredible proportions and bearing in a single year tons of nuts.

A yucca or soap weed measured from the ground 7 feet, the blossom 42 inches in length. Sweet potatoes, of the White Brazil variety, approximate 3 pounds' weight each. Pears measure 14 inches in circumference, and are neither dry nor coarse, but juicy and fine-grained. Peanuts of unusual size, sweetness and large yield, are here grown.

In conclusion, we would say, for quiet beauty, and that perfection characterized as the "Golden Mean," the Ozark Mountains, rising midway of this great republic, bear off the palm.

A VISIT TO NATURE'S EMPIRE.

By Chas. A. Olivia, ("The Hayseed").

The other day, while the Rock Island train was running down the natural incline from the Rockies to Kansas City, and was lapping over the rails at full speed, a little coincidence took place within one of its coaches. It was a meeting; not a collision or catastrophe, nor was it attended with any unusual innovation. Nothing wonderful or extraordinary. Simply, that the writer of these lines had the unbounded pleasure to meet, for the first time, in physical and mental presence and contact, the editor of *The Path-Finder*, whose existence

and mission is making some of the trusts feel as though they had a shattered spinal column, likewise the M. D.'s and D. D.'s fraternities.

It is almost needless to add that there was no disappointment on the writer's part because he found that this personage is every inch a man and has a heart that beats for every individual of every nation and clime, and a soul that radiates love and sunshine to all, equally as well.

There were several other persons aboard the train, in connection with the editor of the magazine, that had the same definite object in their journey; and by virtue of which the writer joined their party to also be in fashion.

All members of this little party highly appreciated the beautiful and varied landscapes of nature which presented themselves in unbroken scenes on either hand. until the flood districts along the Republican and Kaw rivers were entered, where the program changed to one of a somewhat awesome hue, and the interest was keyed to its highest pitch. Where each one through silent observation and meditation, appropriated the valuable lesson, which the aqueous elements had impressed so legibly along their path, beseeching all to "go higher" and avoid sad experiences. Which by the way is one of the doctrines of each member of the aforesaid party—to go higher in a full and unlimited sense of the meaning of the little phrase.

Much marvel was also expressed at the rapidity with which the railroad officials caused the repairing and relaying of their mutilated and missing track. in order to again unite the cities and states in harmonious business and social communications. Had it not been for this fact the object and destination of this little band could not have been reached, as it was and to the satisfaction of all.

The destination was Rogers, in Benton county, Arkansas, and the object was to see a tract of land nearby, which the editor of The Path-Finder had purchased a short time previous. for the purpose of starting a colony made up of individuals interested in higher development and growth.

As a good portion of the day on which this party arrived, had been lopped off, it was deemed best to spend the remainder

viewing a tract of some thirty-three acres, lying to the northeast and within a mile of Rogers; which the editor of The Path-Finder had purchased together with a tract of some 8,000 acres situated farther away. and which was to undergo exploration the next day by this same expedition, with Hon. J. A. C. Blackburn—of whom this land was acquired—as guide and leader.

But to say that all in this little party enjoyed the scenery, the springs of crystal and most delicious water, the walks through the beautifully wooded hills and valleys, etc., on the day of arrival—would be putting it only very mildly.

The next morning all were ready to take the grand trip to and through the large tract of the aforementioned land. Hon. Blackburn, whom the people there commonly call "Senator" for short and also in honor of his former distinction that acquired for him this title—was ready bright and early in the morning to lead the tin-cup brigade with which it was armed, intending to annihilate every spring that might chance to find itself in its path. And so in good time the party of eight started out on their pilgrimage, with a couple of two-seated carriages, of which the one in the lead was guided by Senator Blackburn. A little stop was much enjoyed at the beautiful Vinola Wine Ranch. owned by Mr. Carl A. Starck; and shortly afterwards The Path-Finder Park Company's property was entered. Senator Blackburn acquitted himself most graciously by having to answer an endless lot of all sorts of questions put to him. He had to give the name of every tree, shrub, bird, flower, etc.; but that was not all, he also demonstrated that he knew every foot of the land. and besides could point out all of the more noteworthy places and trees; and last but not least, he provoked much mirth by completely riddling all, by telling riddles and stories. And so it went on for two days, from hill to hill, valley to valley. spring to spring, field to field. cave to cavern, etc. Personally, the writer enjoyed himself beyond expression. Having no care and nothing to take care of, nothing to carry—excepting an empty stomach—and having a natural weakness for just such a place to brush against nature. only that he brushed too hard and afterwards thought that he appropriated

more than his share of wood ticks, as did all the rest, which is quite a common result of such actions. But the woods, the springs, the creeks; the air, the caves, the birds, the flowers, in fact everything was almost supernaturally grand. The possibilities in such a place, with such resources, directed in the proper channels, are simply inexhaustible and unlimited. No reason can be given why in the course of a few years this cannot be one of the most beautiful, attractive, progressive and interesting spots on earth. Where everything can be built of the abundantly existing materials and almost anything can be grown,—particularly the enhancing of the human race.

The gigantic pines, oaks and cedars that crest every hill, serve as an unmistakable index to the great forces of nature, that are centered in such a place; and where from early morn and all day long, the birds vie with each other for artistic vocal supremacy. There being all kinds of birds; in size, from the crane and wild turkey to the tiny humming bird; in plumage, from the plainly decked to those of most gaudy raiment. Then, when the day is waning and the sun throws its last kiss at the stately pines towering above all the rest of their forest friends, and the bees cease their hum, the most of the birds the echoing of their happy notes and the twilight commences to gather—the program is somewhat changed.

It is then when the various frogs commence to tune up their little reed instruments to play the accompaniment to the low, yet never ceasing babbles and murmurs of the brooklets, to make complete the concert for the night, just as the stars commence to hang up their little lanterns, in the vault overhead, which the lightning bugs seem to endeavor to imitate in their intermittent manner. And as one sits out under the trees enjoying the beauty and grandeur of the surroundings, the gentle and cool zephyr of perfumed air playing and rustling through the boughs and leaves, a sudden flit, as of a bird's wings may perchance be heard, just overhead, immediately followed by the cry of "whip-poor-will, whip-poor-will," causing one to start and wonder what poor will did to deserve anything of such an encouraging and stimulating a nature.

Such, then, may be the scenes, states and surrounding conditions experienced by anyone visiting this nature's virgin tract and much more, for the pen fails to make the scenes of nature complete. All must be seen and experienced individually to be fully appreciated.

With this vague and hurried description of The Path-Finder Park Company's future home, the writer leaves the rest to the imagination of the readers.





Socialism and Life.

BY J. STITT WILSON, A. M.

Mail all questions or criticisms directly to Mr. Wilson, at
Highland Home, Berkeley, California.

SOCIALISM IS DEMOCRACY IN INDUSTRY.

We have seen in the last issue what is the real bottom wrong and injustice of this whole social problem. Only by seeing the wrong clearly can we see the only remedy adequate to abolish that wrong and give the people liberty.

What, then, is the One Principle of social action which alone can overthrow monopoly and destroy the "trust" system, now such a menace to the liberty of the people? What is the solution of the labor problem? What is the one principle which applied will guarantee to every man the right to work, access to the means of making a living, and secure him in the full product of his toil. It is this:

We have proved that the bottom wrong of our social system is the PRIVATE OWNERSHIP of the machinery and the original resources with which all must live and labor. And this PRIVATE OWNERSHIP is used for PRIVATE GAIN irrespective of the public good.

The only possible principle of action to meet this wrong is that "THE MEANS OF PRODUCTION AND DISTRIBUTION—THE EQUIPMENT FOR LABOR AND LIVING—MUST BE MADE THE SOCIAL OR COMMON PROPERTY OF THE WHOLE PEOPLE."

Put this principle in another form. This is what we now have: "What the people socially need, the Morgans and Rockefellers, and other trust makers privately own," and, "What the whole people socially use and depend upon, the trust and monopolies own and operate for private profit."

Instead of this social folly culminating in social crime, what is our aim? What presents compactly all that for which the people must agitate? Here it is in a memory gem:

"WHAT THE PEOPLE SOCIALLY

NEED, THE PEOPLE MUST SOCIALLY OWN;" and

"What the people socially use and depend upon, the people must socially own and socially operate for the welfare of all."

There you have it. Which do you choose? You must choose one or the other. You are to decide whether the "trusts" or the "people" shall own the means by which you live.

This is what we mean by a revolution. Here is the old principle of private ownership, in deadly struggle with the new principle of collective ownership.

Whenever an old principle and its effects are patched up we have reform.

Whenever a new principle is adopted by society for the old we have revolution. Thus we see that no reform, or anti-trust law can solve the present difficulty. There must be a peaceable, but mighty and uncompromising revolution. The old must pass away, the new must be inaugurated.

Every social problem in human history has been solved in this manner and on this principle. If a man will do bravely for a great principle he must see the truth of it standing out as a living fire. Let us see the Truth.

All human history and all social science, and all the best things we really enjoy—these three stand as an unanswerable argument for the great fundamental principle of social action. Let us examine this briefly.

I. What is the real essence of every social problem that has ever confronted the race? It is this:

Society is a "living together" of the people in complex relations in the struggle for existence. And two forces are ever at work in this unceasing conflict. (1) The struggle for self-preservation and self-realization, and (2) the struggle for the preservation of the group, or the society, or the nation—the whole people.

In this struggle for self-preservation we

have the principle of selfishness, ego-ism, I-ism. in its various forms and expressions. This is the principle of INDIVIDUALISM.

In the struggle for the preservation of society as a whole we have the principle of group-ism, other-ism, society-ism. This is the principle of SOCIALISM.

In the former the individual seeks his own desires in the search for personal power, or private gain. or individual mastery. As it develops it grows ruthless, defiant, despotic. only curbed, if curbed at all, by the codes, or customs, or laws of the stage of society in which he lives.

In the principle of socialism. the individual sees that his own true freedom is impossible except on equal and just terms with all other men.

This principle acts for the protection of the whole body and finds expression in codes, customs and laws, which define the equal liberty of all the people, and jealously guard the bounds of the rampant and ruthless individualism which would trample on the rights and liberties of any one in the mad search for personal power.

Individualism unrestrained and attaining power has been the source of every tyranny, despotism, monarchy, oligarchy, and plutocracy that has ever hindered oppressed and cursed the race.

Unrestrained individualism in the most rampant pursuit of money. and the most ruthless attempt to monopolize the material resources of human livelihood, is the principle of the modern trust with its consequent social and industrial despotism. This is the essence of capitalism.

The principle of society-ism, or socialism, on the other hand. has been the source of every freedom, justice and democracy that has ever socially uplifted the race.

No liberty has ever been achieved, no social righteousness ever effected. no government "of the people, by the people, for the people" ever established, except by the intervention of society as a whole. acting on the principle of social-ism, in behalf of all, and opposed to the ignorant, self-seeking, ruthless, rampant individualism of private individuals seeking their own private ends in power or mastery, or money.

And this principle of socialism, or collective action by the whole people, is the only principle which can solve the trust

problem. and overthrow the industrial despotism by which any man or any set of men, control for private profit and for personal power the means by which the people make their living.

Every social problem then is the problem of how to guarantee to all of the people, all of the time, liberty of access to all resources. possibilities and opportunities of complete living, and hence how, by changed social conditions to put bounds to the ruthlessness of individualism in its pursuit of private ends irrespective of the public welfare.

2. And how has this always been done? There is but one answer on the whole page of history, for there is only one way it can be done.

By making COLLECTIVE. or SOCIAL, the power, or privilege, or monopoly assumed or controlled by the ruthless individualism of any particular era of society.

By taking power privilege or monopoly out of the hands of private individuals, who have used that power for private gain and personal ends. and by placing that power, privilege, monopoly, or property under the ownership and administration of the whole people to be used for the common good.

In other words, the principle of SOCIALISM has solved every social problem of mankind in which these two forces met and struggled.

This principle has preserved the race from destruction in its early history. and has been the secret of every new freedom as the centuries have advanced.

What is religious liberty? It is the guarantee to every man all of the time equal opportunity with every other man to approach the problems of his own soul in his own way, and to interpret his own relations to the Absolute Fact of the Universe in which he has his being, according to the dictates of his own conscience.

And how did we get this liberty? By denying the right of the selfish individualism of priests, church-men. or ecclesiastics to control, or assume to control access to God. In other words, private approach to God and personal results in one's own life were made our heritage by making God. as it were, the common property of the whole people without respect of persons.

The principle of social-ism gave us religious liberty.

And what is our boasted political liberty but the application to politics and government of this principle of socialism?

Jefferson, Franklin, Adams, Madison, Henry, were all social-ists. in the sense in which we are now using the term. They denied the piratical individualism of kings, nobles, barons and effete aristocracies to interfere with the political freedom of the whole people.

Kings and aristocrats assumed and sought to maintain by force of arms the divine right, as they called it, to rule the people without their consent. This the fathers of our country treated with due contempt. The king talked of "my" government. The Revolutionary Fathers stood for "our" government. And as a result of this, for a century and a quarter in human history the opinion of the humblest citizen in politics must be respected, and in our hand has been placed the ballot—the safeguard of our common liberties.

The ballot in the hand of each man, true personal interest in the government to each and all is only possible by COLLECTIVE control, or SOCIAL ownership of the resources and activities of government.

Popular government is the application to politics of the principle of social-ism.

Americanism and Socialism are synonymous terms.

Americanism has no other meaning, on this side of the globe, or on the other, than to guarantee equality of opportunity, and just conditions of life, liberty, and the pursuit of happiness to the humblest citizen.

And if new conditions arise, through social and industrial changes, which hinder our liberties, and menace the common good, then it is the business of Americanism to abolish these new conditions as the Revolutionary Fathers did the conditions which menaced their freedom and happiness.

Americanism is not millionairism, trust-ism, monopol-ism. These are alien things. They are the recrudescence of ancient tyrannies, and have no place beneath the stars and stripes. They are the revival of tyranny and absolutism and despotism.

And we can only be true Americans, and in the twentieth century, true citizens of the world, by extending this principle of

social-ism, which has given us religious liberty and political liberty, to this trust-ism, and monopol-ism.

As the fathers made God, as it were, common property, and made government common property, and thus guaranteed private access to God, and personal interest in government to every man, so we must take the tools of production and the vast social equipment of the country, the COMMON PROPERTY OF THE WHOLE PEOPLE, and thus guarantee to every man PRIVATE PROPERTY in the product of his toil.

3. A concrete illustration of the application of this principle will fasten the idea in our minds.

Take the question of education. For the sake of each and every child, and for the sake of the safety of society, we have believed that all the children of the nation should be educated.

The time was when the means and equipment of education was in the hands of private individuals. They were interested in education for the profit there was in the business. They supposed that they, and such as they, were the only persons capable of educating the people. They were, in their own minds, experts. How would the few that were educated ever get any learning if it were not for the experts?

But as a matter of fact private ownership of educational facilities really resulted in leaving the great body of the people uneducated and without access to these means of education. The principle of individualism in education failed to educate the individual,—it made profits for those in control, however.

The agitation then commenced to inaugurate a system of education on the principle of social-ism. That is, that instead of leaving it to private individuals to own the equipment for education, and to run it for private profit, the people should own their own equipment for education and run it for the public good; for the benefit of the children, instead of for the private benefit of the schoolmaster.

The agitation was opposed vigorously. It was denounced as anarchy. But the good sense of the people prevailed over the real anarchy, and went about in the name of

patriotism opposing the people's ownership of the school system.

Finally, the agitators were successful. and the principle of social-ism in education was incorporated in the PUBLIC SCHOOL SYSTEM of America.

What does this mean? Let us tabulate the result:

1. The people own the schools.
2. The people operate the schools democratically.
3. The people hire their superintendents and all the instructors, and teachers and helpers.
4. The schools are operated wholly for the common good instead of for the private profit of the few.

And what is the result?

1. Every child is guaranteed access to the resources of an education on equal terms with all others.

2. The clever youth and the dull boy, the strong and the weak all struggle as before for learning.

3. But note. Each can only secure the product of his own industry and study.

4. No boy or "trust" of boys can monopolize for private gain the "equipment for education." That belongs to the people.

5. And as a final result an impetus is given to private study, and personal devotion to learning, such as has never been known in human history. The public school guarantees private property in the results of study; the privately owned school system left multitudes "poor" from the standpoint of education.

6. Whatever the public school lacks in its contribution to the life of the children (and it does lack yet) is to be guaranteed by a still further extension of the "Principle of Socialism," and by a further death of ruthless individualism. True individualism is only possible through a true Socialism.

Now the people need bread, and clothing, and homes. and the material necessities of life. And they must have access to the equipment with which to labor and secure these things.

And if the reader will just put the words, "Shops, factories, and other equipment for labor" in the place of the words "schools and equipment for education" in the foregoing illustration, he will see what the ap-

plication of this principle of Socialism means in the realm of industry.

It seems to the writer that this argument is irresistible to an unprejudiced mind. and wholly unanswerable.

The principle of Socialism, of the Co-operative Ownership and management of the tools of production is the solution of the trust problem.

Socialism is the only hope of the toilers and producers of America and of the world.

That this conviction is gaining rapidly in the minds of thinkers and writers is evident. Space will permit only a few quotations.

Prof. Henry Davies of Yale University has said that "Socialism is the next great political creed to occupy our attention, and the central problem in this creed is the question of the distribution of wealth."

Mr. Lafe Young, editor of the Des Moines (Iowa) Capital. who nominated Theodore Roosevelt in the national Republican convention at Philadelphia, after visiting among the miners of Pennsylvania, has declared that no reform of the present system can remedy strikes and abolish the misery of the working classes. "The only remedy," says Mr. Young, "is the co-operative system and the public ownership of the means of production."

Alfred R. Wallace, the famous English scientist, says: "I am convinced myself that the society of the future will be some form of Socialism, which may be briefly defined as the organization of labor for the good of all. Just as extensive industries over the whole country are now organized for the exclusive benefit of combinations of capitalists; so all necessary and useful labor might be organized for the equal benefit of all."

We quote the following from the New York Tribune:

"The capitalist and captain of industry in these later days has set himself to demonstrate that the theories of the Socialists are sound. After some centuries of adherence to the principle that individual competition brings the best results and the greatest progress for the individual and for society, suddenly many thousand employers and capitalists rush out of business, give up the positions they occupy and the plants they own in order to avoid compe-

tion, and set themselves to prove that can be best and most cheaply served, and the workers and managers from highest to lowest can get better returns, if all productive work in each branch is performed by a single centralized body, controlling prices and wages at pleasure, abolishing agents and middle-men, restrained by no

competition and responsible only to society as a whole."

"If this theory is true does it not follow as a matter of course that society as a whole might better take possession of the plants and control the business, and absorb for itself the profits of production, or the gains by cheapening production at its pleasure?"



Hoosier Paths.

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

THE INVISIBLE FACTOR.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

JESUS OF NAZARETH.

It is one of the characteristics of the great majority of the human race that they always desire to see, feel, hear, taste or smell the objects composing their environment, and out of such contact they imagine they obtain the major portion of their knowledge, pleasure and happiness.

But is this really so? Does not the eye weary of beholding, the tongue of tasting, and the ear of hearing? Are there not moments in which the most zealous of them all would willingly be bereft of these faculties for a time, for sweet rest's sake? We are not decrying the rational use of these essential factors of a material existence. Indeed, we favor a just cultivation of them all in order that a due appreciation of one's physical surroundings may be fitly expressed in word and deed.

But the very fact that their continued use (and abuse) does not result in happiness—that their perpetual use does not evoke compensatory response from the objects upon which they are lavished, is sufficient to raise a question as to their entire utility as sole factors in the problem of happiness

which we all endeavor to solve.

The things which appeal to us as being powerful, or as causative factors in the work of nature or art, are, as a rule, intangible and beyond the perception of the objective faculties.

The giant engine, whose power in moving whole acres of machinery excites our wonder and admiration, conceals within its smallest part the point at which its invisible motive force exerts its greatest power.

The electric energy which hurls the flashing bolt from the sky hides within the cloud recesses where it had its birth the secret and invisible source of its mighty action.

The winds, which now in cyclonic action devastate the face of nature, or again in gentle summer sighing carry upon their unseen wings the perfumes of thousands of flowers, do not reveal their motive power to any nor all of the objective senses.

The point we would make is that, while the objective senses aid us in our concept of the material or effect side of our environment, they do not and cannot aid us in our exploration upon the causative side thereof.

The time has come when the intangible part of the man must take its place as a known and at least partially understood factor in the life of the individual, since it

is a fact patent to all that the immaterial can be truly cognized only in a subjective way.

We hear much of the "Science of Being," but how many of us stop to consider more than the mere sound of the term, and contentedly relegate the meditation es-sen-tion to its understanding to another?

Would it not be wise to devote a part of our time to that side of our lives whence springs in eternal freshness the motive power of existence, and, more than this, the knowledge of its source and method of action?

He who thus will learn the lesson of himself, who will step from the phenomenal into the nominal part of his being, is ready to command at will what its called destiny, and to master what the world terms fate.

Herein is found the solution of the problems of health and disease, of wealth and poverty, of success and failure. Here, held in trust for our seeking, is garnered the secret of perpetual youth.

It is the veil which hides this sacred precinct that is raised by the poet, the musical composer, the artist and the inventor, and from its recesses they bring the gifts of God to the race.

Within you—within every human heart is a door which leads to this treasure house of the universe, and inside its portals is the gift which you and I owe to the race. Duty, obligation, conscience, all point with insistent finger thitherward. Shall we go?

Forever hidden from objective sight, evermore muffled from objective hearing, eternally repara-ted from material touch, it yet awaits our quest, a heaven within, in which is sublime harmony and the goods the gods provide.

Let us awhile be introspective and cast the eye of intuition about this inner, magic circle. Somewhere, somehow we shall find the key that will open for us the treasure for which we are yearning.

* * * * *

Even in our physiological processes the chiefest facts are hidden from view, although they have been indefatigably pursued by tireless investigators.

Now and then a fact is unearthed, as for example, the discovery of the circulation by Harvey. But was his find wholly due

to the exercise of the objective senses? We believe not.

The keen-eyed specialist traces the course of the food through the several steps of digestion but finds himself baffled upon the threshold where life sets its seal of final transmutation upon it, albeit he has brought the microscope and every known objective help to his aid.

There are numerous phenoment in every animal body which are wholly distinct from the operation of physical forces, and these are overlooked by our materialistic investigator, because they cannot be objectively perceived, and proof to him means the evidence of one or all the objective senses.

And that is why h is foiled. Though the objective and subjective are closely allied and interdependent, he ignores the latter becaus of its intangibility, and his conclusions lack a final statement.

Every so-called involuntary function, as respiration, digestion and circulation, is intelligently supervised upon a plane far removed from the objective and voluntary side of life. And when we lay aside the objective, as we enter the realms of sleep, the subjective assumes command and for this period (however painful and distressed our waking hours may have been) we are well, ay, and strong.

Have you, gentle reader, ever paused to consider the real source of life, or have you tried to trace its manifestations in your own body? Let us pursue it a little while and make note as we go.

The life of any limb, or other portion of the body, is immediately dependent upon the influx of blood, and its death follows the whole loss or removal of the blood. When the blood is excluded from a muscle it is benumbed, and if the exclusion continues gangrene or total death follows; but the blood has no more inherent vitality than the limb. If it stagnated in the limb, the limb and blood would die together. The blood receives the conditions of vitality in the lungs, and dies when deprived of these conditions. But it is not the structure of the lungs that imparts the conditions; it is the air that enters the lungs, and here again we come upon the Invisible Factor.

Turn which way we will, there is ever

the silent and unseen power which dominates us, reason and conjecture as we may concerning it. But we need not despair of understanding and commanding this power. It is within us, is ours, and by virtue of this possession, may, under right conditions, respond to our call. Search well the recesses of your individual being. Send your thought, perched upon the wings of the air as it enters your body, that it may discover for you the throne of the King of Life. And although this ruler may not be apprehended by the objective sense, he waits to serve you, to guide you into the path which leads to freedom and victory.

Take this direction literally, for, though it may sound figurative, it is yet the fact which will bring you the knowledge you desire, the health and happiness you seek. To quote from a modern son of the Light, "Man becomes conscious of soul only when the power of breath is individualized." Do not, therefore, overlook this direction in your efforts at unfoldment.

The answer to every question which burdens your soul lies in this direction, and all the true knowledge you may hope to attain in the future is to be found nowhere else. Walk circumspectly in the path of your heart, breathe deeply the air about you, meditating upon its relation to the source of your life, and length of days shall flow to you from out the Sea of Time.

* * * * *

In that remarkable book, "Through the Gates of Gold," by Mabel Collins, occurs this trite sentence: "There is no doubt that a man must educate himself to perceive that which is beyond matter, just as he must educate himself to perceive that

which is in matter." The chief trouble with the majority of the race is, and has been, that they have lived and had their being wholly in the objective. While they have conceded that man has a spiritual side, they have erroneously laid the sphere of its action in a realm to be occupied after death, and never for a moment implying that here and now man may learn of this highest source of life and power.

The modern religious society is the best example of this failure in spiritual demonstration, and though sects have multiplied, the assertion of the Nazarene (whom they claim to follow) that "The kingdom of Heaven is within you," remains unverified.

It is not our purpose to be critical of these institutions, for they have many honest adherents and have done some good. But we assert that an education upon both planes, since both exist in man, will enhance man's power as an operative factor in the forward march of the race.

Perpetual youth and health is the aspiring dream of mankind, and the dawn of such an era is at hand. Every wish of man, endowed as he is, has in it the seed of fruition, and, despite the croakings of a fast decaying army of pessimists, he will realize his aspirations.

As he more and more awakes to the fact that within himself lie the possibilities that are his, man will rise above the necessity and the desire to relegate his thinking to another, and we shall yet behold him, individually and collectively, pursuing his path to divinest ends, incited evermore by the "still small voice within," the divinely musical and inspiring voice of the Invisible Factor.

EVERYBODY IS GROWING.

Raton, N. M., May 29, 1903.

Dear Brother Conable:—Please find ten cents enclosed for May Path-Finder, as I did not receive mine for some reason or other and I feel it a great loss to miss a single copy.

I have for years subscribed for eight or ten New Thought publications, but not one is to be compared with yours. I do like your independence and progressiveness. I just revel in The Path-Finder. I

eat no meat, no breakfast and find fasting delightful.

Fraternally,
(MRS.) GRACE TROY.

A GOOD HOME.

A few Path-Finder people desiring board in a sunny, airy, clean home, in which the diet consists largely of fresh vegetables, fruits, nuts, butter, milk and honey, will do well to address MRS. JULIA D. COFFIN, Longmont, Colo. Terms reasonable.



Thoughts and Epistles Of a "Hayseed."

BY CHAS. A. OLIVA.

REFORMS.

Who has not sometimes paused to contemplate the infinitely numberless dramas that have been acted out upon this sphere in the time past. What a panorama of scenes this must have been, that formed what little written history we now possess and much more that is unwritten and gone to the realm of oblivion.

Who has not thus come to the same conclusion that Shakespeare did, several hundred years ago—that all the world's a stage and we are the actors.

Perhaps one of the most interesting and conspicuous phases of all history is the one which had for its object the reforming of the people in general. But whether or not this was always accomplished and whether the means used would be commendable at this age, is left for us to decide. One has but to open the pages of ancient or mediaeval history—modern not being excepted—to at once learn that its general make-up is far from being ideal in the process of human advancement to a higher and more perfected state, in the individual and social life. There were reforms and reforms and reformations; but none of them would appeal to any of to-day's students of nature, as desirable for the uplifting of humanity. For who would want to imitate the Crusaders of the Middle Ages—dress in armor, carry a war club, battle-ax, lance and the other bloody and life-destroying accoutrements of war? Who wants to develop his fellow being, to bring out all the good traits within, by using a sword, bayonet, rifle or cannon? Who would think of exalting anyone by leading him to a guillotine, hangman's noose or the electrocutor's chair? Some may claim that it is necessary to set an example to others, to keep them in refraining from doing evil, or else likewise receive the same gentle

admonition. However, no one of the present day, who is a student of nature and its laws, would ever think of using such a process. The evolving of one noble character is worth a thousand-fold more as an example, than any or all of the soul-destroying processes. The most vital question, then, is: How to develop these characters. That is where our attention should be directed. That is what should appeal to all of us, my dear readers.

We have a reason to all be thankful that we live in a better age than the bloody and soul-torturing past. We have no desire to delve in the history of bygone ages, farther than to learn that it was not in accordance with our present ideals. We positively don't want to follow in its footprints, the crimson-tinted footprints which is left unerasable on the sands of time. Then, excepting these indelible marks, the past is gone and buried; the present is what needs our immediate attention and the future will take care of itself. And the more we correct the present the better will the future be. For the present lays the foundation for the future. Yet it seems that all the scenes acted in the past were necessary to reach the present state and probably bear the same relation to the present that the present will have to the future. Who knows? It is the law of evolution. Here someone may ask: Are reforms still needed in this day of grace? Yes, so long as all humanity does not reach a higher standard of perfection in general, just so long will we need reforms of some kind. Though we look back with scorn upon the wars of the Dark Ages, for creedal supremacy, the burning at stake of those that some ecclesiastical court had found guilty of heresy, the molten lead factor and other inventions of torture used during the days of the Inquisition, we still have reforms, here at this time, that

are but little better than those of the past. There are the gloomy prison walls, the penitentiaries, reform schools and the orthodoxy, which is still loaded with hypocrisy and saturated with its same old sulphurous fumes.

We are now looking forward to the time when we may discard all of these altogether and supplant them with institutions of a more noble and elevating character. This is no impossibility. It can and will be done just so soon as all come into harmony with the higher, yet simple laws of nature. This is the campaign that we are all joining and want to fight it out to a finish. Those that are in the front ranks of this movement have already penetrated to the great storehouse of universal supplies and are making the way so wide and clear that those in the rear may march up without obstruction or skirmish and likewise help themselves to the confiscated property of the universe.

a large tree by commencing at the smallest limbs, instead of the trunk; where to each twig cut off two others will sprout; thus increasing the amount of labor and drifting farther away from the goal. Then is permitted. It is like trying to cut down there is the question of bringing up more perfect beings, instead of those that cannot or do not want to absorb a little common sense and adopt the light of Truth for their guide.

All of the so-called reforms that do not bring out and develop man's higher nature, will be failures, as they always have been. The failing of all of these is that they do not strike at the root of the evil. Take, for example, the liquor drinking habit. What is the use of trying to prohibit the sale and use of intoxicants while the manufacture

But here comes Carrie Nation trotting out with her little hatchet, with so much as to say—I can rid your world of this evil—and straightway goes and wants to smash every saloon keeper's domain, likewise his most precious and valued appendage, the opaque "bay window," which never admits of any light within, particularly the "upper story."

And this is intended for the purpose of reforming people. Such reforms never did anything more than to arouse man's mule propensities, making him both stub-

born and kicky. However, Mrs. Nation is made up of good material, and some of these times when she trades off her hatchet for common sense, the world will get a general jarring up, which may be severe enough to cause the collapsing of the above mentioned bay windows.

The same is true of the other excessory habits, which it is needless to enumerate, the manner of treatment being to a great extent responsible for their existence. Those who study these conditions know that the principal cause of all trouble lies in the individual. That is where the power to overcome is vested—only not always used. As soon as anyone comes into the light of our beautiful philosophy and realizes his own powers, then he has no use for those mental and physical destroyers. More than that. Anyone in the light wants to radiate the same to others.

This is not being done in the sense of the old ironclad "do as I do," but by simply calling the attention and pointing out the facts on both sides of the proposition—the good and evil, the right and wrong, the upbuilding and tearing-down ways—and let each one choose his own path.

No one has ever reached the maximum. No one is so good in anything but what he may be better. No one can boast that he is absolutely perfect in every respect. Therefore it would be folly to ask others to do precisely as we do, in everything, for they may be evolving a better way and soon be ahead of us. Further may be added, that anyone who ever gets interested in this will always choose right. And who cares for those that care not for themselves after the plain facts are set before them. They certainly can go their way.

The institution of "self-study" is the greatest and most potent factor in the improvement of the human race and really is its only salvation. For good individuals make good society. Yet it may require much introspection and some effort on their part before they can leave the turbulent waters behind them and sail out on the calm and peaceful waters of harmony, where they always know their bearing. Good society makes good environments; then in turn, as environments affect individuals—good environments will help to make more good individuals.

This is the movement of the present. The old iron rule methods are not needed and are being interred with the past. The hundreds of the so-called new thought publications that have sprung up in this country within the last few years is a pretty good index to the higher public sentiment and its aims. There are periodicals and books on mental, spiritual, divine, Christian and occult sciences and what not. Were one to read and absorb all that is written in these lines, one would hardly know where he stood, or whether he stood on his head or feet; but it would make one do some thinking, which is the mainspring to all action and higher progress. And though these are not all in the same line, their trend is upward and will in all probability be centered into one path in the future.

The matter of food is receiving attention, which should yet become more general. The highways and byways of animalism must be abandoned, which the use of proper food alone makes possible. If the discarding of some of the beverages is an advantage, then the same is true of some of the solid foods. For as a man eats, so he thinks, and as he thinks so he grows. The bringing out of the higher and finer qualities of a person necessarily requires the attention to many apparently small and trifling matters. This involves the kind and quality of food—amount also considered; the air we breathe—the spiritual food, exercise and the proper use of the thought forces. But this is all being put to practice by those that are seeking nature's ways and wish to make real progress.

Yes, my readers, this is the greatest reform of all reforms, and one that does re-

form. Yet it seems like no reform, either, but only falling into Nature's Path, which is all it is. The natural ways are the most simple ways and only seem hard to us poor perverted mortals that do not want to recognize the fact that old Dame Nature has a provision for all things under her statutes.

The actual philosophy of Life is being fathomed out and attention given to man's spiritual being. Everything that helps to evolve man on the higher plane is adopted, and that which does not is cast away. In short, this is the program that is being carried out by the people of the twentieth century. The old plays and actors are only "has beens," having joined the realm of the past. New plays, new scenes, new and more perfect actors and new life, is the order of the day; so we may all enjoy better health and grow more perfect and symmetrical.

Should anyone entertain any doubts as to what is being done and what will be done in regard to growing more perfect beings in every respect—such had better keep an eye on The Path-Finder Park Company and read The Path-Finder.

So the world is now merging from its long chrysalis state to one of active life and sunshine; from ignorance to wisdom; from the bloody past to love, peace, purity and prosperity; from the animal plane to the psychic; and all that at a rapid pace.

Then let us not procrastinate, nor stand in doubt, but grasp the golden opportunity of this the greatest and noblest of all work, and change this world of ours to an Eden, for the coming New Age. And say, my friends, why not?

The Light That Never Shone on Land or Sea.

(Copyrighted.)

BY LIZABETH.

PART II.

Man is a thinking being, and on his thoughts hang his destiny. Thought is a live wire, connecting man with the mighty forces of Infinite Life. Within his own

thinking faculties, lies the power of probing to its depths this wonderful, mysterious world which he sees about him. "The things that ear hath not heard or eye hath not seen" can be appropriated through

man's Thought Force. The builders of great things in the world are those whose mighty thoughts have conceived great things in and whose intellects have carried out their conceptions. "The man with the hoe" would have little hope, indeed, he would never have had a hoe but for the man who used his Thought Force. Each must do his own thinking: no bird flies but with its own wings. Love thoughts and Faith thoughts will draw out of the invisible anything that man seeks. St. Augustine says: "If thou canst command the silence of thy thoughts, then shalt thou hear the words of the Supreme."

No long years of study are necessary to understand the power of right thinking; no delving into the depths of intricate theories and speculations. All man need do is to turn with simple, childlike trust to the everywhere Spirit of God, and there will be an influx of glorious light, flooding the dark places: and man's thought will be filled with God thoughts, and his life will show forth God like conditions. "Acknowledgeth me, saith the Lord, and I will direct thy path." It is so easy to do this that the worldly wise in their conceit pass it by. It is so simple that children are nearest the God-thought. Heaven lies about us in our infancy, because then life has not been burdened with the harrowing thoughts that bind and scourge manhood. It does not require labored arguments, or hard thinking to see how easily all the problems of life could be made orderly and divine; one needs but have his thoughts in line with the harmonious workings of the universe of God. If man's thoughts were forever in harmony with the wise and just Ruler, there would be no disorder in his life. By his own thoughts he creates a reign of discord, a chaotic state of life, and he tries to do a something that God cannot do, namely: make a clashing, discordant world of inharmonies.

There sleeps within man tremendous powers, so vibrative that every thought has dynamic force, that sends a chemical change through his entire body and so impregnates his whole life; witness how sudden fear blanches the lip, whitens the hair, ergy of man's thought is released when he turns joy into sorrow. This stored up en-

riches to the demands of some great issue. Every man has this stored up greatness in his own being if he only knew how to use it. Many great thinkers and philosophers have touched upon the force of thought, but not one since the days of Christ until the present time, has told men how to use it, or to make a practical thing of it. Today we have "touched the hem of the garment," and man sees as he never has before that Thought Force is back of all.

It is a monarch enthroned; from it all sensible forces derive existence and meaning. It is the great eternal principle that governs the entire cosmos; everything in the visible creation is a product of thought. All things in the universe show forth a sublimity of agreement. Everywhere in Nature we see harmony and union. All philosophy and history give indications of a harmonious and united universe. Man alone is discordant; he brings out by his false thinking, conditions of discord and confusion. He does this by thinking that all inharmony is in the conditions, instead of in his own thought.

All his happiness and his misery is controlled by his own thought, principally, by what he thinks of God—the ruler of the universe—for man soon grows to be like the thoughts he holds of God. Every man grows into the likeness of that on which he thinks most seriously. The mathematician working by exact rules, grows to be exact in all his movements, his thoughts are mathematical, so is his life. The musician, dwelling in the harmonies of melody, loses a taste for what the world calls practical living, and grows into a life of music worship. His thoughts are musical, he becomes a worshipper of the ideal. Whatever man appears to be is an exact reflection of his thoughts. When man comes into the knowledge of God and with tenacity holds right thoughts of God, then will his world and himself show forth harmony. Man has by his false thinking and living, cut off the years of his life on the earth. God has not limited man to a few years of life, to be cut down like the grass of the field. "One day with the Lord is a thousand years," and God does not set limits to man, man alone does that. The belief of death is more firmly fixed

in man's thoughts than that of life, also his thoughts of sin and sickness are fixed and firm, and he feels the consequences thereof. For behold! his thoughts are chronicled on his body and consummated in sin, then in sickness, and at an early period, death. Every thought of man has its momentum, and is the only factor that goes to make the sum total of life. Remember the poor body only renders implicit obedience to that relentless master—Thought. The body is a cheerful, obedient servant, gratefully yielding to all the thoughts of man. How important then to have right thoughts. There is no question, but the body is under complete subjection to the dictates of the mind. It is thought alone which makes "the whole body sick and the whole heart faint."

The evils and forebodings that harrow the lives of men are the results of their own thoughts. This power of man is all-conquering, and it can sweep the earth of all errors, sin, and sickness, once that man understands how to use it. The truth about man and his thinking faculties sleeps in oblivion, because mankind in general has not been awake to the spiritual part of human nature. Today the thinker sees there are elements of true living that the materialistic philosopher has failed to find. The mind life of man (the thought life) is always making a greater impression than that which the lips are expressing. Our Master, Jesus Christ, preached boldly in the face of an adverse people, that man had God-given powers, and by using them he could destroy sin, sickness, and poverty. He proved his words by his deeds and was victor over all the hard conditions of life. The road that Christ trod is the royal road for every person. It is the way to righteous thinking, it is man's privilege to think God's thoughts, and so bring righteousness out in his life. Man holds the key to this great mystery, he can fill his world with melody or discord by his own thoughts, at will. When man is right in his thoughts, he is right every way. He does not need a new Christ or a new universe. What he needs is true thoughts of the old, old facts.

Let the strong, powerful thought of the ever present, living Father guiding, and caring for his children, take the place of that vague, dreamy idea, of a far-away,

avenging God, then "shall thy light break forth speedily and thy ways be ways of peace." Then will man be strong and of good cheer; his thoughts will be in harmony with that orderly principle that swings the planets out in space, that governs the universe without a jar; then man cannot express himself in discords. He will be bathed with God's own light. There is absolutely nothing to man but his conscious thought; if he thinks evil, he is evil, if he thinks good, he is good. When his thoughts are controlled by fear, then circumstances do with him as they please. He is like a reed shaken by the wind. When his thoughts are fixed and firm, his actions are bold and fearless.

Face to face man must meet every thought of his own; they come back to him from the past to meet and settle accounts. Every hour and every day is a day of judgment. Like the sculptor who holds in his thought the model from which he carves his statue, so man's thought is always carving a something, that comes into visibility in his outer life.

A wonderful example of the strength of individual thought is given in the history of the Huguenots, at the time of the massacre of St. Bartholomew. The Huguenots of France, in their zeal for their principles, were able to endure great torture without pain or injury. Their thoughts were so elevated, their love of right, their sense of justice were fired to such a degree that physical sensation was unknown. History says that they allowed the most heavily loaded teams to roll over them and crush them flat, and that when the teams had passed, their bodies returned to their natural condition without a broken bone. Their thought was dead to one idea, and alive to another. Their physical thought, through religious enthusiasm, was temporarily lacking, and their spiritual thought was intensely alive and awake.

The path of righteous thinking is straight and narrow, and it leads right up to God. You remember the allegory of the man who was so intent raking in the dust that he saw not the crown held over his head, waiting for his upward gaze. Man's thoughts have been so intent on the dust and the things of dust, that he is sunk in sensuality and does not look upwards. His body

is his thought made visible. His capacity to think is the channel through which all good comesto him. "Thou shalt not sow thy field with mingled seed." Levi xix, 19th verse; another way of saying, think not thoughts of good and evil.

Thought is the wonderful chemistry that makes beautiful man's body and its environment. Guatama, the Buddha, said, "the mind is everything." No man's success or failure goes beyond his own thought. Like produces like the universe through. Thought is forever forming and reforming, unforming and deforming, all the conditions of life. To find spirit, one must be able to find thought, man is but a materialized thought. Let his thought dwell in his completeness now, the eternal now, and recognize no past, no future. Cease carrying the trappings and burdens of the ages; our responsibility rests only in the forever now. An eminent divine says: "Thoughts which belong to other ages are the clothes which Jesus left in the tomb when He rose."

REGENERATIVE HARMONY.

E. W. Conable, Roswell, Colo.,

My Dear Friend:—I thank you very much for answering my question in the April number of *The Path-Finder* so plainly and forcibly.

I agree with you in all you say, according to the way you understand my question.

I see your idea or definition of regenerative harmony differs from what I meant by the term.

My intention was to explain more fully what I meant by my question, but thought it would be too long, so I put those two words in parenthesis for short. Anyway, it was all right. I think it had a tendency to draw you out more forcefully. My idea of the term "Regeneration," has always been to live entirely a new life, a natural and pure life, not only a change in eating, drinking, breathing, bathing and exercise, but an entire change in the attitude of the mind, right thinking, and especially the control of self, including the Master Passion.

As you say, "the companionship must be divorced from the sex relation absolutely."

Yes, I did not mean to infer that there could be such perfect harmony between the human pair, so they could grow in true knowledge, wisdom and spirituality before this was accomplished.

Then, I think they can be a great help to one another, balancing each other, a perfect adjustment of the two forces—positive and negative.

For twenty years or more I have had the idea that man alone, or woman alone, by trying, can not get very far, or far enough to get the true and complete understanding of life's truths to become true teachers and redeemers. But the two, male and female, on the same, or pretty nearly the same plane of development, adapted to each other physically, mentally and spiritually, will solemnly agree to live and work for the sole purpose of solving the mysteries of life—for the two together hold the key that unlocks life's mysteries—and they together must solve the problem of redemption from the perversoin and degradation of sex-life. This is the first that has to be corrected when living a new life, before full redemption or salvation can be attained, and it seems to me to present the only way it can be reached. If there already are not, no doubt there will be in the near future, many such unions under such agreement, and with the two, there is more certainty of attainment. One is a compliment of the other; one perceives, the other reveals; one intuitive, impulsive, quick to come to conclusions; the other logical, working out details and calculating results.

It is the masculine and feminine investigating, analyzing and operating in harmony under the Law. The Fatherhood and Motherhood of all Creation. Wrong living, artificial, idle and luxurious living has done a great deal to excite, pervert and abuse the sex-life, but the secrecy, the impure and disloyal attitude of the mind towards it, by tradition and false teachings that it is evil, carnal, unholy, low and unclean, has produced the greatest harm I think. Don't the soul create, the flesh can not.

By generation after generation holding to these thoughts of secrecy, lowness and uncleanness towards, or concerning sex-life (instead of reverence, exaltation, consecration and blessing the creative energy), has not only been the greatest factor to

pervert and abuse but has blighted the sex organs and functions by their constant wrong auto-Suggestions in innumerable lives, and produced disease and death.

The blighting effect has been principally in women. I speak from experience as a physician, as I have had many such cases, to which I could not attribute any other cause, and to test some of these cases I did nothing but instruct the patient to change her thoughts towards the sex-life, and soon as the thoughts were corrected and the mind adjusted, the organs and functions began to improve rapidly, as the patients in these cases were otherwise well, and well nourished.

I think the sex problem, the relation and propagation, is the greatest, the most important problem, to be solved by humanity. And woman, who has been the greatest sufferer from the perversion and degradation of sex-life, will be the savior that must redeem man from the sexual fall. This seems to harmonize with the prophecy in the Bible that "when Christ comes again He will come with His bride."

Might not this have been an inspired vision or illumination, seeing that man alone cannot redeem and save, but would be crucified or die, without the counterpart—woman, be in purity of life in harmony with him. But then, when she is free, an equal partner and companion with man in all things, then redemption and salvation will be complete.

Just a few words more. So many will wonder how we are going to perpetuate the human race in the New Life. In the first place, no danger of propagation stopping suddenly, there will be fewer but better children born, fewer deaths and more longevity, and as we learn how to live on and on indefinitely there will be enough of us. And as we progress and unfold in spiritual knowledge, wisdom and power, we may learn better ways to propagate, or rather, how to create bodies for the egos or souls, directly from the elements, by mutual processes—thought force—if it is found to be necessary. There, I'm getting into rather deep water, and I'll stop.

Sincerely yours,

DR. A. N. STAR.

Pasadena, Calif.

THE WAY IT SERVES THEM.

Mr. Edgar Wallace Conable,

Roswell, Colo.,

Dear Sir:—Knowing that you are a very busy man, owing to your intentions recently expressed through the columns of *The Path-Finder*, I don't like to bother you, but I just can't help telling you about my dinner today.

As I haven't eaten a particle of cooked food for several days, I decided to have a cooked dinner today. So I had green peas and new potatoes fresh from the vines, seasoned with fresh country butter and milk; also nice green beans cooked in pure olive oil. While the above were cooking, I prepared shredded wheat biscuit by splitting them open and spreading butter over them, and when the vegetables were thoroughly cooked and seasoned, poured them over the biscuits.

But really, I was clean disgusted. Such things don't begin to compare or take the place of raw foods and I don't believe I shall ever again allow myself to indulge in cooked food of any kind; it actually tastes rotten after one gets used to the raw food. So I don't believe I ever shall be guilty of again (even for so short a time) passing up honey, whole wheat, nuts, fresh fruits and berries, and vegetables, etc., raw, until I find the key to that pantry in the etheric waves. Well, really, after my cooked dinner today I feel more like a fellow who has been out for a good time (?) all night than a *Path-Finder* student, who is in earnest. Yours very respectfully,

A. G. SWARTZ.

FROM A PUBLIC SCHOOL PRINCIPAL.

Fulton, Ill., April 21, 1903.

My Dear Brother:—I wish to express my appreciation for the many good and inspiring thoughts which I have received from *The Path-Finder*. You talk from the heart to the hearts of your fellow men. The sentiments of your magazine have the vital elements of life in them. They elicit from the hearts of your readers a fuller consciousness of their divinity. Through such teaching men will be liberated from the curse of tradition and theology and be blessed with salvation.

J. S. MOYER.

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who Dies has
demonstrated the
fact that he is no
longer fit to Live.

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I can hardly find words to express to you my appreciation of "The Secret of Human Unfoldment." It is a Giant in Brains, if not in size, and when I look into your face it brings such a feeling of inspiration, and I *know* now, that you are a man after my own heart, "The most Glorious thing in Life."

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