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*The*  
**Path-Finder**

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

VOLUME II.

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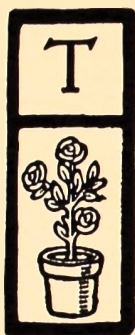
The World's Advance Herald  
of Perfect Health and Per-  
petual Opulence. ❁ ❁ ❁

**E**VERY PERSON in the world  
who is afflicted with ill health,  
or other adverse conditions in  
life, should read "THE PATH-  
FINDER." And equally important is it  
that the opulent in health and purse should  
gain the knowledge which will insure the  
indefinite prolongation of life, and which  
these columns will disclose.

**EDGAR WALLACE CONABLE**

Editor

THE PATH-FINDER PUBLISHING CO., ROSWELL, COLO.



THE PATH-FINDER is the foremost publication of its kind in the world. It circulates in every country on the Globe and is only limited by the circumference of the Earth's surface.

Having just (October, 1902,) absorbed the big subscription list of J. STITT WILSON'S MAGAZINE, "THE SOCIAL CRUSADER," THE PATH-FINDER now has the largest circulation of any publication of its class in the world.

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ROSWELL, COLORADO, FEBRUARY, 1903.

No. 5

## The Path-Finder

EDGAR WALLACE CONABLE, EDITOR.

PUBLISHED MONTHLY AT  
ROSWELL, COLORADO, U.S.A.

BY

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(INCORPORATED.)

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BY THE EDITOR.

### STOCK COMPANY.

AS HERETOFORE announced, THE PATH-FINDER Publishing Company has placed 5,000 shares of the capital stock of the company into a reserve fund to sell to its subscribers on the basis of \$1 per share, to be used exclusively for the purpose of further perfecting its printing plant and to push the circulation of the magazine. No certificates will be made out for less than five shares (\$5.00) and from that up. Some very liberal orders have already come in, but we confidently hope that every person who feels at all interested in the prosecution of this great work will become a stockholder of the company. The stock is non-assessable.

Let us hear from you, good friends.

THE PATH-FINDER PUBLISHING CO.,  
Roswell, Colorado, U.S.A.

### TO THE SUBSCRIBERS TO THE "SOCIAL CRUSADER,"

NOTICE is hereby given to all the subscribers to J. Stitt Wilson's *Social Crusader* that THE PATH-FINDER will be sent to them FIVE MONTHS to fill out the unexpired time for which they subscribed for Mr. Wilson's magazine. The number of the issues of THE PATH-FINDER is made ample in order to cover every contingency and perfectly satisfy every subscriber. These subscriptions will expire with the March issue of this magazine. In February subscription blanks for renewal will be sent to each one whose name appears on the list, that there may be no break in the receipt of THE PATH-FINDER, as we do not desire to send this magazine to any one who is not interested in the great work it has in hand.

Mr. Wilson's department will alone be worth hundreds of dollars to every reader who will follow up his writings for a year. No student who has the slightest interest in individual growth and the expansion and unfoldment of his fellow-man can afford to miss a single one of Mr. Wilson's contributions to these columns.

So please bear this in mind, that your subscription will expire with the March number of The Path-Finder and that renewals will be necessary before the April number goes to press. The money is not demanded on the spot—simply your order for renewal as a guarantee of good faith. The money may follow when you can spare it.

THE PATH-FINDER PUBLISHING CO.

### Uncongenial Marriages.

DEAR MR. CONABLE:—Please find postoffice order for my subscription to The Path-Finder. God bless you and your work. I could not do without The Path-Finder.

Several of my women friends have requested me to ask you to write on the subject of uncongenial marriages. I know several lovely spiritual women who are married to meat-eating, tobacco-using, whisky-drinking men; yet these men are the fathers of their children whom they love as only a mother can love. What can a woman do who has spent a life raising a family



and after they are grown she awakens to the Higher Life, yet she finds herself tied by law to one of the above mentioned "things." The sexual life repulsive to her, her whole nature revolts at low, common things. She has spent her life working for others and now at middle age she finds she is not fitted to make a living. If she gets a divorce from one of these "things" the whole community points the finger of scorn at her as "fast," "grass widow," etc. Can you solve this problem? If you can you can heal more broken hearts than you can imagine. Happy marriages are fewer than "hens' teeth," has been my experience. Please give us your views on this subject. We may be able to get *one* small grain of comfort, which will be appreciated. There are millions of us.

THE ABOVE appeal comes from close to the summit of the pyramidal State. That the statement is in no sense exaggerated when the writer says, "there are millions of us," I stand ready to verify in every detail. I think that I have seen fully a million such cases myself and I know that there must be several more that have not come under my observation.

Now, THE PATH-FINDER has no desire to inject a disturbing element in any household, but if some of the women that I know of would go to work and break up all the dishes and the crockery and the furniture over the heads of some men I know of, there would soon be more peace and harmony in these homes than has been experienced in twenty years. There are hundreds of thousands of such aggravated cases which need to be dealt with with a firm hand—filled with crockery and things; and if the crockery is all exhausted the woman should drop right down on her knees on the spot and pray the good Lord to send her some more and keep on sending it until the battle is won. He will do it. The Lord always helps those

who are willing to help themselves.

Again, no woman should, for a moment, feel the necessity of sacrificing her whole life and stay tied up to one of these bloated, effervescent, nauseating specimens of alleged manhood simply because of the speech of people. There is no law or custom which demands any such sacrifice. It is a sin against Self and should be wiped off the domestic account book instantler.

But I can appreciate and *do* recognize the fact that millions of women, as this correspondent says, have sacrificed the best part of their lives raising children until they have passed the period where they can go out into the world and do for themselves and successfully cope with the present competitive system which is today deranging every avenue of labor in this and all other countries.

So I am going to talk to these afflicted women and tell them how to, at least neutralize, and in most cases entirely alleviate, their unpleasant and distressing surroundings. If these women will follow out my advice and instructions, they can soon demonstrate for themselves that they possess a power more potent than that wielded by any man whose skin is filled with the decaying, deadening, sickening, nauseating vileness which is damning so many homes that might be, and *can* be, made, not only tolerant, but happy and filled with contentment.

One thing the writer had in mind when he prepared the booklet, "Solution of the Kitchen Problem for Woman," was this very same state of domestic infelicity of which this correspondent complains—that women might

gradually introduce reformatory methods of living in their homes that would set the devil aside which lurks in such close proximity to so many men. Of course these changes must be made gradual and without family discussion. Whatever innovations the housewife desires to introduce in connection with the table food decorations for "his lordship," must not only be done "on the quiet," but they must be filled with vibrations of sunshine and happiness, while the other things which raise so much family hell, should be filled with thoughts that will fairly turn his internal organs inside out—filled with thoughts of their deadening effects on the human organism. But all this time not a word must be uttered or a hint escape that anything unusual is taking place. This secrecy is most important, otherwise antagonisms will be aroused which will defeat the whole purpose. But this is only a fragmentary outline of the work to be undertaken, though it is a most important part and necessarily preliminary to what follows.

Now we come to a systematic process of Thought Transmission and Thought Concentration—that is if the "head" of the family is worth the time it will take to make a man out of him and bring the home life up to where it should be.

\* \* \*

Woman is, practically speaking, the creator of physical and mental man. She makes him what he is. This statement applies with equal force to both the mother and the wife. This may be a new proposition to most women, especially to the wives; but it is a fact nevertheless. The intelligent

wife can easily make out of her husband just exactly what she chooses to. When I say "intelligent" I have no reference to education in letters, but to that comprehension of one's own powers and abilities to master the minds of others when the desire is to direct them in the right channel. The average woman is much more competent to do this than the average man; and it is much easier for women to influence men through mental processes than it is her own sex. From this standpoint of fact, then, we will proceed to the technical methods by which woman is to (for she *can*) revolutionize her home surroundings.

\* \* \*

To start out with and to be plain spoken, the average woman is like the minister's parrot, she "talks too d—n much" and thinks too little. This is said in no spirit of disrespect or discourtesy, but is a plain statement of fact that is made necessary for a proper understanding of what is to follow.

Women talk too much and think and act too little—in their immediate homes; the particular women of which we are now discoursing. They tell their husbands all about what they are doing, what they are going to do and how they are going to do it, even to the minutest detail, and the chances are two to one that the man (for he has long since ceased to be entitled to the sacred appellation of husband) feels bored and does not hesitate to make it apparent to the patient wife who is trying so hard to please him, but who is pursuing the wrong methods. Of course the woman is disappointed; she has been the most of her life; still she keeps on, apparently never wearying

physical and Astral bodies for the permanent abiding place of the Spirit. So long as we fail to recognize this fact and keep on persistently refusing to recognize our own powers and capabilities and destroying ourselves by lives of unwholesomeness and dissipation, just so long will an undertakers' trust be made possible.

While we are engaged in the trust-killing business, let us direct our efforts, at least in part, in behalf of, or in opposition to, the one that deprives us of the only physical existence that this body, in its present form, can ever have.

Let us convince ourselves and the world at large that we have, in reality, reincarnated in the higher type of man and are not still lingering within the bodies of either the ape, the guerilla or the kangaroo. We should even try to make it appear that we are not clothed in pigmy attire.

### Food In the Arctics.

**A**N ALASKAN FRIEND of THE PATH-FINDER is about to take an extended trip into the arctic regions of the great North, and he desires to know what foods would be most desirable and suitable for the occasion, as he is "dead agin" dead pork and such even when it is pickled in brine or salt.

The food with which one should supply one's self on a voyage of this sort should consist, in chief, of cereals and long-keeping nuts and dried fruits. These are foods that can be taken anywhere and they are the most nutritious and vitalizing of anything. The cereals should be handled in rolled form, as in this shape they are all ready for

consumption, requiring nothing mixed with them.

But what a splendid opportunity this would be to go without eating for months at a time. To be in constant touch with Nature and her Etheric forces would supply all the food I would require for six months at a stretch.

I made a few tests of strength during my recent twenty-five days' fast that proved most gratifying to me, though in no sense surprising, for I was looking for these results. I found that on the twenty-fifth day of my fast I was fully one-third stronger than I was either at the beginning or ten days after the close, or am at this writing, nearly a month later—that is I could lift one-third more pounds dead weight, and I was much more athletic and my "staying" qualities were greatly enhanced.

How do I account for this? Very easily. In undergoing the long period of fasting I had removed every obstructive force in my physical organism which was drawing upon my vital energies to sustain it, and I was feeding all the bodily functions direct with food which requires no digesting or masticating, hence no drain upon the vital forces. This last is largely a mental process.

This is the reason why Bernarr Macfadden and all the rest of the purely physical culturists have failed so significantly except along the lines of abnormal physical development—and this means, as every one knows, premature decay. Macfadden has his field among the young, lusty bucks of the country who are desirous (and don't know any better) of building up a quick muscle

for either professional or slow-off purposes. Macfadden's New York health school and hospital was a total failure, as all such institutions ever will be that do not combine the mental with the physical in the highest processes of individual enlightenment. It is impossible for paid theoretical writers or teachers to do this work. The person who can not or does not individually demonstrate the things he teaches along the higher lines of mental unfoldment as well as physical development, will always fall short of success, except possibly in a commercial way. Macfadden may come into this right way in time, but he is nowhere near it at present.

I am simply using Macfadden as an illustration, as he is the most conspicuous failure of the day among modern teachers outside the mere muscular development of the human body. In this particular field he has aroused great interest.

\* \* \*

But where did I leave our Alaskan friend—stranded on an ice berg without food or water? Perhaps; but what of it? A PATH-FINDER student can absorb more vital, living life from out the depths of the Universe while sitting astride the North Pole than was packed away in all the caravansaries of the Greeley expedition, and none of them will ever have to chew up one another's moccasins or draw cuts to see which of the number is to go into cold storage for the next meal.

But some people would prefer being packed in ice to missing a meal.

BE careful and not *soil* the New Leaf you turned over the first of the year.

## There is No Evidence.

MR. CONABLE:—Your article on "Healing Vibrations" is very interesting, but in view of your statement that "The flesh-eater can never heal others or be healed himself," how do you explain the reported instances of Christ's eating flesh and of offering it to others—in fact of the entire absence of any meat or of flesh-eating by him?

THE PATH-FINDER rarely ever attempts to answer a "reported instance." It deals only with demonstrable facts. But we will make an exception in this case. However, let it be generally understood that the editor of this magazine does not care to devote very much time or space to the dead things of the past. It is the *live* present that every one should be most interested in. If Christ ate meat after he arrived at the stage in his career where he accepted the work of being the Great Teacher of his time, it furnishes no valid excuse for our committing a like sin. But Christ did no such thing, Thos. J. Shelton's "Spirit" to the contrary notwithstanding.

In the first place there is no reputable evidence that Christ ever ate meat in any form. On the contrary, if we are to accept any portion of the Bible as being authentic, it is surely quite as proper and reasonable to accept the (reported) words of the Nazarene himself as those of the Apostles and other alleged historians of that day. Christ says: "Thou shalt not kill." Does any one need anything plainer than that? He does not say that you shall not take the life of your fellow-man, but may shed the blood of every other living thing, both for fun and for food. But he says: "*Thou shalt not kill!*" Do you hear that, you clergymen and other folks who are posing as



I am full of hope and confident of the future. We are very grateful to you for the help you give us through the columns of your magazine, and wish for you all the good that you desire for yourself.

And this simply contemplates the application of right processes and the recognition of our own powers.

### If I Were Shipwrecked.

NEARLY a year ago a correspondent propounded to me the question, that if I were shipwrecked for forty days or thereabouts and had no water and nothing to live on but salt pork, what I would do? This question was mislaid and I just ran onto it the other day.

I wouldn't do much of anything but wait for a sail, as did Enoch Arden. The question of food would not trouble me—not for forty or fifty days, or even a hundred days in case of an emergency; and if the wreckage were under the rays of a tropical sun and the question of fresh water became involved, I would simply release small quantities of moisture from the various tiny reservoirs Nature has provided for the purpose.

But to indulge in salt pork—never! Not that his hogship and I are at outs, for we are not—that is so long as he can stand upright on four legs and give me an audible grunt of recognition. It is after the pickling process has taken place and a three-ply coating of disinfectant is used for a shroud, that “us hogs” cease to recognize each other as we pass by.

But seriously, friends, every human being can surround himself with an aura of protection that will shield him from every form of hardship or disaster, no matter what the nature. We need never fear shipwreck, fire or earthquake after once we have builded ourselves aright.

### Hanging by Our Tails.

I DON'T KNOW HOW it strikes Elizabeth Towne or William Walker Atkinson, but it is more pleasurable than otherwise to the editor of THE PATH-FINDER to be discovered by the editor of *Christian* dangling like the monkey by the tail from the limb of a tree in search of fruits and nuts.

Brother Shelton would have all the rest of us believe that he had either rolled up his monkey candal appendage and slipped it into his vest pocket or left it on the Pacific coast where he changed “Spirits” the last time and got the set-back into *Christian Science* which he is just now expounding with such picturesque turkey strides.

But it is really amusing to see some of these people who are emersed to the ears in ox-tail soup trying to teach other people how to live.

I would rather hang by the tail a thousand years and feast upon the blushing cheek of a Wine Sap than walk on two wabby legs all my days, made uncertain by the sort of living taught by friend Shelton.

And I opine that Elizabeth Towne would just as leave dangle from the same lofty perch.

### Sam Jones.

SAM JONES, the famous Southern evangelist and reformer, who for the past twelve or fifteen years has been the most conspicuous slayer of the devil, in various forms, on the tropical side of Mason and Dixon's line, with a



sprinkling of heavenly efforts here and there on this side the same, has, according to the published news prints, relapsed into the besotted cups of his earlier days before the reformation. It is said that he has become a hopeless wreck; and, worst of all—or equally deplorable—is the fact made apparent that many “good christian” people are inwardly—some outwardly—gloating over his downfall. Why? Because Sam Jones was their superior in every way in which God has tried to construct man on a plane above the beast. Even in his drunken revelries and paralyzed stupors, Sam Jones is the superior of any of these self-conceited, self-constituted agents of the Lord.

Because Sam Jones, in his lucid moments, reformed a few hundred thousand enebriates and made christian men and women of them, he aroused the jealousy and antagonisms of the velvet-pulpit disciples everywhere, and they are today gloating over his relapse and proclaiming with discordant voices of meat-eating lust, “I told you so.”

Sam Jones was the slave of whisky in his earlier days—before his reformation period. It is said that he never has, for a moment, been free from the appetite. He has fought it off for fifteen years, but at last it has again accomplished his downfall. With all his native talent and tireless energy; with all his storehouse of knowledge and keen understanding of cause and effect; in the face of all his investigations and study of Nature’s processes, this man has failed to grasp and cope with the conditions which have made a wreck of the greater portion of his life and the other portion miserable in

the fear of what was ever before him and the doubts of his own strength and ability to survive indefinitely.

It has been many years since I have been so thoroughly touched to the heart over a case of this kind. I have encountered others before that appealed to me in strongest language, but only a very few that aroused such deep sympathy.

Sam Jones is too good and valuable a man to be swept away in the midst of any such wreckage; and when I know that there is absolutely no legitimate excuse for it, I am pained to the quick. I want to reach out and take him by the hand and put him on his feet. I have never yet failed to do this where I undertook the task, and I don’t believe that there is a case on top of God’s green earth that cannot be successfully handled by those who understand the science of dealing with such cases. Forty Keeley alleged cures will not touch cases of this sort. They are beyond the reach of nostrums of every kind, but they are none the less curable, and *permanently*.

Should this article come to the eyes of any of the remaining friends of Sam Jones (if I knew where to address them personally I would), tell him that there is a man away up here close to the rugged rockies who can put him on his feet in sixty days. Tell him to come—*bring him here*, you people who are overflowing with wealth sufficient to endow a hundred colleges or build a hundred and fifty free public libraries. Bring him here and tell every one else you know who is worth saving that there is salvation for every mother’s son of them.

It is appalling, the vast number of

bright intellects that are hourly staggering up and down the church-beridden thoroughfares of the great cities, appealing silently for the help that never comes.

And we call this Christian Civilization! And we continue to build more colleges and temples of learning that *never educate!*

### Edison Casts the Horoscope.

UNDER the above heading Thomas A. Edison, the first of this new year, gave out a most interesting interview to the New York newspapers.

It is not an uncommon thing for Edison to fast one and two weeks at a time. He always fasts more or less when he is in search of *Things*; and he never finds *Real Things* unless he is fasting. No one can come in touch with the Inner Forces which *Know* when filled up to the ears with decay-in food. Any lawyer who has become famous as a pleader at the bar of justice, will tell you that his fame was acquired, not on a full stomach—no, but when all the faculties were made clear by permitting the internal physical functions to rest. No man ever made a real mark in the world or became famous on an overloaded anatomy. And no person ever lived to be old who was fat. These are historical facts that prove conclusively that both longevity and clearness of the mental faculties are only obtainable when the body is purified and made clean, and all the avenues of expression opened for the unrestricted outflow of the higher powers.

Edison thoroughly understands these things, but he has allowed himself to be thoroughly tied up to the commer-

cial end of the proposition, until now he sees the necessity of dropping all business detail—that is if he would climb higher. We cannot stick to commercialism after we have become opulent and expect to grow in other ways.

Under date of January 1st the New York papers contain the following:

Thomas A. Edison, 'the great inventor and "wizard of Menlo park," in a statement to-day said the coming year would practically annihilate space and time so far as communication between the people of the earth was concerned.

The horse as a beast of traffic would disappear, the steam locomotive would be a back number, while wireless telegraphy would be a success. In addition to all this, medicine would give way to surgery and diet, if not during the year at least in a comparatively short time. His new year prediction was full of promise for the scientist and the people.

"I look for a wonderful year," said the wizard as he surveyed his surroundings. "There is more activity than there has ever been before, more men are working on big projects and great discoveries would be only natural.

"I expect to see electricity supplant steam as a motive power. In fifteen years electricity will be the railway motive power—1903 will advance it in that direction.

"Nineteen hundred and three will bring great advances in surgery, in the study of bacteria, in the knowledge of the cause and prevention of disease.

"Medicine is played out. Every new discovery of bacteria shows up all the more convincingly that we have been wrong, and that the million tons of stuff we have taken was all useless.

"For my self, my storage battery' on which I have worked for four years, will be put on the market in January. It solves the traction problem, and its introduction means that the horse will have to go.

"The wireless telegraph I assuredly expect to see perfected for commercial purposes—if not fully so in 1903, at least advanced toward that end.

"I expect to give up practical invention for two years. I am going to experiment—going to delve in some problems that I have put by for an idle time—and for once I am going to work without having the production of a commercial commodity in view. I am going into the byways of science, I prefer not to say what my experiments will be.

"Yes trying to get electricity direct from coal is one of them.

"The newspapers are among the great agents that will grow better in 1903, and in the year to come. They are the great school. They are getting better, they are printing more science and paying more attention to the things that benefit and improve humanity.

"There will be few more wars. The world seems to be tending to peace."

## AS VIEWED BY A PHYSICIAN.

CHICAGO, Jan. 13, '03.

MR. EDGAR WALLACE CONABLE:—

I have read pages five and six of the January issue of THE PATH-FINDER and find nothing to correct in what you say of the "regulars." I am in possession of diplomas from European and American Medical Colleges, licensed by several states and countries to practice medicine, and hence can claim a hearing when I proclaim your methods in harmony with Nature. For about thirty years all my time has been absorbed in mending the harm done by physicians. In explanation and not to take too much of your valuable time, I refer you to a copy of "Thirty Years With the Addicted," mailed under separate cover and marked "personal." About half of my patients are physicians. The only remedy for "habits" is "Right Living."

Pardon this intrusion.

Your Constant Reader,

(DR.) J. C. HOFFMAN.

## A HEALTH BUREAU.

SO GREAT is the demand for his services that the editor of THE PATH-FINDER has decided to open a health correspondence bureau. The conditions are easily within the reach of every one seeking health and who is desirous of obtaining that for which they are in search. In addition to this, instructions along the lines of higher unfoldment will be given to all those who wish to come in personal touch with the writer. But I can say this, that the columns of THE PATH-FINDER will always contain, from time to time, all that I shall ever give out personally; so the readers of this magazine will miss nothing. But there are so many who are in immediate need of such instructions as will

put them on their feet physically, that I have deemed the opening of this Health Bureau advisable. It will be known as "The Conable System of Eliminating all Forms of Disease and Perfecting the Physical and Mental Organism." Those who are interested will receive an explanatory circular on application.

## THE BOOK OF THE NEW CENTURY.

"FACTORS in the Process of Human Development," Edgar Wallace Conable's new book, and which will go out under the general title of "The Book of the New Century," is about ready for delivery. This book will contain upwards of one hundred and fifty pages and will be the most practical and advanced work of its kind ever issued from a publishing house in this country. The book will be so much more extensive than at first contemplated that the price will have to be placed at \$1 instead of fifty cents as previously announced.

No student along the lines of higher growth and no one suffering from ill health or adverse conditions of any kind, can afford to be without this book. It is a text book in every sense, besides it spreads more general information in its particular field than any work heretofore published or that is likely to be published within the next fifty years. The beauty of this work is, it is filled with facts and the Truths of Life from cover to cover, demonstrated personally by the author.

This book will contain a half-tone cut of the author made from a photograph taken at the close of his last twenty-five days' fast and after he had fasted one-third of the entire year of 1902.

Price, \$1.00.

## IT ALL DEPENDS UPON YOU.

It isn't the way that is stormy—  
Where the storm-clouds hide the day—  
It isn't the thorns that pierce the feet:  
It's just how you walk the way!

It isn't that lions linger,  
With teeth that are keen to slay—  
It isn't the sorrow to-day—to-morrow:  
It's just how you walk the way!

It isn't that crowns await you—  
The gold of the rainbow's ray—  
It's only the Faith that lives through death;  
It's just how you walk the way!

—Frank L. Stanton in *Atlanta Constitution*.



# Socialism and Life.

BY J. STITT WILSON, A. M.

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

## Can the New Thought Talk Abolish Poverty?

THIS month I am going to throw a bomb—a little one—into the Mental-Science, Christian-Science, New-Thought camp.

I do not want to hurt anybody, but I would like to make just a little commotion. They are sitting around their camp-fires, having a good time, "demonstrating Freedom and Opulence and All Good," and somewhat mischievously, and yet dead in earnest I would like to disturb the equilibrium.

Of course I belong to the camp myself. But I belong also to other camps. And some of the others, as you all know, have an entirely different interpretation of the universe and how to live in it. And as no man is fit to teach or live his philosophy until he has doubted it through and through, perhaps my interruption of the "New-Thought" fraternity generally will be a blessing in disguise.

\* \* \*

In the last number of THE PATH-FINDER, sticking close to my subject in this department, I proclaimed Socialism as the Gospel of Social Opulence.

The New-Thought folk,—Dresser, Mrs. Eddy, Shelton, Helen Wilmans, Close, Ursula Gesterfeldt, the Fillmores, Trine, Stewart, Brown, et al, do not expect opulence for the people through a social Idea and a social purpose and a social program, culminating in a peaceable Social Revolution, but through individual adjustment and mental demonstration; that is through brain and spiritual development and

quickenings of the individual.

Now I am not a controversialist. I refuse to attack anybody or to attempt to refute anybody's philosophy. But it does seem to me that there is a message of Social Opulence in the Socialist philosophy, for mankind to express in their social institutions, which multitudes of the New Thought people are utterly ignoring if they know about it, or of which they should be informed if they don't know. I cannot suggest that the well-known and widely advertised teachers of this New Age Message are ignorant of such a tremendous and far-reaching idea and movement as that of Socialism. But the rank and file of the disciples are strangers to any gospel of Social Opulence at all in keeping with their idea of individual opulence. And these learn or fail to learn from their teachers.

I think I ought to have a hearing. I, too, am a disciple of the New Thought. I am at this very time conducting large public meetings, private classes, and a School of Life in San Francisco in which the basis of my instruction is philosophical Idealism. I have drunk deeply from all our inspired prophets. To their writings I am greatly indebted. Helen Wilmans is a wonderful woman. Mrs. Eddy not the less wonderful. The works of Dresser, Trine, Stewart, Brown and the others are grand and inspiring. The whole New Thought literature is a vast contribution to human unfoldment. Still I think that such a body of thinkers and their followers ought to present to the world a *social* philosophy as hopeful, inspiring, and eman-



cipating to mankind, as is their philosophy of the *individual*.

I affirm then that there is something incomplete in the whole New Thought movement which will eventually become more and more manifest. There is an inherent weakness which will prevent it from becoming an adequate philosophy to meet the needs of mankind in this century.

It is inadequate in statement, and incomplete in program. It will have to be amended to become either satisfactory as a philosophy of Being, or sufficient to meet human suffering and social poverty.

Christian Science as at present expounded cannot redeem us. The philosophy from Sea Breeze, Florida, and of them agazine, *Freedom*, cannot make us free. The message of the New Thought through Shelton, Trine, Dresser, Stewart and the others is not adequate to bring "deliverance to the captives and to set at liberty them that are bruised." It is not an adequate "Gospel to the poor." And any gospel which is not a gospel to the "poor" and mighty to meet the problems of poverty incident to our present social system cannot save this civilization, and must perish with it.

It is as a learner and seeker that I present the question in this declaratory form. I dare not assume any dogmatic position. I scarcely find myself able to answer satisfactorily to myself the question which I raise. My vision may become greatly altered. I may be away behind the procession. If I am I would like to catch up. At any rate I would like to see the brain and energy, the enthusiasm and humanitarian spirit of the New Thought movement directed for a time on working out in an adequate synthesis the social message and the message to the individual.

I confess to perplexity concerning the matter, though I have worked at it in the concrete now for nearly ten years. I think that there is perplexity

elsewhere also, if we are to judge by the writings. Some of the statements of our New Thought people appear inconsistent, and contradictory, or at least they indicate an incomplete synthesis on the question of how to abolish poverty.

\* \* \*

Let us now consider the position of some of the interpreters of the New Thought on the question of poverty.

Paul Tyner in a recent article in answer to the question, "What is Mental Science?" says:

"For the first time in human history, it is declared and demonstrated—that man is master of condition and controller of circumstance; and this not merely as a sentimental abstraction or a glittering generality, but as a truth ascertained and demonstrated in its application to the little as to the large, down to the smallest particular of the common life in the present hour."

"The teaching of Mental Science is that man, through the intelligent understanding and use of his thinking power, may order and direct his life as he will, that whether he knows it or not, all that *any individual now is in soul and body* is the result primarily of *his desires*, conscious or unconscious, expressed or unexpressed, that therefore he will be what he wills to be."

"With the perception that thought is the making, moulding and creating power throughout the universe, there is brought home to every man a new sense of distinct *individual responsibility*. . . . It is no longer possible to shirk or evade the duty and the opportunity of *self-creation*."

"For the use I make of this opportunity I am answerable to *my own soul*, and my own body and estate is the inevitable and exact record of every thought and deed; declaring the *absolute justice* of consequence proportioned to cause, of debt only to be released and cancelled by payment to the uttermost farthing. Character is

Destiny, and it remains with *me alone* to say what my character and destiny shall be."

So much for the general statement of the relation of the thought and will of the Individual to the making or marring of his life. No matter what my criticism may be, as I proceed, I cannot read this command and demand to the individual, this announcement of his might and majesty without emotion.

But if the English language means anything, according to this, each and every individual man is *alone* responsible for any ill of any kind or degree from which he suffers. Further, he suffers in "the absolute Justice of consequence proportioned to cause."

Applying this general proposition to the specific problem of labor and poverty, now by all odds the greatest of our century, Mr. Tyner says:

"Not only does Mental Science offer a rational and reasonable solution of the great problem of good and evil, by proving that All is Good, but it also explains all seeming inequality and injustice in the world—whatever one's present condition—of poverty or wealth it declares that "none but the maker shall praise him and none but the maker shall blame." If words have any significance, then, the poverty and wretchedness and misery of each and every one of the suffering poor—men, women, and children—of our boasted civilization is wholly and absolutely traceable to the "thoughts," "desires," "will" of each. No one else is responsible in any degree. And this suffering is simply the payment of the debt to the "utmost farthing," to "the absolute justice of consequence proportioned to cause" in the realm of the mind of each individual.

I pick up my morning paper, every day for the last ten days, and read of little children freezing to death on the chilled bosoms of their half-starved mothers in the tenement districts of Chicago; dying in need of the coal that

the coal barons of the east have monopolized under God's special sanction—according to President Baer.

Take the horrifying accounts of child labor in this land of "prosperity." There are 7,605 little boys and girls in the cotton factories of the one state of North Carolina. Their average daily wage is 22 cents. One of the southern labor commissioners says, "I have talked with a little boy of 7 years who worked for 40 nights in Alabama, and another who at 6 years had been on the night shift 11 months." In one city in the South, a doctor said he had personally amputated the fingers of more than one hundred children, mangled in the mill machinery. He also said that a horrible form of dropsy occurs frequently among the overworked children.

The *Washington Post*, commenting on child-labor in the South says: "The average life of the children after they go into the mills is four years. It would be less cruel for a state to have children painlessly put to death than it is to permit them to be ground to death by this awful process.

This is but the merest hint of the whole tragic story of the conditions under which the lives of our little ones are blighted and beaten and stunted and degraded. We are reminded of the tender cry of the heart of Mrs. Browning as she contemplated this awful suffering of the children.

"They look up with their pale and sunken faces,  
And their look is dread to see,  
For they mind you of their angels in high places,  
With eyes turned on Deity.

"How long," they say, "how long, O cruel nation,

Will you stand to move the world on a child's heart—

Stifle down with mailed heel its palpitating,  
And tread onward to your throne amid the mart?

Our blood splashes upward, O gold-reaper,  
And yon purple shows your path!  
But the child's sob in the silence curses deeper  
Than the strong man in his wrath."

But, now, according to the extreme individualism of the article quoted, these poor little things, freezing in

Chicago, stunted in New Jersey, actually tortured and slain in the south, are simply paying up the last farthings due to "absolute justice."

How easily inequality and apparent injustice is explained! How comforting to coal-barons and trust-makers! They are the agents of justice in collecting the "farthings" for the treasury of the universe! It is discovered that we socialists and others who protest against these barbarous and brutal conditions are laboring under a delusion! These things are not injustice at all! They are the "absolute justice of consequence proportioned to cause, of debt only to be released and cancelled by payment to the uttermost farthing!"

I am ready to acknowledge the grandeur of the Message of Life and Opulence of the New Thought. I confess to its liberating power. I love to speak it myself. But brothers, if it is carried to the extreme in a false abstraction from the complex relations and inter-relations of human life and our social basis of existence, it not only becomes in turn a delusion, but a positively cruel apology for the most galling social and industrial tyrannies.

But it may be said that Paul Tyner is not authority. Well let us see what Helen Wilmans has to say. Our quotations must necessarily be brief.

We quote from "Conquest of Poverty:"

"As man is a purely mental creature, so are his surroundings all mental states; and as tone responds to tone, so do your surroundings repeat your mental condition from far and near . . . The sound you send forth comes back to you' and no sound can possibly reach your ears save the one you send out . . . Your poverty is the protracted echo of your own belief . . . Labor unions and protective associations may combine to the end of time, but they cannot change this great fundamental Law . . . There is no poverty. Men simply believe there is, and being mental

creatures what they believe shows forth in their person and surroundings."

"He (the poor man) needs now to believe that he can become rich, and that no one is so poor now that he cannot become rich. . . . He needs to think out business enterprises, then dare to put them into execution. . . . The Law is absolutely infinite in Opulence; and this Opulence becomes a PERSONAL endowment to the man who strives to understand it; who learns to perceive it, or to see it intellectually.

Riches are as free as air; and yet you are like the travelers dying of thirst by the roadside when the spring that would save them is within a stone's throw."

Proceeding upon this position, conscious of the great poverty of the people, she asks, "What would I do with the poor man whose children are crying for bread?" Her answer is: "I would educate him in the knowledge of Mental Science."

Here again the curse of poverty is traced directly to the THOUGHT OF INDIVIDUAL and the cure of his poverty to the change of the thought of the individual. I would not minimize the great truth that lies here for the people, but I venture the assertion that it is but a partial truth; that it requires a SOCIAL philosophy to give it completeness; that Idealism pushed to such extreme end in making each individual a separate entity, utterly differentiated from all physical and social relations. An independent entity! That is an impossibility to Idealism, a philosophy based on the Unity and inter-communion of the All, of the finite in the Infinite.

If we consider the poverty and misery of the families involved in the child-labor alone of this country to mention none else—I ask: Is there no social mal-adjustment that is cursing the people? If so can we say that the individual, and each alone is responsible for his or her poverty?

Can the New Thought folk present a synthetic message to the poor of our times that will be social as well as individual in its application?

When they do I predict that the New Thought camp will have moved to where they will stand under the Socialist banner. My suggestion is to move quick. This is the hour for all the brave and the free to assert themselves for the freedom of unborn generations.

More in the next issue. I look for light from the New Thought teachers.

# Hoosier Paths.

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

## THE STAR OF TRUTH.

**F**OREVER and forever the pole-star of Truth keeps flashing from the heights of the heavens. About it revolves the suns of all systems, absorbing, attracted, repelled, aflame with the light of destiny or darkling through illimitable realms of nether space beyond the ken of all save One.

The star of truth shines into all realms, and its rays contact all lives. The saint kneeling reverently at the shrine and the man in the prison cell both feel its effulgent warmth though it may be in different degrees.

It illuminates the sage who, hoary with years of search, seeks every available waking moment to unfold his consciousness to its redeeming power; and as well the romping child at play with its merry games.

Truth remains unchanged albeit the races of men view it from varied altitudes and angles, and its laws find expression from the cultured fields of erudition and the plain homespun philosophy of the remote rural districts.

Who holds his ear in readiness hears the word and is illumine thereby, be the source of emanation what it will. "Out of the mouths of babes and sucklings," issuing from tongues that speak in stately numbers from the fair pages of poesy, or mutely eloquent in sculptured marble its message is perpetual and eternal.

We need not go far to seek it for into the windows of every soul it shines and amid the beatings of our own hearts we may catch its glowing inspirations. When it becomes articulate upon our lips the world shall pause to do us honor for the light we thus reflect.

\* \* \*

Perhaps there is no greater misconception than that manifested by the majority of people in their ideas of so-called disease, and while it is the cause of most their miseries they are far astray in their conception of it.

With them, disease is a THING, a material something, instead of a condition, and out of this idea has grown the equally great

error that it always requires material means to combat the disorders which arise in the individual.

What we need to understand is that disease is a condition arising from imperfect functioning in some organ, or set of organs, and that this can only be set right by the vital force which exists in these organs.

Every atom of the body is endowed primarily with a degree of intelligence commensurate with its functioning as an entity in the grand aggregate or whole, and so long as the individual atom or cell is kept free from limitation or hindrance this intelligence will invariably perform its normal duties.

But it occurs that restrictions are imposed by wrong methods of thought and by improper habits of life, and then the cell, equal only to the duties of its normal requirements, becomes unable to act in harmony with its environment and we have the condition known as dis-ease.

If we are ill we are in a state induced by a violation of natural law, and this infringement has imposed upon the cell or group of cells the condition we call sickness, or disease, the location of the cells determining the name applied to the ailment.

We thus see that we have an unnatural or abnormal condition of the cell in which the vital or life force is restricted in its action, and the individual is said to be sick, or that he is in a state of disease.

If this state or condition has been induced by a violation of nature's laws, by traveling in wrong paths, our best method of arriving at a state of health would be to change our methods of life in thought and in action, and to retrace our steps to a point where we can renew normal functioning.

This would naturally enough be outside the realm of mere drug prescribing, and would involve chiefly a mental function or operation, and would imply that KNOWLEDGE on the part of the sick one is the highest essential.

To attain knowledge one must either study a subject or employ the services of a teacher; and if he would progress rapidly he should use both the above means.



The province of the physician then is primarily that of an instructor in those methods of life which will most conduce to the best health of his patients, and the relation of the patient to his physician is that of a student; so that the act of recovery implies a LEARNING on the part of the patient, or in other words a readjustment of his mental view of his condition and then appropriate change in his habits of life to correspond with his changed and enlarged mental concept.

This individual adjustment to the sane requirements of nature will, in the large majority of cases, effect a cure of almost any malady, and the chance for a recurrence of a given ailment is reduced to the merest minimum. If, in addition to this observation of natural law, the element of fear be eliminated we shall have a perfectly normal condition of health under any and all circumstances.

Unuttered fear lies at the base of most of the seemingly intractable ailments in the world. Men and women often carry with them the full details of their own ills, even to the matter and manner of their own deaths, and these are carried out to the letter simply because they FEARED it would be so, thus suggesting to their chiefest executive faculty what must inevitably occur.

Transformation—recovery—is possible to any and all, so long as life remains, and the WILL to change the state of the mind from fear to courage, from regarding the body as the abode of the elements of death, to considering it as containing the factors of life and health. We KNOW this, having once wrought such change in ourself in the face of scientific (?) assertion that we were doomed SOON to pass beyond this scene of action.

We hold it true that most persons who die in the prime of life, perhaps most who pass out at a later period, do so because they consent to the change rather than to exert their wills in an opposite direction.

We assert that if fear and worry deteriorate, then must courage and optimistic views of life invigorate, and that the condi-

tion of every individual is a matter of his or her choice.

Do not pass this lightly by but take it into your hearts and prove it step by step from illness to health, from sadness and poverty, to happiness and prosperity. You cannot fail if you persistently apply your intelligent will in demonstration.

We wish to take this opportunity to thank the friends who have so generously commended our work in Hoosier Paths. From Maine to California and from the North and the Southland have come honest, heartfelt words of praise which are and shall evermore be an inspiration to us in our future work. To these dear souls we stretch our hands in loving greeting, and assure them that to be the exponent of simple truth is more to us than the wearing of jewels or the holding of the rod of political power.

The race is standing in the open portal of the world's highest period of civilization. Upon every hand are the evidences of master minds at work for the good of humanity. Invention, altruism, the spirit of progress, indeed every human faculty of an elevating character is conspiring to unite all mankind into a vast brotherhood which shall join in acknowledging the love and fatherhood of God.

Let us be glad in this new year in a new era. Let us forever look within ourselves where dwells the light,—THE ONLY LIGHT which will reveal to us the truth we seek, and as it unfolds page after page, let us exemplify in our lives that existence has for its purpose the completion of the individual.

This must be our own work and it will be made or marred, furthered or hindered according as we will it to be. Only one condition can obtain for us. We are either aiding or obstructing the general uplift everywhere going on. If the former we shall rise to new heights of individual power; if the latter it is only the question of a short time when we shall be crushed out of existence. Both ways lie open; let us choose the path to better, purer and nobler life.

# Department of All Sorts.

ONE OF THE DELIGHTS OF PEOPLE  
WHO LIVE RIGHT.

TOLEDO, OHIO, Jan. 13, 1903.

DEAR BROTHER CONABLE:—THE PATH-  
FINDER for January dropped in on me this

afternoon and it found me in the path. I  
have been there for many years. So many  
years that I like the path of finding a new  
path every now and then. I never stop  
hunting paths. I am on the continual look-  
out for them.



Well, My Dear Brother In The Way, I do not talk very much of late years, but I like you and your ways, because you first of all get right down into the base; into the foundation of things, and from there you rise to the higher. To my way of thinking you do things pretty nice. You first of all improve the low physical, putting it in position to receive the higher vibrations of the mental, moral, and spiritual. That is a good (God) path. Might every soul in the universe find it.

You are the instrumentality called by name Conable. You are receiving truth just in proportion as you have fitted your physical body and making it receptive to reality. To me, we only receive the "quality" that we are fitted to receive. Every man on earth is right—for him) for him-s-e-l-f. He can be no more nor no less than his thought, which controls his action. It is a great and wise thing to suggest to man a "path" through which he may gain more thought, which in turn improves the man by bringing new action.

Nothing is impossible of accomplishment. We will be able to accomplish just in proportion as we bring perfection in ourselves. We have no conception of, and cannot understand, anything that we have not personally attained to. I question nothing that man says that he can do, that I cannot, for (I) do not know. He is welcome to all he has, that is him. I want the same privilege. I am willing to accord the same to all men. I never kick at a man because he does not think and do the same as I do. I think Denver a nice place, but I think Roswell about as nice. They are both located in Colorado.

I observe on page four of the last PATH that you have made a twenty-five day fast. That's good, make it 75, it's just as easy. I have read that article through, also the one on "Fatal Fasting." They are both potent with TRUTH. The first paragraph from top of second column on page 9 is absolutely ALL RIGHT. Stick to that, brother Conable, and you will yet walk the air. No man could think those kind of thoughts if he had not come to himself.

I will read on as soon as I get the time, for I have not the least doubt that the chimney of the house is as good as the foundation.

\* \* \*

I am pleased to see Comrade J. Stitt

Wilson with you. I have campaigned many a night with him. He is a truth-seeker who labors hard to make every man a path-finder. He shows up material conditions and preaches long and loud for their improvement. He is the right man in the right place. We may not say, God be with him, for God is with him and in him, for the God-force is getting ready to come into possession of things on this planet.

\* \* \*

Don't care to talk much about my own attainment, further than to say, that things in general are very satisfactory. Have been pretty silent for the past six years, but there has been something doing all the time.

When a man gets to be too tough or too natural or too real a proposition for the world to take to, and where they think that much that he says is a fabrication, he had best give them their way. Not worth while to cast pearls, etc.

I will mail you a photograph today that I had taken after my snow bath, naked except trunks. I had with me my second boy who is ten years old. The man behind the bank is Mr. Hadley V. Caton, a printer who lost his children and his wife by consumption. He was on the way to the pine box himself until I picked him up and put him in the path. He is now up to cold water in a cold room, and to cold air out of doors, but has not gotten to the summer-sault in the snow yet. He has been six months away from breakfast, and is doing fine for one so short a time on the way. He is fully into the faith, that only meat eaters and gluttons are affected by cold.

I can play zero naked very easily. I built the big doors to the eight foot fence that stands behind the bank in photo sent you, when the thermom. was two above zero, after a carpenter had given up the job with overcoat and mittens on. This was a year last fall. I built a barn forty feet long on end of lot, and did not get fence completed until winter came on. I keep five horses, and in this horse ranch, I play nature every morning of my life.

I may pay a visit to the Esoteric Fraternity in California the coming summer. If I do, may come your way.

May The Spirit Guide,

J. E. RULLISON, M. D.

hour and a half when I go to sleep for a short time. During my wakefulness, before getting up, I generally pass in review what will occupy my attention the coming day. On New Year's morning, being absent from home, my thoughts were of home; after them came the recollections that on this very date many good resolutions are made a record of, I could not help taking in consideration the wreckage which time had made of those resolutions, and asked myself the why of the wreckage? After deliberating as to the why, I reached the conclusion that a reform had become a necessity, demanding a declaration to be made in terms that would be strong enough to protect it from failure, framed in words that would not admit of ambiguity. With that protection it was launched to its fulfillment. While smarting from the necessity that gave existence to the resolution, it was all right. Time proved that there is to be a trial between the resolution and habit. The force of the latter left resolution protected by simply words. It owed its existence to protection to make it successful. In the conflict it must receive proper re-inforcement or it must fail. The tempted must determine the results. If he wishes success to crown his resolution it will not by his hunting for a reason to condone for his failure, but by coming courageously to the rescue and finding another reason why the resolution should be kept sacred; and every time an assault is made by temptation, repeat the same thing. Experience has taught me the efficacy of this manner of making a resolution stick, and I will tell you how: I had been a dirty, filthy smoker for fifty-four years and on last New Year's morning, after reaching the above conclusions, I made up my mind that I would try the experiment of my conclusions on myself. I have not smoked from that hour to this, nor will I ever return and be a slave to the dirtiest habit that man can be guilty of and claim to be decent.

That is one reform; here is another: I do not eat meat and am getting along fine. I have gained in flesh and carry the picture of perfect health. I have not yet adopted the squirrel diet. I will think about that later on; but I have begun the breathing exercises and find that I am doing about as much gaping as breathing. I will shortly begin the concentration act.

I read with considerable amusement your views about the mosquitos and bed-bugs. I

do not like to take life, but I draw the line on the mosquito, snake and all deadly insects, and even flies when they get on top of my skating-rink.

My friend Brannon I shall see to-morrow on my way to the port of Acapulco. We have been acquainted for many years and belong to a society—a mutual admiration society. He will swear by what I say and I do him the same courtesy. He is just now busy about the "Path-Finder" mine. There is not another man who has my confidence to a greater extent than he has. Now I will have to close, assuring you that if I pay a visit to the States next spring and go by way of San Francisco that my ticket will read via of Denver, and that while I am there I will go and see you sure.

Having given you an extended letter I hope that it has not interfered with your patience or digestion of the squirrel diet.

Yours Sincerely,

---

W. A. REDDING SPEAKS.

CRIPPLE CREEK, Colo., Jan. 16, 1903.

MR. CONABLE:—I like your style—plain and simple. Your theories are good for this PRESENT ignorant age. Fasting is needed. It is IMPERATIVE, at this time. Doctors are fakes. People are INSANE. The whole world is an insane asylum. Every idea is false and devilish. No person can fall in with any of the present ideas and develop. To walk with present ignorance is death. Every OLD thing must go down. A new dispensation is peeping in. The present Gentile Age is about ended. Only about twelve more years of it. I want your present ideas to get out before the people, and, hence, I offer you my subscription list of names and addresses so you can send sample copies to them. My books have gone out to all directions and I have the names of people who have ordered them directly from ME. My publisher has, also, a list of those who have ordered from him. Do you want my list? I will write a short article, each month, for you if you wish it. My line is on the New Age and the new Kingdom of Israel, soon to be set up. I am in retirement, now, for higher development and clear sight of things. I am close to Pike's Peak because it is a spiritual center above the earth and also deep down, IN the earth. The heavenly Alchemy has played



around the Peak millions of years—forming gold, the finest of metal Alchemy. This town of Cripple Creek is only a few miles from Pike's Peak. And here is the gold. Gold in the earth and spiritual gold above earth. You notice the slant of the rocks indicate that Pike's Peak was a center of power with things whirling around it a million years ago. Then the fine Alchemy set to work, making gold. But spiritual turbulence plays all around the Peak and will break out before long and you will see men up in arms because the heavens are playing, now, all over this region. The Alchemy works ABOVE and beneath the surface of the earth. It rises to high war, every few years, and another turbulent time is a head, among men. Watch it come to a head. Everything is quiet and no one dreams of trouble, but—wait. A general upheaval, all over the United States, is not far future in years. The heaven is at work, in the heavens, now. The time will come when "They shall flee to the mountains literally" for dear life, as a heavy time is near, to come upon all. Yes, fasting and prayer are now needed.

Truly,  
W. A. REDDING.

## A WORD FROM MR. WILSON.

BERKELEY, Cal., Jan. 13, '03.

MY DEAR BRO. CONABLE:—I inclose you my manuscript for February. The January issue arrived today. Looks fine; reads well.

I have touched the New Thought people up a little. I am working at the problem of relation of Social Condition to Individual Unfoldment. I think it exactly corresponds to your question of relation of Care of the Body to Spiritual Illumination. The social institutions are, in a sense, the "body" in which the whole people collectively live. And in my opinion it is about as putrid and constipated and bad-lived, etc., as the average body you meet walking in boots. It needs a cleaning out! What do you think? [AMEN.—E. W. C.]

I am delivering "The Life Message" at Golden Gate Hall, San Francisco, every Sunday morning during January and February. It is one of the most beautiful audience rooms in the city and I have a splendid audience of thoughtful, intelligent people. Then I am giving popular classes two nights

in the week and am conducting besides a School of Life and Healing with about fifty students in attendance.

In March and April I will open up this work in Los Angeles. Los Angeles readers will be glad to learn this, as my proposition to go there was only tentative; now it is sure.

Yours Sincerely,  
J. STITT WILSON.

## BUSINESS NOTICE.

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D. H. SNOKE, M. D.

921 Indiana-ave., INDIANAPOLIS, IND.

## THE PLAN OF ONE OF UNCLE SAM'S HIGH OFFICIALS.

SAN SALVADOR, November 29, 1902.

DEAR MR. CONABLE:—Your very kind note of the 2nd of October has been received and read with interest and, like all good things, laid one side until I had handled the coarser part of my correspondence, which accounts for the delay in acknowledging receipt. THE PATH-FINDER, from No. 1 to the last issue, has been received. What I have read has greatly interested me. I do not call reading glancing, and prefer to read little and digest what I read. It is the first time that my attention has been called to

proper breathing and I am trying that part of it first and when I have mastered that, then I will go at concentration. I have not the least doubt that the practicing according to your instructions will benefit any person who will follow them, much beyond their most sanguine expectations. In saying this I exclude the class of dreamers, better called reflectors, because they possess nothing substantial in their make-up.

One year ago I began the reform movement on myself. It came accidentally, as you will notice. I usually wake up by four in the morning and remain awake for one

(Continued to 22d Page.)

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