

# THE NEW MAN.

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## Let Us Protect Our Readers.

THE cause of Modern Spiritualism has suffered much from frauds and pretenders who have sought to imitate genuine phenomena produced by others. The cause of Mental and Magnetig Healing has fared no better, and there are practices indulged in which throw discredit upon the whole movement, at least in the eyes of those who are not in immediate touch with the movement itself. More than this, they force both government and civil authorities to take action against these malpractices, and once the crusade is started, it is liable to turn against the honest healers also, for the human mind is ever prone to generalize. People who do not understand the philosophy of Health and Healing are apt to reason thus: "If Francis Truth and others have proven to be fakes, then *all* healers are fakes."

We do not beleive that our government and civil authorities have started a campaign of persecution. They were forced to take action with reference to several cases because they received complaints. It is their duty to protect the public from fraud and imposition, and if in the performance of their duty they exact conditions which prove irksome to our practitioners, they act in accordance with existing laws. Whether these laws are wise or unwise, just or unjust, is not for them to decide.

The time is now coming when we as metaphysicians are called upon to vindicate the principles which we teach by actions that are in harmony with the same. We cannot teach a higher morality without trying to the best of our ability to live up to our own teaching. We cannot, for example, preach the gospel of Liberation from Sin, Weakness and Poverty, and then allow the advertising columns of our magazines to be besmirched by advertisements that induce our readers to procure books or courses that are a direct contradiction of the truths we uphold. It would be the same as if a Prohibition paper were carrying the advertisements of distilleries and saloons. And yet this

very thing happens once in a while. We do not believe, however that the editors and managers of New Thought magazines are in such cases aware of the true nature of the thing that is advertized.

The New Man will make an effort to draw the attention of its contemporaries from time to time to individuals whom we believe to be injuring the cause of Truth by the use of questionable methods, or by disseminating teachings that are inimical to social and individual progress. An instance of the latter kind has come to our notice recently in the shape of a "Mail Course in Self-Hypnotic Healing" by Prof. R. E. Dutton, Ph. D., which was sent to us by a subscriber. We believe that most of the papers in which this crazy production is advertized, stand for Intelligence, Honesty, Morality, true Self-Culture, and Progress. And yet this man's course stands for the exact opposite, as we shall prove. We wish it distinctly understood, however, that we are not prompted by any personal motives in extending the courtesy of a criticism to the production of Prof. Dutton. We do not know the gentleman personally. The one and only motive which prompts us to take this action, is that of the protection of hundreds of New Thought readers, not only from wasting their money, but to save them from the bad consequences that must inevitably follow any attempt to put in practice the "methods" advocated by the author. We regret the fact that the general criticism of this may in a measure reflect unfavorably upon the author's mental and moral make-up, but this could not be helped. Although we believe he is wrong in theory and practice, we will grant that he is sincere, and really believes he is giving to the world something that is good. Our disagreement therefore is not with him, but with the methods he advocates, as well as the manner in which he presents them.

We understand that he is very young yet, in fact, has scarcely outgrown his boyhood. He is little known in his home town, having been brought up on the farm, and those who know him say he has very little education.

He evidently learned something concerning the possibilities of shrewd advertising, for his home town, McCook, Neb. soon grew too small for him when he started to advertize his course, and he moved to Lincoln, Neb., where he had some trouble with the postal authorities, if the re-



ports in the newspapers are to be trusted.

With reference to his course we shall show that it is

1. Extremely faulty in Spelling, Grammar and Composition.

2. It is the production of a mind little used to either clear thinking or expression.

3. It is neither logical, sequential nor consistent throughout.

4. The author credits himself with "Powers" which he could not possess.

5. The course is immoral in its teachings.

6. Most of the "methods" advocated are pernicious in the extreme, and if persistently carried out will be followed by degeneration, degradation, *loss* of Power, and possibly Insanity or Obsession.

It is to be regretted that in some of the methods advocated this deluded youth does not stand alone, but has gotten his inspiration from the teachings of two schools of psychological study and practice, and we are aware that our criticism of this course will involve those also. But let it be remembered once more, that our quarrel is not with men, but with Error and Evil. We have many personal friends among the followers of both schools, which makes it more difficult for us to criticize erroneous beliefs and practices which they regard as true and legitimate.

But we have entered upon this course with a full knowledge of all that it involves. We have been fortunate enough to have our attention called by some "who know," to the dangers involved in certain occult practices, and we feel it our duty to warn our fellowmen. Those who will understand and heed the warning voice will be the gainers. By learning to know what is false in some so-called "methods of development," our readers will come to know what is true. And the knowledge that we may have been instrumental in turning some of our brothers and sisters from practices that lead to a weakening of both reason and will, will compensate us for any adverse criticisms which we may call forth from those who have an interest in upholding the practices which we are going to discuss.

We request our readers and friends to look for a continuation of the discussion just opened in the next number of *The New Man* under the title "Occult Traps and Trappers."

## Second Class Rates.

OUR application for second class rates has been refused on the ground that "Evidence on file in this (Third Assistant Postmaster's) office shows that the list of subscribers claimed for The New Man is not legitimate in its entirety as contemplated by law." And hereby hangs a tale.

When we discontinued the publication of The New Man last year we asked the publishers of "Unity" to fill out our unexpired subscriptions in order to satisfy subscribers temporarily. But inasmuch as we forced something upon them which they had not paid for or ordered, we promised it to ourselves that we would fill out all such subscriptions with The New Man as soon as we should resume publication. We did so at a great loss of money deposited at the P. O. for carrying The New Man while a decision was awaited. Application was made in May, and the above unfavorable decision was given in September.

We blame ourselves for neglecting to inform our old subscribers of our intention to meet our obligations by sending The New Man for a period covering the unexpired portion of their subscriptions, and they naturally answered to the Third Assistant Postmaster's inquiries that they were subscribers once but were not now.

The mistake is ours and we have paid for it. We do not accuse the Department of improper treatment, for theirs is the duty to enforce the laws. Many periodicals have claimed double the subscription lists which they actually had, and we ourselves have paid for advertising at rates which were based on false estimates. This is wrong, and if the Department will consistently and equitably enforce the laws on this point, we believe it is doing a great good.

Morally we consider that our old subscribers are still—or have been—subscribers. Legally, it seems, they are not. Unfortunately for ourselves, this is one of the cases where moral and legal law do not agree.

We shall try again on the strength of our list of *new* subscribers, and as The New Man is neither used to advertise ourselves, nor in disseminating objectionable information, we do not anticipate a second refusal. But whether we get rates or not, The New Man will live.



## PERSONAL MAGNETISM.

### Saving and Generating Vital Force.

The following (1st lesson) in Personal Magnetism is reprinted by request, for the benefit of our new subscribers.

**A**nimal Magnetism, Physical Magnetism, Vril, Vital Force and Nervous Energy are modifications of the same thing, if they are not identical. It has long been known that there is a subtle energy pervading the whole body which may be seen under favorable conditions. Baron Reichenbach placed sensitives in a dark room for hours, when they would be able to see colors and lights surrounding living organisms, as well as some substances. These sensitives saw rays emitted by gems and crystals. They found lights emitted by a magnet, blueish from the north pole and yellow-red from the south pole. The north end of a magnet is its positive, and the south end its negative pole. The sensitives noticed a certain halo surrounding the body of people in the dark room, which appeared blueish on their right side, and yellow-red on their left, which suggests certain analogies between the negative and positive parts of the magnet. Besides this halo enveloping the bodies of people, they also saw streamers of white light coming from the eyes, nostrils, mouth, and even the ears, as well as the finger tips. Through experiment it was proved that this white light could be lengthened or intensified by an exercise of the will, thus proving its intimate relationship with energy and the possibility of its control by the will.

When the body is warm and the pores open, this envelope around the body is brighter and thicker than when the pores are closed. When the skin is relaxed it seems that this energy escapes more readily, and this is the reason we feel exhausted when we have slept under too warm a covering, or in too warm a room. Hot weather generally has the same effect, especially when the air is saturated with moisture which absorbs this energy more readily, or furnishes a better conductor for it. Several lessons may be drawn from this fact. The first is that we should keep as cool as we possibly can with comfort under existing circumstances. Avoid overheated rooms. Sleep with just enough covering to keep you moderately warm. Avoid too hot baths unless for some specific purpose. Do not stay in water too long. Keep your feet dry, because when

your shoes or stockings are damp or wet they furnish splendid conductors for your stock of magnetism. It will be conducted away from you into the earth, where it will do you no good.

It will also be readily seen how important it is for us to keep the skin in a healthy condition. The trouble with many people is that they allow the pores to become clogged when they will close with difficulty at times when they should close. The skin becomes too relaxed, the open pores allow the magnetic forces to escape, while on the other hand they admit the entrance of the cool air as soon as we come in contact with the same, and the result is some congestion or cold.

In the cultivation of Personal Magnetism we have to stop all unnecessary waste of energy, and among other things it will be necessary to establish a normal and healthy action of the skin. Frequent baths are a necessity for the purpose of removing the waste matter which is continually dumped through the pores on the outside of the skin along with the perspiration. In order to excite the pores to action we should expose the skin for a few moments to contact with the cold air in the winter every morning before we dress ourselves, by taking a walk around the room while all the clothing is removed, and in the summer we may gain the same results by taking a sponge bath every morning before we dress ourselves. This is taken by moistening a portion of the body with cool or cold water, after which that portion is dried with a towel. As soon as one part has been moistened and dried another should be gone over in the same way until the whole surface of the body has received the same treatment, when we should dress quickly.

If you are sick, you should first strive to regain your health by any method which promises success. You should adopt hygienic measures which are necessary both for the cure of your ailments and in the maintenance of health when that is regained. Next you should stop all unnecessary waste of vital force, and the reason why so many healthy persons are not more vital or magnetic is that they either foolishly waste their energies or allow them to leak away unobserved. Mental and physical overwork, worry, fear, anger, the immoderate indulgence in food or drink are all matters which the aspirant for Personal Magnetism must avoid. But of the mental and moral requirements we shall speak at greater length later on. At



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present we shall confine our attention to the physical conditions which must prevail if we would succeed.

One of the first considerations is moderation in sexual indulgences. It is with great reluctance that I speak on this subject at all. Indeed, it appears so evident that it would not need mention here if it was not for the ignorance regarding this matter, and the misconception concerning it which we meet with every day.

Even where the voluntary waste of these energies is restricted, it will oftentimes be the case that they pass off involuntarily, either while awake or asleep. The methods of establishing a full and permanent control have been discussed in the two volumes of the *Mastery of Fate*, to which we refer the reader.

Why do the wealthy, our society people, politicians and business men seek the mountain-side or sea-shore in summer? Is it not in most cases because they have wasted too much of life force, and did not allow sufficient time for recuperation between periods of activity during the winter. The body can withstand a great deal of strain if we give it the necessary time and opportunity to recuperate. But the hours which we should set aside for sleep are often used for labor or dissipation. Late hours and dissipation result in a loss of vitality, and if persisted in, will lead to an early breakdown of the entire system.

Regular hours for sleep, then, are a necessity, and the ones who exercise either mind or body severely need temporary relaxations besides.

See to it, then, that you give your body sufficient rest, and your mind the needed relaxation, if you would be healthy, vital and magnetic.

If you feel depleted or exhausted, try to sleep an hour, or even half an hour after dinner if you can. If you awaken after daylight in the morning, rise and dress. If it is too early for work, try to become thoroughly awake, when you may lay down again and rest. But it is not well as a rule to indulge in short, semi-wakeful naps after you are once awake. They are more weakening in their effect than strengthening. Go to bed early and rise early, is the best rule, although many seem to get along well going to bed late and rising late. An early retirement, however, is the best for nervous temperaments.

Some people are able to go to sleep for a few minutes almost at any time during the day, and they awaken very much refreshed from these so-called "cat-naps." I believe

this may be cultivated, but if one cannot do so, one can at least thoroughly relax mind and body for a few moments whenever an opportunity for doing so presents itself.

This is the method. Try to sit or lie perfectly still. You find if you try this, that your hands, fingers and feet will twitch, or you will feel a creeping, tingling sensation in your limbs or feet, which is a temptation to move these members of your body. If you do move, you will spend the nervous force whose presence causes these sensations. Remember, you want to learn to accumulate and store magnetic force, so do not move. This may make you sleepy, and if you suffer from sleeplessness, you may try it at night and overcome this difficulty at once.

At the same time that you learn to preserve your forces, you may practice the following exercise for generating vital force. Be careful to tense *gradually*, as it is gradual tension of the muscles which generates the force.

Lay perfectly flat on your back without pillow. Inhale air slowly and deeply, and hold breath. While holding, tense the muscles of the body *slowly* and *gradually*. Begin by closing the fists, then tense the muscles of your arms, back, loins, legs and feet. After holding your body tense for some seconds, relax gradually and allow the breath to escape slowly, after you have previously added a short breath to the air already in your lungs. Then inhale slowly and deeply again and tense again. Repeat from 6 to 12 times. Take care not to strain any muscle so as to cause soreness or pain.

The presence of a new and mysterious force will make itself felt in various portions of the body, notably the back, limbs, and sexual organ, in new and peculiar sensations. You may feel creeping sensations in the limbs which may lead you to move them. If you do, you will spend some of this force in the more or less uncontrolled muscular effort. Lay *perfectly still* for 10 or 15 minutes after your practice and allow the force to permeate your entire system.

Avoid all sharp, quick, jerky motions as they are very exhausting. In walking, avoid heavy blows on the heels. Avoid rocking in rocking chairs, for it requires that certain muscles should be constantly in tension, which is a useless strain on the nervous force. If you are given to moving your legs or feet while sitting; biting nails; drumming with fingers; humming or whistling; or any continued monotonous movements which are unnecessary, stop them, for they are means of wasting magnetic force.



## POWER THROUGH SELF-CULTURE.

(Continued.)

What the world at large needs is a higher and better belief. Let us no longer crawl like worms or degraded things in the dust before an angry Jehovah, but let us stand erect in the presence of a loving Father who wants us to be loving, noble and dignified. In order to be able to do that we must feel our kinship with him. We must have perfect confidence and trust in his good intentions concerning us, and believe that his most exacting justice is ever in harmony with his love. His justice will ever demand from us, or do for us, that only which is best for us.

The Greeks owed their grand civilization to a spirit of self-assertion, or self-exaltation, if you will. The gods were to them only grander men with whom they were allowed to hold communion and fellowship. They rose in dignity in their own estimation and became like their ideals of manhood and womanhood.

Give us higher and grander ideals as objects for aspiration, give us even Christship as possible of realization by every human being. The idea of a stern, angry God, who demands flattery and sacrifice, is degrading in its influence upon the minds and souls of men. The thought of a loving Father, with whom we are related as children, and of a Christ into whose likeness we may grow if we desire it, this is ennobling and inspiring. The God of Moses demands "an eye for an eye, a tooth for a tooth," and a fearful retribution for all offenses. He hates the Gentiles, incites to war, orders their extinction, and is pleased with burnt-offerings. The God of Jesus is a forgiving, indwelling Spirit, a real Father who loves his children, and who goes out after every lost sheep, never resting until He has brought them back to safety, joy, and peace. Far from demanding sacrifices for himself, he ever *gives Himself* to men that they may have Life, Intelligence, and Power. The God of Jesus asks his children to bear love and Good-will towards each other, without distinction of color, nationality, or race. Is it any wonder that the preaching of such a God fired men's hearts in the early days of Christianity, and will ever prove an inspiration to higher living and nobler achievements?

To the Sick, the Poor, the Weak, and the Down-trodden



such a Gospel means Health, Strength, Self-assertion, Emancipation, Power, and—*Liberty!* No wonder that those in Power, and those who seek to control others for selfish ends, instinctively resent the preaching of such a God-idea, and ever resort to persecution in order to crush a new awakening of the human consciousness to loftier ideals. The one who feels his God to be within himself knows no spiritual authority or master but Him, the true master of all men. He feels that in virtue of this holy indwelling presence he may lay hold of all the Power and Intelligence which he needs to master fate. He will assert himself, i. e., the real, or higher Self, and become a self-contained, self-governing entity. He will strive to enlighten others with reference to their true relations to God. He will need no priest to save him, for he knows how to save himself. Is it any wonder that the petty priests of earth have been, as in Jesus's time, the natural enemies of awakened souls?

The old esoteric conception of God, which was the predominant one among the Jews before the time of Moses, seems to have come down from an older religion. Elohim was both male and female. He was approachable by man and walked with his children. Woman was equal to man as long as the Jews worshipped Him, but she depreciated in value and standing with the imposition or introduction of the God of Moses. The former was a God of peace, the latter one of war and carnage. The God of Jesus was the true God of fathers, who created man, both male and female. The Mosaic God made man first, and as a sort of necessary evil he made woman. She was only an afterthought with him, and a sorry one at that, because she fell and brought Adam low, thus spoiling God's whole scheme. Oh, poor, gentle, much suffering womanhood, how much of sorrow, degradation and shame have you to thank the God of Moses for! Even the inspired Paul could not quite harmonize his exalted concepts of the deity with the Mosaic-Rabbinical god-idea. Even he who preached a perfect love could not rise entirely to an equal standard of morality. Dogmatic Christianity has in the main followed Paul and Moses more than Jesus. Therefore we have had to worship a male God all these centuries, who has brooded over the minds of men like a nightmare, threatening unforgiveness and eternal torment to



his erring, blundering subjects.

Which, my dear friends, will you have? The God of Moses or the God of Jesus. You want to believe in the God of Jesus, and if you do, then you must desert the Mosaic-Rabbinical god, the imperfect creation of dark ages that are past, and accept the Father in Heaven, who is IN You as He was in Jesus, one God and Father of ALL.

The priesthoods of the past have made the mistake of forming a *fixed* God-idea—a “craven” image which should be the ideal for *all* men and *all* ages to come—and they have jealously guarded it against expansion or modification. They have forced the masses to worship their man-made image for centuries, persecuting, imprisoning, or killing those who dared to assert their right to form their own concept of the Deity.

Evolution, History, and the common Experiences of men prove that the human intellect (individually and collectively) slowly but constantly expands. No man can comprehend God in His All-ness, but with a growing intellect as the result of added knowledge and experience, a modification of the old concept of God becomes a necessity. It is the order of human nature, and those who resist the growth of human reason and soul-perception, become obstructors of human progress and development.

The Churches of to-day are now standing before a very grave question. Will they permit a modification of the old God-idea to meet the requirements of an expanding racial consciousness? Will she satisfy the craving for an improved concept of the Deity, for more knowledge of God and Man, which is the reason why Thousands are looking into other cults? Will she offer lifeless stones to the children calling for bread, and so drive them away forever, into Mohammedanism. Buddhism, Christian Science, Theosophy, Spiritualism, and a dozen other cults that already count their adherents by Thousands? Or will she grant her children what is their privilege by nature, namely, the right to form their own God-idea?

The various New-Thought movements—so called—of to-day are nothing but the latest revolt 1st, against the older God-idea; and 2nd, against the assumption of the Church that its members have no right to determine what they should believe. Each sect is lauding its *Founder* for having asserted his, or her, right to frame their own beliefs,

but strangely enough, that right is in most instances denied the followers of these very same founders!

But what has all this to do with our subject, the acquisition of "Power through Self-development?"

Man is what he is *in Consciousness*. His actions are governed by his beliefs and convictions—his ideals. His external life is the logical sequence of his thought life. It makes all the difference in the world therefore what we believe. An alteration of our idea of God necessarily leads to a great change in our idea of man—of ourselves. First there comes a change of thought, then of feeling, and lastly of *doing*.

Our thoughts and feelings may partially or wholly suppress the activities of our conscious or unconscious forces, or they may arouse and intensify them. How important, then, that we should cultivate thoughts and feelings which will change latent power into dynamic force, by which we may control our passions, and become true masters of self and environment.

It makes a difference whether we believe that we are finished creations, or whether we are only in the becoming; whether we are dependent for the shaping of our destinies upon the capricious will of an outside deity, or whether the Holy Presence dwells within us, and is an unfailing source of Power and Wisdom to him who opens himself to it.

It matters whether we believe ourselves weak, miserable worms of the dust, or the channels through which God Himself comes to expression; whether we must blame others for the condition we are in, or ourselves; whether we are saved through another, or whether our final salvation must come through our own efforts. It makes a vast difference to us whether we believe in unyielding limitations, or whether we believe that we possess the strength to remove the barriers that impede our progress and development. It is of great moment to each and every one of us whether we think that we are helplessly and hopelessly in the grasp of a hostile environment, or whether we have the power to either change it, or adjust ourselves harmoniously to the same; whether environment is an impassable barrier, or only furnishes the motive and the means for using and developing the powers and capacities which are ours by reason of our descent from, and connection with, God.



## "How I Became Successful and Wealthy."

(Continued from last month.)

As long as we believe we are vile, weak, and unable to save ourselves, so long will we be prevented from making the best efforts to help ourselves. And in the measure that we are prevented from making efforts in the right direction, in that measure will we be prevented from growing and developing externally into the divine "image and likeness of God," which we are destined to become eventually.

"Only the knowledge and feeling of his oneness with God can give man an idea of the true dignity of his soul, and the mighty powers vested in the same, but, alas, unrecognized by the majority of men. The knowledge of this oneness is Power. It gives the soul the courage to do and to dare, to assume the mastery not alone of all its subordinate faculties, but over its environment also.

"Feeling its oneness with the Universal Intelligence and Power, it looses all fear and controls its passions and emotions. It will henceforth manifest love and justice. Weakness, cowardice, selfishness, dishonesty, jealousy, strife, hatred, anger, etc., will become things of the past.

"This, and this alone, is the *Royal Road to Power*. The man who is conscious of his oneness with God knows no defeat. He will leap all barriers to his progress, and constantly draw to himself all the wealth he needs."

It was owing to such teachings that I learned to trust myself. A new consciousness took possession of me in which everything seemed to be changed. I learned to use the power of thought wisely, and found that it was the magic key that opened heretofore closed doors. It brought me in touch with unseen forces that worked for me and the advancement of my plans. It lifted me out of the old negative condition of fear, distrust, selfishness and dishonesty into the pure region of Love, Justice and Power. It was not long before men became aware of the change in mind and character, and where before I met with distrust and rebuff, I found a spirit of trust and confidence in my integrity. I will not say that it cost me nothing to bring about this change in myself. There were moments and days of doubt, discouragement and general backsliding, but these grew less in number and duration as time went on until the new consciousness came to stay,

an ever cherished possession.

One bright morning in early spring when entering the office I was surprised to hear Mr. Spencer say: "Edward, let us take a day off and see what other people are doing and how they do their work. You have worked steadily and you know the old proverb, 'All work and no play makes Jack a dull boy.' So we took our hats, left the mill behind us and made our way towards town. The roads were drying and were being repaired in places where frost, water and heavy traffic had damaged them. Several dozen men were busily engaged distributing heaps of gravel and broken stones. Most of them were moving slowly and rested frequently when they thought themselves unobserved by the "boss." Noticing this Mr. Spencer said: "There you see a manifestation of the irresponsibility and dishonesty that is sure to crop out wherever it exists. These men think themselves unobserved and they think it makes no difference. They fail to understand that the man who does his duty conscientiously is in constant demand and will rise to better positions, unless he spoils his chances through other failings. Even yonder day laborers would not stay long at the work they are now doing if they would put forth their best efforts. There is not an employer but is constantly looking for men who will not only do their duty, but take a real interest in the work and put forth their *best* efforts. Such men are worth more than their lazy, dishonest companions, and they *will get* their price if they demand it."

Approaching one of the men Mr. Spencer asked him, "Why don't you work at something where you can make more money?" To which the man, looking very much surprised, replied: "Couldn't find another job, and besides, I can't do anything but this kind of work."

As we left them behind, my companion remarked; "There it is again, the consciousness of weakness, or inability to do anything new. What can you do with a man who has no faith in himself?"

We turned into Main street. One of the first signs of business we saw was an old dilapidated shanty that had been transformed into a Photographer's gallery. Noticing a modest display of pictures in front of the building, Mr. Spencer stopped suddenly, scrutinizing them very closely for some minutes, after which he exclaimed: "Here is a



man who turns out really excellent work. What in the world induces him to locate on the outskirts of the town, where nobody will find him. Let us go in and see, particularly, since Alice has begged me for the last two years to have my picture taken."

Entering what appeared to be both 'gallery' and living room, for we found besides the photographer two children running about, and his wife who sat in one corner nursing an infant. Everything looked neat and orderly, but 'Poverty' seemed to be inscribed on everything. Wife and children disappeared behind a curtain in the rear as soon as they caught sight of us, while the photographer approached us, looking surprised and pleased when he saw who my companion was.

Being asked for his price on Cabinet photos, he named a ridiculously low sum. Mr. Spencer looked at him for a moment, and when he became convinced that he had heard right, he asked: "What on earth makes you set such a low price on your work? You are an excellent workman, and should know that it is worth more."

Heaving a great sigh, the said man "I am afraid I could get no more way out here."

"Then why don't you go where business is carried on, into the heart of the city? You are putting out a higher grade of work than most of the down-town photographers."

"Alas, rents are so high there, and I am afraid my expenses would be greater than my income."

Turning to me, Mr. Spencer said: "There it is again—'Afraid'."

I will only say that after sitting for his picture, my friend took the man aside and talked very earnestly for nearly half an hour, when he pulled out his purse and handed him a roll of bills. The photographer's eyes grew moist as I heard him say: "You are the best man I ever met. No one ever helped me before. I shall consider this only as a loan."

Suffice it to say that a month later found the man comfortably located in an up-to-date studio, charging prices for his work that were more proportionate with the quality of the same. I will further add that it was not very long before the money so kindly advanced was returned. And as I learned to know my friend more, instance after

instance came to my notice where he had helped people in a most practical and efficient way to overcome difficulties and make a glorious success of life, both through his teaching as well as financial assistance, and I came to know that a man need not become selfish because he is rich. I had heard so much about the selfishness of the wealthy, but my observations have proven to me that there is as much selfishness and hard-heartedness among the poor. It is not confined to either class alone.

In order to shorten my narrative, I will not go over the events of the day in detail, but give you in my own words the result of our investigations. Those who employed people to do their work complained about many shortcomings of their employees. Some had to contend with incapacity. Men crowded into some business, trade, or profession, regardless of the question of whether they were fitted physically, mentally or morally to do the work required of them. In other cases parents or guardians had chosen a vocation for their children or wards with little thought of whether they could ever make a success of it. I fully believe that each man or woman has his or her special talents which fit them to do one thing better than anything else. It ought to be the duty of each to find out what they are fitted for, even after they have been forced by circumstances to do a work that somebody else could do better.

Then we met numerable instances of right-down dishonesty, and a tendency to shirk duties and obligations which had been assumed. The standard of morals and ethics was generally much lower than it ought to be. People were satisfied with a moderate degree of accomplishment, and they never aspired any higher.

So, for example, we entered the headquarters of the local musician's union, because Mr. Spencer wished to engage an orchestra for a social entertainment to be given at his house. We found a number of individuals sitting around tables, smoking and playing cards—gambling. Others sat or stood around these tables watching the progress of the games with an interest worthy a better endeavor. Most of these men had attained a certain degree of proficiency which enabled them to do what they were pleased to call job-work.

*(To be Continued.)*