

THE VITOSOPHY CLUB.

A Course of Lessons in Vitosophy, The Wise Way of Living.

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Dr. Windsor does not live in St. Paul, Minn., but as he is constantly traveling, mail is collected and forwarded. To insure forwarding, first class postage should be paid on all parcels as well as letters. This will save much time. Make all money orders and drafts payable to William Windsor. Express money orders preferred.

The Vitosophy Club is issued Monthly and each issue contains four lessons. If preserved until the full series of fifty-two lessons is received and then appropriately bound the result will be a large volume of 416 pages, containing a complete philosophy of human life.

CAPITALIZATION. For the purpose of emphasizing the value of the Grand Table of Vitosophy and of recalling the attention of the reader to its suggestions, the forty-nine words of the Grand Table comprising the names of the conditions of life, the seven senses, the temperaments, the vital organs, their functions, the virtues and the seven elements of happiness are capitalized in the text of these lessons, wherever they occur in the sense as used in the table. Also on account of the special dignity and value with which the following words are endowed by the science of Genetics they are also capitalized whenever used in the genetic sense; viz, Existence, Space, Matter, Omnipotence, Limitation, Persistency, Consistency, Continuance, Divisibility, Electricity, Magnetism, Constancy, Mobility, also Vitosophy and its subdivisions, Genetics, Phrenology, Ethics, and the names of the forty-three Faculties of Intelligence.

I strongly suggest that these lessons be studied with a copy of the Grand Table of Vitosophy placed where the reader can frequently raise his eyes to it.

EDITORIAL.

WHEN my friends discover that I have had the temerity to revise the Ten Commandments and to submit what I claim to be a better foundation for morality and jurisprudence and a system of Ethics which actually covers the field of human development a good many questions naturally arise. I desire to answer these questions candidly and at the same time fearlessly for if my principles will not stand any amount of criticism and discussion they are not worth anything at all. I believe, however, sincerely that the time has come for a complete revision of our ethical standards and that these standards must be based upon human needs instead of political requirements. And as I observe that nearly all the teachers and philosophers that are trying to improve our Ethics are frantically striving to stretch the old ideals to fit the new conditions and growth of humanity, I believe it is better to start with something entirely new that is based upon facts rather than upon speculation.

In presenting my conclusions upon these subjects, however, I wish it to be distinctly understood that there is no obligation upon any member of the Vitosophy Club to believe as I do. On the contrary, I believe that violent opposition may be helpful to both the member and myself. When a man offers a theory or a system

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THE VITOSOPHY CLUB

VOL. I

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NO. 9

SEVEN STEPS TO HAPPINESS.

FVERY one in the world is reaching out after happiness. Some do it blindly and ignorantly and reap a large share of misery, while some, equally ignorant, sometimes blunder into a fair share of it, just as ignorant prospectors sometimes discover a valuable gold mine. Many who strive after happiness practice temperance, sobriety, chastity and frequently self-sacrifice to the highest degree and still wonder why they do not obtain it. To all these anxious seekers the beautiful new science of Vitosophy appeals with the tremendous fact that happiness has at last been analyzed, and that its attainment now and hereafter is simply a matter of intelligent study and conscientious effort.

Analysis is the foundation of knowledge. The analysis of happiness makes it possible to understand how it may be compounded. And, as happiness is found to consist in the Expression of character, it logically follows that the analysis of character is also important. The science of Vitosophy is the science of character, comprising Genetics, which teaches us what character is; Phrenology, which teaches us how to read and understand it, and Ethics, which is the science of scientific righteousness, and these three sciences, combined and developed into one harmonious system, compose Vitosophy, the "wise way of living.

The Analysis of Happiness shows that it is composed of Love, Health, Wealth, Comfort, Knowledge, Harmony and Power. The possession of these elements leaves absolutely nothing to be desired, except their perpetuation, and this is necessary to furnish incentive to Existence.

You cannot obtain all of the above elements of happiness at once, but you can reach them by degrees. To obtain any of them, however, you must place yourself in Harmony with the laws of nature, as taught by the wonderful science of Vitosophy. This should be done systematically and according to the logical order of development. In this lesson, I give you a definite number of steps to be taken in their proper order which will result in the highest development of your character and the consequent enjoyment of happiness resulting from the best possible natural de-

velopment aided and supplemented by the most effective and scientific cultivation of your abilities. Read and study carefully the following "Seven Steps to Happiness" and take them as rapidly as possible.

THE FIRST STEP, STUDY THE SCIENCE OF VITOSOPHY.

Nothing is more profitable, fascinating or enjoyable than a Knowledge of human nature. Vitosophy is the only scientific study of human nature that has ever been formulated. Genetics explains all natural phenomena, the causes and effects of Existence; Phrenology explains the origin and conditions of Intelligence and Ethics, or the science of righteousness, furnishes a correct basis for a perfect system of morality.

You can take up this beautiful study in several ways. The best way is to secure both personal instruction and written lessons, and if you contemplate entering the profession as a teacher of Vitosophy, you will find elaborate courses of instruction ready for your attention. Aside from the courses of instruction, there are only a few books at present produced.

When classes are being formed in your own city for personal instruction, you should allow nothing to prevent your joining. Neglect anything else, but do not neglect this priceless opportunity to procure Knowledge which will make you successful, happy and healthy for the rest of your life. Economize somewhere else, but treat yourself right in this instance. Get into the vitosophical life and learn how to be happy and contented. A complete course in Vitosophy includes full instructions on the cure of diseases by the vitosophical methods, especially indigestion, constipation, catarrh, consumption, rheumatism and any other form of disease for which a formula may be requested. How to avoid taking cold, how to cure a cold immediately, how to cure la grippe, asthma, stammering, stuttering, nervousness, impaired memory, bashfulness, etc. How to classify the temperaments, how to tell the leading trait in the character at a glance, how to discriminate between those who are honest and dishonest, whom to trust, how to make the largest number of friends and keep them, the secret of personal Magnetism, how to be successful in business, how to increase receipts in business, wages in salaried positions and how to read and understand the characters of strangers with ease and precision. Nothing is more valuable than this class of Knowledge, and its possession makes everyone more successful and efficient in whatever business he may follow.

Study the Laws of Generation—Vitosophy recognizes the painful fact that seven-tenths of the ills to which humanity is subject are the result of poor Generation of the individual who suffers. Where parents have failed to organize in offspring complete bodies and the conditions of Health it is impossible to reconstruct the individual so that he will have perfect immunity from disease. It is possible, however, to greatly ameliorate the conditions of poor Generation by proper culture. But Vitosophy does not stop at this point. It vehemently protests against the production of men and women who are destined to be invalids from birth and often paupers and criminals as well.

Probably the most beneficial service rendered by this great science in behalf of humanity is the great light it has shed upon all the problems of reproduction, marriage, parentage and heredity.

Just at this time the entire civilized world is awakening to the importance of these subjects, and the new science of "Eugenics" is being formulated and discussed by the ablest minds. In this discussion Vitosophists are taking the front rank, and it is impossible to solve the problems presented by "Eugenics" without the knowledge of character which Vitosophy confers.

THE SECOND STEP, STUDY AND PRACTICE THE VITOSOPHICAL LAWS OF HEALTH.

Vitosophy is an elaborate system of righteous methods of living. The Righteousness taught by Vitosophy extends not only to all the subjects generally embraced under the head of morality, but also to everything pertaining to Health and the improvement of the human race by correct education, virtuous employment, clean habits, and ennobling Companionship.

Study your character and learn how to understand the current of your Magnetism and control it. It will drive every disease out of your body if you will organize it rightly.

Certain Laws of Health and Development are laid down in vitosophical literature and taught in the classes and lessons, which have been proved by experience to be the most potent in banishing disease and promoting human happiness that have ever been formulated. It is your duty to learn these laws and conform to them. If you are healthy now it is your duty to preserve your Health, and your happiness and success depend on your doing so. If you are diseased, if you are suffering from any form of ailment, you must learn these laws and conform to them if you wish to be cured. There is positively no other way. Why waste

money and time on antiquated and poisonous methods which never did cure anybody and never can? No system of medicine, no method of healing applied from external sources ever cured anybody. If you are cured, the cure must come from the healing forces of nature organized within your own body, and you had better learn how to organize these forces right away and set them to work in your own behalf.

THE THIRD STEP, ADOPT THE VITOSOPHICAL SYSTEM OF FINANCIAL SUCCESS.

Poverty is a Disease. It can be cured like any other ailment. There is no necessity for you to be or remain poor. If you are poverty stricken or if you are unable to enjoy the luxuries of life, it is because you are violating some vitosophical principle. If you are losing money or failing to make it there is something wrong in your mental or physical make-up. Vitosophy will show you what the trouble is, and as sure as you conform to the vitosophical principles just as surely will your prosperity increase. The world is full of false teaching on the subject of Wealth and how to obtain it and it is more than likely that you are a victim of this false philosophy. Study and apply the vitosophical methods to your business, learn to practice vitosophical Justice, be intelligent and alive to the situation and your environment and you will discover new avenues to prosperity. In nine cases out of ten financial failure is due to ignorance. It is not the money you lose, but **the money you don't get** that causes your poverty. Vitosophy will show you how to be prosperous.

THE FOURTH STEP, MAKE YOURSELF COMFORTABLE.

Banish Fear. No man can be comfortable while he is afraid of anything. No man can work to advantage while he is uncomfortable. The attainment of Comfort is essential to the development of Knowledge, Harmony and Power in any human life. Nearly all ambitious persons overlook this fact and sacrifice Comfort in the mad rush after Wealth. For this very reason their efforts are fruitless because unless one is comfortable it is impossible to think clearly, to act with judgment or to work effectively. Fear is the great destroyer of ambition; it paralyzes energy and prevents success. Vitosophy teaches you how to overcome fear by **rational methods and how to save your energy, preserve your vitality and direct your efforts fearlessly into the channels of the greatest effectiveness.**

THE FIFTH STEP, OBTAIN A KNOWLEDGE OF YOUR CHARACTER.

A True Vitosophical Delineation of Character will show you:

1. The proportion of the various temperaments represented in your constitution, and the temperament of each of the principal organs of the body.

2. The Rule of Life, which should govern the conduct of your affairs, the climate you should live in, the kind of Food you should eat and its temperature, the kind of Water you should drink and its temperature, the kind of bath that will benefit you, and such other facts as will be necessary to insure the best possible functionality of your organs.

3. The kind of a companion that will be beneficial to you and which you should select for matrimonial or business partnership and all intimate relationships.

4. The traits of character that are strong and weak in your nature, constituting talents that you should train and develop and faults that you should correct.

5. The seven virtues of human character, showing which ones are strong and likely to lead to good results, financial success and social prestige, and those that are weak and likely to lead to misfortune unless corrected.

6. Opposite each virtue, the tabulation of the studies and exercises required to develop it.

7. A written statement of the best business, trade or profession in which to employ your talents and suggestions for the development of Power and the restoration and preservation of Health.

THE SIXTH STEP, MAKE YOURSELF PERSONALLY ATTRACTIVE.

Every sane man or woman of whatever age desires to win the love and admiration of his or her associates. An attractive personality is worth more commercially or socially than any other factor in the history of any person. Vitosophy presents a few simple rules whereby this most desirable condition can be attained.

Be as Natural as Possible. You must be yourself; that selfhood may be cultivated and improved. The best possible means to this end is the Vitosophical Delineation of Character, where your virtues and faults are carefully set out and directions are given to increase virtues and eradicate faults.

Be Absolutely Clean, inside and out. You must be clean inside to have Health and a good appearance, and you must be clean outside to be presentable.

Be Just to yourself and to others. Be just to yourself by getting into the right profession, trade or occupation, where your talents will command an adequate reward, where you can do good work, command good remuneration and enjoy your occupation. Be just to others and study Vitosophy so that you can understand the character of those with whom you deal and make allowances for defects which cripple and appreciate virtues which ennoble the possessors.

Be Courageous. Learn the true secret of personal Magnetism as taught by Vitosophy and face all men with a consciousness of your personal worth and a Knowledge of your power to control. Above all learn to select for associates those only who exert a good influence over your own character.

Be Well Informed. Knowledge is extremely valuable. Vitosophy is the most valuable form of Knowledge. Do not allow anyone to ridicule you for seeking or learning a truth. Learn all truth, but do so diplomatically and avoid offense. When it is not expedient to tell the truth keep silent or change the subject.

Cultivate the Beautiful and harmonious in your actions, manner, dress and speech. Learn what color harmonizes with your vibration and wear it. Avoid whatever is harsh, disagreeable and repulsive to yourself or to those with whom you associate. Vitosophy inculcates a scientific development of sensitiveness to propriety.

Do Whatever You Undertake with Grace and Power. All the world loves a hero and a hero is simply one who has displayed unusual Power in a graceful manner at the right time. Vitosophy teaches you the true source of Power and enables you to develop Grace. It therefore gives you the greatest possible opportunities to display your best abilities by placing you in the right occupation, with the right kind of associates and in the best possible condition. In this way it absolutely insures success.

THE SEVENTH STEP, BECOME A PROFESSIONAL VITOSOPHIST.

Whenever a man discovers something extremely valuable which he can share with his friends without impoverishing himself he should carry the glad tidings to all he can reach. Vitos-

ophy is a mine of valuable treasures which can be shared with the whole world without decreasing the Wealth which it confers upon the individual who first comes into its possession. It is the duty of everyone who learns this grand science to pass its benefits on to everyone who can be persuaded to accept them, but this must be done in a skillful manner that the doctrines of the new science may not be brought into contempt.

As a Profession Vitosophy offers extraordinary advantages to those who are willing to become missionaries in the cause of humanity. The work is pleasant, there are no disagreeable features connected with it, it is a safe, respectable, ennobling and very remunerative. It can be learned in a short time and the practitioner can begin business on a smaller capital and continue it with less risk and expense than any other form of professional work.

To be able to understand the attainment of happiness, the student must comprehend the Grand Table of Vitosophy and be able to follow its suggestive teaching. In the seventh column of the Grand Table the elements of happiness are given in the form of the "results" of the practice of the virtues. They are Love, Health, Wealth, Comfort, Knowledge, Harmony and Power, and result from the development and practice of the seven virtues of Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace.

Careful study of the Grand Table and the experiences of life will teach the student that the virtues must be evolved in the character in the order named and that the results must follow in the same order. It is impossible to attain to Purity without first developing Naturalness, and it is equally impossible to have Justice before we have Purity or Courage before the comprehension of Justice is attained to make the Courage feel the mighty force of righteousness. Truthfulness depends upon Courage as Beauty depends upon Truthfulness and Grace cannot exist until the six preceding virtues exist in the character to give it the majestic tower of strength upon which it is the appropriate capital.

Happiness is compounded from the seven ingredients of Love, Health, Wealth, Comfort, Knowledge, Harmony and Power, and these follow in their logical order from the development of the virtues in the character. Naturalness develops Love because it is impossible to love that which is not natural and it is natural to love that which is in accord with nature. As Health is the result of Purity and Wealth immediately increases in the ratio with which Justice is practiced, so Comfort comes to the courageous and

Knowledge to those who are truthful. Harmony is the comprehension of the Beauty of Truthfulness and Power obtains where Grace rests upon the foundation of the other virtues.

It is the ability to think intelligently up and down the columns and along the lines of the Grand Table which gives to the vitosophist his mastery of character analysis and enables him to do so much better work and to produce more astonishing results than any form of professional character reader that has ever appeared above the scientific horizon. The logic of the Grand Table of Vitosophy is irresistible, the manner of its analysis of the conditions of human life is practical and the conclusions drawn are accurate and it presents a theory and method of practice which all other systems have never been able to equal.

The present lesson is a good example of the application of the Grand Table of Vitosophy to literature and instructive teaching. Reviewing the "Seven Steps to Happiness" and reading the instruction with reference to the Grand Table we discover that the first step or "studying the science of Vitosophy" and "studying the laws of Generation" would be logically the way to cultivate the virtue of Naturalness and to develop the element of Love. The second step "studying and practicing the vitosophical laws of Health" would lead the student up to the virtue of Purity and its results in Health, the third step "Adopting the vitosophical system of financial success" simply means the attainment of Wealth by the practice of Justice. The fourth step invites you to "make yourself comfortable" by banishing fear and developing Courage. When you have reached Comfort it is possible for you to take the next step by obtaining Knowledge through the truthful study of your character and the characters of all persons and things constituting your environment. Without Truthfulness fortified by Courage the attainment of Knowledge is impossible. The principal trouble with humanity in its present condition of misery, lies in the fact that its intelligence is burdened with falsehoods inculcated by cowards, brutalized by the fear of priests, kings, and politicians.

The sixth step, by attaining which you "make yourself personally attractive" gives you seven rules by which you can apply the seven virtues to you own character in the simplest forms of their unfoldment, and in the seventh step you are invited to acquire and use the splendid Power which can only come to those who give their lives to the study and contemplation, the comprehension, dissemination and promulgation of the majestic forms of Knowledge which this great science of Vitosophy contains.

THE VITOSOPHY CLUB

VOL. 1

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NO. 10

THE SEVEN COMMANDMENTS OF VITOSOPHY AND THE VITOSOPHIST'S CREED.

THE jurisprudence of the world is at present founded upon the ten commandments of Moses, given by a barbaric chief to an ignorant and superstitious people, whose chief characteristics were Veneration, social solidarity and a crude concept of Justice. The 1st, 2nd, 3rd and 4th Commandments of Moses enjoin simple precepts of Veneration to God and religious institutions. The 5th Commandment directs this Veneration toward the family by requiring honor to parents. The 6th protects life, the 7th protects the family, the 8th, 9th and 10th contain three simple statements of Justice. This is as far as Moses could go in his day and Generation, but the human race in the twentieth century requires a higher and broader ideal. Vitosophy proves that human perfection is reached in the culmination of seven cardinal virtues in human character, viz., Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace.

We therefore need simple precepts in the form of Commandments for ourselves and our children to study and commit to memory and act upon in our daily lives in order that our moral and ethical training may be in full harmony with the advanced knowledge of the present time.

It is supreme folly to allow Veneration for the past to obscure our vision of the necessities of the present. Let us give all honor to Moses for inculcating in his declaration to his people the best he knew and better than they could formulate for themselves. But let us press on to higher ideals, nobler forms of virtue and clearer Expression of what is right and proper in human conduct, having at all times in our hearts and intellects the Love of ourselves and each other, and the final glory of God.

Because the Ten Commandments of Moses do not cover the whole range of human Ethics the jurisprudence founded upon them is hopelessly defective. The broader and more perfect concept of Jesus of supreme Love to God and equal Love to man and ourselves has never been adopted because of the dominant force of the Mosaic law, and the indefinite Expression of the precept. The following

code expresses the principle inculcated by Jesus in a definite and mandatory form of precept adjusted to the practice of the seven cardinal virtues.

It is of supreme importance that the seven cardinal virtues should be recognized by name and their practice inculcated by corresponding precepts. This implies the study of character and the recognition of the fact that each virtue is the result of heredity and environment, resting upon actual organic completeness. This in turn leads to the comprehension of the next fact, that the inability to express complete virtue arises from organic incompleteness and lack of culture and education. When these facts are firmly grasped by the consciousness of the race the demand for complete Generation and improved environment will be unanimous and insistent and the attainment of racial perfection both of character and conduct will soon be an accomplished fact.

Every individual who can attain to this consciousness in whole or in part thereby renders himself a force for the betterment of himself and the race at large. This is the object of all ethical culture. Vitosophy, by its matchless system of character study and analysis makes it possible to attain this end in a rational, scientific and truthful manner, the practicability of which has been thoroughly and successfully demonstrated.

The Vitosophist's Creed, like nearly everything else in the science of Vitosophy, is constructed upon the sacred number seven. It contains seven paragraphs or articles of belief, and these articles when subjected to close analysis, have a direct application to the seven elements of happiness, Love, Health, Wealth, Comfort, Knowledge, Harmony and Power.

The first article recognizes the Supreme Power of the universe, and without speculating upon dogmas, acknowledges GOD, as manifested in Nature, in supreme motherhood and fatherhood, the generators of all there is. To the ancients G signified the sun, O the earth bounded by the horizon in the form of a circle, and D (originally written ☉) the sky. Thus all nature comprehended in sun, earth and sky, was expressed in the word GOD, in beautiful symbolism, and all persons may agree with this article, whether they bow to Nature only or personify the same idea by any other name.

Article second recognizes Life as eternal, continuous and indestructible, and applied to all conscious centers of the universe. This increases the value of Life, extends its known sphere of operation to all things and organizes everything in the universe into

common kinship. Every organized body of Matter is a conscious center of intelligence, and as such is entitled to consideration.

Article third recognizes Death as the complement of Life and the friend of all instead of the grim destroyer. The comprehension of this article will destroy the fear of Death and leave the believer in a state of happy expectation of glory in this life, peaceful completion thereof, restful repose in Death and eternal progress in whatever is to be.

Article fourth calls attention to a truthful immortality. Spirit is immortal and this article inculcates the highest morality by inspiring in the believer the desire to liberate good influences and promote happiness by the Generation of the highest spiritual intelligence and the improvement of all temporal conditions.

Article fifth is an expression of serene satisfaction in the possession of the best Knowledge obtainable at this time, and a high expression of Hope for the future.

Article sixth identifies the believer with the harmonious forces of the universe and inculcates the cultivation of desire according to intelligence, and its gratification according to knowledge of the highest spiritual and temporal benefits.

The culmination of the entire creed is found in the seventh article, wherein the seven virtues are enumerated and the results of their practice is shown in the development of happiness according to scientific principles.

Vitosophy teaches that there are seven cardinal virtues in human character, and that each virtue produces one of the elements of happiness, and that happiness can only be attained by cultivating and exercising these virtues, and when this is done happiness is inevitable.

Vitosophy is the only system of ethical culture which has successfully analyzed character and presented a complete classification of the virtues based upon the actual prime factors of the human organization. The recognition of the virtues and their results in the elements of happiness and their inculcation in education and practice, leads inevitably to the development of righteousness.

THE SEVEN COMMANDMENTS

Compiled by

NATURALNESS.

1. **Thou Shalt Love God, Thy Neighbor and Thyself.**—Live naturally, express thy desires and fulfill them. Enjoy thyself and promote the happiness of all who come nigh unto thee. Be cordial, affectionate and kind with those who readily blend with thee, and considerate and careful not to offend those who do not understand thy ideals. Remember that all persons are not alike and what seemeth good to one is an abomination unto another. Therefore, be discreet, and enjoy Earth, Water, Food, Companionship, Magnetism, Air and Liberty according to thine own character and it shall be well with thee.

* * *

PURITY.

2. **Remember that Thou Takest a Bath Daily,** cast off soiled clothing, and defile not thyself with that which is not fit to be eaten. Remove from thyself tobacco, liquors, tea, coffee and opiates, and be not found in the company of them that pollute the Language.

* * *

JUSTICE.

3. **Take Heed that Thou do no Wrong to Any One,** neither permit thyself to be imposed upon. Render strict Justice unto others regardless of what they have done unto you, or what you would like to have them do. Love all who inhabit the Earth with thee, and express thy Love in righteous actions.

* * *

COURAGE.

4. **Fear Nothing,** neither take to thyself anxiety for them that are dear unto thee. Do all in thy power to procure good conditions for the present and future, then let results come as they will and be assured that the thing which happens is the best.

OF VITOSOPHY

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TRUTHFULNESS.

5. **Tell the Truth or be Silent**, whichever seemeth best to thee, and let no man compel thee to speak against thy will or against the welfare of any one. Thy speech is a part of thyself and no man hath a moral right to exact it from thee, or to suppress thy declarations. Be not a slave and let not those who are in authority wring from thee any secret, or compel thee to injure a fellow being; neither suffer thy speech to be restrained when necessity demands utterance.

* * *

BEAUTY.

6. **Put Thyself in Accord with Thine Environment**, and with those who inhabit it with thee. If thy situation be not agreeable and it is impossible for thee to change it, be assured that it is best for thee, and is for thy discipline and improvement. Discover the Beauty there is in any character, and verily thou wilt be too greatly astonished at the greatness thereof to be annoyed by that which seemeth evil.

* * *

GRACE.

7. **Exercise the Power Within Thee** and be strong in righteousness. Be gracious unto thy friends and graceful in the presence of them that hate thee. Be sure that thou hatest no one thyself, for hate comes from weakness and deformity. Love everything and everybody, but exercise thy Love with Dignity so that thou art at all times sure of thyself. So shall thy days be filled with happiness and thy nights with satisfaction and thou shalt be like unto God, and the Sun, the Earth and the Sky will smile upon thee and bless thee.

THE VITOSOPHIST'S CREED.

I believe in God, the Mother and Father Almighty, manifested in Space, Matter, Omnipresence and Limitation, the prime, ungenerated potentialities of the universe, generators of all things visible and invisible, in whom I live and move and have my being, from whom all Nature proceeds, involves and evolves and identified with which I AM and shall ever be.

I believe in Life, eternal, continuous and indestructible, manifested by the constant mutation of Matter in Space, from which proceed varieties of body, soul, form and experience of the conscious centers of intelligence, generated in the star, plant, zoonic, and societary worlds or planes of Existence, one of which I am.

I believe in Death, the negative complement of Life, without which Life would not exist or be possible. I believe that all the conscious centers of the universe fulfill their destinies in glory and retire into the silence and negativeness of Death, that room may be made for others and that resurrection and reincarnation may be made possible.

I believe in the Immortality of the Spirit, and that every force is set in motion by Generation and directed by heredity and environment and goes on forever, subject only to the modification and blending of its Experience with other forces of the same spirit.

I believe that Evil and Good are merely relative terms by which we describe those things which we encounter, which oppose the gratification of our desires or promote their fulfillment. That in fact, everything which is good, and as it must be at this time, and that growth and the forces of evolution will make everything good and right in the future.

I believe that it is my privilege to be one of the forces of Nature myself and that the Gratification of the Desires of my best intelligence is my purpose and my duty. I believe that Happiness is the Object of Existence, and that desire is given me to draw me toward it.

I believe that Happiness is the result of the practice of the virtues of Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace, resulting in Love, Health, Wealth, Comfort, Knowledge, Harmony and Power, and that the chief duty of man at present, is the dissemination of this information.

THOUGHTS SERENE.

THE STANDARD VITOSOPHICAL HYMN.

I'm in Love with the beauties of Nature,
The fairest and purest of Earth,
The sun and the sky and the Water,
Where all of the virtues have birth,
I wander among the green bowers,
I love in their perfume to dwell,
And open my life like the flowers,
And like them be happy and well.

Chorus.

Thoughts serene, all fair and bright,
Strong at morn and calm at night,
Whate'er the time, where'er the scene,
I hold my poise with thoughts serene.

I suffer no fears to alarm me,
While moving along on my way,
I'm sure that there's nothing can harm me,
For mine is the light and the day,
The Earth and the stars in the heavens
Move ever in Harmony bright,
And I in my orbit am steady,
With Courage to do what is right.

(Chorus)

I hold all in Love and in kindness,
My foes have themselves to endure,
I haven't the time to be angry,
When smiles and good nature will cure.
I revel in joys of the present,
I do all the good that I can,
Tomorrow I'll deal with its problems
And live up to the part of a man.

(Chorus)

—William Windsor.

ASPIRATION.

Mother and Father of Goodness! I, your child,
 Bowed with the weight of earth toil here below,
 Seeking my source of being, lift mine eyes
 To Your eternal throne and bid You show
 My erring feet their way. I yearn to be
 Like You, all perfect, true and justified,
 A radiant force of Truth. All else I see
 Is worthless dross. Oh, to be sanctified
 And set from error free.

I cannot bow the knee to lumps of clay
 Nor worship idols clothed in words of men
 Reflections of themselves, to which they pray
 Their lustful wishes, answering all of them
 With wrong's high carnival. My spirit seeks
 Eternal Truth, and finds it Lord, in Thee
 Who healed the leper, raised the sleeping child
 And stilled the voice of wrath in Galilee
 Incarnate Love beatified.

Mother of Worlds! of flowers, birds and men!
 Draw from my soul imperfect thoughts, desires
 And all uncleanness. I would stand again
 As undefiled as Thy sweet force requires
 All things to be. With Thee is Love and Truth
 Eternal and unchanging. Keep me pure
 And with Thy constant, never ending youth
 Endow my efforts. Help me to endure
 All things I cannot love.

Father of Lights! Thy radiance I implore
 That I may shine by Thy reflected blaze
 A light unto men's path. Give me Thy Power
 To drive away the fog, the mist, the haze
 Of doubt and superstition's deadly lies.
 Oh, bless the words I speak and make them square
 To Thy dear Truth. Thy wisdom's gift I prize
 Above all else. I pour my humble prayer
 In ceaseless sacrifice.

AMEN.

—William Windsor.

THE VITOSOPHY CLUB

VOL. I

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NO. 11

THE FORTY-NINE VITOSOPHICAL RESOLUTIONS.

THE following Forty-nine Resolutions are based upon the seven virtues of human character as exemplified by Vitosophy and reflect the combinations that may be made with these virtues working with each other. They are not hard to learn or to practice and except for the interference of the habits and customs of those who are not vitosophists, with whom we are compelled to associate, they are not difficult to carry into full effect. In a co-operative vitosophical community, with the aid and sympathetic co-operation of congenial companions, they will furnish a complete moral code, by the side of which all systems of ethical culture fall into insignificance. Here as elsewhere Vitosophy shows its excellence over other systems by its completeness and methodical arrangement as well as by its transcendent quality of being the only system adapted to and founded upon human character as it really is.

Commit these Resolutions to memory, practice them in your daily life and see how you will grow in goodness and in the possession of the peace which passeth the understanding—of non-vitosophists.

1. NATURALNESS

1. I will be natural. I will separate myself from all unnatural conditions as far as possible and endeavor to live exactly as my organization seems to indicate that I should live. I will accept Love from and express Love toward all beautiful and attractive things.

2. I will be pure. I will purify my body on every possible occasion and I will refuse to defile it with unnatural food or substances.

3. I will be just. I will study my natural relations with all persons and things and endeavor to exact and render all natural obligations.

4. I will be courageous. I will be watchful and guarded in my actions, but should danger occur I shall meet it with all my natural powers and use good judgment.

5. I will be truthful. Whenever it is not expedient to declare the truth I shall be silent.

6. I will be beautiful. I will open my intelligence to the appreciation of all beauty and will so order my actions as to produce Harmony and avoid discord.

7. I will be graceful. Power is mine and I will use it so as to create force and employ that force in all good actions.

II. PURITY.

1. I will utilize all of the natural conditions of life to purify my life and make it natural. I appeal to correct and natural conditions of Earth, Water, Food, Companionship, Magnetism, Air and Liberty.

2. I insist upon purity of body, believing that it will promote Purity of thought, conduct and Health.

3. Justice requires that all the commodities I deal in shall be pure and harmless, lest I injure the Health of those who befriend me with their patronage. Consideration for the good of others requires that I should leave no impurities in my pathway.

4. I will courageously attack impurity in every form wherever I find it. I will insist upon cleanliness and promote the Health of the public.

5. I will purify my Language of all errors, careless or filthy expressions and demand Purity in the Language of my associates.

6. I will combine Purity with Harmony in all works of art and music, and I will discountenance any performance which is not elevating.

7. I will forcibly demand Purity in all my relations, and will insist that all persons shall manifest it in my presence, and I will be consistent and energetic in manifesting it in my own conduct.

III. JUSTICE.

1. I will demand and maintain that the conditions of life should be accessible to all men, and I will acquire and use the quantity of Earth, Water, Food, Companionship, Magnetism, Air and Liberty necessary to my happiness. This is the true conception of Wealth.

2. I will exact and render Justice with scrupulousness. I will

collect what is justly due and render immediate payment of my obligations.

3. I will purify my business relations of all customs, manners and practices that are in any sense unjust, whether approved by others or not.

4. I will fearlessly attack injustice on all occasions, and I will protect others from injustice wherever I can. I will not submit to it on any occasion through fear, and I will be courageous in rendering Justice notwithstanding I may suffer injury by so doing.

5. I will be exact in declaring the truth, and in requiring others to do so. When it is necessary to speak, I will tell the truth though it should be to my injury to do so.

6. I will criticize works of art or music with Justice and in rendering a performance I will do my best.

7. When convinced that a certain course is the just way, I will pursue it with vigor and aggressiveness. I will be energetic in acquiring Wealth and in destroying that which is useless.

IV. COURAGE.

1. I will courageously persist in living a natural life regardless of criticism, and I will persuade others to do likewise, promoting Comfort.

2. My body is pure and I will not be ashamed of it under any circumstances. I am proud of my selfhood and I refuse to recognize that any part of myself is dishonorable or that it should be concealed from motives of shame.

3. Conscious of my intention and ability to render Justice, I am afraid of no man and will look all persons in the face with calmness, kindness and equanimity.

4. I will express my Courage with positiveness, avoiding boasting and endeavoring to encourage all persons in all good actions.

5. My conversations and writings shall be lofty in tone and Expression, encouraging all goodness, discouraging evil, inculcating righteousness.

6. I will cultivate all kinds of harmonious Expression of Courage in songs, music, works of art, laughter and applause.

7. Courage and force shall combine in my conduct to make my actions effective and to command respect. I will banish fear, remove pain and attain and maintain Comfort.

V. TRUTHFULNESS.

1. I will search Nature for her truth. I will study natural science and I will declare the truth as I find it, promoting Knowledge.

2. I will expose error and falsehood. I will write and speak the truth in Purity, and I will demand Purity in literature and oratory.

3. I will exact and render Justice in my conversation, refraining from criticism of others, from evil gossip, from talebearing and from flattery.

4. When I have a conviction and it is expedient to express it, I shall do so explicitly and fearlessly. Under no circumstances will I prevaricate, falsify or pervert the truth.

5. Within the scope of my occupation I will investigate and prove all things, receiving statements of all persons and beliefs with patience and candor, and form my conclusions with judgment, avoiding all bigotry and superstition, seeking only to attain Knowledge.

6. In stating the truth I will endeavor to put it in beautiful and harmonious Expression. I will avoid harshness, crudeness and ambiguity, and will cultivate originality.

7. I will cultivate elocution and oratory, a forcible and graceful style in literature, and when I have anything to say I will express it with Power.

VI. BEAUTY.

1. I will study the Beauty of nature and appreciate it. I will recognize the Beauty of my own organization and endeavor to cultivate it and enhance it.

2. I acknowledge that personal Beauty is impossible without Health, and I will purify my body to promote my personal appearance.

3. I will study the righteousness of Beauty and Harmony, endeavoring to practice them at proper times, and will render appreciation of the Beauty of others.

4. I will not be ashamed of my appearance, and will endeavor to encourage others to a proper appreciation of their Beauty by expressing my admiration.

5. Beauty is an Expression of truth and I acknowledge its

righteousness. I will cultivate always harmonious methods of Expression in declaring the truth and endeavor to gain the approbation of others.

6. I will study the laws of Harmony and place myself in harmonious relations with my environment by cultivating Beauty in location, apparel and custom.

7. I will be energetic and enthusiastic in promoting Beauty and Harmony wherever I go, striving vigorously for perfection in all things.

VII. GRACE.

1. I will draw Power from nature by cultivating all my natural talents and by contact with the natural means of growth.

2. Exuberant Health is mine and I will vigorously guard it and preserve it.

3. I will exact, demand, enforce and render Justice with celerity, promptness and vigor.

4. I will have the Courage of my convictions, and will be forcible, aggressive and energetic in everything I do.

5. I will declare the truth with Power. I will command, teach, speak, write and converse with unction and effectiveness.

6. I will forcibly inculcate Beauty and Harmony in every enterprise with which I am connected, and I will as vigorously oppose all deformity and discord.

7. These resolutions shall constitute the laws of my Existence, and all the Grace and Power that I possess shall be invoked to make them effective.

How to Use the Forty-Nine Vitosophical Resolutions.

Each Resolution is in the form of an Affirmation, embodying the Expression of the meaning of one virtue alone, or a leading virtue combining with another which may be considered for the time being as secondary. For example Resolution No. 1 is the Expression of Naturalness alone, "I will be natural, I will separate myself from all unnatural conditions as far as possible and endeavor to live exactly as my organization seems to indicate that I should live. I will accept Love from and express Love toward all beautiful and attractive things."

Here we have the Expression of Naturalness in its simplicity. But in Resolution No. 2, Naturalness as a primary virtue still lead-

ing the sentiment combines with Purity as a secondary virtue. As a result we have a high Expression of Naturalness, directed especially to natural purification through the adjunction of Purity and the Resolution expresses this as follows.

"I will be pure. I will purify my body on every possible occasion and I will refuse to defile it with unnatural Food or substances."

The student of Vitosophy should carefully comprehend these combinations of the virtues in each Resolution and should commit them to memory and use them as required. It is a good plan to take one Resolution at a time, commit it to memory and carry it on the attention during the day and see how many times you will have occasion to use it. In this way the value of the Resolution and its application in daily conduct will be demonstrated and the student will be gratified with his progress in a definite form of ethical culture and enriched by a general fortification of moral character.

The logical arrangement and absolute certainty of results presented in the Grand Table of Vitosophy and the Supplementary Tables, the articles of belief incorporated into the Vitosophist's Creed, the broad and wholesome injunctions of the Seven Commandments of Vitosophy and the more elaborate interpretation of the same precepts expressed in the Forty-nine Vitosophical Resolutions, constitute a complete moral code.

I challenge the world to produce from the records of any religious cult or the writings and teachings of any philosopher or association of teachers a set of ethical rules or laws that are so completely adapted to human needs or which will accomplish as much in the elevation of character, the improvement of the human race and the advancement of civilization. I do not say this boastfully or as presenting any special claim of merit in either myself or my writings. On the contrary, I offer it with the greater humility because I realize as fully as anyone can, my own inability to live up to the sublime truths that are therein inculcated. In giving this code of Ethics to the world I do not wish to be misunderstood as posing as a saint or having the enormous egotism of believing that I am so much better than other men that I can assume to direct their conduct. I am nothing but a humble student of the truth, hampered by the limitations imposed upon me by the ignorance of my ancestors and admonished by my increasing personal

infirmities that I have not been fully appreciative of my own opportunities for ethical and physical culture.

But what has happened is this. Through the working of the Divine Plan it has been given to me to discover the value of the great truths given the world by such men as Gall, Spurzheim, Samuel T. and O. S. Fowler, Benjamin Franklin, and a host of others who have enriched my understanding by their great discoveries and it has been my great privilege to exercise my intelligence in classifying and arranging these great facts into a homogenous and clarified method for the understanding of other men who will come after me. This complete moral code is the result of the knowledge of human character, and in that it differs from any philosophical or ethical work ever promulgated. And because it fits the needs of human character it will be found to have transcendent merit, and not because I wrote it.

As far as my human personality is concerned, it is probable that it will be forgotten in a few years. Some understand and love me, others misunderstand and condemn me, but they too will pass and be forgotten. But the absolute truth of the perfectibility of the human race, herein proven, explained and inculcated as a fact will never die. It is as immortal as the universe itself.

I make the following claims for this moral code and respectfully invite criticism and argument, if any can be adduced, to prove that any of these claims are untrue:

1st. That this code is founded upon a correct knowledge of human character.

2nd. That it shows the measure of the perfectibility of the human race, i. e., that the analysis it presents gives a correct ideal of what a perfect human being would be and shows that this perfect ideal can be attained in a few generations under intelligent management.

3rd. That this code gives an ideal of human conduct that is correct, and that it covers all the relations of human and animal association.

Another advantage about this code is that it can be adopted and practiced by any person without violating his obligations to any religious cult to which he may belong. My Observation teaches me that all religions have for their basic principle the improvement of the morals of their devotees, but they profess to receive their teaching from Divine sources and each claims a monopoly of the product and of the Divine favor which yields it. As a re-

sult we have religious wars and denominational strife and in the zeal to absorb the monopoly of goodness the real essence of religion, the improvement of personal worth is lost sight of. Vitosophy does not claim a monopoly of goodness, but does claim that it has analyzed goodness and found out what it is and invites every one to come and share it.

“Ho, every one that thirsteth, come ye to the waters.”

It is the duty of every individual to make himself as perfect as possible and to this end he should study his character in the light of Vitosophy and see wherein it can be improved. Recognition of the fact that all goodness of character and conduct must rest upon a basis of physical completeness is necessary to accomplish this. The trouble with all the forms of ethical culture that have appeared heretofore has been that they have tried to inculcate spiritual excellence without physical rectitude. The essence of all good character lies in physical completeness perfected by adequate education but this fact will never be recognized by any cult that does not understand that the human brain is equipped with organs of reflection pertaining to every department of Knowledge and that defective organization in the brain of any individual is sure to result in defective morals. Because Vitosophy stands uncompromisingly upon this platform requiring the recognition of the value of the human organization as a governing factor in the improvement of morality it has incurred the violent opposition of those who believe they can develop perfect moral characters in human defectives. The standard of Morality set by Vitosophy requires completeness of character to attain it, and this implies the Generation of perfect specimens of the human race by intelligent breeding and their perpetuation by scientific selection, and the elimination of defectives by the sterilization of those we already have.

THE VITOSOPHY CLUB

VOL. 1

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NO. 12

VITOSOPHICAL THEOLOGY.

I BELIEVE in God, because I recognize in the universe which surrounds me the working of infinite creative forces manifested in Space, Matter, Omnipresence and Limitation. The sun, the earth and the sky, are the visible manifestations of these prime ungenerated potentialities and these are symbolized by the letters G. O. D. It makes little difference how you spell the name, the divine potentiality is the fact and as this potentiality manifests itself in nature in a distinct feminine and a distinct masculine principle, I recognize the Divine Mother as well as the Heavenly Father in the personality of God.

I believe in a Hereafter as much as I do in the Heretofore. There has certainly been a Heretofore and as time will probably continue, I see no escape from a Hereafter. As to just what part I shall have in it, I confess frankly that I don't know. "It doth not yet appear what we shall be." Whether our present personalities continue after the event we call Death is a subject for lively speculation and everybody is entitled to believe whatever seems to be probable to him.

The conflict between the material and the spiritual forms of philosophy belongs to the dark ages. Those who study Vitosophy learn the true meaning of the terms "material," "spiritual," "spirit," and "soul," and place the correct valuation upon each and find no conflict. Those who adopt the exclusively material form of philosophy are generally unwilling to accept the facts revealed by the finer vibrations of the sensory organisms. Those who profess the exclusive form of spiritual philosophy are generally victims of the wildest riots of the imagination. To the sincere seeker after truth Vitosophy unfolds the facts, and the theory of Vitosophy is so absolutely in accord with the known facts of nature that the vitosophist learns to rest securely upon it, confident that he has the best knowledge obtainable and that as more is required of him more will be revealed.

It is difficult, however, to reason with a spiritual believer. The very word gives a license for illogical liberties and these once taken it is hard to break the habit and hold the spiritual devotee

down to facts and reason. The word "spiritual" has been invested with every possible allurements to make it attractive; to the religiously educated and piously inclined it has been made synonymous with refinement, elevation, purity and Power, the priest arrogated it to himself and endowed it with sanctity and the believer was taught to regard it as associated with everything holy and great. Small wonder, therefore, that the early phrenologists shrank from declaring the new science antagonistic to spiritual thought and that the priests and priestesses of the latter day "new thought," while rejecting the spiritual teachings of their predecessors, still cling to the spiritual principle as a most potent means of hypnotizing the reasoning faculties of their followers—and of themselves also.

For it is necessary that reason should be stupefied in order that it may follow a glittering falsehood. In its natural state, reason detests and refuses to accept an untruth even when clothed in beautiful garb. It is safe to say, however, that seventy-five per cent. of the so-called educated and thinking class, never reason. Spirituality is popular, materialism is unpopular, therefore the mass of writers and teachers accept and preach the spiritual philosophy in some form and look with pitying eyes askance at one who is so lost to the sense of popular approval as to announce himself as a materialist, and yet it is doubtful if many of these who roll the word "spiritual" under their tongues as a sweet morsel, could give a clear definition of the difference between the two forms of belief.

Generally speaking, a materialist is one who requires as a condition precedent to his belief in the existence of any fact, that the existence of that fact should be patent to one or more of his seven senses or established by reason deduced from other facts which do appeal to his senses.

The spiritual reasoner on the other hand starts with the assumption that because the range of man's perceptions is limited that there must be a vast range of unseen facts (which is true also from a material standpoint) but he assumes that because the material senses of man's body are not sufficient to take cognizance of the unseen, that man must be equipped with the "spiritual senses" that will give him the desired information. Failing to find any such equipment in the material body, and being unwilling to accept its limitations, it is necessary for him to assume that he has one or more additional bodies which contain the much to be de-

sired appendages and here the old-fashioned "soul" with which the earlier priests invested the body for purely financial reasons, is found to be very convenient, and the "new thought" devotees spend much valuable time and barrels of ink in lauding the possibilities of the soul and its development. No words are more popular in modern literature than "soul" and "spirit;" no words are more universally misused and perverted and no part of Language has been more successfully employed to debauch the reasoning faculties and pervert the judgment.

In the Bible the word "soul" is uniformly used to signify life, as we use the latter word, while "spirit" is used to signify influence. According to Genesis, "man became a living soul," he never came into the possession of "a soul" as apart from his life. But this idea did not suit the priests and for centuries ignorant man has been carefully impressed with the idea that he has a soul, apart from his body, inhabiting it but not belonging in it except temporarily; that at death it jumps out of him, that it may be developed apart from and even at the expense of his body; that it never dies, (the Bible to the contrary notwithstanding); that it may be lost, damned and tormented, and in fact is a very unpleasant, uncomfortable and unprofitable piece of property, unless it is managed strictly according to the directions of the priest.

This article, the soul, is the whole basis of the structure of the spiritual philosophy, a wonderful invention for whose accommodation hell was especially constructed, a most dangerous possession, which nobody has ever seen, from which no person has ever derived any comfort, a constant source of anxiety and even terror, and yet strangely enough a thing which everybody is afraid to lose. But it was a wonderful source of revenue to the priests, and the "absent treatments" administered to souls in purgatory, filled the cities with cathedrals and the country with monasteries and convents. The Catholic church is the only organization which ever worked the spiritual idea for all it is worth. As a business proposition purgatory outranks any "success circle" that ever was organized.

Aside from the limitations of different conditions of environment and points of view materialists are pretty well agreed among themselves and are at least willing to grant to each other sincerity of motive even when differing in belief. But the advocates of the various forms of spiritual philosophy are so thoroughly convinced of the unsatisfactory nature of its fundamentals that they cannot

look with any patience upon any form of it that does not accord with their own delusions. In this respect they greatly resemble the inmates of an insane asylum who cherish their individual hallucinations, but regard with contempt the vagaries of each other. The Catholic church assumes a monopoly of the whole fake factory and denounces all outside her pale as heretics, and consigns them to the flames of the hell she originated and of which she consistently claims to be the sole custodian and warden. Orthodox Protestant churches, teaching substantially the same absurdities, rail at Christian Science and Dowieism, and all of these unite in denouncing Spiritualism, the only cult which is making a zealous, if fraudulent effort to demonstrate in some degree physical manifestations of what the others claim to exist. Above and beyond these concrete and definite forms of crystalized creeds, we find a vast number of "liberals," "progressionists," "radicals," and "new thought" adherents, teaching every form and condition of belief, but all frantically clinging to the idea of "spirituality" and "soul development," and most of them vehemently asserting that material facts are unimportant, that everything is "spirit" and that the "soul" is the only thing worth thinking about, decrying the value of splendid material facts which were brought to notice by materialistic scientific specialists.

The chief objection I have to the spiritual philosophy is that it destroys the capacity of its votary to observe, to reason and to act in accordance with Nature. The very fact that he believes himself invested with the power to see and judge "the unseen" divests him of the inclination to observe and develop the material conditions of his environment or of himself. The fact that he listens for "spiritual impressions," destroys his interest in material facts. When a man becomes interested in his soul he generally loses interest in himself to a proportionate degree. To the same extent that he becomes an absorbed devotee of the spiritual appetites and senses, he becomes dyspeptic, anemic and sometimes lousy. Fortunately the average believer does not go to extremes, but practices a healthy materialism, while professing an enthusiastic spiritualism.

Why can we not be honest with each other and come down to facts, and a wholesome theory of life founded upon Observation, analogy and Experience? Ask yourself the questions: Did I ever see a soul? Did I ever meet a spirit? and you will answer both in the negative, unless your nurse instilled into your infant mind her

own ignorant conception of a banshee, or unless you have allowed yourself to be shamefully hoodwinked by the intellectual degradation practiced in materializing seances. Unshackle your brain from the demoralizing beliefs in souls, spirits, hobgoblins, spooks and apparitions, reject the whole product of the fake factory and you will find yourself approaching a condition of intelligence which you will eventually reach, which will lead you to the following conclusions:

1. You are a conscious center in a universe composed as far as you are able to observe, of the prime ungenerated potentialities, Space, Matter, Omnipresence and Limitation. Space is omnipresent, continuous and persistent. Matter is limited, divisible and consistent. The Omnipresence of Space and the Limitation of Matter constitute the fundamental facts of Existence, but spiritual influence is necessary to explain the conditions of life which are constantly impressed upon our senses.

In Existence we find four spiritual forces, corresponding to the material entities above named. By virtue of the generic degrees of state with which Space, Matter, Omnipresence and Limitation are endowed, like generic degrees of passion or spirit are generated among them. These spiritual forces are Electricity, Magnetism, Constancy and Mobility. Electricity is the negative spirit generated in unoccupied Space, Magnetism the positive spirit generated from all Matter. Constancy is the passive spirit generated in Omnipresence and Mobility the transitive spirit generated from Limitation. These negative, positive, passive and transitive forces, acting through and upon Space, Matter, Omnipresence and Limitation furnish all the phenomena of Existence, and these phenomena are both material and spiritual. The ability to observe these forms of phenomena, constitutes intelligence. In every organization these spiritual forces produce corresponding states, according to their varying degrees and the totality of these states constitutes the "soul" of that organization. This totality of states constitutes not an entity but a condition, and as such may be lost, regained or utterly destroyed. Therefore you do not possess an "immortal soul" but you have "soul" as a result of the total conditions of the states of all of your various organisms, which is highly variable. The immortal thing about any man is the "spirit" the influence which is produced by his actions resulting from the development of his character, the result of heredity, aroused by the impact of the spiritual forces in his environment.

2. You are provided with seven senses, Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance, which convey to you all the intelligence you are capable of assimilating. You do not need any more, and it will keep you busy to use the seven to the full extent of their powers and to appropriate the impressions they bring to you. These impressions are material and spiritual, the emanation of the substance and essence of objects in your environment and some are fine and others coarse, and where anything is so refined as to be beyond harmonizing with your highest sense, you do not need it and nature has kindly made you insensible to it.

3. You are limited in your ability to sense the conditions of your environment and there is a vast realm of Existence which you can never explore. It is given to some to rise higher and to sink lower in the scale of perception than yourself, and as far as these can relate their impressions with Truthfulness as proven by Comparison, analogy and your own Experience, you may add to your stock of information by trusting their statements as they accord with reason.

4. Your Power and your Limitation are revealed by an accurate and scientific measurement of your organization. You have absolutely no Power that is not expressed in the development of your brain, your muscle, your bone and your vital organs. Phrenology reveals your dimensions and the dimensions of your associates. With proper influences you may develop your talents, strengthen your weaknesses and increase the symmetry of your character, by making the body which expresses it correspondingly symmetrical.

5. Thought is a spiritual result depending upon material conditions for its inception and Expression. You do not originate your thoughts nor do you even control them. The universe around you projects its Magnetism upon you, constantly radiated from countless objects in your environment. Your organization receives the impact of this Magnetism and responds to it according to its Form and condition as a mirror reflects the rays of light projected upon it. According to the character of the mirror the rays are reflected in either correct or distorted Form and according to your character thought is reflected from you in correct or distorted Form. For this reason Phrenology enables us to read character because we can judge with accuracy from the Form of a stranger his capacity to reflect thought.

6. Goodness of character results from completeness of organization plus a favorable education. Wickedness is the result of degeneracy, i. e., incompleteness of organization plus unfavorable education. This doctrine is diametrically opposed to the explanation of the spiritual philosophy, which teaches that all good actions are suggested by God, by guardian angels, by guides, by the "still small voice of conscience" and other external influences too numerous to mention, while evil actions are suggested by the Devil, by evil spirits and by man's inherent total depravity.

7. The recognition of the foregoing principles will bring you to the ultimate belief that the source of all improvement of the human race is in correct Generation. Do not blame your parents for not giving you a better organization than you have; they did the best they knew at the time. Build up your own organization to the best of your ability and if you intend to leave any progeny to represent you hereafter be sure you give them the very best fatherhood and motherhood obtainable (anything else is a revolting crime against the unborn). Stop chasing after spiritual rainbows and study Vitosophy. Invoke the aid of Phrenology, discover your and your children's Limitations and enlarge them. Do not waste any time cultivating an imaginary soul, but bring your body to the highest possible state of perfection, use it in accordance with scientific righteousness and rejoice in the development of soul, and in the vibration and radiation of beneficent spirit. This will bring you the highest happiness obtainable on Earth, and fit you better for the possibilities of the future than any other process.

It is evident from this form of reasoning that there is no such thing as a "bad" man, a "bad" woman, a "bad" boy or girl. Every organization is as good as it can be with the heredity and environment through which it has passed. The words "good" and "evil" are merely relative terms expressing our conception of those things which minister to and gratify or oppose and disappoint our desires. This explains why the same action performed by any individual is applauded by some and condemned by others, depending entirely on the point of view. When a standard of conduct has been approved by the public opinion of a community, those who conform to it are considered good and those who violate it are considered bad. These standards of conduct as they exist in society at the present time are largely inherited from our ancestors who established most them for prudential political reasons for the benefit of the ruling classes, with only the faintest conceptions of Justice

for reasons which have long since ceased to exist and in the interest of all classes of society, they should be revised and most of them abolished. These standards for the most part, are based upon no authority worthy of respect. Most of them are merely inheritances of ancient greed. Some of them based upon misinterpretations of the teachings of Jesus, Confucius, Socrates and other philosophers are frightful perversions of their illustrious authors' true meaning while a few have percolated through the mud and slime of human stupidity retaining their pristine beauty and significance. It is time for the adoption of a moral code, based upon the Knowledge of the Power and Limitation of human character, adapted to human needs in the twentieth century and not formulated according to the narrow concepts of savage men who never became acquainted with the types of humanity outside of their own tribe and its immediate enemies, who never traveled fifty miles from home, who never heard the bell of a locomotive or the sound of a steam whistle, who never saw a brighter light than the flame of a campfire and to whom the flashing intelligence of the present day would be as incomprehensible as the distances of stellar space.

Man must cease to regard himself as a fallen, ruined and degraded being and cultivate self-respect. He must realize that he is not a ruin but an incomplete structure and continue to build. Instead of teaching vigorous boys and innocent girls that they are sinners needing conversion they must be taught the glory of their heredity and the purification of their environment. Instead of cultivating a "conscience" for the torture of the imagination, and groveling with fear of the consequences of past sins, we should strive to increase our volume of intelligence that we may avoid mistakes that produce misery, and this is best accomplished by the banishment of fear and the cultivation of Courage. Finally, instead of the concept of a servile, jealous, greedy and capricious deity who can be persuaded by humble prayer to do all the work we ought to do for ourselves, bribed to forgive our sins by promises of glory, and who is mostly feared for his insane impulses of injustice, we should realize the majesty, beauty and supernal goodness of our Heavenly Mother and Father, generators of the Universe according to supreme natural law, in whom we live and move and have our being according to that law and upon whose beneficent wisdom and infinite intelligence we may forever safely rely.

of ethical culture to his constituents as I do, they have a right to question him as to what results he has secured from his beliefs, what those beliefs are, what states of intelligence or satisfaction they lead to, and when these facts are known to the student he has a perfect right to choose between adoption or rejection or even a neutral attitude. I am giving these conclusions simply as the result of my own experience and if they assist anyone to reach a similar or diametrically different attitude well and good. All I ask is that you should "prove all things and hold fast to that which is good."

The questions most anxiously propounded are as follows:

Do you believe in God?

Do you believe in a Hereafter?

Is Vitosophy a spiritual or a material philosophy?

Most people are satisfied with any kind of vague and indefinite answers to the above questions provided they are affirmative. It doesn't seem to matter what kind of a God you believe in so you declare that you are not an atheist. As long as you believe in some kind of a Hereafter you will be acceptable whether your Hereafter glitters with golden pavements or is murky with brimstone. And you mustn't be a materialist because—well just because. Just so long as you are willing to confess fellowship with those who believe what they don't know and don't know what they believe, you will be able to get along with the great majority of conventional people.

* * * *

Vitosophy reveals the true character, and points the way to the highest performance of which the individual is capable. It is certain that when a man is engaged in exercising the strongest part of his mental equipment that he is at the same time enjoying the greatest happiness of which he is capable. Therefore by conforming to this great science in determining the education and lifework of any individual we are not only insuring his financial success by placing him where he can do the best work and receive the largest compensation, but we are sure we are promoting his happiness by giving him the kind of work which it is a joy for him to perform.

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