

YE QUAIN MAGAZINE.



DEVOTED TO TEACHING

~ VITOSOPHY. ~

“THE WISE WAY OF LIVING.”

DELINEATION OF CHARACTER.

RIGHTEOUSNESS AND HEALTH.



OCTOBER, 1904

BOSTON, MASS.

YE QUAIN COMPANYE

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TO SUBSCRIBERS

—OF—

Ye QUAIN T MAGAZINE and THE NATURAL LIFE

AN arrangement has been consummated whereby the two magazines heretofore published by A. W. Rideout and Prof. William Windsor, under the above titles have been merged into one. The subscription lists of both magazines have been assumed by Ye Quaint Companye, which will hereafter publish Ye QUAIN T MAGAZINE in new and improved form.

Mr. A. W. Rideout ("Old Quaint") remains at the head of the editorial staff and Prof. Windsor becomes the principal contributor. The policy of the magazine is enlarged to meet the dignified requirements of a first-class scientific journal devoted to the exposition of subjects announced on the title page.

FIFTY CENTS sent in immediately will secure Y^e QUAIN T MAGAZINE for the year 1905, with October, November and December, 1904, included FREE.

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Ye Quaint Magazine

Vol. V.


BOSTON, MASS., OCTOBER, 1904

No. 10

TWO COMPLIMENTS.

When lovely woman, to her worship true
Of him she loved, exhausted all the terms
Known to the volume of Love's lexicon,
Craving a higher, sweeter name to give
Expression to her passion's holy flame,
She caught the light from Heaven's blazing orb,
Invested it with might and majesty,
Swept the horizon of intelligence
For every virtue known to mortal ken,
Which, wreathed into a chaplet passing fair,
She placed upon her idol's noble brow,
And o'er him spanned the seven-hued bow of hope
And called him GOD.

In vain man turned,
Seeking an appellation for his love
Equal in might and majesty and power.
She had exhausted all of these for him,
And he might still have turned but observation
Taught him her virtues were not as his own.
He saw the love-light shining in her eyes,
And knew she moved to minister to him.
He gave her wings of light on which to rise
Far, far above himself, to virtue true,
Clothed her with glory's halo, and her brow
Decked with the crown of innocense, and then,
Clasping unto his breast her beauteous form,
Murmured "My Angel," and the task was done.
WILLIAM WINDSOR.

Note.--The original significations of the letters comprising the word God are as follows: *G* signifies the sun, and in the ancient symbols was usually written with the sunburst behind it, and this figure is still preserved in Freemasonry. *O* signifies the horizon, and *D* (originally written thus ) signifies the sky and also the rainbow. The combination of these three symbols into one word signified to the primitive intelligence the entire visible forces of the universe afterwards personified and worshipped as God. The first verse of this poem embodies these ideas. The second verse merely reiterates the fact that in his idea of a ministering spirit or "angel" man has never been able to conceive anything better than the figure of a woman because nothing better exists. The wings are superfluous and add nothing to the beauty of the figure, but express in a crude way her willingness and ability to move on any errand of love, or mercy.

W. W.

PHRENOLOGY.

Nature of the Science and Its Uses—How Character May Be Studied and Understood.

BY PROF. WM. WINDSOR, LL. B., PH. D.

The study of human nature is always interesting. From the moment when struggling humanity opens its wondering eyes in the cradle until they are closed in the final sleep of the grave, a large portion of our mental energy is employed in endeavoring to solve the great problem of the character of the people we meet.

The first thoughts of the infant are those of doubt, fear, trust and love, and about these four emotions the thoughts of man concerning his associates continue to polarize all through life.

Is there a means of knowing strangers? Can the veil be lifted from the hypocrite? Can disguise be penetrated? Can virtue, talent, vice and incompetency be recognized without the expensive delay of experience? Is there a better way of forming a correct estimate of character than the usual tedious and unsatisfactory way of studying actions and disposition, in personal contact and experiment? Does nature set a mark upon every man's brow proclaiming to the world his virtues and his faults? Is it possible to determine an individual's fitness for a particular trade or profession without wasting years of expensive education and experiment in what may be extremely unsatisfactory? The science of phrenology answers all of these questions in the affirmative, and presents still more startling claims. It claims to give a satisfactory solution to every problem of social relations, and to fill the place of an indispensable counselor in every exigency of human existence. It reveals the capacity of every brain; it shows just how much and what kind of sense is possessed by every individual; it discloses his faults and suggests means of correction; It recognizes talent and shows how and when it may be utilized; it teaches not only how to prolong life by actually increasing the number of years of existence, but how to broaden it by experiencing the greatest variety of emotion and how to deepen it by increasing the healthful intensity of every thought.

It shows the adaptation of every man, woman and child to some healthful and remunerative employment, and where the individual's energies and particular kind and amount of sense are in most demand. It discovers the law of association and establishes rules for intelligent guidance in the selection of husbands, wives, partners, employes and servants. It proclaims new laws of health and hygiene, and if universally adopted and practiced would abolish hospitals, insane asylums, prisons and poor-houses, and inaugurate an era of almost universal prosperity, happiness and health.

If these seem to be extravagant claims let me suggest that a science which makes such claims is entitled to respectful consideration, scrutiny and test by virtue of their audacity.

The world has always hungered for someone to lift the veil of uncertainty which envelops human effort and human hope, and in response to the demand for advice and suggestion the prophet, the soothsayer and the priest have arisen and flourished according to the prevalence of credulity and their own power to make lucky guesses as to what was going to happen in the future.

Phrenology offers to her devotees not a specious prom-

ise of what may happen, but valuable advice how to make things happen by revealing the power and ability of the inquirer, and directing him into the channel where his energies will be appreciated and employed. And for every assertion which phrenology makes, a basis of scientific fact is offered in actual dimensions and development of brain, which is perfectly tangible and evident to the masses and not dependent upon the mazes of wandering stars and the erratic flights of comets incomprehensible to the anxious applicant for information.

Phrenology is the science of intelligence. It is also the art of reading character. As a science it embodies a sublime philosophy applicable to all the needs of human existence. As an art it is the most useful of all accomplishments, enabling the possessor to adapt his actions to every combination of circumstances in dealing with his fellow human beings, understanding men and women at a glance and forming the basis of success in diplomacy and in every form of social intercourse.

Mind is universal force. The common conception of mind as individual entity or personality or as a part of man's being is erroneous. There is one Great Universal Mind which pervades all space and acts upon every form of matter. Every atom in the universe is endowed with a degree of conscious intelligence by the action of mind. When two atoms are influenced by this force to cohere, organization results and there is life. When the association has served its purpose repulsion takes the place of cohesion and disintegration results. Cohesion is life, disintegration is death, and this process is constantly repeated throughout all nature.

Every organization, human as well as animal and vegetable, may be considered as a conscious center upon one grand universal circuit through which the universal force of mind is passing. Every phenomenon of mind is analogous to that of electricity and magnetism, and is identical with it. Mind has its positive and negative phases, and every organization receives and uses it as a variable force according to the circumstances under which it is generated and used. Bearing these principles in mind in our study of man, it is evident that an individual possesses variable quantities of mind at different times and that the nature of his organization determines his capacity for the reception and use of mind, precisely as the nature of the machinery of a magnetic light determines its capacity to receive and use magnetism. The result of this combination of machinery and magnetism is a radiance which we call light. The result of the combination of the machinery of the human body and Universal Mind is a radiance which we call thought. "As a man thinketh so is he."

When Franklin caught the lightning from the clouds and harnessed it as the slave of science, he set in motion a force which has flooded the world with magnetic glory. When the great German physician, Francis Joseph Gall, discovered the measure of mental capacity in the development of brain fiber and the measure of convulsion, he made a more brilliant discovery than Franklin's, and one which is destined to illumine the world with a universal glory of philanthropy and intelligence.

The principles of phrenology, as discovered by Gall and developed by his followers, may be briefly stated as follows:

The brain is the principal seat of intelligence and is the organ of the body through which mind expresses itself.

Different parts of the brain are devoted to different kinds of intelligence. The brain is composed of two substances, gray and white. The gray matter is the thinking portion; the white matter consists of fibers for transmitting impressions. It is a well established fact that the amount of gray matter contained in a brain is in direct proportion to the power of that brain to think. It is impossible to have a large expanse of gray matter without a corresponding enlargement of the convolutions of the brain and lengthening of brain fiber. This gives the phrenologist his basis of measurement; but there are some modifying conditions to be taken into account, viz., health, quality and temperament. The phrenologist must allow for the eccentricities of disease, as it is impossible for an invalid to manifest robust mentality.

People differ in quality as do the trees of the forest. Some are delicate, some are coarse, while some are brittle and others are tough. This can be easily determined by an inspection of the person, as the quality is plainly indicated in the appearance of the skin, hair, eyes and other features.

Some people have red hair and others black. Some are long and muscular, others short and plump. Some are all brain and nerves apparently, while others have so much vitality that it interferes seriously with the manifestation of mental energy. These varieties of character constitute temperament.

Temperament, quality and health being understood and allowed for, the size of brain is the measure of power. The gross amount of sense that any individual possesses is always commensurate with the amount of his brain, modified by the temperament, quality and health of the body which supports it. The kind of sense possessed by the individual depends upon the direction of development—in other words, on the form of the head.

By carefully noticing and comparing heads of known character the disciples of Gall have succeeded in locating nearly all the kinds of sense known to human character.

By observing the foregoing principle it is possible to determine with scientific accuracy the traits of character of any person without asking a single question or witnessing a single action. Character can be read from photographs with great accuracy, provided the artist has not destroyed the likeness in retouching; and provided, further, that the hair is dressed in such a way as to disclose the general form of the head. Of course, in the highest class of professional work it is necessary to subject the living subject to accurate measurements with mathematically adjusted instruments, but many of the greatest benefits of the science may be obtained without resort to these more expensive and various processes.

Phrenological examination and delineations of character are phrenometrical when made with elaborate instruments designed for the purpose, and estimative when made by simply estimating the developments of the living head or from an inspection of a photograph. A phrenometrical examination is a work of art. An estimative examination is a work of utility and expediency.

A knowledge of the wisdom of life is impossible without a knowledge of human nature.

Vitosophy is a coined word derived from a Latin root signifying "Life" and a Greek root signifying "Wisdom." The word, therefore, signifies, etymologically, "Wisdom of Life," and most appropriately forms the title of a science which teaches a right method of living.

The Doctor's Office

"Come In"

ADELAIDE ROSALIND KIRSHNER, M. D.

Questions on health, diet, exercise, hygiene, answered in this department. Private letters must contain a stamped self-addressed envelope for reply. Address all correspondence to THE DOCTOR'S OFFICE, YE QUAIN T COMPANY, 428 Huntington Chambers, Boston.

The air we breathe and how we breathe it,—the thoughts we hold of love, discontent, anger, or hate,—the food we eat,—the rooms we live in and the things they hold,—the work we do and how we do it,—the clothes we wear and how we wear them,—build for health and success or sickness and failure and make our lives what they are today.

—From "Lectures to Women" by Dr. Kirshner

Q. "What treatment do you advise for chronic rheumatism?"—Mrs. A. H. K.

A. The diet, having played a most important part in causing this condition, should have the first consideration in the treatment. All foods rich in proteids are too concentrated and must be avoided; fresh and salt meats, poultry and game, salt fish, cheese (fresh curds excepted) plain beans, lentils, lima beans, kidney beans, and eggs. Cereals may be taken in small quantities. The diet should consist principally of fruits, all the vegetables not mentioned above, especially fresh tomatoes, cucumbers, radishes, and green leaf salads, dressed with oil and lemon juice.

At least two quarts of distilled water should be taken daily between meals.

Daily, a warm bath followed by cold shower and a friction rub; a sun bath for an hour or more. For the intense pain a cold water pack to the affected parts. Walks in the open and exercise of the stiff joints should be encouraged even though it cause suffering. Perseverance and an indomitable will to conquer aid greatly in overcoming the crippled condition.

Static electricity in the form of the Worton wave current will give almost immediate relief from pain, and if continued daily for several months will effect a cure.

Mineral baths with massage, and electric light baths are to be strongly recommended.

The longer this condition is neglected the slower it responds to treatment; therefore patience and perseverance are necessary in all chronic cases.

Q. "Is it a fad to serve fruit at the beginning of a meal, or is there a good reason for so doing?"—E. W.

A. If it be a fad it is a very sensible one. Many prefer the fruit first in order to enjoy the flavor before the sense of taste is dulled by warm and heavier foods. Others appreciate the value of the cleansing effect of fruit juices on an empty stomach.

These facts, that seasonable fruits are easy of digestion and contain valuable mineral salts for the blood which aid in the assimilation of other foods, should give them preference at the beginning of a meal.

YE QUAIN'T MAGAZINE

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OUR MOTTO "TO BE DIFFERENT"

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A. W. RIDEOUT, Editor

Ye Quaint Company, Publishers

Finding this notice marked you will understand that your subscription expires with this issue.

Entered as second-class matter June 16, 1903, at the post office at Boston Mass., under the act of Congress of March 3, 1879.

QUAINT PHILOSOPHY.

By Old Quaint, Himself.

Worry is the skeleton at the feast.

An ounce of suggestion is worth a ton of drugs.

Have a good opinion of yourself but don't talk about it.

Avoid extremes. The truth always gravitates to the center.

Much talk never convinced anybody, say nothing and set a good example.

If we could see ourselves as others see us we would be mighty uncomfortable.

Hobby riders always ride hard, yet seldom arrive—unless it is at the insane asylum.

To lay all of your success or failure to luck is wrong; to say that there is no such thing is equally a mistake.

Non-productive employment seems to be the craze of the day. Everybody trying to exploit their fellows..

It is not, "What service can I render my neighbor?" but, "What scheme can I think up to gather in his dollars?"

Strive mightily to forget those who have wrongfully used you, and with equal persistency remember your friends and square the obligation at the earliest possible moment.

Never preach the gospel of "Don't." What might be bad for you may be just what the other fellow needs. Either join in or stay out of the game.

Love and folly seem to be boon companions. Reason and common sense are seldom found in their company.

Great talkers are generally the biggest liars—the truth is soon told, and needs no embellishment.

ALFALFA HONEY.

Most people are not aware that honey is much more easily digested than syrup of sugar and therefore much healthier and better to use for all purposes where syrup is usually employed.

Alfalfa honey, made by bees who feed upon the clover-like blossoms of the alfalfa plant, is probably the most delicious and delicate of all the kinds that are grown—or raised—or whatever the proper expression is in that connection. The honey advertised by Mr. Stauffer in another column is the genuine article and most delicious, as your editor can testify, having tried it. Honey is better for children than candy and they can eat freely of it. Mr. Stauffer offers it at a price that makes it possible to use it freely.

» » » EDITORIAL » » »

The radical change in the arrangement and the character of the matter which now appears in Ye Quaint Magazine, may need some explanation. Hitherto Ye Quaint Magazine has been a purely high class literary production and its pages were devoted to the entertainment rather than to the instruction of its readers, while the character of the matter presented was always of the best and in that fact it might have in justice claimed to be in the highest sense instructive. The consolidation of this magazine with The Natural Life, heretofore edited by Professor Windsor, devolved upon it the presentation of a large amount of scientific matter especially relating to the science of Vitosophy. The further fact that the issues of this magazine were four months in arrears made it imperative that the missing numbers should be supplied as quickly as possible in order to keep good faith with our subscribers and to comply with the regulations of the postoffice. As soon as these embarrassments have been disposed of it is the intention of the editor and the publishers to make Ye Quaint Magazine all that it was in the past as a literary medium and all that its friends can hope for as a purveyor of the best scientific information.

The following philosophical presentation of the difference between the natural life of an animal and the complex and perplexing habits of the average human individual, deserves a wide circulation. It is more than a witty piece of Dutch dialect, it embodies the real complaint which every right thinking man has a right to make against the artificial conditions of modern life, and the exasperations which grow out of them. The thoughtful reader will perceive that the complaint covers the annoyance of clothing, domestic infelicity, unhygienic babyhood, cooking, hard work and theological dogma, against all of which Vitosophy protests scientifically.

YAWCOB AND HIS DOG.

FROM THE BOOMPERNICKLE BLATTER.

And Yawcob observing his dog Schnitzel, spake unto him as follows: "You vas only a tog, but I vish I vas you. Ven you go mit your bed in you shust durn round dree dimes and lay down. Ven I go mit my bed in, I haf to lock up der blace und vind der clock und pud der cat out und untress myselluf, und my frau vakes up und scolds; den der paby vakes up und cries und I haf to valf mit him der house around den maybe ven I gets myselluf to bed it is dime to get up vonce more again. Ven you gets up mit your bed you shust stretch yourselluf, dig your neck a leetle und you vas up. I haf to light der fire und put on der kittle, scrap some mit my vife alretty und git myselluf breakfast. You play mit der day all round und haf plenties of fun. I haf to work der day round und haf plenties of drubble. Ven you die, you vas dead. Ven I die I haf to go to hell yet."

THE VITOSOPHY CLUB.

CONDUCTED BY SARAH WHITE LEE.

All communications concerning The Vitosophy Club should be addressed to the Secretary, 426 Huntington Chambers, Boston, Mass.

INITIATION OF NEW MEMBERS.

At the proper time in the order of business the Natural Director shall report to the Graceful Regent the number of candidates in waiting, whereupon the Graceful Regent shall designate a sufficient number of members to act as escorts and to assist the Natural Director and Courageous Guardian in presenting the candidates.

These officers, with the assisting escorts, shall take their positions at the right of the candidates, and, escorting them, form a procession, the Natural Director leading and the Courageous Guardian bringing up the rear. While the procession is marching in and around the room the following ode shall be sung (all standing). The Natural Director should guide the procession in such a manner that at the conclusion of the ode the candidates shall be facing the Graceful Regent.

(Before entering the chapter, the Natural Director should instruct the candidates to remain standing even when the Graceful Regent gives the signal for members to be seated, and until escorted by the Natural Director and Courageous Guardian to seats.)

INITIATION ODE.

(Air—"From Greenland's Icy Mountains.")

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sands;
From every ancient river,
From every hill and plain,
They call us to deliver
The world from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
And every prospect pleases,
If man continues vile?
In vain, with hopeful kindness,
Sweet nature bids "Be strong!"
The heathen in his blindness
Bows down to gold and wrong.

Vitosophy, enlightened
With wisdom from on high,
We must to man benighted
This lamp of life supply.
"Progression through the virtues!"
The joyful sound proclaim
'Till through our improved nature
Sweet happiness shall reign.

Waft, waft, ye winds the story;
And you ye waters roll;
'Till like a sea of Glory
It spreads from pole to pole.
'Till Nations war no longer,

And hate and crime shall cease,
While courage, growing stronger,
Brings everlasting peace.

The Natural Director introduces the candidates in the following form:

NATURAL DIRECTOR—"Graceful Regent, I have the honor to present these ladies and gentlemen for initiation into the Vitosophy Club."

(The Graceful Regent gives one rap of the gavel which seats all except the candidates and the Natural Director and Courageous Guardian, who remain standing before the Graceful Regent.)

GRACEFUL REGENT—"Dearly beloved brothers and sisters, we cordially welcome you into this circle of illumination. We exact of you no pledges, vows or declarations of fidelity to any narrow relationships nor do we demand of you that you should commit yourselves to any creed or belief. You will not be required to surrender any conviction that you have found valuable or comforting in the past and in all the deliberations of this club your opinions, your religion and your honest thoughts will be respected and may find the fullest and freest expression. With these assurances, and with this liberty of thought and action guaranteed to you, are you desirous of being associated with us in the discovery of new truths, the discussion of scientific and moral questions and the practical exemplification of the virtues of human character?"

(The candidates assent.)

GRACEFUL REGENT—"Are you willing to grant unto others the same right to think, believe, and act according to the dictates of the individual sense of Justice, that is thus guaranteed to you?"

(The candidates assent.)

GRACEFUL REGENT—"Having received your assent to these conditions I hereupon take pleasure in extending to each one of you the right hand of fellowship and in commending you to our Truthful Instructor who will further enlighten you."

The Natural Director and Courageous Guardian conduct the candidates before the Truthful Instructor while the following verse is being sung:

"Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our greatest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from the way.

Chorus.

Then scatter seeds of kindness
Then scatter seeds of kindness
Then scatter seeds of kindness
For our reaping by and by.

The candidates being brought before the Truthful Instructor, he delivers the following charge:

"Beloved co-workers in the cause of human advancement, I hail you in the names of Love, Health, Wealth, Comfort, Knowledge, Harmony and Power.

"Vitosophy, the science of the wise way of living, means the scientific development of happiness. Happiness cannot exist without the seven elements I have named, and henceforth we shall esteem it a privilege to assist you to a knowledge of happiness, that you may enjoy it yourselves, and that you may promote it in the lives of others.

"Some of us are better adapted to the expression of Love than to the cultivation of Health. There are others more qualified to amass and distribute wealth than to promote comfort. Some of us excel in knowledge while others best promote Harmony, and Power is given to each as we possess, exercise and develop the Virtues.

"In the delightful association here promoted you will soon learn to understand the Virtues and to discover wherein you are strong and also wherein you are weak. Apply yourselves to this knowledge, and great will be your reward.

"Confidently expecting much good from fellowship with you and with knowledge that you will be greatly benefited through your initiation and progress with us, we invite you to assume your place in our membership."

(The Natural Director and Courageous Guardian seat the candidates and the regular order of business is resumed.)

VALUABLE QUOTATIONS.

For Members of the Vitosophy Club to Commit to Memory and Use.

(1). "There are many rights, and it concerns thee only to know that which is right for thyself."

(2). "Be not troubled with the opinions of men. Thine own opinion is of more value to thee than that of any other.

(3). "There can be for thee only one right—that on which the Now places the seal of its approval.

* * * * *

(4). "That which shows thee the more excellent way is best for thee and is always right.

(5). "Even in the midst of the confusion of the world thou canst always determine what is best, for that which thy soul approves is right for thee.

* * * * *

(6). "I declare nothing is false for others. I only affirm what is right for myself."—Wisdom of the Ages.

Honorable mention will be made in this department of members of the Vitosophy Club, giving the best assignment of these quotations to their corresponding Phrenological Organs. Thus, the second quotation above expresses Dignity and Acquisitiveness. What sentiments are expressed in (1), (3), (4), (5) and (6)?

The development of a particular part of the brain indicates a corresponding kind and power of thought. Any part of the brain being weak, the corresponding function of that part is weak. Thus character in the individual is indicated by the form of the brain, taking into consideration the modifying conditions of health, organic quality and temperament.

Ethics, signifies a system of righteousness. The system of righteous living here taught is personal and individual, and is the culmination of the teachings of human nature, phrenology and genetics, as applied to the individual and his personal needs. The student learns the true foundation of righteousness. He is taught to eliminate his own weakness. He becomes conscious of his own natural powers, and learns courageously to use and rely upon them.

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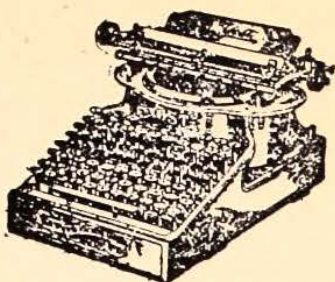
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Ye Quaint Magazine

Vol. V.

BOSTON, MASS., NOVEMBER, 1904

No. 11

IN THE MIDNIGHT MOMENTS.

" 'Tis nature's law, the perfect creed
by love inspired.
From him on whom is much bestowed,
Is much required."

Beautiful one with eyes so brown,
Loving, gentle, blithe and free,
Why do you haunt me up and down
By river and lake, by land and sea?
Ever thy voice is in mine ear,
Ever I long for thy sweet caress,
Ever thy presence is near and dear,
In the midnight moments lonely.

Beautiful one with eyes so true,
Bright and winsome, pure and sweet,
Here's a message all for you,
Thy dear self alone to greet,
Ever my love is all thine own;
Ever thy lips to mine are pressed,
Ever I place thee on love's throne,
In the midnight moments lonely.

Beautiful one, with coral lip,
Ripe and ruddy, sweet and true,
Filled with nectar for gods to sip,
How I'd love to be with you;
Ever to hold you in my arms,
Ever to thrill with your heavenly touch,
Ever to revel among your charms,
In the midnight moments lonely.

WILLIAM WINDSOR.

To understand human nature is to know how to meet people on their own ground, to harmonize with them, to work with them, to be sought as an associate by them, to benefit them and to be benefited by them. To understand human nature is to occupy a commanding position in the world.

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THE VITOSOPHY CLUB.

CONDUCTED BY SARAH WHITE LEE.

All communications concerning The Vitosophy Club should be addressed to the Secretary, 426 Huntington Chambers, Boston, Mass.

BY-LAWS

Directions for Organizing and Conducting the Meetings of Chapters.

The objects of the organization are threefold, viz: To furnish an opportunity for intelligent study of the principles of Vitosophy, to afford social enjoyment, and to exemplify through the social features of the order the practice of the seven Vitosophical virtues, the latter really constituting a complete system of ethical culture. To attain these results the following By-laws have been formulated for the guidance of officers and members.

I.

A Chapter may consist of any number of members not less than seven. It requires seven officers to conduct the meetings. These officers named in the order of seniority are (1) the Graceful Regent, (2) the Beautiful Vice-Regent, (3) the Truthful Instructor, (4) the Courageous Guardian, (5) the Just Treasurer, (6) the Pure Inspector, (7) the Natural Director. These officers exemplify in their duties the practice of the seven virtues, and it is desirable in electing them to their several positions, to select persons who are naturally endowed with a good degree of the virtue represented in the office each is required to fill. Thus, the Natural Director should be a person of strong Naturalness, lovable in disposition, and social in expression, who can meet strangers affably and act as a promoter of love and sociability among members and guests. The Pure Inspector should be a person competent to detect and enforce sanitary conditions at all meetings, and the Just Treasurer should be an honest and capable accountant. The Courageous Guardian should be discreet, courageous and sufficiently endowed with physical strength to protect the Chapter from intrusion and to enforce order if required. The Truthful Instructor should be a person possessing a good voice, accomplished in reading and elocution, and if possible, a person having some experience in teaching or lecturing. The Beautiful Vice-Regent should have a disposition to harmonize the meetings and should be helpful to the Graceful Regent, who in turn should be a good presiding officer endowed with tact, dignity and firmness.

II.

The entire responsibility of the conduct of the Chapter for the term of three months should be vested in an executive committee, consisting of the Graceful Regent, the Truthful Instructor and the Just Treasurer, who are authorized to call to their aid any officer or member who may be desirable. They are authorized to levy a tax upon the members for current expenses not exceeding twenty-five cents a month, and to ask for voluntary contributions to make up any deficiency. At the end of three months, the Just Treasurer shall render a report of money collected and paid out by him for such expenses, and his report shall be approved by the Chapter unless actual malfeasance is charged. They should arrange for all meetings, provide a place for the same, and decide upon such additions to the regular program as may be desirable. It is the purpose of this by-law to place the management of

all expenditures for small expenses in the hands of a responsible committee, and to relieve the Chapter meetings of all debate on the subject.

III.

The presence of the seven members at any regular meeting constitutes a quorum for the transaction of business. The senior officer present shall call the meeting to order and appoint officers pro tem. to fill any vacancies that may exist. On the arrival of the proper officers, the chairs shall be quietly given to them, by officers pro tem. The Graceful Regent and Beautiful Vice-Regent, may, at their option, invite two members or guests to act as right and left associates to their respective chairs.

IV.

Any member of any Chapter may at any time withdraw from the Chapter to which he belongs and may continue his membership in the Association by addressing the Secretary of the Boston School of Vitosophy and having his name enrolled in the General Chapter. This will increase his dues to one dollar a month and entitle him to a personal communication from the Secretary once in every month containing the general instructions sent to regular Chapters.

At any time any members may secede from a Chapter and form another Chapter, and their dues will continue at the regular rates. A Chapter may be formed by any number of persons not less than seven, and each Chapter may prescribe its own conditions as to the acceptance of members. These By-laws are in the interest of social harmony, and enable all persons to obtain the benefits of Vitosophy and the course of study outlined for the Chapters without requiring anyone to associate with persons who may be inharmonious. Chapters may be made private by a vote of the members, in which case the Secretary should be notified. Chapters not especially designated as private will be considered open to visitation by all members of the Association in good standing.

V.

At all regular meetings of the Chapter, each member shall be entitled to invite a number of his friends to be present as guests of the Chapter. The number to be invited by any member may be regulated at the discretion of the Chapter. It should be the policy of the Chapter to restrict the number of invitations that may be extended to any person to not more than three evenings. If the guest does not join the Chapter after three invitations have been extended, he should be excluded for more eligible material. By the action of the Chapter, however, any meeting may be thrown open to all persons for good reason and any excluded guest may be re-invited for cause, by permission of the Graceful Regent and Beautiful Vice-Regent.

VI.

The Chapter shall have discretion as to regulating the time and place and number of meetings held by such Chapter, but frequent meetings are urged as the policy of the Association. Each Chapter must hold at least ten meetings in each year to maintain its charter. The elections for officers of each Chapter should be held at the first meetings in the months of January, April, July and October unless for cause such elections should be postponed. Each Chapter is required to file a report with the Grand Chapter during the months of June and December showing the number of meetings held, and the general report of what has been accomplished.

VII.

The Boston School of Vitosophy is represented in

A. Not if you drink the right temperature of water in a reasonable quantity.

Q. "What causes freckles, and what would you suggest for their cure?"

A. Freckles are caused by the acid developed in the skin by the exposure of the same to sunlight. Butter-milk applied locally usually reduces them and the only other remedy I know of is to keep out of the sun, but that is not a wholesome practice. Better have the freckles and the good health.

"LET THERE BE LIGHT."

[Extract from a lecture by Dr. George W. Carey, delivered at Onset, Mass, August 14, 1904.]

A child brought a piece of ice to its mother and asked, "What is this?" and the mother answered, "It is ice, my child."

And the child asked, "What is in the ice?" and the mother answered again, "Water is in the ice."

The child desired to see the water in the ice, so it took a hammer and pounded the ice into little bits, and the warm air soon changed it all to water.

But the child was disappointed, for the ice had disappeared.

So the child asked its mother, "Where is the ice that contained this water?" and the mother was at last compelled by the child's persistent questions to say, "Ice is all water. It should not be called ice, but should be called crystallized water." The child understood.

A student brought some water to the teacher and asked, "What is this?" And the teacher answered "Water."

Then the student asked, "What does water contain?" and the teacher answered, "Oxygen and hydrogen," and explained to the student how he might obtain these gases from the water.

The student proceeded with the chemical experiment and succeeded in obtaining the oxygen and hydrogen gas, but found that the water had all disappeared. So he asked the teacher, "Where is the water that contained these two gases?" and the teacher was compelled by the student's persistent questioning to say, "Water is all oxygen and hydrogen. It should not be called water at all, but should be called combined oxygen and hydrogen." The student understood.

A spiritual scientist brought some oxygen and hydrogen to God and said, "Lord, what are these gases we call oxygen and hydrogen?" And the Lord said, "They are the molecules in the blood and body of the universe." And the scientist said, "Lord, if these are the molecules in the blood and body of the universe, what manner of molecules constitute thy blood and body?"

And the Lord answered and said, "They are the same. I am the Universe, and beside me there is no other." And once again the scientist questioned the Lord thus: "What, then, is the spirit?" and the Lord was compelled by the scientist's persistent questions to answer, "As water and ice are one, and as the gases and water are one, so are spirit and matter one."

And the spiritual scientist understood.

Once again the scientist made bold to speak, and said: "Lord, I now perceive that when I breathe, I breathe Thee, when I drink, I drink Thee, and when I eat, I eat Thee." And the Lord said, "Let there be light. Thou art redeemed by thine understanding."

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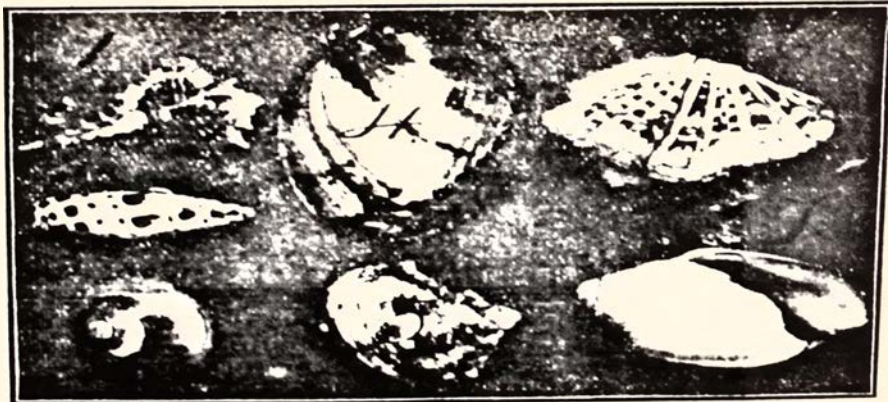
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THE PHILOSOPHERS OF THE LIVING FIRE & J. R. Union City, Mich.

Ye Quaint Magazine

Vol. V.

BOSTON, MASS., DECEMBER, 1904

No. 12

STAR BEAMS.

The stars are shining to-night, my love,
And they twinkle and smile at me,
From their lofty stations of light above
In the firmament's dark blue sea,
And they tell a story of long ago,
When the world was young and fair,
And my heart was entangled here below
In your meshes of bonnie black hair.

Oh the time was full of sweet joy, my love,
And the hours on silvery wings
Went fleeting by, like the notes of a dove,
As he coos to his mate and sings
Of heavenly joys of a sweet little nest
Where the myrtle and mistletoe climb,
So I laid my head on your beautiful breast
And revelled in joys sublime.

The world has its sunshine and storm, my love,
And the storms have shaken our nest,
But the sun shines true and warm above,
And our joy has not lost its zest.
But ever and ever a true love grows,
And its trials but make it more dear,
Mid summer showers and winter snows,
Or weather that's fair and clear.

Your eyes are still like the stars, my love,
And your bonnie black tresses to me
Are glossier, brighter, now than then.
And your face is fairer to see.
And your lips with the smiles of a goddess wreathed,
Are freighted with perfume as sweet,
As ever a zephyr of Ceylon breathed,
Where pleasure and passion meet.

The stars will shine forever, my love,
And forever my love for thee.
Will brighter and brighter grow my love,
And purer and stronger be,
As I love thy kisses and in thy arms
I find my haven of rest,
I'll sing forever of thy sweet charms,
The fairest, the dearest, the best.

WILLIAM WINDSOR.

ASTROLOGY

By Dr. Derolli

Scientific Astrologer, Hotel Pelham, Boston

These predictions will not fit into every life with details. They are safe predictions from planetary relations and will be found helpful and in the main correct. Of course to get at an individual experience, and to take advantage of precise work, a chart of each person must be studied.

JANUARY DAYS.

1. Happy New Year to you. Poor business day.
2. Better. Forenoon quite good.
3. Quite good for any purpose.
4. Same as yesterday.
5. New Moon. Be independent; self reliant. Do it.
6. Mean day. Go carefully.
7. Another same kind.
8. Fine socially. Bright day.
9. All right. Push things.
10. Move prudently, then all right.
11. Better. Well enough. Do it.
12. Poor to buy. Conservative.
13. Wideawake. Make money and friends.
14. Good again. Fine all around.
15. Very indifferent day.
16. This is all right. Push it.
17. Better for men than for women.
18. Good. Go ahead.
19. Bad. Careful what you write or say.
20. Poor influences.
21. Full Moon. Very mean day.
22. Sunday. Rather mean. Prudence.
23. Good to ask favors.
24. Don't fight. Now be careful!
25. Fairly good; nothing more.
26. Better, but only fair.
27. Tip-top. Go ahead.
28. Fairly good.
29. No force. Go to church.
30. Good,—make some money.
31. First-rate.

PHRENOLOGICAL EDUCATORS.

BY PROF. G. T. HOWERTON, M. S.

He alone can be an Educator who understands the human mind. A correct system of psychology underlies all intelligent, scientific educating.

Unscientific methods of teaching will continue as long as instructors and writers of psychology hold to the old notion that the mind acts as a unit. With this idea in a teacher's head, he can see no more difference in two minds before him for educating, than he sees in two balls of the same material—a difference in size only.

How many teachers can stop in the middle of an exercise with children and answer the question, "What mental faculty is being cultivated and strengthened by this work?" Yet it is an important question, and one that children themselves want answered, sometimes, when they say, "What good is this going to do me?" Let the question be answered.

The kindergartner, above all teachers, needs a knowledge of the child. Not every one that can "go through the motion" is fit for this work. Methods without the philosophy of them, are like a body without a spirit, dead. Give a teacher the correct knowledge, and her methods will be correct always. Give her correct methods, learned simply as methods, and her methods of applying them will be dry and ineffectual.

Let 1905 be noted for progress in knowledge of child nature. There is need of it. Let every teacher strive to become a child doctor.

A psychology that does not take in temperament, organic quality, size and shape of brain, kind and quality of sense is too short for the teacher of children. The other kind will do for doctors to discuss and differ about, but it fails in the school room. Give the teacher the philosophy of Gall and all these points become clear.

The evolution of the teacher: First stage, he knows something of the books which the children are to study. Second stage, he knows the subjects to be taught. Third stage, he knows the new methods by rote. Fourth stage, he knows the history of methods. Fifth stage, he knows the bodily needs of the child. Sixth stage, he knows the mental needs of each single child, the kin and quality of sense it has, the influence of body on mind and mind on body, the temperamental balance and how to bend the child toward it. Teacher, parent, which stage are you in?

More mistakes are made in dealing with human beings than any other animal, and more mischief results from these errors. If a driver thinks a horse can make eight miles an hour when he can only go six, he may drive his good horse to death by trying to make him do what he cannot do. Two horses "unevenly worked" together, may be so driven as to kill one. But in either of these cases only a horse is lost. Besides, these mistakes do not often occur, because owners "know horses" too well to expect of them what they cannot do. But teachers and parents make mistakes every day with the children depending on them for guidance and instruction, which are as much worse in their consequences than the supposed case of the horse, as children are more valuable than horses. There is a foolish notion in the world that a child can be made to do anything which its fond parent or teacher may desire, especially in the domain of mind. This is the old doctrine that has been preached in the schools as an incentive to great things since the limb ceased to be the sole urger of young minds. The notion, for instance, that all children can spell equally well. That if it is somewhat difficult for some to learn, yet they must become as good as the best. This is an error frequently met with. It arises from a false conception of the powers and workings of the human mind; from a disposition to lose sight of the fact that, in this world at least, children are limited by their organisms. Former psychology has not studied the whole man. It has put in its time on topics which the ordinary mind cannot comprehend, and has overshot the child, the most important object in a correct system of psychology. In fact, it does not appear that our former philosophers had in mind at any time childhood. A modern writer has felt called on to prove that there is a child psychology. As well undertake to establish by process of reasoning that there is a child stomach or a child brain; it would be equally as sensible. But the cause of the necessity of proving to us that there really is a child psychology arises from the fact that psychology of former days does not fit the child. But whose fault is this? Manifestly not the child's, as some of our writers would have us believe, as they are continually trying to bend the child to fit the psychology. No, the child is all right, but the psychology is very much in need of bending, or rather uprooting. Our horse was all right, but the driver's theory that he could go eight miles an hour was all wrong, and an attempt to make him go it proved fatal to the horse. So it has come to this in our training of the children, which shall suffer, the child or the venerable theories of the psychology?

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Q. "Can a mild form of paralysis be cured or benefited if caused by rheumatism?"

A. Paralysis is never caused by rheumatism. The rheumatism is a preliminary symptom. Any case of Rheumatism will be benefited by following the Vinosophical treatment.

Q. "If an electric person craves for cold drinks at times, should they take them?"

A. The best way to tell is to experiment and observe the effects. The strong probability is that such a person has a magnetic stomach or one which frequently becomes magnetic. In the magnetic condition the cold drink will be beneficial.

Q. "What is the cause of the constant falling out of the hair, how to relieve it and make it grow?"

A. Hair falls out because of lack of cleanliness and vitality in the scalp. Wash the scalp and hair in rain water daily and sit in the sun for half an hour after the bath. This will nearly always effect a cure. Do not wear a tight or badly ventilated hat at any time and stay out of doors bareheaded as much as you can.

Q. "What is the cause of palpitation of the heart, and how is it to be cured?"

A. Palpitation of the heart is a nervous affection usually caused by overwork, lack of nourishment, or fear. Adopt a strictly Vinosophical diet, live a natural life and cultivate courage.

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the busiest corner, just above the market, stretching out my arms to rich and poor alike, and at night I hold a lantern over my head both to show where I am and keep people out of the gutters. At this sultry noontide I am cupbearer to the parched populace, for whose benefit an iron goblet is chained to my waist. Like a dramseller on the mall at muster-day, I cry aloud to all and sundry in my plainest accents and at the very tiptop of my voice.

Here it is, gentlemen! Here is the good liquor! Walk up, walk up, gentlemen! Walk up, walk up! Here is the superior stuff! Here is the unadulterated ale of Father Adam—better than Cognac, Hollands, Jamaica, strong beer or wine of any price; here it is by the hogshead or the single glass, and not a cent to pay! Walk up, gentlemen, walk up, and help yourselves!

It were a pity if all this outcry should draw no customers. Here they come. A hot day, gentlemen! Quaff and away again, so as to keep yourselves in a nice cool sweat. You, my friend, will need another cupful to wash the dust out of your throat, if it be as thick there as it is on your cowhide shoes. I see that you have trudged half a score of miles to-day, and like a wise man have passed by the taverns and stopped at the running brooks and well-curbs. Otherwise, betwixt heat without and fire within, you would have been burned to a cinder or melted down to nothing at all, in the fashion of a jelly-fish. Drink and make room for that other fellow, who seeks my aid to quench the fiery fever of last night's potations, which he drained from no cup of mine. Welcome, most rubicund sir! You and I have been great strangers hitherto; nor, to confess the truth, will my nose be anxious for a closer intimacy till the fumes of your breath be a little less potent. Mercy on you, man! the water absolutely hisses down your red-hot gullet and is converted quite to steam in the miniature Tophet which you mistake for a stomach. Fill again, and tell me, on the word of an honest toper, did you ever, in cellar, tavern, or any kind of a dramshop, spend the price of your children's food for a swig half so delicious? Now, for the first time these ten years, you know the flavor of cold water. Good-bye; and whenever you are thirsty, remember that I keep a constant supply at the old stand. Who next? Oh,

my little friend, you are let loose from school and come hither to scrub your blooming face and drown the memory of certain taps of the ferule, and other schoolboy troubles, in a draught from the town-pump? Take it, pure as the current of your young life. Take it, and may your heart and tongue never be scorched with a fiercer thirst than now! There, my dear child! put down the cup and yield your place to this elderly gentleman who treads so tenderly over the paving-stones that I suspect he is afraid of breaking them. What! he limps by without so much as thanking me, as if my hospitable offers were meant only for people who have no wine-cellars. Well, well, sir, no harm done, I hope? Go draw the cork tip the decanter; but when your great toe shall set you a-roaring, it will be no affair of mine. If gentlemen love the pleasant titillation of the gout, it is all one to the town-pump. This thirsty dog with his red tongue lolling out does not scorn my hospitality, but stands on his hind legs and laps eagerly out of the trough. See how lightly he capers away again! Jowler, did your worship ever have the gout?

Are you all satisfied? Then wipe your mouths, my good friends, and while my spout has a moment's leisure I will delight the town with a few historical reminiscences. In far antiquity beneath a darksome shadow of venerable boughs, a spring bubbled out of the leaf-strewn earth in the very spot where you now behold me on the sunny pavement. The water was as bright and clear and deemed as precious as liquid diamonds. The Indian sagamores drank of it from time immemorial till the fatal deluge of the fire-water burst upon the red men and swept their whole race away from the cold fountains. Endicott and his followers came next, and often knelt down to drink, dipping their long beards in the spring. The richest goblet then was of birch-bark. Governor Winthrop, after a journey afoot from Boston, drank here out of the hollow of his hand. The elder Higginson here wet his palm and laid it on the brow of the first town born child. For many years it was the watering-place, and, as it were, the washbowl, of the vicinity, whither all decent folks resorted to purify their visages and gaze at them afterward—at least, the pretty maidens did—in the mirror which it made. On Sabbath-days, whenever a babe was to be baptized, the sexton filled his basin here and placed it on the com-