



YE QUAIN MAGAZINE.



DEVOTED TO TEACHING

~ **VITOSOPHY.** ~

"THE WISE WAY OF LIVING."

DELINEATION OF CHARACTER.

RICHTEOUSNESS AND HEALTH.




AUGUST, 1904

BOSTON, MASS.

YE QUAIN PUBLISHING COMPANYE

426-427-428-HUNTINGTON CHAMBERS.





PROF. WINDSOR

Eat Some Sand!

About five years ago Professor William Windsor, LL. B., Ph. D., the world's most eminent Phrenologist, discovered the "Sand Cure" for

Indigestion and Constipation.

His investigation has disclosed the fact that all cases of Indigestion and Constipation arise from three causes, to-wit:

1. *The wrong kind and temperature of food.*
2. *Insufficient quantity and wrong temperature of water.*
3. *The lack of grit.*

The natural foods of man are fruits, nuts and vegetables, grown in the country where he lives, and of a temperature suitable to his stomach. If the stomach is cold and electric (indicated by dark color of mouth, lips and tongue) the food should be warm (not hot). If the stomach is warm and magnetic (indicated by bright red or pink color of mouth, lips, and tongue) the food should be cold.

Every person should drink a glass of pure water every day for every ten pounds of the body's weight. If the stomach is electric the water should be warm (not hot). If the stomach is magnetic the water should be cold.

Every person should consume a small quantity of sand every day to give the stomach grit wherewith to digest food. All animals do this except man, who has forgotten his duty. Experience has shown that a teaspoonful a day will generally suffice in most cases, but benefits has been reported in numerous instances from doubling that quantity. We send the right kind of sand by mail or express to all parts of the country.

For the benefit of our customers we wish to say once for all that we cannot say just what the express charges will be on a sack of sand to any given locality. A sack weighs about a half pound, and costs twenty-five cents at our office in Boston. We will carefully pack and mail a sack to any address in the United States or Canada postpaid for fifty cents. We send six sacks by express for one dollar, and when the customer pays the express charges the cost is very close to twenty-five cents a sack, unless it has been sent west of Kansas City or south of Memphis. A shipment of thirty bags amounting to five dollars can be made economically by freight, and will be delivered on board the cars at Boston, Hingham, Mass., or Rushville, Ill., on receipt of that amount. Positively no shipments made C. O. D. Send cash with order by P. O. Money Order, or Express Money Order, or Draft on New York. Do not send a check on your local bank. If you do, your order will be delayed until the check is collected, and one bag of sand will be deducted from your shipment to pay cost of collection and correspondence.

The sand we furnish is clean, round, brown, insoluble, and medium coarse, the only kind fit to be used in a human stomach. Do not use sharp sand. For full particulars of the sand cure send for the January number of THE NATURAL LIFE, price ten cents. Address all orders to

PROF. WM. WINDSOR

Back Bay Post Office

BOSTON, MASS.

LEARN VITOSOPHY!

THE NEW PROFESSION, DIGNIFIED, ENNOBLING AND LUCRATIVE

THE BOSTON SCHOOL OF VITOSOPHY

By PERSONAL INSTRUCTION in 30 Days, or by a CORRESPONDENCE COURSE, extending over whatever time you see fit to devote to it, will qualify you

1. *To quickly and correctly analyze Human Character.*
2. *To give complete written or verbal delineations.*
3. *To use a Scientific Instrument for measuring the Head.*
4. *To furnish Scientific Charts of Character and Health.*
5. *To practice an entirely new system of Healing.*
6. *To give scientific advice on Business and Financial Success.*
7. *To become a Public Benefactor and a Blessing to Mankind.*

"Vitosophy" means the science of the wise way of living. It is a new system of learning based upon Phrenology, Genetics and Ethics, and the course of study includes a complete instruction in these sciences

SPECIAL AND UNPRECEDENTED ANNOUNCEMENT!

A SPECIAL CLASS FOR PERSONAL INSTRUCTION will be organized at Boston on Monday, November 24, 1904, continuing four weeks and closing Friday, December 23. Every member of this class will receive in addition to the personal instruction thus obtained

THE ENTIRE CORRESPONDENCE COURSE

with personal reviews directly under the tuition of the president.

BOTH COURSES FOR ONE PAYMENT OF THE TUITION USUALLY CHARGED FOR EITHER

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427 Huntington Chambers

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PUBLISHERS' ANNOUNCEMENT

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 Publishing Company, which will hereafter publish Ye QUAIN'T MAGAZINE in new and improved form, giving to the subscribers the best features of both magazines and eliminating every line and paragraph which is not of the highest literary and scientific value.

Mr. A. W. Rideout ("Old Quaint") remains at the head of the editorial staff and Prof. Windsor becomes the principal contributor, continuing in Ye QUAIN'T MAGAZINE the splendid series of lessons on Character and Health which made The Natural Life famous. 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.

The magazine also becomes the official journal of the Vitosophy Club, an organization devoted to the study of the highest forms of ethical culture and the proceedings of the various chapters will be reported and contributions from leading members will be a fine feature of future editions. This department will be under the management of Mrs. Sara White Lee, the author and writer, one of the most noted clubwomen in the United States.

The invaluable series of articles on Health, Diet, Exercise and Hygiene, by Adelaide Rosalind Kirshner, M. D., will continue to be a leading feature. Doctor Kirshner is one of the leading physicians of Massachusetts and her articles may be relied upon. They reflect the latest advances of medical achievement in the subjects of which she writes.

Dr. Derolli will continue to conduct the department of Astrology and lovers of the occult will find enough in this department alone to gratify their interest. Other interesting departments are in contemplation.

Owing to the fact that the three numbers of Ye QUAIN'T MAGAZINE for August, September and October respectively have been unavoidably delayed, the full value of these important features cannot be displayed before the November issue. To complete the contract with our subscribers we are obliged to issue these numbers in rapid succession and we therefore request our friends to generously withhold their criticisms until the present publishers have time to catch up with the date.

Ye QUAIN'T MAGAZINE now has a bona fide subscription list of respectable size. We hope to deserve and attract a high class of patronage and to greatly increase the circulation before the beginning of 1905. We do not offer premiums but depend upon our ability to make the magazine a necessity to every person interested in the subjects discussed in its pages, to an extent that will draw a subscription out of the most unwilling pocket.

FIFTY CENTS sent in immediately will secure YE QUAIN'T MAGAZINE for the year 1905, with October, November and December, 1904, included FREE.

Cordially expecting your patronage and approval we are cordially and fraternally yours,

YE QUAIN'T PUBLISHING CO.

Ye Quaint Magazine

Vol. V.

BOSTON, MASS., AUGUST 1904

No. 8

THOUGHTS SERENE.

I'm in love with the beauties of Nature,
The fairest and purest of earth;
The sun and 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 no evil can harm me,
For mine is the light and the day.
The earth and the stars in the heavens
Roll ever in harmony bright,
And I, in my orbit, am steady,
With courage to do what is right.

I hold all in love and in kindness,
My foes have themselves to endure;
Why waste, then, 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.

WILLIAM WINDSOR.

Boston, Mass., Sept. 19, 1904.

INAUGURAL ADDRESS

BY MRS. SARAH WHITE LEE

GRACEFUL REGENT OF BOSTON CHAPTER NO. 7, VITOSOPHY
CLUB, DELIVERED AT THE INSTALLATION MEETING
OF THE CHAPTER AT HUNTINGTON CHAMBERS,
BOSTON, MASS., FRIDAY, MAY, 27, 1904

Among the sages or wise men of the ancients, were to be found scientific men such as Pythagoras, Plato and Aristotle. But later science and wisdom became separated and through succeeding centuries have been seeking each other or else engaged in mortal conflict over theological questions.

The twentieth century opens with more than the promise of a return of this unity for it will be with increased and stronger vitality and among the "Wise Men" of this cycle and of our modern Athens stands Professor Windsor, the father of "Vitosophy," or the Wisdom of Life.

The Positivist, whose fundamental aphorism is that nothing is attainable by man beyond the world of phenomena and the Metaphysician who sails upon the luminous ocean of speculation are from different standpoints approaching the Radiant Centre of Truth which so brightly burns within the Dark Circle of Gravity, Receptivity and Negativeness.

This union of the positive and speculative philosophers, this peaceful conclusion of the conflict between Science and Religion, this grand march of humanity toward perfection lies in the practical development of those human faculties which are best fitted to extend the limit of reliable knowledge until man "knows himself" and in this is at one with his Creator.

Evolution includes Involution and the highest, noblest possibilities are within us and their inaction or activity so plainly written upon our heads that even he who runs may read, when initiated into the mystery of its delineation. However embryonic, or apparently lacking or lifeless may be the noble possibilities or high aspirations they are susceptible to unfoldment and cultivation into the perfection of character.

Man belongs to the Visible World of the Universe, and since he is at the head of the three Kingdoms of the Terrestrial World is already far from the negative pole and science gives evidences that he is on the ascending arc.

Of man's status in the Intellectual World there is no question; but his errors, his doubts, his faulty deductions, his limitations in knowledge,—and his passions—sufficiently prove that not being master of himself, he is not

the "master" in this sphere as he is in the inferior world, and yet there is a something—by whatever appellation designated—that causes him to conceive of and press toward still another kingdom—a Divine World.

He finds that "not by might, not by power," can he obtain entrance, and that the weapons of science and force with which he subdued or conquered the other worlds, are here powerless. It can be attained and retained only by Faith—the wisdom or philosophy of the Soul.

Thus man—monarch of the Visible World, partial master of the Intellectual World, dominated by and yet not understanding the Divine World—in his evolution or reascension, occupies a plane between the superior and inferior beings of creation midway between the Angel and the Beast.

The equality of the two opposing forces which would prevent his ascension makes this situation painful, and to rest in this middle region is for man impossible, and he must overcome by a special effort, if he would not fall to the lower level.

We are informed in some of the principal writings on Occultism, that "the Ancients with the usual force of their synthetic genius symbolized the whole of Involution and Evolution by a sequence of twenty-two figures full of hidden signification, the tenth arcanum of which corresponds with man's stage at the present time. The symbol of this arcanum in their rites of initiation was the Sphinx which guarded the entrance to the Egyptian world."

The Neophyte descended between its paws into the tunnel which led to the Sanctuary, and while passing through was subjected to a series of tests. This tunnel represents the hour, or period, of preparation; it separates the common life from the transcendental life; the end of the old life, the beginning of the new; in it the Neophyte learns the work that he must undertake and prepares himself for it.

Let the students of Vitosophy listen to the interpretation of the Sphinx as understood in these ancient mysteries and take to themselves personal applications that will enable them to become masters.

The Human head of the Sphinx, the centre of the intelligence (this head with us represented by our Truthful Instructor) says to the Neophyte: "First acquire the knowledge, which shows the goal and lights the way to it."

The Bull's thighs, the image of the rough persevering labor of the agriculturist, says to the Neophyte: "Be strong and patient in thy work."

The Lion's paws say to him: "Thou must brave all and defend thyself against every inferior force and passion."

The Eagle's wings say to him: "Thou must desire and will to raise thyself toward the transcendent region which the Soul already approaches."

Thus with the Knowledge imparted by the human head of the Sphinx, combined with the persevering Will of the bull, the Courage of the lion, the Aspirations of the eagle, and the Self-Control which in the Gospels we are informed is the Foundation of all law, the Neophyte in Vitosophy works out not only his own salvation, but may lead others into the path of Life.

The work before us this evening and the passage of time defers the esoteric interpretation of the riddle propounded by the Sphinx until another occasion and also prevents our entering upon the mystery of numbers even as far as to explain why the "Heptad" or sacred seven and its combinations enters so widely into this wisdom of Life or Vitosophy.

We will now proceed to the Ritual and through the power with which I am vested by virtue of my office, I call the members to order and declare this Chapter of the International Vitosophical Association open for work.

PHRENOLOGY AS AN ELEMENT IN BUSINESS SUCCESS.

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

There is no problem the solution of which is of greater importance than the choice of a proper vocation. The world is full of energetic and industrious young men and women who are anxious to perform some work that will be at once laudable and profitable. But the majority of these are doomed to bitter disappointment. Commercial reports show that the great majority, about 97 per cent, of business men are unable to accomplish success in their enterprises. This is not because of lack of industry, enthusiasm or opportunity, for industry and enthusiasm are the rule and not the exception, and the world is full of opportunities for capable persons. Occasionally one man, more fortunate than his fellows, happens to make the right combination, and develops a degree of success which is astonishing. A thousand imitators of his methods fail and the reason of his success is still a puzzle to those who do not understand the secrets of the mental endowments of human beings.

There are two elements of success, mental endowment and circumstances. With the former the phrenologist deals intelligently because he has the key to unlock the mysteries of human character in the relation which the development of the brain bears to the production of mental energy. With circumstances he does not deal further than to suggest those which are desirable. Every man must work out his destiny according to his environment, but a knowledge of his mental equipment is as useful to him as the knowledge of the caliber of his

guns and his supply of ammunition is to the commander of a battleship. For life is a momentous battle and to obtain victory it is necessary for the soldier of fortune to know his resources. Phrenology reveals to him the kind of sense and the amount of sense which he possesses, and the organs of his brain are the weapons, and the kind and amount of sense evolved the ammunition with which the battle must be fought and won.

It is a curious fact that the impressions of a person concerning himself are nearly always wrong. The talented man is often so diffident that his talent perishes by disuse. The conceited man is always present, who imagines he can sing, when his voice is anything but musical, who thinks he is handsome when he looks like the picture of bad luck, and who fancies he is called to preach when he is a remorseful reproach to religion. When Burns sang

"Oh, wad some power the giftie gie us,
To see oursel's as ithers see us,"

he was unaware of the great power of phrenology, or he would have employed it and satisfied his mind.

Phrenology enables us to know the truth concerning our powers and to refrain from attempting the impossible, while it encourages us toward every reasonable and laudable attainment.

Men differ wonderfully in the kind and amount of sense they possess. One man has a genius for machinery, while another can scarcely adjust a nut or turn a screw. But the latter may be a literary genius, while the former can hardly compose a respectable letter. Mendelssohn, Schubert and Handel filled the world with divine creations of music. Michael Angelo transferred the beauties of nature to cold marble, and Raphael caught the colors of the rainbow and the clouds and wreathing them around the faces of youth gave humanity the great lesson which taught us the angelic virtues of the cherubs of the home. As a blacksmith either of these men would have ruined horses; as farmers they would have endured poverty and oblivion; as merchants they could have been relieved only by bankruptcy.

There is an eternal fitness of things which adapts each man to his proper calling, and this adaptation is found in the development of brain and the consequent form of head. Men and women differ in quality. One man is coarse, another is fine-grained; one man is strong, another is naturally weak; one woman is as responsive as a well-tuned musical instrument, another is slow and sluggish in action. Some people are hard and others are soft. The law of quality is uniformity, and the man who is soft in his quality is soft in his hand, soft in his speech, soft in his feet and soft in his head. But soft men have their uses. It is only when they are out of place that they become ridiculous.

The fine-grained man is adapted to fine mental pro-

cesses. He is interested in watches, he comprehends the setting of diamonds, he enjoys the contact of silks and laces. With this class of goods he is in his element and he enjoys his work and it promotes his health. He would be discouraged in a grocery, distracted in a machine shop, worried on a locomotive and driven insane in a boiler factory. In an uncongenial occupation he becomes irritable, morose, sours on his friends, fails to perform his duties to his family, loses his religion and dies 20 years too soon.

The stronger and coarser organization finds these conditions reversed. He loves aggressive action, exults in a sledgehammer and feels a consciousness of his ability to cope with conditions which are disagreeable to other men. In the glare and noise and smoke of industry his voice is loudest, his actions most enthusiastic. Put him at delicate and confining work and the adjustment of fine points gives him a headache; he tangles and soils his ribbons and laces, gets his accounts wrong, becomes dyspeptic and joins the long, dismal procession of failures.

Temperament, quality and health are the foundation of character. These, with the gross amount of brain, determine the amount of sense possessed by the individual. The particular kind of sense is shown by the form of the head. Wealth, social position, happiness and good health all depend upon congenial occupation. A man is never rated by society upon his actual value, for neither society nor the individual himself is able to realize it. But he is rated by what he actually accomplishes by the results of his labors. Hence, if he works with his strongest faculties he is likely to be honored and respected, while if he works with the weaker part of his organization he will rank wholly upon their low grade. Brilliant and talented men do not always possess a gross amount of sense superior to the average man. But they work with their best faculties and evolve energies which are recognized and applauded.

The phrenological examination is the keynote to success because it furnishes the measure of the individual's powers. It persuades him from attempting the impossible, encourages him in the right direction and by determining his temperament, quality and health, as well as his amount and kind of sense, adapts him to the profession where he will do good work, receive excellent compensation, improve health and enjoy existence.



YE QUAIN'T MAGAZINE

Published Monthly at 427 Huntington Chambers, Boston Mass.

OUR MOTTO "TO BE DIFFERENT"

SUBSCRIPTION PRICE:

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Positively no Free Copies!

A. W. RIDEOUT, Editor

The Windsor Publishing Co., 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.

QUAIN'T PHILOSOPHY

By Old Quain't Himself

I would rather hear a few hearty "cuss words" in behalf of a good cause than a prosy prayer from some pious pretender

The first man means business, the other one does not. When any one claims to be able to scatter "Success" broadcast over the land at so much per, they are, as Uncle Joshua Whitcomb would say, getting down more hay than they can cock up.

And it seems to be a good place right here to quote from my old friend Josh Billings:

"A man better not kno so mutch as to kno so menny things that ain't so."

A man on Cape Cod was arrested for carrying on his cranberry picking on Sunday. The next day a heavy frost ruined all of the crop on the Cape.

Query: Would a jury of other cranberry growers convict him?

I see that the discussion still goes on as to whether alcohol is a food or not. Why trouble about it when we can get plenty of pork and beans and beefsteak and potatoes?

Just why it is that we spend more money for liquor and tobacco than we do for food and clothes is one of those things that, as Lord Dondreary would say: "No f-f-fellah can f-f-find out."

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers.—2 Chr., 16, 12, 13.

The above scriptural quotation ought to be a great comfort to the "All Is Mind" people.

I judge that Asa had the gout. In that case the physical culturists and rawfood faddists would have—literally—put him on his feet.

THE VITOSOPHY CLUB

CONDUCTED BY SARAH WHITE LEE

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

Constitution of The Vitosophy Club.

THE VITOSOPHY CLUB is an association of persons interested in the study and promulgation of the principles of the Science of Vitosophy, as originally formulated and promulgated by Prof. William Windsor, LL. B., Ph. D., president of the Boston School of Vitosophy. The association is organized as a branch of the School, and each member of the association is recognized as a student, and is given credit for units of work accomplished in the local associations upon passing a satisfactory examination. The charters of the local associations or Chapters are issued by the School and they comply with the conditions of the organization and conduct Vitosophical work in harmony with the bylaws, ritual and directions promulgated by the School. Certificates, honors and degrees are conferred by the School upon all meritorious and satisfactory workers in the association, on the same conditions as those required of students personally instructed in the sessions of the School at Boston.

CONDITIONS OF ORGANIZATION

Any number of persons, not less than seven, may organize a chapter of the Vitosophy Club, and procure a charter upon complying with the following conditions:

1. Members must be over fourteen years of age, of sound mind, and must subscribe to the following application for membership: I, hereby apply for membership in the Vitosophy Club and agree to be governed by the regulations and by-laws promulgated by the Boston School of Vitosophy, and to assist the officers of any local chapter to which I may be admitted in promoting the interest of said chapter, and the welfare of the members thereof.

2. Each member shall pay to the Boston School of Vitosophy, an admission fee of one dollar, and fifty cents per month as monthly dues. For non-payment of dues any member may be dropped from the rolls after three months' delinquency, whereupon all obligations to or from School or the member shall cease.

3. Local chapters may assess members not more than twenty-five cents per month for running expenses, and all sums needed in excess of that amount shall be raised by voluntary contributions.

4. The officers of each local chapter shall be elected to serve for three months, and until their successors shall be elected and installed. Each Chapter shall elect seven officers, to-wit: Natural Director, Pure Inspector, Just Treasurer, Courageous Guardian, Truthful Instructor, Beautiful Vice-Regent and Graceful Regent, who shall perform duties of their respective offices as directed by the by-laws.

5. The Boston School of Vitosophy shall be represented by a deputy in each Chapter who will be appointed by the School, and who shall have charge of all the property belonging to the School loaned or issued to the Chapter and who shall make monthly reports of the condition and disposition of the same and of all matters in which the School shall be interested.

6. The Graceful Regent, Truthful Instructor and Just Treasurer of each Chapter shall constitute an executive committee who shall conduct the affairs of the chapter during their term of office, and shall account for the disposition of all funds collected to an executive meeting of the Chapter to be held at the end of the term. During their term of office their authority shall not be questioned, and what shall be required of them is the performance of their duties at each meeting, the preparation of the program and the promotion of the interest of the Chapter. When it is shown that they have honestly applied the funds to the purpose for which it was raised, their acts shall be approved without debate.

7. At each regular meeting of the Chapter, the following shall be the order of the exercises:

1. Calling to order, opening of the Chapter according to ritual, and reading of the minutes of the last meeting. Introduction of distinguished visitors and expression of welcome.

2. Announcement of the health of the membership, reports of sick members and visiting committees.

3. Report of Treasurer and disposition of financial matters, if any.

4. Propositions for the relief of sick or afflicted members of the Chapter, and expressions of sympathy and condolence, and any other matter relating to safety or comfort.

5. Instruction and literary program, giving preference to communications from the Boston School of Vitosophy.

6. Musical program, which may be introduced concurrently with the preceeding order.

7. Announcements and special orders. Closing Ritual.

The Graceful Regent may for any good reason, change the order of the meeting to admit of convenient disposition of important matters, provided the same is done in harmony with the by-laws.

ASTROLOGY

Conducted by Dr. Derolli
Scientific Astrologer, Hotel Pel-
ham, 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.

LUCKY AND UNLUCKY DAYS FOR NOVEMBER

The month comes in with Tuesday. The Sun and Mercury in Scorpio. The Moon in Leo. Neptune in Cancer. Uranus and Venus in Sagittarius. Saturn in Aquarius. Jupiter in Aries. Mars in Virgo.

One of the beautiful sights in this month will be Jupiter in the east and at the Zenith, and Venus becoming more and more brilliant in the western sky.

1. Has an apposition of the Moon to Saturn,—a bad relation of Venus to Jupiter and Uranus is also badly placed. It cannot be a very strong day for important events.

2. Very much better. Safe to use, especially in business.

3. Better still; a good day for writings, documents, and personal contact.

4. Not so good. Go carefully and with prudence it will be safe.

5. A strong day and particularly good to start on important matter.

6. 23rd Trinity. A day rather featureless but not of antagonisms.

7. A new Moon. A good day and a safe one, particularly in the forenoon.

8. Rather tame, but not bad.

9. A good all-round day, particularly so after 12 o'clock noon.

10. Safe all day. Go ahead. Great day for the women folks.

11. Some atmospheric changes, but for business or pleasure, the day is all right.

12. First rate. Use it, don't be afraid.

13. Sunday. The influences are rather irregular, but tending toward the good. Fine for social contact.

14. Rather a shaky sort of a day. Better defer important decisions.

15. Another rather questionable day. Don't decide an important matter if you can avoid it.

16. All right,—make up for lost time. Take hold vigorously.

17. Fine again, particularly in the afternoon.

18. Lay low. This is a mean one. Don't fight. Several other don'ts.

19. The day recovers a little, but is not first-class.
20. Sunday, and if it were not Sunday you could do a lot of things and do them all well.
21. Fairly good, particularly up to 4 p. m.
22. Just like yesterday.
23. Full Moon. A wide awake day during all business hours, and good socially.
24. All right. Push it and get ahead.
25. Fairly good. Safe if you are conservative.
26. Absolutely featureless. Do as you please.
27. Advent Sunday. A first-class day in every possible way.
28. Not very good, and peters out as the day goes on.
29. Good all day and it would pay you to use it with all your strength.
30. Good enough, and safe for important duties.

THE CONVERSATION.

In this department Prof. Windsor will answer any question briefly which is in any degree pertinent to the doctrines he teaches or the elucidation of any subject with which his work is connected. Correspondents desiring questions answered in this department must observe the following rules:

1. The question must be impersonal.
2. It must be expressed in less than twenty words.
3. It must be important enough to be worthy the space required for answering.
4. The correspondent must be a subscriber to THE NATURAL LIFE.
5. No limit is fixed to the number of questions any subscriber may ask, but Prof. Windsor may ignore any question at his discretion.
6. Write questions plainly at the top of a sheet of note-paper, leaving the rest of the sheet blank.
7. Write only on one side of paper, and attach your name and address. Your name will not be published, but Prof. Windsor must know to whom he is talking.

Q. "Is the proper time to take a bath at morning or at night?"

A. Take it both morning and night and you will make no mistake.

Q. "What is your opinion as to allowing a child to use his imagination? For instance, in making up an impossible story of something which did not happen? (2 to 6 years old)."

A. It is altogether probable that such a child has fine talent for romantic literary composition. Wise instruction and the correction of extraordinary exaggeration would probably develop the talent and prevent it from degenerating into a vice.

Q. "Is not the blue sky ether?"

A. There is no such thing as ether, in the sense in which it is used by would-be scientists. When you look at the sky which is partially illuminated by refracted rays of the sun it appears blue because it is relatively negative.

Q. "How does light come to us if the sun does not give light or heat?"

A. The light is developed in the atmosphere of the earth by the restraint of the magnetism of the sun against a resisting medium. If there were no atmosphere there would be no light or heat developed.

Q. "How does matter form into solid substances like iron or stone if molecules repel molecules?"

A. By the process of crystallization through the domination of electric conditions. Iron and stone are simply forms of ice, which crystalize at higher temperatures than water.

Q. "If necessary, would you take brandy to stimulate the heart's action?"

A. I am always willing to do any necessary thing. Your question precludes any other answer. It is never necessary however to use alcoholic stimulants where the principles of Vitosophy are correctly applied.

Q. "What is your opinion in regard to canvass shoes with rubber soles?"

A. Probably better than leather at most seasons of the year.

Q. "Do people ever perspire from weakness and is excessive perspiration weakening?"

A. Perspiration is always weakening. If the body were kept in a perfectly vitosophical condition and exposed to the proper conditions of life perspiration would not occur in such a degree as to be noticeable as sweat.

Q. "Do you not think the soul is the bodily form of the spirit, when the earthly body has dropped off?"

A. Please find a soul and hold it long enough for either of us to make a personal examination. Then we will be able to discuss it intelligently.

Q. "Would not walking on damp clay absorb too much magnetism from an electric person?"

A. Not if the person were familiar with the vitosophical rule for controlling the current. He would have sense enough to stop at the right time.

Q. "How near must a person be to you for you to feel his aura?"

A. That would depend upon circumstances, the temperament of the person and the sensitiveness of the receiver.

Q. "Is there a cure for varicose veins outside of a surgical operation?"

A. Do not pursue a vocation which causes you to stand too long in one position. Massage and proper exercise will generally effect a cure.

Q. "If the owner of a crippled brain cannot help doing wrong, can there be any progress?"

A. In some cases no. Like the answer to the former question, it depends entirely upon the extent to which the individual is crippled.

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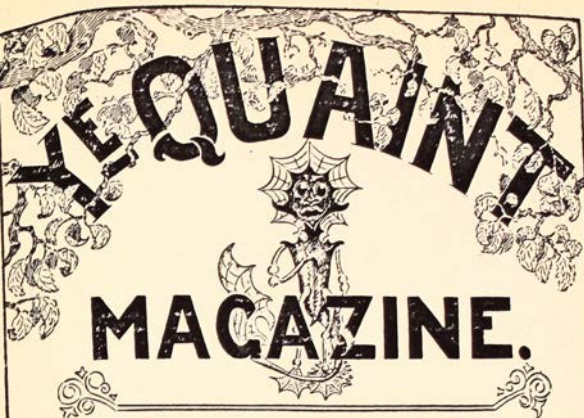
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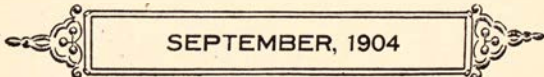
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Ye QUAIN T MAGAZINE and THE NATURAL LIFE

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.

The magazine also becomes the official journal of the Vitosophy Club. This department will be under the management of Mrs. Sara White Lee, the author and writer, one of the most noted clubwomen in the United States.

The invaluable series of articles on Health, Diet, Exercise and Hygiene, by Adelaide Rosalind Kirshner, M. D., will continue to be a leading feature. Doctor Kirshner is one of the leading physicians of Massachusetts and her articles may be relied upon.

Dr. Derolli will continue to conduct the department of Astrology and lovers of the occult will find enough in this department alone to gratify their interest. Other interesting departments are in contemplation.

Owing to the fact that the numbers of Ye QUAIN T MAGAZINE for September, October, November and December, respectively have been unavoidably delayed, the full value of these important features cannot be displayed before the January issue. To complete the contract with our subscribers we are obliged to issue these numbers in rapid succession and we therefore request our friends to generously withhold their criticisms until the present publishers have time to catch up with the date.

We hope to deserve and attract a high class of patronage and to greatly increase the circulation before the beginning of 1905. We do not offer premiums but depend upon our ability to make the magazine a necessity to every person interested in the subjects discussed in its pages, to an extent that will draw a subscription out of the most unwilling pocket.

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

Confidently expecting your patronage and approval we are cordially and fraternally yours,

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Ye Quaint Magazine

Vol. V.

BOSTON, MASS., SEPTEMBER, 1904

No. 9

THE MESSAGE OF OUR REPUBLIC.

(DEDICATED TO THE "STARS AND STRIPES" AND WHAT
IT REPRESENTS.)

Copyright, 1901—By Sara White Lee.

"Midst the moan and groan of battle where the shot and
shell had sped,
See appears a snow-white banner with a cross thereon of
red;
Falls a hush upon the nations as they look upon their dead
Whose souls go marching on.

Chorus:

Glory, glory hallelujah, etc.

Clear above the roar of cannon comes a message now of
peace:
"If ye build to me an altar and your love for each increase,
I will come and dwell among you so that wars forever
cease,
My day is marching on.

From Greenland's icy mountains as from India's coral
strands,
Or where Afric's sunny fountains ever roll her golden
sands,
Ye are all alike God's children, whatso'er the clime or
land,
His love goes marching on."

Hark the trumpet call to action! Help "Old Glory" lead
the van
Toward peaceful arbitration and the law of love for man;
While all nations swell the army raised to carry on the
plan,
Our flag goes marching on.

Since the life-blood of our grandsires paid our price of
liberty
For our place in peace or warfare view the scroll of his-
tory;
There emblazoned are the records of our country's brav-
ery,
As it went marching on.

Brave America, our country, keep us ever proud of thee!
For "the Right and Independence" be our flag the guar-
antee;
And rejoicing in His message let us live to make men free
As we go marching on.

With Christ, our Elder Brother, we will gain the victory,
And in our Father's kingdom share the heavenly jubilee!

Then speed this glorious message of love, peace, and harmony,
Our God is marching on.

"The Message of Our Republic" is nonsectarian, non-partisan, wholly American. It fully recognizes the patriotism of war, while inculcating what is so apt to be overlooked and yet might be made so effective in preventing war with its horrors—the heroism and patriotism of peace. It is hoped "The Message of Our Republic" will find a welcome in our public schools, and be memorized by young Americans throughout the United States; find its way to all the firesides of our nation; and find its home in the hearts of all our countrymen—of all Americans whatever their creed or nationality; all who love and are loyal to our flag, so that it may become their living principle and the expression of their patriotism.

Sara White Lee.

WISHES.

When I pause in my work, after midnight's still hour,
When the world and myself are alone,
And my task is well done, and the spirit of power
Has given it volume and tone,
I wish that your eyes could gaze into my own,
That your lips could be pressed upon mine,
And that in your dear arms I could lose all alarms,
And drink all of Love's sweetest wine.

I wish that my arm could encircle your waist,
That your cheek could be laid against mine,
And that, while the sweetest of kisses I taste,
Your eyes with bright love-light would shine.
I wish that your fears would forever depart,
That your hope and your pride would increase,
And in the true love of my own faithful heart,
You would find all contentment and peace.

I wish that when life has its trials begun,
That you would depend upon me;
I wish that when time has its sands nearly run,
That we could still true lovers be,
I wish I might be your protector and friend,
And you my sweet mentor and guide,
To correct my errors and mistakes amend;
And be my enjoyment and pride.

WILLIAM WINDSOR.

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, 426 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.

To live in health means to live in season, in harmony with nature's products, and so adapt them to the needs according to the age and occupation, climate, season and individual taste.

Health is obedience to physiological law, and disease is simply a transgression of it, usually through ignorance, and begins with errors in diet. One man's food is another's poison; the diet must suit individual needs. Office workers require a different fare from that of the worker in the open air.

The heavy stimulating diet of winter is not suitable to spring or to summer. Cold weather increases the chemical burning of food in the body to supply heat to the blood; warm weather reduces the body temperature by loss of fluids through the skin; in both cases the processes are governed by physiological law to preserve harmony between the external and internal forces, and harmony means health.

To continue throughout the year the usual winter diet of meat, eggs, cheese, beans, lentils, cabbage, pastries, custards and puddings, invites ill health, sooner or later. It results in lack of energy, irritable temper, neuralgic and rheumatic pains, and the more serious heat prostrations.

Warm weather requires less concentrated food and a more liquid form of diet. Not, however, the liquid iced waters and beverages to wash down the solids, but the organized liquids as nature offers them in fruits and juicy vegetables. These are most abundant in the season when the body requires them.

The normal appetite craves seasonable food, and in the heated term will demand fresh fruits with cereals for breakfast, vegetables with leaf salads for dinner, and fruits again for lunch or supper. Fruit with bread and nut butter, or cereals, is a good combination and agrees with the most sensitive stomach. Those who have experienced ill effects from eating fruit, will find the trouble was due to the combination with other foods and not really in the fruit itself. Some persons cannot eat vegetables and fruit at the same meal; others wisely separate them to enjoy the full taste and flavor of both. Others again prefer their fruit at the beginning of the meal.

In a healthy body the tastes and desires are safe guides, but all others must exercise judgment and care in the selection and combination of foods. Experience is not always the best teacher, for often the blame is misplaced. For instance, cucumbers are avoided by most persons because they have eaten them wrongly prepared and suffered the consequences. They are indigestible when soaked in salt water and seasoned with pepper and vinegar. If eaten fresh from the vine without any seasoning,

or served with oil and lemon juice, they are easily digested and most wholesome.

The process of cooking, the preparation and seasoning, and the lack of proper mastication are to blame for so-called indigestible foods. Even the addition of salt alters the food elements and irritates the stomach.

Vegetables ought to be stewed, baked or boiled rapidly in as little water as possible. The remaining liquid is not to be thrown away because it contains the most valuable part—the vegetable juices with the mineral cell salts which the blood requires for food. It should be used for soup stock and sauces.

Summer thirst may be quenched with juicy fruits, melons, and the beverages of fruit juices, lemon-lime-orangeade and grape juice. Buttermilk is also refreshing and nourishing.

HOW THE REAL MERITS OF EVERY CHILD CAN BE ASCERTAINED.

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

The modern fad in school teaching is psychology. Educators are gradually awakening to the necessity of some rational system of mental philosophy which will explain the operations of mind and its development. But modern pedagogy has not progressed sufficiently to more than comprehend the need of this instruction. It has yet to adopt the true philosophy to which phrenology affords the key.

In all previous systems of mental philosophy human beings were always regarded as possessing about the same kinds of sense, but varying in gross amount and in the capacity to express it. Occasionally a blank idiot was found who seemed to contradict this notion, but he was regarded as a mysterious "dispensation of Providence," and passed by as something outside of the domain of education and as not to be considered in any philosophical system applied to so-called rational beings.

Vitosophy, however, has demonstrated that human intelligence is graded in very gentle degrees from the gibbering idiot to the inspired sage, and that the kind of sense differs in different individuals as well as the amount of sense, and that it is highly important that these differences should be recognized in children at the earliest possible age, and that the best possible development should be secured for each individual according to his special endowment of talent.

In a word, this phrenological system of mental philosophy is the only one which has ever dared to offer specific advice to the individual according to his own case and regardless of others. The teacher who studies any other system of psychology learns a great mass of glittering generalities and comes to the schoolroom the next day to discover that he has not a single pupil to whom he can fit his psychological theories.

When he studies phrenology, however, all this is changed. He learns that there is a specific constitutional difference between the blue-eyed, sharp-featured and delicately-organized pupil and the one who has brown eyes, straight black hair and strong muscles. And he not only learns that there is a difference, but he learns what that difference is, and how to use it to the best possible advantage of both pupils.

It is a well-known fact that students who obtain the honors in graduating exercises are frequently eclipsed in after years by those who were at the foot of the class on commencement day. This has always puzzled educators, who do not know that the pupil who possesses a large en-

dowment of the phrenological organs of language and approbateness is always vivacious and talkative and gets to the front because he can tell all he knows, and sometimes a good deal more. Close beside him sits a thoughtful, executive pupil, who reasons well, thinks deeply, but is often disgusted because he cannot express his thought. His phrenological organ of language is low in development, and he cannot find expression in words for his ideas. In later years the two pupils are brought face to face with grave responsibilities in which their intelligence and powers are tested. Here the pupil with small language finds his opportunity. He is a man of deeds, not of words, and his strong arm expresses the knowledge which his lips could never utter, while the more talkative pupil exhibits a great deficiency of executive ability. In college the boys were graded on their ability to talk. In the world the men are graded on their ability to act.

The teacher who understands phrenology does not grade his pupils in this way. He gives the talkative one full credit for all the knowledge he shows, but puts him to the test of executive ability also, and where it is shown to be deficient he develops this quality as well while the character is formative. A great many boys are practically ruined by high marks in college obtained by superior language. They show such a readiness to explain correctly how everything ought to be done that the teacher never suspects that their executive force is wanting, and consequently they lose this part of their education, and often with a brilliant college record a student wonders, and his friends wonder, why he does not succeed. The fact is that owing to the false system of psychology under which he was educated his greatest weakness was not discovered and his education has really failed of his object.

The phrenological teacher knows the pupil. A phrenological examination at the hands of a competent expert is worth a dozen years of experiment and observation made without a knowledge of the principles of this science. I have frequently heard parents and teachers exclaim at the close of my professional examinations: "Well, I always knew that that boy had peculiar ways, but I never understood him until the present moment. Now it is all clear." Thus showing that the application of phrenology by an expert cleared up in a few moments mysteries of character which years of close and affectionate observation had failed to unravel.

It is an interesting fact that both teachers and physicians have appropriated large masses of phrenological facts and principles in their daily practice without giving credit for it. There are numerous men of both these professions who never lose an opportunity to decry phrenology, who owe their professional success to their adoption of psychological principles which were first announced by Gall and Spenzheim. I have never yet met an intelligent teacher or physician who expressed a disbelief in phrenology who would not admit every important principle upon which the science rests, after 15 minutes of skillful cross-examination.

The worst grudge these people have against the science is that it exposes their own shortcomings. There is an egotism in human nature which does not like to admit that it can be exposed and understood. In the presence of the skillful phrenologist all the disguises and hypocrisies of life must fall. As long as phrenology is truthfully administered, and as long as it continues to expose the vices, the weaknesses and the foibles of men and women, there will always be those who would fain hide themselves from its scrutiny beneath the fogs and mists of unbelief, and ridicule.

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A. W. RIDEOUT Editor

Ye Quaint Companye, Publishers

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

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QUAIN'T QUERIES

By Ye Quaint Quaker

Wouldn't this world be a fine place to live in if the fools were removed? But I am afraid if the rule were enforced I would be deported first and thee second.

* * *

Friend Roosevelt has been re-employed by the American people by a large vote of the directors. I am a man of peace, but verily doesn't thee feel more secure with a good fighter in charge of the gangway?

* * *

Truly, the man with the strenuous disposition hath things much his own way, in this country. To the victor belong the spoils and it might truthfully be said he getteth therewith about all there is including the smiles of the women.

* * *

Did it occur to thee during the campaign that Friend Bryan was playing the longest headed game in the whole mix? Mark you, there is a man of great foresight and one I much esteem for courage, astuteness, honesty and cleverness. It is more than likely that he will yet compel Hill, Cleveland and Parker to retire permanently. He has announced the only sensible issues upon which Democracy can make a pretense for existence. Keep your eye on Bryan for the next four years if thee desires to be entertained.

* * *

Why should a Turk be always referred to in American newspapers as "the unspeakable Turk." If he invented the Turkish Bath he must have many good qualities. And when I read about his harem and other domestic institutions it seemeth to me that he must know much of the art of living. To me the most "unspeakable" is the American or the citizen of any country who never takes a bath, and having only one wife compels her to sleep with him.

* * *

In Boston among other institutions of learning stands

high the Tremont Turkish Bath, conducted by Adolph Lundin, a Swede professor of decency. I visit his place frequently and verily I enjoy it. It is fitted with every appliance necessary to remove dirt, promote circulation and improve the flavor of personal attractiveness. Courteous attendants attend to your wants, supply refreshments and rub out your meanness. Gentlemen bathe at night, ladies during the day and Mrs. Quaker informs me that the conditions during the day are more delightful than at night. I should think they would be. I applied for a bath yesterday morning at nine o'clock but Friend Lundin denied me and gently restrained me from entering. Yet, verily I have an imagination.

* * *

Did it ever occur to thee that the world moves in its orbit sixteen miles a second or a million and a half miles a day? Therefore do not worry over thy troubles but go to thy bed and sleep sweetly, remembering that at thy awakening, conditions will be completely changed.

* * *

Sufficient unto the day is the toil thereof, save thy strength for the morrow, when the real thing and not a phantom of thy imagination shall confront thee.

* * *

It is said that nobody goes to hell but women and fools. If the climate isn't too torrid it seems to me the society might be congenial for most people I know.

APHORISMS.

Happiness is analyzed by Vitosophy. It is found to consist of seven elements, Love, Health, Wealth, Comfort, Knowledge, Harmony and Power. Each element of Happiness is the result of the possession and practice of one of the seven Virtues. Perfect Happiness is attainable to those who learn to possess and exercise all the Virtues.

Each Virtue represents a division of Labor. When an individual is in his right division of Labor and exercises his best virtue he produces Happiness for himself and others. Vitosophy classifies every person into the right division and thereby insures success, enjoyment and full compensation.

There are seven Conditions of Life which are essential to existence. They are Earth, Water, Food, Companionship, Magnetism, Air and Liberty. All diseases suffered by Man are the result of his neglect of these essentials. Disease is unnecessary and will disappear when man learns to enjoy these conditions in the Natural Life.

Man has Seven Senses, to-wit: Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance. Vitosophy teaches how to develop all of these to the highest degree and thus insure complete intelligence to its votaries.

Do you aspire to Perfection? Do you wish to live a Virtuous Life? Do you desire to be Attractive, Clean, Honest, Brave, Intelligent, Correct and Free? Are you anxious to be liberated from Crime, Disease, Poverty, Fear, Ignorance, Discord and Weakness? Do you desire the highest Education and most successful Business, Trade or Profession? Do you yearn to be loved and loving and to make yourself and others happy and secure a delightful companion in life? Vitosophy will show you the way.
—Principles of Vitosophy.

THE VITOSOPHY CLUB.

CONDUCTED BY SARAH WHITE LEE

All communications concerning The Vitosophy Club should be addressed to the Secretary, 476 Huntington Chambers, Boston, Mass.

DIRECTIONS FOR OPENING AND CLOSING MEETINGS.

OPENING RITUAL.

The Chapter being called to order and the Natural Director having reported to the Regent that there is a quorum present (seven members) the Graceful Regent shall say:

"Brothers and Sisters of ——— Chapter of the Vitosophy Club, assemble for duty. Officers, take your respective places."

"Natural Director, what are your duties?"

Ans.—"To extend a cordial welcome to all members of this Chapter and invited guests, to meet strangers with politeness and good will and to direct them to their proper places as far as I have the information, and to promote sociability."

"What is the color of your office?"

Ans.—"Black."

"What does it signify?"

Ans.—"Love."

"Pure Inspector, what do we expect from your office?"

Ans.—"The watchful care of the conditions of the place of meeting, securing as far as possible the correct ventilation and warmth and the superintending of the ministrations of this Chapter to the sick and afflicted."

"What is the color of your office?"

Ans.—"White."

"What does it signify?"

Ans.—"Purity."

"Just Treasurer, what are your responsibilities?"

Ans.—"The keeping of the minutes of the Chapter, the receipt and just distribution of its funds by the consent and with the co-operation of the executive committee."

"What color represents your office?"

Ans.—"Yellow."

"What does it signify?"

Ans.—"Wealth."

"Courageous Guardian, why are you present?"

Ans.—"To protect the members of this Chapter and their invited guests from intrusion and to promote the comfort of all present."

"What is the color of your office?"

Ans.—"Green."

"What does it signify?"

Ans.—"Comfort."

"Truthful Instructor, what do you contribute to our welfare?"

Ans.—"It is my exalted privilege to give instructions in the principles of Vitosophy, to read communications from the Boston School of Vitosophy, and to introduce persons from whom we may learn in all the departments of science, art and literature."

"What is the color of your office?"

Ans.—"Blue."

"What does it signify?"

Ans.—"Knowledge."

"Beautiful Vice-Regent, how do you assist us?"

Ans.—"By cordially and harmoniously operating with the Graceful Regent in conducting the business of the Chapter, by presiding in his absence and by promoting and encouraging a state of harmony and mutual helpfulness, among all the members of the Chapter."

"What is the color of your office?"

Ans.—"Red."

"What does it signify?"

Ans.—"Beauty."

"It is the duty of the Graceful Regent to preside over all the deliberations of this Chapter, to exercise the power delegated to him by this office in an impartial and effective manner and to promote the elements of Happiness, Love, Health, Wealth, Comfort, Knowledge, Harmony, and Power, in the lives of all the members of this Chapter by the exercises of the virtues of Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace, to which end I invite the cordial co-operation of all officers and members, as well as of our invited guests. I now declare this Chapter of the International Vitosophical Association open and ready for the transaction of business."

CLOSING RITUAL.

The entire Chapter being called up by three raps of the gavel, the Graceful Regent shall say:

"Let every member and invited guest depart in peace, practice the virtues of Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace, and so will your lives be filled with Love, Health, Wealth, Comfort, Knowledge, Harmony and Power."

The Graceful Regent with one rap of the gavel dismisses the Chapter.

THE GAVEL.

One Rap—Calls to order and enforces order. Seats all standing.

Two Raps—Calls up the officers.

Three Raps—Calls up all present.

SPECIAL ANNOUNCEMENT.

We are anxious to spread the benefits of Vitosophy and to that end will encourage the formation of chapters wherever seven or more persons can be interested and induced to meet regularly. Booklets containing the constitution and By-Laws, Ritual and course of study, with other helpful suggestions will be furnished free of charge on application to the secretary.

Individuals who for any reason cannot become members of chapters can enroll in the general chapter and will be furnished the course of study at a nominal cost. The secretary will be pleased to answer any inquiries and to give helpful suggestions to anyone interested in the subject.

Vitosophy solves all the problems of life, and shows how to obtain all the elements of happiness, viz.: Love, Health, Wealth, Comfort, Knowledge, Harmony and Power. The Vitosophy Club is designed to discuss all of these subjects and to assist members in every way to gain social and financial success, to increase Knowledge and Harmony and to develop Power in all good works.

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.

DECEMBER DAYS.

1. No good feature all day.
2. Wideawake, push it.
3. Good for writings or for personal intercourse.
4. Sunday. Influences quite good.
5. Much better after the noon, then safe.
6. Fine afternoon. Press it vigorously.
7. New moon. First-class day.
8. Bright as a button. Make things tell.
9. Just so-so,—like some people.
10. Good for dealing with the opposite sex. Here's your chance.
11. Sunday. Finish the job begun yesterday.
12. Strong. One of the very best for all purposes.
13. Nearly as good, and good enough.
14. Also a strong day. Better wind up some old matters and get them settled.
15. Another good day for people or things.
16. Safe if you keep cool.
17. Fine again. Strong day to start a matter.
18. Sunday. Wonderfully good day.
19. Very ordinary to begin a thing. Safe for one that has been started.
20. No great force, rather tame and a little risky.
21. Very strong influences increasing from sunrise, making a very strong day.
22. A Full Moon, and a shaky day in every way.
23. Improves a little, but yet not out of the woods.
24. Still gaining, and towards evening very good.
25. Christmas and Sunday. Good for joy,—bad for business.
26. Begins to improve and gains toward the evening.
27. Decidedly strong. Here's a chance to do something.
28. All right. Another good chance,—get things closed up toward the end of the year.
29. Distinctly bad. Now be careful.
30. Good again; make it effective in all ways.
31. Good. Farewell.

I do not belong to that class spoken of in Child Harold's Pilgrimage; "Afraid to think lest their own judgments should become too bright; and their free thoughts be crimes; and Earth have too much Light."

Prof. Haddock and Prof. Windsor both seem to be having lots of fun with the "New Thought" devotees. There is ample opportunity.—Old Quaint, Himself.

THE CONVERSATION.

In this department Prof. Windsor will answer any question briefly which is in any degree pertinent to the doctrines he teaches or the elucidation of any subject with which his work is connected. Correspondents desiring questions answered in this department must observe the following rules:

1. The question must be impersonal.
2. It must be expressed in less than twenty words.
3. It must be important enough to be worthy the space required for answering.
4. The correspondent must be a subscriber to YE QUAIN'T MAGAZINE.
5. No limit is fixed to the number of questions any subscriber may ask but Prof Windsor may ignore any questions at his discretion.
6. Write questions plainly at the top of a sheet of note-paper, leaving the rest of the sheet blank.
7. Write only on one side of paper, and attach your name and address. Your name will not be published, but Prof. Windsor must know to whom he is talking.

Q. "Are dreams clairvoyant manifestations."

A. No. Dreams result from imperfect circulation in the brain during the negative period. When you are negative or asleep there should be so little blood in the brain that you are not conscious of anything. If this condition is not completely obtained and the brain is only partly negative, dreams will result and they will present more or less distortion according as the circulation is less or more complete. Clairvoyance as taught by Vitosophy is a sense like hearing, tasting, smelling, etc., and is best exercised when the individual is fully awake, but more complete when the other senses are rendered dormant. This does not imply sleep but a receptive condition of a thoroughly awake brain.

Q. "Where is the organ of clairvoyance located?"

A. Its actual location has not yet been demonstrated. It is believed with good reason to be one of the functions of the cerebellum and if it is not it is surely closely connected with that organ.

Q. "How can one avoid exciting others that are in his presence?"

A. Excitement of any kind is the result of the excessive action of some organ of the brain which results from either supersensitiveness on the part of the person excited, or from unusually disturbing causes. In the first instance study the phrenological organs that are supersensitive in the individual and avoid conversation, actions and references that will affect these organs. In the second class of cases avoid producing the exciting causes.

Q. "What is meant by Liberty as the word is used in Vitosophy?"

A. Unrestricted action of every kind. The word itself admits of no restrictions. In practical life, however, by the operation of other natural laws, we are convinced that absolute liberty cannot exist by reason of the limitations of man's nature. Man is not omnipotent. In the relative sense, however, man approaches to the ideal of perfect happiness as he is able to overcome his limitations and achieve a higher degree of liberty. To do this he must cultivate the habit of acting independently of others

as far as he can do so without causing unhappiness to others. The ethical statement of the doctrine is as follows: I have a right to perform any action which seems physically possible, provided that in the performance thereof I do not injure myself or others.

Q. "Is the right to injure others ever conceded by Vitosophy?"

A. The answer to this question depends entirely on whether the others are in a state of invasion or not. You have no right to invade the rights of others under any circumstances. If others invade your rights, you have the right of self defense. Be careful, however, that you do not defend rights that are merely imaginary as the result of false teachings.

Q. "Is it good luck to look at the new moon over your right shoulder or bad luck to meet a cross-eyed person?"

A. There is no such thing as luck in the universe. Everything happens according to natural law. I have carefully experimented with the moon as indicated by this question and have not been able to see that there is the slightest indication of good or evil presaged by the circumstance of my happening to see it either way. It would be impossible to form a judgment in the case anyhow. The things that we are prone to regard as most unfortunate at the time they happen often prove to be the most valuable influences that ever came into our lives. Stop fooling with luck and go ahead and do things.

Q. "If there is no such thing as luck why do you give valuable space in your magazine to Astrology and predictions of fortunate and unfortunate days?"

A. Astrologers are sometimes unfortunate in their choice of expressions. "Lucky" and "unlucky" days are referred to in astrological predictions as indicating whether one may expect to find conditions of more or less resistance according to planetary influences. Astrology teaches, however, that every fact in life is the result of natural causes. The astrologer predicts, in fact, favorable and unfavorable days, just as the weather reports may predict favorable or unfavorable weather. There is no "luck" in the weather reports and there is no "luck" in astrology. Watch the weather reports and if you can find them reliable take them into your calculations. Do the same with Dr. Derolli's predictions, as published in these pages. The energetic man will do business regardless of weather and equally regardless of astrological conditions, but neither may do as much on unfavorable as on favorable days, but he will be found trying.

Q. "How is it possible for a person to have a morose disposition, and still be very mirthful?"

A. The morose disposition arises from a bad digestion and a low development of the phrenological organs of Hope, Dignity and possibly an over-development of Caution. Mirthfulness depends on the development of the organ of that name and may or may not exist with any form of disposition.

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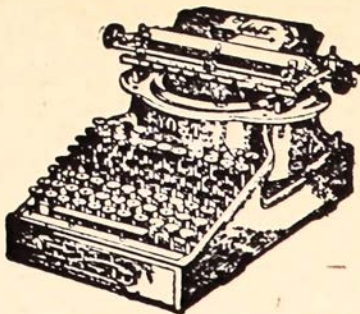
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