

The Solution of the Problem

— of —

HUMAN LIFE

according to

VITOSOPHY

"The Wise Way of Living"

— by —

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"Phrenology, Choice of Professions, Matrimony,"

"The Science of Creation,"

"Loma, a Citizen of Venus," Etc.

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To my esteemed friend -

Elbert Hubbard

with an author's compliments,

William Windsor.

Quebec, Feb. Dec. 10, 1910



Sincerely your friend

William Windsor.

To the Memory of my Father,
Captain William Windsor
the Best Man I ever knew,
whose Pride in my Development was only
equaled by his Zeal in promoting it.
This Volume
is affectionately and reverently dedicated.

TABLE OF CONTENTS

PREFACE.

- Chapter I.—Elementary Principles of Vitosophy, Definitions, Genetics, Phrenology, Ethics. Page 9
- Chapter II.—The Temperaments, Explanation of Electric, Magnetic, Alkali, Acid, Vital, Mental, Motive, Organic Quality; Names and Definitions of Brain Areas. Page 31
- Chapter III.—The Seven Conditions of Life. The EARTH and its Uses. Page 36
- Chapter IV.—WATER. Rules for Drinking and Bathing. Page 45
- Chapter V.—FOOD. The Vitosophical Law of Diet. Seven Rules for the Selection and Eating of Food. Page 57
- Chapter VI.—COMPANIONSHIP. Its uses and abuses. Page 77
- Chapter VII.—MAGNETISM. Complete exposition of the Nature of Electricity and Magnetism according to the System of Genetics. Page 91
- Chapter VIII.—AIR. Correct Principles of Ventilation. Page 105
- Chapter IX.—LIBERTY. Seven Kinds of Liberty essential to Happiness. Page 113
- Chapter X.—THE GIFT OF HEALING. A Complete Exposition of the Functions and their Derangements Causing Disease, and the Vitosophical Remedies. Page 124
- Chapter XI.—NERVOUSNESS. Principal causes and the means of cure and inducement of Dreamless Sleep. Cure of Insomnia. Page 151
- Chapter XII.—THE CURRENT OF MAGNETISM AND HOW TO CONTROL IT. Simple Rules for the treatment of all Diseases not requiring Surgery. The Law of Color. Page 168

PREFACE.

The major portion of the present work was prepared and originally published by the author as a special course of lessons on the attainment and preservation of Health, for the benefit of those who wished to make an exhaustive study of Vitosophy, and to practice it as a profession, and in the original form consisted of ten pamphlets sold at ten dollars for the set. The insistent demand which has been made for a comprehensive text book of the science, together with the repeated testimonies of the good accomplished by the Health Lessons, has induced the author to give them a wider circulation in the present form and to add to the original text the definitions and explanations of the fundamental principles. The entire work has been carefully revised and some portions rewritten, and where it was deemed necessary, enough new matter has been incorporated to make the work a complete exposition of the essentials of the study of character and Health.

The arrangement of the subjects is based upon the **Grand Table of Vitosophy**, which contains within itself a complete epitome of the science, condensed into forty-nine words, so arranged that their positions suggest the logical sequence of the subjects embraced in the problem of human life and its successful solution. This table and the supplementary tables connected with it are not embraced in the present work, for the reason that to obtain the full value of the tables they should be studied in large type and the significance of the relation of the words to each other cannot be expressed satisfactorily on a small page. The Grand Table of Vitosophy and a

large amount of supplementary matter explaining it can be procured at a low price, and should be prominently placed where the student can see it frequently and receive its extremely valuable suggestions.

For the purpose of emphasizing the value of the Grand Table of Vitosophy and of recalling the attention of the reader to its suggestions the forty-nine words of the Grand Table, comprising the names of the conditions of life, the seven senses, the temperaments, the organs of the body, their functions, the virtues and the seven elements of happiness are capitalized in the text of this work wherever they occur in the sense as used in the table. Also on account of the special dignity and value with which the following words are endowed by the science of Genetics they are also capitalized whenever used in the genetic sense, viz., Existence, Space, Matter, Omnipresence, Limitation, Persistency, Consistency, Continuence, Divisibility, Electricity, Magnetism, Constancy, Mobility, also Vitosophy and its subdivisions, Genetics, Phrenology, Ethics, and the names of the forty-three Faculties of Intelligence. If the reader procures the Grand Table and carefully memorizes it, he will be greatly assisted in the comprehension of the significance of the words by this arrangement, and the use of the Grand Table will also be greatly facilitated.

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

With the earnest hope that this presentation of the subject may be the means of leading many into the paths of scientific righteousness, I am always,

Your sincere friend,

WILLIAM WINDSOR.

SPECIAL NOTICE.

As Vitosophy is a new science and a fertile field for new discoveries and several persons have placed upon the market books containing some of the doctrines of Vitosophy in a more or less garbled form, under various titles, I consider it only just to those who are really entitled to the credit of developing certain very valuable features to make the following statements:

The basis of Phrenology and the localizing of the functional Areas of the brain was discovered by Franz Joseph Gall, M. D., of Vienna, Austria.

The work of Gall in arranging the proofs and the demonstration of his theories was greatly facilitated by his associate and pupil, John Gasper Spurzheim, whose name is always associated with that of Gall in connection with the foundation of Phrenology.

Passing over the host of brilliant writers who developed the system during the nineteenth century and alluding to the special features of the present work it is important to remember that,

Genetics, the science which explains Existence and which gives the technical explanation of Space, Matter, Omnipresence and Limitation, Persistency, Consistency, Continuence and Divisibility, Electricity, Magnetism, Constancy and Mobility and the deductions naturally flowing therefrom, is the work of Samuel T. Fowler.

The first rational classification of the Temperaments, according to the anatomy of the body, was accomplished by O. S. Fowler, a brilliant author and expounder of Phrenology. His classification of the Vital, Mental and Motive Temperaments although incomplete was a long step in the right direction.

The author of this work completed the classification of the Temperaments by adding the Electric and Magnetic, Alkali and Acid Temperaments to the list and the explanation of the essential difference between Alkali and Acid substances, in concavity and convexity of form of molecules and resultant crystallization, showing that concave forms indicate Alkali and convex forms Acid is the exclusive work of the author, first published in 1897.

The following features are exclusively the work of the author:

The composition of the Grand Table of Vitosophy, and the Supplementary Tables of Vitosophy, showing for the first time, by arrangement and juxtaposition of the names of the conditions of life, the seven senses, the temperaments, the vital organs, their functions, the seven virtues and their results in the elements of happiness, the wonderful relation of these facts to each other and the logical deductions flowing therefrom. These tables were composed by the author in 1898, rearranged in 1906.

The composition of the supplementary tables of Vitosophy by the author was a work hardly less important.

The discovery and proper classification of the Sense of Gender was accomplished in 1896, and published in 1897.

The discovery of the Current of Magnetism and How to Control it, was accomplished in 1900 and the elaboration of this doctrine, the explanation of the Circulation of the Blood, the phenomena of Sleep, the changes in Circulation and the daily reversal of the current of Magnetism have been developed by the author during the last ten years.

VITOSOPHY.

The Solution of the Problem of Human Life.

CHAPTER I.

INTRODUCTION.

The solution of the problem of human life, embraced within the following pages, is based upon the doctrine that by the adoption of a correct system of character study, human nature can be understood and estimated at its correct value.

The system of mental philosophy known as Phrenology, inaugurated by Francis Joseph Gall, M. D., in Vienna, in 1786-7, elaborated by his pupil, John Gasper Spurzheim, and later students, including the author, presents the foundation for such a system. It is still in its infancy, but it furnishes a more practical method for the study and determination of the elements of human character than any system of mental philosophy ever promulgated. The pure doctrine of Phrenology, taught by Gall and Spurzheim has suffered much at the hands of charlatans, quacks, and pseudo-scientists, so much as to be the subject of great ridicule by the misinformed. It has suffered hardly less at the hands of its ignorant and bigoted friends, who have sought to make the doctrine of the new science conform to existing standards of philosophy.

Phrenology furnishes an admirable method of reading character, because it is based upon deductions drawn from external appearances, but the essence of character itself, the real reason why character expresses itself as it does, together with the essential principles of Existence itself, remained undiscovered until the promulgation of the science of Genetics by Samuel T. Fowler in 1885. This remarkable bequest to scientific knowledge for the first time explained the true nature of the great forces of the universe and made possible the framing of exact definitions and the formation of a correct vocabulary. It was the high privilege of the author to revise Phrenology in accordance with the new discoveries and to formulate a complete system of philosophy based upon knowledge instead of conjecture. This system has been entitled **Vitosophy**, "the wise way of living," the essential principles of which are herewith presented.

DEFINITIONS.

Vitosophy, a coined word derived from a Latin root meaning "life" and a Greek root signifying "wisdom," is an appropriate title for a science which teaches a wise way of living, based upon a knowledge of what life is, how it should be employed, and how the true character of every living organism can be understood and appreciated.

Vitosophy is composed of three subsciences, **Genetics**, **Phrenology** and **Ethics**.

Genetics is the science of **Existence** and treats of the origin, production, source and genesis of things.

Phrenology is the science of **Intelligence**. It is a system of mental philosophy based upon accurate

observation and comparison of the origin, structure and manifestations of intelligent organisms.

As a **science**, Phrenology deals with the causes and effects of Intelligence. As an **art**, it consists in estimating the kind and amount of Intelligence manifested by any organism.

Ethics is the science of **Righteousness**. It treats of the correct relations of all things to each other and the establishment of right standards and rules of action.

Intelligence is the power or capacity of any living organism to take cognizance of the facts of its environment. The amount and kind of Intelligence depends on the structure and development of the organism, and these are always the product of the environment of the organism and that of its ancestors.

All things whatsoever are included in **Existence**.

Everything in **Existence** proceeds from a prime potential source consisting of eight prime, ungenerated genitive factors named **Space, Matter, Omnipresence and Limitation: Persistency, Consistency, Continuance and Divisibility**.

Space is unlimited, continuous, persistent, and immovable. It is the prime, ungenerated negative female parent of all that is.

Matter is limited, divisible, consistent, and movable. It is the prime, ungenerated, positive male parent of all that is.

Omnipresence is the passive factor of Existence and inheres in Space relating Space to Matter.

Limitation is the transitive factor of Existence and inheres in Matter, relating Matter to Space.

Persistency is the exhered succedent of Space, by which Space is ever in genitive comparison with Matter. Space stands persistently through and beyond all Matter.

Consistency is the exhered succedent of Matter, by which Matter is ever in genetive comparison with Space. Matter stands consistently in and with Space.

Continuance is the exhered succedent of Omnipresence, which renders Space continuous from all Matter and through which Space is ever in genetive correspondence with all Matter.

Divisibility is the exhered succedent of Limitation which renders Matter divisible in Space and through which Limited Matter is ever in genetive correspondence with Omnipresent Space.

By virtue of the inherent genderic degrees of state with which Space and Matter, Omnipresence and Limitation are endowed, like degrees of genetive passion are continuously generated between them.

Electricity is the genetive passion of Space. It is manifested by the states of composure réceptivity, gravity and negativeness.

Magnetism is the genetive passion of Matter. It is manifested by the states of fervency, radiation, vibration and positiveness.

Constancy is the genetive passion of Omnipresence manifested by the states of permanency, rotation, repetition and passiveness.

Mobility is the genetive passion of Limitation manifested by the states of elasticity, succession, periodicity and transitiveness.

Electricity is the genetive passion of Space. The absolute emptiness of Space is in itself a drawing power. It is hungry to be filled and wherever it exists it draws within its embrace any manifestation or form of matter that comes within its power of receptivity. Empty Space is destitute of any form of motion or the manifestation of any positive action, for there is nothing to

act. We therefore say that Electricity, the genitive passion of Space, is always manifested by composure, receptivity, gravity and negativeness.

Magnetism is the genitive passion of Matter. Matter in any form is constantly vibrating, and also disintegrating. As it vibrates and disintegrates it continually throws off its molecules. These molecules move in straight lines in every direction until they encounter restraining forces of other Matter. They progress to distances and with velocities corresponding to the degree of vibration with which they were thrown off from the original body. This projection of molecules constitutes the force which we call Magnetism, which is always manifested by fervency, radiation, vibration and positive results. As the molecules are projected from the original body they seek Space with the same natural affinity that Space is hungry to receive them.

Constancy is the genitive passion of Omnipresence and is manifested by the states of permanency, rotation, repetition and passiveness.

The Omnipresence of Space leaves no possibility of moving it and it must therefore be constant. Operating with the composure, receptivity, gravity and negativeness of Electricity it imparts permanency to the form, rotation to the action and repetition to the orbits of the molecules of Matter, and endows them with passivity.

Mobility is the genitive passion of Limitation, and is manifested by the states of elasticity, succession, periodicity, and transitiveness. The Limitation of Matter endows it with the quality of Mobility and renders it movable in Space. Operating with the fervency, radiation, vibration and positiveness of Magnetism, it imparts elasticity to the substance, succession

to the movement, and periodicity to the occurrence of the molecules of Matter and endows them with transitivity.

It is utterly impossible to form a rational conception of the Limitation of Space, because of its pure negativeness, as it is equally impossible to form a rational conception of the Omnipresence of Matter by reason of its positiveness. Because Matter is positive and limited it can be moved. Because Space is negative and omnipresent it is impossible to move it.

If there were enough Matter to occupy all Space, Matter would then be omnipresent and immovable, and there would be no negative, passive or transitive conditions, because all of these would be excluded by the positive degree. Nothing would be composed, constant or mobile but all would be destroyed in a universal fervency.

A single, masculine unit would occupy Existence to exclusion of all femininity and all possibility of genesis, would be lost, together with all consciousness.

The foregoing definitions comprise the foundation of all true philosophy. The reader will observe that the negative force is Electricity, and the positive force is Magnetism, and that we use these terms in diametrically opposite meaning to the accepted and conventional use. We should speak of magnetic lights, magnetic cars, etc., for the currentized force which is thus used is Magnetism. Electricity is simply the drawing power of the absolute emptiness of Space which makes it possible for the positive Magnetism to move.

We use the terms electric and magnetic in a purely relative way, to express relative degrees of density of matter and also to indicate the relative preponderance of these forces over each other. Thus, in the case of

Water in the form of ice, Electricity dominates and the state of the Matter is dense, and there is an absence (relatively) of radiation and vibration. Where Electricity and Magnetism are in equilibrium the matter is in fluid form and where Magnetism dominates it tears the molecules apart by the intensity of the radiation and vibration and forms steam. The same phenomena are presented by any substance in these relative states, but a higher degree of Magnetism is required in some than in others, according to the nature of the molecules which compose the substance.

The Love of Space and Matter for each other, as expressed in the passional attributes of Electricity and Magnetism as explained above, constitutes the principle of life. It is responsible for all growth, the complexity of which depends entirely upon environments. It follows, therefore, that the entire problem of human life, of growth and development, depends upon the proper appreciation of electric and magnetic states. Every human being is a mass of Matter which has been organized according to its inheritance and environment. The future growth of this mass of Matter and its refinement in organization and its attainment of conditions of happiness is purely a question of favorable environment, and the consequent development of harmonious electromagnetic conditions.

The eternal affinities which exist between these conditions produce all the phenomena of **growth**.

Growth is the change which takes place in a structure in obedience to the law of conformity to the changes which take place in its environment.

All objects are the product of Growth. This is as true of stars and planets, mountains and rivers, as it is of vegetables and animals. All things originate from

ancestors, increase by nourishment, and disintegrate by depletion.

All substances are composed of molecules, which are the smallest possible divisions of substances. All molecules are composed of atoms, which are the smallest possible divisions of Matter. The difference in substances is due to the difference in the composition of the molecules. The difference in molecules is due to the different forms of association of which atoms are capable.

Every individual molecule is capable of conforming to its environment in states of Electricity and Magnetism. When Magnetism dominates in the environment, the molecule vibrates and radiates its own Magnetism. When Electricity dominates in the environment the molecule becomes composed and contracts its Magnetism. Associated molecules repel each other when radiant and vibratory, and cohere when composed and receptive.

These principles explain the expansion and contraction of Matter in different states of temperature, i.e., of Electricity and Magnetism.

All changes in the conditions of Space and Matter are due to changes in conditions of Electricity and Magnetism. Therefore all changes in the environment of any object are attributable to the same great causes. The inherent property of molecules to conform to conditions of environment as to states of Electricity and Magnetism causes all associated molecules to behave according to the needs of the association, whatever it may be. Therefore every body changes according to the movements of the molecules composing it, and these changes are always in conformity to the changing nature of the environment.

As the electric or magnetic conditions of substances

and of the molecules of which they are composed are due to inherent generic degrees of state with which Space and Matter are endowed, rendering them accordingly negative or positive, so also every substance is likewise endowed with generic degrees of form, according to the negative or positive attitude of the molecules which compose it. When the molecules are in a negative attitude the result is concavity of form and when the molecules are in a positive attitude the result is convexity of form. Therefore every substance crystallizes into a relatively concave or convex form according to the attitude of the molecules which compose it, and this attitude is due to the relative preponderance of Electricity or Magnetism in the substance, and the degree of concavity or convexity is due to the intensity of the negativeness or positiveness of the attitude.

Substances that are composed of concave molecules are called **Alkali**, while those that are composed of convex molecules are called **Acid**. As all molecules are in motion and revolving in space, alkali substances are endowed with the quality of preservation by the concave or negative degree of form, while acid substances are endowed with the quality of separation or corrosion by the convex or positive degree of form.

Organisms are therefore simple or complex, according to the simple or complex nature of their structure and the simple or complex conditions of the environment with which they are brought into contact.

Man is the most complex organism known to this planet. He stands at the end of a long line of development, extending from the simplest form of mineral, through the vegetable and animal kingdoms, to his own position in the cosmos, and embracing and including in his own structure a representation of every form

below him. But when this exceedingly complex structure is analyzed it is found to consist wholly of combinations of the simpler forms which existed before him.

In the light of a rational philosophy, therefore, we are forced to consider man as a creature of growth, and subject to exactly the same natural laws as the objects which surround him. Any attempt to regard him as an exception results in the calamities which must always attend presumption and ignorance.

The Intelligence of Man is his power to comprehend the conditions of his environment. The relative degree of this intelligence which any individual will possess depends upon the completeness and the complexity of his structure. The intelligence of the man is the aggregation of the power of his associated molecules. If there is any part of his organization incomplete, in its perfect relation to his environment, his structure lacks the requisite complexity of parts and a loss of intelligence is the result.

The Conditions of Environment can only be impressed upon an organism by the impacts of the various Magnetisms of the surrounding objects constituting the environment. These impacts will make themselves felt by a variety of radiations and vibrations of Magnetism, differing in intensity and rapidity, corresponding to the conditions of the bodies from which they emanate. If the organism upon which these radiations impinge is susceptible to corresponding receptivity and similar vibrations, the conditions of the surrounding bodies will be communicated to it and it will respond to each with a corresponding state of vibration. This corresponding state of receptivity and vibration constitutes **sensibility**.

An organism develops degrees of intelligence according to its sensibility to some or all of the conditions of its environment. As these conditions are manifested by vibrations of lower and higher rapidity, organisms are provided with **Organs of Sense**, and corresponding **Senses**, according to the degree of intelligence developed. Each organ of sense comprehends a different stage of receptivity and vibration, and each stage is susceptible to different degrees. The stages correspond to the different senses and the degrees correspond to the different sensations experienced within the domain of each sense.

Man has Seven Senses, to-wit, Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance. He is provided with corresponding organs of sense, but the Sexual organs of Gender have been ignored, and the organs of Clairvoyance within the brain are not visible externally and have not been located, but we know they exist.

The Sense of Gender corresponds to the lowest stage of radiation and vibration. The Sexual organs are attuned to these radiations and vibrations with a corresponding stage of receptivity and susceptibility to radiation, and communicate their sensations to corresponding organs of the brain.

The Sense of Touch takes cognizance of the next higher stage of radiation and vibration, and communicates its sensations to the brain in a similar manner, through the Skin, and especially that of the hands and feet.

The Sense of Taste takes cognizance of the third stage of radiation and vibration, through the lips, tongue, and palate.

The Sense of Hearing enables the individual to comprehend the radiations and vibrations which exist in the fourth stage, and ears are provided for this purpose, attuned only to the vibrations of this stage.

The Sense of Sight comprehends the radiations and vibrations of the fifth stage, and the exquisitely sensitive machinery of the eyes is beautifully adapted to the purpose.

The Sense of Smell, through the nostrils, receives impressions pertaining to the sixth stage which are more delicate than those of sight.

The Sense of Clairvoyance receives impressions of radiations and vibrations so intensely penetrating and exquisitely refined that they pass through all known substances, and for this reason the organs of this sense are contained within the skull, which forms no barrier to its operation. This is the highest form of sensibility, and completes the octave. Any sense beyond this must needs be the beginning of a new organization, and would be a repetition of the sense of Gender as the foundation of a new octave, precisely as musical tones are repeated in the chromatic scale. This law applies throughout nature.

It will be noticed that the arrangement of the senses in this order corresponds to the position of the relative arrangement of the organs on the body.

The olfactory nerves enter the skull at a point above the eyes and communicate their impressions to a higher point of the brain than the optic nerves. Hence, although the external orifices of the nostrils are below the eyes, the real arrangement of the organs of sense is in the order above stated.

An organization may be perfectly adapted to its environment by growth, but if violently removed to

another situation it may be very incompletely adapted to its new environment, in which case it will either perish, or become slowly adapted to it by growth, possibly extending through many generations.

Experience teaches us that the greatest happiness is secured by comprehending the nature of the individual and by placing him where he can have the most favorable environment for the largest possible growth.

Recognizing the foregoing definitions and principles, the analysis of the character of man considered abstractly, or the analysis of the character of the concrete individual, proceeds upon strictly scientific lines, as follows: As man is a complex organism, consisting of bones, muscles, respiratory, digestive and circulatory organs, brain and nerves, all of which are subject to varying conditions, the vitosophist in his estimate of the character must consider carefully the Functions, Temperament, Organic Quality, and Size and Development of Brain. These subjects will be considered in their order.

THE FUNCTIONS.

There are seven principal divisions or systems of organs in the human body, each of which may be considered separately and each of which is subject to variations of conditions from the others. These are the Sexual organs, the Skin, the Digestive organs, the Heart and its attendant blood vessels, the Cerebrum and the complex nervous system supporting it, the Lungs and the Cerebellum. Each of these organs or systems of organs performs an essential function, and these functions are, namely, Generation, Depuration, Nutrition, Circulation, Observation, Respiration and Expression. If all of the seven systems of organs are

in a proper degree of development and functional activity, the seven functions will be well performed and the individual will manifest a condition of perfect Health. If there is any derangement of these functions, owing to lack of development, injury or abuse of the organs, a corresponding degree of functional activity and strength is lost and disease exists. In a viti-sophical delineation of character the eccentricities of disease are carefully noted and allowance made therefor in the estimate of mental power. The use of tobacco, alcoholic liquors, narcotics, tea, coffee, or other stimulants or poisons, in any degree, is incompatible with normal intelligence. If normal Health exists and the individual is supplied with a good equipment in all of the physiological conditions of organization, the foundation is established for the display of intelligence. The amount of intelligence depends upon the general magnitude of the organization and the perfect correlation of its parts. The particular kind of intelligence manifested will be greatly modified by the form of the body and brain as expressed in Temperament, Organic Quality and Size and Development of Brain.

THE TEMPERAMENTS.

Temperament is that peculiar state of the body, expressed in color, temperature, form, and proportion, which results from the preponderance of some element in the constitution, over some other element or elements. The Temperaments are classified with reference to electro-magnetic, anatomical, and chemical conditions.

ELECTRO-MAGNETIC TEMPERAMENTS.

The **Electric Temperament** exists when Electricity dominates over Magnetism in the organization. Its

characteristics are Receptivity, Gravity, Darkness, and Coldness. This temperament was formerly called the Bilious or Brunette Temperament. It is distinguished by dark, hard, dry skin, dark, strong hair, dark eyes, olive complexion, and usually by a long, athletic form of body. It is remarkable for concentrativeness of design and affections, strong gravity, drawing power and cohesiveness, strong will, resolution, dignity, serious disposition and expression, moderate circulation and coolness of temperature. It is produced by a dry, hot climate, common in southern latitudes and almost universal in tropical natives. Persons of this temperament are better adapted to hot climates because Electricity dominates over Magnetism, and they do not antagonize the climate by the radiation of Magnetism, but rather thrive on the Magnetism which they absorb. This temperament is closely analogous to the condition of tropical animals and birds.

The Magnetic Temperament exists when Magnetism dominates over Electricity in the organization. Its characteristics are Radiation, Vibration, Heat, and Light. This temperament was formerly called the Sanguine or Blonde Temperament. It is distinguished by a light colored, warm, moist skin, light colored or red hair, fresh ruddy or florid complexion, light colored or blue eyes, rounded form of body, often plump or corpulent, large chest, square shoulders, indicating a very active Heart and Digestive organs. It is remarkable for versatility of character, jovial disposition, fond of good living and great variety, changeableness, activity, and vivaciousness. The temperature of the body is warm and the Circulation usually strong. This temperament vibrates between great extremes of disposition, develops great force of radiation and driving power, and is

universally characterized by warmth, enthusiasm, and high color. It is produced by the climates of northern and temperate latitudes, and is almost universal in the natives of extreme northern countries. Persons of this temperament are better adapted to cold climates, because Magnetism dominates over Electricity, consequently they produce more animal heat, and are better able to endure the rigors of a cold climate. The same general conditions are found to exist in birds and animals inhabiting northern latitudes.

ANATOMICAL TEMPERAMENTS.

The Temperaments are also classed anatomically as:

Vital, in which the Digestive organs are most active, large Lungs, stomach and blood vessels, and corpulent and plump figure. Persons possessing this temperament are inclined to sedentary occupations, and if the brain is large and of good quality, are able to do an immense amount of mental labor without breaking down. They should take systematic exercise and avoid fats and stimulating foods and drinks to obtain the best results.

Mental, in which the brain and nerves are most active. The body is not adapted to hard muscular labor, and there is not enough vitality or nutritive power to nourish the brain in the heavy demands made upon it. Such persons incline to mental effort and literary work, and for a time display great brilliancy, but sooner or later collapse, unless this condition is corrected, by regular hours, plenty of sleep, the absence of stimulants and the cultivation of muscular and vital force. This temperament is distinguished by a relatively large head and small body, pyriform face, high wide forehead, and usually sharp features.



ALKALI TEMPERAMENT
Concavity of Features and Absence of Angles.



ACID TEMPERAMENT
Convexity of Features and Sharpness of Angles.

Motive, where the bones are large and strong and the muscular development is stronger than the nutritive or mental system. Persons of this temperament are active, energetic, and best adapted to outdoor pursuits and vigorous employment.

CHEMICAL TEMPERAMENTS.

There are three principal fluids which circulate through the body, viz., arterial blood, venous blood, and lymph. As the blood passes out from the Heart through the arteries it is strongly charged with Magnetism and is very strongly acid in quality. As it returns to the Heart through the veins it has expended its Magnetism and its acidity has been very much neutralized. The lymph is an alkali fluid, and it circulates through the lymphatic vessels as a reserve force of vital Food. The predominance of either of these fluids in the constitution greatly modifies the character and gives rise to the classification of the chemical temperaments. As every cell in the body comes in contact with an acid and an alkali fluid, we may, by estimating the relative quantities of each fluid, arrive at a very accurate judgment of the chemical condition of the body, and these elements are also valuable in estimating the amount of Magnetism that will be produced by the organization through chemical action, as every cell by its contact with these fluids is constituted a magnetic battery.

The Alkali Temperament exists where lymph is in excess over arterial blood. It is distinguished by concavity of features and obliquity of angles, or rather the absence of angles. The face is usually broad in general outline, and concave in profile, the forehead prominent and wide at the upper part, and medium in development at the eyebrows, the nose concave, the mouth

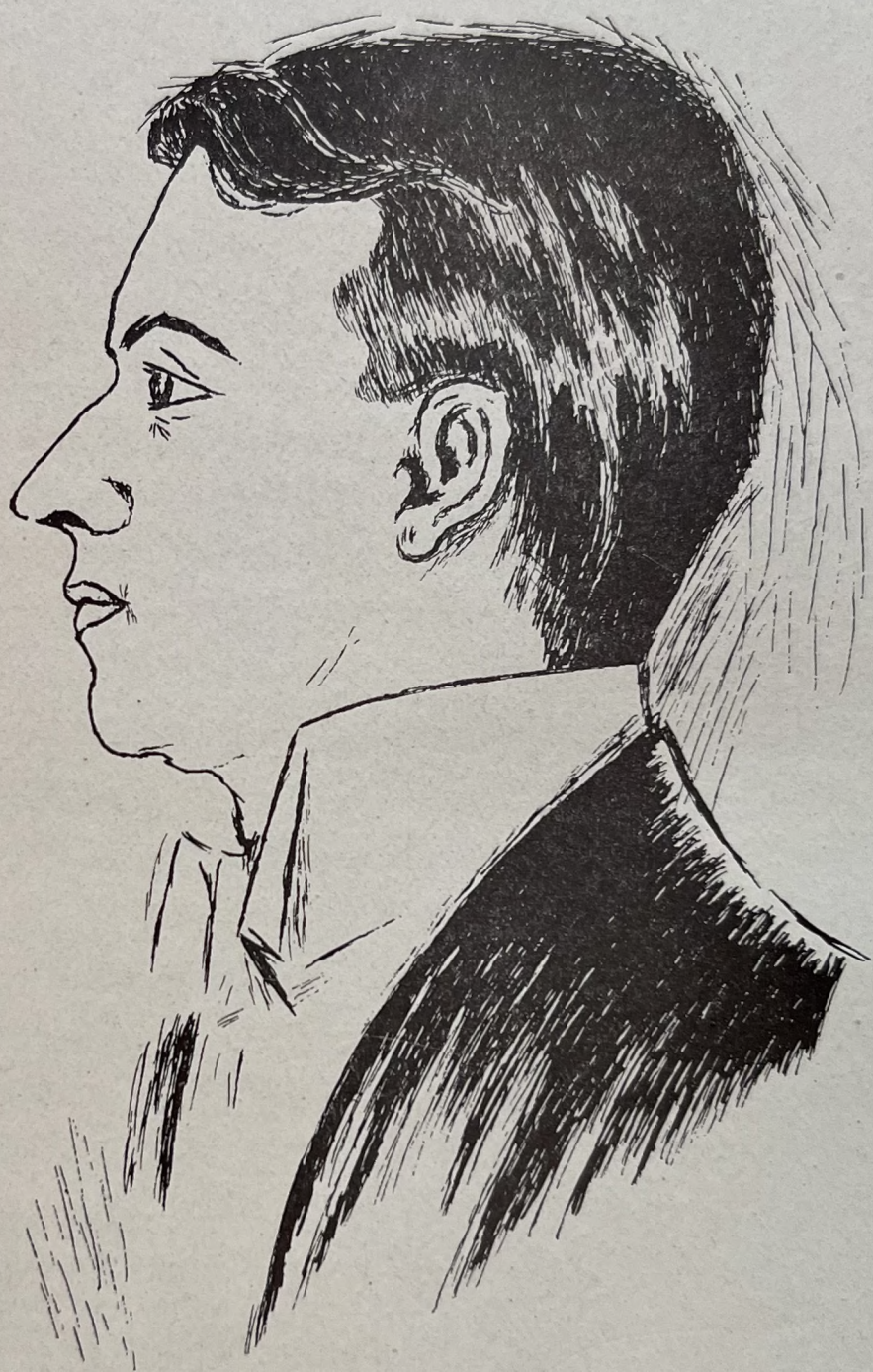
retreating, the teeth flat in form and arrangement, the chin concave and prominent at the point. The body is round and inclined to corpulency, without angles. This temperament is usually well stocked with vitality, but unless actively employed is likely to become dull and overloaded with adipose tissue and lymph.

The Acid Temperament exists where arterial blood predominates. It is distinguished by convexity of features and sharpness of angles. The face is usually round in general outline and convex in profile, the forehead prominent at the eyebrows and retreating as it rises, the nose Roman, the mouth prominent, the teeth convex in form and arrangement and sharp, the chin round and sometimes retreating. The body is angular and generally convex in outline, with sharpness at all angles. This temperament is usually accompanied with great activity of mind and vivaciousness of disposition, and sometimes develops great energy and asperity. It is very likely to exhaust itself prematurely.

From the foregoing observations it is evident that the temperaments combine in each individual according to whichever temperament is found to predominate in these three divisions. Thus one man will have an Electric-Motive-Acid temperament, another a Magnetic-Mental-Acid temperament, another a Magnetic-Vital-Alkali, and so on through all the combinations which can be made from the seven elementary temperaments. This blending when finally estimated constitutes the temperament of the individual. The ideal condition would, of course, be a perfect equilibrium of the elements of each division, in which case the individual would be said to have a perfectly balanced temperament.



ALKALI TEMPERAMENT
Concavity of Features and Absence of Angles.



ACID TEMPERAMENT
Convexity of Features and Sharpness of Angles.

ORGANIC QUALITY.

Organic Quality is the inherent, constitutional texture of the organization. It is analagous to the **grain** of wood, the **temper** of metal, etc., and is considered with reference to the attributes of **Strength, Delicacy** and **Responsiveness**.

Strength signifies great capacity to undertake and successfully complete enterprises of great magnitude, requiring comprehensive thought and executive power. It also signifies great power of endurance and fortitude. When strength is marked low, on the Vitosophical Delineation, the individual has no surplus strength to waste and should carefully economize force and direct his power within the scope of his phrenological adaptation.

Delicacy indicates great refinement and sensitiveness of organization. Such persons are able to appreciate nice shades of thought and to cultivate the graces in an eminent degree. They are adapted to pursuits requiring delicacy of the senses and acute perception, such as music, painting manufacturing of delicate articles, etc. In literature they display refined taste, and the head is symmetrical and generally well developed. Those who are low in delicacy lack refinement and grace and should carefully cultivate these qualities.

Responsiveness signifies that peculiar quality of organization which takes impressions readily and responds quickly to outside influences. It implies ability to learn readily and to adapt one's self to circumstances. Persons high in this quality are easily elated and correspondingly depressed, and should cultivate self-control. Persons low in responsiveness incline toward stupidity.

SIZE AND DEVELOPMENT OF BRAIN.

The Functions, Temperament and Quality of the individual being established, the size of his brain becomes the measure of power. Concerning the brain, the doctrines of Phrenology may be briefly stated.

I. The brain is the keyboard of Intelligence. The Intelligence of man manifests itself through many faculties, and each faculty is a result of some condition pertaining to his environment. Each faculty has a special area in the brain.

II. Size of brain is the measure of power, temperament, quality and physiological condition being similar. Size of brain depends upon length of brain fiber. The brains of different individuals vary much in size and also in the direction of development, from which fact diversity of character arises, in brains of the same size and quality.

III. Forty-three areas of the brain, by careful observation and comparison, have been located and classified. The brain is divided into two hemispheres, and an area pertaining to each faculty of the mind located in each hemisphere. Thus all areas are double, and there is one area of each pair on each side of the head. The phrenologist estimates the size of each area by measuring the length of brain fiber from the surface of the brain to the Medulla Oblongata, which is at the base of the brain, at the head of the spinal column and opposite the opening of the ears.

There are sixty-four organs of Reflection in every adult human brain, each organ relating to a distinct department of knowledge embraced in Existence, and each pair of organs manifests a distinct kind or grade

of intelligence. These organs have been discovered by applying the principles of Genetics to human life and to the manifestations of the brain. These organs correspond to the areas of the brain mapped out by Gall and Spurzheim, but as yet their exact localization has not been accomplished and no adequate map of their arrangement has been prepared. For all practical purposes the areas of the Phrenological Head as heretofore used by phrenologists are sufficiently accurate, and the Phrenological Head will always stand as a monument to the genius of its original designers. The Genetic arrangement does not abrogate it, but rather proves its correctness, and amplifies its teachings.

The following are the names and definitions of the faculties of Intelligence, according to the original classification of Gall and Spurzheim. For the location of the corresponding areas on the cranium the reader is referred to the accompanying Symbolical Phrenological Head. On this head the faculties are symbolized by a picture engraved within the territory ascribed to each area representing some action of the corresponding faculty. Thus Constructiveness is represented by a suspension bridge, Combateness by a fire scene in which the splendid energies of the firemen and the apparatus are opposed to the destructive element, etc.

For convenience in classification the areas are arranged in the six groups of Love, Energy, Dignity, Sympathy, Objective Intellect, and Subjective Intellect, but these divisions are purely arbitrary.

Each of the faculties of Intelligence is capable of manifesting four distinct powers, Attraction, Repulsion, Satisfaction, and Memory, depending upon corresponding electro-magnetic states of the molecules composing the area of the brain representing that faculty.

When Electricity dominates the molecules cohere, the brain cells become empty and Attraction results.

When Magnetism dominates, the molecules repel, the cells become filled with Magnetism and Repulsion results.

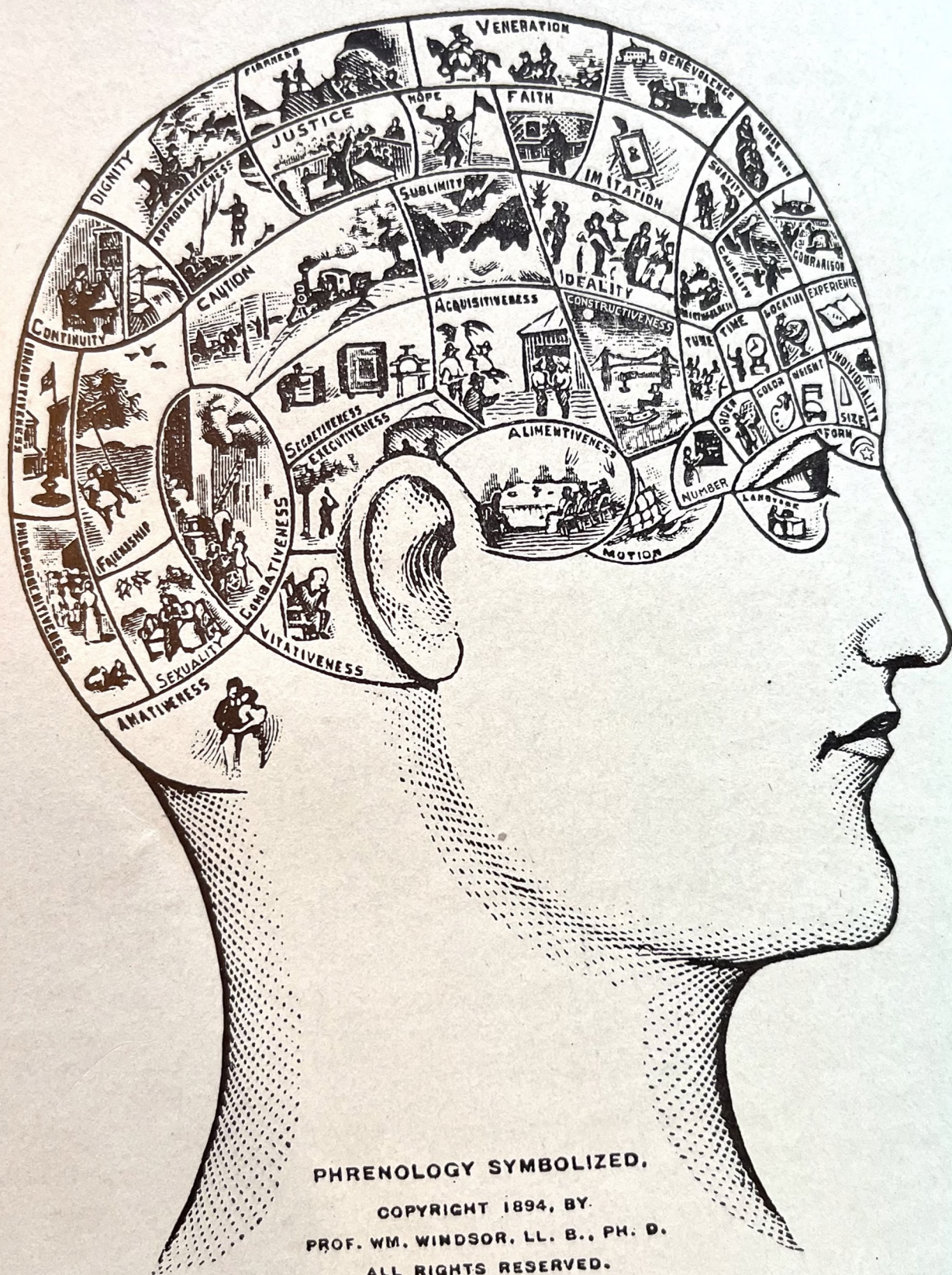
When electro-magnetic equilibrium is established, the faculty is said to be in a state of Satisfaction, and the area is at rest.

The ability to rearrange the molecules and to repeat formerly existing states, constitutes Memory.

From the foregoing, we deduce the propositions that Love (Attraction), Hate (Repulsion), Enjoyment (Satisfaction), and Recollection (Memory) are each the product of the combined action of the powers of all the areas of the brain, and the force resulting from this combination which ultimately governs the action of the individual is called **Reason**.

Therefore, to constitute an individual perfectly Reasonable, he must have a complete cognition of his environment by the possession of a complete equipment of the organs of sense, and a complete brain, educated to the full use of every faculty. Every area of the brain and every corresponding faculty is equally valuable, and none can be neglected in development or education without an equally serious loss. The ideal state of complete development and complete education is attainable and will be reached by the human race whenever this philosophy is accepted and enforced.

Note. To avoid confusion the original divisions of the Phrenological Head as mapped out by Gall and Spurzheim are denominated **areas** while the divisions of the brain according to Genetics are called **organs**.



THE PHRENOLOGICAL HEAD AND MAP OF THE
 PHRENOLOGICAL AREAS.

CHAPTER II.
DEFINITIONS OF THE FACULTIES OF
INTELLIGENCE.

LOVE.

Amativeness—Reproductive love; love of the opposite sex, and desire to unite in sexual relations and enjoy its company.

Sexuality—Sexual friendship and fidelity.

Philoprogenitiveness—Parental love; love of offspring and pets.

Friendship—Adhesiveness; gregariousness; love of family; desire for companionship; attachment to friends.

Inhabitiveness—Love of home, place of abode; love of country and offensive and defensive patriotism.

Continuity—The faculty of connection. The ability to comprehend continuousness or interruption; to give undivided and continued attention to one subject, or to interrupt intelligently; application, connectedness.

ENERGY.

Vitiveness—The love of life; desire to exist.

Combativity—Defense; courage; defiance; force of character; energy and indignation.

Executiveness—Executive ability; extermination; thoroughness and severity.

Alimentiveness—Desire for food and drink; faculty of discriminating taste.

Acquisitiveness—Desire for property; industry; economy in acquiring property; realization of value.

Secretiveness—Reserve; concealment; policy; conservatism.

Caution—Prudence; solicitude; timidity; fear; apprehension of danger.

DIGNITY.

Approbativeness—Love of display; the desire to please; ambition to gain admiration and popularity.

Dignity—Governing power; independence; self love.

Firmness—Stability; perseverance; decision; inflexibility of purpose.

Justice—Righteousness; integrity; circumspection; scrupulousness in matters of duty.

SYMPATHY.

Hope—Belief in future joy; tendency to high expectations.

Faith—Trust and belief. Confidence.

Veneration—Reverence and worship; deference for superiors, and submission to superior power.

Benevolence—The desire to do good; sympathy; philanthropy.

Imitation—The copying faculty. The ability to conform to existing customs, conditions and facts by imitating them.

Sympathy—The power to discern motives, character and qualities in other persons by sympathetic action.

Suavity—Agreeableness; tendency to speak and act in a pleasant manner.

OBJECTIVE INTELLECT.

Individuality—Observation and desire to see things, to identify and separate objects.

Acquisitiveness—Desire for property; industry; economy in acquiring property; realization of value.

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OBJECTIVE INTELLECT.

Individuality—Observation and desire to see things, to identify and separate objects.

Form—Observation of the shape of things. Sensitiveness to correctness or the lack of it in shapes.

Size—Power to measure distances, quantities and sizes.

Weight—Perception of the effect of gravity, and sense of the perpendicular.

Color—The discrimination of hues and colors.

Order—Faculty of arrangement; method; system; neatness.

Number—The power to count, enumerate, reckon, etc.; faculty of calculation.

Motion—Ability to comprehend movement. Love of motion, sailing, navigation, riding, dancing, etc.

Experience—The historic faculty; faculty of experience and occurrence.

Locality—Discernment of position, perception of place.

Time—Consciousness of duration; faculty of time; promptness.

Tune—Appreciation of sound; ability to distinguish musical tones.

Constructiveness—Dexterity and ingenuity; ability in construction; faculty of adjustment.

Language—Power of expression and ability to talk; verbal expression; vocabulary.

SUBJECTIVE INTELLECT.

Causality—The ability to comprehend principles, and to think abstractly; to understand the relation between cause and effect.

Comparison—The analyzing, illustrating and comparing faculty.

Ideality—Love of the beautiful; desire for perfection, refinement.

Sublimity—Love of grandeur and the stupendous; appreciation of the terrific.

Mirthfulness—Wit; humor; love of fun.

THE VITOSOPHICAL DELINEATION OF CHARACTER.

The Vitosophical Delineation of Character is designed to show in an accurate and scientific manner the size and development of **Brain** of the person measured, and to furnish a basis upon which an accurate and reliable knowledge of the character may be determined. The measurements can only be correctly made by an expert familiar with the principles of Vitosophy. When these measurements are determined according to the system, the Vitosophist is enabled to make a Complete Delineation of the character, describing the amount and kind of sense possessed by the individual, his adaptation to a particular **Business, Trade or Profession**, where that kind and amount of Intelligence is required, the adaptation in **Matrimony or Business Partnership**, together with special directions as to faults and how to correct them, Health and longevity and how to secure both. The expert must be able to judge the Functions, Temperament and Organic Quality of the individual with scientific accuracy, and these are important elements in a scientific delineation of character.

Phrenometrical Measurements are given by means of the **Phrenometer**, an instrument used for measuring the head, by which the exact form and size of sections of the head can be reproduced upon diagrams prepared for the purpose. This is the most valuable and reliable way of making an examination.

A **Vitograph** is a written description of the character of an individual, giving all the minute points and shad-

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ings of character in the language of the examiner, and its value depends upon the perspicuity and literary expression of the writer not less than upon his skill as a vitosophist.

It must be evident from the foregoing that the value of the service rendered by the vitosophist varies, as in all other professions, according to his education and training, the instruments with which he works, the elaborateness of the product and the adaptation of the vitosophist to his own business.

The public should be warned against patronizing men who practice character reading in a way that would bring any business into ridicule. Men who are uneducated, who do not use the latest and best equipments, who have never had any professional training, who do not comprehend professional ethics or dignity, and who do not possess the elements of success in their own characters, are hardly the ones to whom an intelligent man would submit the most important questions concerning his own welfare with the hope of receiving competent advice. But Phrenology has been cursed with this class of quacks, perhaps even more than the profession of medicine. And it is largely due to the stupendous blunders of such pretenders that Phrenology is not recognized more generally by intelligent scientists. Considered in its beauty and simplicity, it certainly offers a more rational and practical system of mental philosophy than has ever been otherwise formulated.

CHAPTER III.

Having now considered the essential facts necessary to the understanding of the elements of human character as explained by Genetics and Phrenology, we are prepared to advance to the study of so much of Ethics as pertains to the comprehension of the conditions of life and their right use and enjoyment.

For the present I desire to direct the attention of the reader to the perpendicular reading of the first column of the Grand Table of Vitosophy.

This column contains the names of the conditions of life. By this we mean the conditions which are essential to the development of any form of life, whether mineral, vegetable, animal or human. They are, namely, Earth, Water, Food, Companionship, Magnetism, Air and Liberty. We will consider each of these in the order named, but we wish to enforce the doctrine here that without all of these conditions life is impossible, and as soon as one of these conditions is entirely removed death is inevitable.

EARTH.

The Earth is the father of all things created upon it. The common phrase, "Mother Earth," is as erroneous as are all other expressions based upon a philosophy which refuses to recognize the motherhood of Space and the masculinity of Matter. All Matter is masculine, hence the Earth, which is composed of Matter, is masculine, but possesses within the sphere of receptivity or organization within which it is comprised the feminine element of Space. There can be no growth without con-

tact with and dependence upon the Earth. This contact and dependence may be through the atmosphere in some forms of life, but the atmosphere is itself a part of the Earth and forms a medium of communication with it. Every form of animal life depends upon the Earth and comes into intimate contact with it as well as the vegetable and mineral forms of life. Man is an animal and must conform to this condition or suffer a fearful penalty. Probably nothing in the whole catalogue of heresies has caused as much suffering to man as the doctrine taught by some misguided people that man is not an animal, and that he is exempt from the conditions of animal life. In his egotism man has imagined that he in some way differs from the rest of creation, that he possesses some kind of a mysterious entity within his constitution, which animals around him do not possess, and that this mysterious agency will enable him to rise superior to the conditions of life which are accepted without question by the rest of creation. He pays for his presumption by a fearful list of calamities from which all other animals are exempt, except those which are, unhappily, under his control in whole or in part.

Consider the structure of the body of man. Every part of it is covered with a non-conducting material in the form of hair, except the parts which are directly engaged in the transmission of Magnetism or its reception. And this hair, from the luxuriant growth which covers his head, to that which ornaments and protects his toes, is so arranged as to deflect the current of Magnetism downward, to the soles of the feet, which are entirely destitute of this non-conducting material, in order that the current, which is continuously generated in the body may find a free passage into the Earth.

Every time a man moves, breathes, or even thinks, Magnetism is generated in some part of the body. This Magnetism may flash from the eyes, be expressed in words, gestures, odors or any of the various forms of Expression, but there is always a large quantity which cannot escape in this way, and which cannot be radiated from the body by reason of the restraining influence of the hair, which must pass out through the soles of the feet and the palms of the hands or be restrained to turn backward into the body and become stale. Every other animal on the face of the earth, except man, has sufficient knowledge of the conditions of life to bring the bare foot in contact with the ground at such intervals as are necessary to pass off the accumulated Magnetism. Savage tribes of men follow the same custom and are free from the diseases incident to civilization. Birds bring their feet in contact with the ground during the day time, while they are exercising and generating Magnetism, but during the night they roost upon some non-conducting material. Animals that sleep upon the ground insulate themselves by lying upon the hairy portion of their bodies in dry places, but through the day they invariably establish connection with the ground through the bare soles of their feet.

Civilized man has, however, exhausted his ingenuity in trying to sacrifice this first and primal condition of life. He lives as many stories from the ground as he can elevate himself with the appliances of modern architecture, lives upon floors of non-conducting material covered with carpets, and not content therewith, carefully insulates himself in shoes and stockings all made from the best non-conductors obtainable. It is safe to say that the idea of a necessary contact with the Earth does not occur to the fashionable dweller in the

cities twice in a life-time. I frequently explain these facts to an audience and then ask for a showing of hands on the question, "How many of you, during the past five years, have come into direct communication with the Earth through the bare soles of your feet?" Out of an audience of two thousand persons in a large city I generally see four or five hands timidly raised and they are generally new arrivals from the country. And the dweller in the cities never realizes, as he wades through the unspeakable filth of catarrhal discharges, as he inhales the stench of ten thousand putrid feet, and pollutes the atmosphere with the exhalations of his own consumptive Lungs, that all of these curses of modern civilization (?) are due to restrained Magnetism, and are the outbursts of indignant nature against the violation of her simplest laws.

Verily, "whom the gods wish to destroy, they first make mad." Man literally tramples under foot the lavish gifts of nature designed for his happiness. Insanity, that fearful curse, which is filling asylums faster than they can be built, seems about to destroy the human race, and yet it is nearly all caused by restrained Magnetism. Leaving out congenital idiocy, and the small percentage of cases caused by accidental injury to the brain, every case of mania is an exhibition of restrained Magnetism. The following occurrence is well authenticated: A lunatic escaped from an asylum located on the banks of a lake in one of the northern states. The ice was just breaking up in the lake and the lunatic secured a small and leaking boat and pulled out into the icy Water pursued by his keepers. The boat began to sink and became partially filled with Water, and when the keepers came to the man, they found him sitting in the boat with his feet in the Water and perfectly

sane. The restrained Magnetism was drawn down from his head through his feet by the cold Water just as Magnetism is conducted through a lightning rod, as soon as a connection was established by his feet becoming wet. And the authorities of the asylum did not have sense enough to take the remaining inmates down to the lake and put them through the same process or to establish a connection with the Earth by a barefooted walk. Whenever this is done and proper attention is paid to Nutrition, the asylums will be depopulated, and whenever humanity learns to get back to nature we will not need any asylums or jails.

The reader should bear in mind that the contact of the bare feet with the Earth is only required during the active hours, when Magnetism is being generated in large quantities by the continued vibration of the body. During sleep, or at times when the body is relatively inactive the connection should be broken by insulation as indicated above. I gave a lecture in a western city some time ago enforcing these doctrines. Two days later one of my lady auditors approached me with a snuffle, exclaiming, "Professor, see what a cold I have contracted through following your instructions!"

"You did not follow my instructions or you would not have a cold," I replied. "What have you been doing?"

"Why, I went out in the back yard night before last and sat for an hour with my bare feet on the ground. Didn't you tell us to go bare-footed?"

"When, in the name of common-sense, did I tell you to go bare-footed at night or sit anywhere while taking bare-footed exercise?"

"Oh, well, I didn't want the neighbors to see my feet, and I didn't suppose it was necessary to walk."

That woman did not have as much sense as an ordinary chicken. The chicken knows enough to go barefooted in the day time while walking about, but roosts on a non-conducting substance at night.

When these principles are well understood, it seems scarcely credible that intelligent human beings will groan and sweat under their heavy burdens when relief is so easily obtained. It is a fact demonstrable by five minutes' experiment on a hot day, that nine-tenths of the discomfort experienced during the heated term of summer is not due to the heat in the atmosphere, but to the heat (Magnetism) restrained within the body. Few people die of sunstroke in the country, and then only when restrained in constricting clothing and insulated in shoes and stockings. Who ever heard of a barefooted country boy getting sunstruck? But in the city where every conceivable device is employed to prevent the body from delivering its Magnetism to the Earth, we have a large number of prostrations. In the city these prostrations occur with persons who have taken comparatively little exercise, in many cases merely from "exposure to the sun" as is erroneously supposed. Let the same persons get into a condition of comparatively pure Air and divest themselves of clothing, and they may work in the sun until they fall from muscular exhaustion, but there will be no "sunstroke."

The science of Vitosophy challenges the world with the astounding statement that all diseases are the result of neglect of the seven conditions of life. Without these conditions life dies. Disease is simply death in a protracted form, and the protraction is short or long as the conditions are violated in whole or in part.

The Earth must also be taken internally. When I make this statement in public lectures, eyes open wide

and smiles of derision pass over the audience. But as the argument proceeds and testimonials are adduced, incredulity gives way to astonishment, astonishment to belief, and a trial of the fact brings a flood of grateful testimonials.

Every animal except man takes into his body every day a certain quantity of sand. Birds swallow quantities of gravel of the coarsest description, because they are usually graminiverous or carnivorous, while those animals that are largely herbiverous consume a finer quality of sand or sandy soil. In either case the purpose is the same, simply to assist nature in the process of digestion by furnishing a grit to grind up the Food. This grit also prevents the Food from forming a paste in the bowels and producing constipation. Every woman who owns a canary bird knows that she must keep sand in its cage or it will soon die. Every man accustomed to the care of horses knows that the animals when confined in the stable for a few days, will, when allowed the freedom of the pasture, immediately eat Earth. There is no animal except man that is an exception to the rule. Man, however, carefully washes the sand from his vegetables, avoids all possible consumption of Earth as if it were contamination, and, as a consequence, he is continually constipated. Young children, however, until otherwise instructed, manifest a well-defined appetite for eating Earth. Mothers are horrified, the children are spanked and the young persons are thereby dedicated to civilization and constipation.

Whenever I announce this doctrine I am assailed by a flood of such questions as these: Will not the eating of sand cause appendicitis? Will it not cause gravel?

Will not the sand scratch the delicate lining of the bowels? What quantity can safely be used? etc., etc.

Appendicitis is caused by constipation. The accumulated faeces in the lower part of the ascending section of the colon, where the appendix is situated, increase in volume, harden into a crust and become poisonous and cause inflammation of the appendix. Originally it was believed that appendicitis was caused by a foreign substance getting into the appendix, but the best authorities in the medical profession now agree that it is generally caused by encrusted faecal matter in the colon. The presence of sand in sufficient quantity in the colon is a sure preventive of this incrustation and therefore a preventive of appendicitis. Sand used for this purpose should be round, brown, clean and insoluble.

It is as impossible for the sand to get into the bladder and cause gravel as it is for a man to walk through a brick wall. This question arises from ignorance of anatomy. But the relief experienced by the kidneys when the bowels are performing their duties is so great that they become exceedingly active and there is less danger of gravel from the causes that usually produce it. It is a fact that as soon as a person begins the sand treatment, the kidneys become unusually active, especially if the proper quantity of Water is consumed. This fact sometimes causes alarm, especially to those whose kidneys have been long inactive. It is also a ludicrous fact that most persons who have been long accustomed to constipation are alarmed when the bowels begin to become active. These persons should be reassured and allow these great sewers of nature to perform their work.

The quantity taken daily must be regulated by results. The best results seem to be obtained in a

majority of cases from taking a tablespoonful after each meal. Many people use a larger quantity with excellent results when they drink freely of Water. I have yet to learn of the first case where unpleasant results or injury of any kind have followed this treatment.

When Jesus spat upon the ground, made clay with the spittle and annointed the eyes of the blind man and he received his sight, He illustrated another excellent use of the Earth. Most people who read the account of this occurrence in the Bible, piously imagine that the clay was not necessary, but that Jesus used it for theatrical effect. It is a shocking act to destroy the force of a supposed miracle, but clay is a specific for inflammation of all kinds, and hundreds of blind persons would receive their sight if it were more generally used. Clay is electric and as an electric substance it possesses drawing power. Inflammation is an example of restrained Magnetism, and when clay is applied to an inflamed part, the Magnetism escapes into the clay and relief occurs. Mud baths have long been used with the greatest success in the treatment of rheumatism and all forms of ulcers and inflammations. The application of blue clay to the face is one of the best ways of securing a clear complexion. Nearly all blemishes of the complexion are due to restrained Magnetism. The Magnetism restrained in other parts of the body by clothing seeks an exit in the face as the only part of the body that is exposed to the Air, and pimples, blotches and discolorations are the result. The blue clay application facilitates the discharge, and by its inherent drawing power relieves much of the congestion, but the better way is to let the Magnetism escape in the natural way by free contact of the feet with the Earth, and the radiation of Magnetism from the body in an unrestrained nude condition.

CHAPTER IV.

WATER.

Among the seven cardinal gifts of nature to man Water stands second. Second only to Earth, the first condition of life, without which there would be no place for man or Water. In Earth Electricity dominates over Magnetism, which fact gives Earth its drawing power. In Water, as in all fluids, these two great forces are in equilibrium. When from external causes Electricity is temporarily made to dominate over Magnetism, Water congeals into beautiful crystals of ice. When by any cause Magnetism is temporarily made dominant over Electricity the molecules are driven apart and steam is produced. The expansive power of Water in this form has revolutionized the commerce of the world within the last century and has given to man the most willing slave he ever owned, for the production of Power.

There is nothing in nature which has surpassed Water in the most sublime exhibitions of Power. Whether pouring in majesty over the rugged brow of the precipice, or resting in dewy sweetness upon the petal of a rose, crowning the hoary tops of mountains

with jeweled loveliness or rushing in the torrent with freedom's laughter to kiss the valley into smiles of productiveness, frowning in the storms of ocean, radiant in the bow of promise, caressing in the summer shower or destructive in the avalanche, it is one of the grandest manifestations of nature, a thing to wonder at, a blessing to enjoy.

Chemists tell us that three-fourths of the body of man is composed of Water. Geographers tell us that Water covers nearly an equal proportion of the surface of the Earth. It enters into the composition of every article of Food, it is necessary to the life of every animal and plant; minerals cannot form without it, it is in the Air we breathe and plays its important part in every transaction of life, and yet with all these facts incontrovertible, a large number of persons shrink from contact with Water as if it were a contamination, and the medical profession, that hoary repository of all the superstitions and mistakes of the ages, is largely responsible for the fact.

Since the invention of the microscope the medical gentlemen have been very busy chasing microbes. That blessed instrument enlarged the vision of the scientist and taught him that a single drop of Water contained as much beauty and life as he had previously imagined was contained in the entire ocean. If there had been no doctors the microscope might have fulfilled its purpose and added to the delights of an increased intelligence without damage to the human race. But the medical man understood his business. Increasing intelligence among the masses was making sad inroads upon his professional income. An enterprising medical man studied Water through the microscope one day and discovered various forms of life. Some of them looked

like alligators, and some were even less prepossessing than that animal. Alligators had always been used to scare ignorant children, and here was a glorious opportunity. He announced that disease was caused by the microbes in the Water. If you didn't believe it look through the microscope and be convinced. What were all those wiggletails for if not to produce disease? Nobody seemed to know and the doctor had the whole field to himself. The medical profession took a new lease on life. They had something to scare people with which was beyond the reach of common intelligence. Every man was not a naturalist, and did not understand the microscope, and of course they took the doctor's word. Timid women looked into the microscope, gasped for breath, and took to drinking tea. Ignorant men looked and shuddered and found a new excuse for the consumption of whiskey and beer. And a lot of other fools who did not like tea and shrank from whiskey and beer, concluded that the safest way was not to drink at all.

It is simply astounding to the vitosophist, who is conversant with the facts, to realize how far this damaging sentiment against the use of Water has permeated the masses. The amount of disease and death that has been caused by the spread of this sentiment against Water is appalling. The medical men who attempt to heal disease by the use of drugs exclusively, and to prevent it by the inoculation of the human body from the infected bodies of diseased animals, have not advanced much in the theory of their practice in eighteen hundred years. Eighteen hundred years ago, when a medical man found a suffering fellow mortal frothing at the mouth in a fit caused by disease, he said the man was possessed of a devil and deprived him of his liberty.

with jeweled loveliness or rushing in the torrent with freedom's laughter to kiss the valley into smiles of productiveness, frowning in the storms of ocean, radiant in the bow of promise, caressing in the summer shower or destructive in the avalanche, it is one of the grandest manifestations of nature, a thing to wonder at, a blessing to enjoy.

Chemists tell us that three-fourths of the body of man is composed of Water. Geographers tell us that Water covers nearly an equal proportion of the surface of the Earth. It enters into the composition of every article of Food, it is necessary to the life of every animal and plant; minerals cannot form without it, it is in the Air we breathe and plays its important part in every transaction of life, and yet with all these facts incontrovertible, a large number of persons shrink from contact with Water as if it were a contamination, and the medical profession, that hoary repository of all the superstitions and mistakes of the ages, is largely responsible for the fact.

Since the invention of the microscope the medical gentlemen have been very busy chasing microbes. That blessed instrument enlarged the vision of the scientist and taught him that a single drop of Water contained as much beauty and life as he had previously imagined was contained in the entire ocean. If there had been no doctors the microscope might have fulfilled its purpose and added to the delights of an increased intelligence without damage to the human race. But the medical man understood his business. Increasing intelligence among the masses was making sad inroads upon his professional income. An enterprising medical man studied Water through the microscope one day and discovered various forms of life. Some of them looked

like alligators, and some were even less prepossessing than that animal. Alligators had always been used to scare ignorant children, and here was a glorious opportunity. He announced that disease was caused by the microbes in the Water. If you didn't believe it look through the microscope and be convinced. What were all those wiggletails for if not to produce disease? Nobody seemed to know and the doctor had the whole field to himself. The medical profession took a new lease on life. They had something to scare people with which was beyond the reach of common intelligence. Every man was not a naturalist, and did not understand the microscope, and of course they took the doctor's word. Timid women looked into the microscope, gasped for breath, and took to drinking tea. Ignorant men looked and shuddered and found a new excuse for the consumption of whiskey and beer. And a lot of other fools who did not like tea and shrank from whiskey and beer, concluded that the safest way was not to drink at all.

It is simply astounding to the vitosophist, who is conversant with the facts, to realize how far this damaging sentiment against the use of Water has permeated the masses. The amount of disease and death that has been caused by the spread of this sentiment against Water is appalling. The medical men who attempt to heal disease by the use of drugs exclusively, and to prevent it by the inoculation of the human body from the infected bodies of diseased animals, have not advanced much in the theory of their practice in eighteen hundred years. Eighteen hundred years ago, when a medical man found a suffering fellow mortal frothing at the mouth in a fit caused by disease, he said the man was possessed of a devil and deprived him of his liberty.

Today, when a medical man finds a suffering fellow mortal in a similar condition, he says he is possessed of ten million devils (microbes) and he proceeds to quarantine him. The only difference is that the number of devils has been increased and the intelligence of the medical practitioner is relatively decreased, for with the increased facilities for acquiring knowledge which exist on every hand, the medical practitioner ought to know something, and the evidence is all against him, and for the most part tends to prove that the "regular" drugging, vaccinating medicine man is the most ignorant ass in the whole structure of society.

The germ theory of disease will be laughed at during the next century as the crowning piece of folly of the present. It was begotten by ignorance in the womb of superstition and will be short-lived. But in its depraved existence it has worked untold damage, as the product of ignorance always does. Germs unquestionably exist, but they are the result of disease and not the cause. The microscope has simply revealed that a principle of life well known to exist extends to micro-organisms under the same law that exists as to larger organization. Wherever carrion (filth) accumulates, life is generated to consume it and carry it away. And the life thus generated differs as the character of the filth and the task of removing it differs. A dead horse in a pasture attracts a different kind of fly from that which gathers over the refuse of the dining table. But if given a chance each will produce a maggot which will consume and carry away the filth. Different kinds of filth accumulating in different parts of the human body will furnish fields of operation for different micro-organisms which are attracted by the mysterious processes of nature to the work of removing the accumu-

lation. Man has learned that buzzards are good friends of his, but he has yet to learn that flies, maggots and microbes are equally ministering angels and not devils. Every time a man kills a fly he murders a friend. Every time he swallows a "microbe killer" he crucifies his saviors—if the "killer" is effective. He may be so filthy that the flies are a great annoyance, but that is not the fault of the flies. He may be so filthy inside that the microbes, in removing the filth, may have to remove him with it, but that does not prove that the microbes are devils or that the death of the man was not a good thing for the rest of the world. The truth is, that a lot of dirty, contaminated, stinking, deformed, diseased men and women are possessed of an idea that they are entitled to live on this fair Earth without changing their offensive condition, and they pay the doctors to keep them alive in their filth, and the doctors succeed for a time—long enough to collect several fees—in doing it.

It is absurd to claim that the maggots are the cause of the dead horse. It is equally absurd to claim that microbes cause disease. Microbes inoculated into a filthy body will increase and multiply and produce a condition which is renovating, inflammatory and healing, and if there are enough of them and the filth can be removed quickly enough the man will be saved. Where there is no filth the microbes will pass on and seek employment elsewhere. Clean bodies are always in a state of immunity from disease. If the microbes caused the disease there would be no immunes.

Impurity is the cause of every disease that ever existed in the human body, from leprosy to catarrh. The remedy for impurity is Water, and plenty of it. Hercules cleaned the Augean stables by turning a river into them. The Garden of Eden had a river on

each side of it. John came preaching repentance and baptizing his converts with Water. Jesus warmly commended his example and commenced his ministry by taking one of his baths. I have always had a friendly feeling for the Baptists, because they do take one bath in a lifetime. There are a lot of people I know who do not. Most of the churches of Christendom have surrendered to the prejudices of the people against cleanliness, and compromised the one possible bath with sprinkling, and apply that in infancy, before the candidate has time to become very dirty. One has only to go into the auditorium of any fashionable church to realize what a small percentage of the communicants indulge in a bath. The druggists' trade is largely supported by the demand for perfumery, to keep down and neutralize the awful stench arising from the unclean bodies of fashionable people. The unfashionable plebian lets the stench arise, and in the railway car and on the street, in the store and alas; too often in the home, "it smells to heaven!"

No, gentle reader, I have not overdrawn the picture. When the Irishman complained that God Almighty made a mistake in creating man with a nose, in a world where there were ten bad smells to one good one, he simply voiced a complaint that is made by every honest man or woman who is compelled to live in the world of so-called civilization. In civilized society there are at least ten bad smells to one good one, and the reason is that civilized society is filthy. Now, don't turn up your nose, because if you do I will undertake to step into your environment and prove that the contraction of the levator labii superioris alaque nasi muscle is more justifiable in connection with some offensive fact connected with your person or environment than with anything I

have written. You need to be shocked on this subject, for it is a fact that one can become so accustomed to bad odors in any department of work that they become unnoticeable by the blunting of the olfactory nerve.

The remedy for all this is Water. The arts of bathing and drinking are necessary parts of education. In the natural life man spends a great deal of time in the Water. So do all animals. Even birds enjoy a bath, and never miss an opportunity. Probably a great many birds and animals get their bath in the rain, but as soon as it sprinkles, civilized man runs to cover. Some people are accused of not having enough sense to go into the house when it rains. There are more people who do not have sense enough to get out into the rain when it pours its blessing upon Earth and get a share of it. It really does seem as if man had exhausted his ingenuity in providing means for getting as far away from the conditions of life as possible. He covers his body with clothing, wears it until it is saturated with the filth that is poured out of his body in perspiration, re-absorbs the filth and retains the clothing until it is rotten with putrefaction, avoids a raindrop as he would the drops of fire that fell upon Sodom for less iniquities than he practices daily, and excuses himself from taking a bath on the ground that he will "catch cold."

There is only one way to "catch cold." That is to become filthy. Fill your digestive system with unnatural food, let your stomach become foul and you will soon have a "cold," or allow the skin to become strongly magnetic in perspiration and then subject it to a violent change to the electric condition by a blast of cold air, accompanied by inaction of the body. This closes the pores of the skin and destroys its breathing power and turns the Magnetism of the body upon the

Lungs and Digestive organs. The result is congestion, constipation and a vicarious action of the mucous membrane to expel the restrained Magnetism. Or allow the skin to become so dirty that the Magnetism cannot pass through it, when the same result will be obtained.

The entire philosophy of Health is expressed in the words, "Keep clean, learn the current of your Magnetism and control it."

Here again the value of our philosophy becomes apparent. It is by the study of Genetics that we have learned what Magnetism is and how to control it. The same rules of bathing and drinking do not apply to Electric and Magnetic temperaments. The individual who has received a careful vitosophical examination and who knows the variations of his temperament has a great advantage over the person who is ignorant of these facts. Apply the rule, the Electric temperament requires his Water warm, both for the drink and the bath; the Magnetic temperament requires his Water cold under like circumstances, but in each case the degree of the temperature varies with the degree of the temperament and the conditions of climate.

The following rules for the use of Water in connection with the human body have been deduced by me after a great many years of experiment and observation, in all classes of cases, in various climates, and I am quite sure that every person who gives them a fair trial will be convinced of their value:

1. Every person requires a bath over the entire body at least once a day, and twice is better. The bath in the morning should be for a tonic and stimulant; the bath in the evening for cleansing and relaxation. Persons who have a Magnetic temperament,

especially a magnetic Skin, should take the morning bath cold. The Electric temperament, especially those who have an electric Skin, should take the morning bath warm enough to start the Magnetism and produce a stimulating effect. The Electric temperament will be chilled and damaged by a cold bath in the morning. The evening bath may be taken by both the Electric and Magnetic temperaments in a warm state, but not hot enough to produce a stimulating effect upon the Electric, nor a weakening effect upon the Magnetic.

2. There is no ironclad rule which applies to either temperament. Sometimes the Electric may find himself sufficiently active to be benefitted by a cold bath, especially if not prolonged. Sometimes the Magnetic will find his vitality run down and himself in such a condition that he will be benefitted by temporarily reversing the rule and taking a warm bath. In all such cases, however, the color of the Skin is an infallible guide and it will be found to change color according to the change of vitality in the subject.

3. When indulging in a warm bath for the purpose of producing a sweat, persons who have magnetic stomachs will be benefitted by drinking cold Water. Persons who have electric stomachs will be correspondingly benefitted by drinking warm Water, the degree of warmth corresponding to the temperament of the individual.

4. To cure a cold: The Magnetic temperament should take a plunge into cold Water, followed immediately by vigorous rubbing of the whole body in a warm room, get into bed and drink copiously of cold Water. This will produce a sweat, open the pores and start the flow of Magnetism in the right direction. The benefit

will be greater if the feet are exposed to a roasting hot stove, as hot as can be borne for several hours. The Electric temperament should take a hot bath, rub dry, get into a warm bed and drink hot lemonade copiously. The exposure of the feet to a hot stove will also benefit this temperament. The effect of the foot roast in both temperaments is to create a flow of Magnetism from all parts of the body to the feet, which is the proper direction. Where it is not possible to have the plunge bath, the placing of the feet in hot or cold Water for a few minutes, followed by a vigorous rubbing, is a very good substitute for the complete bath.

In all cases of "cold" or any other form of illness, the first thing to do is to clean out the Digestive organs with sand, Water, and if necessary, a mild laxative to accelerate the process.

5. Drink Water copiously at all times, but remember that the Magnetic temperament requires cold Water, while the Electric temperament requires Water that is warmer. It is the general rule for all persons that drinking Water may be colder in the winter than in summer, and hot Water is dangerous for any temperament in winter. But it is a general rule that the Electric temperament is out of place in cold latitudes, as the Magnetic temperament is out of place in the tropics. When your temperament is out of place you must be doubly careful. Cold drinks in winter warm the internal structure of the Magnetic temperament and are very beneficial. The Electric temperament may not be able to get this benefit. Warm drinks in summer are very cooling and beneficial to the Electric temperament. The Magnetic temperament may lose much of this benefit, but it is extremely dangerous for the Magnetic temperament to create the internal reaction caused by a

cold drink in the summer, and allow the Magnetism thus created to be restrained. Most cases of sunstroke, prostration from heat, etc., are caused in this way. As I explained in my last chapter, sunstroke arises from the failure to pass the Magnetism into the ground. It is of course aggravated by taking cold Water internally on a hot day, producing the reaction and generating more Magnetism.

6. Unless you are extremely magnetic do not expose your body to a cold condition for some time after taking a warm bath. Do not sit in a cold place when you are in a violent perspiration. Do not allow your feet to become cold after a bath of any kind. If you do not exercise vigorously after the bath, and thus keep the blood in circulation and the Magnetism flowing the right way, be sure you do not arrest the stream and thwart its course by a cold draught.

Most persons of any temperament find it highly beneficial to remain nude for some time after the bath, to give the skin, which has been aroused to action, time to discharge its Magnetism. The clothing should not be resumed until the skin has had plenty of time to resume its normal condition.

The cold shower after a hot bath as practiced by many persons, has a stimulating effect upon magnetic persons, but is not usually beneficial to persons that are electric. It is not desirable in any case until the bather has remained nude long enough to give the Skin time to discharge its Magnetism.

7. Do not devitalize your Water by distilling or boiling. Do not be afraid of a microbe or two, and on the other hand be sensible and do not use Water out of a sewer or from a contaminated stream. Water which flows in a living stream or which comes to you fresh

from the clouds, charged with sunshine and laden with ammonia, is Nature's sweet gift and you cannot improve on it with any number of patent stills. Artesian Water, which comes from thousands or hundreds of feet beneath the surface, is unfit for use and a fish cannot live in it. Mineral Waters as a rule are not as good as those which are clear and fresh. It is a general rule, however, that young and growing persons need to drink Water which contains lime, and it has an improving and hardening effect on the bones and teeth. It is probable that after a man is fifty years of age he will be benefitted by drinking soft Water and preventing the rapid solidifying of the body.

CHAPTER V.

FOOD.

The majority of people who study the conditions of human life on this planet are disposed to regard the subject of Food as of first importance, because the appetite for Food is most imperative at short intervals. But we have already seen that at least two conditions claim precedence, to-wit: Earth and Water. It is a curious fact that the demands of the appetite for Food have been so imperative that these two prior conditions have been lost sight of entirely by most writers. It is a part of our doctrine, however, that until proper conditions of Earth and Water have been secured, Food is impossible.

All Food for living organisms upon the Earth is derived from the Earth. Without Water it is an insoluble mass, and the organisms cannot make use of it. The digestive fluids of animals and man are principally Water charged with acid reagents. Water must be present in its appropriate quantity in the body of the animal before it can digest or assimilate its food, and when the Earth yields its increase it is largely through the action of Water, and at least there will be no increase without it.

But, while Food ranks third in the list of the absolute conditions of life, it is, nevertheless, a necessary condition, as are all of the seven conditions displayed

in the first column of our Grand Table. No one of these conditions can be dispensed with without immediate death.

The acquisition of Food is the attraction to the body to be nourished, of such solids as are necessary to its upbuilding, and these solids are always in a greater or less state of solution. Vegetables draw upon the mineral kingdom for their substance, but always in a state of solution in Water. The animal which lives exclusively upon vegetation finds the plant in a state of juicy succulence, and the carnivorous animal finds his prey permeated with blood and animal fluids, making the body about 75 per cent Water. All animals and plants supplement these conditions of solubility by absorbing large quantities of Water, which aids digestion and increases the solution of the solids absorbed. Finally, all solids which are not dissolved in the process of digestion, are thrown out of the body in an undigested state, as so much foreign Matter.

Primitive forms of animals do not masticate food. They simply drink. For a long time after the human being arrives upon the planet he is supplied with drink instead of solid food. All of these facts point to the inevitable conclusion that the problem of a proper nourishment of the body is, first, the proper location upon the Earth; second, the proper conditions of Water for solution, and, third, the selection of such solids as shall be necessary for the upbuilding of the body in Health and Beauty.

It is astonishing to contemplate the avidity with which most people swallow masses of injurious material without ever giving a thought to the probable consequences. It is painful to count the mistakes in regard

to Food that are made by people who rank as fairly intelligent on other subjects. It is amusing to note the foibles and distress of the individual who has been scared away from eating everything that is wholesome and good by the absurd stories that are circulated by ignorant newspaper writers and equally ignorant medical men. It is encouraging to observe the large number of investigators who are at last giving intelligent consideration to this most important field of investigation, who have recorded the results of careful experiments and have thrown, within the last few years, a brilliant light upon the subject of dietetics.

At present the whole subject is shrouded in a chaotic mist of conflicting opinions, but light is breaking through the mist, and among the sources of light the most brilliant is the great science of Vitosophy, which, beginning with the basic principles of Genetics, teaches us the real meaning of Existence, and, through the character study made possible by Phrenology, leads us on to the most exact declaration of the true principles of Ethics, not only in this department of Food study, but in every department of life. It is my pleasant duty, in this chapter, to unfold the teachings of this delightful philosophy in its bearings upon the entire question of nourishment.

Genetics teaches us that all substances have their natural affinities and antagonisms, and that these are dependent upon the electro-magnetic condition of the several substances. That all substances radiate Magnetism in some degree, but that some are more magnetic than others, and that the degree of Magnetism is manifested by positive sensation in the various degrees of Gender, Touch, Taste, Hearing, Sight, Smell and

Clairvoyance. We learn that objects that are harmoniously different in the electro-magnetic conditions attract each other and become assimilated, while likes repel, and those that are inharmoniously different repel. The music of the spheres, believed to exist by the imaginative Greeks, is an insignificant fact beside the marvelous Harmony that is actually demonstrated to exist in all departments of nature by modern science. Vitosophy has proved that there is the same relation between the bloom of the peach and the Beauty of the leaf that there is between harmonious tones in music. We have learned that every mineral, vegetable, animal and human being in Existence represents a degree of vibration corresponding to its color and temperature. The rays of the sun have been analyzed and found to contain subdivisions corresponding to the requirements of nourishment of all these various tones, and we have observed that those organisms thrive best which are brought into contact with harmonious environment. We find that in the tropics the inhabitants have dark-colored bodies to absorb the excess of Magnetism received from the sun and reflected from surrounding objects, and that they thrive best when brought into contact with all of the conditions of life in a warm state. In the frigid zone we find these conditions exactly reversed, while, as might be expected, in the temperate zone these conditions are mixed, a single individual often presenting an organization in which the electric and magnetic conditions are blended.

In the tropics, the alligator, an animal of the Electric temperament, may be taken as a type of native conditions. He swims in warm Water, walks upon warm Earth, and when he captures his Food, which is always

some living animal, he swallows it immediately while it is blood warm. In the frozen north the wild duck, a splendid type of the Magnetic temperament, swims in ice cold Water and enjoys it, lives largely upon cold plants, and even the fox, a carnivorous Magnetic temperament, kills his chickens and buries them in the cool Earth until they become divested of Magnetism, when he digs them up and makes a royal repast. From all of these observed facts of nature we deduce the first grand rule of nourishment, which is as follows:

I. All organisms which have the Electric temperament are benefitted by Food absorbed in a warm condition, and all organisms having the Magnetic temperament by Food absorbed in a cold condition.

Just what degree of warmth, or cold should be applied can only be determined by an inspection of the organism at the time and under the circumstances pertaining to each case. But it is certain that there is a rule to govern it, and that the rule is that the degrees of temperature of Food and of the organism receiving it must be harmonious. As applied to human beings, we have only progressed sufficiently far to approximate the degrees. We know that an individual who has a dark tongue and a dark color to the inside of the mouth possesses electric Digestive organs and his Food must be warm. We know that an individual who possesses a light red tongue and a bright pink lining of the mouth has magnetic Digestive organs and that his food must be cold. But the degrees of color vary greatly with different individuals, and even to a noticeable degree in the same individual at different times and under different conditions. The general principle being under-

stood and applied, the best guide to minute differentiations is individual experiment and experience.

Nothing is more certain than that the practice of eating hot Food, so universally prevalent, is productive of disease. It happens to be the fashion, and, as most people are slaves to custom, nearly everyone adopts the habit without question. Hot Food placed in a magnetic stomach creates a condition of repulsion, and digestion is not only retarded, but the organs of digestion are weakened in the extra effort thus imposed. At fashionable hotels and restaurants about half the Food is served as hot as it can be received without scalding the mouth, and the other half is served on ice. The ignorant person eats hot meat and drinks ice Water, with the immediate effect of throwing his Digestive organs into a spasm and cracking the enamel of his teeth. Then, when the pangs of indigestion assail him, he adds injury to his already insulted Digestive organs by resorting to a cigar.

The person with an electric stomach injures his digestion by absorbing cold Food. His stomach does not have a sufficiently vigorous Circulation to cause the reaction which is necessary to produce and throw out the gastric fluid. When a magnetic stomach receives cold Food this reaction takes place, Circulation is promoted and the gastric fluid is freely secreted. When an electric stomach receives warm Food the same effect is produced and digestion is aided. All that is necessary to produce the natural effect is to understand whether the stomach is electric or magnetic and apply the simple rule of opposite affinities.

But extremely hot Food is not fit for any stomach, neither is that which is frozen. While magnetic

stomachs do not seem to be injured in winter by drinking Water that is near the freezing point, yet in summer it is a dangerous practice, because the cold water develops an increase of Magnetism and increases the heat of the body, and unless the individual is in a perfectly natural state it is likely to cause prostration. The same fact is true as to ice cream and kindred preparations when used in large quantities.

The temperature of the Food being determined, the next fact to be considered is what constitutes the Food of man.

It is my firm belief that fruits, nuts and vegetables are the natural Food of the human race, and that they contain everything necessary to its complete nourishment. Nothing is more easily demonstrated than that meat is injurious in the highest degree, and that many of the diseases incident to our civilization are derived exclusively from its use. We will dispose of the meat question with the following incontrovertible scientific facts, which ought to be sufficient to convince the most inveterate carnivorous epicure that the practice is wholly unnatural:

First. It is a universal fact that all animals that are naturally carnivorous are more active at night than in the daytime, and are of a nature which makes them positive at night and negative during the day. Man is more active in the daytime than at night by nature, and if he is carnivorous he furnishes an exception to the universal rule. Persons who consume large quantities of meat are rendered sleepy and dull during the day and are sleepless and nervous at night.

Second. All animals that are naturally carnivorous perspire through the tongue and not through the Skin,

while all animals that are naturally vegetarian perspire through the Skin. Man perspires through the Skin. Meat eaters have a feverish and disagreeable condition of the tongue, causing an unnatural thirst, which vegetarians do not experience.

There is nothing in the structure of man to indicate that he is adapted to a meat diet. His teeth are not adapted to tearing flesh, he is not furnished with claws; but, on the contrary, he is constructed in all respects in accordance with the structure of those animals which live exclusively on nuts, fruits and vegetables.

Fourth. The perspiration and other forms of excreta thrown off from the bodies of meat eaters is exceedingly offensive, while that from persons using only natural Food is agreeable and less in quantity. Flies torment meat eaters, where vegetarians have comparative immunity. Vegetarians are seldom constipated, while meat eaters are almost universally so.

Fifth. The consumption of meat as Food renders the individual more ferocious and disagreeable in manner, less considerate of others, and more inclined to acts of brutality and selfishness than to acts of kindness. In many cases it produces the effect of continued irritation, nervousness, and sometimes results directly in insanity.

Sixth. Meat eaters are afflicted with diseases which vegetarians never experience. The converse of this proposition is not true. Among the many diseases which may be mentioned in this connection are scurvy, leprosy (which is now known to be caused among the Sandwich Islanders from eating dead fish cast up by the sea), eczema, and many other skin diseases, cancer, and in fact nearly all malignant ulcers.

Seventh. Repeated experiments have proven that vegetarians excel over meat eaters in all tests of endurance and strength in both physical and mental labor and live longer lives.

Whenever I urge the vegetarian diet in my lectures I am immediately surrounded by a lot of cadaverous men and women who exclaim, "Oh, if I did not eat meat I could never do my work!" There are two answers to this proposition, first, that it is not true, as a little experience will soon show, and second, that if you do not eat meat you will not have so much to do. It is an astonishing fact that nearly all men and women work themselves to death toiling and moiling to pay grocer's bills and meat bills, rent bills and clothing bills, in which 90 per cent of the items represent goods that are injurious and should never have been bought, the only effect of which has been to still further increase the burden on the poor man's shoulders by producing a formidable array of doctor's bills.

For the benefit of those who feel that they must eat meat for the purpose of gathering strength to meet the responsibilities of maintaining a household, I append a list of foods generally sold in grocery and meat markets, which are wholly injurious and never benefit anybody. Take your last month's bills and strike out these articles and add to what is left 20 per cent of the whole, to allow for a reasonable substitution of natural Food (which are much cheaper) and you will have a fair idea of what it will cost you to live on the vegetarian plan.

All preparations of meats, oysters and fish, fresh, canned, salted, dried or "embalmed."

Coffee, tea, sugar, spices, vinegar, catsup, all condiments and pickles.

All forms of white flour, graham flour, bolted meal, farinas, grapenuts, and most of the oatmeal and similar preparations sold, where any part of the grain has been removed. It may be accepted as a general truth that all forms of manufactured and prepared Food are more or less injurious.

It will also be safe for you to reduce your purchase of potatoes to the amount necessary for consumption in the winter only, and to remember that grain Food also contain a large amount of starch which is pure carbon and which is useless for any purpose but the production of heat in the winter.

I expect the reader to pause at this point and despairingly exclaim, "Why, what is left!" I answer, everything is left that is fit to eat, to-wit: fruits, nuts, vegetables, eggs and milk, and these should always be fresh and generally uncooked! Think of the saving in the reduction of fuel!

Eating, like nearly everything else, is a matter of custom. People who are accustomed to stuffing themselves with steaming hot meats, soups and potatoes get to believe that they cannot exist without these things. Nearly everyone eats too much. When you dine with a guest it is considered good form to urge him to gorge himself to a bursting-point, and thus the habit of gormandizing is cultivated. When a wedding is celebrated it is made an occasion of extraordinary gastronomic exertion on the part of the guests. When anybody is reminded that he is born on a certain date he and his friends are gorged to the limit. When a Christian celebrates the birth of the lowly Nazarene, who came preaching temperance and general decency, he usually eats and drinks until he is so stupid that it requires forty days of fasting to save him from apoplexy. As

soon as the fast is over he celebrates the resurrection of his Lord by slaughtering another batch of turkeys. And when a beneficent Providence tempts him with the fresh fruits and vegetables of the Earth, he continues to live on last year's potatoes and this year's lambs, and if, perchance, he survives until autumn, he thanks God with another display of carnivorous cannibalism.

But when we are forced to the conclusion that fruits, nuts and vegetables are the proper Food for man it does not follow that all fruits, nuts and vegetables are the proper Food for all men at all times and places. There are varieties of these Foods and there are varieties of people. Before any food can be said to be proper for any man there are many things to be taken into consideration.

Before I discuss the subject of fruits and vegetables, I wish to dispose of the grains. There are a great many people in this world who seem to think that wheat, corn, oats, barley, rye, etc., contain all the essentials of nourishment and they argue with a great deal of force that if these grains are consumed without separating any of the elements in the process of grinding, that they constitute the ideal Food. Whole wheat flour has received a great deal of commendation, so much so that numerous brands of bolted and sifted constipation producers have been placed upon the market bearing the brand, "Whole Wheat."

Starch is the principal ingredient of all grain food. In the winter when we need carbon it is quite possible that the grains may be eaten with a minimum of injury. and I have about the same opinion of potatoes. But it does not follow that we can continue to eat grains and potatoes at all seasons of the year and absorb starch in the summer without producing a condition

which will use up most of the forces of nature in an effort to eliminate the carbon and reduce the heat. It is comical to address an audience, as I often do in the summer, when the ladies are using their fans vigorously and both men and women are perspiring painfully, and call for a showing of hands of those who have consumed white bread that day as the principle article of diet. In nearly all cases where I do this, a majority of the audience will confess a pitiable ignorance of the first principle of feeding.

I am not prepared to say that a limited consumption of grains in their whole elements in the winter is positively injurious, for I have no evidence that such is the fact. But I am very certain that they are useless in hot weather, and I am equally sure that we can supply all the elements we need from fruits, nuts and vegetables, without the use of grains. It is quite probable that corn is a proper food. Grains that can be prepared by man without the use of machinery are probably adapted to his use, but oats and similar grains, that could never be used without "patent" processes of preparation are undoubtedly good Food for horses and other animals that enjoy them in their natural condition, but man is not provided with the machinery to either receive or assimilate that kind of diet.

It is undoubtedly true that a diet of grains is superior to a diet of flesh. It is quite probable that most of the benefits ascribed to the use of grains arise from the fact that the user has been induced to abandon in whole or in part the use of flesh and has been benefited accordingly.

From the foregoing arguments we deduce the second grand rule of nourishment, which is as follows:

II. Fruits, nuts and vegetables are the natural food of man.

But fruits, nuts and vegetables have their varieties and human consumers have theirs. Wherever variety exists it is necessary that selections shall be based upon those laws that will establish harmony between bodies associated.

Fruits, nuts and vegetables have their temperaments the same as human beings. Some are magnetic and some are electric, some are acid and some are alkali, and these conditions are indicated by substantially the same outward appearances. The electric condition is always manifested by darkness and coldness, the magnetic by high grades of color and warmth; the acid type is always sharp and angular, the alkali always flat and round. There can be no question but that an onion is a splendid type of the Magnetic temperament, as it is also equally certain that the cucumber is of the Electric. Any person who studies the subject intelligently can have but little trouble in determining the temperament of these products if he will remember that Electricity is always indicated by composure, receptivity, gravity and negativeness, and that Magnetism is always manifested by fervency, radiation, vibration and positiveness. Any tyro should be able to differentiate between the sharp acid flavor of the angular lemon and the luscious alkali of the round peach. The difference in the other varieties is simply one of degree and the perception of the degree is simply a matter of intelligent education of the senses.

Recognizing the fact that fruits, nuts and vegetables, as well as animals and men, have their temperaments, the great law of temperamental adaptation applies here as elsewhere. It is just as necessary that a man should

select the right kind of Food to attain Health as an element of happiness, as it is that he should select the right kind of a woman to attain Love as an element of happiness.

From the foregoing we deduce the third grand rule of nourishment, which is as follows:

III. The Food consumed by an individual should harmonize with his temperament; electric persons require magnetic Food, magnetic persons require electric Food. Acid persons require alkali Food, and alkali persons require acid Food, the degree of the temperament in Food in all cases being harmonious with the degree of the temperament of the person.

Observation and Experience extending over a long period of years has convinced me that a proper proportion of temperamental conditions is found when an individual selects about 75 per cent of his Food from an opposite temperament and 25 per cent from a similar one. Thus, an Electric temperament requires 75 per cent of magnetic Food and 25 per cent electric. An Alkali person requires 75 per cent Acid and 25 per cent Alkali and the Magnetic and Acid temperaments *vice versa*. This is about the the proportion that nature makes in supplying Food between the northern latitudes and the tropics.

In various ways Nature teaches us that animal life and vegetable life are mutually dependent upon each other. In no fact is this interdependence more beautifully illustrated than in the arrangement of the preponderance of temperamental conditions in both forms of life. In the north the majority of men and animals are both magnetic and acid. They require the neutralizing influence of electric and alkaline Foods. Correspondingly, nearly all fruits, nuts and vegetables

that are indigenous to northern latitudes are electric and alkali. The luscious peach grows as far north as Michigan, and in higher latitudes sweet apples abound, and the berries that grow in the woods are bitter. In the south these conditions are exactly reversed. Nearly all the animals and men are electric and alkali. The fruits, nuts and vegetables are mostly magnetic and acid. Red pepper, which grows so profusely in southern latitudes, is strongly magnetic, and the lemons, limes, oranges and tropical fruits generally abound in citric acid. The woods are full of sour berries, and every force of nature is enlisted to produce just the kind of Food that the men and animals inhabiting that region require. All that is necessary to secure the blessings which bountiful Nature provides is the intelligence required to select them. As long as fruits, nuts and vegetables of any climate are unripe, they lack the essential chemical elements to accomplish their purpose. When they become ripe they give their mature color and invite the consumer, with appropriate forms, odors and hues. After they have passed maturity they become weakened and depleted of their essential elements, and in a state of decay are positively offensive and injurious. From all the foregoing we deduce the fourth grand rule of nourishment, which is as follows:

IV. The Food consumed by an individual should be indigeneous to the climate in which he resides and should always be ripe and fresh.

In these days of rapid transit and extraordinary activity there is a necessity for information in regard to sudden climatic changes which did not exist a century ago. Then it was only the hardy mariner and the adventurous soldier who ventured to visit regions

remote from the locality where they were born. But, under existing conditions, frail and sensitive men and women become globe trotters, and it is less of an undertaking to enter the heart of Africa today from a starting point in New York city than it was to visit the Mississippi river from the same point one hundred years ago. The sudden and complete change from temperate climates to tropical, and vice versa, induced by the facility of travel, has resulted disastrously to the meat eaters and to those vegetarians who have not understood the principles of Genetics. Persons moving from north to south generate too much Magnetism for a long time, and not knowing how to pass it into the Earth, it accumulates in the body and they become bilious. It is well known that citric acid, absorbed in a fresh condition from lemons and limes, is almost a preventive of this form of distress. Persons, who move from south to north pass off too much Magnetism until they become acclimated, and suffer from nervousness. Sweet fruits, nuts and vegetables, and plenty of rest and absence of exciting causes, will do more than anything else to correct the trouble. The introduction of the exciting, stimulating products of the tropics, such as tea, coffee, spices, etc., into northern latitudes has done much to destroy the Health of northern people. It is undoubtedly true that lemons, limes, etc., are positively injurious in winter and in extreme northern latitudes. Conversely, the products of the north have done much to injure the Health of southern people whenever they have been induced to use them. This may be poor commercial economy, but it is true science.

It is greatly to be regretted that we are not in the possession of means for the accurate registering of the

rate of vibration of all forms of life—men, animals, fruits, nuts and vegetables, as well as of the flowers, forest trees and minerals. This is the next duty of progressive science, and we are rapidly advancing in that direction. With the recognition of the fact of temperamental conditions as existing in all forms of life, comes the necessity for accurate gradation of the temperaments, so that they may be harmoniously associated in all the relations of life. The fact must be recognized that men and women have flavors in all the varieties that abound among fruits and vegetables. Then the lesson must be inculcated that the organism must be kept in a perfectly clean and natural condition, that the flavor may manifest itself, be recognized and appropriated. When this philosophy is appreciated and enforced, the lives of men and women will become healthy and pure, and each individual will manifest his or her presence by an attractive form, an appropriate color, a delightful perfume and a delicious taste to those who are temperamentally harmonious to the individual and have been admitted within the charmed circle of intimate Companionship.

The egg occupies an anomalous position in the catalogue of articles of diet. Although an animal product, it is plainly an article of food, a storehouse of nourishment in a refined state for the sustenance of the young and tender embryo. It is unquestionably derived from vegetables by the parent bird, and as such may safely be classed as a proper Food. All animals seem to enjoy eggs when it is possible to obtain them. I have never been able to observe or feel any evil effects from their free use as a Food.

Pure, sweet milk may be classed as a Food for much the same reason. It is a product of the animal designed

for the nourishment of the young, and its substance is mostly vegetable, digested, it is true, and to some extent mixed with pure products of the blood, but as pure a Food as it is possible to obtain. Most of the products of the dairy, fresh butter, fresh American cheese, buttermilk and curds are unobjectionable when used in pure qualities. It is very certain that old, musty cheese, infested with maggots and strong in the odor of decomposition, is unfit for any human stomach. Persons of the Acid temperament should avoid large quantities of sour milk, while persons of the Alkali temperament will find that sweet milk should not be used by them excessively.

It is undoubtedly true that Food is better uncooked than cooked. It is quite probable that the practice of cooking Food owes its origin entirely to the practice of meat eating. There are few if any vegetables that are improved by cooking, and it is equally certain that most forms of meat are entirely unpalatable raw. There are not a few varieties of vegetables that are unpalatable until cooked, but it is likely that they are unfit for Food, or that a taste could be cultivated for them. I have it on the authority of a physician of great experience that raw potatoes are an excellent remedy for worms in young children, and several persons have assured me that they are quite fond of raw potatoes eaten with a little salt.

From the foregoing we deduce the fifth and sixth grand rules of nourishment which are as follows:

V. Eggs, milk and fresh dairy products are admissible as articles of Food, with due regard to the temperament of the consumer.

VI. All articles of Food should be consumed in a raw state.

The seventh grand rule of nourishment is simple, terse and pointed, and needs no argument to support it. Yet there are a lot of fools in the world who continually violate it. It is as follows:

VII. Eat when you are hungry and at no other time.

The habit of eating at regular times is a result of our cursed system of commercialism. Men are required to work night and day, women also, and in order that these commercial slaves may lose no time for their masters, regular hours are imposed and regular meals have become the rule of our lives. When men and women are free in the full sense of word, when they obey the call of no master, and when they live for enjoyment and pleasure instead of for the support of superstitions, the foregoing rules will be the foundation of a system of dietetics which will have a most beneficial effect upon the lives and influences of those who practice the principles therein embodied.

Concerning meat eating, while Vitosophy does not approve of it, we are forced to understand that with many people it is unavoidable. The author himself has found it impossible to obtain correct Food while boarding in hotels, and many persons living at home cannot induce the other members of the family to conform to vitosophical principles, and are forced to eat meat or be considered "cranky."

Also when invited to eat in other homes a guest does not wish to refuse to eat the choice viands, upon which the hostess has lavished much care in preparation.

To all persons so situated I commend the fact that one who keeps himself clean in other respects and who uses sand and Water freely as hereinbefore advised, may eat meat in moderation without fear of serious

injury. But be sure to use plenty of sand and Water after each meal in which meat has formed a part.

Moreover, do not antagonize your Food. It is better to eat meat with a relish for it and even to cultivate a taste for it than to eat it with misgiving, apprehension and remorse. These feelings breed indigestion. So if you are compelled to eat meat by force of circumstances eat it with enjoyment, eat it with sand and Water following it, and remember that the final cardinal doctrine of Vitosophy is Liberty. Concerning the quantity of Food that should be used no rule can be made which is applicable to any considerable number of persons because the quantity is regulated first, by the capacity of the Digestive organs; second, by the excellence of the function of Nutrition; third, by the occupation and finally, by the habit of the individual. But it is a general principle, not to be ignored, that correct eating is one of the joys of life and therefore to be enjoyed heartily and with great freedom of indulgence as all other joys should be. I have little patience with those teachers who would strive to make us believe that everything which is enjoyable is either wicked or indigestible.

It is a fact that those who adhere strictly to the vitosophical diet seldom have a desire to engorge themselves. It is difficult to eat too much fruits, nuts and vegetables, especially if you use sand and Water freely. Most of the dangers and inconveniences of overfeeding come from meat eating combined with alcoholic beverages and tobacco. The vitosophist who has made friends with his Digestive organs will heartily enjoy their functionality and will experience little discomfort from the complete and thorough satisfaction of his natural appetite.

CHAPTER VI.

COMPANIONSHIP.

“It is not good for man to be alone!” And in fact if any man could be placed upon some deserted planet, though surrounded by all the other conditions of life, absolutely alone, without possible hope of any future human contact, the awful, overwhelming **lonesomeness** would extinguish life as quickly as the fact could be completely comprehended.

Many years ago, a loving and talented woman, fallen into misfortune, wrote to me these plaintive words, which have never left my memory since, “I am so lonesome, I am ready to do almost anything, just for the sake of Companionship.”

Throughout the world, wherever there are human Hearts, there is hunger for Love, for that personal contact, which quickens the Circulation, encourages, sustains, and gives Comfort. Every philosopher who has ever given a suggestion which has caught a response from the Heart of humanity has emphasized Love, the expression of amiable and affectionate Companionship; religious books teem with exhortations to its practice, and all the world seems to desire it, and yet there is hardly any one of the seven conditions of life more completely monopolized, restricted, and denied than Companionship.

The continued study of the problem of human life as expressed in these chapters has forced upon me one con-

viction which is more deeply impressed with every sentence I write, and that is, that the seven conditions of life, viz., Earth, Water, Food, Companionship, Magnetism, Air and Liberty, are inalienable rights of every living creature. Jefferson, who penned the Declaration of Independence, considered "Life, Liberty and the Pursuit of Happiness" as the inalienable rights of man. Vitosophy goes further and declares that the conditions which support life are not to be bartered, sold, or forfeited, and that any contract, custom, relationship or condition which deprives any creature of these necessities of growth and development, is unnatural, and as such may be righteously resisted and abolished.

Companionship is a necessary condition of Existence. Men placed in solitary confinement through the hellish cruelty of the laws of some benighted communities speedily become insane and die. Everything in life is so closely associated with every other thing, we draw so much from our surroundings that it is impossible to exist without companionable relations. In the larger sense man has Companionship with all surrounding objects, animals, trees, flowers, and minerals, and some largely developed natures establish bonds of sympathy with the scintillating stars. In the strictly scientific sense, distance is annihilated. Anything which is near enough to be perceived by any one of the seven senses is near enough to be companionable and near enough to be loved.

In the preceding chapter on "Food," I called attention to the temperamental affinities and showed that there is a scientific basis for a discriminating Love to be exercised toward everything which forms a basis of nourishment. Love is founded primarily on nourishment. We

love the things which feed us, physically, intellectually, and socially. Within a scientific sense, every organization is selfishly absorbing goodness, i. e., nourishment in some form from everything to which it is attracted. In the narrower sense in which I wish to discuss the subject in this chapter, Companionship may be limited in its meaning to the various forms of association which may exist between human beings.

The laws of temperamental affinity apply to Companionship precisely as they do to everything else. I have explained these laws so fully in my previous articles and in my published works that I shall merely state here that they embody the principles of opposite affinity between Electricity and Magnetism, Alkali and Acid, the general rule being that all Love is produced by the attraction existing between electric conditions on one side and magnetic on the other; between alkali in one body and acid in the other. The Vital, Mental, and Motive temperaments also have their value in computing the actual affinity which any one person will have for another, and the first great law of Companionship may be stated as follows:

I. In Companionship, other things being equal, those organizations have the best effect on each other which are temperamentally complementary.

By the term complementary I mean that one organization shall have such a condition of electro-magnetic and chemical conditions as will correspond to the needs of the other, and this is generally found in opposite polarities, provided they are not too violent.

In applying this rule, however, it must be remembered that polarities are subject to rapid change in individuals and under certain circumstances. Compan-

ionship has been so much restrained and to some persons the word conveys so much of the idea of continued and unchangeable relationship that it is necessary to emphasize the fact at this point that in all stages of the life of an individual it is necessary to gauge his own condition before an accurate judgment of the kind of Companionship required at any given time can be formed. It is also necessary to realize that there is a quantitative as well as a qualitative element in Companionship which must not be ignored. The comprehension of the fact that Companionship, like all the other forces involved in the conditions of life, is based upon the reciprocal exchange of Magnetism, will help us to understand this principle. And from these observations we may formulate the second and third great laws of Companionship as follows:

II. The conditions requiring Companionship are subject to change, and the Companionship must be adjusted to meet these conditions.

III. Companionship is subject to variations of quantity as well as of quality.

These variations of quantity and quality in Companionship form the foundation for our varieties of social relationship. It is recognized that we require some associations of a purely ephemeral character. There is enjoyment in being one of a crowd of strangers who may never meet each other again. We congregate in assemblies, aggregate in excursions, associate in societies, and blend in friendships which may or may not be of a lasting character. All of these associations are necessary to our growth and development and afford the opportunity for associations of the temporary character referred to. Associations of lovers, lifelong

friends, and sexual consorts are also necessary, but they must not be permitted to absorb the social faculties to the exclusion of those offices more gregarious. It is necessary for children to be associated with herds of other children in schools in order to form natural lives, and those unfortunately kept from association with their kind by over-zealous parents are never as well equipped for contact with the world as those who have been permitted to rub against the conditions of human nature as they really exist. Mature persons who withdraw from contact with their neighbors are always cranky and generally disliked.

It will of course be understood that Companionship which is ephemeral in its nature is subject to a wide range of circumstances which materially modify the application of any law. The suggestions contained in this chapter are directed more particularly to those forms of Companionship in which the relation is sufficiently sustained to exercise a well-defined influence in the lives of those associated, such as may be implied in the associations of persons married, or those living in the same house or occupying the same room, or intimately associated in business, or any other relationship where there is constant contact. In all of these relationships it is of the highest importance that the effects of Companionship should be thoroughly understood and the consequences and values of associations of all kinds should be known. I am convinced by Observation and Experience that every human life is tremendously influenced by Companionship, that hundreds of men have been made fortunate by the influence of their wives, while hundreds of others have drawn ruin from the same source. That hundreds of commercial successes made by men of large calibre have been the result of the un-

conscious influence of some humble employee, and that in such instances it is often impossible for either the employer or the employee to be aware of the fact without a knowledge of these laws, and I am equally sure that financial wrecks are often caused by the irritation and sometimes by the soothing influences of personal associates, where neither the active nor the passive agent was in any sense consciously acting for the result produced. And with equal positiveness it may be asserted that the therapeutic value of certain Companionships can be computed with accuracy and that a sure knowledge of this fact will place in the hands of the vitosophist the most potent force that has yet been employed for the banishment of disease and the promotion of Health.

Before any of these benefits can be secured, or disasters intelligently be averted, it is necessary that each individual should thoroughly understand his own temperament and its general needs and be able to watch his temporary changes and understand their requirements. In the cases of young children this is the duty of parents, teachers, and guardians. There is a great difference in these temporary conditions at times. A very magnetic person may become so exhausted and negative that the best possible contact for him would be with a magnetic person of a strong type, and it is equally true that an Electric temperament may be temporarily excited to a point where it needs the cooling and negative influence, temporarily, of the strong electric type. The same facts apply to the varying conditions of the Alkali and Acid temperaments, but as these temperaments relate to form rather than to state, the changes are not so radical nor so long continued. The point to be remembered is to always have a correct knowledge

of the form and state of the organization and apply to it at the proper time whatever it needs and as much as it needs, and here we recognize the value of the second and third great laws above stated.

The fourth great law of Companionship is herewith stated:

IV. Contact with an electric person is cooling and contact with a magnetic is warming. Contact with an alkali person is soothing and contact with an acid is exciting.

In view of what has already been set before the reader in this work with reference to the action of electric and magnetic, alkali and acid conditions according to the principles of Vitosophy, I hardly deem it necessary to comment at length upon this law. The truth of it is apparent upon its face and the reader being conversant with his temperament and his temporary changes of condition will have no difficulty in making a selection and appealing to the form of Companionship he needs when the occasion arrives and he follows the principle.

Observation teaches us that young children are nearly all Alkali in temperament, and that as maturity advances the Acid temperament develops in those who have that element strongly represented, and that it remains in evidence until advanced age, when alkali conditions again manifest themselves to a greater or less degree according to the degree of original endowment. We also notice that electric conditions dominate in early childhood and also in old age, while Magnetism gives its strongest manifestations in adolescence and maturity. It is evident that the young require greater magnetic strength in the Companionship to which they are exposed than the mature, and that the aged who are by virtue of goodness worth preserving, should also be

nourished with strong magnetic influences. This principle was recognized by the Jews, and King David was made the beneficiary of the strong magnetic influences of Abishag the Shunammite in his old age, for the particulars of which the reader is referred to the first four verses of I Kings I. These facts lead us to the recognition of a fifth great law of Companionship, which is as follows:

V. Vitality and strength are imparted by strong Magnetic temperaments of mature age and absorbed by the young, by the aged, by debilitated persons and by Electric temperaments.

This law teaches us that the greatest care should be exercised in permitting the contact of Companionship, to know that the result will be beneficial. It shows that young children should never be permitted to sleep with grandparents unless the grandparents are very young and vigorously magnetic, which is seldom the case. It is equally true that children should never be permitted in the Companionship of debilitated persons nor submitted to the care of nurses who are not strictly in good Health and strongly magnetic. In marriage and all close associations care should be taken to avoid the sapping of vitality certain to result from a violation of this law. This law also teaches that in loving and affectionate Companionship, those who are blessed with exuberant vital forces should be generous in their employment for the benefit of companions, but always with a careful observation of effects and with a cautious reservation of strength.

It is absolutely necessary to the enjoyment of the benefits of Companionship, that there should be at all stages of life after maturity, the freedom of choice. The fact that all individuals are subject to change of con-

dition, that there are times in the life of every one when the Companionship that was desirable yesterday is not desirable today, and that the individual himself is the only person who can direct an intelligent choice requires that there should be both the opportunity and the freedom to select such Companionship as may be desirable and available at the time. This leads us to the statement of the sixth great law of Companionship, which is as follows:

VI. Companionship should be unrestricted to mature persons, except by the law of mutual attraction and non-invasion of the rights of others.

To avail ourselves of Companionship, however, even where there is a mutual attraction, it is necessary that there should be some system, by which the attraction may be developed, enjoyed and controlled, without embarrassment, obtrusion, or physical or moral injury. Under existing states of society there is little or no real Companionship among young persons except the secretive, deceptive, and embarrassing proceedings usually called courtship, and which has as its basis the establishment of a permanent marriage relationship. In many communities there is absolutely no friendly association practised among young persons of opposite sexes except with a view to marriage. When the marriage is a happy one it furnishes only one form of Companionship, and when it is unhappy, which is too often the case, it furnishes none.

The most imperative need of the times is the education of both men and women to the comprehension and exercise of a Pure Love and Friendship which is entirely divorced from the idea of sexual association and which can rise superior to the passions and provide a sweet and enjoyable Companionship without the embarrass-

ment of a possible marriage entering into it. This implies a degree of education of the sexual instincts and a development of a degree of self-control of which the average man or woman can scarcely form a conception. But it is possible of attainment, and Vitosophy teaches how. When this degree of education and self-control has been attained, pure and exalted Companionship becomes possible, and all of the advantages contemplated by this instruction become available. But before it can be realized by any considerable number of persons there will have to be organization for the purpose and long-continued instruction and discipline of the membership according to the ultimate principles of this sublime philosophy.

There is no doubt but that the highest ideal of happiness is found in the continued Companionship of two persons of opposite sex. The establishment of a home, the production and rearing of offspring, and the development of the best and sweetest relationship of a purely social character are impossible without such an association of man and woman. But this association must be brought about by a careful selection of the companions, and such a selection cannot be made without the preliminary adjuncts of Observation and Experience.

It is a curious fact that training and Experience are insisted upon in every situation requiring skill except that of Companionship. It is not unusual to find physicians and lawyers of high grade who insist upon a high degree of professional excellence as requisites to their respective callings, who believe and insist that all matters pertaining to Companionship and reproduction should be left to what they are pleased to call "natural instinct"—in other words, impulses that have never been educated or trained; and many writers insist that

Love is not susceptible to education, and that it is a sensation which cannot be analyzed. How deplorably fallacious these propositions are, only the student of Vitosophy who understands the springs of human action is qualified to know.

But so thoroughly has this false doctrine been impressed upon modern public opinion that it is considered fortunate by the average young person to secure a lover who has had no previous experience, and those who have experienced many loves and have reached a stage where calm analysis and comparison are possible are regarded with aversion by the deluded victims of this false form of education.

But it is insisted, on the other hand, that innocence and chastity can only be preserved by a complete isolation until the time arrives for the choice of a life companion.

Innocence and chastity in the minds of most writers are simply synonyms for ignorance and inexperience. The first step toward securing a desirable companion is a complete knowledge of human nature in all its relations, sexual and social. This is to most people a scandalous thing. If women are to be kept in subjection it is desirable that they should be kept in ignorance. If they learn their true status in the world and the uses and functions of their bodies, it is probable that they will insist upon the free uses of their powers and then of course society will go to smash! My answer to this argument has always been: Let it smash! Humanity will remain and will work out a better condition upon the ruins of modern mistakes. When women learn the true uses of their functions they will naturally select the best men as companions and the race will be greatly improved.

It is amusing to see how the self-constituted moralists recoil from anything which proposes to make good behavior the basis of morality and moral relations. They evidently realize their own inability to comply with the conditions. In a recent lecture I was interrupted by a good mother who, with horror depicted on her countenance, exclaimed, "But, Professor, our girls must be protected!"

"I am not sure of that," I replied, "although it is a popular cry. I think it is better to educate the girls so they can protect themselves and to drive out of our conception of morals the artificial crimes which have been fastened upon woman by the ownership of man."

It is better to live in a condition where protection is not needed. This can be accomplished by educating men and women to a correct ideal of Companionship.

From the foregoing we deduce the seventh great law of Companionship as follows:

VII. Companionship must be in harmony with the natural desires and educated instincts of the individuals and must be established on the basis of intelligent Observation and Experience.

What I have advocated is that Companionship should be so free and unrestricted and that courtship should be conducted upon the line of intelligent study of human nature to such an extent that it would be entirely unnecessary for any woman to sacrifice her virginity, and that every man and woman could be so well informed that mistakes would not occur, and Companionships so formed would be so lasting in their nature that a true marriage could be established, founded upon mutual fitness, agreeableness and personal merit, when separation would be unknown or reduced to a minimum

because the conditions would exist which would make happiness possible.

The trouble is now that under existing conditions no real Companionship is possible. Men and women kept in isolation from each other from fear of unchastity and contamination can never learn what they desire or what they need. In all grades of society today women are kept in isolation and ignorance as much as possible, while men are forced to the illegitimate indulgence of repressed passions under conditions which degrade a large number of unfortunate women and blunt the sensibilities of men to a degree that unfits them for any Companionship. Meanwhile both sexes are hungry and starved for a condition which is as necessary to life as Food or Water. The selections made under such conditions are entirely unreasonable, and after marriage the starvation is usually worse than before, for passions have been aroused which the companion is entirely incapable of satisfying, because in the selection of the companion no attention has been paid to the laws of personal affinity.

When a man or woman decides to advance to the degree of parentage and to select a companion for that purpose, common sense and reason both dictate that Observation and Experience must be appealed to. No person is fit to express Love in the parental degree who has not loved, and the more experience and practice the individual has had, the better quality of Love he will be likely to produce.

Here as elsewhere intelligent Observation and Experience are the only true guides, and are the only conditions which can lead to an intelligent selection of the ultimate consort who is to fulfill the ideal of happy

Companionship—a Companionship which when established will be perpetuated for the mutual benefit of the parties, which will supply the highest conditions of life, and which will result in offspring capable of Love, Health, Wealth, Comfort, Knowledge, Harmony and Power, and representative of a race that nature may once more look upon with favor and pronounce “Good.”

CHAPTER VII.

MAGNETISM.

The fifth condition essential to life is Magnetism. In our philosophy this word means a definite fact in nature, which I shall try to make clear to the comprehension of the reader of this chapter. The word "magnetism" is much abused in common parlance. The misguided philosopher of the older schools regards it as a peculiar property of some substances giving them a wierd and fantastic attractive power. In most of the works on electrical science the term is used most ambiguously and often interchangeably with "electricity." Most electricians when asked to state what Electricity is, frankly and honestly confess that they do not know. Those who profess to know usually hide their ignorance behind a veil of incomprehensible words. Modern science professes to recognize a trinity of force under the names "positive electricity," "negative electricity" and "magnetism." Spiritualists and Theosophists, with the delightful confidence born of the assumption of wisdom, roll the word "magnetism" under the tongue like a sweet morsel and pronounce it trippingly. But amid all this confusion, like a beacon light amid the fog, stands out the radiance of the definition of the great force of nature (and there is only one force) given by Samuel T. Fowler.

Years of patient study of the works of this sublime philosopher have enabled me to express in conventional

language what he stated in the densest form of condensed terminology. Without quoting his exact and technical language, I will endeavor to give his discoveries in relation to Electricity and Magnetism as I understand them. Mr. Fowler first proceeds upon the assumption that Space is unlimited, persistent and continuous. That is to say, Space exists everywhere, whether occupied by Matter or not. It is impossible to move Space, for it is already persistent in every conceivable locality. Matter, however, is limited, consistent and divisible, and being limited, it does not occupy all Space, being consistent it may be measured, and being divisible, it is possible to conceive of Space where Matter does not exist. If all Space were occupied by Matter, it would be impossible to have movement, for Matter is impenetrable and Matter cannot move within Matter. Space, therefore exists, and absolute emptiness must be taken into account as a Power in the universe, and this Power manifested by composure, receptivity, gravity and negativeness, we call Electricity.

Composure implies the possibility of fervency; receptivity implies the possibility of being filled with matter; gravity implies the ability to receive motion, and negativeness implies the susceptibility to sensation, and therefore these qualities, although negative in degree, are just as relatively strong as any ability to produce motion, to fill space or to create sensation, which may exist in any positive agent.

This negative force existing in matterless Space Mr. Fowler defines as the genetive passion of Space for Matter. The positive force developed by the vibrations of Matter and the consequent discharge of its molecules into surrounding Space, he defines as the genetive pas-

sion of Matter for Space, and he names these two forms of force respectively, Electricity and Magnetism. In other words, Electricity properly defined, is the absolute drawing Power of the emptiness of Space, and Magnetism is the radiation of flying molecules discharged from vibrating Matter. When these molecules are confined or directed into a conducting channel we have the current which is usually called Electricity. It should be called Magnetism, as Electricity is merely its negative antecedent condition, hence we should speak of magnetic cars, magnetic telegraph, and prisoners judicially murdered in Sing Sing are magnetocuted, not electrocuted.

Let us get a clear conception of this force. We have seen that it consists of flying molecules from a radiant vibrating body of Matter. Naturally we turn to the Sun as our chief source of Magnetism and this is correct. That magnificent vibrator is throwing out daily in all directions millions of tons of Matter in the form of flying molecules some of which bombard this little world of ours continually, furnishing a supply of nourishment upon which the Earth and all upon it thrives and grows. The greater portion of the sun's Magnetism is dissipated in Space to be re-absorbed into some form of Matter quintillions of centuries hence, perhaps, but we are sure that in all that time not one molecule will be lost. The career of a molecule depends upon its direction and velocity. Discharged from its vibrating source it must continue on and on forever unless it meets a resisting or restraining medium. When this occurs cohesion results, a body of Matter consisting of two or more molecules is formed and growth is thus made possible. This cohesion is continued until the molecules are separated again by vibration. Two atoms in cohesion at a center

of electrical receptivity form a center of organization, and being joined by other bodies similarly formed, the conditions of formation produce the molecules of substances. But substances are always in vibration and as soon as they are formed the process of disintegration also begins. Therefore all substances are surrounded by an aura of Magnetism consisting of the discharged molecules thrown off by vibration, and as molecules themselves are composed of atoms and are subject to the laws of formation and disintegration, it is doubtless true that each molecule is surrounded by an aura of Magnetism of still rarer quality consisting of the discharged atoms thrown off by vibration. This rarer Magnetism constitutes what is known as the "dynasphere" of the molecule. All molecules have their dynaspheres, and out of this fact grows the further fact, hitherto incomprehensible, that substances do not touch each other under any known conditions. At a pressure of 1000 pounds to the square inch two plates of glass pressed together are still found to be 1-250,000 of an inch apart, quite an appreciable distance. Molecules may be pressed close together by force, but they can never be made to touch for this reason. As far as I am aware science has never been able to advance a plausible explanation for this fact, yet it has been known to be a fact for many years. Genetics teaches that Magnetism is the spirit of Matter, constantly radiated from it, and that Electricity is the spirit of Space constantly generated within it. Professor Eliot Coues, M. D., of Washington, D. C., in an admirable little brochure entitled, "Can Matter Think," attempts to show that the dynasphere is a spiritual entity. I am indebted to Professor Coues for most of the following facts concerning the dimensions of mole-

cules, which are believed to be accepted as scientifically accurate and are taken from the above named work:

“The actual size of molecules is probably between 1-1,000,000,000 and 1-250,000,000 of an inch in diameter, or about as much smaller than a pea as an orange is smaller than our earth.”

“A cubic inch of gas at ordinary pressure and temperature contains 100,000,000,000,000,000,000,000 molecules, * * * an absolutely unthinkable number.”

“Brought together to about fifty of their own diameters, they would still be separated by a distance, relatively to their size, half as far again as the moon is from the earth. * * * Being constantly in motion molecules collide with each other incessantly. * * * The molecule vibrates or oscillates within certain limits of distance in proportion to its size about as far as the distance between Venus and the earth, in proportion to the size of these planets. A hydrogen molecule travels at the rate of 6,000 to 6,500 feet a second, an oxygen molecule about 1,640. At this rate an oxygen molecule would collide with its fellows about 7,000,000,000 times a second. The livelier hydrogen molecule would hit some 17,000,000,000 other fellows every second of time!”

It must be borne in mind that every molecule contains two or more atoms. As far as I am aware no one has attempted to measure the actual size of atoms, and it is safe to assume that before a molecule can form in such a manner as to be an appreciable part of any substance it must be composed of many atoms. There is no evidence that atoms have any Magnetism, and if they had it would necessarily be composed of smaller atoms which science does not recognize. There is every rea

son to believe, however, that Magnetism is composed of molecules and, in its rarest and most sublimated forms, of atoms. Realizing, therefore, that all Matter is composed of molecules, that these molecules revolve around each other in regular orbits similar to the planets and stars, while in a state of cohesion, and that these molecules are separated by distances relatively as great as those between the stars, it may be interesting to note the rates of vibration which are necessary to tear them from cohesion and send them careering through space in the form of Magnetism.

All of the phenomena of nature which make impressions upon the sensibilities of any body of Matter are transmitted by the Magnetism of a vibrating body impinging upon the receptivity of a body in a negative state, but susceptible to the same degree of vibration. The process is very simple, as all processes of nature are simple when understood. Let us perform a simple experiment. In a room in which there are a number of musical instruments all tuned to concert pitch, let us sound a single musical tone, which, for the purpose of the experiment we will say is middle C. Every instrument which has a string tuned to the pitch of middle C will be found to vibrate on that tone and that only. Sound a tone not represented in any given instrument and it remains mute, but sound a note to which it has a string attuned and it instantly vibrates upon that tone. According to the law previously stated the explanation of this phenomenon is exceedingly simple. The vibration of the first string attuned to middle C discharged millions of molecules at a given rate of vibration creating a certain velocity. These molecules proceeded in straight lines until they met a substance in a negative

state capable of vibrating at precisely the same rate as the substance from which they were discharged. This substance receiving the molecules is itself set in motion by them and vibrates at exactly the same rate, thus producing the same tone by the discharge of its own molecules as the original substance from which it received the impression, and so on ad infinitum. Simple as this process appears it is at the basis of all the phenomena of growth, and of all the wonderful mutations of the universe in all of their indescribable complexities. Vibration and the radiation of Magnetism are shown to be inherent properties of Matter, just as gravity and receptivity are shown to be inherent properties of Space. Composure, receptivity, gravity and negativeness being the phenomenal attributes of Space, and fervency, radiation, vibration and positiveness being the phenomenal attributes of Matter, the first is rendered a feminine genitive potency as the second is thereby rendered a masculine genitive potency, and in these great genitive potencies we literally have the Mother and Father of the Universe.

At this point let us reverently and humbly realize that it has been our exalted privilege to approach several steps nearer to the Creative Power than anyone has hitherto. Humanity has so long blindly bowed at the bidding of priests to the worship of a lone masculine unit that the conception of the Motherhood of the Creative Power has been lost, and motherhood in all of its aspects has been degraded in the eyes of mankind. Our splendid philosophy has enabled us to regain this conception and to declare that the Creative Power of the Universe has so far been analyzed and revealed that we know that it embodies in its personality the glorious attributes of actual parentage from which all created

things derive existence and before which all may bow in grateful adoration. And the grand negative and positive degrees of spiritual passion between the dual elements of the Creative Power are Electricity and Magnetism.

* * * * *

Magnetism proceeds from the radiation of one substance to the receptivity of another in different degrees of velocity imparted by the different degrees of vibration. A body composed of many substances like the sun, the earth or a human body, must vibrate in as many different degrees as it has substances and tensions of those substances. The result is superlatively complex, but the law that governs it is none the less simple. The sensibility of any body to Magnetism depends upon its condition. Every body of Matter in the universe is to some degree radiant, and to some degree receptive. Every individual molecule conforms to the condition of its environment in states of radiation and receptivity. When Magnetism dominates in the environment the molecule vibrates and radiates its Magnetism. When Electricity dominates the molecule becomes composed, contracts its Magnetism and becomes receptive and negative. Associated molecules repel each other when fervent, radiant and vibratory, and form gas. When Electricity and Magnetism are in equilibrium the substance has the fluid form, and when electrical conditions dominate and the molecules are composed and in a state of gravity, crystalization occurs in the form of solids. This also explains the expansion and contraction of Matter in different degrees of temperature. The degree of sensibility of any body of Matter is determined by its susceptibility to vibration. The complexity of this sen-

sibility depends upon the complexity of its substances and conditions and this complexity of sensibility is its intelligence, and this intelligence is negative or positive as it is expressed in composure, receptivity and gravity or in fervency, radiation and vibration. A guitar is more intelligent than a lump of putty, and differences of intelligence in animals and human beings are derived from the operation of precisely the same law.

"Conditions endow with states," says Mr. Fowler, "and in any genetive potency the totality of its states is its soul." Mr. Fowler makes it perfectly clear that his conception of the meaning of the word "soul" is a state or totality of states, and not a person or personal entity.

When the true nature of intelligence is comprehended and known to depend upon the condition of the body instead of upon the possession of some fanciful creature of the imagination, we realize that the possession of intelligence in its radiant form depends upon the possession of a perfect physical condition and the ability to radiate Magnetism in all of its complex forms. That the ability to manifest a receptive intelligence depends upon an equally good physical condition and the ability to render the body passively negative until its receptivity is filled, when in its turn it may become radiantly positive and transmit its intelligence by radiation and vibration to others. To secure these desirable conditions is the true province of all education.

Intelligent organized bodies are provided with organs of sense, attuned to receive and to transmit the Magnetisms received from the bodies constituting the environment. In the well organized human being the sensibilities consist of seven stages and each stage constitutes a special sense. Each stage is divided into seven

degrees and each degree corresponds to a degree of receptivity and radiation, adapting it to receive and transmit its special form of Magnetism to the sensorium of the brain. The seven senses of man are respectively Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance, named in the order in which they are believed to represent increasing rates of vibration and corresponding velocities of the molecules constituting each degree of Magnetism. These organs of sense are arranged on the body like the octaves of a piano, the special sets of nerves enter the skull and communicate with the brain in the order named, and until the contrary is proven we may assume that the rate of vibration is proportionately increased as we ascend the scale, and decreased as we descend.

The rates of vibration which are most easily measured are those of hearing, and the measurements, which are easily verified, are very interesting. The lowest sound usually audible to the human ear is produced by vibrations at the rate of sixteen times per second. Vibrations at the rate of thirty-three per second give the sound of low C. Sixty-six vibrations give C of the next octave, and so on, until at the beginning of the twelfth octave we have 67,584 vibrations per second, which is inaudible to most human ears. The range of vibrations, therefore, which may produce an impression of Magnetism upon the delicate structure of the ear drum and cause it to produce a sensation is limited to about twelve octaves.

If we raise these vibrations to the forty-fourth octave we get at the tone G of this octave the red color of heated metal which vibrates at the rate of 435,000,000,000,000 times per second, and if we follow this octave through its various tones we shall reach in ultra violet,

the highest color visible to the human eye, a vibration equal to 871,000,000,000,000 times per second, and transmitting Magnetism through space at the rate of 186,000 miles per second. The range of human sight is thus shown to be confined to one octave of color tones, and there is an interval of thirty-two octaves in which all is darkness and silence. The vibrations of the other senses have not been measured with accuracy, but it is probable that the vibrations producing Touch and Gender are so low that their rate would have to be expressed in minus terms per second; that is to say, it may require several seconds to complete a vibration, while the Roentgen rays, which must correspond to those projections of Magnetism required for the sense of Clairvoyance, impressions which will penetrate the skull and produce sensations which cannot be seen or even smelled, are computed to vibrate at a rate expressed only in quintillions and absolutely incomprehensible numbers.

And yet, all of these multitudinous and complex forms of Magnetism are dependent upon the simple law of radiation and vibration on the one hand and receptivity and gravity on the other, the difference in sensation produced, resulting from difference in the rate of vibration caused by the difference in the velocity of the radiation of the Magnetism producing it.

Having therefore comprehended the nature of Electricity and Magnetism and understanding something of the octaves of glory in which we live and move, it becomes our pleasant and profitable duty to study how these laws may be applied to human life so that we may secure for ourselves their full benefit.

In previous chapters I have explained the classification of the temperaments into the Electric and Magnetic, the Alkali and the Acid. With the enlarged vision

of the subject given in this chapter the reader will understand that these terms are used relatively to define conditions when Electricity or Magnetism dominate and when the chemical conditions are favorable to preservation or separation. The Electric temperament originates in the tropics and is distinguished by its dark complexion, dryness, coldness and gravity, conditions favorable to the absorption of Magnetism in a climate where the Magnetism received from the sun is at its maximum. The Magnetic temperament originates in the colder north, where the Magnetism of the sun is at a minimum, and is distinguished by high color, moisture, warmth and vibration, conditions most favorable to the production of Magnetism. In the Alkali temperament there is less corrosion and consequently less Magnetism. When the Acid temperament predominates there is a production of Magnetism by chemical action. Consequently we find that the Electric temperament is usually Alkali and that the greater proportion of Magnetic temperaments are also Acid, and, as indicated in my chapter on Food, nature has arranged the products of the Earth in such a manner as to supply the Food required in each climate to the class of beings who are fitted to reside there.

Man has suffered untold agonies for his neglect of the conditions of life in Earth, Water, Food and Companionship, as shown in the previous chapters of this work. But it is probable that he suffers more from the neglect of Magnetism than from any of the seven. Throughout this work I make use of the expression: "Keep clean, learn the current of your Magnetism and control it." This can only be completely accomplished by returning to the purely natural life. The natural life requires that man should receive as much Magnetism

from the sun and by contact of Companionship as do the animals and plants which live purely natural lives.

There is no doubt but the custom of wearing clothing is responsible for most of the diseases of modern life. The Caucasian race has so long been accustomed to the practice that the mere suggestion that we ought to be nude is received with absolute incredulity, yet the facts demonstrably prove that nude races are almost uniformly free from disease, and those addicted to clothing in excess suffer the most.

The habit of continually insulating the body on wooden floors and in shoes and stockings destroys the possibility of the development and discharge of the true current of Magnetism. And the most damaging fact is that owing to the oppression of clothing and the insulation of fashionable footwear, mankind has learned to shrink from the sunlight, the great and glorious source of all life and nourishment on this planet. Women, who would not attempt to coax a geranium into bloom without exposing it to sunlight caution their children against "going out in the sun," and when they are forced to meet the sunlight themselves, cover their bodies with black cloth and interpose a parasol. Men are not much better in their appreciation of the glory of the sun. They dread sunstroke and "prostration from heat," a thing which never occurred. All so-called cases of sunstroke are caused by restrained Magnetism, developed within the body by vibration and not allowed to escape through the natural channels of the body. Among the natives of the tropics, who are exposed to the sun continually in a nude state, sunstroke is unknown.

Vitosophy proves that consumption, catarrh, rheumatism, indigestion, constipation, female irregularities,

painful menstruation, painful parturition and a host of similar diseases so common that they have come to be accepted by most people as natural conditions of life, are simply restrained Magnetism bursting through unnatural channels with volcanic energy, a terrible punishment upon the violation of the laws of life.

The conclusion of the whole matter may be expressed in these words: Keep clean, learn the current of your Magnetism and control it. Expose the body in a completely nude state to the rays of the sun and receive a fresh supply of life daily. Vibrate the body in healthful exercise to develop its own Magnetism, and see that the Magnetism escapes through the natural channels. Do not exhaust your Magnetism and thus deplete your vitality and "catch cold," but when the current of life has flowed through every cell of your tissue and you are ready for repose, insulate your body for the proper period and enjoy the negative recuperation of your energies. In all things exercise Justice, wisdom, prudence, but above all, be natural.

CHAPTER VIII.

AIR.

Air is one of the conditions of life that it has been impossible to monopolize. The Earth has been parcelled and sold among land sharks. Water has been polluted and diverted from its natural channels. Food has been adulterated and restricted to those who have had the good fortune to be able to buy it. Companionship has been restrained to the demoralization of the social faculties, Magnetism has been destroyed and impoverished to a great extent, and Liberty denied to all classes and conditions of men; but Air is so volatile and penetrating that it invades even the dungeon and wafts its beneficent presence in freshness and Purity where every other condition of life has been in part removed. Were it not for this persistent and penetrating influence on the part of Air human life must long ago have perished from the earth. The ingenuity of man has been exhausted in providing means whereby his brother may be deprived of the other six conditions, but Air has not been denied to the poorest. Yet it is a curious fact that many people strive to the utmost to avoid a full and complete use of this most valuable, life-giving agent. It would seem that man, having been deprived of so many of his privileges by force, has come to the conclusion that it is wrong to enjoy anything in its fullness and completeness, and for that reason tries to reduce his allowance of Air to a level with his other curtailed enjoyments. And teachers have not been wanting who have insisted that it is positively wrong to enjoy anything.

When an individual discovers that he has been born, the first sensation that he can possibly be conscious of is the contact of the Skin with the Air. As soon as he can observe anything he must realize that nature continually bathes all living objects above the Water with this lighter fluid. All animals exult in it, inhale it and bathe in it. The same is true of all vegetation; but the careful physician and trained nurse who attend to man's entrance upon this stage of earthly contention, immediately proceed to exclude Air from his body by wrapping him in cotton, and from that unhappy moment to the end of his life he is continually impressed by every possible example and precept, by every custom and belief of his associates, that Air is his deadly enemy. He is informed that the exposure of his nude body to the Air is indecent; that if he allows the Air to "strike him" he will "catch cold;" if he breathes cold Air his lungs will be ruined; if he inhales hot Air he will be enervated—no matter what kind of Air he draws into his body he will be surcharged with deadly microbes, and he is especially impressed with the idea that "night air" is deadly in the extreme. When he becomes very ill every possible effort is made to shield him from Air, and whatever Air is permitted to reach him is thoroughly vitiated with putrid heat and poisonous disinfectants. When a good constitution fights valiantly through these restrictions, and the patient becomes convalescent, he is continually warned against exposure to Air. It is not surprising, in view of these facts, that a large majority of men and women are in a state of continual antagonism against this condition of life, and that their lives are shortened in consequence.

Vitosophy teaches that close and intimate contact with all the conditions of life is essential to Health. It also teaches that this contact should be maintained in an attitude of Love and freedom, without fear, and with a consciousness of benefit. As soon as the condition of fear is removed the possibility of injury is reduced. These principles apply to Air as well as to all the other conditions of life. By its universal presence and penetrating effects, nature teaches us in plain terms that Air is absolutely necessary to our well being, and we should accept the lesson. Every part of the body should be brought in contact with Air continually, and this is absolutely essential to life. The presence of the Lungs and their construction and action show that Air is necessary internally, and why it should be denied to the body externally passes comprehension. But the vast majority of humanity are taught to believe that the contact of the Skin with Air is practically fatal. Nearly everyone continually imprisons himself within badly ventilated apartments, and the body is kept continually covered with unnatural, filthy and disease-producing clothing. At night the average citizen covers himself deeply in a contaminated bed and sleeps in an atmosphere that would offend a polecat, while doors and windows are carefully guarded against the dangerous "night air." When the weather becomes cold nature is insulted with additional barriers in the form of "chest protectors," while many persons go so far as to cover the body with grease and ointments, as a further protection against "colds."

The result of these practices is the creation of a sentiment of fear against the natural conditions which surround the individual, and fear is always weakening. This weakening of the body is the first step toward the

creation of disease, and is in itself a crime. The antagonistic attitude thus created exhausts vitality and renders the individual unable to cope with other weakening influences. But the worst fact in the whole catalogue of mistakes is the deprivation of the body of its essential nourishment from Air itself. It is impossible for life to continue when one of the conditions is removed, and if Air could be removed entirely the individual would instantly die. Fortunately this is not a frequent occurrence, and a partial functionality is maintained even by those who have tried their best to sacrifice the essentials of life. But a complete and wholesome Existence can never be attained until all the conditions of life are enjoyed in their complete application.

It may be interesting to glance at the various uses which nature makes of Air in the economy of life.

First. Air furnishes a natural bath. It is cleansing and purifying and corrosive in its contact with everything and in these very facts supplying the necessary conditions of change so essential to Health. The Skin which is deprived of the Air-bath soon loses its brightness and becomes practically dead. The Skin is constantly discharging effete matter through the pores which passes off into the Air, and is removed by its acid action and the natural scouring contact. When an individual leaves his clothing and immediately envelops his Skin in blankets, and in the morning hurriedly jumps from the blankets back to the clothing, it is impossible for the Skin to experience its natural cleansing, and the effete matter is retained in the pores to the detriment of Health. While Vitosphy teaches that the entire practice of wearing clothing is unnatural and productive of disease, we do not expect to abolish the practice in this generation. But the student

of the doctrine who will practice exposure of the Skin on all possible occasions, according to the principles of the science, having due regard to climate, and his own electric or magnetic condition, will experience the benefits to such a degree that he will be enabled to practically eliminate disease from his experience.

Second. Air furnishes nourishment. The Air we breathe is heavily charged with the finest essences of the surrounding vegetation. By the process known as absorption these fine essences are taken up by the Skin and Lungs and transferred to the blood of animals by a more direct process than that of digestion. The Skin and Lungs are the principal organs of absorption, and physicians recognize this fact sufficiently as to the Lungs when they advise consumptive patients to seek the piney woods and absorb the Air which is heavily charged with the essence of tar. The healing power of such absorption is well known, but how many patients have ever been told that an equal or perhaps greater amount of benefit can be derived from being naked in the same woods and absorbing the same essence through the Skin. Yet such is undoubtedly the case, and the loss of nourishment to the human body through the habitual covering of the Skin is incredible. It is undeniably true that human ingenuity has been exhausted to devise new ways of starvation.

Third. As compared with the human body, Air is generally electric, and furnishes a medium for the escape of Magnetism. We know that the body is continually discharging its Magnetism in all directions, especially through the feet and hands, and while attention has been called to the value of the Earth as a depurating medium, it is true that the Air is equally valuable. In fact, man owes his life to this truth, as he has sepa-

rated himself so long and effectually from the Earth that were it not for the relief he gets from Air as a depurating medium he must long ago have perished.

Fourth. While the facts set forth in the foregoing paragraph are true, it is also true that Air furnishes Magnetism to the body. This seems to be a paradox, but it is simply due to change of conditions. The body is not always the magnetic radiator—sometimes it is more electric than the Air. The Air is heavily charged with Magnetism received from the sun and radiated from the earth. When the body becomes electric it absorbs this Magnetism and is warmed and invigorated thereby. About the first sensation received in a close and badly ventilated apartment is that of chill. This is evidence that the Air is dead and has lost its Magnetism. The introduction of a current of fresh Air is followed by a warm sensation, because it brings fresh Magnetism, which invigorates the blood and produces warmth in the body even though the fresh Air be very cold. It is strange how long it takes some magnetic people to learn the fact that they are warmed by fresh Air and exposure and chilled by vitiated Air and protection.

Fifth. Air is largely composed of oxygen, the great acid maker of the universe. This process of changing alkali into acid is essential to life. The Food digested by the stomach is changed into an alkali fluid known as "chyle," and mixed with alkali blood which has been returned to the Heart from all parts of the body in a neutralized, alkaline condition. In this condition the combined venous blood and chyle is thrown into the Lungs, where it comes in contact with Air, and is immediately changed into a brilliant, positive acid and

magnetic fluid, which is returned to the Heart and thence sent forward to all parts of the body on its corrosive, invigorating and nourishing mission. Without this corrosion and positive action life cannot exist, and the individual who deprives himself of Air thereby renders himself inert, stupid, lazy and ineffective.

Sixth. Air is essential to the development of intelligence. Aside from the invigorating qualities it possesses and its salutary effects already described upon the body as a whole, Air is essential to the function of Respiration and the production of the phenomena of the sense of Smell. While we have not as yet measured the rates of vibration which produce the various tones of the sensation of odor, we know that they are very high in the scale of rapidity, and that the olfactory nerves enter the brain at a higher position than the optic nerves, which are known to receive color tones produced by vibrations at the rate of 871,000,000,000,000 per second. When we realize the almost unthinkable rapidity of these vibrations and comprehend in some measure the delicacy of the machinery adapted to analyze these ethereal essences, we may form some idea of the value of the medium which conveys these impressions to us. This medium is Air. Without it we should forever remain oblivious to all the delicious perfumes with which the universe is filled, and we would be equally insensible to the many warnings which are conveyed to us by the same medium. Air should be regarded by every person with all the affection which can be bestowed upon the most faithful guardian. Every zephyr which caresses the body brings a message of Love, nourishment and protection. No danger can approach the body without warning if Air is permitted to perform its duty and the body is kept in a condition to receive the warning. But

when we contemplate the contracted Lungs, the diminished nostrils, the dead Skins, the catarrhal throats and the weakened Respiration of humanity, we may realize the awful loss of intelligence to which we have subjected ourselves by submitting to the decrees of fashion established by the priests of modern civilization.

Seventh. Air is essential to the development of the virtue of Beauty, and its resulting attribute of Harmony. There is a peculiar and subtle relationship between the development of the Lungs by the increase of Respiration and the growth of those organs of the brain which constitute the foundation of the virtue of Beauty. Persons who possess full Respiration, and who are well developed in Lungs and consequent breathing power, invariably possess a better appreciation of Beauty, to say nothing of the possession of greater personal Beauty as the result of increased Health and strength. Music is impossible without Air, and persons who deprive themselves of Air destroy the possibility of a good voice or of good Expression. As Harmony may be defined to be the correct relation of parts to the whole, it is clear that no correct relation of all the parts of the human constitution can exist until Air is freely appropriated in all of its valuable and life-giving contributions, and this can only be done by abolishing all the ancient and damaging superstitions with which the use of Air has been invested.

CHAPTER IX.

LIBERTY.

The most consecrated word in all the languages of men is that which stands at the head of this chapter. Liberty has been the boon universally craved and most universally denied. For Liberty men have forsaken all else that is dear and beloved, have sailed unknown seas, braved untold dangers, fought all manner of foes, bled freely in numberless causes, died in every form of torture and sacrificed every possession. This universal sacrifice in behalf of Liberty grows out of the conviction that it is the ultimate goal of all effort, and Vitosophy places it where it rightfully belongs as the seventh condition of life.

While devotion to Liberty has always been one of the splendid characteristics of the human race, it cannot be said that a conception of true Liberty had ever been known to exist until the formulation of the doctrine of Vitosophy was made. The explanation of this fact is found in the fragmentary conception of human life which exists outside of these doctrines. No science was ever formulated in the past which gave to man either a true explanation of his character or a comprehensive statement of his needs and aspirations. Consequently as man has reached out for Liberty only as his needs became known, and this knowledge came to him in the most elementary and fragmentary way, his demands for Liberty have been equally imperfect, and he has secured Liberty only partially and for short periods of time. And it has been equally impossible

to secure a concerted demand for complete Liberty, because men have only contended for it at the time, in the places and for the purposes represented by their own selfish and restricted demands. Thus, while any given body of men clamored for Liberty, and were willing to sacrifice and die for it, their narrow intelligence permitted them to willingly consent to other forms of slavery and to cheerfully assist in forging chains for themselves and others in directions which they had not investigated and which they could not comprehend. This condition still exists and will continue until the mass of mankind accepts the doctrines of Vitosophy, when a larger comprehension of human needs will exist and complete Liberty be obtained as soon as the doctrines are completely accepted and thoroughly enforced.

While we wait for this consummation to be reached, it will promote our comprehension of the subject and conduce to our welfare to formulate a summary of the demands of a complete and rational Liberty, and to practice, as far as possible, all the arts and policies that will enable each individual to attain to this degree of Liberty. The first step in the direction of the attainment of any object is the comprehension of the nature and the situation of that object. Let us, therefore, formulate the statement of what Liberty consists in, and let us at the same time consider how far we are from its attainment.

The signers of the Declaration of Independence declared that it is a self-evident truth that all men are entitled to "life, Liberty and the pursuit of happiness." There are few persons who have the temerity to dispute this declaration of the venerable founders

of the republic, yet nearly all existing laws are in direct contravention of it. If all men are entitled to life, then they are entitled to the conditions of life, and this means that Earth, Water, Food, Companionship, Magnetism, Air and Liberty shall not be restricted. But, on the contrary, nearly every law on the statute books is a direct restriction of the use of one or more of these conditions of life.

In direct contravention of the uses and customs of society, Vitosophy teaches that every one of these conditions should be free. Each and every custom, law, usage or sentiment which permits the restriction of these privileges is destructive of life, injurious to society, productive of misery, and will in time be abolished by an enlightened and progressive civilization. In the light of the arguments contained in the preceding chapter, it would hardly seem necessary to insist that every individual is entitled to all the Air he can make use of, provided he does not contaminate the Respiration of others. This contention will be granted without argument, but what is true of Air is true of every other condition of life. The only difference is, that there is so much Air, and it is so freely used by all who desire to appropriate it, and it has so little marketable value that the freedom of Air has never been seriously questioned. We are accustomed to use the comparison "as free as Air;" but if we should say "as free as Earth," "as free as Food" or "as free as Companionship" it would sound very unsophisticated. But every one of the conditions of life should be as free as Air. Until the large mass of mankind learns to demand this measure of Liberty we cannot have a large and liberal life. Let us see what this demand implies.

First. Liberty of Earth. Every individual is entitled to a place to stand upon, a home upon the Earth, and as much ground as he can beautify, enjoy, and cultivate. This destroys the ownership of land in fee, and makes it a part of ethical righteousness to prohibit the monopoly of land for speculative purposes. Earth is, and of right ought to be, the common heritage of all living organizations, and no one has a right to monopolize it. The criminal monopoly of Earth by a privileged class of landholders is the first step toward the restriction of Liberty and the destruction of life. The free use of all land, respecting merely the right of the individual to such a quantity as he can properly enjoy during his lifetime and that reverting to the common heritage at his death, is the ideal condition, and will surely be adopted by advanced civilization.

Liberty of Earth also means the abolition of the absurd customs of fashion which prevent the contact of the body with the ground. When I advocate the natural contact of the feet with the Earth I am immediately assured that it is impossible. "I cannot do that," exclaims an astonished listener at one of my Health lectures; "people would think me crazy and I would be locked up." I am inclined to believe he is right in his contention, for I came near being arrested in New York once because I walked a couple of blocks bareheaded in the rain near Broadway. A barefooted man would surely be arrested on that thoroughfare, while a naked man would cause a stampede. Liberty of Earth means that all of these absurd sentiments shall be abolished, and that all who desire it shall be permitted to return to a natural condition and live a natural life!

Second. Liberty of Water is not much restricted, except in the matter of bathing privileges, and this restriction grows out of the absurd prejudice against nudity more than out of any desire to restrict the use of Water. I have never had any protest raised against my bathing in any locality as long as I kept my clothes on, except by a few well-meaning friends, who were certain that I would catch cold. But bathing in the everyday clothing or in bathing suits is expensive and restrictive, and there is no good reason why any person should be interfered with who desires to bathe in any stream where he does not interfere with the Health or privilege of others. But the general use of the streams for bathing purposes would require that they be kept clean and fit for contact with the body, and this would prevent the almost universal use of streams for sewerage purposes. Ten thousand abominations are committed against the streams by every city in the country daily, but if one poor citizen attempts to bathe his body in any locality where his excellent example might attract attention he is immediately arrested.

Third. Liberty of Food is almost unheard of. The Earth produces an abundance of Food for the nourishment of all living creatures upon it, but under existing commercial conditions it has such a ready marketable value that it is universally restricted. Only those persons are permitted to procure Food who have previously accumulated sufficient lucre to purchase it, and unless the individual has sufficient financial ability to do this he is pretty certain to starve. Starvation walks abroad in a land that is teeming with plenty, and slaves permit millionaires to corner the market and produce famine, and servilely thank them for the privilege of working for their profit. When an individual amasses

a sufficient fortune to enable him to possess an abundance of Food, and he permits a few of his friends to share his good fortune, he is lauded for his "hospitality." When he provides Food for a few of the starving thousands around him, he is considered marvelously "charitable." Hospitality and charity are regarded as virtues, when if the true virtue of Justice were cultivated such things as hospitality and charity would be unknown, because they would be entirely unnecessary.

While it is true that all persons are not alike in talent, and many persons have no talent whatever for accumulating Wealth, it does not follow that they are not entitled to it. Only a few persons possess the genius of acquiring and preserving property, and these persons, under an enlightened civilization, should care for the welfare of all. Other persons have the ability to produce literature, music, poetry and art. Some have the courage to navigate and explore; some have gifts of healing, others social qualities of great value, and all of these can be organized in society in such a way that all shall be employed to the common good, and all are entitled to Liberty. Liberty cannot be enjoyed without Food, and under the present conditions so many are restrained within the struggle for Food that they have no time or energy to devote to their natural gifts, and society loses their services and they become merely gaunt specters of poverty. It is a common sight to see a skillful musician playing in a beggar's attitude for enough to sustain life, while his presence is merely tolerated by the wealthier man, who is too ignorant to appreciate either his personal graces or his music. And the foulest blot upon this so-called

civilization, is the penury and want of those who have blessed society with their accomplishments for many years, but through misfortune or lack of financial ability have been reduced to poverty in old age. And the most pitiable fact of all is that humanity is so bound by servile custom that the vast army of the poor have not sufficient manhood or womanhood, Courage or strength to rise en masse and demand that all persons shall have Liberty of Food.

Fourth. Liberty of Companionship. No condition of Life is so completely restrained as Companionship, but probably this statement will be received with more incredulity than any that I have made in this work. The reason for this is found in the fact that in this department human selfishness has been allowed to exert itself to the full limit, and customs have been created under religious sanction which have appealed so strongly to selfishness that they have become invested with the odor of sanctity. Companionship is necessary to life, and, if its beneficent influences could be subtracted from any life and all other conditions remain, that life would instantly perish. Love has been encouraged by every philosopher who has dared to speak his opinion from Confucius to Christ and down through all ages, but their precepts and examples have not been sufficient to overcome the forces of selfishness. The principle of restraint and individual ownership of companions has been enforced through all the dreary history of slavery in all its manifold and disgusting forms, and while Liberty of action for commercial purposes has been granted to some nations, no race or people has as yet attained to full Liberty in Companionship.

The demand of absolute Liberty of Companionship implies the destruction of all artificial forms of crime and the substitution of natural and rational conditions. It implies that every mature person shall be free to choose his or her Companionship without restriction other than that implied in the non-invasion of the rights of others. Marriage will then be established upon the principle of rational selection. Jealousy will disappear, because its essential condition precedent will have been destroyed. The children produced under the new order of things will be superior, because they will be the offspring of Love.

But it is not only in relation to the condition of married persons that this reform would work a beneficent revolution. Thousands of unmarried persons are starving for Companionship who are denied it because its indulgence would impair their chances for marriage, or in deference to the belief that all personal contact is immoral and destructive to chastity. And this restriction is extended to all contact between persons of opposite sex, even in dancing and the simplest forms of caresses, by extremists, thereby denying the simplest forms of development, and restricting and repressing by every conceivable means the natural expressions of Love and Friendship.

Within the last few years the constitution of the human body has been so thoroughly studied that reformers are now furnished with a superb system of arguments with which to combat these restrictions, and Liberty is gaining ground. It has also been discovered that human Magnetism, as expressed in the intelligent contact of the bodies of human beings, and osteopathy, rubbing and massage, are among the most

powerful therapeutic agents that can be employed for the removal of disease. It has also been demonstrated that these forces act more powerfully across the sex line than otherwise. All of these facts demand that the restrictions against Liberty of Companionship must be removed, and when knowledge shall fully prevail all barriers to the most intimate contact of mature persons will be removed, and those who are immature will be freely instructed and guided into the possession of these benefits. Under existing conditions it is impossible for those who possess a super-abundance of Health and Magnetism to offer their Companionship to those who need these forces for fear of transgressing some conventional restraint, while husbands and wives, whose conditions are hopelessly antagonistic, occupy the same beds to the detriment of both, and young and growing children are frequently forced to occupy the same bed with the aged and decrepit, to the frightful sacrifice of the young person.

Fifth. Liberty of Magnetism. Magnetism is comparatively free, as it is received from the sun, except as it is denied to those persons who are forced to live in large cities, and who are confined in small or continually shaded rooms. The restriction of Magnetism in this form is more a matter of ignorance of its value on the part of the individual than a product of the compulsion exercised by any other person, except so far as the commercial conditions of the age compel all persons who toil to spend the greater portion of the day in the shade of buildings. When I advise the exposure of the body to the direct rays of the sun as a remedy for many diseases I am met with the objection that my hearers have no time to apply the remedy.

This is, perhaps, the lamentable truth; but the great majority of persons could find time for the necessary exposure if they were sufficiently convinced of its value.

Magnetism, as it is received from the bodies of other persons, is subject to the greatest restriction, but these conditions have been fully discussed in the foregoing observations on Liberty of Companionship. The demand for Liberty of Magnetism must come through enlightened conceptions of the social privileges of mankind, and a correction of the injustice now practiced in prolonged hours of labor and restrained Companionship will secure the necessary freedom for the enjoyment of this essential condition of life.

Sixth. Liberty of Air. For reasons fully set forth in the chapter on Air, we may regard this condition of life as practically free. If everything else was as free as Air human life would be wonderfully advanced in all conditions of growth. The condition of Air should be considered as a model, and the doctrine radically enforced, that all other conditions of life should be made equally free.

Seventh. Liberty of Liberty. The Liberty to be free and untrammelled in all actions which do not invade the rights of others, is an inalienable right of every human being. The Liberty herein advocated is not unrestrained license, nor is it anarchy. Liberty cannot be reached by removing all government and allowing each individual to do as he pleases, for human selfishness will always remain dominant in human character, and unless it is educated selfishness, it will continually invade the rights of others. The highest form of Liberty can only be attained where there is

a social compact among educated persons to sustain each other in the practice of Liberty. The compact of Liberty presupposes that there is a comprehension on the part of enlightened persons of the character of humanity and its actual needs. Vitosophy is the only science which has ever disclosed the prime factors of human character, of the conditions of life, of the composition of the virtues and the elements of happiness. This knowledge revolutionizes the whole basis of Ethics, and gives a philosophy which is rational and founded upon human needs and experience. When we know the difference between what is right and what is wrong, and we have a test which has a scientific basis in truth, instead of a basis of unscientific dogma, we can agree upon Liberty, which is sanctioned by righteousness.

CHAPTER X.

THE GIFT OF HEALING.

Vitosophy differs from every other system of philosophy in this fact, that it settles every question and solves every problem of human Existence. The only drawback to its successful practice is the incredulity with which its startling claims are received. To a world steeped in misery, groaning with pain and largely reconciled to these unnatural conditions through centuries of endurance, the declarations that these ills are altogether unnecessary, sounds foolish. Crime, disease, poverty, fear, ignorance, discord, and weakness, are so common and continuous that most people believe that they are necessary. But the discovery of the causes of these ills suggests their removal, and the practice of Vitosophy soon proves that it can be accomplished. It is the purpose of this chapter to give in as succinct a manner as possible, the general principles upon which Vitosophy depends for the maintenance of its great contention that disease is unnecessary and that it can be banished from human existence by simple means.

The first great evidence in support of the proposition is in the fact that there are animals and birds, fishes and reptiles upon the earth that are entirely free from disease. Among them disease is practically unknown. They sometimes meet with accidents, and sometimes are destroyed by wholesale by their natural enemies, and large numbers are killed by some unnatural condition

which man has introduced into their environment, but they do not suffer from diseases. It is known that they live perfectly natural lives, it is known that man lives a very unnatural life. Is there no connection between the natural life and freedom from disease? A still stronger evidence is found in the fact that tribes of men have been found among whom disease is unknown, but these men have been so-called savages, living perfectly natural lives similar to those of the animals around them.

A glance at the Grand Table of Vitosophy will reveal the foundation of the method employed by this science in formulating a natural cure for all diseases. The seven grand functions of the body, Generation, Depuration, Nutrition, Circulation, Observation, Respiration, and Expression when in good working order and acting harmoniously constitute Health. Derangement of these functions constitutes disease.

We may therefore classify all diseases under seven heads as they affect one or the other of these functions. Let us take them up seriatim.

I. GENERATION. When this function has been improperly performed by the parents of the individual, the result is a chain of ills so numerous that they affect every organ of the body according to the circumstances. A large majority of men and women come into the world so seriously handicapped by poor Generation that it is impossible for them to manifest good functionality. There is no such thing as hereditary disease, but there is hereditary degeneracy. In some cases whole families are degenerate as to the Lungs and each individual falls an easy prey to consumption. In this class of cases consumption is not hereditary, but weak Lungs, poor

Depuration and insufficient Nutrition constitute a condition which makes the presence of consumption sooner or later inevitable unless the individual can be improved by culture and a better functionality secured, which is often possible. Here again the philosophy of Vitosophy shows its superiority over all other methods of healing. Instead of adopting an iron clad method and applying it in the same manner to all classes of persons, Vitosophy starts with a complete and critical examination and delineation of the character of each individual and insists upon the education and development of every person according to his individual needs. And it also insists upon the correct Generation of each individual so that perfect functionality will be assured to the unborn child. When this first principle of Vitosophy is enforced, there will be little sickness, for persons who are gifted with strong constitutions in the beginning are able to withstand nearly all the ills of life. When the vitosophist discovers that the illness complained of is due to degeneracy, his duty is plain. It consists in giving such directions as will build up and strengthen the weak organs, but in such cases it is impossible to secure the results that may confidently be expected in dealing with organizations that are naturally complete but which are suffering from unfortunate conditions induced by the violation of the laws of nature. In the latter class of cases the results attained by the complete application of vitosophical rules are little short of marvelous. It is well to bear in mind also that even in cases where we are handicapped by poor Generation, that great good can be accomplished by the application of the vitosophical principles and the individual can be made to feel so much better than he ever did in his life

that he will be duly grateful. But in all cases where the actual degeneracy of the individual makes robust Health impossible, the fact should be made clear to the patient before any attempt to rebuild is made, otherwise the vitosophist may find himself in disrepute because he has failed to perform a miracle. There are no persons more afflicted with unreasonableness and egotism than the degenerates.

In the consideration of this subject hereafter, we assume that we are dealing with a class of patients who are reasonably well organized and to whom all of the seven functions of life are possible.

II. DEPURATION. This term is applied to the power of the various organs of the body to throw out impurities. The principal channels of Depuration are as follows:

1st. The discharge of Magnetism through the hands, feet, face and Sexual organs, and also through all of the Skin in some degree.

2nd. The discharge of perspiration through the pores of the Skin.

3rd. The discharge of effete matter through the bowels and urinary organs.

4th. The discharge of carbon dioxide through the Lungs.

5th. Minor discharges and glandular secretions of various parts of the body.

We have named these channels of Depuration in their order of relative importance. The discharge of Magnetism stands first because it is the channel by which nature discharges the greatest amount of substance and the one most likely to be underrated because few people are aware of the nature of Magnetism at all and

therefore not at all conscious of the force exerted through this channel, nor of the quantity of the Matter discharged. While we have as yet no accurate means of measuring the force and quantity of this discharge, it is a safe estimate that it exceeds in volume the entire discharge through the remaining channels. It must be remembered that Magnetism is generated in the body by vibration and that it is discharged through the Skin with such velocity and force that the molecules depart from the body without much appreciable sensation, while all the other channels act slowly and leave distinct impressions of their several functions upon the consciousness of the individual. Now it is because of the almost insensible action of this function of the discharge of Magnetism that it has been most neglected and the large majority of mankind are entirely ignorant of the existence of such a function.

Consider the structure of the external part of the body. Nearly all of it is covered with hair, one of the best known insulators. We find, however, that certain portions of the external surface of the body are entirely devoid of this covering, and we also find that these portions are the ones that are most often brought into contact with external substances. It is worth noticing also that these parts are contiguous to parts that are most generously supplied with hair. Observation and experiment will show that all of these naked parts are used to receive the Magnetism of surrounding objects and to permit it to be drawn into the body, when the body is electric and negative and when the body is vibrated strongly and its own Magnetism thrown out, these parts become in turn the transmitters of Magnetism, and the contiguous bodies of hair are used as insulators to con-

fine the Magnetism within the legitimate channels of transmission and prevent its dissipation.

As we have already shown in this work, Magnetism is composed of molecules discharged from the vibrating body and is therefore a substantial emanation. As long as the channels of transmission are kept open and free, the most important part of Depuration is accomplished through the transmission of Magnetism. Whenever these channels are obstructed, Magnetism is necessarily arrested and turned back into the body and in this condition it becomes a foreign substance, and if allowed to continually accumulate, it becomes a mass of poisonous material, in other words filth, sufficient to furnish abundant cause for all the various forms of disease with which mankind is afflicted.

The reader will pardon me if I here make a claim in behalf of my own labors in this most valuable field of thought. I believe that I can conscientiously lay claim to being the original discoverer of the principal cause of disease. While many excellent writers on medical and hygienic science have laid great stress on the value of cleanliness and the elimination of waste matter from the tissues of the body, and some have recognized the nude state as the natural one and have claimed that it is highly beneficial to health and morals, I claim the distinction of having been the first to announce this great doctrine of the principle of Depuration by the radiation of Magnetism through the channels above described, and also of being the first to explain the scientific reasons why it is necessary for man to resume the nude state as his habitual condition, before he can hope to be free from disease.

In order to obtain the benefit of this grand function of the transmission of Magnetism, it is absolutely neces-

sary that every individual should become distinctly conscious of the relative power of his magnetic Generation and transmission, not only as a whole, but with reference to every part of the body. This can be accomplished by careful study and observation of electro-magnetic conditions and the effects of each experiment should be carefully memorized. It is the duty of the professional vitosophist to observe, record and instruct in these facts all persons who employ him and who will submit to the necessary experiments and study and compensate him for the trouble. In the nature of things, it is not to be expected that all persons will be equally benefited. The majority of persons are too busy to observe and many are too careless. But the deep student of Vitosophy will derive an incalculable benefit from the practice of these principles and he should induce all persons within the sphere of his influence to do likewise. The difficulty lies in the fact that it is hard to obtain the opportunity to be naturally nude, even the practice of being barefooted is inconvenient to many and experiments conducted by the ignorant and misinformed are apt to be disastrous. But all of these discouragements are not to be considered as militating in the least against the truth or the value of the theory itself. Remember that a difficulty is never an objection. And it is also true that any person who will devote the same amount of expense incurred in a visit to any watering place or sanitarium to the establishment of vitosophical conditions will be sure of success. But it is hard to induce conventional people to do that which is unconventional or unfashionable.

All arguments which apply to the necessity of permitting the escape of Magnetism apply with equal force

to the escape of perspiration. The only difference is that Magnetism is so rapid in its discharge and so forcible in its exit from the body that it is largely unnoticed while perspiration is heavier, slower, and strongly noticeable. When either Magnetism or perspiration is arrested and turned from its natural channel, it is re-absorbed into the body in the form of poison and becomes a source of disease. It will therefore be seen that the vitosophical maxim, "Keep clean, learn the current of your Magnetism and control it," is the very foundation of the laws of Health.

The fact that the discharge of Magnetism through the natural channels with the effusion of perspiration through the pores of the Skin, constitute the principal means of Depuration explains why the obstruction of these two processes results in complete derangement of the remaining channels. The fact that nature depends in part upon the discharges from the Digestive, urinary organs, Lungs and glandular secretions to assist in the office of Depuration causes these organs to take up the entire task vicariously, when the discharge of Magnetism and perspiration is arrested. They immediately become overloaded and unable to perform their duties and hence we see the origin of a heavy percentage if not all of the derangements of their functions. It is a fact that as soon as the individual learns to expose his body to a natural degree and comes in contact with the vitosophical conditions of life, there is a noticeable diminution of the discharges from the bowels, a marked sweetening of the breath and a decrease of the glandular discharges to a normal quantity. Here we have the first rational step toward a cure for constipation, its attendant indigestion, and of the more deep seated and

chronic forms of catarrh, consumption and rheumatism. These will be discussed fully in their appropriate places, but at present it is our object to prove that all of these complaints have a common origin in restrained Magnetism and effete matter which would be thrown off in the natural channels if we lived natural lives.

From the foregoing review of the two first functions, it is easy to understand that the great majority of the ills of life grow out of degeneracy and dirt. But it is hard to get these facts before the public. Nearly everyone is an egotist and having formed habits of life from infancy that are erroneous and filthy, he nevertheless cannot be persuaded that he is not strictly correct. Some people who take a bath regularly once a week and change the underclothing, perhaps twice a week, are actually offended at the suggestion that they are anything but deliciously clean. The fact is, that no person can be clean for a single day who wears clothing, or who inhabits the conventional house, sleeps on a mattress made of hair or other decomposing or contaminating substance, who eats meat, uses tobacco or liquor, or who fails to secure in his life every day, a full measure of the essential conditions, viz: Earth, Water, Food, Companionship, Magnetism, Air and Liberty.

While I am willing to admit that as society is now constituted and educated, it is impossible to return to a literal compliance with the conditions of the natural life at all times, I insist again that it is entirely practicable for all persons who are willing to do so, to secure at a less cost than medical treatment, a sufficiency of these conditions to remove disease and to promote a wholesome life. It is my present duty to explain the laws of nature and subsequently I shall give directions

for their modification in conformity to a reasonable compliance with the conditions of society as we find them.

III. NUTRITION is one of the most important of subjects, but I have considered it so exhaustively in the writings I have already published that a reference to those writings will be sufficient for the argument and I will here merely recapitulate the doctrines. In the previous chapters of this work, discussing the first column of the Grand Table of Vitosophy, I have given full and complete directions for the successful application of the seven conditions of life. In the chapter on Food, the following rules were laid down. They are believed to be sufficiently elaborate and their mere statement carries the conviction of their righteousness. Any person who will keep himself clean by the application of Earth and Water internally and externally as advocated in this work and follow these rules of diet, will find his Nutrition perfect, unless his Digestive organs are imperfect through degeneracy. Here are the seven grand rules of Nutrition.

1. All organisms which have the Electric temperament are benefited by Food absorbed in a warm condition and all organisms having the Magnetic temperament by Food absorbed in a cold condition.

2. Fruits, nuts, and vegetables are the natural Food of man.

3. The Food consumed by an individual should harmonize with his temperament, electric persons require magnetic Food, magnetic persons require electric Food. Alkali persons require acid Food and acid persons require alkaline Food, the degree of the temperament

of the Food in all cases being harmonious with the degree of the temperament of the person.

4. The Food consumed by an individual should be indigenous to the climate in which he resides and should always be ripe and fresh.

5. Eggs, milk and fresh dairy products are admissible as articles of Food with due regard to the temperament of the consumer.

6. All articles of Food should be consumed in a raw state.

7. Eat when you are hungry and at no other time.

Radical and revolutionary as these rules may seem to be, they are in strict accord with nature, and with the habits of all animals except man. Man has exhausted his ingenuity in getting as far away from nature as he can with the result that he has nearly ruined his Nutrition. The result is seen in indigestion, constipation, catarrh of the stomach, gastritis, appendicitis, torpid liver, enlargement of the liver, spleen, and other digestive organs, derangements of the kidneys and the other multitudinous forms of disease which interfere with Nutrition and ultimate in catarrh, consumption, rheumatism, paralysis and death.

The remedy for all these forms of disease is attention to the two first functions of Generation and Depuration and the correction of Nutrition by the application of the above rules. The doctrine of the free absorption of Water internally and the internal application of Earth, in the form of sand, as an aid to digestion and a necessity which nature demands, must be emphasized in this connection, but it is not necessary to repeat the argument upon which the doctrine rests.

IV. CIRCULATION as a vigorous function depends upon the possession of a well organized Heart, but that Heart will not be able to act, no matter how powerful it may be, unless the arteries and veins are in a clean condition and unless the conditions of the extremities of the body are also correct. It is a common error, for anatomists and physiologists to teach and believe that the Heart is a great force pump which sends the blood to all parts of the body under pressure. On the contrary, the Heart is merely a regulator, like the governor on an engine and its muscular contraction and expansion is entirely insufficient to produce the result attributed to it by modern physiologists. The true theory of the circulation of the blood is as follows:

Through the process of Nutrition the body receives its supply of new material. Through the process of Depuration, nature is constantly throwing off waste. We have seen that an immense quantity of waste matter is thrown off at the extremities of the body in the form of Magnetism, that a large amount escapes in perspiration and that the Lungs, bowels and other organs of the body, have a share in this process. Now this constant discharge of Matter from the body must leave large portions of it in a depleted state and this depletion in an organized body, means the formation of numerous vacua. These vacua possess the inherent drawing power of Electricity and are hungrily demanding Matter to fill them. In fact it is this empty and depleted state of the various organs of the body which constitutes physical hunger and causes the sensation of hunger with which we are all familiar. Now in this depleted and hungry state, the body receives new material in the process of Nutrition. It is converted into blood by digestion and

thrown into the right auricle and ventricle of the Heart. On each side of the Heart are the Lungs, each presenting a magnificent vacuum clamoring to be filled. The blood rushes into the Lungs and in doing so, comes into contact with the oxygen of the Air and as the blood is largely composed of iron, the best material known for magnetization, it is immediately thrown into a positive, acid, and magnetic state by the action of the oxygen. In this condition it returns to the Heart on the left side of that organ which is another vacuum, and consequently, in an electric, alkali, and negative state. It fills this vacuum, and finds that all the other organs of the body in their depleted condition present vacua which require filling and in their empty, electric, alkali, and negative state constitute an affinity for the plethoric, magnetic, acid, and positive state of the blood in the left side of the heart. The rush of the positive blood into the receptivity of the negative, depleted cells, constitutes the action of Circulation and the receptivity of the empty cells furnishes a force vastly superior to any that could be produced by the muscular contraction and expansion of the Heart. When the positive blood reaches the negative cell and fills it, the cell becomes positive until the blood is exhausted of its Magnetism, when the blood is drawn back in a negative state to the Heart and Lungs to be recharged with Magnetism and the process is continually repeated.

But when the empty cell has thus been charged with Magnetism and enabled to perform its positive function, the process does not stop. The cell must discharge its Magnetism and be allowed to become empty and negative again. It is this constant mutation from negative to positive conditions which constitutes life and if

this process is interrupted, death ensues. The cell discharges its Magnetism in some positive function and this function must not be interrupted. The interruption of functionality is the real cause of disease. It may be any one of the seven functions according to the location of the cell and the part it plays in the economy of the body, but it must be allowed to perform its work or it will make trouble, and this trouble will be shown in some derangement of the function of Circulation. These derangements show themselves in chills, fevers, inflammations, suppuration and gangrene.

A chill is generally the first indication of a disturbance of Circulation. By close attention to observation of the conditions of the body, a chill can be detected in its incipency and prompt action in restoring normal conditions of functionality will ward it off. Nine out of ten cases of chills will be found to originate in interrupted Depuration. Several of my pupils who took part in the campaign of the American troops in Cuba have informed me that by being barefooted as much as possible and promoting Depuration by contact with the Earth and by frequent bathing, they escaped the visitation of chills and fever which afflicted whole regiments at that time. If the disturbance is slight, the chill may be the only symptom, if severe, fever will follow. Here we see the great value of the vitosophical maxim, "Keep clean, learn the current of your Magnetism and control it." The individual who is familiar with his Magnetism, that is to say, who knows what parts of the body are normally electric and magnetic and how the current should manifest itself, will become expert in recognizing any departure from normal conditions and will know how to instantly correct

it. When Depuration is arrested in any degree, he feels uncomfortable and knows the cause and secures a proper Depuration and no disturbance can result. If his Depuration has been excessive, he will know how to rest and recuperate in a positive environment until the depletion has been overcome. And a careful study of all the other functions and a knowledge of the conditions of the organs which perform them enables a trained vitosophist to avoid the first mistakes which are always easy to correct and the greater ones which lead to disease and death will never occur. It is a common mistake of modern physiologists to attribute chills and fevers to "malaria." There is no such thing as "malaria" as taught by these misguided devotees of an obsolete philosophy. There are different conditions of climate of course, and some people are adapted to one climate and some to another, and when an individual gets into the wrong climate his functionality is likely to be strained. Depuration is more copious in the south than in the north and Circulation is more positive in the north than in the south. It follows naturally that when an individual from the north moves south unless his Depuration is increased to correspond with the climatic requirements, he will find that his system will become clogged, Circulation will be disturbed and he will have chills and fevers. When the individual from the south moves into a northern climate, his Circulation is not positive enough to meet the demands of the climate and his system becomes impoverished and he is afflicted with nervousness, neuralgia, and in extreme cases with paralysis. There is no "malaria" in either case. The remedy is found in the study of the individual and adapting each to his proper climate, and where it is

necessary for any reason that an individual should continue in a climate to which he is not adapted, he should endeavor to stimulate the functions most required by that climate. In the cases above used as examples the northern man in a southern climate should stimulate Depuration and abstain as much as possible from conditions which will excite Circulation, such as violent exercise, etc., and be as free from restraining clothing as possible, while a southern man in a northern climate should promote Circulation by vigorous exercise, bathing, Companionship, exposure to warm sunlight, warm clothing, etc., and in each case the diet should be regulated to conform to the conditions that are desirable. In the south acid fruits abound and promote Depuration without exercise, in the north alkali fruits abound and promote Nutrition, but require vigorous exercise to eliminate their waste.

Local disturbance of Circulation results in inflammation and suppuration. These are the means which nature employs to remove obstruction. Where obstruction fails to be removed, gangrene or the death of the part occurs. Where inflammation exists there are only two courses to be pursued. One is to remove the obstruction, whether it consists of foreign substance which has been introduced by accident or accumulated material occurring from interrupted functionality. The other course is to assist nature in throwing off the impurities which she is trying to get rid of through the process of inflammation and suppuration. For this purpose the direct application to the part of negative electric substances is desirable. Blue and yellow clay are valuable for this purpose and when they cannot be obtained, cold compresses of cloth dipped in cold Water are good.

Hot applications are sometimes valuable in increasing the Magnetism of the parts and assisting in establishing rapid depuration locally.

Circulation is promoted by exposure to the Magnetism of the sun, and retarded by avoiding it. All animals in their natural states bask in the sun, but man seems to have the same antipathy to this glorious therapeutic agency that he has for most of the other conditions of life. All animals that have a comparatively sluggish circulation spend hours in absorbing the sun's Magnetism and it is noticeable that they always insulate themselves upon non-conducting material while enjoying the sun-bath if it is possible to do so.

The rays of the sun have the property of changing alkali substances into acid with great rapidity. Place a pan of sweet milk in the rays of the sun and in a very short time the milk will be sour. The negative venous blood in the veins of man is an alkali fluid, so also is the lymph with which the lymph-vascular system is loaded, and frequently this lymph is in such excess as to heavily overload the tissues and interfere with the Circulation. This produces stupidity and sluggishness of action, a condition with which thousands of persons are sadly afflicted. The actual exposure of the entire nude body to the sun for long periods of time is the best possible remedy for this condition. Care must be taken at first to avoid sun-burn for the Skin is usually so tender in persons who have long neglected the sun that serious injury can be inflicted in a few minutes of direct exposure. But the Skin will soon become accustomed to the sun's rays and when this is accomplished and the sun-bath can be indulged in freely, the effect is a wonderful increase in the activity of Circulation and a general quickening

of all the functions of the body. This is accomplished by the action of the sun in changing the negative, venous blood and the sweet lymph into a more positive acid condition and this greatly aids the action of the Lungs which by bringing the blood into contact with Air and the oxygen contained therein effects the same result. In fact most of the processes of nature seem to be an effort to change alkali into acid, electric into magnetic, negative into positive conditions, while most of the efforts of man seem to be in a diametrically opposite direction, to the great detriment of Health and all normal activities.

Covering the body with clothing several layers deep and working or lounging continually in the shade until his energies are exhausted, and resolutely denying his Lungs the Air they need and his Skin the quickening influence of the Magnetism of the sun, is it any wonder that the average man finds life a hard problem to solve.

When I suggest the value of the sun bath to some half-frozen, debilitated woman whose Circulation is so sluggish that she cannot develop Power enough to make a living, she recoils with horror.

"Oh, I couldn't do that!" she wails.

"Why not," I insist. "Can you not get a room where the morning sun shines in?"

"Oh, I suppose I could," replies the bewildered invalid, "but it would never do; the neighbors would look in the window!"

This is a verbatim report of a conversation that has occurred in my consultation room, not once but many times. When I suggest that the thinnest of lace or cheese cloth curtains would shut out the prying curiosity of the neighbors, it doesn't seem to have much

effect. The fact is, that the average man or woman is afraid of nudity even in their own bedrooms, and I have had members of both sexes confess to me that they could not bear to look upon their own bodies.

And there is a basis to this fear that is founded on fact. There is a morbid curiosity on the part of the ignorant to gaze upon nudity whenever it can be found and this is probably a natural instinct which has not been entirely crushed out, which would serve a good purpose if it were allowed its natural expression. But it is certain that all persons who try to expose their bodies to Air and the Magnetism of the sun are subject to vigorous espionage and often to persecution.

At a certain locality on the Mississippi River a man caused a number of young men and boys to be arrested for bathing within view of his residence, claiming that his wife and two daughters were very much shocked and offended by the consequent indecent exposure.

On the trial, the defendants proved that their bathing place was more than a mile distant from the residence of the complainant.

Whereupon, the complainant took the stand and while cheerfully admitting the distance, insisted that it made no difference, as his wife and daughters were in possession of a powerful spy-glass!

Persons who are afflicted with inactive or sluggish Circulation should spend as much time as possible, working in the sunshine and practice deep breathing. Three or four hours a day will work wonders, and if the body can be exposed to the sun and the hours prolonged it will be just so much the better.

V. OBSERVATION is a function principally performed by the brain and nerves. The impact of the Magnetism of surrounding objects is received by the nerves and carried to the brain where the sensations are analyzed and recorded upon the various brain centers or organs which pertain to the sensations received. This function like all the others, is immediately dependent upon the one which precedes it and physiology discloses the fact that the brain and nerves depend upon Circulation to accomplish this function. The brain and nerves like all other parts of the body experience a constant mutation from negative to positive and from positive to negative conditions and this mutation draws the blood into the brain and expels it. When any part of the brain is empty and negative it is in a state of attraction or hunger, when it is filled with blood it becomes positive and exercises the force of repulsion, when the negative and positive forces are in equilibrium the brain is in a state of satisfaction.

Degeneracy manifests itself in a lack of brain formation or what is technically called amentia and popularly known as idiocy. Injury to the brain may result in a destruction of functionality known as dementia. A disturbance of the function of Circulation localized in the brain or any part of it, constitutes mania. Mania may be restricted to one of the areas of the brain, producing what is known as monomania or insanity on one subject. Where the mania is extended to several areas, causing delusion on many subjects it is popularly known as insanity. What is popularly known as "nervousness" is a milder form of insanity where the brain action is disturbed and abnormal actions are performed, but the irritation is not such as to cause the performance of dangerous actions.

A very complete discussion of the causes and cure of the various forms of Nervousness is given in Chapter XI.

We have already seen that frequent activity of a function within the limits of its capacity is necessary to Health. This is as true of Observation as of any other function. Unless every part of the brain and every nerve receives its full measure of employment, it is certain to deteriorate. While it is equally true that no part of an organization should be overworked, it is certain that more cases of nervousness and derangements of Observation occur from lack of use of this function than from overwork of it. Very few persons know anything about the capacity of this function. Modern education is confined to only a few of the brain areas, and those mostly used in literary and commercial employments and consequently a large portion of brain area is left without adequate education and in the course of a monotonous commercial or professional existence such as most people endure, there is no opportunity for the symmetrical growth or systematic exercise of all the capacity of this function. Here again the splendid completeness of the philosophy of Vitosophy reveals itself. We proceed upon a careful examination and delineation of the entire functionality of the individual, and with the knowledge revealed by Phrenology concerning the functions and capacities of the brain areas, we are not only able to detect the individual lesion, but we are able to formulate a complete system of education and development adapted to the needs of the individual. For the full view of this interesting subject, the student is referred to the "Complete Delineation of Character," especially that part of it which

exhibits the phrenometrical surveys and the Digest of Rules for the development of the brain.

It is a certain fact that any lack of symmetry in brain development results in disease. It is also certain that the cultivation of deficient faculties results in the restoration of Health. Many a man has been cured of ailments of long standing by experiencing religion, by falling in love, by the excitement of a fire, a railroad accident or any other combination of circumstances which resulted in arousing dormant faculties to a high state of action. Vitosophy accomplishes the same result in a rational and systematic way by directing the culture and development of the dormant faculties and it is the only system of philosophy which is able to point out which faculties are dormant and which are active. In fact it is the only system which has ever given a rational classification of the faculties and their several functions.

VI. RESPIRATION is the function of the Lungs. It possesses one advantage over the others in the fact that it is so constant and forceful a function that it cannot be suspended for any length of time without great distress and very immediate collapse of life. For this reason most people insist upon a fair degree of action for this function and yet it is lamentably true that very few persons enjoy it in its completeness. Very few persons know how to breathe and the lack of education in this direction is deplorable. Moreover, the habit of living in badly ventilated rooms is so firmly fixed in the lives of many persons that they never get pure air to breathe. And it is also true that catarrh is so nearly universal, for reasons that we have already pointed out, that a large majority of persons have the breathing capacity of the nostrils and Lungs so much interfered with by

accumulated mucous, that they cannot breathe the Air when it is accessible. In relation to this function the doctrine of Vitosophy is so clear and simple that it can all be expressed in a few simple rules and no argument will be necessary to prove its value.

The seven rules of Respiration are here given, and as it will be noticed that each one has special reference to one of the conditions of life, I have prefaced each rule with the name of the condition to which it refers:

(1) Earth. The environment must be clean. It is necessary to avoid all localities which produce unwholesome gases from any cause, as Respiration is designed to supply the organization with pure Air, containing a copious supply of oxygen.

(2) Water. The nostrils and bronchial tubes must be kept clean. When the individual bathes freely in running streams and disports himself in the Water in swimming and diving, the nostrils are continually washed out. When this is not the case, they become clogged with an accumulation of foreign matter which is astonishing to one who has not investigated this fact. Where it is impossible to obtain the natural form of bathing, the nostrils should be washed out freely several times a day, with Water of an agreeable temperature. The addition of a small quantity of salt to the Water will make it more cleansing and agreeable, and the use of the nasal douche is not objectionable and makes the cleaning more effectual. But the very best cleansing of the nostrils is accomplished by using a small quantity of sand in the form of snuff daily and herein we find another admirable use of Earth. Try it and see how it scours out your nose and throat.

(3) Food. The inhalation of Air is another form of the absorption of Food and some of the observations already made under the head of Nutrition, apply here for the same reason. The temperament of the person must be considered and the Air should, as far as possible, be of a temperature to harmonize with it. Persons who have electric Lungs thrive best in a warm climate where the air absorbed is warmed by a tropical sun. Persons who have magnetic Lungs will do better where the Air is colder and more electric. The student who is familiar with the principles of Vitosophy will need no further argument as to the absoluteness of this rule.

(4) Companionship. This condition of life exercises a far greater influence than most people, even those who are familiar with the principles of this great science, are apt to ascribe to it. Persons who have electric or magnetic Lungs will find on experiment that the companionship of persons who have the opposite condition will exercise an astonishing degree of power in developing this function. The result is apparent after a few experiments and associations.

(5) Magnetism. During the day the Air we breathe is strongly charged with the Magnetism of the sun. During the night it loses much of this Magnetism, but this does not prove that night Air is unwholesome. It simply proves that we should do most, if not all of our labor during the day, when we can be rendered strong and positive by magnetic Air, and that we should rest at night when the Air is electric. Many persons deprive themselves of pure Air at night by excluding the Air under the foolish misapprehension that there is something wrong with it. As soon as the individual

becomes accustomed to plenty of Air at all times, he can sleep near an open window or exposed to the Air completely without the slightest injury.

(6) Air. While this is the condition of life with which Respiration deals most directly, there are few persons who ever give a thought to the quantity required. This is regulated by the size of the Lungs and the rule is simply that each person should learn to use all of the Lungs' surface. There are few persons who use more than half. When this is the case, it is easily detected by the flatness of the chest and by the smallness of the nostrils. This is corrected by a proper course of gymnastics, by the study of elocution, deep breathing, and the habitual use of all of the Lungs' capacity. But the most diligent application of this rule will fail to accomplish complete results in Respiration without the full application of the other six. Here is where most teachers of elocution and hygiene make serious mistakes, and here is another place where Vitosophy reveals its glorious completeness as a system of philosophy.

(7) Liberty. Well has the poet sung,

"For ever in thine eyes, O Liberty,

Shines that high light whereby the world is saved."

We must have all kinds of Liberty. Liberty to enjoy the Earth, to get into the Water, to obtain Food, to enjoy Companionship, to bask in Magnetism, to inspire Air, to revel in Liberty itself. Throw away all restrictive clothing, abominable fashions, violate the conventionalities and be free. Then when you have carefully considered and followed the above rules your Respiration will be perfect, the color of health will return to

your cheek, the virtue of Beauty will be attained and Harmony will prevail throughout your life.

VII. EXPRESSION. The perfection of this function, like all the others, depends upon the complete working of all those functions which precede it. The derangement of this function results in paralysis, and this paralysis is total or partial, temporary or permanent, according to the complete or partial failure of the other function. Whenever the Generation of the individual is perfect the Depuration free, Nutrition ample, Circulation vigorous, Observation active and Respiration complete, Expression is sure to be strong.

Much of the derangement incident to Expression would be avoided if man would suffer himself to be educated out of the popular fallacies of modern philosophy. Man is accustomed to regard his actions as being entirely under the control of an imaginary faculty called the "will" and instead of regarding himself as a machine and looking to the performance of Expression precisely as the engineer looks to the Expression of Power in the engine, he neglects his machine, allows the functions to get out of order; and finally, when the machine fails to respond to his "will," he is very much astonished. Modern scientists fail to cure paralysis and similar disorders of Expression for the same reason. Hygienists prescribe exercise and compel weak and delicately organized persons to perform excessive labor, under the mistaken impression that the use of the disabled functions will restore it, without any attention being paid to the condition of the preceding six functions. While it is true that exercise is necessary, yet the exercise must be proportioned to the habits and strength of the individual, and exercise is

absolutely useless unless the preceding functions are in order. Athletes make the same mistake and devote ten times as much effort to the development of muscle, as to the development of vigor in the other functions. A man may have the muscles of a prize fighter, but if his Respiration is imperfect he will be out of Harmony, if his Observation be defective, he will fail for want of Knowledge, if his Circulation is weak he will be deficient in Courage, if his Nutrition is poor he will be wanting in Justice, if his Depuration is clogged he will be burdened with filth and be lacking in Purity, if his Generation is incomplete he will be insufficient in Naturalness, some organ will break down, and his Expression will not develop Power.

When all the other functions have been developed to a high degree of perfection, exercise in moderation, with plenty of rest, is all that is necessary to the correction of this function. In most cases of paralysis the trouble is in Depuration and Nutrition, and when these functions are brought to perfection with increased Circulation to make them effective the paralysis disappears, unless there is degeneracy from poor Generation or unless there has been a partial or total destruction of the machinery in the affected part.

CHAPTER XI.

NERVOUSNESS

A HUMAN BEING is a product of growth, composed of seven distinct sensory organisms, to-wit, the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum with their appendages, constituting seven distinct systems, which perform the functions essential to life and Health, viz., Generation, Depuration, Nutrition, Circulation, Observation, Respiration and Expression, the nature of which has been fully explained in the previous chapter. All the varying conditions of the body result from changes in conditions of domination of Electricity and Magnetism, and these conditions in turn result from changes in the environment of the body. Thus, when the body is brought into contact with cold substances, Magnetism is radiated from the body until it becomes itself cold. When brought into proximity of a hot substance, Magnetism in the form of heat is absorbed and the body responds to the warmth of the substance and becomes itself warm. The ability of any human body to respond to these conditions constitutes its **sensibility**.

The natural preponderating condition of Electricity or Magnetism in a body, according to its constitution, determines its **Temperament**. Where Electricity preponderates the conditions of the body are manifested by composure, receptivity, gravity, coldness and darkness. When Magnetism dominates the conditions of the body are manifested by fervency, radiation, vibration, heat and light. In common parlance we speak of persons having the Electric temperament as "brunettes," or

“dark complexioned,” and of those having the Magnetic temperament as “blondes,” or “light complexioned.”

It is of the utmost importance that the reader should comprehend to which of these temperaments he belongs. In fact, most of the ills of life result from ignorance of temperamental conditions, and from the further fact that electric persons continually violate nature by adopting Food, clothing and habits of conduct which are proper only for magnetic persons, and that magnetic persons are continually making the same blunder in the opposite direction. These two temperaments are the antitheses of each other, and while they frequently associate harmoniously yet neither can adopt the conditions of the other without destruction. The anatomical and chemical temperaments are equally important in their relationships.

Every person must necessarily possess some electric and some magnetic conditions. It is the union of these conditions which produces the energy which we call life. And in the same individual these conditions are constantly changing. During sleep the brain becomes dominated by Electricity and is cool and receptive. When awake the brain is dominated by Magnetism. The reverse is true of the lower part of the body. While the brain is asleep, electric and cool, the lower part of the body becomes magnetic and warm. Hence in healthy sleep the head is cool and the trunk and extremities are warm. During violent mental excitement these conditions are reversed, the head becomes hot and the extremities become cold.

Currents of Magnetism are the media employed by nature to transmit over the nerves impressions of pleasure or pain, from the conditions of the world without to

in another. For this reason a man cannot solve a problem in mathematics when he has a broken leg as well as he can in Health, because the greater amount of his Magnetism is at that time directed toward repairing the injury through the involuntary processes of nature.

The Brain is the keyboard of the nervous system from which Magnetism is distributed. The brain is a multiplex organ, containing many convolutions and subdivisions, every one of which is the seat of a faculty originating a different expression of sensibility.

Thought is the result of the combined vibrations of various brain fibers relating to different shades of sensibility. The vibration is produced by the discharge of Magnetism from arterial blood into the receptivity of brain cells which are previously empty and therefore dominated by Electricity.

It is therefore evident that thought can only occur when the blood is circulating in the brain, and that the intensity of the arterial current will produce a corresponding intensity of thought, and that the particular kind of thought produced will correspond with the location of the organ in which the intensity is at its height.

The emptiness of brain cells produces hunger, receptivity or drawing power. The influx of Magnetism from a satisfactory environment produces pleasure; that from an unsatisfactory source produces pain. When the brain is thus working it is said to be positive. When at rest it is said to be negative. The alternation of these states is essential to Health and happiness.

The Science of Phrenology has located and classified forty-three of these faculties and their corresponding brain areas. The areas as located by Phrenology are indicated on the Phrenological map of the head:

Mental Equilibrium is that condition of the nervous system where every part of it is in perfect accord with every other part and all are performing their proper functions with a relatively equal expenditure of Magnetism.

Nervousness is a condition of the nervous system in which some part of it is unduly excited by prolonged or excessive expenditure of Magnetism in one direction to the impoverishment of other parts. Its effects are marked by undue exaltation of some of the faculties, followed by a period of depression, in which melancholy, morbid imaginations and "blues" are likely to occur.

Insanity is an aggravated form of nervousness.

Nervousness is caused:

1. **By Some Injury, Shock, Malformation, or Disease** which draws heavily on the stores of Magnetism through the involuntary processes, leaving the rest of the body impoverished; or
2. **By the Use of Stimulants**, by means of which certain of the voluntary or involuntary processes are excited to an undue degree, causing an unnecessary and wasteful expenditure of Magnetism; or
3. **By Mental or Physical Overwork**, by means of which Magnetism has been wastefully expended; or
4. **By Long Continued or Intense Action in One Direction, or Violent Emotion** upon some particular subject, by means of which the expenditure of Magnetism has been polarized in one direction, leaving other faculties impoverished, usually caused by abnormal hereditary phrenological development in which some areas are so large and others so small that the large areas continuously divert the flow of Magnetism into one channel; or

5. **By Habitual Constipation and Indigestion**, in which case there is a prodigious expenditure of Magnetism by nature in her efforts to expel the accumulated faeces from the bowels and to establish correct conditions; or

6. **By Unclean Conditions of the Body Internally or Externally** which destroy the equilibrium of the nervous system. Persons who do not drink copiously of Water are unclean inside. The rule is that a person should drink at least one half-pint of Water for every ten pounds of weight of body every twenty-four hours. If you are consuming less than this quantity you are unclean. Externally the body should be bathed all over at least once in every twenty-four hours. It is best to immerse the body in Water completely, but if this is not convenient the sponge bath may be made to answer the purpose. The general rules as to the temperature of the bath will be hereinafter stated in directions for "inducing dreamless sleep." The same rules apply to the tub or plunge bath, according to temperament, that are there stated as to the foot and hand bath. Finally:

7. **Improper Clothing**, and constrictions in dress by which the circulation is impaired and the body distorted, are probably the most fruitful cause of nervous disorders. The natural state of man is nudity, and it is only by the acquisition of unnatural habits that he has become accustomed to wear clothing at all instead of depending on the protection furnished by nature as all other animals do. The restraint of Magnetism within his body which would otherwise pass out in the channels provided by nature has produced a frightfully long catalogue of ills which will never be corrected until man returns gradually to natural conditions. In the mean-

time all persons interested in preserving Health will find it greatly promoted by exposing the body as much as possible in a nude state to the action of sunshine and fresh air, accompanied by vigorous bathing, according to the suggestions hereinafter given.

The intelligent reader will readily understand from the foregoing statement of causes that in regard to the cure of nervousness the following conclusions are inevitable:

Nervousness resulting from injury, shock or disease can only be cured by the cure of the injury or disease and recuperation from the shock, and in such cases an intelligent knowledge of the individual case is required and the problem is one for the skilled physician and surgeon, and outside of the province of this work.

Nervousness resulting from the use of stimulants and from overwork is easily cured by avoiding the causes and allowing nature to repair the damage, which she will do whenever she has sufficient vitality to work upon and is allowed plenty of rest and sleep.

Nervousness resulting from long continued or intense action in one direction or violent emotion or from abnormal hereditary phrenological development comprises over half the cases of so-called nervousness and fails to be relieved by any medicines because the cause still exists and the expenditure of Magnetism goes on. These cases are most stubborn also from another reason, and that is that arising as they do from the **habitual conditions** of thought it is hard to get the patient to make the necessary change in his habits of thought and action necessary to a cure. When, however, the patient is intelligent and earnest enough to understand the rationale of this treatment, and apply it, nothing is easier.

In all these cases the habitual excitement of certain areas of the brain result in an increased flow of blood to those areas and the generation and expenditure of Magnetism. It is first necessary to locate in what portion of the brain this undue excitement exists, and then direct the efforts toward reducing it. A Vitosophical Delineation of Character is the best means of determining where this excitement is located, and I have succeeded in curing hundreds of cases by suggesting the restraint of certain areas and the cultivation of others. When it is not possible to obtain my Vitosophical Delineation, the intelligent reader should be able to draw a reasonably correct conclusion from observation of conduct of the patient and studying the location of the faculties in the phrenological head. Having determined the location of the unduly excited faculties the next step is to

Restore Mental Equilibrium, by studiously avoiding all those actions, employments, circumstances and emotions which arouse the faculties in question, and employ the patient in such a way as to arouse the action of those faculties which are farthest from the seat of the habitual excitement.

For example, a person suffering from nervousness induced by extreme grief over the death of a child, has the seat of excitement at Philoprogenitiveness or Parental Love, which is at the extreme back portion of the head, and should be engaged in intellectual pursuits employing the faculties in the forehead. While one who is suffering from mental overwork in intellectual pursuits will find solace in the society of children and others, involving the exercise of the social faculties lying in the posterior region and drawing the blood and

Magnetism away from the forehead, which has been overworked.

Sleep is Nature's Great Restorer of the nervous system, but sleep to be beneficial should be dreamless, and we should during this process simply absorb vitality from the atmosphere. Dreams, nightmares, etc., are caused by an excess of blood in the brain during sleep, and the continued excitement of faculties that ought to be at rest, and in nervous persons it is usually the overworked, excited faculties that originate the dreams, continuing their expenditure of Magnetism when they should be recuperating. A hygienic treatment therefore which will call the blood from the brain and tone down the excited faculties before sleep is invaluable.

THE TRUE PHILOSOPHY OF SLEEP AND THE CHANGE OF THE CURRENT OF MAGNETISM.

Everything in nature alternates between conditions of negativeness and positiveness. This is true of the Earth with its change of seasons and alternate day and night, and of vegetation and animals in sleeping and waking. And as the Earth in its change of seasons becomes negative at one end and positive at the other alternately, so the animal in sleeping and waking, finds his polarities similarly reversed.

In Vitosophy as the student is aware we study man in seven distinct parts, represented by the principal organs, Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum, each of which stands for a system of organs over which it may be said to preside. Of these organs the Heart occupies a middle position with three organs above and three below it.

The human body in a state of Health alternates between negative and positive conditions of these divisions, established by the Heart. During waking hours, the Lungs are positive and Respiration is vigorous, the Cerebrum is active and Observation is performed continually and the Cerebellum presides over the ceaseless motions of the muscles and bones which give Expression, The Heart at this time seems to share in this positiveness and Circulation is rapid and the pulse accelerated. While this condition continues, however, the Sexual, Skin and Digestive organs are negative. The Sexual organs are flaccid and the processes of Generation are at rest, the Skin is relatively cool and Depuration is at a minimum and the Digestive organs are also at rest and Nutrition does not proceed with any degree of vigor while the upper organs are positive.

During sleep, however, all of these conditions are reversed. The organs in the lower division become positive and perform their functions with great vigor, and the organs in the upper division are in a state of comparative collapse.

During sleep the Sexual organs are usually in a state of erection in both male and female, and it is one of the best indications of a sound and healthy slumber to find these organs in this state in any person during sleep. The Skin becomes very active and perspiration is profuse and Depuration is most actively performed. Contrary to the usual opinion on this subject, the Digestive organs perform their function best during sleep and every animal except man has enough intelligence on this subject to eat after a season of activity and to rest in sleep for a long time after a hearty meal. It is absolutely necessary for the function of Nutrition to be properly performed that the upper division of the

body should be in a negative state, so that the supply of blood which is required for the purpose should be given to the Digestive organs, instead of being diverted to the upper organs. When the organs of the lower division are in this state of relative positiveness and activity, the upper division should be enjoying a complete rest. The Lungs being Negative, Respiration is slower, the Cerebrum is collapsed within the skull and Observation is suspended, the Cerebellum is negative and there is little or no motion to employ Expression. And during this condition, the Heart seems to share the condition of the upper division and takes some rest, as Circulation is slower and the pulse slightly reduced.

It is therefore seen that nature reverses the current of Magnetism in every body twice in twenty-four hours and it would seem that the evidence is strong enough to have taught us the lesson that it implies long ago, but notwithstanding, it is evident that nearly every man and woman, uninstructed in Vitosophy, habitually violates these conditions. Now that the student has become familiar with the principles of Electricity and Magnetism, of negativeness and positiveness, I wish to give seven rules for the development of perfect restfulness in sleep, carrying out the principles in accordance with the foregoing instructions.

1. To secure perfect restfulness in sleep it is necessary that the upper division of organs shall have had a period of activity. It is thus proven that active aggressive life is a law of our being and that we cannot enjoy rest without having previously enjoyed activity.

2. As sleep is the state in which Nutrition is performed, it is necessary that the environment should be

congenial and nourishing. It is not wise to attempt to sleep in a cold room or in a situation that is depleting, nor with a companion who is of a temperament that will subtract vitality. The room should be of a temperature about that of the body, the ventilation perfect and the situation free from disturbance.

3. The lower division of the body should be made warmer than the upper to promote positiveness. If there is a fire in the room, the lower extremities should be near it and the head should be in a cooler atmosphere to promote negativeness.

4. As the Cerebrum represents the negative pole of the body and the Sexual organs the positive during sleep, the head should be turned to the north, that the polarities may be in harmony. Otherwise during the sleep the body will be disturbed by the action of the magnetic currents of the Earth and perfect sleep will be impossible. Negativeness of the Cerebrum is sometimes secured by turning the head to the south until the polarities are adjusted when better restfulness will be secured by returning to the correct position.

The habit of sleeping with the head to the north puts the body in harmony with the magnetic currents of the Earth and promotes Health and equilibrium of the nerves. The North Pole of the Earth is the positive or magnetic pole, the South Pole the negative or electric. In sleep the head is negative, the feet positive. By sleeping with the head to the north the negative pole of the body is turned toward the positive pole of the Earth, which is correct.

5. Positiveness in the lower division of organs may be secured by exciting these organs to some extent before sleep. The presence of Food in the Digestive organs puts those organs to work and promotes posi-

tiveness, gentle massage of the Skin arouses that organ and the Sexual organs may be made positive by cold applications in Magnetic temperaments and warm applications in Electric temperaments with highly beneficial results.

6. As a general rule where proper warmth can be obtained otherwise, it is better not to sleep with a companion. Young persons should never sleep with the aged and decrepit.

7. The amount of sleep required by any person depends upon the temperament and condition of Health. Persons of strong Vital temperament require less sleep than those of the Mental or Motive. It is probably true that eight hours in twenty-four is about the average amount of sleep required, but as the tendency in most persons is toward nervous exhaustion rather than toward repletion, I generally advise nine hours sleep, and young children can safely be allowed ten.

THE EFFECT OF STIMULANTS AND NARCOTICS.

It must be borne in mind that during waking hours the organs that are above the heart, viz., the Cerebrum, Lungs and Cerebellum, are in a positive state and drawing nearly all of the blood in that direction, while the organs below the heart, the Sexual, Skin and Digestive organs, are in a relatively negative and collapsed state, nearly devoid of blood and in a state of rest and recuperation, while during sleep this process is exactly reversed, the Sexual, Skin and Digestive organs being positive and active and drawing nearly all the blood in the body in their direction, while the Cerebrum, Lungs and Cerebellum are in a state of negativeness, nearly devoid of blood and recuperating. It is this alternation of negative and positive conditions in different ends of

the body that constitutes the phenomena of sleeping and waking. When the upper end of the body is awake the lower end is asleep and **vice versa**. Perfect, dreamless sleep must always precede exertion or the result is sure to fall short of real capability.

Herein we see the folly of the use of stimulants and narcotics. The only first-class man is he who has observed the law of nature and fortified himself with perfect sleep and who is then ready to throw all of his power of blood and Magnetism into the upper organs and display his abilities in Observation, Respiration and Expression, supported by a perfect Circulation resulting from the previous excellent functionality of the Sexual, Skin and Digestive organs which have furnished him with the Generation of new powers, the Depuration of all waste and Nutrition of his entire body.

The slave to evil habits, who on awakening in the morning must fill his stomach with food he doesn't need, then counteract the heavy and stupid feelings induced thereby with coffee, and when he has eaten his dinner and resumed work before he digests it, attempts to calm his outraged stomach by smoking, and the unspeakable nastiness of chewing tobacco, need not be surprised if he is "nervous" and obliged to brace up his failing and starved nervous system by alcoholic liquors and finally forced to appeal to narcotics to overcome the agony of his whole demoralized system.

The man who thus divides his flow of blood and Magnetism at best is only half a man, because he is only working at half his capacity; while the man who learns the current of his magnetism and controls it, is always at his best and working his full power or recuperating his energies in natural sleep.

TO OBTAIN DREAMLESS SLEEP AND CURE INSOMNIA.

The treatment here recommended applies in the first instance only to persons having the Magnetic temperament, with a strong Circulation. Such persons should use

The Cold Foot and Hand Bath before going to bed. Plunge the hands and feet into the coldest Water obtainable, ice Water is best, repeat the plunge once or twice, wipe dry and slap and rub the hands and feet until they are hot by the reaction of Circulation. This draws the blood to the extremities and relieves the over-charged brain and will secure dreamless sleep if the Digestive organs are in good condition. **Always go to bed with the bowels empty.**

The Cold Sponge Bath in the morning is an excellent nerve tonic. Sponge the body over with cold Water, rub dry with a rough towel, dress quickly and take a brisk walk for a few minutes. The room may be warm, but the Water should be cold. Cold bathing, however, is of no value unless the Circulation is strong enough to react and put the body in a glow. Persons who fail to get this glowing reaction should not persist in the cold bath in any form, but should bathe as directed for Electric temperaments in Chapter IV.

Persons of the Electric temperament having strong Circulation will be able to follow the foregoing treatment with good results, but in all cases the test must be in the ability to react from the contact with cold Water and develop warmth and improved Circulation. Persons who are able to do this are more magnetic than electric by constitution, although they may be dark in complexion, and therefore classed as electric. Persons

who succeed in developing warmth and improved Circulation after the cold bath are usually also benefited by using cold Food and drinking copiously of cold Water. The experiment should always be tried and results carefully noted and the conduct governed accordingly.

Persons of Either Temperament who have low Circulation and who cannot produce the reaction above noted should substitute a quick hot bath in a warm room for the cold bath above recommended for magnetic persons, and follow with vigorous rubbing, and in all other respects follow the same treatment.

To Induce Sleep, lie in a comfortable position and breathe deeply, holding the inspiration as long as possible and exhaling as slowly as you can. As you inhale think the single word "**Peace**" and as you exhale think the single word "**Love.**" By this process you actually induce a peaceful state in your own constitution and breathe Love toward everything else in the universe, which is the natural condition of every healthy organization.

This prevents you from thinking on other subjects, presumably those on which you are inclined to waste too much Magnetism, which would be to your detriment.

Perfect Mental Equilibrium can be secured by exercising self-control, and by continued discipline the strongest emotions can be subdued. There are times and places when strong emotions are pleasurable, profitable and necessary, but they should always be kept within control. Habitual exercise of mastery over the emotions makes these emotions more pleasurable when allowed to rise and have their play within the limits of self-control.

Perfect Rest Without Sleep can also be obtained by learning to suspend thinking. This simply means

CHAPTER XII.

KEEP CLEAN, LEARN THE CURRENT OF YOUR MAGNETISM AND CONTROL IT.

Vitosophy does not extend to surgical cases, nor to injuries caused by poisons, which require prompt chemical treatment. But in all cases not included in the above exceptions, the system of Vitosophy offers a safe, expedient and effective method of removing the cause which produces the illness. The fundamental principle of Vitosophy is that all diseases are caused by filth, and that this filth can be removed by directing the current of life along its natural channel. This current of life is **Magnetism**. Hence the great Vitosophical formula, "**Keep clean. Learn the current of your Magnetism and control it.**"

There are seven kinds of diseases. We classify diseases according to the functions disturbed. When Generation is badly performed in the creation of an individual, we have deformity. When Depuration is interrupted we have the filth diseases, such as colds, catarrh, rheumatism; eruptive fevers, such as measles, scarlet fever, small pox, chicken pox, etc. When Nutrition is disturbed we have indigestion, constipation, starvation. Disturbances of Circulation produce chills and fever. When Observation is disturbed we have insanity, more or less violent according to the disturbance and the temperament. When Respiration is interfered with the result is asthma, pneumonia, consumption, etc. When the disturbance extends to Expression we have paralysis.

All diseases are either simple or complex examples of the above named disturbances. It is impossible for any of them to exist when the individual is clean and has his life-force flowing in the right way through his organization. Therefore, "**Keep Clean. Learn the Current of Your Magnetism and Control It.**"

Keeping Clean involves contact with the seven conditions of life, as disclosed by the Grand Table of Vitosophy, viz.: Earth, Water, Food, Companionship, Magnetism, Air and Liberty. The internal and external influence of these conditions must be felt in the body every day or it dies in whole or in part. Earth is applied externally in the clay bath, the sand bath, and the contact of the bare feet with the ground; internally by swallowing a quantity of clean, round, brown, insoluble, coarse sand. Water in the external bath and in drinking copiously. Food, by eating only the right kind, as established by the Vitosophical Law of Diet. Companionship by contact with persons who are our affinities, and by avoiding those who are our antagonists, as taught by Vitosophy. Magnetism, by exposing the body to the Magnetism of the sun, and of all harmonious surrounding objects. Air, by correct Respiration and exposure, and we insist upon having and exercising the Liberty that will enable us to enjoy these blessings.

Incidentally it is observed that persons of the Electric temperament must have these conditions of life **warm**. Those of the Magnetic temperament must have these conditions **cold**.

The Vitosophical Law of Diet is expressed in these words: Fruits, nuts, vegetables, eggs and milk are the natural foods of man. Eat them raw, eat them fresh, eat the kind that is harmonious with your temperament,

at a temperature agreeable to your stomach. Drink a half pint of water every twenty-four hours, for every ten pounds of the weight of your body.

How to Learn the Current of Your Magnetism. Observe the seven principal organs of the body separately, viz.: the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum, and determine which of these organs is in an electric or magnetic state, and which of each is in the alkali or acid form. The electric state is indicated by darkness and coldness, the magnetic by redness and warmth, the alkali by concavity of feature, the acid by convexity of feature. Remember, that an organ which is electric and alkali will be very negative, one that is magnetic and acid will be very positive. An organ that combines the electric state with the acid form will be negative in strength but positive in action, and one that is magnetic and alkali will be positive in strength but negative in action. These observations should be taken in Health, when the body is in a normal condition, and you should render yourself conscious of your normal feelings when the current is flowing in its normal condition. The moment there is a disturbance of these normal feelings and conditions, you are in the incipient stage of disease, and prompt action to restore the normal state will ward it off.

SEVEN RULES FOR TREATING ANY ACUTE FORM OF DISEASE.

1. **Enforce Cleanliness.** Clean the room in which the individual lies, see that the bed is clean, and then clean the individual, inside and out. Keep the bowels open by giving plenty of sand and water, and if the individual has been clogged up with improper food, and

has not been accustomed to using sand, it may be necessary to stimulate the action of the bowels by massage, and if the case is urgent, with a dose of citrate of magnesia or castor oil, to facilitate the action of the sand. Give a thorough bath, according to the temperament and condition of the individual. Repeat the bath frequently, as often as is necessary to secure cleanliness of the skin.

2. **Observe the normal current of Magnetism** of the individual as far as it can be ascertained. Observe what organs have departed from the normal state and restore the normal state by applications of Earth, Water, Food, Companionship, Magnetism, Air and Liberty, according to temperaments and the requirements of the case.

3. **Restoration of Normal States.** The electric state is restored to all classes of organs by continued cold applications of these remedies. The magnetic state can be restored to positive magnetic organs by successive cold shocks, where there is vitality enough to produce a reaction. The magnetic state can be restored to all classes of organs by continued hot applications, and to electric organs only in this way, therefore, where there is any doubt as to whether an organ is electric or magnetic, it should be treated with the warm application.

4. **The Vitosophical Diet** is never injurious and may be freely used, according to the feelings of the individual.

5. **Remember that Magnetism flows from the head to the feet and hands**, and that when Depuration is being naturally performed the head is cool, the Skin, hands, feet and Sexual organs warm. If this condition does not exist, restore it, and produce a sweat. To produce a sweat in an Electric temperament, take a hot bath, expose the feet to a warm open fire, wrap up in blankets

and drink hot lemonade. In a Magnetic temperament, give the bath cold, drink ice Water at intervals of fifteen minutes, and expose the feet to the warm fire for any temperament. After the sweat, sponge the body over with tepid Water and dress in clean clothing.

6. Sleep is the great restorer of Nature. When sleep occurs in illness never disturb it. Sleep is distinguished from stupor by the correct current of Magnetism. In natural sleep the Cerebrum, Lungs and Cerebellum are relatively cool and collapsed, the Sexual, Skin and Digestive organs warm and active. In waking these conditions are reversed.

7. When the current of Magnetism has been restored, let Nature take her course. Never meddle with an individual on the road to recovery.

THE LAW OF COLOR.

Vitosophy teaches the true Law of Color, and the fact that not only is it necessary to wear a color that harmonizes with the vibration of the individual wearing it, for the purpose of securing an attractive personal appearance, but that the color of the clothing and ornaments as well as the prevailing colors of the environment, must be harmonious to the temperament of the individual or the Health will suffer and depression ensue. Many an unhappy person has been driven to suicide by the depression caused by the inharmonious coloring of the paper on the wall of the room in which he lived or habitually worked. And it is probable that not one in a thousand of these unfortunates ever realized the cause, or knew that by appealing to harmonious colors he would be exalted and strengthened.

Vitosophy teaches that every individual has a distinct rate of vibration and that these vibrations can be attuned to the vibrations of the environment on the same principle that governs musical harmony. It is necessary that the individual should be attuned to all of the various degrees that he has senses to interpret. Thus it is necessary that he should associate with persons who are harmonious in Gender with himself. That he should have the proper temperature of surrounding objects so that his Touch will be agreeably assailed, that he should select Food of correct flavors, for his Taste, that agreeable sounds should strike his Hearing, that the prevailing colors of his environment should be delightful to his Sight that his sense of Smell should be ravished with delicious perfumes and that his Clairvoyance should be similarly gratified. While our knowledge of how these effects may be obtained is still necessarily very defective, we know enough to greatly improve our conditions and there is no doubt that the further development of this science will enable us to make our lives completely harmonious.

It must be borne in mind in selecting colors for wearing apparel, that the wearing of clothing is in itself unnatural, and while we may concede that it is necessary under existing conditions, it does not follow that the apparel should be of a color that we personally admire. On the contrary it is generally true that a color that is becoming to an individual is of a nature so related to some of his own vibrations, that the sight of it in the environment is not attractive. For this reason many people avoid the colors they should wear and dress in the colors that they most admire and make themselves hideous. The following rules have been

compiled from long experience and observation of good artists and will be found valuable. These rules relate to wearing apparel and ornaments. In selecting colors for the environment, such as wall paper, furnishings, etc., these rules would be materially modified.

1. Wear a color that intensifies the color of the eyes. Examine the eyes with a magnifying glass and find the component colors. If the eyes are brown with a good deal of red in the coloring, a red garment will make them deeper brown, if yellow is present a yellow garment will make them appear brilliant. Either effect is good. A green garment worn by the same person would neutralize the red and give the eyes a sickly yellow appearance.

2. Wear a color that harmonizes with the color of the hair. If the hair is black, yellow will be attractive provided the above rule is not violated. If the hair is brown, and the cheeks are slightly red, a green garment will be attractive.

3. The colors of your own temperament as disclosed by the following table are not likely to enhance your beauty. Find your own temperament as disclosed by Vitosophy and avoid the colors in your apparel that are opposite the names of your temperament as stated in the following table:

It frequently occurs, however, that a modified shade of the color thus tabulated, may be worn without serious offense, if other influences combine to produce an effect which will call for it or if the costume contains shades which harmonize with it and neutralize its effect on the person.

TABLE OF TEMPERAMENTS AND CORRESPOND- ING COLORS.

7 Motive,	Purple.	Signifies	Power	7
6 Acid,	Red.	"	Harmony	6
5 Mental,	Blue.	"	Knowledge	5
4 Alkali,	Green	"	Comfort	4
3 Vital,	Yellow,	"	Wealth	3
2 Magnetic,	White.	"	Health	2
1 Electric,	Black.	"	Love	1

In selecting a color for any temperament it is a pretty safe rule to follow the law of Harmony, i. e., that any given tone is harmonious with the third and fifth tone from it on the scale. Thus the Electric temperament, (1) can wear yellow (3) and blue (5). It will also be able to wear red (6) because it is itself (1) which is the third from red (6) if the octave is repeated. By eliminating from the costume the colors which are directly opposite the strongest temperament in this table and combining those harmonious by the above rules a very pleasing and beneficial effect is obtained.

It is evident that the color of the environment may often be that of the temperament without damage, as the Magnetic temperament is natural to those climates where for six months of the year the environment is white with snow, and the Alkali temperament abounds in the tropics where there is continual green vegetation. But these conditions are greatly modified by exceptions and of course will differ much from the conditions experienced in a room where there is much restraint. As a general rule the decorations and furnishings of a room should follow the same rule as the clothing of the occupant.

CONCLUSION.

The summary of the whole doctrine of Vitosophy may be expressed in the following words, as far as our philosophy is applied to the preservation and restoration of Health:

Keep clean, learn the current of your Magnetism and control it. Learn the conditions of life and see that each one enters into your life every day in its proper form and temperature. Cultivate the senses and expand your intelligence. Adapt your environment to your temperament. Develop every organ of your body to its normal functionality and see that every function has its full and free activity. Cultivate the virtues and the elements of happiness will result in your Existence and the priceless treasures of Love, Health, Wealth, Comfort, Knowledge, Harmony, and Power will be yours.

This instruction goes to you with the fervent wish of the author that all of these blessings may be realized in your case. It is the work of an honest man who believes every page to be true to reason, every word to be pregnant with truth. Accept it. Believe it. Practice it. Love it. It will bear reading many times. Teach it to others and bear the good news to all the world that crime, disease, poverty, fear, ignorance, discord, and weakness are unnecessary. Your sincere friend,

WILLIAM WINDSOR.

APPENDIX

EAT SOME SAND!

"Let good digestion wait on
appetite, and Health on both."

Shakespeare.



Dr. William Windsor
"THE SAND MAN"

PURIFIED SAND

FOR TABLE USE

Price per Pound 50 Cents

Prepared and Sold by

DR. WILLIAM WINDSOR

Box 66, St. Paul, Minn.

583 Riverside Drive, New York

1426 Fourth Ave. Seattle, Wash.

The Fairy Tale of your youth described the "Sand Man" as the good spirit who brought sleep to your eyelids. Dr. Windsor has brought restful sleep to thousands by producing a good digestion, without which perfect sleep is impossible.

DIRECTIONS

A Tablespoonful of Purified Sand taken after each meal promotes digestion, disinfects the Alimentary Canal, sweetens the Breath and positively cures Indigestion, Constipation, Chronic Diarrhoea, Summer Complaint and all disorders of the Stomach and Bowels.

This Sand is absolutely pure and
contains no medication whatever.

Drink liberal quantities of pure water for best results.

The Grand Table of Vitosophy and Supplementary Tables.

Printed in large type on heavy cardboard 10x14 inches, suitable for hanging, containing four pages of valuable information as follows:

PAGE I.

The Grand Table of Vitosophy, consisting of seven columns comprising the Conditions of Life, the Seven Senses, the Temperaments, the Vital Organs, the Functions, the Seven Virtues and the Elements of Happiness arranged in juxtaposition with notes and explanations. In two colors.

PAGE II.

The Supplementary Tables of Vitosophy, comprising the Vital Organs and their Indicators, the table of Vices and Consequences. The table of Virtues, Results and Attributes, the table of Temperaments and Colors. The Vitosophical Symbols, their Significance and related colors with notes and explanations. Each Symbol on this page is painted by hand, giving its appropriate color.

PAGE III.

Contains a large Phrenological Head with names and Symbols of the Phrenological Areas and Names and Definitions of the corresponding Faculties of Intelligence. In two colors.

PAGE IV.

The Vitosophist's Creed.

Beautifully printed in two colors in Old English Text and giving the seven articles of belief of the true vito-sophist, expressing rationally his belief in and relation to the subjects of God, Life Eternal, Death, Immortality, Evil and Good, the forces of Nature, the practice of the Virtues and the attainment of Happiness.

This is a work of Art and is worthy of a place of honor in the library, study or school room. Mailed flat, to any address, securely packed, postpaid. **Price, One Dollar.**

This is an entirely separate and distinct service from the Complete Delineation of Character with or without phrenometrical measurements or any of the abridged forms, given by Dr. Windsor. The Analysis of Temperament is a special form of advice, in typewritten form, covering a number of pages and discussing fully the following facts:

1. **The State of the Health** of the applicant and the condition of the Seven Functions.
2. **The Organic Quality** and its indications.
3. **The Temperaments** and the proportions thereof as they appear in the body of the applicant with the relative condition of the Seven Polarities.

The foregoing information neatly typewritten and containing from one to two thousand words according to the needs of the case, will be furnished on application for **Ten Dollars**.

Those who are already in possession of the **Complete Delineation of Character with Phrenometrical Survey** will not need to furnish any further data as a complete record is on file, but if the Delineation is more than two years old it is desirable to submit recent photographs, if a personal interview is not possible.

Where a personal interview is not possible, write for a question blank, and full directions will be sent for furnishing the necessary data.

NOTE—The Analysis of Temperament given at Ten Dollars does not discuss the Business adaptation or the adaptation in Matrimony. To obtain these items in typewritten form, five dollars is charged for each or ten dollars for both, and these can be furnished separately

or added to the Analysis of Temperament as the applicant may require. Thus:

Typewritten Adaptation in Business	\$ 5.00
Typewritten Adaptation in Matrimony.....	5.00
Typewritten Analysis of Temperament.....	10.00

Total Typewritten Forms.....\$20.00

The Delineations of Character, Forms III and IV, furnish very satisfactory Adaptations in Business and Matrimony, but those who prefer the special typewritten analyses of these subjects may have them at the prices above named.

Address:

DR. WILLIAM WINDSOR,
Box 66, St. Paul, Minn.

FORMS OF VITOSOPHICAL DELINEATION OF CHARACTER.

FORM ONE.—Vitosophical Memorandum.

Giving in condensed form the brief memorandum of the following facts:

- The Functions of their Body, and their relative strength;
- The relative proportion of the Temperaments;
- Estimate of Organic Quality;
- The Vitosophical Rule of Health according to the Temperament of the individual;
- Memorandum of Phrenological Areas to be cultivated and restrained;
- Estimate of the Seven Virtues, and Suggestions for a Course of Study;
- A statement of the best Professional or Business Vocation for the individual to adopt.

Price \$2.50

FORM TWO.—The Business Delineation

Contains all of the information given in the Vitosophical Memorandum, and in addition thereto a much more elaborate statement of the course of study and business adaptation, with advice as to location and climate adapted to the applicant. It also contains a full statement of the principles of Vitosophy; explanations and definitions of the Temperaments; the Vitosophical Rules for Health Culture; The Map and Definitions of the Areas of the Brain together with full and complete directions for their cultivation and improvement.

Price \$5.00

FORM THREE.—The Complete Vitosophical Delineation of Character.

Contains all of the information expressed in the Business Delineation, and in addition thereto full and complete description and directions for recognizing the Complementary Character, for Adaptation in Marriage, Business Partnership and all forms of Companionship.

Price \$10.00

The foregoing forms can be given by mail from photographs.

FORM FOUR.—The Complete Vitosophical Delineation of Character, with Phrenometrical Survey.

Contains all of the information, expressed in the foregoing forms with the addition of the phrenometrical survey. In the phrenometrical survey the shape of the head is shown with great fidelity in five sections, the curves of the cranium are drawn in diagrams with black ink, and the culture necessary to the development of a perfect character is indicated by supplementary curves in red ink, together with full and complete information for carrying out the highest form of Vitosophical education.

Price \$15.00

This form cannot be given except in a personal interview where the Phrenometer can be applied to the cranium.

DELINEATIONS FROM PHOTOGRAPHS.

Vitosophical Delineations of Character can be made from photographs with accuracy, provided the photograph is a correct likeness, and some additional information can be supplied. Owing to obvious difficulties, absolute correctness cannot be guaranteed, but the results are sufficiently valuable to justify the expedient wherever it is impossible to submit the living head.

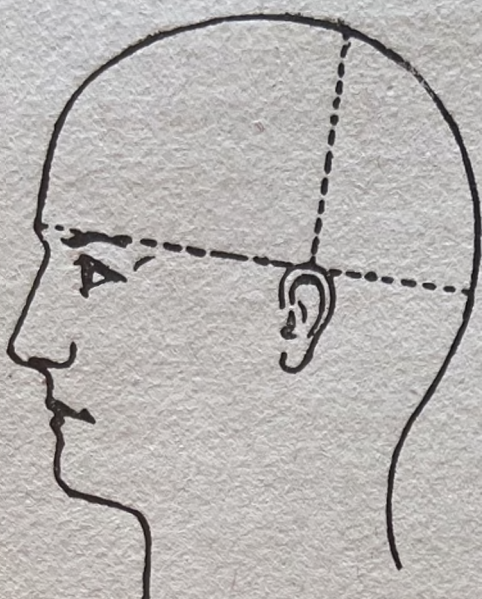
To obtain satisfactory results the photograph should be cabinet size, and should show the form of the head and face as plainly as possible. Very little can be told from a photograph when a hat is worn, or when the personality is covered with millinery, wigs, bangs, uniforms, etc., etc.

A plain photograph, showing a three-quarter view of the face, is best. Front views and profiles are valuable for some points and worthless for others. When it is possible, a three-quarter view, front and profile may all be submitted with good results.

The forms of delineations from photographs and prices charged for the service are the same as for the living subject, except that the Phrenometer measurements cannot be given from a photograph. Forms I, II and III and Vitographs, and Dr. Windsor's special Analysis of Temperament, are entirely practicable and very valuable.

Opinions on the Adaptation in Business Partnership or Matrimony are given at the following rates: Short opinion, five dollars; elaborate opinion, ten dollars. (This gives all minute points requiring usually one thousand words.) In all cases submit photos of both candidates.

Persons who have already been examined by Dr. Windsor and who hold certificates for Forms III or IV, may have opinions on Business Partnership or Matrimony at one dollar for short opinion, and five dollars for the elaborate form.



Information Required.

Take the following measurements of the head: Pass a tape measure around the circumference of the base of brain, passing just above the eyebrows and just above the ears. This is called the **basilar circumference**. Also measure the distance from the

bottom of the orifice of one ear to the corresponding point of the other, over the top of the head at the highest point. This is called the **trans-coronal** measurement. Then copy and fill out the following blank, and submit with the photograph:

 Do not cut or mutilate this page.

Name of original of photo.....
 Address
 Age Weight Height
 Sex.....Color of hair.....Color of eyes.....
 Basilar circumference of head.....inches
 Trans-coronal measurement.....inches
 Circumference of chest, lungs, empty.....inches
 Circumference of chest, lungs, filled.....inches
 Condition of health.....
 Amount of education received.....
 Present occupation.....
 Information most especially desired.....
 Number of photographs enclosed.....
 To be returned to.....
 (Write return address plainly).....
 Form of examination requested.....
 Fee enclosed, \$..... Stamps enclosed for return.....

When all the above points can be stated it is desirable that it should be done. When it is impossible to do so, the blanks may be filled out in part, and Dr. Windsor will in all cases do the best that can be done with the information at hand.

THE VITOSOPHY CLUB LESSONS.

**A Course of Instruction By Mail, Extending Over a
Year of Time, Which Makes You Happy,
Healthy and Prosperous.**

Hundreds of young men and women drag along in comparative poverty and uncongenial occupations and surroundings, because they have never learned how to get away from these conditions. Many others wonder why they never get ahead when they work so faithfully and try so hard. Often the reason of failure is found in some mild form of disease, so mild in fact that it escapes the notice of the sufferer himself. Sometimes it is a wrong personal habit, or some fault of dress or manner which continually destroys the possibility of success.

For a quarter of a century Dr. William Windsor has been the friend and advisor of young men and women in the art of self-improvement. In hundreds of instances of which testimonials are on file, he has in one short interview, set a man on the path of success and a woman in the possession of happiness. He writes a great many long letters to individuals who lay the story of their lives and their struggles before him and solves many of their heart-breaking problems. THE VITOSOPHY CLUB LESSONS are the result of this large experience and are now for the first time presented in the form of a concise course of study in elegantly printed lessons, which are issued in monthly installments of from four to six lessons at a time—a year's issue covering fifty-two lessons—one for each week of the year. Members of the Vitosophy Club make a practice of taking each lesson as a subject of thought and action for one week, carefully conforming conduct and observation to it for self-improvement and experiment, with wonderfully satisfactory results.

LEARN TO READ CHARACTER.

The Elementary and Ethical Lessons Nos. 1 to 27, constitute an excellent elementary instruction in the science of Vitosophy, embracing the basic principles of Genetics, Phrenology and Ethics, and enables the member to acquire a very comprehensive knowledge of the greatest of all educational subjects—Human Character.

The Health Lessons Nos. 28 to 39, cover all the essential instructions necessary to applying the Vitosophical principles of healing, enabling the member to keep himself in perfect Health, and extend his Knowledge to others who ignorantly suffer.

THE LESSONS ON PERSONAL HABITS.

inculcate the highest form of personal agreeableness and the conditions essential to success. Read the titles of Nos. 40 to 50 which speak for themselves.

The two **Financial Lessons** at the close of the series contain information which has directly caused the financial success of many prosperous men and women who gratefully attest the value of Dr. Windsor's advice and counsel.

These Lessons must not be confounded with **The Delineation of Character** which is furnished by Dr. Windsor in his private interviews with individuals, or by mail from photographs, which is an entirely distinct service. You need the Delineation of your Character to show you your personal weak and strong points, your faults and how to correct them, talents and how to use them; your adaptation in Business, Marriage, Climate and Place of Residence, etc., all of which is based on your personal conditions. Then you should take the Vitosophy Club Lessons to learn the principles of the Science and how to apply them to yourself and others in reading character, healing diseases, and making yourself socially and financially successful.

You can take the Delineation of Character without the Lessons, or the Vitosophy Club Lessons without the Delineation, but you need both and both are essential to your health, your education, your financial success and your personal happiness.

LIST OF VITOSOPHY CLUB LESSONS.

This splendid course of instruction is sold at **Ten Dollars**. Delineations of Character are given at various prices, according to what you require.

I. Elementary and Ethical.

1. Vitosophy—The Wise Way of Living.
2. The Vitosophy Club.
3. Phrenology.
4. The Elements of Character.
5. Explanation of the Symbolical Head.
6. The Study of Temperament.
7. How to use the Grand Table of Vitosophy.
8. How to use the Supplementary Tables.
9. How to Cure the Poverty Disease.
10. The Cure of Catarrh.
11. The Seven Symbols of Vitosophy.
12. The Seven Commandments.
13. The Vitosophist's Creed.
14. The Forty-nine Vitosophical Resolutions.
15. Phrenology as an Element in Business Success.
16. Vitosophical Education.
17. Crimes, Criminals and Punishments.
18. The Study of Justice.
19. How Children are developed into Criminals.
20. Analysis of Love and Friendship.
21. The Value of Song.
22. Dancing as a Means of Physical and Mental Culture.
23. Matrimony or the Selection of Companions.
24. How to Improve Memory.
25. The Conquest of the Vices.
26. The Individual Flavor.
27. Companionship—The Central Fact in Life.

II. Health.

28. How to be Healthy.
29. The Current of Magnetism and How to Control It.
30. Condensed Directions for the Practice of Vitosophy in all Forms of Disease.
31. The Cure of Weak Nutrition.
32. Letter to a Kentucky Editor Afflicted with Indigestion and Constipation.
33. Letter to a Young Lady Supposed to be Afflicted with Tuberculosis.
34. The Cure of Catarrhal Deafness.
35. The Cure of Rheumatism.
36. The Cure of Epilepsy, Fits or Convulsions.
37. The Cure of Consumption.
38. The Cure of Constipation in Infants.
39. Why You Should Eat Sand.

III. Personal Habits.

40. Keeping the Body Clean.
41. The Art of Eating.
42. The Art of Bathing.
43. The Art of Sleeping.
44. The Art of Drinking.
45. The Art of Personal Agreeableness.
46. Improvement of Personal Appearance.
47. Improvement or Personal Manners.
48. The Promotion of Comfort.
49. The Harmony of Colors and Persons.
50. The Care of the Nostrils.

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51. Vitosophical Rules for Business Success.
52. The Secret of Salesmanship or Negative and Positive Dollars.

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