

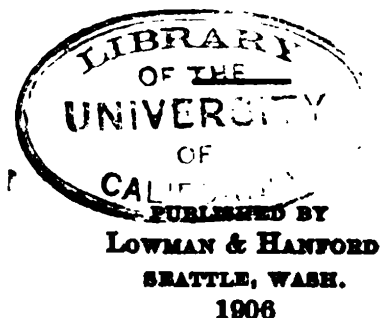
LIVING BY NATURAL LAW

An Outline of a Real Synthetic Philosophy
Founded upon the Prime Factors of the
Universe and the Seven Sense Organ-
isms of the Human Body.

BY

JOHN EDWIN AYER

The glory of a tree is to rise in splendid height;
The glory of a bird is to rise in lofty flight;
The glory of a man is to rise in noble thought;
By rising from the earth is most of glory wrought.



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INTRODUCTION.

The problem of human life may be resolved into two sciences: If we look clearly and broadly into the last and most wonderful century of human progress, we are astonished, both by its progress and by its lack of progress; and if we analyze these results, we find that the progress is nearly all confined to the science of "Getting a Living," while the immeasurably finer science, that of "Living," itself has strangely dragged behind. This assertion is apparently contradicted by many discoveries of science for relieving and palliating human suffering and misery, for softening human cruelty, for moderating injustice, and for crowding back the many phases of superstition. But all these results are only the shallow margin of the problem; they are, in a way, but accidents; they do not make a man to feel that he knows the world, that he knows humanity, that he knows himself.

The writer hereof believes that the time has come when the most free minded, the most courageous, the most progressive portion of the real thinkers of society are able and willing to grasp and exercise an exposition of the science of human living that shall have the illuminating power of a real synthetic philosophy. A philosophy which is founded firmly upon the primal factors of the universe and the prime factors of

human consciousness; a philosophy which shall bring all the phenomena of human instinct, impulse and desire within rational knowledge, and a philosophy which can be adjusted to simple and lucid forms of expression.

While this work will give a new dress to the philosophy offered, and advance much that has probably never before been written, the author cannot claim the honor of discovering the fundamental principles, nor most of the grand conceptions to be found within these pages. To an obscure but most profound scientific astronomer, Prof. Samuel T. Fowler, is to be credited the discovery of a tangible universal system which the highest and grandest thinkers of all known times have sought to grasp. Under the term "Genetics" he advanced his philosophy to the point of declaring that the keys he gave to the world would in time unlock all the mysteries of the universe that the normal human mind could have a natural desire to know.

To the mind of another brilliant thinker came these principles of Fowler as a great light. Prof. Wm. Windsor, a phrenologist of great and extensive experience and observation, saw the opportunity of advancing the science made famous by Galt and O. S. Fowler (brother of S. T. Fowler), and out of the system of genetics has developed the school of Vitosophy; in which the primal factors of humanity, the seven sense organisms, and the secondary factors, the tempera-

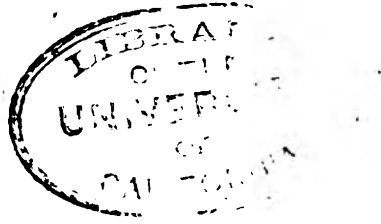
ments of the human body, are now being brought to the understanding and recognition of society.

But the work of giving knowledge to society, when it involves the destruction of what society believes that it knows, is profoundly difficult, and in the present case we are confronted by a problem in social reform which, for breadth and complexity, involving as it does the most sensitive nerves, has never had a rival in difficulty or importance. No publication of the science of living has yet been so framed as to reach the mind of that practically progressive element of society upon which we must depend to give form and effect to any movement for social reform. That the work shall be accomplished is inevitable; but by what agency no one can say. It is therefore the privilege and duty of each one who gains the knowledge to test his power for giving out the light, though his only reward may be the joy of effort.

The author cannot undertake at the present time to offer more than the briefest outline of such an all-embracing philosophy. To elaborate it fully will call for a whole library of matter. In fact, all philosophy, sciences, ethics and theology will in time have to be rewritten in the light of the wonderful keys of knowledge which Genetics and Vitosophy unfold.

JOHN EDWIN AYER.

Seattle, Washington.



GENETICS.

The principles of Genetics were discovered by Prof. Samuel T. Fowler, of Washington City, while studying the phenomena of tidal action upon the earth, and the contradiction of the Newtonian theory of attraction and repulsion of matter. During these studies he discovered that the forces announced by Newton really acted reversely from what he supposed, although his mathematics giving the ratios and rates of force were correct. By this revision of theories, Fowler was able to discover a complete system of synthetic philosophy which made it possible to disclose the relationship of all the substances, all the forces and all the intelligences throughout the universe.

It would be extremely difficult to give at once a clear idea of this system to the average unscientific reader, and I can perhaps do no better than give a few of the definitions developed from Fowler's discoveries and published by me in a recent issue of Popular Astronomy.

“First: Let us recognize a basic universal substance, filling all space, out of which all forms of matter are evolved and concreted, and give this primal substance the arbitrary name of Magnetism, for convenience.

“Second: That all matter is inspired and governed by a prime impersonal consciousness or intelligence out of which all conscious entities are evolved.

“Third: That all matter is in continual activity, and forever acting according to laws of consciousness.

“Fourth: That all bodies of organized matter are in a continual state of vibration and radiation.

“Fifth: That the law of attraction and repulsion of matter is the reverse of the theory of Newton, though his mathematics were correct.

“Sixth: According to the above, all matter is in a state of repulsion, disintegration and radiation. This radiating action of matter may be called Magnetic Force.

“Seventh: Every body of matter which lives or grows, like a plant or an animal, possesses a vacuum principle by which it attracts and absorbs such forms of magnetism as have an affinity for it. This negative vacuum power of attraction we call Electricity.

“Eighth: The magnet of physics is any body of matter which is deficient in some substance which belongs to it, and therefore will attract such substance until the vacuum condition ceases.

“Ninth: The degrees of fineness of matter between those recognized by the chemist and the

basic substance or magnetism are practically numberless; hence there is but one element in nature.

“Tenth: All phenomena is either magnetic, electric, or electro-magnetic; that is, matter is either radiated from its source, attracted by a vacuum, or circulates by affinity between positive and negative bodies.

“Eleventh: All bodies are positive when they radiate more than they absorb, and negative when they absorb more than they radiate. Among other distinctions, we find that anything which gives us a heating or stimulating effect is magnetic or positive, and anything that gives us a cooling or quieting effect is negative or electric.

“Twelfth: Every living body radiates more or less of the finer forms of magnetism about itself, which may reach to indefinite distances and carry with them more or less of the consciousness of the body, as observed in telepathic phenomena.”

Prof. Fowler was not able to elaborate his discoveries before his death, and it remained for Prof. Windsor to undertake the work of giving value to the great discovery, by revising and extending the science of phrenology,—especially by using the factors magnetism and electricity. By the aid of these factors, Prof. Windsor was also able to develop what is doubtless the greatest and most complete system of human science yet

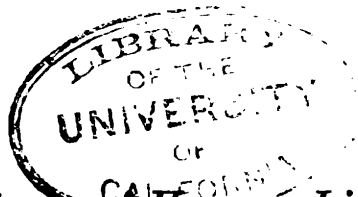
produced, and under the term "Vitosophy" is able to give an orderly and logical arrangement and description of the senses, temperaments and functions of the human body. Under this system it is found possible to understand, to train and to educate all the instincts, impulses and emotions of the human being, and through them to go back to a knowledge and understanding of Divinity itself, with all its plans and purposes for the life and relations of humanity, so far as man has a natural desire to know.

THE STUDY OF HUMAN LIFE.

Man and woman are the two most important, interesting and essential things in the human world, and their study and understanding is the most imperative of all duties. And yet, through a strange series of causes running through thousands of years, the dominant races of America and Europe are mentally unable to take a natural view or a natural interest in human study.

Our history in outline has consisted of a vast series of great reactions. The great East Indian races, from prehistoric time down to and including the Theosophic Hindoos of to-day, have been distinguished by an excessive development of the telepathic sense, or the psychic powers of the brain; but this has usually been attended by a corresponding neglect of some of the other senses and forces of the body, and for that reason those races have been a failure in most lines of development. Such abnormal philosophy and life made a reaction inevitable, and at some period not definitely known the great Semetic race, or system of races, was developed upon the margin of that country and reached out through Western Asia and Northern Africa, having for its keynote the glorification of the gender sense. This system of philosophy was as opposite from

the other as possible. Under it a coarse form of pride in manhood and womanhood became the governing sentiment. They generally gave up all exercise of the finer powers of the telepathic sense. They assumed that the power of generating life was the connecting link between humanity and divinity, and they made that power, with the gender organism which it employed, the foundation of their religion. This is peculiarly true of the Hebrew race, though with it is curiously blended many relics of the still more ancient and widespread sun worship. Everything in the Hebrew religion can be explained by these two keys. It was inevitable, however, that such a coarse and narrow system should develop repulsive practices and a selfish priesthood; and some two thousand years ago the dissatisfied portion of the Jews, and the peoples they influenced, developed another reaction in which they went to another extreme, and evolved the idea that humanity should degrade and despise itself in order to glorify divinity, by giving it the greatest possible contrast with itself. To this end they literally invented the idea of shame regarding everything connected with the gender sense and reproductive organism. "We are poor, miserable sinners," has been the keynote of orthodoxy ever since Christianity became organized, and it has been all too successful in making it seem true, though it is doubtful if anyone could have been more astonished and disgusted by such a



perversion of his teaching and practice than Jesus himself.

The degradation of the gender sense was hastened by the discovery of the idea that immaculate conception was supernatural, when in fact it is by law of nature the primal right of every living being, and nature tries to make everyone regard human conception with infinite respect. This disrespect for the gender sense has been so all absorbing that it has affected all human life, until it is doubtful if a child is ever born in a Christian family that does not betray the fact in the shape of its skull. This lack of respect is the one universal factor in all the crimes, the cruelties, the meannesses, the injustices, the diseases of society.

Again, the mental attitude toward the gender sense described above, being so universal, has reacted upon the brain itself—for reasons given later—until the popular mind has become filled with a sort of mental strabismus, so that it is really impossible for many of the present generation to take a common-sense view, or feel a normal interest in the proper generation, growth, care and culture of their own bodies or those of their children.

To the student who is able to look over the field of human life with all its vast and still growing variety of human miseries, the view is appalling, and many sink under its weight in hopeless pessimism; but Vitosophy is able to

give to man a hope, a wisdom, and a power to master and deal with all human problems never before possessed. Our hope lies in discovering the law that nature is always trying with real purpose and intelligence to set all wrong things right, while wisdom comes from the discovery of the prime factors of the universe, the system of sense organisms, the system of bodily temperaments, the understanding of all the instincts, impulses and attractions of the body, and the vast system of relationship between all the parts; while with this new, tangible and scientific knowledge of all human interests, goes a new power to govern them and control destiny.

THE SEVEN SENSES.

What is knowledge? I challenge any student to find a definition in any other publication that he would venture to present as a satisfactory answer. Knowledge is the product of the conscious process of some one or more of those seven sensory organisms through which the universal consciousness (we may call it Nature for short) is concreted and formed into ideas. All knowledge is formed in that way. We never get knowledge from books or teachers; they can only give evidence or suggestion, which must be ground in the crucible of our own senses to become knowledge. If you tell a fact to a person you may make him believe it, but you cannot make him know it until you submit it to one of his sensory organisms.

The five intermediate organisms of sensation have long been recognized, and much has been studied and written about them; but even of those, none have ever been fully appreciated or understood, especially in their relationships. It has remained for Prof. Windsor, already referred to, to discover the great system of senses, and many of the wonderful and beautiful laws which govern them.

These seven senses, given in the order of their rate of vibration and delicacy of sensation, are

Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance, or Telepathy. Each of these senses has a distinct organism composed of a system of glands or electro-magnetic electrodes, each exhibiting different subtle forms of magnetism or substance with its corresponding consciousness or intelligence. At the same time, these several organisms lap upon and affect each other with an endless system of involution; presenting such an infinitely elaborate system of real purpose and design on the part of Divine intelligence as to cause the human reason to lose itself in trying to grasp such wisdom, beauty and perfection of design. In the perfect working of the scale of senses is exhibited all the possibilities and experience of harmony. An imperfection or injury in any one throws the whole body into discord, though instantly all nature combines to repair the injury and restore harmony through the joint instinctive action of all the other senses.

GENDER. This sense is given the first place in the scale because its magnetism has the slowest rate of vibration and its organism occupies the lowest position in the nervous system. In connection with the brain, the organ of the seventh sense, it helps to hold all the other five senses in health and harmony.

The primary function of the gender sense is reproduction, and it contains all the glands directly involved in that work. These generative glands are divided by a wonderfully balanced

system between the two sexes in such a way as to form an electro-magnetic circuit; giving all the phenomena of sex attraction and repulsion. In the normal male, the glands of the pelvis and groin are positive or magnetic, radiating and generous; while his breast glands are negative or electric, absorbing and responsive. In the female body these forces are reversed, the breast being positive and radiating, and those of the pelvis being negative and absorbing. Besides these primary glands, we find in the mouth a secondary system of glands, impinging on the taste sense, which are so much affected by the gender sense that they may be said to belong to it. These include the lips, cheeks and beard. These glands are also positive in the female body and receptive in the male, like those of the breast. The normal male, having an electric mouth, little resistant to the changes of the atmosphere, is provided with protection in the form of a non-conductive beard; while the normal female, having a radiating mouth, has no beard, but feels a fascinating attraction in the beard of her counterpart.

The impulse in men and women to bring the lips and cheeks into contact is a distinct sex impulse, and is only natural between opposite sexes above the age of puberty, or between parents and children,—the product of the gender nature. Kissing between women or between men is a perversion of the gender instinct and is repulsive to good taste. In all sex contact with the reproduc-

tive, or with the other glands of that sense, it is essential that both bodies should be kept in the most perfect health possible, for there is no other way in which men and women can give to each other so much of health, strength, character and happiness; or, on the other hand, of so much disease, degradation and misery, according to their physical condition. Society ought in self-protection to treat as a crime any attempt to impose an unhealthy body, or one reeking with nicotine, alcohol or indigestion upon another in any sex relation, by kissing or otherwise. The good or evil effects of gender contact upon the persons themselves, great and grave as they may be, are yet secondary to their effects upon the next generation, and through that to all the future of humanity. The factor of health and purity in each prospective parent, both before and after conception, can never be too deeply and gravely regarded.

Many volumes have been written, with more or less wisdom, to teach the proper care of this sense, and I have not space to dwell upon it. Most of its care depends upon proper blood supply, elimination of waste, magnetic massage, etc., which can be learned elsewhere. A most important factor in the health and normal impulse of the gender nature, however, has not before been well understood, and that is the natural influence of the magnetic currents which spring from

the generative glands. In all relations between opposite sexes, over whatever space, wherever there is any mutual feeling of attraction, subtle currents of sex magnetism spring from the positive glands of each sex, and are caught and absorbed by the negative glands of each other. These currents share in the health or disease of the body and produce either a healthful or injurious effect accordingly. The two sex natures are so constituted that they cannot be perfectly developed, or exist in a perfectly normal and harmonized condition, without more or less of proper and healthful companionship.

TOUCH. The sense of touch, next above gender in rate of vibration, has for its organism all the skin covering of the body and the lining of the various passages of the body. Its functions are to give certain kinds of knowledge regarding outer substances, and also to furnish depuration by which the finer forms of waste substance in the body are radiated, such as expelled breath, perspiration, etc. In addition, all the outer skin, except portions intended for contact like the hands and foot soles, are filled with a non-conductive hair substance that serves to insulate the body from atmospheric changes. What we call heat and cold, hardness and softness, or roughness and smoothness, are not things, but the consciousness experienced by the touch sense. To preserve these very essential forces of the body in full health, vigor and enjoyableness, the whole

skin should always receive intelligent and respectful care. Practically all people fail to give it sufficient exposure and contact with the air, the earth, or with water, though each of these may be had in excess. During childhood especially, all clothing, footwear and bed covering should be as loose, coarse and scanty as comfort will permit. People with an electric or cold skin need a great deal of nude contact with sun rays, while magnetic people need less. Nature also prompts and requires a great deal of friction of the skin to give it natural vigor and magnetic force. The most natural and effective method is with the person's own hands, or those of a healthy sex counterpart. The natural law for proper sun and water bathing depends upon individual temperament, and will be touched upon later.

TASTE. This third in the sense scale has, perhaps, received more attention than any of the others, for it includes all problems of food and drink. Its organism is composed of the teeth and glands in the mouth, and all the glands employed in digestion. Its functions are to select the proper kinds and quantity of food and drink, and the proper times and intervals for eating and drinking.

Scientifically speaking, food and drink are concretions of magnetism which have an affinity for the living body which consumes them. The digestive organism reduces these concretions to

such finer forms of magnetism as can be absorbed by the living substance through its electric powers, while any portions which do not have such affinity are expelled through the proper channel by the law of repulsion of matter. The primal function of taste, that of selecting food, has never been fully appreciated outside the school of Vitosophy. It would require a truer religious conception than now prevails to appreciate the completeness and definiteness of the plans of the universal consciousness for the ordering of human life. No two persons will receive just the same benefit from the same combination of foods, and there is no source of conclusive knowledge except in the sense of the person himself. Overeating is largely caused by disregard of the fitness or affinity of foods. A common error is made in assuming that ease of digestion is always desirable. The digestive organism requires the same vigorous exercise as the muscular system. The stomachs of people having the mental temperament should not be tried so much as those of the vital or motive temperaments. While all the sense organisms are subject to much neglect and many abuses, the most common and numerous are found in the mistreatment of the taste sense, and I hope the few notes here presented upon this wide field of nature will give my readers a new and deeper respect for the divine law as it expresses itself in the problem of food.

HEARING. The organism which gives to our consciousness all the knowledge it gets of that system of phenomena in vibration of substance which we classify as Sound is fourth in rate of vibration, and gives to us the sense of hearing. In human, and many forms of animal life, hearing has a peculiar relationship to the taste sense through the use of the latter in expression of consciousness, and in all relations of life a sound hearing is essential to the most intimate, delicate and affectionate communion and relationship. It is always a tragedy where parents with defective hearing have children, for unless the natural voice is heard they cannot think freely together. It often happens in case of deafness, as well as in cases of discord in some other sense organisms, that parents and children experience the best sense of relationship when depending solely upon the telepathic sense through written correspondence.

Music is a term given to those vibrations of substance which give the effect of pleasing harmony to the hearing sense. As no two persons are attuned just alike, so no two persons get the same effect from any musical effort; and no person has the power to give the effect of music to all others.

In all cases people can give or receive the most harmonious results in hearing—as well as with the other senses—in conjunction with people with complementary temperaments. Those

of magnetic and positive temperaments find most harmony in the voices of electric people, and a true education in music would teach how to vary the voice in order to give harmony, or a musical effect upon a person of a given combination of temperaments. This is also often necessary to know in ordinary discussion or conversation. People can often change their influence from repulsion to attraction by adjusting the voice to suit the temperament of another.

The possibilities of enjoyment through the sense of hearing have never been fully appreciated by Christian people. While it is true that the highest possibilities of enjoyment lie in human relations through hearing, as in all the seven senses, yet it is also highly important that children should be taught to appreciate the measureless system of harmonies which are offered to our hearing by much of the phenomena of nature. The echoes of the mountains, the singing of birds, the winding of the trees, the magnetic shock of the clouds, the lapping of the waves and the roaring of the tempest, are all parts of the musical consciousness to give happiness to the sense of hearing and to remind us of Divine reality.

SIGHT. It is needless to state the importance of the fifth sense, for all appreciate its necessity, though its comparative importance is in inverse ratio to the development of the telepathic sense. I will only endeavor to call attention to those

functions and relations of sight which are least known.

The term "sight" belongs to that result of vibration which acts upon the consciousness of the eye. Its experience is divided into light, color, distance and form. Light and color are not things, but phases of things which the sense of sight experiences. They would not exist or be known if there were no eyes.

Within the past few years science has begun to recognize—what telepathic races have known for ages—that the organism of sight, when operated with the telepathic sense, could be developed so as to recognize colors in more subtle and ethereal forms of substance. The recent development of photography helps to establish the claim that there is no limit to the possibilities of sight and color, and in the sense of beauty.

As I have said before, the highest possibilities of delight and happiness for each of the senses are to be found in sex counterpart; so, in sight, nature prompts us to look to the eyes of a sex companion who offers the greatest degree of harmony to all the senses, for the most beautiful colors and forms in the world. Everyone should be taught from childhood to cultivate, through pure blood, beautiful and strong eyes, and to regard them with a grave respect and pride. It should be almost a disgrace to need glasses until elderly age affects the focus, though eyes that are imperfect must not be neglected.

Sight has interesting relations with certain other senses, which I will touch upon. Sight and gender not only affect each other strongly, but their condition and development are so related that competent scientists can closely calculate many facts regarding the gender nature and individual fitness for reproduction from the size, development, shape, color and expression of the eyes. The very common and still growing class of visual defects is a startling telltale of a corresponding undevelopment and unfitness of the reproduction organism, and of a racial weakness growing in American society, which must last through the next generation at least. Every pair of glasses worn by children and young people is a grave indictment of the character and intelligence of the parents. Abuse of the eyes by unwise reading and study on the part of children is, with rare exceptions, but a secondary cause of defects.

The taste sense is also an ever-acting medium between the sight and gender senses, and proves itself such in various ways recognized by the vitosophist. What are recognized as vicious diseases of the gender nature are notorious for poisoning the glands of the mouth, and scrofulous disorders are often conveyed through contact of the lips as a result of vicious practices.

SMELL. This sense has apparently less importance than any of the others, and many people worry along through life with little use of it.

Many kinds of animals have it more highly developed and depend much more upon it. A complete life must, however, have a good smelling organism. Its rate of vibration is higher and its powers are more subtle than sight or hearing, and with a highly refined mind its perception of odors is capable of a high order of enjoyment. Its primary aim is to assist or precede the taste sense in the selection of proper food and drink, and its organism is therefore interwoven with the organs of taste.

The mistreatment of the taste sense through improper food and other means is the main cause of injury to the smell, and those parents who have been the victims of that most common and baffling disease, catarrh, ought to spare no care in saving their children from such a dangerous cause of lifelong misery.

CLAIRVOYANCE OR TELEPATHY. This sense is the highest of the scale, and is the most difficult to describe or appreciate from having the finest powers and functions. The Vitosophic school has not yet clearly determined whether the whole brain, the cerebellum, or some still more limited portion of the brain is the real organism of that sense. It may be also a question whether the sense should be applied to all the conscious phenomena of the brain, or simply to the two functions of sensing the divine consciousness of the universe, and that of communing or exchanging thought with other minds directly and without

the medium of any of the other senses. My own judgment is to take the broader view and include within its functions that of serving as a switch-board for all the other senses, receiving all the communications and complaints from the several members, and sending out orders and assistance to each, according to the judgment of the central ego. The term Clairvoyance is popularly applied to the faculty of seeing things without the aid of the eyes, and that of telepathy to the transferring of thought to other persons through direct magnetic radiation. The study of higher law, however, leads to the conclusion that such definite distinctions cannot be properly made. The other writers in Vitosophy prefer to use the term clairvoyancy, but that has gained so much popular discredit from its misuse by ignorant or dishonest people that for the purposes of this work, at least, I shall use the more reputable term "telepathy."

The opinion of human society regarding the possible powers and functions of this sense has formed the groundwork of much of human history. It is certain that many races through untold thousands of years, have made more use of and placed more dependence upon this sense than have our modern European and American races. The free exercise of the mental powers prevented the subjection of humanity to that close organization of society which all modern orders of priesthood find essential to their purposes. Even

in America it has only been within the past two decades that students have dared or been allowed freely to make an open study of psychic phenomena, and even yet the great majority of our people are afraid of it. All the conservative forces of society, religious, legal, medical, educational and social are fighting it inch by inch, in the instinctive effort to maintain their control and power over the minds of the people.

It is probable that the highest development of the telepathic sense, both in communication and in controlling the forces of nature, took place among the races of Asia several thousands of years ago, when they were growing and vigorous, and when the great age of sun worship was giving way to literary religion. It is now known that various races in various parts of the world, including America, South Africa, and even Australia, must have known and exercised great psychic powers far back in prehistoric times, for their descendants still exercise them, and no modern circumstance would have permitted them to acquire it. Now that society is learning its right to think and act, we are sure to see a rapid increase of popular interest in such phenomena, but, while it is an important and useful study, I warn you against certain dangers. The unhealthy habits of living, so general at the present time, make any sudden concentration of the mind upon itself extremely unsafe. If the mind becomes fascinated with the study, as many will, it

is very liable to become deranged. It should only be developed and exercised in harmony with all the other senses and forces of the body.

The practice by many people of making a trade or profession of clairvoyancy for money as a means of living has still another danger. The conditions of trance or self-hypnosis required to develop such an electric condition of the brain as to draw consciousness from the minds of their patrons has a strong tendency to react through the spinal chord to the gender organism, and produce both structural and moral derangement of that system.

Until the present generation, the finer and higher powers of this sense were persistently and even savagely denied by all orthodox and conventional authorities, to the great hindrance of human progress; but progressive science and society now dare to study its phenomena and admit some few of its possibilities. England now has a strong society for psychic research, whose work is the study of the telepathic sense, and it is, perhaps, the most effective of all present agencies for human progress that has yet been able to command the attention of the reading public.

TEMPERAMENTS.

When Prof. Windsor analyzed and published the system of physical temperaments possessed by the human body, he made one of the most important contributions to human science. I am indebted to Dr. K. M. H. Blackford, a brilliant professor of the Windsor school of Vitosophy, for an outline of what I shall present upon this branch of science.

Temperament is a term given to certain states of the body, expressed in color, temperature, form and proportion, which result from the preponderance of some elements in the system over certain other elements. The temperaments are classified with reference to electro-magnetic, anatomical and chemical conditions.

The *electric* temperament is that in which a low degree of vibration prevails. It is distinguished by gravity, receptivity, coolness and negativeness. Among its features are a hard, dry, dark skin, dark, strong hair, dark hair or lashes, olive or pale complexion, and usually by a long, athletic form of body. It is the more apt to possess concentration of purpose and affections, strong gravity, drawing power and cohesiveness, strong will, dignity, slow circulation and cool touch. Electric people live best in a hot, dry climate, and people of the tropics are generally

electric compared with people of colder climates. A hot and shining climate is most magnetic, and an electric temperament will absorb rather than antagonize it.

The *magnetic* temperament is the counterpart of the electric, and is shown by vibration, radiation, warmth and positiveness. Its prevailing marks are a light-colored, warm, moist skin, light colored hair and eyes, more tendency to roundness of body, larger chest and more active vital organs. Magnetic people have a larger proportion of optimism, humor, vivacity, cheerfulness and activity, though all these are varied by the other temperaments. People who find themselves best adapted to cold climates have a generally magnetic temperament, since by generating more magnetism they are better able to bear the absorption of a cold, electric atmosphere. The same general conditions attend the birds and other animals of the two climates.

These differences in magnetic attributes have much to do with all phases of life. The more magnetic are best fitted for some purposes and least fitted for others. Their greater radiating power carries with it more generosity, while the electric nature shows more responsiveness and gratitude. Teaching is a giving out of thought, and the best teachers are magnetic. Contractors and foremen in constructive work are nearly all magnetic. Those who take the initiative in constructive reform and statesmanship are usually

magnetic, while those of critical and destructive tendencies are more electric. Magnetic politicians drive the people on by their superior force, while the electric draw the people to them by their power of attraction.

If you carefully observe people of the two types, you will find that they have opposite effects upon you in many ways. Preachers or public speakers of one type may keep you awake, and the other type keep you restless or drowsy. If you are of a distinct type, you will find that all your seven senses are most harmonized by those of the opposite type, and most irritated or repelled by those of the same type as yourself. The liking or disliking of other people is rarely so much a question of character or reasoning as a question of harmony in temperament.

The above rules apply most strongly, of course, to distinct types. Our American people, with their varied origin, occupation, climates, and especially from their unnatural habits of living, present an endless variety of combinations in electro-magnetic conditions. Many will have a magnetic brain and an electric body, or the reverse. Some have electric stomach but magnetic eyes, and so on. A strong, light-colored beard shows a magnetic gender nature, while the same man may have dark hair covering an electric brain. These differences of temperament offer a never-ending study of interest and instruction.

Chemical temperaments are a distinction in atomic structure, discovered in the liquids and in the formation of the skin. These cause general differences in temper and other traits, and have much to do with attraction and repulsion in companionship and marriage.

The *acid* temperament exists where arterial blood predominates. It is marked by convexity of features and sharpness of angles. The forehead is usually 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 often retreating. The body is angular, with sharpness at all angles. This temperament has usually a more active mind and vivacious disposition, and also more sharpness or asperity of manners. Acidulous people average a more active and conscious, but a shorter life, and if the chin is small and retreating it betrays weak vital organs and lack of affection.

The *alkaloid* temperament exists where lymph is in excess over arterial blood. It is marked by concavity of features and obliquity of angles. The face is usually broad, with a concave outline, the forehead prominent and wide at the upper part and medium in development at the eyebrows, the nose concave, the mouth retreating, teeth flat, the chin concave and prominent at the point. The body is round and tends to corpulency. This type has more vitality and

endurance (unless it fails at the chin), but it is often so lacking in activity as to allow the system to become clogged with disease, and is more subject to long and chronic ailments. The strongest and most successful class of people combine an acid brain with an alkaloid body. This is shown by a convex outline down to the point of the nose, but with a concave, broad and prominent chin. Nearly all of our great constructive statesmen, railroad and steamship builders, and leading business men who sustain a long and successful life, are of this compound type.

For intimate relationship of any kind, especially for partnership or marriage, grave caution should be exercised in joining with those of the same type, whether acid or alkaloid, as well as with the magnetic or electric. The question of harmony or irritation in touch of the hands, the voice, the sight of face and in ideas of the brain, must be studied. Deadly enmities have often no other cause than the contact of two acid natures.

The second most vital reason for understanding the chemical temperaments is in choice of food and drink. The acid system requires a larger proportion of sweet or alkaloid foods and a smaller portion of sour fruit, lemonade, pickles, etc., while the opposite class of foods and drink is required by the alkaloid stomach. As nearly half of the children differ from their mothers in type, these rules must be considered.

Probably more children are killed or have their health ruined by violating these rules than from any other cause, unless it is from ignoring the electro-magnetic temperaments by making food and drink too hot or too cold.

The *anatomical* temperaments present three distinct types. The *mental* prevails where the brain and nerves are most active. The body is less adapted to hard, muscular labor, and it strongly taxes the digestive or nutritive powers of the body to nourish the brain if heavy demands are made upon it. Such persons incline to mental and literary labor and enterprises. Their life is more brilliant, but they are more subject to unhealthy living and therefore are more liable to disease and early collapse. This temperament is indicated by a large or a highly sensitized head and small body, a pyraform or triangular face, high, wide forehead, and usually sharp features. This class are most subject to bad generation and usually have an unsound, nervous constitution that takes readily to stimulants and narcotics. Parents have the greatest possibilities but incur the greatest dangers in breeding this type of children.

Motive temperament exists when the bones are large and strong, and the muscular development is stronger than the mental or nutritive system. People of this type are active, forceful, and best adapted to outdoor pursuits and vigorous exercise; also for travel and transportation

business. The motive face is square or elongated, and commonly has a tense expression. Sailors and woodsmen are usually of this class. People of this type harmonize best with those who are either vital or mental.

Vital temperament prevails when the nutritive or vital system is most active, with large lungs, stomach, blood vessels, and a plump, corpulent figure. People of this sort are inclined to sedentary occupation, and if the brain is large and sound are able to do an immense amount of mental labor without breaking down. Such people, however, nearly always keep themselves too much insulated from the earth until the lower part of the body becomes dormant and filled with disease, which reacts into the brain and vital organs. Nearly all of the vital type, in city life, at least, lack sufficient character to take enough exercise and avoid improper food and stimulants.

While each of these three temperaments offers advantages for different purposes in life, the most satisfactory conditions exist, and the most complete style of beauty is attained when all are combined, so that a person can think highly, sense keenly, work strongly and live long. People who live long, wise, useful and happy lives are quite sure to have this combination, and a true knowledge of the laws of generation will enable parents to do much to give a foundation for such lives in their children.

VIRTUES.

Virtue is a term developed by the English language from a somewhat similar term used by the Latins, and is applied to various forms of expression of natural instinct and impulse in human life which tend to promote happiness and harmony between the several sense organisms of the individual, and still more between different individuals. They are not the creation of any religious schools, as unthinking people are made to believe, but are purely natural law.

The Vitosophic school has adopted the following seven virtues as most nearly expressing in proper order the logical result of a perfect development of the seven senses, to-wit: Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace. I have not, however, attempted to follow this order, but I have noted such virtues and in such manner as suits my purpose. Virtues are not definite in number or limitation, but are such individual conceptions of life expression as have a general recognition in society, though individuals differ in detail as to their application.

NATURALNESS. This is recognized by the Vitosophic school as the first in order of the virtues, and springs from a normal condition of the gender sense and a normal attitude of respect for

it in the mind. Its absence in society is the primal cause of embarrassment, fear and distrust in society. If naturalness was general, people would not be afraid to give full expression to their thoughts in all social discussion, for no one would suspect them of impropriety. They would also feel free to look deeply into each other's eyes, for they would not be afraid, as most now are, of betraying indelicate secrets through the relationship of the eyes to the gender sense. They would have no hesitation in discussing delicate subjects of live natural interest, for nature makes all live things proper, and only prompts us to avoid subjects which relate to dead or waste matter like filth or dead bodies, etc. The only limitation which nature imposes upon the discussion of so-called delicate matters is to prompt a correspondingly delicate, refined and modest expression. Natural instinct forbids everything that is vulgar, sportive, silly or immodest regarding anything connected with the gender sense, or any joking or jesting at the expense of sex companionship; and no people of real common sense ever indulge in it.

The certain effect of such an attitude of society would be to greatly enlarge the scope, refinement and character of conversation, and develop the power and fund of language in each individual. We now often see the anomaly of a gathering of well-informed and intelligent people of both sexes talking each other into a bored and

helpless silence in a few minutes, with no resource but to pull out some worn and stupid card game, which can claim no virtue but to get rid of life. The whole world is full of beautiful things and thoughts that would give unending interest and zest to life if people would only learn to trust each other with naturalness so as to share and enjoy them. Naturalness is not only a question of character, but one of health. Restraint, fear, and self-watchfulness in expression is one of the great causes of irritation to the nervous system. It prevents the free flow of healthful magnetism, so essential in harmonizing the bodies of both men and women. It always checks natural breathing, and that checks digestion, so that the whole system becomes involved. Naturalness is not only the first of virtues, but it is the essential foundation for all other virtues.

PURITY is a term with complex meanings as it is often used. In Vitosophy it is given its primitive meaning with reference to the cleanliness and health of the skin, the organ of touch. I shall, however, discuss this phase under the heading of Cleanliness and Bathing.

As a term in ethics, purity is almost entirely restricted to the conduct and impulses of the gender sense in sex companionship and relations. The use of the word itself in that connection is most embarrassing to most people, owing to the false Christian ideas of gender. A natural, pure consciousness would not feel any such embar-

rassment, for it would regard all the objects and phenomena of life with frankness, freedom, and a grave and delicate respect. Common sense would also enlarge the meaning of purity. It would not only require a natural and proper exercise of the gender nature, and restrict it thereto (as nature really prompts), but it would require an intelligent and cleanly care and culture of the gender sense, not only for its effect upon the character and health of progeny, but because any neglect of the gender organism is bound to react upon the health and powers of all the other sense organisms, especially of the telepathic sense, or brain. It is estimated by alienists that ninety per cent. of all insanity, and other mental aberrations, are resultant from neglect or mistreatment of the gender nature. This feature is so vitally important that I must give a few suggestions as to the proper care of this factor of human life. A moral conception and healthful gestation are the first requirements of a pure gender nature; but, with the beginning of life, proper food, drink, exercise, education and companionship are constantly needed to give it its proper growth and constitution. This phase of the problem extends the question of purity to all the other organisms.

Constipation is the greatest obstacle to purity. It might fairly be called the foundation of impurity. The most sensitive nerve centers of the gender organism in both sexes are so situated

as to be crowded, irritated and excited when the organs of elimination of waste matter are allowed to remain gorged, especially during hours of sleep. The most immediate and certain preventive of this is the daily consumption of sand—another instinct in all animal life. Next to this is the frequent drinking of water, and but little of other liquids. Also a frequent and vigorous massage of the lower body, limbs and feet. The frequent bathing and rubbing of the soles of the feet will best help to maintain the magnetic currents of the body. These are only a few, but the most important, rules for maintaining a condition of physical purity in the gender nature, upon which purity of consciousness must mainly depend. It is true, however, that even when this is attained, there remains the problem of pure suggestion from companionship acting upon those portions of the cerebellum that are connected with the gender organism through the spinal chord. Pure companionship and pure literature are a vital necessity of child life, and parents assume a fearful responsibility and become enemies of society when they turn the life culture of their children over to low-lived servants and dirty street hoodlums, or let their minds rot in the miasma of the average society novel.

MORALITY is a term applied to various impulses of the brain as they are expressed through the various sensory organisms, and is most commonly applied to those of the gender organism.

When these impulses are normal and harmonious they are moral, according to natural law, but are immoral when they conflict with natural law, and tend to inharmony in the self or in other members of society. A certain degree of complexity is involved in the study of morality, from the fact that our schools of religion and ethics have attempted to establish many rules and standards in more or less conflict with natural law and common sense, thereby causing many people of independent natures to go to opposite extremes in their efforts at rebellion. This phase of social conditions makes another imperative demand for the restoration of human respect, for all the rules of conventional society by which we are governed, no matter how false and mischievous some of them may be, are the honest efforts of ignorance to reach truth. All social reformers need to cultivate more respect for those opposing them, as well as more courage and patience in their own work.

JUSTICE is a question of conduct to a person by others and by a person to others. The first question of justice to a person is his right to a normal birth. When parents fail to plan for their progeny with a grave and delicate respect; when they fail to fit themselves with the most perfect condition of health, character and morality, they perpetrate an injustice upon their children and upon society which can never be wholly healed or atoned for. Nor is a person's life ever

free from the question of justice, from conception until death. The mother must keep her health in a proper condition to give her child a sound constitution, and her mind in condition to give it the proper character and intelligence. And the father also, to escape causing injustice, especially through the periods of gestation and lactation, must keep every sense organism strong, clean, pure blooded, generous, unselfish, sympathetic, enjoyable and high minded. During that period in the life of a child, the receptivity of the mother, which manifests itself in hunger for affection, is peculiarly increased, and the same law of nature causes a correspondingly increased current of magnetism to flow from the father to give the necessary growth to the child. The man who at such a time allows himself to be sodden with nicotine, alcohol or other impurities, poisons and weakens both mother and child—a constantly criminal injustice.

And all through the life that follows between the child and its parents, the question of justice enters every phase and action. What the parents have received from their parents in substance, protection, education and affection, nature requires them to repay in kind to their own progeny. This constant law of repaying to the future for what we have received from the past is like an endless series of eccentric circles. Again, the seven senses demand, each for itself, its proper and appropriate share of just care, culture and

education; and neither one can be injured without injury and injustice to all.

The denial of any right is itself an injustice. The first rights of a child after birth are health, comfort and enjoyment. Proper food and other conditions of life are the basis of such justice. Then education demands all the proper forms of training, suggestion and advice to carry the child on to maturity. Since the parents and teachers of the present generation have not themselves had the opportunity for a rational education, and are not, as a rule, competent to teach their children the most vital knowledge, they must, in order to be just, apply to the masters of phrenology and vitosophy for instruction in the nature, the dangers, the capacities and opportunities of the child. There are probably none of us but would have gained stronger constitutions, greater success, greater usefulness and higher happiness had our parents treated us with justice upon that point alone.

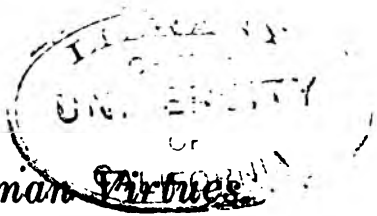
The next great demand for justice in the life of a child is that of respect. Some exceptions there may be, but how many have not felt the shadow of a failure on the part of parents, as well as society, to recognize and respect the divine essence in his child consciousness? Every man, woman and child on earth contains an indivisible share of all divinity, and has an inalienable right to as much respect as he can appreciate. Justice to ourselves requires that we should

demand respect from all, and justice to others requires that we should give it likewise. Final justice in society will result as the laws of nature become known. Society is now unjust from sheer ignorance of natural law. What will the attitude of society be when it recognizes the fact that itself is partly responsible for every fault of every individual, and that every faulty person is his own victim and the victim of bad birth or bad education?

COURAGE is the ability on the part of the personal consciousness to enforce positive yet judicious action on the part of each of the members and senses of the body in meeting danger from contact with all other substances and forces of the universe. The science of phrenology recognizes the organ of caution and teaches how to cultivate it when needed, and how to avoid its excess. Caution should not be confounded with cowardice. When combined with positive and motive impulses, it is a large factor in the wisdom of action. Normal caution does not lead one to shirk or dodge danger, but to meet it with such instinctive calculation as will best promote success. That part of the head crown which is classed as the organ of caution lies adjoining and just below that of conscientiousness, and the two are associated in character. A normal development makes rational courage instinctive; a large development tends to timidity, and, if joined to deficient conscientiousness, causes great danger

of cowardice, meanness, falsehood and dishonesty; while deficient development tends to recklessness and imprudence. Now, it is well known by scientists that such imperfections in caution—as well as in all the organs of the brain—can be improved in shape and in resulting conduct if they are pointed out in childhood and intelligently cultivated.

CHARITY is a sentiment, the lack of which has been the cause of an untold world of crime and suffering. Few things are more essential in social reform than a knowledge of its principles. Real charity is an instinctive recognition of the law of nature that no one is wholly responsible for any fault, error or defect, while society does have a share in all such responsibility, save in rare cases of accident. While unnatural living and false suggestions have much to do with our imperfections, our fundamental defects spring from an ignorant and unnatural generation, and by inheritance from imperfect parents who were themselves the victims of former errors and false ideas. Each life is the product of society, acting through parents and suggestors. It can never wholly escape the errors of society, though nature is always trying to heal its results, and therefore society is responsible for each individual fault and weakness and cannot be just without being charitable. The highest and finest charity is phenomena of the telepathic sense, involving the egos of the subject and object, and



lays the foundation for sympathy and generosity. Neglect or ignorance of its deeper significance has caused the term to be restricted to mere almsgiving, which is rather a crude expression of generosity.

SYMPATHY. The impingement of charity upon generosity presents a phase of mental expression that is a novel instance of something most difficult to define, yet which is most clearly and generally understood. It may be described as the product of currents of magnetism which are excited in the brain and other organisms of the body, and flow outward toward the object of sympathy in an instinctive effort to repair the loss which has been suffered. When it is intelligently or naturally given in a case of great need, it can be a most powerful and interesting factor in giving physical stimulus, as well as relief, comfort and harmony to the mind. Sympathy, however, requires the balance wheel of justice for the protection of both giver and receiver. When third parties are involved, sympathy for one has its danger of causing prejudice against others until the sympathy is spoiled by reaction upon the giver. Many reformers and public men wreck their good intentions and usefulness upon the rock of unbalanced sympathy.

GENEROSITY. This virtue is the logical sequence of charity and sympathy. It is not an abstraction. It is a term given to a class of phenomena wherein certain currents of magnetism

flow from one body to another. We apply the term mainly to social relations in which the giver is, for the time being, at least, magnetic, and the receiver is electric. The gift may consist of an object possessed by the giver and desired by the receiver, that is propelled by a radiating impulse of the telepathic sense, or it may consist of magnetism radiated from some organism of the body and possessing the power of giving substance, strength and enjoyment to the receiver. Generosity is primarily an impulse of those of magnetic temperament, and is also in one sense of the word a masculine impulse. The reciprocal of generosity is gratitude, and while the primal and major instinct of magnetic people is to be generous, that of electric people is to be grateful. While the former desire only gratitude for their gifts, the latter desire gifts with the privilege of repayment in such form as shall give satisfaction, either in substantial or psychic form.

Selfishness is a perverted condition of either the generous magnetic or grateful electric nature. In either it may reach the most extreme and frightful forms of destruction. The seducer, with his mad, abnormal impulse to give himself without regard to the honor or life of the object of his impulse, and the robber who takes from people with an equal disregard for the life or rights of his victim, are well-marked types of the two classes. The above paragraph, while too brief, should greatly assist any good observer to

analyze and understand the character and conduct of his companions. I should further add that any good expert should be able to warn parents of any tendency of a child to abnormal and dangerous conduct upon those lines.

SELF RESPECT. I have elsewhere called attention to the lack of self-respect as being a vice or defect notoriously general in the United States. While the primal cause dates back to the origin of the dogma of the "Fall of Adam," and the loss thereby of most of his divine attributes by humanity, and that any claim to a share in divine favors must be made through certain limited agencies, we do not have even the counteracting influence of respect for government, for officials and for class, that our English cousins boast. The large poor class of England—those who have nobody to look down upon and no hope of sharing in the government—are probably lower in self-respect or individual pride than any class of our own people. When our nation and race was formed out of reaction from the government, customs and ideas of the British people, all English ideas of self-respect were dropped in more or less degree, and the only gain acquired was what came from the American keynote of "equality." The main resource, however, of our people, has been the natural instinct for dignity, pride and self-respect, and the fact that nature usually gives a child more than what is possessed

by its parents. A normal child instinctively respects both himself and other people, but the logical result of nearly all of our social and religious influences has been to break down self-respect among children and keep it down among adults. From the earliest consciousness most of our children are treated with contempt, ridicule, punishment, snubbing and distrust, or else as mere playthings and footballs. It has always been "orthodox" to "humble the pride" of a child and break it down, when, in fact, pride is often its greatest virtue and surest safeguard against vice and dishonor. Pride, dignity and self-respect are but varying expressions for the same instinctive consciousness of partnership in the universal intelligence. Its phrenologic seat, classed as dignity, is in the back crown of the head, and very few Americans of English stock have it well developed. Such a lack is a most common source of weakness and failure. Many men lack no other essential to achieve great success or fame, but always fall short for lack of dignity. The immediate and most vital cause of this lack and failing lies in the almost universal disrespect by parents of the gender sense and the phenomena of generation. No parent can begin soon enough to cultivate in his own mind and that of his counterpart a grave, refined and dignified feeling for those forces, instincts and powers of his gender nature, which alone can give immortality to life. He should resent as dis-

honor any attempt to jest or trifle with his sense of manhood or his social relations.

Vanity, or self-conceit, is a distortion of dignity and usually goes with a lack of conscientiousness, which is an organ of the brain bordering upon dignity.

It would be startling to see all at once how the lack of self-respect affects the whole life of the individual. True respect would guard the welfare of all the sense organisms. It would keep every faculty in the finest and purest condition; it would not rest with any illness, ache or pain; it would not submit to any abuse, injustice or indignity; it would exert all of its powers to make itself strong and useful in the world.

As we develop this idea, we discover that self-respect carries with it respect for all others. Feeling itself sprung from the Universal Intelligence, it recognizes all humanity as coming from the same source. Being inseparable from justice, it instinctively extends to all others whatever it claims for itself.

It is the lack of this simple and rational principle of synthetic philosophy that has been responsible for all the wars and other crimes of history—in part, at least. How could there be war between respecting peoples? How could the fanaticism of witchcraft, which destroyed so many millions in Europe, have ever gained a foothold? How could those religious wars and quarrels

which have destroyed hundreds of millions ever have sprung among respecting people?

We now have presented in the southern states of our country a most ominous and appalling condition of race conflict which has no other basis than lack of human respect—an outcome of religious superstition. The brutal and stupid legend of the curse of Ham was cultivated by selfish interests as an excuse for slavery, until the growing instinct of humanity wiped the name of it out in blood upon the battlefields of the South. But slavery's fundamental idea of human contempt is rampant as ever in that section, and the logical effect of degrading the objects of their contempt is now reacting with the curse of fear and fanatical brutality upon the white people. I use these terms advisedly, for the great schools of Hampton and Tuskegee show the true solution clearly to any who have eyes to see. The key-notes of Booker Washington at Tuskegee are self-respect and a sensible education, and of the thousands of his graduates none have ever been criminals nor convicted of crime. Could the Southern people drop their unnatural ideas, cultivate a natural respect for humanity, and institute a general system of sensible and industrial education for both races, they would have a certain solution, and the only one that can ever restore peace and safety to their land.

TRUTHFULNESS is such expression of consciousness as will present correct pictures of

facts and phenomena to the consciousness of another. As our consciousness is an indivisible part of the divine intelligence, so is our truthful picturing a part of the universal instinct for correctness. To speak truth is the primal instinct of every normal brain, and it is a serious slander to say—as so many do—that it is natural for children to lie. On the other hand, it is often true that nature lies. It may tell us that a certain kind of flower has a certain form or color, when we know that it has not; it may tell us that a pole standing in the water has an angle when we know that it has not; it may tell us that a certain object is above the horizon when we know it is not, and so on everywhere. It is the same in human life. As nature adjusts its pictures to meet distracting or abnormal conditions, so it may be natural and proper at times to refuse to give a correct picture, or even to give a false picture of facts that would cause injury and injustice to others, or even a useless injury to self. When the robber demanded to know the hiding place of a treasure, his victim was justified by the law of nature when he threw the robber off on a false direction and saved himself and the interests of his employer. As nature follows no rules under abnormal conditions, but always makes the best of circumstances, while keeping as near to truth as practicable, so the natural man must stand upon his own judgment and not sacrifice some greater law of nature to preserve

the literal form of truth. I would not, however, be suspected of regarding such variations lightly. Nature never makes anything untrue to its type without some loss of power or virtue, nor can a man tell any lie without weakening himself.

BEAUTY is considered such an important factor in human life by the Vitosophic school as to be classed among the virtues. It is not a thing, but the conception of pleasing harmony experienced by the eye of the beholder in color, form and motion. Beauty does not exist in the object, but in the consciousness of the observer. There would be no beauty if there were no eyes which could carry certain impressions to the brain. Nothing is beautiful to every eye, and no two persons get the same sensation from the same object. The sense of beauty is, however, a definite part of the Divine plan for human life, for it gives the feeling of enjoyment experienced by the organism of sight.

The strongest experience of beauty is given to sex attraction. The eyes, which are closely connected by magnetic currents with the gender nature, are gifted with the richest coloring which the mind can appreciate, though the feeling of beauty which they give depends upon the mutual attraction of the two persons, the healthful condition of the body which encloses the objective eyes, and the consciousness of the telepathic sense behind them. The form of the body and face of a sex counterpart is also an important fac-

tor in harmonizing companionship and relationship, and is usually greater when one is electric and the other magnetic; when one is acid and the other alkaloid, and also when one has a distinctly mental temperament and the other is motive or vital. Motion also adds to the sense of beauty, and in this factor the laws of opposites continue. Angular and rounded figures give each other the sight of most beautiful and graceful motion.

It is generally true that the most beautiful people are those who have all their sense organisms healthily and harmoniously developed, and it therefore becomes the privilege and duty of everyone to cultivate in self and in progeny the highest possible degree of beauty in complexion, form and movement. In doing this, it must be remembered—what too few realize—that beauty in color or complexion comes not from water, soap and paint in any large degree, but from the richness and purity of blood within the skin and eyes. Beauty in motion also comes from the instinct to give pleasure, with dignity and character as a background, rather than from educated manners.

In order that society may feel and give to each other the highest enjoyment of beauty in companionship, it is indispensable that the prevailing social and religious ideas regarding gender phenomena and relations shall be greatly reformed. People must be able to let their eyes rest freely and frankly upon each other, showing

a confidence in themselves and a respect for each other that will not permit a doubt to be felt. This would necessarily do away with all selfishness in social relations, and allow the natural generous and grateful impulses to assert themselves.

I consider the systematic cultivation of personal beauty, through all of life, so important that I will devote a space to the laws and impulses of nature to that end. The cultivation of beauty in a new life cannot begin too soon. The groundwork of beauty or ugliness is established in conception and gestation, but every after influence counts in either correcting or aggravating imperfections. Few things develop beauty, and with it moral character, so much in children as the practice of encouraging them from infancy to appreciate, cultivate and enjoy a beautiful form and color in every part of the body. It is essential that both parents should join in cultivating this sense in all their children, keeping them nude as possible in their own family circle, always treating the idea of nudity with perfect refinement and delicacy, as well as freedom and purity of thought and expression. They should also be taught to give themselves a thorough and systematic rubbing with their hands, especially of the abdomen, in front of a mirror, so that they can enjoy the beauty of motion while stimulating all the healthful magnetic forces; for, like color and form, the human body also expresses the

very highest order of beauty and grace in motion. This free rubbing process will also serve to correct any imperfections in shape and development of body, limbs and face to a very large degree, while at the same time it will replace any internal organs that may be dislocated, a condition that is very general among men and almost universal among women in our urban life.

This course of culture is also the most effective method of developing normal moral ideas, as it frees the minds of both parents and children from all embarrassment and impurity in regard to the gender nature, and will cause a greater freedom and power of expression in conversation than we now often find. Most people have as yet only got over their embarrassing ideas enough to appreciate the beauty of an unconscious infant; yet with the system of culture that I have outlined the bodies of both sexes would develop in all attributes of beauty to the age of thirty or forty in our American race. And when this custom becomes generally adopted, as it will in time—for nature prompts it—society will discover that beauty is no small factor in human character.

HAPPINESS. It may be novel to class happiness among virtues, but a study of its nature and sources will not leave such an assumption far-fetched. It is too generally supposed that it is something to be sought after as an end in life. On the contrary, happiness is made by express-

ing all the powers of self, with a harmonious relationship of all parts, toward high and broad purposes for the benefit of society, and by the projection of self throughout the future by the power of re-creation.

There is no dividing line between happiness and enjoyment, though the latter term is usually given a broader meaning and might best be defined as the conscious recognition of a healthful and harmonious vibration in any of the seven senses. There is certainly none outside of these sources. The popular sense would probably limit the term happiness to the more intellectual expressions of enjoyment, and to the satisfying experience of family and social relations.

Whatever definition is accepted, there can be no question that the happiness and enjoyment of everyone could be greatly increased and widened by a correct sense education. This, first of all, could and should lead to the abolition of all fear—the greatest enemy of happiness. As Dr. Blackford says of herself “I have lost all fear. I know how to avoid giving anyone cause to injure me. I understand myself and my surroundings so as to keep most free from danger; and when I do meet with a problem that I cannot see through, I simply trust and move as my instinct dictates.”

Happiness or enjoyment, health, unselfishness and optimism, all naturally go together. Self-respect also aids optimism to destroy fear

and create happiness. Pessimism, on the other hand, is the child of fear, distrust and contempt, and is the enemy of happiness. The affinity of pessimism, indigestion and bad temper affords a popular jest.

Enjoyment at the expense of others is a perversion of consciousness, discordant and disappointing; yet it is one of the commonest and meanest of vices, and springs from that same lack of human respect to which I have so often referred.

While I offer happiness as the last, and, I trust, a fitting close to the list of virtues for illustrating my work, I feel that the possibilities of human virtue have no limitations, no number and no end.

BAD HABITS.

The problem of bad habits, their causes, their significance and their remedies, form a serious chapter in any philosophic study of human life. It is doubtful if in any other race bad habits are so numerous, so general or so destructive as in our own. What constitutes a bad habit? Properly speaking, according to the popular use of words, a bad habit is some form of conduct or treatment which causes an injury to self or others. To speak more deeply, it is the habitual exercise of some one of the sense organisms, contrary to natural impulse, so as to cause discord in the individual life or in society. All the sense organisms may be habitually subjected to injurious exercise by unnatural impulse. In each case the mind is, or in time comes to be, obtuse, and, through the tendency of nature to adjust all parts of the body to its habitual life, the difficulty of reform or correction grows steadily stronger. Many children are born with some organisms so imperfect as to give discordant impulses from the start; and such a condition calls for unusual wisdom on the part of parents in giving food and other treatment in such manner as to develop a natural and harmonious system of senses.

Popular opinion gives first place among bad habits to the use of alcoholic drinks. This habit is not natural, but springs from an unnatural

condition of the taste sense, caused by improper food and drink, or by lack of proper elimination of waste matter from the system. Improper food tends to excessive consumption, and that produces an excess of magnetism and vibration. Alcohol is an electric or absorbing substance, and by absorbing the excess of magnetism, tends to give a certain sense of relief; hence high livers call their liquors an "aid to digestion." At the same time, the absorbing action of the alcohol develops various unnatural currents of blood and other liquids which, acting on the brain, give the effect of exhilaration. All these results, however, are abnormal, and are sure to produce varying derangement of functions, false instincts and destruction of tissues and organisms. While it is a general truth that nature always punishes such errors, it is also true that nature constantly tries to correct the results of errors; and when vitality is strong, a man may last through a long life with a frequent or even a steady use of alcohol, though it is reasonable to say that none who do indulge live as long or as well as they ought to. I should add, in passing, that most alcoholic drinks contain positive factors which may serve the purpose of food; also that the destroying or poisonous property of alcohol may serve as an antidote to poisonous or diseased conditions existing in the body so as to be partially beneficial, but it is very doubtful if it is ever the best remedy.

Closely related to alcohol in its use and effects is nicotine, which exists in all forms of tobacco. It is also an electric or absorbing substance, and is used for much the same electric purposes as alcohol. It is considered less vicious than intoxicants because it is not liable to produce such active and dangerous derangement of the telepathic sense; but its many subtle forms of injury and more general use, especially by boys, make the question of the greater total sum of injury to American society doubtful. The principal objections to tobacco recognized by society are the outward dirty and slovenly appearances, the vile breath, and its effect upon the digestive system. Even these are little regarded on account of our racial lack of self-respect. There is, however, a deeper and more serious result, which cannot be overestimated, and that is the certain injury to the next generation. No man can have as sound and intelligent child as he ought to have who keeps his system deranged with nicotine, for not only is the healthful condition of the male factor of vital importance in conception, but the magnetism radiated from the body of the father and absorbed by the mother all through the periods of gestation and lactation must be of pure quality to secure the best results in the young. The vicious effects of tobacco upon the female half of society, especially in cities, is even more serious, though indirect and subtle, than upon the male half. Men radiate and expel

from their own systems, in various ways, most of the poisons which their bad habits produce, but the women who have to live with them cannot escape absorbing much of those poisons (the more feminine and affectionate they are the more they absorb), and this poison, being absorbed during sex companionship, naturally affects the gender sense more than any other. Nearly every child born in a tobacco using family betrays to the eye of a phrenologic expert, through its imperfect and unlovely eyes and mouth, imperfections of its gender nature; and that, of course, means an extension of its physical and moral defects to the next succeeding generation. Besides this, the immediate injury and suffering endured by the wives and mothers themselves ought to be recognized and condemned by every self-respecting member of society, even though most women are too obtuse to sense the causes of their miseries, and too much cowed by our social and religious systems to assert their rights and do their duty to themselves and children. If tombstones told the truth, most of those which cover wives in our American cities would contain these words: "Smoked to Death."

I will refer to but one other result, out of many, from the repulsive tobacco practices. Nicotine is so repulsive to the body that whenever any of it gets into the lungs, much of the waste matter of the body, which should be attracted to the intestines and expelled through them or the

kidneys, is reacted into the lungs and expelled in the breath; so that those who indulge in those practices cannot escape the responsibility of subjecting their companions to some of the attractions of a sewer.

Now, it is true that most men recognize to some extent the disgrace and injury of their practices, and only wait to be shown how to free themselves without too much strain upon their will power. The most competent authorities give as the first of remedies the daily use of sand as food to replace the natural supply of grit which we fail to get in our prepared foods; second, the frequent drinking of water and a large reduction in the use of tea and coffee; third, changing in a large part from a meat to a vegetable and fruit diet; and finally, by stimulating the normal action of the body by self-massage and foot bathing.

Another large class of bad habits of the most serious and extensive character, and the most difficult to deal with, is that developed in the gender sense. It is unnecessary to describe them, for everyone knows enough, and there are plenty of books to tell those who wish to know more. They all grow out of the same general set of causes; they all react upon the brain through the spinal chord and derange the moral nature of the telepathic sense, and they all require the same general system of treatment. The gender organism includes several of the largest and most sensitive centers of the nervous system, and that is

the seat of all irritations and excitements. Practically all such bad practices begin in some excited or deranged condition of the nervous system, and the practices aggravate the derangement until it becomes chronic.

Since the nervous derangement begins in and is continued by bad blood, which means an improper supply of magnetic substances—and also by neglect of proper elimination—we have the remedies indicated by stating the conditions. Elimination of waste from the body is the first concern in any rational system of healing. For this, I only need refer to what I have described elsewhere: Sand to stimulate the intestinal action; water for cleansing all the digestive tract; massage of the feet and abdomen to magnetize the lower body; freeing the body of waste regularly before retiring; sleeping in the open night air as much as possible, and then keeping the mind diverted by an active, objective and useful life. All sex companionship should be as quieting, harmonizing and self-respecting as possible.

In correcting habits of young people, they need to have their self-respect and their pride, as growing men and women, cultivated as much as possible, by encouragement, not criticism, and by securing for them the companionship of healthful and intellectual people. It should never be forgotten that such bad habits constitute a disease for which the victim is never wholly responsible, and, as all its forms tend toward neurosis, paresis and insanity, parents cannot afford to

neglect any means to build up their children into a normal sex life—always using kindness, confidence and positive culture, and never shaming, scolding nor abusing them. Such methods intelligently and persistently carried on can correct so nearly all cases that no exceptions should be admitted. To this I will only add, but most earnestly, let all drugs and sex specialists severely alone. Our cities are swarming with such medical harpies who have no interest in really healing, only to keep deluded victims on the string; and, as they live upon vice, they naturally form one of the most dangerous and dishonest classes of society.

The gambling habit, while not so serious as either of the others mentioned, is too extensive and demoralizing to be overlooked. Gambling springs from an unbalanced acquisitiveness, weak conscientiousness and lack of dignity. Phrenologists recognize the causes of gambling in the brain, and can tell parents when and how to watch for it. Most people begin it in that meanest of all children's games—playing marbles "for keeps." It destroys respect for others and cultivates more meanness, selfishness and dishonesty than any other practice in the average career of boyhood. It is the most fertile breeding ground for the race track and all its evils, and it gives all the respectability there is in dice throwing and card playing for money. Stir up the pride of your boys and give them more rational and honest enjoyment.

THE PHILOSOPHY OF DISEASE.

This class of problems interests most people more than anything else, perhaps, in the science of living. Ill-health and unsoundness are so nearly universal among adults, and so common even among children in our American life, that the vitosophist has naturally given it much attention, and I believe with much better results than any other school. In general terms, we find that health is the normal condition of life, and any lack of it comes from some one's failure to obey natural law. Of course, it is true that while nature has provided a complete and perfect system of instincts to govern all human action so as to preserve the harmony of life, yet we are in constant contact with conditions of life that will not fully harmonize with our temperaments; and we have to depend more or less upon suggestion and evidence—that is, advice.

Ill-health or disease is a condition of discord in the body resulting from several general causes, which, in the order of their direct influence and seriousness, may be classed as follows: First, neglect of proper elimination of waste matter; second, an improper supply of magnetism to the chemical forces in the form of food and drink; third, improper supply of the finer forms of magnetism, such as air, human magnetism, etc.;

fourth, the exercise of unhealthy habits of many kinds; and, finally, though not least, unwise and destructive medication, with dependence upon doctors instead of Divine consciousness or common sense.

Disease conditions may be divided into magnetic and electric classes, though both factors always appear in each case; but, in proportion as either prevails, the remedies should be correspondingly electric or magnetic. A magnetic disease or condition would exist where elimination was deficient or suppressed, or the body overfed, and hence the body becomes overloaded with vibrating impurities or discordant magnetism, which we call fevers, rheumatism, and a thousand other things—all the active diseases, in fact. The elaborate classifying of diseases and the attempt to treat them specifically is nearly all humbug. In all cases the whole system is unhealthy with slight variations, and the weakest or most susceptible organs break down first, and that gives an excuse for a name.

The general system for treating this larger class of ills—and which nature always tries to have us use—is to first apply electric agencies for drawing or attracting the excess or waste from the system, and then rebuild with new and proper substance.

Electric diseases or ills are those of deficient vitality, the most common beginning with poor

generation, or, to speak more gingerly, a weak constitution, and then aggravated by lack of sufficient nourishment for some or all parts of the system. It is obvious that the general remedy for this second class of ills would be a richer and more abundant supply of food, drink, air and companionship, with much more attention than we now give to the individual temperaments.

While I must be too brief in the present volume, I will give the general laws of curation as nature prompts. As I said, the first need in all magnetic cases is a proper electric treatment to draw impurities from the system, and especially through the natural channels instead of through lungs and skin, as is done by most systems of treatment when done at all. The means that I urge most, because people are most ignorant of it, is the use of sand—clean quartz sand if possible, but any sand will serve. Nature prompts every animal to eat sand or clay when it does not have enough grit matter provided in its food. The substance of the earth is the universal electric absorbent of all waste magnetism, and when we eat sand—not dirt—it draws or attracts the impurities of the whole body to the intestines and liquid ducts, where, by proper and periodic attention, they can be disposed of without effort. This sand treatment should be supplemented by frequent drinking of water, with little other drink, save milk and fruit juices, and by a daily

massage by self or some other congenial hand, of the abdomen, lower limbs and soles of the feet. Such an intelligent electric treatment will always stimulate a natural self-acting attraction, or hunger, in the stomach, lungs and brain for a fresh supply of substance or food, and restore the normal action of the several senses. The subject of food, however, I shall treat elsewhere.

Next to sand, water, food and massage, nearly all people must have a better air supply during the hours of rest and sleep. During active hours bad air does less injury than when the body is in a negative or relaxed condition. Our medical brethren are being slowly forced to recognize these facts, though they have always been self-evident, and the most progressive doctors now place their main dependence upon open-air sleeping for destroying tuberculous diseases. But who teaches parents that they must give their children the same fresh air to avoid danger of tuberculosis, and also that the parents must live the same way themselves to secure healthy birth for their children? Poor doctors! Did you ever think that you never pay them to keep you well—as the Chinamen do—but merely to *keep you alive*? A doctor has no professional interest in a healthy man, and when he tries to keep you really well he does it from the natural goodness of his humanity and not as a doctor. The medical profession is not responsible for the fact that

it ought not to exist. They are a necessary and honorable response to an unnecessary and shameful demand of society. Vitosophy is teaching the world to live without them.

The last great curative influence is that of healthful and proper companionship. Progressive schools of science are just beginning to recognize the electro-magnetic currents which flow between people in all companionship, and the fact that those currents are composed of real substance, which can give or destroy life and health. We now know that no one can escape the responsibility of producing either a bad or a good effect upon the body and character of every one with whom he associates in any manner. Doctors now know (if not they soon fail) that they must generate an atmosphere that will give hope and cheerfulness, and that they can effect more benefit in that way than by their drugs, while their drugs are steadily showing a larger proportion of simple food or earth matter (thanks, partly, to adulteration).

A word about medicines—for medicine will long continue to be society's humbug. They are facts, good or bad, and, like everything else, they are either magnetic or electric in their action. All drugs composed wholly or mainly of earthy or mineral matter are electric and only draw substance from the system. The injury is that most of them are too foreign and act too violently, so

as not only to draw impurities, but substance not yet expended, and thus cause weakness and derangement. Vegetable medicines, on the other hand, are magnetic—when not destroyed by alcohol or other poisons—and give substance to the body, which may be beneficial or injurious, according to the temperament and other conditions, though only by sheer luck so far as the average practitioner really knows. Medicines which do harmonize with the system and give constructive benefit without injury are simply food. When applied by the most skillful, it is probable that most medicines produce both good and bad effects upon different parts of the system, but as society grows more sensible and more critical, we shall see a general tendency to make all remedies purely magnetic or purely electric, and apply them with greater regard to the individual temperaments.

FOOD.

Food and drink contain that portion of concreted magnetism which the taste organism that we call the digestion is required to contribute for the growth and maintenance of life. In the phenomena of hunger, eating, digesting, and then eliminating waste matter, we have an illustration of the Fowler theory of attraction and repulsion of matter in contradiction of the Newtonian theory. The hunger of the stomach is an electric or vacuum condition, and gives the best illustration of "negative force." The consciousness which pervades this organism is certainly real. It conveys to the telepathic sense information of just what kinds of food will provide the different classes of magnetism required to fill the vacancies and restore or maintain harmony. The information conveyed to the brain is more elaborate and complex than the knowledge of any chemist, and involves every edible substance. Nor does the consciousness of the taste sense stop with merely sending for food. The instinct also tells when and in what quantities it is desired; and if the taste is normal and the food is of the right kind, the electric condition will cease and

the hunger be appeased by the proper quantity. Nor yet does the instinct cease with acquiring food, but anticipates elimination and calls for such earthy substances as will not dissolve into magnetism, but act as electric or absorbing substances and draw all the expended or waste matter of the body to the intestines and kidneys, so as to be disposed of with least offense and prevent their expulsion through the lungs and skin, to the injury of the person and the disgust of society.

Most of our foods in their natural form contain more or less of indigestible matter, which serves to promote elimination; but we lose nearly all of this in our cooking process, and for that reason it is essential for all who live in a conventional manner to add a small amount of quartz sand each day—say half a spoonful or more. This has such a natural affinity for the stomach that you only need to place it on the tongue and forget about it; the attraction of the stomach will soon draw every particle to itself without causing any conscious effort. This treatment is the surest preventive from constipation and that prize humbug of our medical friends, appendicitis, which, by the way, is never a first cause of the trouble, but is always a product (if the appendix is diseased at all) of a

filthy neglect of elimination, and allowing the lower portion of the body to become dormant from lack of exercise and magnetic treatment, and lack of contact with the earth.

While it is true that the taste instinct is created to tell all we need to know, we meet with many conditions that prevent us from securing what our instinct calls for, and we are obliged to depend much upon reason and advice. More serious still is the fact that nearly all of us are wrongly fed from earliest infancy, and as nature always tries to adjust us to existing conditions—though protesting against them—we grow up with unnatural and unhealthy instincts and desires. At least three-fourths of the children in our Northern states have a magnetic taste organism which requires a diet of cool food and drink. A vigorous, magnetic, warm-blooded body will react strongly upon cool food and dispose of it thoroughly, while magnetic or hot food conflicts with a warm stomach and causes a weaker and incomplete digestion. This weakening influence extends through the whole tract until nature adjusts itself as best it can, so that in time hot food seems to be desired; but this result can never take place without injury, and intestinal diseases are a common and logical result. Few mothers have not tried to improve upon divine

law by scolding or whipping their children into eating hot food that was repulsive and injurious, simply because it was hot. On the other hand, equal care should be used to keep really cold food from a stomach that is so electric or so weak that it cannot react. The stomach of a magnetic person may be electric for the time when the body is exhausted by labor or anxiety, and needs hot food or drink to stimulate and revive the body.

The second most common cause of injury is the neglect and ignorance of the chemical temperaments. People of the acid temperament require a larger quantity of alkaloid, or sweet food, while the alkaloid people need more sour food and drink. The difference is not always pronounced, for many people are of a moderate or mixed type, and the condition of each one constantly varies to some extent to accord with the food previously taken.

As it commonly happens that children in the same family vary much in temperament, it is manifest folly, as well as cruel injustice, to compel them to take all food alike. The fact that one child will be happy and hearty, and another one sickly and miserable while living upon the same diet, seldom needs any other explanation. Nearly all mothers, either by nature or by bad

habit, are electric in taste, and cannot understand the natural taste and needs of their warm-blooded children.

Among the popular and general errors regarding food is the idea that food is desirable in proportion to its ease and quickness of digestion. The digesting organism, if normal, requires vigorous exercise, as does the muscular system. Food which digests easily may have a bad effect, while that which takes much time and effort may be the very best.

Another common error is the disregard of enjoyment. Nature requires that the exercise of all seven organisms should be enjoyed, and that all which are not needed in use should be relaxed for the time being. The more we enjoy food, the more benefit we will get from it, and the nervous system should not be excited or exerted upon anything else—like studying school books during eating.

The next most popular error is that all food should be cooked and that all drink should be boiled. Nature provides most foods in a better condition for a natural stomach than they can be made by cooking. With nuts, fruits, grains and vegetables, this is largely true. People are certainly healthier when living in that way, if they can get the proper combination of rich foods. It

is possible, though not yet certain, that a greater degree of mental and muscular power can be stimulated by certain cooking processes. It is well known, however, that college athletes, when training for the greatest mental and physical exertions, live upon a very simple diet and include a large portion of raw fruits and nuts. Prof. Windsor, who is himself one of the most significant examples of great mental and physical strength in the United States, is most positive and emphatic in advancing the limitation of diet to raw food, and to plain water, milk and fruit juices for drink. The reason why most people find fault with them is partly from their own unnatural and weakened condition, and partly from the common practice of eating fruits and nuts between meals, and regardless of proper combination. Nuts, which are rich in oils or alkaloids, require counter acids, while fruits usually have acid properties of different kinds which call for counteracting alkaloid or sweet food. Since, however, people must cook from force of habit and tradition, there is abundant field for reform in methods. The most wasteful practice is that of boiling vegetables. Probably half a billion dollars in value of natural sugar, salts and acids is destroyed in the United States each year in that way alone. If cooked at all,

they should be treated with dry heat or steam in tight covers. One reason why a vegetable diet is so discredited is because people depend mainly upon one of the poorest of vegetables—the potato—and then spoil that. Beans, corn, peas, beets, sweet potatoes and tomatoes make a richer and much healthier diet than meats, and only require intelligent treatment. When vegetables are boiled with meats, as with beans, or in soups, the oil upon the surface of the water checks the radiation and waste of the richer substance, and thus to some extent saves the escaping values. Changing cooking to close baking and dry steam heating will make a great saving in health and wealth, but whenever your children offer to take food raw, please humbly defer to their superior common sense.

Nearly all bad habits have their most common primal origin in cooking and in neglect of elimination. Bad digestion produces bad blood and serum; then deranged nerves; then a demand for narcotics, drugs and alcohol; a derangement of the gender impulses; a quarrelsome temper; and all these promote selfishness, dishonesty and untruthfulness. I am confident that a people living upon a proper variety and quality of raw food, and a natural philosophy and religion would never develop bad habits.

An interesting phase of food philosophy is the fact that nature has adjusted the foods of each climate to the instinct and needs of the people of the same climate. Society has badly neglected this law, as it has most other natural laws, and does too much transporting of foods between different climates. Our Northern foods are best suited to us—except to some extent when we have tropical weather. Then we may find the tropical fruits more satisfying, as they produce less vibration and sense of heat. Our summer fruits suit us best in warm weather, while autumn fruits and other foods are more heating and better adapted for the colder part of the year.

I cannot give the space I desire to the questions of meat eating, to preserving, and to adulteration. The present year of 1906 has seen much interesting, and, I hope, instructive agitation upon these lines. The discussion has given most benefit to those who have been scared or disgusted back to more natural living, though most of them are sadly ignorant of a proper vegetable diet. Few domestic animals are very fit for human food, though people vary greatly in their affinity for it. Electric people are better suited by meats, on the average, than those magnetic. This is especially true of pork and its

products. It is generally agreed that beef is more fit than pork, and that mutton is more fit than either. All meats are largely affected in quality by the food and drink upon which they have lived, and, as all unsalted meats are quite heating or magnetic, they should be avoided by all magnetic people as much as possible—through warm weather, at least.

Salt, and most other embalming substances, have a destructive chemical effect upon the digestive system and cause unnatural acids by reaction, and these are probably the main source of the ills called rheumatism and neuralgia.

The use of grain food is destined to provoke a great deal of discussion for a long time to come. The Windsor school of writers give that class of foods a low value on account of the excessive amount of starch. It is, however, most probable that all grains are best in their natural state, and decrease in value the more they are treated, until we get the poorest result in what society values most—raised white bread. This contains neither the rich kernel or seed germ, nor the grit matter of the hull, which is essential for elimination. The question of using yeast in bread making is also a matter for serious study. It is now claimed to be the greatest cause of catarrh through the yeast microbe. Late reports

claim that bread-raising yeast can be made by the use of catarrh sputum.

The use of coffee and tea is also a stock question of dispute among food experts. That they produce a great and almost general injury is rarely disputed. Their effects vary so constantly, however, with different people, and under differing conditions, that I shall not undertake to deal with it here. It is probable that their excessive use comes partly from an unnatural desire caused by improper food, and in another part from the frequently poor quality of water. I will only say for myself, that, living in my home city of Seattle, with one of the healthiest water systems in the world, I have no desire and no use for any other drink than straight cold water, and I take it many times a day.

My final word upon food is: Cultivate a natural taste, and then follow its instincts.

LAW OF PROTECTION AND CLOTHING.

The only law of clothing recognized by society is that of the fashion maker—and that is certainly despotic enough at times to those who know no law except that made by fashionable society. It is true that we have the law of the police, which declares in effect that the sexes must not borrow each others' clothing, and that we must not appear in public without clothing. But how many ever consider sensibly what nature itself says about clothing? (For nature makes all law; man can only make statutes.)

In the primal laws of human life, man was provided with a non-conductive substance in the skin which served to insulate him from the changes of electro-magnetic conditions—that is, the atmosphere. This insulator produced what we call hair; very fine and short on the skin, which covered the muscular system, but with varying degrees of length and density over those glands and organisms which were most subject to injury from climatic changes. This extra growth also varies to greater or less extent between the members of the two sexes, with some relation to the development of the gender nature. Those

glands which are most electric or receptive have the most covering, while those that are magnetic and radiating, so as to give warmth, have less. This is most noticeable in the breast, throat and face. In the normal female those glands are so positive and radiating with magnetism that they do not need more covering than the rest of the body, while the same portions of a normal man are so absorbing, rather than radiating, as to make more hair or more clothing necessary. Men are more subject than women to such congestions of the lungs and throat as are caused by direct contact of the atmosphere. The close relationship between these parts of the body and the sex nature gives a peculiar interest to the various characteristics of their hair covering. The mother nature instinctively distrusts the man who cannot grow a beard, while the father nature distrusts the woman who has much hairy growth upon her face. The differences in the head growth of hair always have some relationship to the radiating and attracting qualities of the mind. The color, texture and elasticity of the hair are also related to the various attributes of the glands or muscles covered by it.

When mankind became conscious enough to feel itself suffering from severe weather—for even nature cannot provide perfect conditions for

its children—they were moved to use their wits in making artificial covering for additional insulation. This must have begun with hand-woven grasses, mosses, tree fiber and other vegetable substances, and was supplemented ages later with animal skins, and in still later ages with manufactured cloth.

The animal instinct for all clothing was simply protection. As the objective organs of the forehead developed distinctions and sense of harmony in color, form and quality, more or less interest naturally grew for distinctive taste in the constructing, coloring, figuring and finishing of their garments, and artistic expression doubtless began in that way.

What precipitated the idea of impropriety or indelicacy, and finally of immorality in nudity, or in absence or incompleteness of dress, is a question too ancient to solve, but it probably began with the necessity of giving special protection to the glands of the gender nature and drawing attention to them thereby, rather than from any result of education or of religious ideas. I find no trace in history of any great concern about propriety in clothing until the opening of the Christian era, when the reactionary ideas in regard to the sex nature developed an abnormal concern upon that issue. A true and refined un-

derstanding of the laws of the gender nature would free society from its excessive consciousness upon that point. The serious effect upon health caused by our prevailing code, prompts me to say a word for children and infants, whose early life and morals are always injured by our customs. Nature requires in young infants an almost incessant motion of the limbs during waking hours, and a very early contact with the earth, when it is awake and magnetic. It also requires the direct effect of sunlight, though varying much with its own temperament. It is therefore imperative that the waking hours of infancy and early childhood shall, as far as possible, be free from clothing or covering. In connection with this, let me say that the inner life of the whole family should be so free and respectful as to shut out the question of sex propriety as a factor in clothing, so far as possible, for it is still contrary to and in violation of nature.

Returning to its original purpose, that of supplementing—not to take the place of—the insulating skin, we discover that clothing should, so far as possible, be coarse and loose, and in as small quantity as will insure comfort. Hats need to be well ventilated when they must be worn at all. Many farmers and woodsmen, who follow natural instinct, go bareheaded and are

nearly always healthier, as well as more comfortable, for it. Shoes, and especially rubbers, insulate the feet from necessary contact with the earth, and this should be corrected by bathing and friction of the feet soles to keep the magnetic currents of the body in tone.

Bedding needs adaptation to the electric condition, which takes place during sleep and relaxation. To accord with the magnetic currents of the earth, the body should lie with the head to the north. This will always keep the head much cooler than when it is toward the south, and give it better rest. Feet require more care than the head (the best natural treatment of the head is through the feet), and therefore should have more covering than the rest of the body. Neglect of that rule is one of the greatest causes of respiratory congestion.

PHYSICAL EXERCISE.

The question of exercise as a factor in human law calls for a brief note. A great deal of mischief is being done, and thousands of valuable lives are lost every year from popular ignorance of the laws of nature regarding physical exercise.

About half of the American children are brought up upon the farm, or in open country where there is usually plenty of work for all, and few of them suffer from lack of something to do. The danger in their case—and it amounts to a national fault—is the general tendency among parents to make farm and house labor a repulsive and monotonous duty, with but little, if any, relief in the way of diversion, relaxation and amusement. The old false dogma, “In the sweat of thy face shalt thou eat thy bread,” had much to do with making the Puritan life of New England farmers hard, dry and repellant. A people driven by necessity and by a superstitious ideal of duty, are not apt to cultivate the niceties, graces and enjoyments of life which intelligent and thoughtful children desire and need. Had the New England farmers taught their boys and girls to regard work with dignity and pride, and given such incentives to accomplishment as

would make work interesting and enjoyable, and then diversified it with the cultivation of artistic and intellectual expression, including the adornment of lands, streets and homes, the history of New England and the Western communities which they have built would have been far better and happier, and New England itself would not have been so generally deserted by its best blood.

In city and village life there is too often little opportunity—even when parents have the wisdom—for giving children such exercise as shall be both stimulating and useful; and the only resort is the playground, where monotony and loneliness is replaced by an excess of association that prevents much chance of reflection and meditation; and is an even greater hindrance to natural and useful ambition.

It is a common fact in urban life that children are born or made to live so as to be deficient in physical force and development. In such cases it is always taken for granted that anything which develops the muscular system is desirable. While this is partially true, there are important modifying facts not often known. Vitosophic phrenology would decide from all the factors in the body and mind what course of life the child should be developed for, and have both the mental and physical life governed accordingly. Those



who should lead either purely intellectual or sedentary lives should not develop the lungs and blood vessels to large capacity, for when their change of occupation requires or induces them to reduce the exercise of those organs, congestion and disease is apt to result. Great numbers of college athletes have this experience. For such people, a few minutes of vigorous self-massage each morning upon rising, sufficient to magnetize the stomach and make it fit to receive healthy, cool food, is a natural course to take.

I will not take space to treat of games and exercises with companionship, but will say a word of home and private exercises. These should be natural in form and enjoyable as possible. Whenever it can be done, private exercise should be taken entirely nude, and before a mirror, so as to enjoy the beauty of motion; and the exercises should have no set forms, but follow the instinct of each moment. A rapid massage of the abdomen with the hands—keeping the mouth closed the while—will produce more benefits upon the whole digestive and respiratory systems than any other one thing, and soon becomes a very enjoyable exercise. Parents should teach this practice to their children when they are very young, and encourage them by their presence to make it enjoyable.

CLEANLINESS.

“Soap and water” is an expression popularly supposed to dispose of the above topic, and yet there are few greater errors. While a clean skin is certainly desirable, it is only a trifle compared to clean blood and magnetism. The first factor in cleanliness is the effective attraction or drawing from the body by the proper channels of all waste substances as fast as expended. This is necessary to keep the exhalations from the lungs and skin entirely free from anything that can be offensive to the sense of smell. Few things can be so offensive as a foul breath, yet nothing is more common, even among those who consider themselves the best of society, than a breath that would drive a dog into a tanyard with shame. Self-respect, of course, would not allow anyone to be guilty of it; but that is little known yet. To secure clean blood and other liquids, and promote proper depuration, the sand diet (spoken of elsewhere), frequent water drinking, the magnetizing of the feet, legs and lower body with water and massage treatment, contact with the earth, according to the temperament, sun bathing and regular intervals for expelling waste are

the most convenient and effective means for maintaining physical purity and cleanliness. It is not merely for the satisfaction of being clean and attractive, but these practices are most that is needed for preventing or curing disease, crime and immorality. The positive causes of uncleanness include ill-fitting food, especially unsound meat, close sleeping rooms, drugs and narcotics. The mere naming of these ought to be sufficient.

Bathing is a factor in cleanliness which not only wants encouragement, but needs a surprising amount of reform in method. While most people do not bathe enough, yet there are not a few who bathe too much or in the wrong way to suit their special temperaments. Many doctors of the magnetic type who make cold water a fad are liable to kill such patients as have the electric temperament, and are so low in vitality as not to be able to react without injury. Remember that cold water always absorbs magnetism from the body. On the contrary, hot water gives magnetic substance to the body. The question always is, which does the body need? Strong, magnetic bodies usually need the electric or cold treatment to draw the surplus from them, while an electric body usually needs stimulating with hot water, or else with a warm magnetic rubbing, and then have a cold water electric rubbing to

draw magnetism to the skin and excite the action of the lungs and stomach.

It is almost sacrilege to speak against soap, yet it is a fact that soap ought not to be used upon a pure-blooded body, except to cut away oils or other foreign substance that may become attached to the hands or elsewhere. It injures the finer beauty of the skin and makes it coarse and rough. All the skin should be kept as non-conductive as possible to protect the body from the changes of the weather.

In common with the other branches of life science, the factor of self-respect is required to stimulate an ambition for cleanliness among children. Convenient and comfortable opportunities for bathing should be given when possible, and everything done to make it an enjoyable exercise, rather than the bugbear of disagreeable duty that children naturally rebel against.

EDUCATION.

From what has gone before, it logically follows that nearly all of the ills of society can be justly charged to the lack of a suitable education. Hence we may inquire as to what education has been, and what it should be. If we analyze our American systems down to their real significance, we will find that nearly all of the unprecedented progress that we made during the last century was confined to the science of "getting a living," but that its collateral science—that of living itself—has been so neglected that it is a much disputed question whether we have really made much net progress. The greater number and variety of diseases and crimes; the numberless outbreaks in family relations; the unhappy litigation; the acute misery from a general nervous derangement, and the small per cent. of those who succeed in satisfying their ambitions, either in business or in home life, would seem to overbalance all that has been gained in the knowledge of comforts, in the laws of living, the treatment of disease, or in ideas of humanity. I have pointed out elsewhere, yet it cannot be too often repeated, that our ignorance of the laws of healthy and happy living have sprung from the

old orthodox idea that humanity was contemptible and insignificant in comparison with the man-made deity, and that the elements of reproduction were fair game for jesting and vulgarity. Out of this grew the general belief, which we all acquired among our first impressions, that the study and discussion of ourselves was unprofitable and improper, and even immoral.

The dogma of immaculate conception has also had a more fatal and vicious effect than many yet appreciate. The great secret of priestly power, and through that of despotic government with a heaven-endowed crown, for the past two thousand years, has been the turning of the natural instinct for study away from all the realities of nature, and confining it mainly to the study of useless languages, to personal graces, like music and artistic expression, to abstract mathematics, and to such superstitious subterfuges as the old so-called astronomy. This kept the mind of the masses helplessly dependent upon a small, selfish and despotic class. Even yet, in all but the best scientific schools, the study of language, music and abstract mathematics is overestimated, while such studies as chemistry, geology, botany, real astronomy, geometry and physics in general—such studies as would tend to mental freedom and to recognition of the real laws and

consciousness of the universe—are kept in the background.

The freer-minded Greeks and Egyptians, and perhaps other races of early times—people who were keyed in the telepathic sense—knew more of the higher classes of learning than any peoples who, for the past two thousand years, have been controlled by the modern Greek and Roman churches. Those two great ecclesiastical powers literally destroyed knowledge throughout Europe, so that even the knowledge of the roundness of the earth, and the use of globes and maps, was lost for fifteen hundred years; and they can only be credited with saving the vehicle of learning—literature. The Dark Ages, so-called, with their black clouds of superstition and witchcraft, were nothing more nor less than the product of a conspiracy against a natural system of education. Even instruction in doing and making things was kept strictly apart from literature, as a part of the general scheme for subjection, and this custom is also reflected in the instinctive resistance of present conventional powers and society to industrial education.

It would take a great space to set out all the historic influences which have united to prevent any sensible system of education, either for producing industrial power or for mental illumina-

tion. A true education would consist entirely of a rational instruction and exercise of all the seven sense organisms. This may seem startling or absurd, but consider: All literature is the communion of minds through the telepathic sense. The whole domain of physics is but the discovery of natural laws of substance and consciousness which we grasp through the same sense. Education in perfumes and odors is but instruction of the sense of smell. That of forms, sizes, colors, and many other distinctions in substance, are but instruction of the sight. We educate the hearing to acquire a knowledge of music and assist in language. We instruct the taste sense to make a proper choice of food and drink. All our knowledge of making and doing things comes from instruction of the touch. And finally, the knowledge of how to create a far better and wiser generation of people in the future than we have had in the past, or now have, depends mainly upon education of the gender sense.

When we have a sensible system—as will come some time—our general practice of negative teaching or suggestion—using “don’ts”—will be dropped, and only positive terms will be used. Don’ts always scatter and derange the mental process, requiring a double action of the mind, while positive terms concentrate the men-

tal forces and produce a direct result. If you tell a child to carry a dish carefully, it will help him to do so; but if you tell him "don't drop it," the sound of the word "drop" will tend to cause his nerves to relax and he will be more apt to drop it than if not spoken to, for he has to exert himself to overcome the reflex influence upon his nerves.

The question of co-education, or division of sexes in schools, is also an interesting question in natural law. If natural social ideas prevailed, it would always be best to mingle boys and girls in study rooms, but it requires good knowledge of individual temperaments—especially of the electric or magnetic types—so as to maintain harmony in the nervous system; because no people can be so close without causing magnetic currents to develop that will be either harmonizing or distracting. As a general rule, the seating together of two children who have complementary types will keep both in a better condition for study and help to maintain the health of both, especially those of the older ages. On the other hand, when two children who are both very magnetic, or are strongly acid, are placed together, they are nearly sure to irritate and excite each other and make both either restless or drowsy. (By the way, this rule holds good between the

sexes among adults when seated together in assemblages.) In class room work, however, there are other and more subtle forces to be considered. If it were not for the lack of necessary association out of school, it would be best to keep boys and girls apart—save possibly for instruction in abstract mathematics—and the teacher should be of the same sex as the class. Only under such a condition can there be a close communion of thought sufficient to convey ideas easily, and also to preserve freedom from restraint in expression when any question involving the gender nature arises. Again, any teacher, especially those who have a normal gender nature, will unconsciously use a different expression and apply different coloring to ideas when dealing with a class of one sex than with the other. The general practice of employing only women for class-room work, even in high schools, and their almost universal ignorance of the masculine mind, is responsible in a large degree for the general poor results of a boy's school life in comparison with that of the girl's. With our present practice of employing only female teachers, it becomes most highly important that the teachers themselves should not be allowed to remain so densely ignorant of the realities of life, but should have a phrenologic and sex education.

RELIGION.

Vitosophy gives a new force and meaning to the word religion. It destroys the fetish of fear, the idol to lie before prostrate, the dogma that has filled the world with wars and quarrels, the shield of the hypocrite and the business man's humbug to satisfy the women and children. Instead of all these, religion becomes a fact of law and substance.

Religion can best be defined as "the science of relationship between the universal consciousness and each individual consciousness." Its medium is the telepathic sense, and it only attains its full force when all the other senses are in abeyance. When we feel most conscious of being an indivisible part of a universe of intelligence, everywhere and forever filled with purpose, with order, with harmony, with beauty, with affection—when we sense an infinite source of all realities, unlimited and impersonal, yet as vital and real as any of the concreted forms and personalities that are able to impress our coarser senses—then, indeed, we experience a real religion.

Such a religion would give to a normal man no feeling of repugnance, of avoidance or embarrassment. It would provoke no quarrels. It

would cause no estrangements. It would prevent all caste. It would build up character, self-respect, and respect for all humanity in the consciousness of human brotherhood. It would also destroy the machinery of all oppression and selfish authority, but save and purify all institutions that serve the natural needs and desires of the human mind.

For reasons which I have not space to note in this work, the Christian world has never been able to grasp the full sense of reality in Divine consciousness. Perhaps few of the present generation can grasp the idea of an unlimited and impersonal intelligence that is at the same time the source and the sum of all thought and instinct, of every concentered mind or intelligence. Only those who are fearless and independent can sense the fact that there is no dividing line between self and the universe, and that there can be no room for any agent to enter and dictate, but suggestions by others may help a person to grasp and sense the fact. Only such, also, are yet able to stand firmly and confidently upon their own feet and feel no need of any authority or agent to give them complete harmony and satisfaction with the universe. Such a sense cannot be well expressed in language, for the class of terms in common use all imply personality or

limitation. No sense religion can use personal pronouns to express Divinity.

Such a religion is a natural part of our daily life. The contemplation of our relationship with all life and thought, whether in being or formless, whether it expresses itself in animal or in vegetable life, whether in our own careers or in the motions of the outer worlds—this is the reality of religion. And yet, while we have the royal right to reject every other dictum or belief that does not harmonize with our own reason, common sense requires us to recognize every religious creed, no matter how crude or absurd it may seem, as the instinctive effort of some class of minds to recognize their source, and to treat every such effort with the grave respect we owe to everything human.

This topic carries with it the question of life and death.

Each human life springs from the conjunction of intelligences. It is idle to search for the original impulse by inductive reasoning and chemical analysis. A life is not a creation in the broadest sense, but a concretion. It cannot be an addition to the universe, though it may be to our own planet.

Every human life, like every concretion of matter and mind, whether a planet or less, has a

normal course to run. It is born and grows; it attracts or loves; it perpetuates itself through its power of reproduction, and then in time loses its power of attraction. The law of disintegration sets in, the mass and consciousness disorganize, until, as a final stage, all matter and thought become not lost nor lessened, but merged again in the universe of reality.

Nature has made the beautiful provision that as the life principle loses its power of attraction and growth the desire for further life shall fade, until at the end the desire shall entirely cease before the consciousness itself is dissolved.

It is now almost universally supposed that the desire for a future life is a natural desire, but this is only one of the errors that has sprung from the Christian contempt for humanity, the gender sense and reproduction. When our children satisfy our ambitions and desires in power and wisdom, we shall be satisfied to have them absorb our life, and nature will make us feel that in them we shall live through all life.

LAWS OF REPRODUCTION.

The highest possibilities in the life of a woman lie in the power of creating a new life, and she can only give her child the highest endowment of character, health, beauty and intelligence when she is able to feel a perfect sense of purity and self-respect during all the process of conception and creation. She must be allowed to sense the fact that the Divine intelligence has designed and provided from the beginning for all the instincts and impulses that she feels, and she can only feel this when the father shows an equally grave, tender and delicate sense of his responsibility, and is entirely free from all those feelings of sportiveness and indelicacy regarding sex phenomena which the errors of Christianity have made almost universal.

As children are the parents of the coming fathers and mothers, so the only way to reform the parents of the future is to educate the children of to-day, and the writer assures you that any sensible boy or girl can be educated so as to be forever free from immorality or impurity, for nature itself is always trying to produce that result in the mind of every child. As education consists of impressions, the sense and character education of a child cannot begin too early.

Even in infancy it should be taught that clothing is not a natural requirement of propriety, but only of protection. Every part of its body should receive every possible degree of liberty, freedom, respect and healthy culture. Such a system of education should be possible in the family life, even if it cannot be obtruded upon a purblind public.

The reader has doubtless observed before this that the general purpose of this work is to point out the real serious deficiencies of our social life, the defects in all our conventional reform methods, and finally, to point out the easiest and most practical methods for correcting all errors, and of restoring or securing harmony in all phases of life. There is a growing conclusion among the best and freest students of life that the portion of existence and growth that takes place before birth has not been sufficiently appreciated as a foundation for the life to follow. While most people marry with a more or less conscious desire and purpose to raise a family of children (all would if they were normal), they have never been taught—in our Anglo-Saxon life, at least—to have that natural, grave and deep respect for human life, for parentage and for children, as would prompt them to make the necessary study of the many problems involved in the creation of

progeny. They have not learned, as nature prompts, to look for their future life in the lives which they create. They know almost nothing of the vast system of influences or electro-magnetic forces which flow in and out and through the father and mother bodies to form the new concretion of substance and consciousness that we call a child. They do not appreciate the fact that every impurity in the blood, every imperfection in the shape of the skull, every weak or abnormal organ of sense, every selfish, coarse or vulgar thought in the mind of either parent, injures the foundation of life in the new child. Nor do they know much of the singular provisions of nature by which the father is able to send such currents of magnetism from his own mind and body through the mind and body of the mother to the unborn child as to produce an equal contribution with the mother to its mind and substance.

A certain general error regarding births produces serious effects upon society. It is generally assumed that nature makes the act of giving birth a period of great and dreadful danger and suffering to the mother, so that parentage is avoided and prevented by very many women who would be better and happier with children, while most of those who do produce go through the pe-

riod of gestation in such a state of fear and dread as to keep the whole system weak and unfit for the effort. The law of nature is,—and it tries to prompt both parents to that end,—that every sense and organism of the body shall be developed to the highest degree of force and expression, like some athlete training for some supreme effort; so that when the time comes for the final effort by the mother—as with the athlete—all the forces of the body will combine with nature in a great and confident effort that shall carry with it all the joy of successful and certain accomplishment. This proposition accords with the written testimony and experience of one of the wisest women of the last century, Mrs. Elizabeth Cady Stanton.

One most interesting law of preparation for birth is only understood by vitosophists. During the period of gestation, and also of lactation, nature gives to the mother a special electric or absorbing property, so as to make an unusual draft upon all the magnetism of the male parent, in order that he make an equal contribution to the construction of the child and have an equal share in its attributes, likeness and affection.

Very few people appreciate the importance of selecting such a consort as will make a proper combination of physical and mental attributes



for the production of progeny, or know anything of the many ways in which the various attributes of the gender nature are expressed in the face, skull and form of body so as to be recognized by an educated observer. As a result of all this ignorance, it very rarely happens that parents ever exercise as much care and wisdom as they might in preparing themselves and each other so as to be most highly fit for the period of conception, the most important stage of each new life. The school of vitosophy has discovered and teaches the laws of natural conception so as to govern the sex, the vitality and health, the intelligence and character, and to modify or avoid in a large degree the faults and imperfections of the parents. Splendid results in thousands of families already testify to the crowning wisdom of this common-sense system of reformed education. In comparison with this reform, all the other reform efforts of society seem like a mere scratching upon the surface. Which is easier and most important, to produce a normal, intelligent child that cannot easily make anything but a good and valuable man or woman, or to worry and pray for a lifetime over some crooked-headed mischance in the effort to keep him out of jail and from being called a criminal, or from being called a lunatic and buried in an asylum?

It is not within the scope of this volume to enter at length into the natural laws for preparing and exercising parentage. It would be possible to make a large volume of important information and advice upon this topic, which not one in a hundred now properly understands. What I have given is intended to awake society to the possibility of a better generation, and to excite its ambition for better results than in the past. While vitosophy has doubtless gone more deeply and clearly into human science than any other school, yet all intelligent teachers of phrenologic science can give invaluable aid and instruction to any who are open and free-minded enough to appreciate it, and have character enough to desire it. The great work, however, is to prepare the public mind for real essential knowledge by breaking down the selfish forces of conservatism and authority. It is going to take generations of time yet to fully annihilate the great mountain of vulgar, sportive, silly, contemptuous and generally immoral attitude of Christian (?) society toward reproduction and its gender sense.

LAW OF RACES.

The question is often asked, "What constitutes a race, and what is the significance of a race?" I find much in life study and in history to lead to this conclusion: A race is a concretion of various racial fragments about some new idea or conception. Such racial germs may be either religious, social, political, commercial, or something growing out of the expression of any of the senses. Under fairly normal conditions, such an aggregation will develop and grow until its idea is developed to its full capacity for expression, or so far as collateral knowledge will permit. When this result is attained, the growing and attracting power of the people ceases; they no longer look to the future, and they gradually lose their cohesion and character, until in time they are disrupted by internal convulsions and outside enemies. When it is not broken by outside forces, and its own people are not warlike, it may last indefinitely, growing weaker and more useless, until it becomes a mere attendant of the soil. In this great class we may safely include what we call the natives of America, Australia, Africa and parts of Asia, as well as the East India Islands. These are undoubtedly de-

scendants of very remote races, all at some time superior in power, knowledge and character to their present representatives. The Philippine Islands contain the remnants of apparently several distinct races, each at different times having been in the forefront of human life. In most cases, however, it is probable that the decaying races have been rent into fragments and those caught and absorbed by virile and growing races, or else uniting with fragments of other races to develop a new race about some new conception.

Such, in brief, is doubtless the general history of nearly all races. As we glance over known history, we find the dominating idea of early India to have been the development of the telepathic sense, with its almost unlimited psychic powers. Later there developed out of reactionary fragments of the Indians, and of sun worshipping tribes further west, the great Semitic race, having the development and worship of the gender sense for its germinal idea. More recently, and in sequence with the other two, we have the Christian idea of demeaning the gender sense, and through that the whole man, in order to glorify the personal deity of the Semites by contrast.

It should be observed, however, that the different classes of germinal ideas have led to dif-

fering forms of racial expression, so that the same people have sometimes been identified with two or more races. This is illustrated by the Jews, who are all of one religious race, but merge themselves into various political races.

But, aside from religious or political foci, there have been various others that have caused great peoples to spring forth. The wonderful Egyptian race seems to have been founded upon the idea of developing mathematics—especially astronomy and geometry. All of their great racial labor proves it. Their pyramids and other great constructions were built in accordance with vast geometric formulas. Their calendar was founded upon a revolution of planets which required more than 1400 years for each cycle. Again, in the Roman empire we find the controlling instinct of political and colonial dominion. Greece seemed to be governed by the instinct for artistic expression. Great Britain, out of numerous racial remnants, rose into strength and greatness under the impulse of marine and commercial dominion.

Our new American race—for it is a new race—was the outgrowth of the natural instinct for human equality and equal rights that had been slowly fermenting in the English and German speaking countries for centuries, until it was

crystallized into living consciousness by the genius of Thomas Payne, whose epoch-making letters, called "Common Sense," transformed the colonial rebellion into a racial revolution.

I digress for a moment to touch upon a chapter of history which I believe has never been written. Ever since the Restoration, in 1660, every Englishman who felt dominated by the instinct for equality had been driven from his home to the American colonies; and unto this day no loyal Englishman can sense the idea of literal equality of all human rights. When the American revolution became an assured success, there began a general readjustment among English and German speaking peoples. Those who felt the American idea came to the United States. Those already here, who would not accept such a radical advance, went back to England, or to Canada, where they could have freedom of action; or if not able to emigrate, endured suppression at home. And ever since the Revolution the same movements have been going on. Equality loving people from Great Britain, France and Germany, and, later on, from all the European countries, have been steadily coming to the land of equality. Ask those immigrants who know their own minds whether this is true, and observe the answer. On the other hand, study the mo-

tives of those who have gone back to the old countries and note how universally they have been governed by the reactionary idea of caste and class.

An exception to the foregoing propositions regarding our own country must be observed in the former slave states of the South. The Southern colonies were driven into the rebellion and through the revolution by the great numbers of Scotch and Irish refugees from British tyranny, in spite of the loyalist aristocratic land owners and their dependents. The Southern English never accepted the ideas of equality which inspired the Northern states and controlled the new government. Having possession of the land, they were soon able to drive out the less provident Irish and Scotch pioneers to the North, or to the mountains, and then founded an oligarchy of unequal rights upon slave labor.

Slavery made the denial of equality the inevitable corner stone of society wherever it reached; and now that slavery itself is dead, the deeper principle still burns fiercely. The South is not yet American for that reason, and the presence of the black race problem maintains a dark cloud over that portion of our country and makes anxious the minds of all who look far and deeply into the future.

SIGNIFICANCE OF HUMANITY.

The real place and function of humanity in the Divine purpose is a favorite study among the deepest thinkers. Many will think it presumption to attempt solving such a question, but, if my logic has proven anything, it is the natural and inalienable right of any man to study anything and question anything that he has a desire to know, and which does not intrude upon the rights and privacy of anyone else. Few people look far or deeply, and the conscious ambitions and desires of the great mass are very limited. One of the most shallow and selfish, yet well known, is to merely "get rich." One running with that on all fours is to "have a good time." The more common, and one perfectly natural—so far as it goes—is to found a home and have a family of children. Secondary to that, with most good people, is the desire to be useful and helpful in the various ways open to the man and citizen according to the radiating or receptive impulses of his nature. But beyond all this, back of the man and his family, back of all political bounds, back of nations and races, lies a great underlying consciousness which tells humanity to occupy and inhabit the earth; to shape it, to dress it, to cultivate it, until it be-

comes a garden of perfection, so far as the conditions of circumstance will permit, in accordance with the law of full development for every order of being in the universe. To accomplish all this will take long ages—too long for us to imagine its finish. Through unknown ages—too many and too long for us to intelligently guess—has the human race been working upward, sometimes with wonderful thought and power, yet always until now with fatal limitations of ignorance. Only within the last century has the discovery of applied forces made it possible to begin world-wide movements for broad and high advances in civilization. In a period when labor is so jealous and fearful of competition, perhaps few appreciate how little permanent work is yet done, and how much there is to do. Even in the power of producing food, clothing and warmth, the possibilities of the earth are as yet but lightly touched. All of our applications of natural force are as yet primitive and are still capable of almost unlimited increase of power and fineness. Our knowledge of processes for enlarging and improving food supplies is very limited. At the present time the waste of food values through ignorance of preparation is greater than the consumption. Still further, the waste of human effort through the production and consumption

of liquors, tobaccos, drugs, and a thousand other things, leaves a small net result for all the energy exerted by the human family. And finally, the loss of human potential force by unnecessary weakness, disease, poor birth and early death, discount most heavily from the sum of human power. All these defects and drawbacks have to be corrected before humanity can carry out its deepest instincts and greatest destiny.

I may here best touch upon a collateral question which many thinkers have argued, but, so far as I have seen, none of them have solved. That is what is called the "Malthusian" question, or the law of population. It is assumed that, in general terms, the law of increase of life is in a geometric ratio, while the increase of food is limited by space, and hence that the population is bound to overcome the capacity of sustenance, and result in wholesale starvation or mutual destruction. The fallacy of this assumption lies in the ignorance of certain finer laws of impulse in the phenomena of reproduction. I have not attempted to deal with that phase of science in extenso, as I may in some future work, but, in brief, it is that when society becomes intelligent in its social relations, the number, as well as the quality and character of children will become a definitely fixed product of rational purpose, and

only such will be born as parents can see opportunity for. As there can be at most but half as many families as there are of adults, an average of two children per family would not permit any increase in population. As there would inevitably be some accidents and failures, the average would always approach three children per family without increase, and yet deprive no one of the satisfaction and enjoyment of married and parental life. When people become really wise they will be satisfied with fewer children, and will feel far more happy and safe in the possession of those they do have. In saying that children will become the product of rational purpose instead of blundering chance, as all admit to be the general rule, I mean that, in an age of pure reason, parents will plan for their families as well as for their houses, according to the conditions and opportunities which they see before them. This proposition fairly amplified, under the conditions I have foretold, cannot fail to dispose of the Malthusian problem.

NATURAL LAW IN SOCIAL PROBLEMS.

The problem of what is natural law or natural instinct in the various social relations of the human family is one of the most interesting departments of human knowledge. The subject is boundless, and, as the keys of human science that I have described in this work come into use, it will develop a new field of higher literature. The space I have reserved for this topic will contain but a few of my discoveries and conclusions, and is only a bare statement, without attempting to give much of the long course of reasoning or the many experiments and evidences by which I have reached them.

To give these conclusions in the best manner, I will first undertake to say what a rational society would be if the teachings of vitosophy became generally understood and accepted. In the first place, the great fundamental requirement of society is to regain self-respect. Nature makes that the duty and privilege of every man, woman and child. Every normal boy and girl can be taught to feel such a degree of respect for self and respect for others that it would be impossible for either to be negligent of his own health, neatness, conduct, manners or character. They would not be mean to themselves nor to others.

They would never allow themselves to get into any dirty or unhealthy habits. They would make the doctor, the dentist, and even the druggist, rare and incidental. The saloon, brewery, tobacco shop, patent medicine distillery, the jail, the police court and the insane asylum would all become obsolete. Such children would necessarily appreciate with grave seriousness, yet with new courage and hope, the infinite fact of being in existence. They would consult the best experts in human science for advice in finding their best place in life, where they would at the same time do the best for themselves and for society, and so avoid the present fate of the vast majority of men, that of partial or total failure in business or professional life. They would also study with the same care, and consult with the same advice, for the founding of the home. On reaching maturity they would select their consorts with such sense and care as to leave no further employment for the divorce courts. They would keep themselves so healthful, clean, respectful and unselfish that they would not require any statute laws nor terrors of the church to preserve faithfulness to the marriage relation. They would appreciate the fact that the greatest possibilities in the life of a man or woman lie in the power of reproduction, and they

would prepare themselves and each other with every care from the beginning for that great work. As the care of their children came to them, they would study each child's nature, his senses and temperaments, as our new science teaches, and seek to cultivate and develop every sense organism to its highest possible degree of health and expression. They would teach them, not to grope in the graveyards of death, but to look for a live rational religion in the gardens of life. The whole family life would be closer, finer, purer, healthier than ever prevails at present. And as the close of life drew near they would find that death had no terrors. Being satisfied with a useful lifework, well accomplished, feeling that their consciousness had become immortal in the spirit of their children, they would find as the vibration of body and brain grew slow that the desire and the care for life was fading away; and, as the great event of a real, natural death took place, both the dying and the surviving would discover that all the terrors of death had disappeared from the human family.

It is, however, easy to say what society can be when reformed, or even what it will be under the normal course of evolution; but in attempting any practical work we must remember that people cannot change their lifetime ideas very

rapidly. They are apt to regard any change as discrediting the teachings of their parents, their teachers and their church; and most persons have their sensibilities so easily affected and embarrassed by any reference to the gender sense that they cannot think rationally upon anything which touches it. Therefore, anyone who would undertake to teach others how to regard the social relations in a natural and healthful way must study the present ideas of a person and treat them with respect and consideration, and avoid too extreme and radical expression of views.

In taking up the laws that should govern the several social relations, the seven senses must always be kept in mind as the primal factors, and the several temperaments should be regarded as the essential keys of adjustment.

Business partnership usually involves mainly the telepathic sense, as the parties are not supposed to come into very close contact. It is therefore essential that the parties should study each other's thoughts, ideas, interests, prejudices, ethics, honesty, morality, etc., to see whether the two natures will harmonize; and people ought never to go into any important partnership involving their main fortunes and their life work until it is evident that they will so harmonize.

You will find that this harmony will be constantly affected, and the mental processes of each will also be affected by the several temperaments. When the work of the partnership includes both constructive and trading features, the construction work—and also transportation—will require a partner who is more positive and strong in the motive than in the vital or mental temperaments. To drive work well, he also needs to have a magnetic, acid temperament, except that his chin should be broad, strong and prominent, showing a strong circulation. The receptive part of a business, including the money taking and office work, calls for more of the opposite set of temperaments—electric, alkaloid, vital and mental. The planning or laying out of work gives the best scope for joint action of the two sets of temperaments.

Friendship is subject to many conditions and experiences, many combinations of temperament, which all affect harmony. Among intelligent adults, the harmony of the telepathic sense, or the ability to appreciate and enjoy each other's minds, is the main essential, but this usually requires more or less difference in the several temperaments. In the friendship of sex opposites, the most interesting question is the proper degree of freedom that may be exercised, and no

end of trouble happens from a conflict of opinion between the individuals and "Mrs. Grundy," which means, largely, that society and natural sense disagree. The subject is too wide to cover fully, but I will offer these suggestions: For children and young people, a careful and intelligent selection of harmonizing companions of both sexes is one of the imperative duties of parents. A knowledge of temperament and phrenology is essential for this purpose. Since the young people cannot be constantly watched without injurious restriction, they should be trusted as fast as they develop good sense and judgment. To this end, children must be taught to understand and respect themselves and each other as fast as they are capable of understanding, and become curious to know the mysteries of life. Children are never injured by correct knowledge properly given, and nearly all bad habits and practices spring originally, in part, from sheer ignorance.

Among grown people, the requirements of self-knowledge and self-respect should have a first place. The degree of freedom and liberty with which friends may properly express themselves is in quite close proportion to their knowledge of the gender nature, its laws, instincts and impulses. I should also lay down this proposi-

tion—a rare one, perhaps—that the less outsiders meddle with and notice other people's friendships, the better. If parents do not instruct their children how to take care of themselves before they are grown up, it is of little use to attempt it afterward. Even if young people do make serious mistakes, it is better to let them learn wisdom by experience than for friends to nag and criticize. Wrong doing is always a violation of natural instinct (if it really is wrong), and will surely punish itself without the aid of the neighbors.

There is one very delicate matter in friendly relationship that I will attempt to touch upon carefully, for it is very rarely understood, and that is the strong physical sex attraction which many experience and often find difficult to control. From the almost universal imperfections of birth, most people are either deficient or unbalanced in their gender nature. Again, society practically teaches the male half to develop an excessive expression of the gender nature, while girls are taught an even more harmful, if not so offensive, restraint in expression. If both sexes were properly and sensibly taught, they would naturally develop a far more healthful, easy and enjoyable code of manners, both dignified and graceful. They would be able to enjoy the full

beauty of eyes and form; they would be able to reach the deeper, finer, more delicate currents of thought, and, what is of equal consequence, they could enjoy and receive the benefit of those subtle currents of electro-magnetism which circulate all through any two bodies when they feel the sense of harmonious attraction, free from embarrassment. And this leads to the imperative duty of each person to keep every part of himself in the most pure-blooded, healthful and enjoyable physical condition. A man should cultivate a strong magnetic, or generous, quality; a woman should develop a finely responsive electric quality, the two natures being reciprocal throughout. Many of our social misfits come from the common lack of masculine generosity and of feminine receptiveness. All bad habits and physical neglect in either are injurious to both.

I will close this branch of my topic by referring to a large class of women who, from different causes, feel a keen sense of hunger for that subtle magnetism which every strong man radiates. This hunger sometimes becomes so intense that many women—both married and single—literally droop and die from no other original cause. Men and boys ought to be taught all these conditions of the feminine nature, and to appreciate the enjoyable privilege and duty of

making their surplus magnetism (which most of them waste so lavishly, or burn up in tobacco smoke), useful to their friends and companions. A single friendly look full in the eyes by a good, clean man, may carry with it a current of magnetism that will give a new lease of comfort and hope to some woman whose life is all too full of hunger and loneliness, even in the crowded city.

The marriage relation, and those phases of life which lead to it, make, of course, a subject of endless interest. Did you ever reflect that back in the infinite past the Divine consciousness deliberately thought out, planned and ordained such an endless system of natural laws as should cover every contingency of human phenomena? I have gone deeply into the study of natural law, and I find clearly that nature has made monogamy, or single marriage, and its consequent of reproduction, a positive and definite requirement; and if this law is neglected or violated in any way, nature is certain to punish the offender. I must, however, say in passing, for the benefit of my unmarried readers, that nature, even though it must punish, has not neglected its laws of consolation. There are many—too many—who from deficiencies in impulse, from imperfection, or from lack of opportunity, do not or cannot attain married life and children. Also many

others who, though married, have lost or failed with their children. While the primal instinct for a future life, and the sense of satisfaction at life's end depend mainly upon blood issue, yet each one is also given the power to blend his magnetism with the ever-living mass of society by generous and useful effort, and so stamp himself upon the memory and gratitude of those who remain, as to save in some degree the sense of accomplishment and immortality.

While nature prompts and even requires a much greater degree of freedom and liberty than our conventions permit, outside of marriage, or between those married and those not, it does unquestionably restrict such exercise of the gender nature as would naturally lead to reproduction, to the marriage relation. I am confident that no normal and correctly educated man could ever feel tempted, much less induced, to violate that law. If this fact could be made generally known, it would give a great lift to the whole tone and character of society; for the Christian church itself, as it was organized in the early centuries, was founded upon the denial of natural purity in men and women. There is yet a general belief that honor of sex is not a natural attribute, but that it is a product of the church and not to be looked for or expected outside.

While there is much instinctive, though often blundering, effort among all of our religious cults to teach morality and character, none of them yet fully teach a true, healthy and moral regard for the gender nature and its relations.

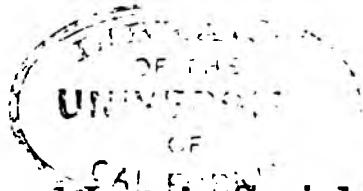
Like all other human questions, the marriage relation is a sense problem, and it is the one human question that directly affects all the senses, for there cannot be a perfect marriage unless all the corresponding sense organisms can be made to vibrate in harmony; and this sense harmony is something that every young person should be taught to understand before becoming engaged to marry.

In studying mutual sense harmony, it should be noted that the different sense organisms have differing relative values with different people. Also that few people are fortunate enough to find a perfect counterpart, and it is therefore essential to know what organisms must have harmony, what can be harmonized, and how to do it.

Among intellectual people, including those of the mental temperament, the harmony of the telepathic sense, the ability to think together with ease, comfort and enjoyment, to agree with each other's ideas and wishes upon terms of equality, and not make it necessary to exercise mental force, is absolutely essential to a proper relationship.

For those who look forward to parentage, the second vital essential of harmony is that of the gender sense. This can be studied during friendly companionship by noting the effect of a close presence upon the nervous system. If, at the close of each visit or meeting, the nerves of the body feel irritated, excited or wearied, not even mental attraction, and much less sex excitement, should be allowed to violate natural sense by marrying; for any marriage under such conditions can only be immoral and result in disappointment. On the other hand, if friendship gives the nervous system a harmonizing and healthful stimulus, and the two minds agree, as I said above, then it should require little else to make the union a success. I will add that the harmonious attraction of the other senses, especially of the touch and sight, are strong indicators of harmony in the gender sense and of fitness for reproduction. Among very musical people, the harmony of hearing must be carefully considered. The musical notes of each must be so different as to give mental attraction, and this will be found to follow closely, though not always, with the telepathic harmony.

As a corollary to the senses, the system of temperamental attraction should be carefully stated. Two people of strongly acid types can



never fully harmonize, save in a few cases where the electro-magnetic difference is very great. A system that is strongly acid is usually accompanied by an acute, critical, and often suspicious, nature; and it cannot strike against another like it without more or less display of fireworks. On the other hand, if two people who are both alkaloid and both electric (cool-blooded) try to join, they will repel each other instinctively and their union would prove flat and unprofitable. As a general rule, the best results will be promoted when the magnetic temperament is united to the electric, and the mental or motive is joined to the vital type.

The lack of sense and object education causes society to exhibit generally different faults and deficiencies of married life in its different classes, aside from the great general fault, the lack of human respect. The farmers of America are, on an average, the most thoughtful and reflecting, the most patriotic and self-sacrificing class of society. Their children also average highest in strength and force of character. On the other hand, they generally lack the finer graces and virtues, and rarely appreciate the beauty and other attractions of nature about them. The ambition of the farmer is apt to be concentrated in hard, grinding work, which gives to the man the

enjoyment in itself of accomplishment; but to wife and children the work is all too often but an endless and weary drudgery. All the members of every farmer's family need a specific sense education to enable them to recognize and appreciate all the advantages of their life in beautiful colors and forms, in fragrant odors and pure atmosphere, in natural scenery, in the endless variety of animate and vegetable life; and, most of all, in the opportunity for deep and concentrated reading, study and reflection, which city life makes so difficult and rare.

In city life, the greatest drawbacks are the difficulty of living a free and natural life—too much shoes, rubbers and clothing, especially for children, so that none of them are able to develop as strong constitutions as they might; poor food and worse cooking; many bad habits and a general drift to neurosis, disease and early death; idleness, resulting in injurious or petty means of killing time among women of wealthy or well-to-do families where servants are employed; absorption of men in a narrow business life, with coarse and idle pleasures for recreation; and, with few exceptions, no taste or ambition for intellectual life. The fate of children in cities is never the best, is usually unfortunate, and often pitiable. A combination of good birth, good

growth and a sensible education is rare. They are left to get those early ideas of life, that make or destroy character and health, from street influences or from ignorant servants. They are too often regarded as an incumbrance or nuisance by parents who have no proper desire or fitness for parentage—a condition of character which our city life rapidly breeds. The city is swallowing most of the strength and character of the farm and giving too little in return. Few families of British ancestry can endure three generations of city life under prevailing social codes without ending in the asylum or penitentiary, or by being lost in barrenness.

The excessive regard and desire for wealth, expensive indulgence and lavish display make another fertile cause of character wrecking in city life, and they all come from the failure to appreciate the finer and more subtle forms of enjoyment, satisfaction and acquirement, and this, in turn, arises from lack of respect for life and its processes.

PHRENOLOGY.

I cannot close this work with anything more important than to emphasize the necessity for making the science of phrenology the foundation of the study of life. The term means the science of the mind and its organ, the brain, and includes the phenomena of the telepathic sense. The science not only deals with the brain and its consciousness directly, but follows its influence out through all the body. Every portion of the body is subject to the influence of the brain, and no one can really know any part of the body without understanding the springs of mental impulse. The shape, the color, the health and strength, and even the surface lines of every part, are expressions of the brain and come within the province of phrenology.

The reason why it is not more employed is profoundly significant of all reform work. Every form of authority—social, theological, medical and legal—fears it more than anything else, because it will naturally do more than anything else to liberate society from every form of despotic authority. A general phrenologic instruction will destroy immorality and the power of

the priest. It will destroy disease, and with it the doctor, the druggist, the dentist, the aurist, the oculist, and even the surgeon—save for accidents. It would do away with the criminal court and the divorce court. It would close the prisons, the asylums, the reformatories and the almshouses. It would develop generosity and gratitude and destroy selfishness. It would increase the capacity for every sense of enjoyment and do away with injustice. It would save the young from death and secure a normal and satisfied ending to the old. It would save the tremendous waste of human effort in producing things that are destructive or useless, and turn it to dressing and beautifying the earth.

How many boys and girls have their best possibilities for a life work pointed out for them, and their education directed to that end? How many men and women make failures in business or waste their lives in smaller and poorer fields of effort than they are naturally competent for, when any good scientist could put them right? How many become lost in dishonesty because placed in too great temptation by their parents when they would have made good citizens if kept from financial responsibility until character had become grown? How many ever have their weaknesses for gambling, for drinking, quarreling,

lustfulness or other faults pointed out to them before they become confirmed by habit, and then shown how to avoid them? How many young people are ever educated to look forward with proper and intelligent interest to the problems of home-making, or instructed in the laws of sex attraction so as to avoid the common misfortune of social unhappiness? How many know how to reduce bad impulses and build up those parts of the brain that are deficient? All this and much more can be and is taught to anyone who will open his eyes and ears to common sense and refuse to be bound by our conventional superstitions.

Justice to yourself, your family and to society demand such study and knowledge. Books without end might be written to illustrate this fact. All our lives are corroded, and most of us sink in defeat from sheer ignorance of what phrenology as taught in the school of vitosophy can teach.

I will close this topic and this volume by a true illustration, within my own knowledge, of what a horrible crime and injustice even a good community can commit from refusal to use common-sense phrenologic science.

In the prison of our most Northwestern state lies a man who was never known to commit an

injury against anyone, but had the misfortune to incur the prejudice and malice of a vicious element at the same time when a notoriously selfish and bloody robbery, with murder, was committed as the culmination of a period of crime and bad government. A vicious and dangerous chronic criminal, who was known to have the necessary mental deformities for such a crime, was seen skulking near the scene of the tragedy just before it occurred, but in the popular frenzy of the hour this was overlooked until he had time to leave the country; and the innocent victim of a brewery gang, whose clothes and figure resembled the real criminal, was picked upon by a most cunning and unscrupulous official (who before his death became infamous for destroying the reputation of good citizens), and, with no real opportunity for defense, being without money and speaking broken English, was railroaded into the penitentiary for life, from which, owing to a peculiar rule of practice and the refusal of officialdom to consider natural sense at the expense of time-worn official conventionality, he cannot hope to escape until common-sense justice is able to make itself felt. Had phrenologic science been recognized and employed at the time of his arrest he could not have been held, even for trial. His brain development showed that he was far

above the average in honesty and conscientiousness, yet the murder was committed for money. His brain showed a well-developed affection for home, wife and children, such as was never possessed by the murderer of a mother and infant, as in this case, while the whole life of the prisoner, to the present day, has been marked by a fine and constant devotion to his wife and young family. Even from his prison he has steadily taught them character, courage, hope and faithfulness to themselves and to their country; so that out of the uttermost depths of despair and disgrace they have been able to lift themselves into an honorable and highly useful life, and command the highest respect and confidence of the community. In fact, the whole brain of the man exhibits, to the satisfaction of every scientist who has studied it, just such a life of good, useful and faithful citizenship as he lived in the community before his arrest, and during all the time of his confinement, where he has always commanded the highest respect and confidence of the confining officials.

Had the government of his city kept in its employ, as every city should, an expert in human science, a good description of the real murderer could have been given to the officers as soon as the nature of the crime was known, the proper

man secured and convicted, and a good and useful family of citizens would never have been subjected to the injustice of lifelong suffering from miserable official ignorance of natural law in human life.

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