

A Course of Instruction in the  
Development of Power  
through  
PSYCHOMETRY



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# Course in Psychometry.

## INTRODUCTION.

Psychometry is closely related to Clairvoyance inasmuch as Psychometry is to *feeling* what Clairvoyance is to *sight*. We can study psychic law only through the material. We must look to the material for our manifestations and draw our conclusions from the material phenomena we receive. It is, in fact, impossible to separate the mental from the physical. We may produce what we are pleased to call purely mental phenomena but there is always some part of it dependent on physical manifestation.

While Psychometry is not vastly different from Clairvoyance, its unfoldment is due to bringing forth the mental forces to a greater degree. In Clairvoyance, there is so much that can be attacked through the physical that it is not as difficult to attain as Psychometry.

We are justified, therefore, in placing Psychometry a step beyond Clairvoyance, or two stages beyond Telepathy.

Culture of the soul forces is too often misunderstood. The true student of psychology must learn to look upon development as something far removed from mere phenomena seeking. True, we must look to manifestations if we would determine our progress but they must represent to us an effect and not a cause. The cause is higher and inheres in the Ego. But terms grow hazy when we endeavor to express that which we sometimes feel we have grasped and we are brought back to the starting point—*Practice*.

Practice must not be confounded with experiment. The student who would progress in Psychometry must not experiment. But he must practice. In Telepathy, the student must experiment or he will not progress.

In Telepathy, messages are received by one mind from another. These messages may be in the form of pictures—received when the eyes are closed—they may be heard as though spoken—clair-audience—or they may come as though they were the original thoughts of the receiver.

In Clairvoyance the messages may be in telepathic form, but they are always *seen*, excepting in hygienic clairvoyance. Usually they are prophetic or picture something actually happening in a distant place.

In Psychometry, the sense of touch is used to convey the knowledge and it is based upon the principle that all material will convey the story or the influence of the mind that has in any way affected it. That is, a bit of plaster may tell the story of all the years as that story has actually been enacted in the

room of which the plaster formed a part. Or again, a signature or any writing will tell the story of the writer.

We find that the mental states in all these branches do not vary greatly. From one the student may go on to the next.

The transference of thought likely forms the basis of it all. If theories can be relied upon, thought can be recorded by inanimate objects. It is the reading of this record that is known as Psychometry.

Our lessons, then, must deal with the Development of the Conditions necessary to bring about Psychometric ability, and also with the procedure of the readings.

## LESSON I.

The student of Psychometry must take care of his health, both mental, moral and physical. It is not necessary to shut oneself from the world; neither is it necessary to cease associations with others. Avoid extremes. Yet, it must be clearly understood at the start that it is impossible to develop in Psychometry and at the same time indulge in diet that tends to destroy the development of psychic powers.

Eat no meat, be it in the form of flesh, fish or fowl. Drink no tea, coffee, or stimulating liquors of any kind. Do not use tobacco in any form. Your diet must be a vegetable one, but eat more cereals than garden vegetables. Eat fruit and drink a great deal of water. Milk can also be indulged in as a beverage.

Get plenty of rest and take moderate exercise. In fine, be as healthy as it is possible to be. Do not confine this health to the physical alone, but let it be moral. If it were possible to bring about this development in any other way, that way would likely have been discovered. But personal purity and cleanliness are the requisites.

Take plenty of baths but be careful to catch no cold. In dieting, remember that it is not asked of you to eat a very small quantity of food. But eat moderately and restrict yourself to the diet named.

The mind must be toned to the work. Development of any kind cannot be rushed. It is impossible to expect to be a trained psychic in a short time. Condensed as courses may be, they can never shorten the time necessary for development. The price asked must be paid. That price is mental and physical care, as well as development exercises.

The student who asks for development in a couple of weeks, or any set time, can never hope to develop. Psychic forces do not manifest at the outset nor at the bidding. They must be brought forth through graded, conscientious steps. The field of psychological students is crowded with a seething, impatient mass, each member of which thinks he is the exception. By all means be patient. Ask the best psychics in the land how long they have labored in their development and they will tell you that it has taken years of constant work with little hopes of success. Now

and then we find a person who has been a psychic from childhood. In that case it is a gift. But nine out of ten have patiently practiced for years.

There are men and women in these lines who have experimented or practiced every day for seven and eight years—sometimes longer—without getting the first manifestation. Finally the reward came. They had paid the price asked and they were given something that gold could never buy. If you are interested, student, if you really want to develop, practice will do it. If you like the work, you must think enough of it to place no time limit on it. If you are willing to make the required sacrifices, you can develop; it will be worth your while. But, I repeat, be patient.

This course is compiled with a view of bringing about development in the surest, speediest manner. With that end in view, diet and care of the health were urged in the beginning. Following this must come exercises that will aid that temperance.

The truths of Psychometry are found on every hand. Like Telepathy, Psychometric examples are not wanting; we find them everywhere. How many people, in receiving a letter, *feel* a certain influence the moment that letter is placed in their hands? How many *feel* a certain influence upon entering a room? I will illustrate:

A young lady has been playing soft, minor music one dreamy summer's day. Her home is far removed from the street. The windows are open and the perfume of flowers is gently wafted into the room. The day is not uncomfortable. It is just the sort of a day to cause one to day dream. The sweetly scented breeze, the music, the solitude have all combined to produce that peculiar mental state in which the mind grasps things foreign to the reason; something over which the judgment has no sway.

While she has played and dreamed, the postman has brought a letter. She has not been aware of his arrival and as she strolls toward the front door some time afterward, she is still in this semi-subconscious condition. She picks up the letter but before her fingers tear the envelope she is made aware of something out of the ordinary, something strange. Instead of trying to rid herself of this feeling, she gives up to it. From her sight fade the flowers; she forgets her surroundings, she forgets self. Her eyes are fixed on something distant. She sees a country road winding among the hills. She feels the breezes that bear a perfume strange to her nostrils. The architecture of the farm houses is strange, the vegetation is of a kind she has never seen. The whole landscape is unfamiliar to her. At a distance up the road she sees a little cloud of dust. It comes nearer and nearer. Her attention is centered there. As it is swept closer, she realizes that a horse is running away. She can see two occupants in the vehicle. As the horse turns a sharp curve in the road, the buggy is overturned and a man and a woman are thrown to the ground. The shafts are broken and the horse dashes madly away. As the dust

clears away the man arises and bends over the form of the woman. The girl is excited as she sees him lift the limp form of his companion from the road and deposit her on the green grass. She is eager and nervously strains every muscle to see what next will happen. But there is a blank, darkness, and, with a heavy sigh, the girl looks down at the letter in her hand: She steps to the doorway dazed and wondering.

The letter bears the postmark of a distant village. She opens it and reads of an accident in which an aunt, whom she has never seen, has been nearly killed in a runaway. She is frightened when she compares the facts of the strange coincidence, as she terms it. Later she finds that the accident, the scenery and all were just as she has seen it.

This is an example of Psychometry. The girl did not see the postmark on that letter. If she received her communication through telepathy she would not have received it so late. At the time the accident occurred she had no feeling of fear or dread; she had received no message until that letter was in her hands. Then the whole scene was shifted and the story was enacted. This girl may go through life and never receive anything else of that nature. Never again may those same conditions be present. Were she familiar with them she could reproduce them. But she wonders for a while and forgets. In her very grasp has been placed a grand truth but it has gone forever. Let us study the conditions present and deduce rules for producing like occurrences. These rules—not necessarily laws—can be deduced. We will proceed.

## LESSON II.

While cases as pronounced as the one just cited are not common, they often occur in a less marked degree, setting forth the same principles. For example: A business man receives a letter. As soon as it is in his hands, he *forms an opinion* that the writer asks him some certain thing. He would not believe that the impression were Psychometric even if he were told. Nevertheless, upon opening it he finds that his *guess* was right. But these incidents are passed by with little comment. They are never cultivated and instead of developing in this line, the individual leaves it all to chance and places no interest in it.

The business man might ask what benefit he would derive were he to develop these powers. There is but one benefit that can be named. By practicing along any of these lines, that quality we call the "intuition" is developed so that we form *opinions* of those we meet, or of business deals. Still, I will readily admit that, for the busy man, reason and logic are a great deal better than intuition. We are prone to cast the conscious powers aside and not consider them as part of "psychology," while the truth is they form a large part. So, if the business man finds more real profit in the employment of reason, do not try to force upon

him any of the subconscious powers. He will reject them; you will gain nothing.

The man or woman who really wants Psychometry is the one who has a liking for the occult. It is that interest, that innate desire to probe the mysteries, that prompts certain individuals on toward the coveted goal.

We must look at the mental state necessary to bring about Psychometric impressions before we attempt to produce them.

The next step should be to get into conscious communication with the subconscious. This is rather hazy and sounds theoretical. But it expresses the real condition to be sought. The conscious mind must be placed in a condition wherein it can grasp what is given to it through the agency of the subconscious.

We must get down to the primal principle of life, which we call the Soul, or the Ego. Our object is to awaken what we might term a *soul-harmony*, or a mental harmony. We will look on the mental organism in the light we would look at a tuning fork. Place that fork in a box after carefully wrapping it in cotton and no matter how great the musical vibrations may be around it, it could catch but now and then an inkling that there was music at all. It would catch a sound wave but the vibration would be cut short and it—assuming that we endow it with sense—would dimly realize that there was a hidden purpose in its life which it had not found. Only at times would it catch the notes, but its covering would kill the harmony which it should take.

So it is with the mind. Wrapped up, cramped and held in the custody of ordinary conditions, it catches but now and then a glimpse of its real self. It grows to adapt itself to its surroundings and, if it can never find that harmony through its covering, it will grow to believe that there is no harmony at all. Exercises, then, must aim to free this inner self to that extent in which it *can* catch some of these mental vibrations that come to it from all sides. There are certain natural and effective means that can be brought to bear on the mind so that this harmonious condition can be cultivated.

In the first place, the all-important fact that worry must be cast aside is brought before us for consideration. We will worry sometimes, of course. A life that is all sunshine dries up and becomes barren. Variety in life keeps an interest and a purpose in it worth having. But, at the times when you are going to practice, you must be contented. Never enter upon your practice if you are feeling cross. Do not destroy your chances of developing in that way.

In the second place, solitude during the time taken for development must be kept in constant view. By solitude I mean seclusion from any and all other beings.

For this purpose it will be necessary to have a room to which you can retire for a certain time each day. Here we are brought face to face with the first Psychometric principle; namely, that everything carries an influence. Lucky is he who owns his own

house and has money enough to keep one room for psychic purposes. The medium recognizes this in his cabinet work; the religionists of all creeds recognize this in their churches and temples. Why, then, should not the student of psychology, in its many and varied branches, also recognize this same principle? A *temple* is thus created and if you enter only when you are in the right mood, if you enter only when you are physically clean, if you enter only when you are filled with the best wishes toward your fellow men, you create an influence that will, in time, react and give you comfort in hours of need. You will have a sacred place to which you can retire for the purpose of getting these soul vibrations.

This is not presented as a new idea. It is an old one but it has special bearing on Psychometry. Of course, we are brought to a halt in many cases with the objection that he who would study and develop cannot afford such a luxury as a room to be used exclusively for a temple. Again, even if a room were to be had, it might be one that has been used for purposes foreign to higher development. But it is best to have a room if it can be had. If the student is lucky enough to have a house in which he has a room to set aside he is indeed lucky; doubly so.

But, where the student cannot afford anything of the kind—and these cases will be in the majority—he can at least afford to be alone and in the same room every day. If he travels he will find it necessary to count on the change of environment and he will also find that his development is not as rapid, by far, as it otherwise would be.

The best time for practice is in the morning between the hours of eight and ten. But this is the time when people are usually busy. The evening will be likely to appeal to the average student. The hours between eight and nine will be the best. Now a word regarding rooms:

If you are fortunate enough to fit up your psychic temple, see that there is no carpet on the floor. A rug will be all right. Have the room airy and keep it very clean and tidy. A few choice pictures on the walls, a chair and a small table will be enough by way of furnishings.

If you cannot devote one room exclusively to this, imitate it as closely as possible. With these points learned, enter the room at your appointed hour, providing you are in sympathy with the work you are to accomplish.

### LESSON III.

When you have entered your room, have the light subdued and sit quietly and dreamily, entering into no thought outside of your own development. There is no specific rule to follow. The logic of remaining quiet, passive, relaxed and at peace with the world is apparent.

I stated in the beginning that Psychometry must be developed with the conscious powers in operation. It is a conscious understanding of the subconscious more than is Telepathy or Clair-

voyance. They are limited to mind operations while Psychometry goes out into the material forms in which are held the mental impressions.

Thus, sitting in silence is the first thing that will tend to bring about this condition, after the student has progressed in his diet and care of his health and morals in general.

Remaining silent and at the same time passive is not as easy to accomplish as it would at first appear. The student will find that his half hour is a long time, that he becomes painfully aware of the seconds. Here is where he must take a care. The moment he gets restless, that moment he must be through with his exercise. If he can sit still and remain passive for no longer than five minutes, that time must constitute his exercise. This is a matter of cultivation.

Not alone must passivity be sought, but a contented state of mind must be induced. This, in itself, is even more difficult than the passivity. It is right here that we are brought face to face with the real relation of Psychometry to every-day life. If a study can teach the student to be calm a short time each day, it is teaching him something that will prove a benefit to him. It is refreshing to the mind to be able to cast aside the cares and worries of the day and substitute for them rest, quiet, peace.

Continue in this exercise of remaining quiet and passive until you can accomplish it without any difficulty. You must be able to sit still for half an hour, and at the same time to get into a state of meditation.

Meditation is a term that is broad. It is generally referred to as a reflection of thought; that is, an employment of the reflective faculties. This is the truth. Into it enters first reason and later a dreamy state of semi-subconscious activity in which the mind does not consider its surroundings or anything that pertains to the world in general. Meditation can be along the lines of study. That, however, is the first and most common form of meditation, in which the reflective organs are brought into play and in which the thoughts are not totally wrapped up in the self. When this occurs, the reflection has gone beyond the conscious mind and is a part of the subconscious.

Here, again, we come to meditation as it is employed in developing for Psychometry: First, the student must learn to become quiet. This, in itself, may take weeks. It may be accomplished at once; depending entirely on the adaptability of the student to exercises of this kind. When this state of passivity can be reached, the next step will be along the line of turning the thoughts from the outside to the inner self. This sounds rather cloudy, but after a brief explanation it will clear. Bring into play that quality of mind we term the imagination. You and your *double* must get acquainted. That is, you and *yourself* must converse. Plainly, your conscious must strive to get communications from your subconscious. Do not look on this as another separate entity; it is part of yourself. But it lives in a sphere entirely different from

that we know through the employment of our senses. It is that mind which gives rise to a conscious study of "occult" sciences. In "talking with your inner self" you must forget that you are in a room, that you are in the world, in fact. This is the deepest kind of concentration. There is no other kind that is half so intense. As I have stated, it takes a long time to acquire it. Some there are who have this ability. But they are few in number. We will suppose that a student has gotten to that point in his development in which he is wholly wrapped in his thought. These thoughts are, of course, centered upon himself. He is thinking about getting messages from his subconscious being. He is thinking of things not mundane; his thoughts are turned inwardly and he considers the immensity of his own being. That man is conscious and yet he is not conscious of his surroundings. Instead of thinking of outside things, his thoughts are absorbed with that which pertains to himself and to himself alone.

That is the state evinced by the young lady who was referred to in Lesson I. There she brought it about through the influence of environment alone. The music, the perfume-laden breeze, the ideal day and all combined to make her forget everything outside of herself and to forget herself as far as her conscious existence was concerned. Music is a powerful agent if it is of the right sort and other conditions are in harmony. For instance, a lively two-step in a ball room would not tend to induce this state. Combined with certain mental conditions it would, but this would not happen frequently. It is the soft music, the passive surroundings and the rest from dull care and worry that will place the mind in this absorbed state. And still music can not always be had. If it can be and the mental attitude of the student is in harmony with it, it is certainly to the advantage of the student to utilize it.

This state has been erroneously termed "going into the silence." It is not getting into the silence at all, for we have no right to draw a distinction of this sort between the conscious and the subconscious. The conscious may be "the silence" and yet there would not be the slightest subconscious condition present. Again, it might be entirely subconscious and yet evince an activity that is as great as the conscious ever was.

Nor is it, strictly speaking, getting down into the *little subconscious*, for it is as *great* as the conscious and *maybe greater!* It is getting into a deep meditative state in which the ordinary conscious organs of reflection are not used. It is an *understanding* that does not depend upon the judgment or reason. Its logic is that of the Soul. As it finds the truth, the whole is arrayed in systematic order. Sometimes we get into this state which the Psychometrist should seek. We get a glimpse of some natural law or of some work of man. In an instant the whole truth has flashed across our intellect. Consciously we are cognizant of the *facts*, of the *truth* of the whole matter. We see why it is as it is. We are surprised by our discovery; we are delighted and we hasten to tell a friend, but lo! the instant we move, it melts from

us. We know we are consciously losing it. We regret it for an instant and then—we forget the incident. There have been men who have been able to get into this state to a marked degree and stay there for any desired period. They term it *illumination*, but they miss the whole truth and give us but a smattering of the facts. They believe themselves prophets and a few followers take up their cry. But they have missed the great truth underlying all.

#### LESSON IV.

It is at this point that we are apt to become enthused; we hope for something greater and grander than we can attain. Our ideals are builded high and we never reach them. We look on earth life as wrong, we condemn the flesh and—what? Our neighbors call us insane, we are termed eccentric by strangers and we pass from this life without leaving one real mourner behind. Now, to the true student, Psychometry should bear a different message. The student who seeks advancement must not try at the same time to cast a shadow on life as we commonly know it. By all means avoid being a fanatic. A psychic crank is one of the greatest bores on earth. He is never welcome anywhere. If he were really a true adherent to psychology he would not tire others with his belief. If the student is advancing and some of his friends are interested in his work, he is justified in taking them into his confidence. But it is the one who tries to distribute his knowledge in an off-hand way, without exciting the unfavorable comment of the public. Rudyard Kipling's tales are replete with the occult and yet these stories are clothed in such fine narrative that the reader does not see the undercurrent. He *feels* it; his whole selfhood vibrates in sympathy with Kipling and yet he realizes not that he likes the inner currents of life. We might also mention a certain American writer whose verse and prose appear simultaneously in three of our leading American dailies—one in New York, one in Chicago and one in San Francisco. This wonderful woman understands the soul-powers of man and she deftly weaves them into her writings and the world applauds and seconds her remarks. What a vast difference between these people and the crank! They are the disciples and they teach the doubting world more than all the schools on earth could teach.

This I have cited to show the right spirit of Psychometry. As I stated in the beginning, Psychometry is the embodiment of the best principles of psychology. It is not wrapped up in the phenomena by which it is known, but it comes nearer to the soul-powers than anything else. And by *soul-powers* I mean the attributes of that which we term the *Soul* or the *Ego* because we can call it nothing more appropriate. The doubter will ask if the soul was ever seen. Fool, no! It has nothing to do with sight. It is the life-principle. It is the *mental* of this soul that calls man to worship, or it is the lack of it that carries him away from worship. Psychometry in its restricted sense would be a narrow thing, dependent upon experiment. But experiment does not

form part of the true Psychometry. It is higher and nobler than the experimental psychological studies.

For weeks or months, perhaps, you have been developing in this field of meditation. You have reached a point in which you can lose yourself to the surrounding world. And yet, when you are through with your exercise, you come back with a full knowledge of what has transpired. You receive wonderful messages from your subconscious. It sometimes seems that the veil that hides reason from the possession of all knowledge were cast aside and you grow lighter hearted in your work. You often receive true telepathic communications. You may even get clairvoyant messages but you will arrive in time at the point in which a *something* in you is able to read history from material. A wonderful expression of the soul-powers. Why call it dark, occult, uncanny, when it is of a purer atmosphere, of higher origin than the *exact sciences*?

When you have reached this stage of development you can commence your exercises in the application of Psychometric power in its relation to readings.

We will, for convenience, divide Psychometric readings into *three* classes. The first of these is an Auto-Psychometric reading, or the reading of the self through this process of inward meditation.

The second step is the reading of writings through Psychometry. This reading is along the same lines as that described in the first lesson, in which the young lady received her information of an accident told only through contact with the letter bearing the news. This phase, of course, is varied.

The third stage is that of reading from articles, such as rocks, rings, or anything, in fact. Here we find that actual contact does not have to occur to produce the phenomena. It is well known among the adepts in this science—or art—that a bit of rock may tell a wonderful tale of the sea although it was perched high above the scene of action. This gives an unlimited field in which to operate.

Take a bit of paper on which something is written. Be sure that you do not know nor even have a good idea of who the writer is. You have retired to your room. You have been in the passive state for about ten minutes. You reach over to the table on which you have placed this writing, face down. You pick it up and hold it in your hands. Close your eyes. It is best to close the eyes, for then the mind is not awakened through one of the senses—sight.

The hands should always be carefully washed before an exercise of this kind. Hold the writing in your hand and await impressions. The first impressions will usually tell you the sex of the writer. Then will follow other things that will give you knowledge of the personal make-up of the writer. The personality will be followed by the surroundings, and these in turn will be followed by occurrences in the person's life.

We will suppose that the student had taken a bit of writing thus and had remained quietly awaiting the impression. He forgets his surroundings. His long practice has enabled him to do this. Next he begins to become cognizant of another person. He sees before him a young man. At first there is nothing definite but gradually he distinguishes the features. Or, he may not see this man; he may drift into a sort of mental review as though hearing the story told to him. When he has learned of the personal appearance of the young man, little incidents in this man's life flit before the student. He gleans his knowledge of some event in that man's life that may have special bearing on the time when the letter was written, part of which the student holds. When he comes back to his conscious state he writes what he has learned and makes an effort to ascertain the truth or fallacy of his reading. He learns that he was right.

#### LESSON V.

I will now present the next phase of Psychometry, that of reading from a bit of stone or plaster the history that it holds. To study this phase to the greatest advantage it will be best to present it as a reading would be rendered by a Psychometrist. We will take it for granted that he has developed sufficiently to give his friends readings.

For convenience, and to illustrate to those for whom the reading is to be given, we will blindfold the Psychometrist securely, placing pads of cotton over each eye and over these bind a handkerchief.

A dozen people are present, most of them friends of the Psychometrist. The others are in hearty sympathy with the work. This is a favorable condition for one working along any psychological line. There is a healthy mental tonic about him that bids fair to award him success. He is confident and not excited. As he realizes that he is to be afforded an opportunity of the *pleasure* of reading—he does not think of the gaudy display that others might see in it—he easily passes into his deep passive state and the Psychometric seance is opened.

Various articles have been brought. Some have writing, others bits of wood, metal or other substances. They are placed on a tray. The owners of each are the only people present who know anything of the history of these articles.

One of the party reaches out his hand and picks up a bit of dirty looking metal. He hands it to the Psychometrist, who takes it and holds it tightly for a few seconds without saying anything. Then his discourse begins:

"The metal I have is iron. It was at one time a part of a shell and was picked up on the field of battle by its present owner. I can see two armies slowly marching toward each other. The fields stretch forth in rolling green folds dotted by white and blue flowers. Not a sound breaks the silence but the steady, distant tread of the troops. The sky is cloudless, the air is warm

and the breeze is laden with the fresh breath of the sea. Both armies are too far away to distinguish their colors. They form low, rhythmically moving columns of bluish gray. They are spreading out now and I can see skirmishing lines advancing. Little squads from both sides are hurrying over the green fields. Now I can see a puff of smoke and the men on both sides fall flat on the ground, arising and running swiftly forward a few rods at a time. The white tufts of smoke grow thicker and an incessant rattling reaches my ears. It sounds very much like the rattling of peas against glass. Now the columns are drawing closer and closer. The main bodies have drawn up in fighting array. The heavy artillery has been placed at vantage points on either side. The infantry is marching forward in steady file. Great clouds of smoke belch forth from the distant knolls and I can hear the low thundering of the cannon; the ground under my feet trembles. I can see the colors now; the army farthest north wears blue; the other army, gray. The battle is waging in earnest. A horrible scene of death and carnage lies before me. From the right I can see a brilliant flash and a shell bursts nearly over my head. The war is waged into the night and finally one of the armies withdraws. In the dim light of the moon I can see a sentry pacing to and fro. As he pauses in his beat he stoops and picks up a bit of shell. He places it in his pocket. There, the scene has vanished."

The company is delighted when the man who owns the bit of shell tells them the story of the battle and assures them that "some power" has been given the young man that has told him the correct story.

Thus the entertainment proceeds until, one by one, the manuscripts and articles have revealed their stories. To the average mind this is wonderful. It should be none the less so to the adept. It illustrates the superiority of mind over matter. It also portrays the fact that mind and matter co-operate.

But this stage cannot be reached in a day or a week. It is the fruit of years of constant labor. Unceasing practice must be followed closely until the inner powers are brought out to the point of perfection illustrated. There are people who rant because courses of instruction in mental development are issued. There are some, sad though it be, who long to hold a private monopoly on the field of betterment and advancement. They cry with a shrill voice denouncing the psychological pedagogue as "unclean." Why should every soul not be as divine as their own—why should they be favored to hold the key, denying admittance to the multitude who would share the kingdom with them?

Reader, student, let no man tell you that you are trespassing on forbidden ground so long as you use these powers for good. Even if you should seek to make money from your profession, you are doing no worse than they who would hold it all themselves. But do not try to make a profession out of it until you have developed sufficiently to get genuine phenomena. Do not go into

it with a sole desire to make money from its phenomena, but after you have practiced you may go ahead and sell your time if your conscience so dictates.

Returning to the modes of study, you will take up articles after you have practiced with writings and spend as much time on these as possible. Always try to ascertain the truth or fallacy of your readings. You will often find that you have days during which you cannot get a reading. This happens in all branches of psychology. But stick to these readings, trying first writing and then articles.

The student will find, as he progresses, that it will not be necessary to have the light subdued. But he will find that he requires his daily *sittings* as much as he does his food. If he misses a day, he will feel that some element is lacking; he will feel lost, lonesome.

## LESSON VI.

As a factor in education, Psychometry is of value to one so inclined. I do not believe that it will be looked on in a favorable light in this respect by many people. Nevertheless, in the whole field of psychic science—if science it can be called—I feel that this is the highest form. Taking it from the point of view of development, it takes the greatest patience and the most constant efforts. It unfolds the inner qualities of the mind and opens a field for poetic expression. The *average* psychic student, however, is not seeking much in this line. He looks for phenomena at the start. He asks if he can develop in a week or two so that he can be a full-fledged psychic! No wonder, in consideration of these facts, that the adept throws his hands heavenward in wonder and dismay! A man is willing to devote years to the acquirement of deftness in one of the trades. Here we find a man who is actually willing to devote the best days of his life that he may excel in some particular branch, a mere trade. But a psychic student comes forth and asks if he can be a Psychometrist in a week or two! The greatest thing a man can do after making himself and others happy is to progress. Mental progression is the highest form of advancement. Mind is surely worth developing, no matter what the creed. Now, if a teacher tells his student that, with years of patient practice, he can come into the possession of great knowledge, if he is sane and actually wants that knowledge, he will accept the proposition and enter into it with a whole-heartedness. But if he is not willing, he is foolish to make the attempt.

When I speak of Psychometry as a factor in education, I should add that, in a man or woman, possessing sound common sense who is interested in psychology, there is an opportunity of blending the conscious and the subconscious powers in a manner that will add tone and vigor to the whole being.

I have also drawn the contrast and shown you the crank, the person who is unfair in his deductions, who fosters false ideals.

Here is the great hitch. There must always be reason and judgment in the one who would progress as a denizen of the earth. If he lacks these mundane qualities, he will never realize what slow progress he is making in both fields. But if he possess enough ordinary intelligence to teach him that there is just as much pleasure to his neighbor in his mode of living as he, the adept, experiences in his own, the world will be lots better for his having lived.

Students, take warning. Go into these things with knowledge and you may add to the advancement of the study; but if you go in blindly and without reason, you will get false phenomena and you will delude yourself and your trusting neighbor into the maze of something worse than oblivion!

But, again returning to the ideal side of this study, there is something soul-inspiring, something destined to lift an immense weight from weary shoulders. Some writers have termed this a science of the divinity of man. True are their deductions, for in it is contained the embodiment of man's highest principles. The name, Psychometry, is in itself simple enough. It bears the usual taint of the "occult," but back of it all is the right spirit of mental progress. There is in it something far removed from the ordinary trammels of life and if you chance to meet an honest, clear-headed student of this art you will meet a manly man or a womanly woman in whom is written the benediction of nature. Such a man or woman must possess a charitable, unselfish spirit. If he is cramped in his views or is not liberal in his reason, this being is not a true specimen of the school he represents.

During the past few years the public has been led blindly through countless tomes of psychic study. Some of it has been very good and some has been very bad. In all cases, however, the writer should strive to give the facts condensed and add to those just enough fancy to season it.

Suppose you, student, should devote a year or two, or even ten, to this development, and after it was all over you did not succeed—what then? Would you have lost? No. If you are conscientious in your work in Psychometry you will gain something. It may be so small a thing as happiness, or a liberal view of life! Weigh it carefully, use your own reason as judge, and if you consider it worth your while, enter into it in earnest, but if it does not appeal to you, there is no power to condemn you for it. The study is optional.

But if you do enter it, whoever you may be or whatever your vocation, may it be cheerfully, generously hoped by all that your mental powers and finer qualities unfold and bring you into a clearer realization of nature in all its phases.

... A ...

# Course in Phrenology

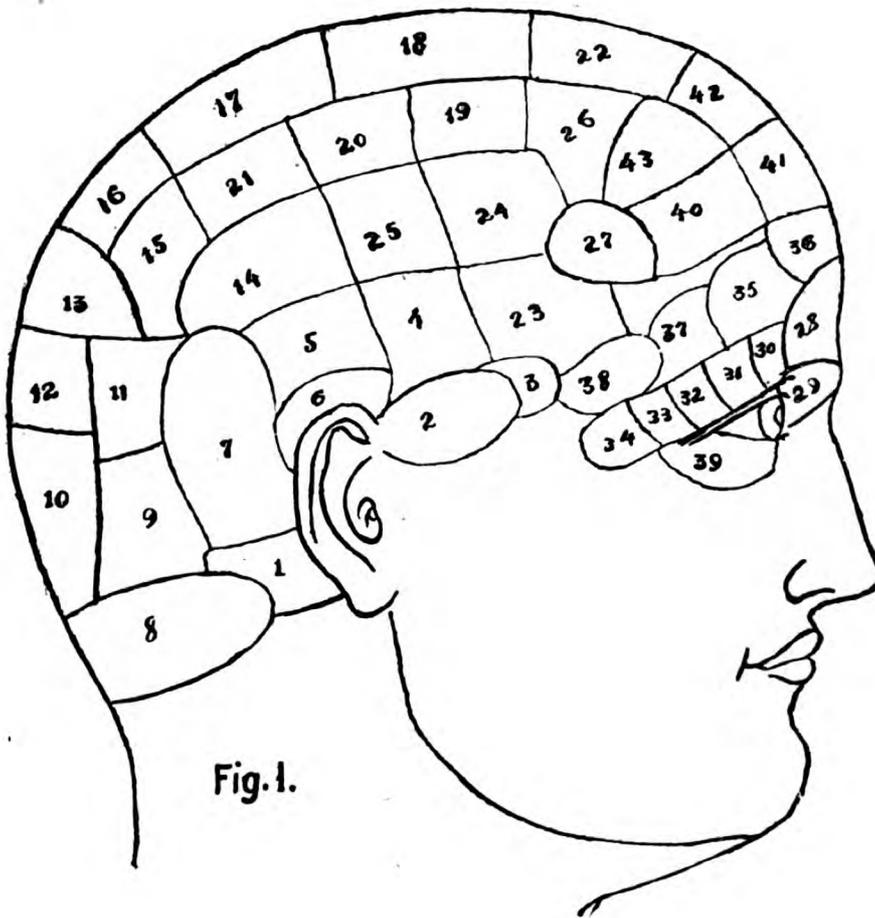
Especially Designed for the Use  
of the Busy Man, Being . . .

## Practical and Condensed



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## Course in Phrenology.

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Phrenology as a science has been greatly misunderstood. It has been presented to the public in a form too complicated to be taken up by business and professional people; hence they have been more or less inclined to offer it opposition, on the ground that it was not practical; hence, others have not been greatly attracted by it. This has been the fault of the writers on the subject; they were all sincere and earnest, but they paused to tell the students *why* this shaped head and that temperament would be an index to this character or that. In theory, it is well enough to ask the why and wherefore of all that is stated; but when a study becomes a science and certain things are known to be *facts*, the tedium of studying the theoretical part can be thrown aside, and in its stead, the practical part can be learned and applied with safety. This relates to phrenology especially, as it is a useful study; one that should mean time and money, social happiness and business and social success to the student. It is a study that can be mastered in its entirety in a short time. If, after the practical part has been learned, the student wishes to go deeper into its scientific deductions, he can do so. But for the average man or woman, *facts* will be sufficient.

In our study, therefore, I will present the facts to you in their respective order, addressing you as though you were a body of students who were taking instructions in phrenological truths. The chart that accompanies this course will be referred to frequently and the student will do well to familiarize himself with the names and locations of the various groups and functions. While it will not be necessary for you to know *exactly* where each is located, have them all classified sufficiently to know where they are as soon as you hear their names, and in this manner you will become thoroughly familiar with them in their entirety when you have finished the course. On account of the course being concise, the narrative, or lecture, form will be found a great advantage in the teaching of this study.

In studying character, it should be borne in mind that there are many influences and counter-influences that are to be considered. There is environment, a potent factor; there are pre-natal and post-natal influences that will have their marked effects on the primal nature; there is education, that will affect character in spite of itself; there is religion, that works through both the moral faculties and the fear of the individual; and, last but not least, there is TEMPERAMENT, which will be discussed later on. This is the only course in phrenology today that tells the student

in a few words just *how* temperament influences character, and gives, in brief form, rules for detecting the temperament, or combination of temperaments, in the various people whom we meet.

We will suppose that we have before us a man with a well-developed head. This is the head represented in the chart. By "well-developed" I mean a head in which all the faculties are in *equilibrium*—a man, in fact, in whom we can look for our ideal. This is the best head to study, and I present two reasons for that claim. The first is: By taking a well-rounded head, we learn to look for *shape* and not for *bumps*; in the second place, if we learn the science by looking at a well-developed head, we will be keen in our perceptions of the various heads on which we practice. And in this practice, we have something that is unlimited. That is, we learn to study character without asking the object of our reading to be seated before us; we learn to judge by looking at him just what his characteristics are.

Let us look at this head. What is phrenology? Is it a science that deals with the shape of the head? Yes, I will admit that. But I must state at the outset that it also deals with something else; it deals with the *make-up*, as it were, of the human mind. It tells us that certain characteristics are shown by certain shapes that we notice in various heads. It tells us that all minds are primarily constructed on the same plan; that if one man's head is thick in the region of the ears and narrow in the upper portions, and we have ascertained that he is of an animal nature, that wherever we find this same shaped head, irrespective of race or color, we will find the same nature.

What does this signify? Simply this: The brain, as the organ of the mind, is divided into *faculties*. These faculties are the seats of certain *traits* and *abilities*; they are the centers of various forms of intellect. Some give us the love of music, some make mechanics of our boys, others naturally equip men as orators. We are accustomed to say that this person or that is *natural born* in certain respects; that is, he possesses certain ability that he *acquires* without knowledge. He may be an artist, or a musician; the first time he sees a painting or hears a violin, he may be able to duplicate the art or the symphony. How does he do it? It is "born in him," we say, and we are right! He has those faculties *large*, and that fact will cause a certain shape to be given to his head, which can be seen when he is an infant.

What are these faculties? How are they grouped? Let us look at Fig. 2. We find that there are seven general groups. The lower back portion of the head is the seat of the Social faculties. This area is rather oblong and extends from a point a little below the crown of the head to the base and from the back center line half way to the ears. In front of this, and extending around the ears in the form of an arch, from a point not quite two-thirds up on the outer line of the Social, to a point on the hair line half way between the ears and the bridge of the nose, we find the Animal

faculties. Above and back of this, and above the Social, are the Aspiring. Above and in front of the Animal, we find the Self-Perfecting group. Below and in front of the Self-Perfecting or in that region located above, back of and in front of the eyes, is the Perceptive group. That region occupying the upper portion of the forehead is known as the Intellectual or Reflective group. And the Moral faculties occupy the upper portion of the head, located above all the others.

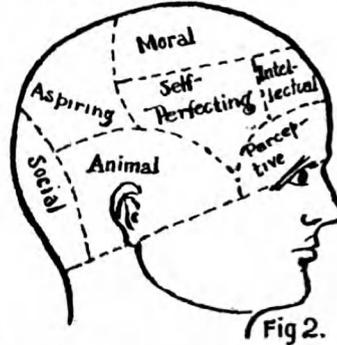


Fig 2.

It must be distinctly remembered that, where a faculty, or group, is found on one side of the head, it will be found on the other side also. Thus: The Social, Aspiring, Moral, Intellectual and Perceptive groups will be found to have no *break*, but that they form solid areas on the head. The Animal and the Self-Perfecting are partly on one side and partly on the other. When we come to the faculties, we will find this same thing true—those that are at the back or the top of the head, or the fore part of the forehead will be found to consist of what we might term one *lobe*, while the others will be found to be equally represented on both sides of the head.

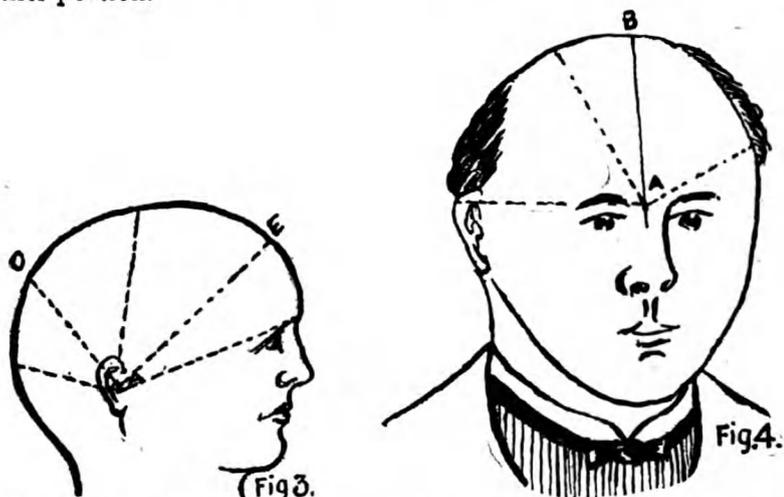
It must be distinctly borne in mind that *bumps* are not to be seriously considered in the pursuit of this study. The shape, as it can be seen at a short distance, is to be depended upon a great deal more. Of course, the length of the hair will make some difference in determining the exact shape, but aside from this, the shape as it is *seen* and not as it is *felt* will prove the surest index.

Before considering the faculties separately, let us look for a system whereby we can easily judge just how well the faculties are developed in the person whom we are reading. We will take a line drawn through the head at the ears, as shown in Fig. 3. Taking the head on the chart as a model one, we will draw imaginary lines from the center (which in a profile view would be from the center of the ear) to the outer line, or circumference, and learn to judge their relative length when looking at a human head. We see in Fig. 3 that the radius is a certain length from the ear to the crown of the head as on line A-O. We have learned that when we see this same radius, or relatively the same, Dignity and Firmness are full, or even large. If the line is shorter, those faculties

are lacking. Or, again, we look at the distance from the opening of the ear to the upper part of the forehead, as in line A-E and find that, while in our model, it is good and gives a fullness to the Reflectives, it may be short in a head which we scrutinize, and, therefore, some of the reflective faculties will be found lacking.

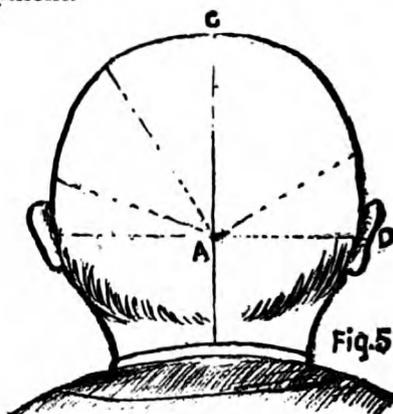
But this side view of looking at heads will give us the index to only a few of the faculties. The rest must be studied when the face or the back of the head is turned toward us. In that case, we draw the radii from a line in the forehead, as in line A-B in Fig. 4, or the back of the head, as in line A-C in Fig 5, which is the perpendicular dividing line. In this manner, we will draw a line from this *center* to the base of the skull, as in line A-D in Fig. 5. If it is long, and the line to the upper side portions is short, giving the head a bulging appearance at the base, as it has in Fig. 5, we will find that the Animal faculties are abnormally developed in comparison with the Moral faculties and that the nature will be influenced accordingly. Establish your *centers* at Points A in both front and rear readings as shown in Figs. 4 and 5.

As our character reading is to be developed so that we can tell *at a glance* just what the person is whom we are reading, we must learn *first* to form a clear idea of the development of the faculties, and *secondly* we must combine them and judge the effect of the development in one portion of the head upon the development in another portion.



We will go over the seven groups, giving each faculty our attention, both as to its location and its nature. An effort has been made to simplify the names accorded the various faculties. And, as another aid, the usual six or seven divisions of fullness in the faculties have been abandoned, and in their place, we will have but three, *large*, *medium* and *small*. If a faculty is large, the *radial distance* will be the same as we would find it in a life-sized head, fashioned after our model in the chart. If it is *medium*, it will be

less pronounced, but still in evidence; while the *small* will be *lacking*. In other words, where the faculty is large, the character in this respect is firm and pronounced. Where it is medium, it can be molded to a certain extent, and where it is small, there is a decided weakness. These three divisions will be found to meet all demands of the student; the other divisions are well enough for an exact reading in which details are to be given. But the world is too rushed for details these days, and the results will be found to be just as satisfactory, and possibly more so, in these three classes of development.



As the first impulse in animal nature is the preservation of life, we will start in with our first faculty, which we will call Vitality. This is faculty No. 1 located in the Animal group. Looking at our model, we find that it is situated just behind the ears, at their lower portion. This faculty gives us the desire to cure and be cured; love of life for life's sake, the power and desire to resist disease; the *constitution* and ruggedness. When it is seen to be full and broad, the possessor will be found to possess these qualities in varying degrees.

Now, by *varying degrees*, I mean that, with moral faculties well developed, the *large* Vitality would be more apt to produce a desire in the person so endowed to use his influence in protecting others and healing them than it would by way of selfishly protecting his own life.

The second faculty which we are to consider and which you will find marked No. 2 on the chart is that of Appetite. Standing beside our model, I will lay my fingers on that region which lies directly in front of the ear and at its upper portion. When this is it is an excellent quality to possess; nor would it be undesirable if it were large and supported by intellect and reason. But where it is large and is accompanied by a low forehead (as in the case of idiots) it will be found that the person is an abnormal eater. It will be found that, with temperament considered, it may control the entire action and life of the possessor.

I now pass my forefinger just in front of this faculty to that of

Bibation (No. 3). This is an important faculty, inasmuch as it is so varied in its desires. If it is not governed by large moral faculties, it will be found to carry the unfortunate individual into the habit of drinking intoxicating liquors; but if it is rightly balanced with the higher faculties, it will influence the person to love water, both as a drink and for bathing and washing purposes. It is, in short, a greater promoter of cleanliness.

Above Appetite and a little behind it, we find a considerable space taken up by faculty No. 4, or that of Acquisition. This gives us the desire and power to possess. It will be found large as a general thing in the Hebrew race. If the moral and intellectual are well balanced, the owner will be well fitted for an honest business man, an economist, a financier. If his moral faculties are lacking, or small, he will be wealthy no matter who suffers by his greed.

Back of this, or back of and above the ears, we find two faculties, Secrecy and Destruction. The first named lies farthest away from the ear. I have marked it No. 5 in the chart. Here we find we have tact, cunning or management. It may tend toward the lower passions or toward the upper according to the respective development.

The one lying nearest to the ear, or No. 6, is that of Destruction. This gives us anything from the desire to destroy and to fight to the ability and love to command and oversee.

No. 7, or Force, is in reality the complement of the last one we considered. It may aid the Destruction in its work of destruction, or promote it in its ability to command, and to give to it the power of snap and courage.

We here pass on from the Animal functions to the Social group. The Social may be defined as the faculties that supply the individual with love, the desire of mating, the seeking and forming of social relations, the love and care of children. In short, they are the great "home" group; those faculties that fill us with a desire to stay around our own firesides and enjoy the comforts of our hearths.

Away down at the very base of the back of the head, we find Love, or No. 8. It gives to man or woman their respective distinctions; their sex, and admiration for the opposite sex.

Above this and right back of Force, we find Constancy (No. 9), which gives to us the desires for marriage and the protection of marital rights by law.

Back of this we find Paternal Love, designated on our chart by the numeral 10. This is closely related to the one just mentioned. If, in a woman or a man, you find Constancy large and Parental Love small, the possessor will be a good husband or wife, but a very poor parent. On the other hand, the reverse may be the case, and it will be found that the love of children will be powerful but the love for the mate will be very weak. Of all the faculties, these should be equally well developed in married people.

Above Constancy is located the faculty of Friendship. This I have numbered 11 on the chart. A person possessing this in full desires to be in company of others, he likes to make friends and, if his selfishness is not too pronounced, he usually succeeds in keeping them.

From Friendship, I pass my hand back to Inhabitiveness. This occupies that portion directly above Parental Love, or about half way between the hair line and the crown of the head. Inhabitiveness (12) makes men patriotic, it makes them love home and home ties, and, with Combativeness properly developed, it gives the instinctive desire to combat anyone or anything that aims to break their home ties.

Above this, or the highest faculty of the Social functions, we locate Concentration. This is one of the greatest faculties we have. With this and any of the higher faculties standing prominently forth, we can hope to attain anything we wish. It is the "stick-to-it-iveness" that is commonly spoken of. On the chart it is number 13.

Now, we come to the Aspiring Sentiments. These are the ones that force man onward, buoy him up when he might otherwise lag; those that spur him onward; that touch his pride and his ambition.

In order to properly locate these faculties in their order, I call your attention back to the Animal faculties, and especially to Secretion (5). Immediately above this, we find Caution, No. 14. Where this is large and the animal functions are small, it will be found that fear is apt to predominate. But if those faculties that give us force and courage are likewise large, Caution will be found an important factor in the development. If Secretion is large, and Caution is large also, the possessor is inclined to be a successful business man, but will never be a *plunger*.

Immediately back of Caution, we find Ambition (15). This will be found, when large, to consist of two good sized ridges on either side and a little below the crown of the head, giving it a full appearance in that region when viewed from the rear. The functions of Ambition are to spur the owner on to gaining a name and fame, and, where this is large and the intellectual is small, he will likely be a "laughing stock," as his Ambition will greatly exceed his ability.

The crown of the head, or the place of natural parting in the hair, is the seat of Dignity. This faculty (16) may fill the owner with a feeling of pride, or it may be the desire to be manly. As in all others, the general development of the various faculties has to be considered. If the intellect is dull, and the forehead shows a lack of fullness and power, Dignity will make a man a bore and lead him into a great many difficulties through his arrogant ways.

On the top of the head and in front of Dignity, we find Firmness (17). This is, I should say, the seat of the *will*. Where it is large, it gives the possessor power to carry out his purposes; a

strong determination. It is the great co-worker of Concentration, and where the two are found in union, the ability to prosecute ends is very great.

The Moral faculties, or the religious sentiments, are located, as previously stated, in the upper part of the head. These consist of five faculties. The first of these which we will consider is Worship (18) which is situated exactly on top of the head. Turning to our model, I will place my hand on that portion of his head exactly over Appetite, or at that part of the head directly above it and on the very top of the head. When this faculty is large; that is, when the radius from the opening of the ear is relatively as long as it is in our model, moral sentiments and precepts will always form a potent part in the life of the individual. It is generally found that where this organ is full, the head is not of a great width through the vicinity of the ears.

Directly below the front half of Worship, or forming two lobes—one on each side of the head—we find Spirituality. This faculty (19) gives us our psychic powers. Where it is full, the head is usually wide just back of and nearly three inches above the temples and it may be in connection with reflective faculties, or independent of them. It gives us intuition, second sight; the inward light that guides us without the use of reason.

Taking my position behind our model, I place my forefingers on Spirituality on both sides of the head. Slightly spreading my thumbs and forefingers apart, my thumbs will rest on Hope, which I have designated by the numeral 20 in the chart. This is directly back of Spirituality and under the rear half of Worship. When this is large, or even medium, it gives us the heart to “try again”; it causes us to look for another opportunity and believe and trust that things will brighten, even when they are the darkest. If both Hope and Worship are large, the possessor will place his greatest faith and trust in a supreme being; but if Hope is large and Worship small, he will place it in mundane things. When this faculty is small, little things will discourage and it will be found that in most suicides the head is not of the average width in this locality.

Without raising my thumbs, I pass them back a half inch and they rest on Conscience. The exact position of this faculty is under Firmness, and between that and Caution. To rightly judge the width of the head—or the radii—at these two points, it is necessary for us to view the head from behind. This faculty gives us a love of justice for right's sake; prompts us to deal with people honestly and when it is large with Caution and Secretion also large, the character will be an admirable one for gaining an honest livelihood, but where it is large and these other faculties are small, Conscience will ever reprove us for our every act that might be toward getting money on business principles. I have numbered this 21 on the chart.

I now place my right hand on the very top of the head, or on

Worship, and I move it forward, just a little back of where the forehead joins the head. This faculty (22) is Kindness. It is that faculty that prompts men to establish hospitals and asylums; that gives us that feeling of brotherly love and benevolence.

We now come to that group of five faculties known as the Self-Perfecting. This is the group that gives man skill, cleverness in the arts and sciences and, in short, fits him for a useful career.

We will now return to the Animal group. I place my fingers in front of the ears, so that they cover both Appetite and Bibation. Moving them upward and a little forward, I have found Construction (23). This area is a large one; in fact, one of the largest faculties, as far as external appearances go, and one of the most useful, also. This can be readily found; it is directly back of the temples. When this is large, we find a mechanic, carpenter, magician, and, in fact, many others who show their dexterity in the use of tools, or their deftness in any of the mechanical arts.

Above and slightly back of this faculty I place my fingers on Beauty. This (24) gives us our love of art, of poetry, of all, in fact, that is elevating and refined. In poets, or those inclined toward the arts, it will be found large.

Directly back of Beauty, I place my fingers on Sublimity (25). It is really a co-worker of Beauty. It gives us our desire to behold vastness and grandeur.

In front of Beauty, and above and slightly in front of Construction, I have designated on the chart by number 27, Mirth. Above this and directly under Kindness is Imitation, shown by 26.

Imitation gives us the desire and the power to imitate, to pattern, to copy. It is not the desire to be original, but to let others do the brain work and we do the copying.

Mirth gives us not alone the desire to hear and see funny things, but it gives us sarcasm, wit and appreciation of the absurd and the ridiculous.

In the forehead, we find the Intellectual faculties. Those occupying the upper portion are known as the Reflectives, while those that are located in the lower part are known as the Perceptives.

Right between the eyes, we find Observation. This is denoted by figure 28 on the chart. I place my right forefinger on this faculty. Where this is large, the individual is capable of giving things detailed attention. He observes, sees and remembers what he sees.

Slightly above and between the eyes and on either side of Observation, we find Form (29). Where this is large, we have a good idea of the forms, countenances and looks.

We now come to five faculties that are so small, as far as external size is concerned, that it is very difficult to judge their development by comparison. The area occupied by the five is located over the eyes, and a short distance beyond their outer edges.

On the chart, you will find them named in the following order : 30, Size ; 31, Weight ; 32, Color ; 33, Order, and 34, Computation. Their relative size can be determined only by getting separate views of their respective areas by viewing the head not only in front, but at the side also.

Size (30) gives us the relative size, relation as to distance and shape and a memory of magnitudes. Weight (31) gives us equilibrium, the ability to keep balanced, marksmanship, etc. Color (32), the painter, love of and application of color. Order (33) gives us method, system and the observance of laws. Computation (34) or that faculty that we find located just beyond the outer edges of the eyes, gives us calculation, the power of mental arithmetic.

Right above Size and above and back of Observation is situated Locality (35). This will be found to be shown by a fullness on both sides of Observation and a little above it. In a person in whom this is large, there is usually a desire to travel, which, however, may be more than balanced by large social faculties. Where, as will be found the case in most travelers, the Social group is not large, and the forehead is full at Locality, the nature is usually restless and roaming.

For convenience, we divide the Perceptives, and call this subdivision the Literary or Knowing faculties. Right above Observation, or a distance of not more than an inch above the center of the eyes, we find Eventuality (36), the Historian, love and knowledge of events, and, in short, the ability to be *practical* as well.

Just back of Locality and above Weight and Color, is located Time (37). When this is full, there is always a tendency to be punctual, to remember time appointments, or to keep time in music.

At the lower and front part of the temples is situated Tune (38), which deals entirely with music and sounds. Where it is large, there is always an ability to play some musical instrument or to imitate some birds, animals, etc. It is generally found to be developed in accordance with Imitation, and where it is, there is a great adaptability to copy musical compositions. Where it is not, there is a tendency toward originality.

That faculty which we have shown as 39 does not fully explain its location on the chart. It really gives a fullness in the vicinity of the eyes, and is known as Expression, or Language. This may take the form of writing or speaking. It may help to make an orator or it may make the writer. In all cases, where there has been the opportunity of education, it will be found that the rhetorical address is good.

We have one group left—the Reflectives. This gives us our reason, our power to think, to deduce and to reason back into a premise.

I will now place my fingers on these portions of the forehead which are located on either side of the center of the upper fore-

head. When this faculty, Judgment (40), is large, the forehead in its upper portion is full at these points, giving it the appearance of being broad. This is the location, or seat, of hard, sound judgment and reasoning; that faculty which not alone gives us thought, but forethought also.

That portion of the forehead which lies between these two lobes of Judgment is known as Comparison (41), and gives us the power to reach a decision through the channels of analysis; to classify and to illustrate.

Situated directly above this, or at that portion of the forehead where it slopes back and meets the hair line, is Discernment (42). This faculty makes the good detective, providing he also possesses the courage to put into execution his ability. It gives the possessor a good idea of character. When it is large, the upper and center portion of the forehead is full and high.

Situated on either side of this faculty, I find, by passing my fingers slightly downward, the two lobes of Address. This is the faculty that gives men their manners, their polite ways and their polish. Where it is full, it gives the upper portion of the forehead a square, almost angular form. It is shown in the chart as No. 43.

Thus we have gone over the faculties. It has been pointed out to you, in brief, concise words, that we must not only consider the size of these faculties, but we must also look at the development of the various other faculties. We might find one large and another equally as large; the effect might be to stimulate the first one or to curb it. As, for instance, if Appetite is large, and Destruction is also large, and the moral small, the possessor of this combination would be a huge eater, resembling an animal more than a human being. But if his moral were also large, he would be refined about his eating, and would not appear to be a glutton in any manner. Always bear these points in mind, as they are important. Also remember that you are not to look for *bumps* as much as you are to look for the *radius* from the ears or the center of the forehead or back of the head, to the various circumferential measurements of the head. We might find one faculty very small and this would give those surrounding it the appearance of being large, where in truth they would be but average in their development.

We will now take up the subject of Temperament and deal with it in as brief a manner as possible. There has been a great deal said about Temperament but it has not been taught practically.

What is Temperament? Why, it is the natural physical and mental adaptability for different kinds of occupation. Temperament owes its origin to the organism of the body, and is illustrated in the build, complexion and form of people.

How does it affect character? Volumes have been wasted in a futile effort to explain this one point. We have been told that it does influence character and that is true. We have been told

that we must understand Temperament if we wish to be able to successfully read character. That is also true. And we have been told that the different kind of Temperaments gave us the desire to follow up various kinds of vocations; that some fitted us for the outdoors, that others fitted us for office or literary work; that Temperament, in fact, gave us either strength to meet physical opposition, disease, or it failed to give us that strength.

Here, then, is the first, only and most concise rule that has ever been given or could be given: *Temperament affects the character inasmuch as the physical organism and general inclination caused by that organism may or may not prove a support to the purely mental inclinations as shown by the faculties and their development.* Or, in other words, the head may show that the person inclines toward mechanism, while his body and physical organism are not capable of aiding those faculties; therefore, he will not be a good mechanic, and can deal with the theoretical side only. *Physiological conditions help to govern the mental.*

There are three separate and distinct divisions of Temperament. The first is the MOTIVE, which is evinced by large bones, strong, hard muscles, an angular figure and a height usually above the average. The cheek bones are high, the face oblong and the jaw and teeth large and strong. The features are strong and where the complexion is light the skin is usually florid, and the hair red or sandy and the eyes blue or gray. The abdomen is moderately full and the whole indicates power. This is almost entirely a masculine temperament; where it is found in women there is more symmetry of form. The characteristics are executive ability, force of character, industry and courage. If this is considered with the faculties, it can be easily seen whether the individual is capable of carrying out what his mentality supplies. It will be noticed with this temperament that there is usually the desire to execute rather than to plan.

The VITAL TEMPERAMENT is shown by a large stature, a breadth of body greater than in the Motive, with bones and muscles not so strongly developed. The chest is full, the abdomen rounding and the limbs plump and tapering. The facial expression is lively, frank and good-natured. Both dark and light complexions are found with this temperament. With the first, the skin is usually olive or brown, the eyes and hair are either black or dark brown. In the second the skin is usually ruddy, as in the Motive, and the eyes are blue or gray, while the hair is generally light brown. This is a temperament common to women. Usually those who possess it are more pliable than firm.

The MENTAL TEMPERAMENT is characterized by a slight frame, with a head large in proportion to the rest of the body. The face and forehead are usually broad and oval. The countenance is very expressive and the eyes are gray or hazel. The power is dependent upon the brain and it is accompanied by a refinement that is always noticeable.

But these three classes represent the extremes and are seldom

thus found, usually being in combination. Below, I give you in brief form the chief characteristics of these various combinations.

**MOTIVE-VITAL**—Physical organism, strength and endurance; the joints are large, the shoulders broad and the chest full. The face shows vitality and firmness. Adapted to hard physical labor, although sound judgment may exist.

**MOTIVE-MENTAL**—The figure is not marked for physical strength as in the former. Language shows force and power. By having Motive first, it demonstrates that there is physical ability to carry out objects. They think best when they are on their feet.

**VITAL-MOTIVE**—Large, broadly developed body, shoulders broad, neck thick. Shows more strength than grace. Large passions and appetites; easily led into bad habits.

**VITAL-MENTAL**—This is a happy organism. The complexion is usually fair with blue eyes. The mental and the physical are held in a happy balance. The possessor is fond of social functions and has grace of manner and speech.

**MENTAL-MOTIVE**—Tall and slender; features finely cut but strong. The figure is rather angular and the eyes are gray, hazel or brown. Hair is generally light brown; the voice is well modulated, being very pleasing to the ear. The main body of thinkers will be found in this class, as they naturally incline toward the literary and scientific.

**MENTAL-VITAL**—This is a good combination, the proportions are harmonious and the features regular and full of symmetry. The complexion is fair and the hair and eyes light. The brain is active and tends toward the artistic pursuits.

These are the main characteristics. Study them and combine their tendencies with those you find in the development of the head. By learning to study character in this manner, you will soon be able to see how well fitted the person is physically for that which he may desire mentally.

There are a few more things to be considered in the study of character. It will be found that the features betray the inner being. If a man is of an animal nature, he will show it in his face. If he has a powerful appetite, that section located around the jaws will be full and indicative of a love of material food. If he is of the spiritual order, the breadth and development will be shown in his upper head and his propensities will be lacking in their facial display. Rolling lips are an index to a love of the sensual, and when they are found without the development of the higher faculties, this will be the case.

The head is usually inclined toward that part having the greatest development. If a man is boastful, his head will be tipped slightly backward, and if his intellectual faculties are strongly developed, his head will be inclined forward. The following classifications will be found correct and thoroughly reliable and will prove a great aid to delineating character at a glance:

A dark haired woman is of a powerful disposition and usually leads instead of being lead. When their complexion is light, they are more inclined to be pliable in cases where they place their confidence in anyone.

Red hair and impulsiveness usually accompany each other.

Pale black indicates an intensity of desire, fierce, wild fervor, and when aroused, desperation.

Brown hair that tends toward the sandy can usually be depended upon as an accompaniment of purity and integrity.

Flaxen hair, accompanied by a light complexion, is full of active perception, warmth and affection, and is rarely indicative of a gross passionate nature.

Gray eyes signify power and hearty passions.

The money lover carries the head forward and on one side.

When a person threatens and shakes his head backward, do not fear him; his talk is composed of empty words, but if he inclines his head forward and slightly to one side, he means what he says.

Even the walk will tell the character. Those who move quickly and with a nervous, jerky motion are possessed of impulse and energy, desire. When the walk is shiftless and lagging, so the character is. And so with the other manners shown in the way a person walks.

A loud laugh, full of healthy vigor signifies power; a soft gentle one, softness; a coarse one, an animal, boastful nature; a hearty side-shaking laugh, a good natured, jovial character; short giggles, a spasmodic way of doing things; when the laugh starts in with vigor and soon tapers off, it indicates that there is an unsteadfastness of character, and vice versa.

If the reader has Intuition large, he can depend pretty fully on his own *feelings* when coming in contact with strangers. There will be a *feeling* that this man has this or that character; but if you do not possess this faculty, do not depend upon it.

Fowler urges that the likeness certain people have to animals can be depended upon to a great extent in delineating character. For instance, if they resemble a fox, so their character will be; if they resemble a wolf, their primal nature will be likewise. It is safe to say that this can be depended upon. As animals do not possess the individuality that people do, it is safe to take the character of one for the whole. I except horses and dogs, and a few other domestic animals.

Practice in all things is necessary. In your first efforts you may make a few mistakes, but after you have learned this condensed information and have studied your chart carefully, you will find that you will be well on the way toward successful character reading.

I might have written volumes of theory and called upon masters in this art to prove my claims, but this is a practical course, for practical people, and in a very practical age.

# PALMISTRY

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# A Course in Palmistry.

By "Aztec."

Palmistry serves not only as an index to character, but also as a delineator of the future. Man's life is written in his hand. By applying the rules given in this course, the student will be able to tell the past, the existing circumstances, and the future, even to details.

There are three classes of hands. The first is the square, which is distinguished by flat finger-tips and angular corners. This is the hand of materialism. The second is the spatulate, which resembles the druggist's spatula, having a broad finger-tip with great width. The corners are very broad. This is the hand of action. The third is the conic, which is distinguished by slender, thimble-like finger-tips in which the corners are not noticeable. This is the hand of ideality.

In some cases, however, there will be found all three classes of fingers on the hand, but one is usually most prominent. This takes on the leading characteristic of the individual. The other markings of the hand, such as the thumb, the life-line, the head-line, etc., will modify but not alter the story told by the three classes named.

The fingers are likewise divided into three classes—the long, medium and short. The measurements are taken from the tip of the center finger to the center of the knuckle on the back of the hand. The palm is measured from the base of the second finger to the first ring of the "rascette," which is the joining of the wrist to the palm.

Long fingers with smooth joints and tips spatulate indicate a love for humanity. Similar fingers with conic tips give a love for art and a dislike for anything menial. With the tips square they are practical in the ordinary routine of life.

Short fingers with tips spatulate show a love of organization, but an inability to manage details. Such persons are good lodge and club organizers, but poor generals, because they lack detail. Where the fingers are short, with the tips square, the possessor usually evinces great common sense.

People who like to criticize, and, at the same time, are sensitive to criticism themselves, always have long fingers. Thick fingers denote a love of ease, but where the hands are hard the subject will not necessarily seek luxury himself. When it comes he will thoroughly enjoy it.

Fingers that fall easily apart belong to the impatient, independent individual who strives for control. If the thumb is out-turned he is also versatile.

Stiff fingers that cling together betray conventionality. If the thumb is straight and the head-line short, there is meanness and lack of tact.

Supple fingers that have a tendency to bend backward show an inability to handle financial matters successfully. These persons allow opportunities to slip by without seizing them. If the mount, in such hands, is high under the first finger, the subject is inquisitive.

As to the individual fingers: The first or "index" finger shows a love of power or desire to rule, if it is straight and long. If the Mercury or "little" finger is good, there will be the ability to carry out these desires. Otherwise, they are empty and vain. If this index finger is longer than the second finger, there is a desire for comfort combined with egotism.

When the finger is pointed there is religious ardor; when it is square, love of logic; when it is conic, keen apprehension. If the finger is spatulate the disposition is blunt and the mind perceives slowly.

The short index finger shows a dislike for personal responsibility. Although the other markings may give the person the power to lead, he will always associate himself with others in the movement.

The best index finger is the one that is lower than the second, and even with the third. This gives pride and consideration. It is a good combination.

There are three phalanges in each finger and two in the thumb. Properly, they are the "joints" or the area between the joints. They are numbered from the top down in order, 1, 2 and 3. If the first phalanx of the index finger is long and pointed, it gives keen perceptsives and intuition. The mounts are the "hills" surrounding the valley of the palm, or that portion of the hand commonly known as the palm. Now, if the Mount directly under the first finger is well developed, there is an ecstatic nature, with a love for religion or mysticism, according to the development of Luna. This first mount is the Mount of Jupiter. Luna is situated down toward the wrist and on the opposite side from the thumb. If this Mount is full to the wrist it indicates great psychic force, and if, between the head and heart lines—which will be seen by reference to Fig. 1—there is a small cross, this psychic power is especially prominent and should be cultivated.

The first knot—or joint—of the index finger indicates doubt if it is well developed, and with that faith is impossible. Facts are always demanded. If the finger curves toward Saturn it shows a morbid pride. If the finger is short and crooked it shows a lack of honor. If it is straight and independent from the second it shows an originality and independence of thought.



If the finger curves forward above the third phalanx it shows an aptness for misleading without actual intention of falsehood.

The second finger is the finger of circumstances. If it is long, heavy and broad, there is always that tendency to keep in the same old rut, with a morbid sadness overshadowing the life. If the Mount of Luna is strongly developed, a strong thumb and the Mount of Mercury full—this Mount is located under the "little" finger—this morbid nature will be overcome as soon as circumstances warrant a change. With a long first phalanx the subject tends toward fatalism. With a smooth second finger and a well-developed second phalanx the occult is usually congenial. With a third phalanx strong and the headline well developed, the subject will be able to acquire wealth.

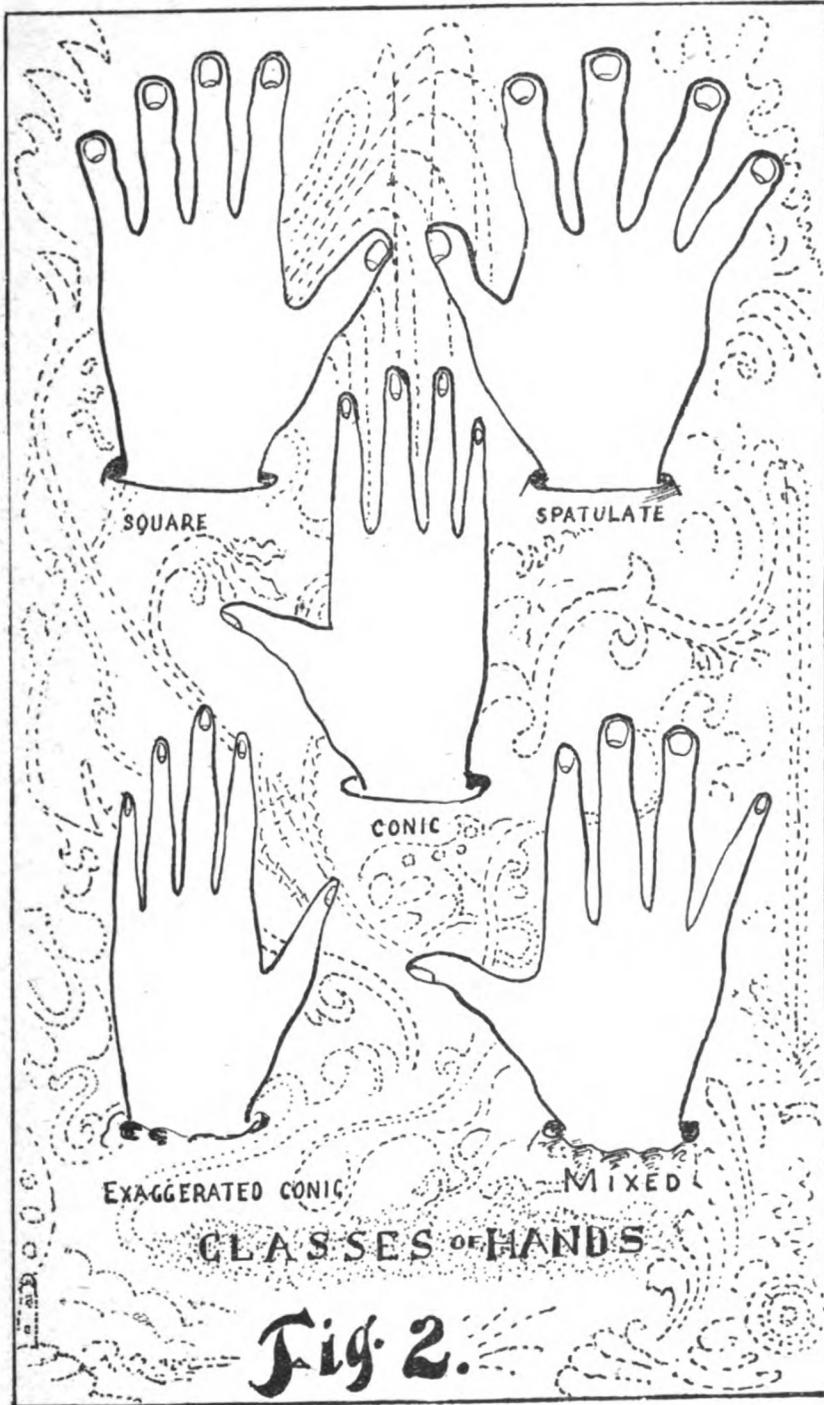
The second finger should not be pointed, as that indicates a lack of character-balance. With the Mount of Venus developed and the thumb short, moral stability is lacking. The Mount of Venus—divided into an upper and lower—is situated at the base of the thumb.

If the second finger is square it implies prudence. If spatulate, it shows caution, which may be strong enough to be suspicious if the spatulate is strongly evident. If this finger inclines toward the first finger, pride will modify fatalism. If it inclines toward the third, the subject is too realistic to enjoy the artistic side of life. If the second and third fingers are remarkably thick in the first phalanges, and the fingers of equal length, the possessor will be a sculptor. If the hand is small the work planned will be on a greater scale than in the large hand. With a largely developed second finger and a high Mount under it, there is a tendency to cease struggling and end life by suicide. With such a hand, care should be taken to strengthen the will.

With a third finger as long as the first, with a long, spatulate first phalanx, the tastes are artistic, and if the phalanx is firm, it is an almost certain sign that art has been indulged in. In the gambler will be found a third finger as long as the second, with the second phalanx of the third large. If, with this combination, the Mount of Mercury is high, speculation will take the place of actual gaming. If the finger is longer than the second, the possessor will be a "plunger." With the thumb long and strong and Mercury well developed, the subject will succeed in the face of all obstacles.

If the tip of the finger is conic there will be a love for art, without execution. If it is pointed, art will be supplemented by the ornamental. If the hand is artistic and the third finger square, love of artistic execution and detail will result. If this finger is spatulate, with a turned-back thumb and high Luna, the subject will love the drama.

On the second phalanx, if the development is square, we read the love of pets. If Mercury and Mars are well developed, the liking for animals will be for sport only. If the third phalanx



TYPES OF FINGERS.

of this third finger is well developed, the desire for wealth will be pre-eminent.

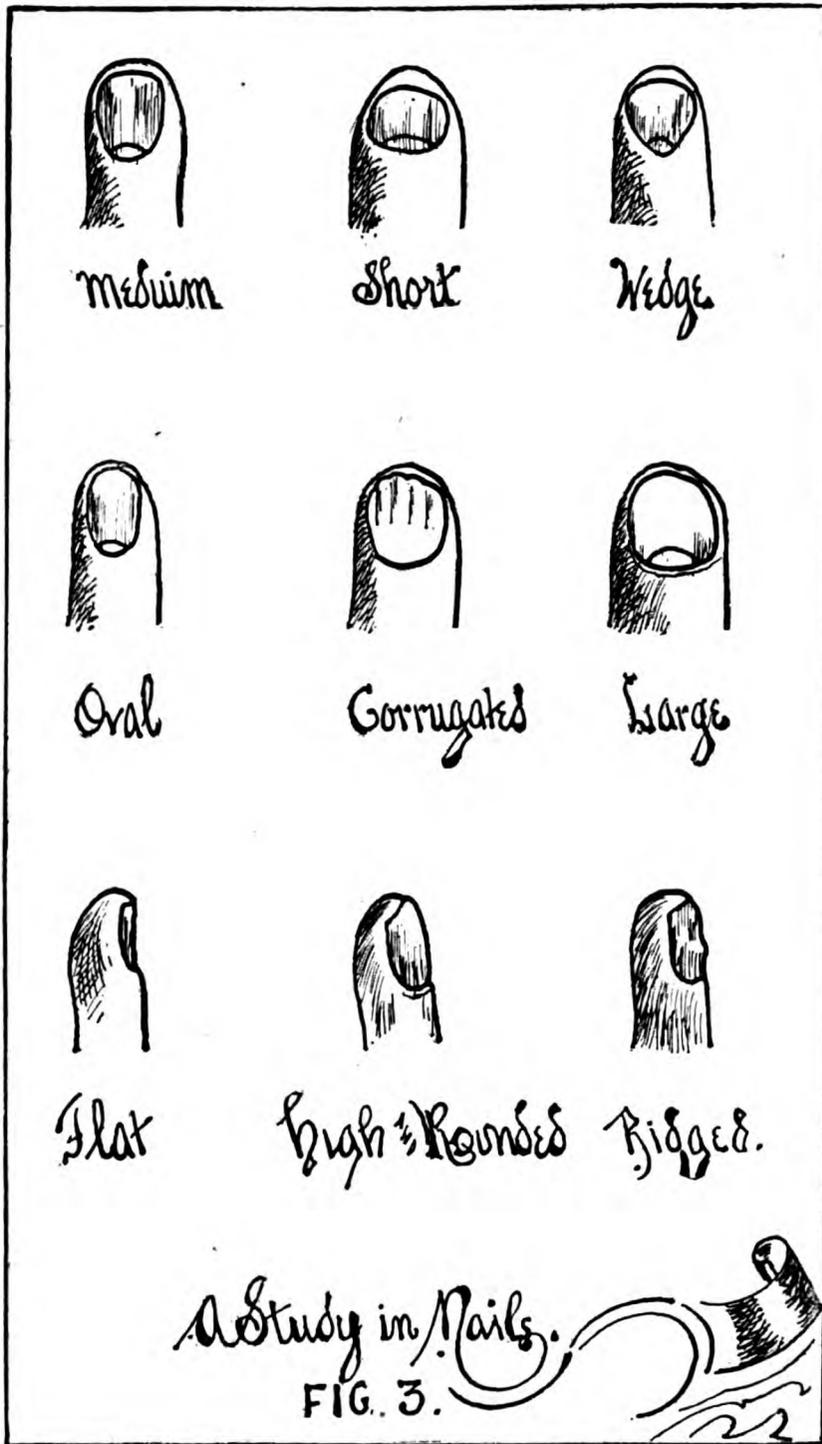
The fourth finger, known properly as "Mercury," and commonly as the "little" finger, is the equalizer of the entire hand. It holds the power to use one's own talents and those of other people. If it dominates, the character will be dishonest. In those who achieve success this finger will be found strong, either in length, breadth or thickness. Thus, no matter what the character appears to be, as told by the other fingers, the Mercury finger holds the balance of power. The first phalanx pointed indicates tact. If the head-line is forked diplomacy is the result. In cases of defective speech the first phalanx is scarcely noticeable.

With the tips square, teaching is easy, and if the first phalanx is long, the subject has a good flow of descriptive language. If this finger is spatulate, the desires will tend toward the mechanical. This is an excellent combination for the housewife, although she will be one who generally works too hard. If the second phalanx of this fourth finger is long, expression in the written language is excellent. If squarely developed, accuracy of accounts is indicated. The third phalanx is the index to worldly wisdom. If the finger is crooked, there is lack of talent-utilizing power.

If the fingers show different formations, it is then necessary to consider each separately and balance them against each other. A pointed first phalanx in the first finger in an otherwise square hand gives a perception of the ideal. With the material hand, the result generally is a love for reading.

### THE NAILS.

A normal nail occupies half of the first phalanx of the finger. The nails of the hands are generally all alike, although some may vary. In Fig. 3 the first nail is a healthy nail. Its color should be soft pink. The short nail shown in the second figure of the cut indicates a critical temperament. If the fingers are long it argues a tendency to sarcasm. The person with the wedge-shaped nail is a sensitive individual. If the nail is short and the base round, the disposition is generally good. But if the base is square and the color red, the disposition is revengeful. In the oval nail we find an excellent disposition, but no force. Lung weaknesses usually accompany this form. The corrugated nail is a sign of spinal weakness. The large white nail belongs to the cold and selfish. The quality of the temper is clearly portrayed by the color of the nail, varying from the heated red to the cold white. The white spots that come and go are brought on by nervousness and rest must be taken. Flat nails are also indicative of nervousness. If they are as flat as in the seventh illustration of Fig. 3 they indicate a paralytic tendency. The next, or high, rounded nails, indicate chest and lung delicacy.



TYPES OF NAILS.

Ridged nails tell the tale of restricted development of bodily functions. When the finger-tip grows over the nail and thus prevents it from reaching the end of the finger, the character is dull.

Next in order to the nails we have the knots. They are the joint developments and are counted as are the phalanges, from the top of the finger toward the base. Thus the first is the one nearest the nail. These knots are about the same on each finger. The first of these knots shows philosophic ideation; the second knot, order in material things; the third knot, domestic order. If the knots are absent, order is lacking, and these people are poor investigators, as they mistake their own desires for inspirations, and when the nature is psychic they mislead themselves and others. On the first finger the first knot well developed shows a critical nature and a love of investigation. On the thumb the first knot shows a stubborn disposition and the second knot punctuality.

Hands are either kept closed or loosely opened, according to the amount of secretiveness. In the tightly closed hand the subject will not disclose his plans, while the opposite is the case in the open hand.

The hands that are held listlessly at the sides belong to an indolent character. Those that are swung at the sides belong to an active mind. Passive hands indicate vanity, while nervous, rapidly moving hands belong to the high-strung.

## THE PALM.

The palm of the hand must always be carefully studied before a decision as to character is arrived at. The square palm (square at its base and at its line of union with the base of the fingers) is the palm of utility if the fingers are square. But if this palm is thick and its fingers are short and bluntly conic, the nature is egotistical and not practical. With the square palm and long fingers, investigation and a tendency to worry are the leading characteristics.

A narrow, stiff palm shows timidity, lack of enterprise and delicacy of constitution. But if the palm is long and narrow and the fingers long the nature is tyrannical. When the palm is soft, and the Mount of Mars low, the subject will be hysterical. A flabby palm is the index to an indolent character. A thick, firm palm and white skin covering the entire framework of the hand are indicative of a cold, selfish nature.

The hollow, of the hand inclines to one line or the other. If it falls under the life-line it shows domestic trouble; if it falls under the fate-line it shows disappointments in business and in life generally. If it is under the heart-line disappointed affections result.

## THE MOUNTS.

There are seven Mounts. By referring to the chart (Fig. 1) and the table given herewith their position and names will be respectively learned without difficulty.

4	The Mount of	Jupiter.
3	" "	Saturn.
2	" "	Apollo.
1	" "	Mercury.
0	" "	Mars.
-1	" "	Luna—the Moon.
-2	" "	Venus—Upper & Lower

If the Mount is soft, it indicates that the characteristic it portrays has been neglected; if it is firm it shows that it has been developed. Flat Mounts show the greatest activity possible, while high Mounts (if all are high) is the key to indolence. Where Luna and Venus meet the affection is warm and self-control small.

The Mount of Jupiter is the social Mount. Its tendency depends upon the position of its greatest development. Thus toward the heart-line, affection; toward the head-line, intellect, etc.

Saturn is the Mount of fate, and its effects vary according to its position. If the Mount is fully developed and the second finger large, the disposition is usually morbid and melancholy. In the musician's hand, a high Mount of Saturn indicates a love for the classic.

The Mount of Apollo shows a love of natural beauty, while Mercury, well developed, gives buoyancy of character. With the Mount evenly developed there is a fondness for children and pets, as well as other quiet pleasures.

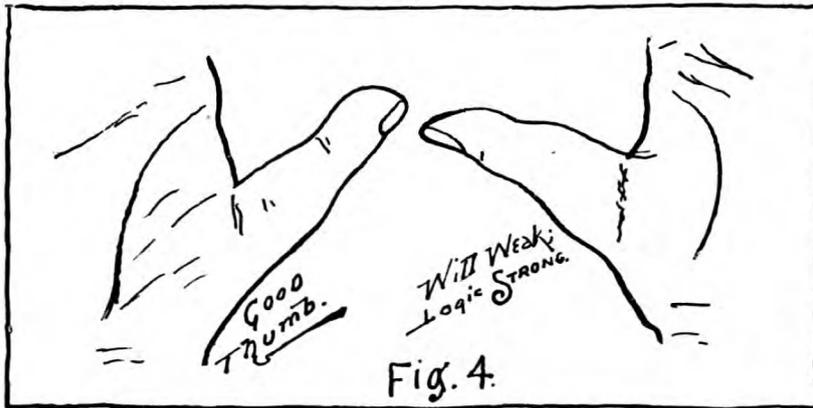
The Mount of Mars is the fighting Mount of the hand. If the Plain of Mars is full (that portion in the upper center of the palm) the individual will prefer to settle disputes by force. If Mercury's finger is pointed and the plain low, he will settle by arbitration. We also find that this Mount indicates endurance and resistance always, according to its development, which is governed by the lines and Mounts toward which it is the most marked. If it is well developed toward Luna and the thumb is strong, there is always an ability to control others.

Luna is the Mount of imagination and passion. A soft Mount shows dreaminess of character, while a hard one tells the story of a practical imagination. If the fingers are set wide apart and the Mount is high and hard, there is much originality of character.

The Mount of Venus gives passion or mere affection, according to its development. If it inclines toward the Plain of Mars, it is sensual in its emotions.

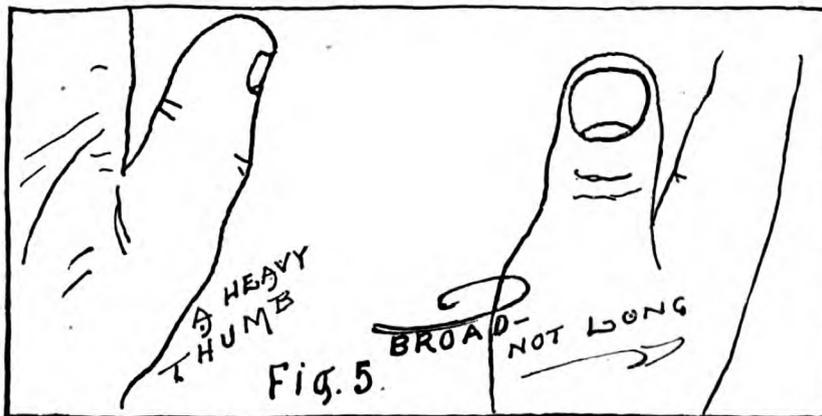
### THE THUMB.

No matter what the other markings and shapes show, the thumb is the power that individualizes the nature. The first



phalanx well developed shows will power. If it also has the other phalanx full the logic is firm and trustworthy. This combination is shown in Fig. 4, while the thumb opposite tells of a weak will, with good logic, which makes the advice of such a person valuable, although it may not be followed by its donor.

But if the first phalanx is short and thick and the second short, great impulse and opposition are in evidence, as in Fig. 5.



If the first phalanx is broad, but not long, there is firmness, but a lack of "stick-to-it-iveness," and great opposition

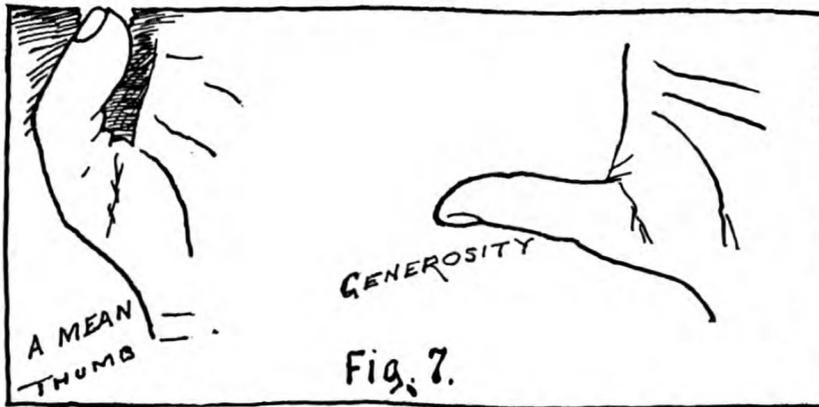
will win from such a person. This thumb is illustrated in Fig. 5, second illustration.

If, as in Fig. 6, this form of thumb is exaggerated, it gives to its owner a murderous instinct and a dangerous character. With good heart and head lines the individual may choose to injure himself rather than another.



The thumb outwardly inclined is the thumb of extravagance and love of luxury. If in excess it denotes a lack of moral qualities.

The thumb receding from Jupiter and set low is a weak thumb when it comes to matters calling for control. With Jupiter high, debt will not stop the possessor from gratifying his desires.



The second thumb in Fig. 6 belongs to the "one-sided" man. He is absolutely incapable of seeing any argument besides his own.

In the long, strong thumb there is power and common sense. Small-thumbed people are governed by heart-emotions more than those with the long thumbs.

The owner of a low-set thumb is versatile, while the one (Fig. 7) with a high-set thumb is "mean," having a disagreeable and spiteful disposition.

Fig. 7, second illustration, shows the generous thumb, but if it is greatly inclined this generosity will run to extravagance.

## THE LINES.

(Refer to Fig. 1.)

THE HEART-LINE should be distinct and well colored, as it indicates the condition of the heart as well as the emotions. It usually starts in the center of the Mount of Jupiter and ends beneath the Mount of Mercury.

Drooping branches from this line show sorrow, caused by the persons indicated on those branches. A branch rising and falling shows warm and happy friendship.

If the line is located high in the hand, the disposition will be jealous; if low, sentiment plays a small part. If the heart-line runs over on the Percussion (see plate) the person never knows defeat.

If this line starts on Saturn the affections will be more selfish than loving, but if it curls around the percussion the owner will dare all for love's sake.

A branch rising toward Jupiter, with the appearance of being suddenly checked and thrown back on itself, with a red spot near it on the heart-line, tells the story of disappointed affections. But if there is another branch rising opposite this break, it is a token of a new love and new hopes.

The fickle usually have a chained heart-line, but when this line forms a fork, the branches of which are equal, there is shown a steadfastness and love. A heart-line dropping to meet the head-line and forming a narrowness shows conventionality and narrowness. If this is found in the left only it is inherited, while in both it is an infallible indication of a cramped mentality. A chained line rising from Saturn, in combination with a weak thumb, indicates an unreliable character. But a short, clear, straight heart-line with will power full in the thumb and head-line good, the individual will control his emotions admirably, but he will sacrifice his nearest friends on the altar of his own ambitions. When the heart-line rises and curls around the first finger it indicates the possession of great occult powers.

The ring of Venus starts between the first and second fingers and ends between the third and fourth. Unless the other markings are good and the will strong it cuts off the fortunes and foresight of the person possessing it. Briefly, it is not a good sign.

Above this is Saturn's ring, which, with Luna well formed, gives occult powers, with a dislike for them.

THE HEAD-LINE starts beneath Jupiter and ends near the percussion of Mars, after traversing the center of the hand. It should be well colored and slant toward Luna. If this line is deep

it shows good concentration, but if it is short the knowledge is confined to a few subjects. A long, deep line adds observation; if it is straight also it completes the trinity with foresight or calculation.

An even head-line shows the desire to follow out one principal idea; a chained line an unfixed condition of mental pursuits and a double line adaptability to many lines.

If its start is straight and it curves at the end it combines practical methods with imagination. If the hand is hard and the head-line is extremely straight it shows over-calculation. With the hand soft and flexible and Mercury and Jupiter well developed, there is a combat between commercial ability and indolence. If a man of this type should arouse himself to action and his heart-line be weak he would stop at nothing to accomplish his ends.

If the line deepens toward Mars it shows calculations in excess of the other qualities. When the head-line is widely separated from the life-line, the subject is rash. If this space is not too marked, it takes the form of self-confidence. If Luna is drawn up in concentric circles and the line slopes downward, it indicates an excess of concentration in which the person will act too deeply on impulse. If, in addition to these signs, the thumb is weak and Jupiter high, the person is eccentric.

If the line turns up instead of down, the desire to gain is prominent. If it turns toward Saturn a love of mystic religion would predominate, and if toward Mercury, the love of commercial pursuits.

A branch from the head-line joining the heart-line shows that some fascination would be the most likely to finally absorb the individual.

If the head-line turns up toward the heart-line, the affections will rule the reason.

**THE LIFE-LINE.** This line encircles the Mount of Venus. This line and the head-line should be joined for three-quarters of an inch. Broken portions in the life-line do not necessarily indicate a shortness of life, but may be interpreted as showing periods of illness to come or past. If this line comes out into the palm of the hand in a great circle it shows the controlling power of the emotions over the ordinary affairs of life. If it stretches out toward Luna, it is a sign of travel. Even though this line is short, if the will is strong and the other characteristics are healthy, a long life can be lived in spite of it.

**THE FATE-LINE** is in reality under the dominance of the will and illustrates what we can make our individual "fate" if we choose. It must be remembered that, while the outlines of the hand show tendencies, the lines show facts.

Should this fate-line continue in a straight path, as shown in Fig. 1, the life will be spent in a groove, but if the line is broken the changes will be many. Read it from the base upward. If it is joined with the life-line the subject will have little opportunity of

independent action. A frayed, uncertain line tells the tale of a series of changes, each of which follows a determination to settle down. The wanderer shows this line to a marked degree.

The ending of this line is the most significant. If it ends on the head-line a mistake in judgment is likely to end the career; if it ends on the heart-line affections are apt to alter the life; on Saturn and deeply furrowed in that vicinity, anxiety to the end of life; toward Apollo, money will be the absorbing question. If it tends toward Jupiter, social positions are in store, and if toward Mercury, business.

THE APOLLO-LINE, or the line of fortune, is always prominent in the hand where the head-line is long and straight. It gives forethought to matters of commercial interest. Its absence denotes carelessness in these respects, and not necessarily poverty. When it rises from the life-line fortune will be gained by inheritance. If it rises from Luna, outside influences will tend to bring the fortune; from Mars, it shows a determination for making money. Small lines running into it show additional money and parallel lines, the different sources from which money will be derived.

THE HEPATICA is not always present and its absence usually indicates a strong constitution, as its possessor does not stop to worry about the condition of his health. This line, starting at Luna and deep and healthy in appearance, illustrates the life-force of its possessor more than does the life-line. If it is deep and well defined the subject will probably live to a good old age. If this line starts from the life-line it indicates some hereditary weakness, and if it improves between the head and heart lines, it shows that the subject will enjoy his best health toward middle age. If it mingles with the lines of fate and Apollo, and crosses appear above the union, the health will interfere with the career and money matters.

Should the line of intuition cross and break the line of health, do not develop your psychic powers.

The Via Lasciva is not generally present and when it is it merely indicates an intensity of the lower passions.

Besides these prominent lines, there are several cross-lines starting and ending in any and all parts of the hand. Their influences on the life can best be summed up in short paragraphs as follows:

Lines crossing from Venus to Saturn indicate family misfortune.

Crossing the heart-line on the Mount of Jupiter shows misfortune in love.

A triangle on Jupiter shows ambitious diplomacy.

On Saturn, if a line crosses the fate line, it indicates unavoidable misfortune. If the Apollo line is good, this may be modified.

A triangle on this Mount shows a liking for sorcery.

A deep line on Apollo shows one distinct career, which will

be told by a study of the hand. Several lines illustrate a multitude of interests.

A line passing from its base across the Mount tells of money losses.

A triangle, science applied to art.

A downward line, deeply marked on Mercury, shows scientific tastes.

Several lines indicate medical science. In women that they are fitted to be nurses.

A line, other than a percussion line, across the Mount, shows loss through theft.

A triangle indicates tact in politics.

Lines across Mars indicate enemies. Their power can be told by the prominence of these lines.

Small cross-lines on the percussion show scandal.

Lines crossing from the base of the thumb across Venus show people with whom the subject has principally to deal.

A triangle shows calculation in love (on the lower Mount).

If lines rise from the rascette, across Luna and toward Mars they indicate long voyages; if they cross, various travels.

A triangle shows mysticism.

The Line of Mars adds strength to longevity.

THE RASCETTES are the wrist lines. If the upper one is arched it shows internal weakness. But if it is well defined and strong it indicates a sturdy constitution. For each line count an average of twenty-seven years of life. Even though the life-line is short, if these are strong and easily seen the owner is destined to live long and happily. If the upper line is chained the life will be one of labor, with liberal reward and fortune at the end. There should be three of these rascettes.

Lines rising from the rascette indicate voyages, and if they rise to Jupiter, no return. If they end at the life-line death will result.

Upward branches show a rise in power, while downward growing branches indicate the opposite, or decline. If these lines are more plainly marked in the left hand than the right, it tells of wasted opportunities, but if they are more prominent in the right, it tells of opportunities yet to come.

## THE SKIN.

The skin contributes its quota to the lessons of character and history. A smooth satin skin is usually found in a rheumatic person, while a heavily lined hand tells of a nervous disposition. The hand without small lines is usually the hand of a healthy subject, while a mottled hand is the key to good, healthy conditions of the entire system. A soft skin is generally found on refined people, but the study of the palm will modify this in every

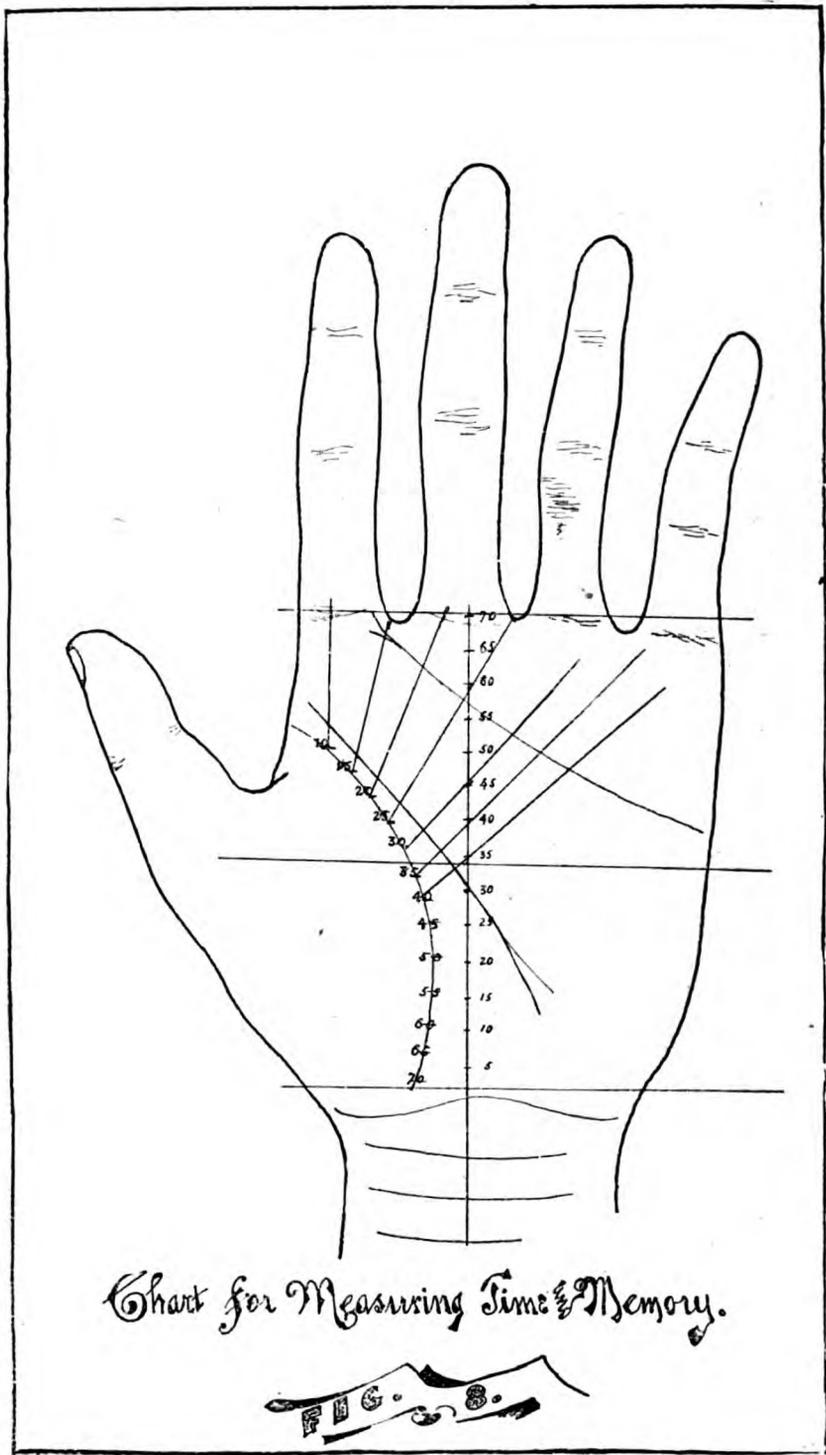


Chart for Measuring Time & Memory.

FIG. 8.

AN IMPORTANT CHART.

case. Combine all the signs and draw your conclusions from their comparison.

### MEASUREMENT OF TIME AND MEMORY.

As the life-line and the fate-line start at different ends of the palm, by looking at the accompanying chart (Fig. 8) the system of measuring events on these lines will be easily seen. The rule for finding the first ten years of the life-line is to draw a line downward from the middle of the base of the index finger to its intersection with the life-line. Taking this as the scale, the length of the life-line in years and the events crossing it can be easily read.

On the other hand, 35 on the fate-line is supposed to rest on a line drawn across the center of the palm. Thus, taking the rascette as the starting point of the fate-line, it is not a difficult matter to divide the fate-line into years.

But the jottings and crosses on these lines are more often due to habit and life than to exact years. On the whole, however, the reader will find his conclusions fairly accurate if he applies this chart to meet the varying conditions of the hands he reads.

The left hand will show you the date of originating a scheme, while the right hand will tell you when it was carried out. Or, the left will tell of things planned and the right of their fulfillment, the lines and markings on your left hand often being there despite your own calculations; in a word, from outside influences.

### RULES FOR READING.

First judge by the position of the hand the natural characteristics of the individual before the hand is touched.

Now look at the back of the hand, to judge the shape and length of the palm and fingers.

Starting with the thumb, read each finger separately on both hands, reading shapes, phalanges, knots, etc.

Next determine the temper by the condition of the nails and skin. Then the consistency of the Mount of Mars, the head-line and the thumb.

Note the Mounts next, being careful to determine their hardness and their relative positions and development.

Beginning the lines with the heart-line, read it carefully and at the same time its relations to the Mounts of Venus and Mars, the head-lines and the thumb to discover what emotion or power rules.

Next take the head-line and note the difference in the two hands.

Read the life-line and the Hepatica.

Sum up the fate-line, influence-lines, Apollo-line and various smaller lines influencing it and then compare the whole.



A COURSE IN  
ASTROLOGY

GIVING

SIGNS OF ZODIAC

(ILLUSTRATED)

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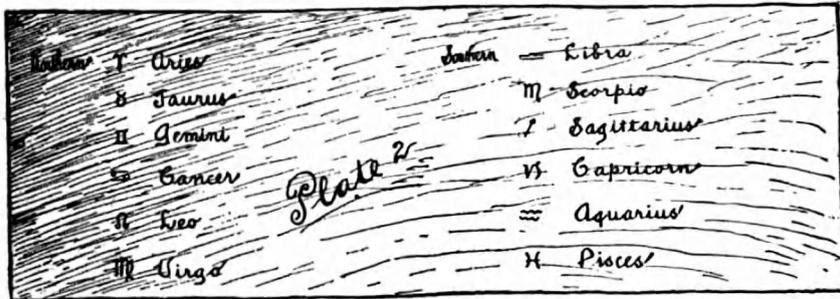
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## INTRODUCTION.

The science of Astrology is based on the movements of the various planets of the Solar System. The natural talents, the hindrances, the opportunities and the entire life of every living being is mapped out in the stars. Astrology teaches us how to cast our horoscopes—or futures—and thereby ward off much that would prove disastrous to our lives and fortunes.

The planets travel around the sun as follows, the time being based on our (earth) days and years: Mercury,  $87\frac{3}{4}$  days; Venus, 225 days; Earth,  $365\frac{1}{4}$  days; Mars, 687 days; Jupiter,  $11\frac{1}{2}$  years; Saturn,  $29\frac{1}{2}$  years; Uranus, 84 years; Neptune, 165 years.

To any circle there are 360 degrees. Taking the heavens as a circle we divide them into twelve equal parts. That is, we will take the orbits described by the planets in their course around the sun. For convenience we will call this a circle, and with the sun as a center we draw lines to twelve points on the circumference equidistant. This we call our *Zodiac!* Look at Plate 1 and study *only* the divisions. When you have done that, learn the names and the signs of the divisions. They are:



Study this chart carefully. Take a pencil and piece of paper and draw the signs of the Zodiac so that you will become familiar with them in other works and charts.

Now learn the names and signs of the planets. Remember the planets are ever moving about the sun, so that in one complete circuit of a planet it passes through the twelve signs of the Zodiac.

♃	URANUS	☉	SUN
♄	SATURN	♀	VENUS
♃	JUPITER	☿	MERCURY
♂	MARS	☾	MOON
♆	NEPTUNE		

The Planets and their Signs.  
The Planets are ever changing, passing through the various signs. The planets also pass each other.  
—Plate 3—

One-twelfth of 360 degrees is 30 degrees. There are, therefore, thirty degrees in each sign. The earth moves through all twelve signs in its annual circuit. It moves about one degree each day. About every thirty days it moves through a sign of the Zodiac. Therefore, every month witnesses the passing of the area of one of the twelve signs.

Learn to think of these signs as twelve pieces of pie, all cut from the center of the one pie. Also learn to associate with these twelve areas the signs and the characteristics that belong to each one. These will be taken up a little later.

## LESSON I.

Now, every planet exerts an *influence*. So do the signs. When certain planets are in certain signs (that is, within the V-shaped area of the division of the Zodiac) they are said to be in their "houses." If a child is born when a planet is "ascending" and in its own house, he will partake of the characteristics bestowed by both the sign and the planet to a marked degree. To illustrate: When Mars is in either one of the two divisions, Aries or Scorpio, he is most powerful. If Mars is entering either one of these signs, he is ascending. Therefore, the child would partake of Mars' strongest characteristics.

Following are the signs and the planets, divided into the respective "houses":

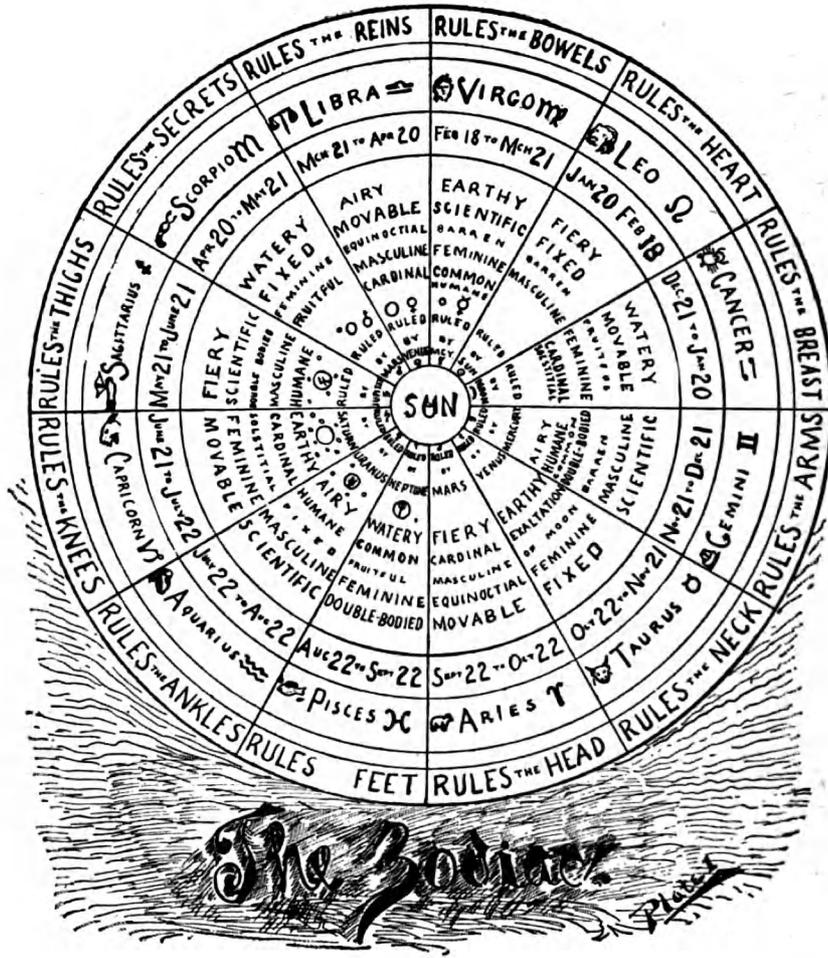
Aries and Scorpio are the houses of Mars.  
Taurus and Libra are the houses of Venus.  
Gemini and Virgo are the houses of Mercury.  
Cancer is the house of the Moon.  
Leo is the house of the Sun.  
Sagittarius, the house of Jupiter.  
Capricorn, the house of Saturn.  
Aquarius, the house of Uranus and the Earth.  
Pisces, the house of Neptune.

When you have learned these, study the next list, which is known as the "exaltations of the planets." That is, it is found that some planets are powerful in other signs besides their own houses. Of course, the power is then less, but it is great enough to understand. The list is:

Aries is the exaltation of the Sun.  
Taurus is the exaltation of the Moon.  
Cancer is the exaltation of Jupiter.  
Virgo is the exaltation of Mercury.  
Libra is the exaltation of Saturn.  
Scorpio is the exaltation of Uranus.  
Capricorn is the exaltation of Mars.  
Pisces is the exaltation of Venus.

The "fall" is the sign in which a planet is weak, or has little power. The fall is always opposite its strong sign or signs. Thus Venus rules Taurus and Libra. In the second list we find that it is exalted in Pisces. Now we look at Plate I and find that Virgo is directly opposite Pisces. Therefore, Venus has its fall in Virgo. That is, when it is in Virgo it has its least strength.

Besides these terms we find another known as the "detriment." The detriments are always the signs opposite the houses. For example, we will take Mars. Aries and Scorpio are its



houses. It is in exaltation in Capricorn. Its fall is opposite its exaltation or in Cancer and its detriment would be the signs opposite its houses, which are Libra and Taurus!

## LESSON 2.

As a relaxation from the studying signs and names, we will now pass on to the influences these planets and signs have upon the life. First of all we will take the Triplicities. There are four of these, known as the fiery, earthy, watery and airy.

A fiery sign ascending or the ruler of an ascendant in a fiery sign gives a person the following characteristics:

Quick tempered, hasty, impulsive, revengeful, hardy, proud, ambitious and persevering for a time but lacking continuity. They often say rash things for which they are afterward sorry. If the aspect is good, however, the temper will be pleasant and the nature sympathetic.

An earthy sign ascending, or the ruler of an ascendant in an earthy sign, inclines one thus:

He is generally cautious, secretive, deliberate, economical and headstrong. He often covets and is suspicious and seldom forgets an injury. He cares more for his own opinions than the opinions of others. In strong aspect to an evil planet, the earthy man will be hard-hearted, careless and neglectful. In aspect to a good planet, he will be neat and sympathetic.

A watery sign ascending, or the ruling planet in a watery sign, will impart the following nature:

He will be low-spirited, dull, gloomy, with an effeminate voice. He will be timid and fearful, yet conceited and fond of flattery. He will like pleasure, but dislike work. In strong aspect to an evil planet he will be indolent, gluttonous and revengeful. If the aspect is good he will be good-hearted and cheerful.

An airy sign ascending, or the ruling planet in an airy sign, the disposition will be:

Cheerful, open-hearted, liberal, sympathetic and music and art loving. The imagination will be strong, the reason good. Always neat and often inventors. If the aspect is poor, he will be fearful and lack pride. If it is good, he will possess all the excellent qualities.

These dispositions will be varied according to the relative position of various planets. However, for bright reasoning and independence the fiery and airy signs are the best, while the earthy and watery signs are more favorable for an intuitive nature.

## LESSON 3.

We will now pass on to the Houses of the Horoscope or the Houses of the Heavens as they are called on Chart 4. Look at this chart carefully. It is practically the same as that shown

in the chart of the Zodiac, but for convenience it is put in this angular form.

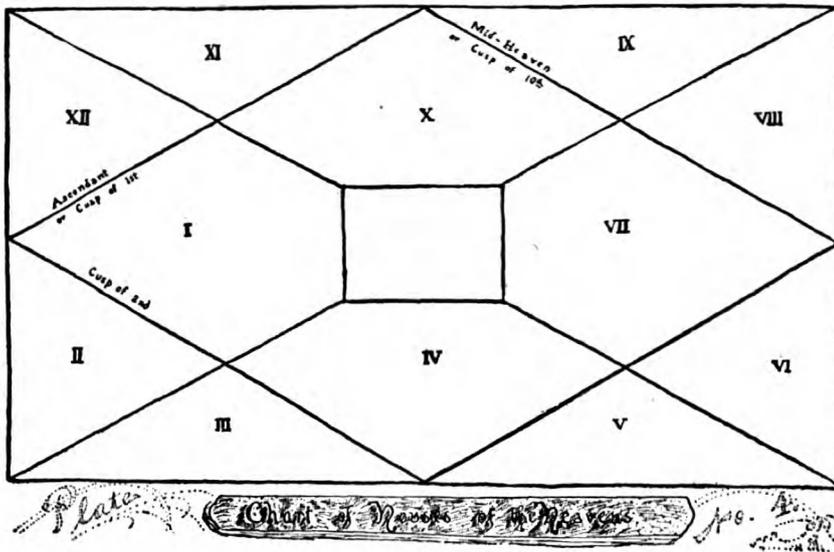
The first house, which is Aries, rules the head. This is called the "ascendant" and it rules the personal appearance of the native.

The second house, Taurus, rules the neck and has special bearing upon wealth, worldly goods and liberty.

The third house, Gemini, rules the arms and shoulders. This governs brothers, sisters, short railroad journeys, writings, letters and neighbors.

The fourth house, or Cancer, rules the breast. This governs the father, inheritance of property and shows the condition at the close of life.

The fifth house, or Leo, rules the heart. This governs the offspring of the native, his betting, speculation and gaming.



The sixth house, or Virgo, rules the bowels and governs disease to which the native is liable. It also controls his inferiors.

The seventh house, or Libra, rules the reins. It governs love and matrimony, wife and husband, law suits, contentions, public enemies.

The eighth house, or Scorpio, rules the secrets. It governs the native's death, wills and legacies.

The ninth house, or Sagittarius, rules the thighs, and it relates to long journeys, principally by water, and governs the dreams and visions of the native.

The tenth house, or Capricorn, rules the knees. It concerns the native's mother, his honor and his profession. Many planets therein show an easy voyage through life.

The eleventh house, or Aquarius, rules the ankles. It signifies the native's friends, hopes and wishes.

The twelfth house, or Pisces, rules the feet and concerns the private enemies of the native. It is his house of sorrow, undoing and imprisonment.

The strongest houses are the first and tenth. Next the eleventh and seventh. Then the second, third and ninth. Then the fourth and twelfth. Lastly the fifth, sixth and eighth. A planet in the last named may have strong significations and thus overcome the weakness.

The first, fourth, seventh and tenth are called angular houses and represent the cardinal points of the compass. The first is east, seventh west, fourth north and tenth south.

The second, fifth, eighth and eleventh are termed succedent houses; the third, sixth, ninth and twelfth are known as cadent houses.

#### LESSON 4.

We will now study the descriptions of persons produced by the signs of the Zodiac ascending at birth.

Aries, middle stature, rather lean, long face and neck, strong limbs, hazel eyes, coarse hair, dark, ruddy complexion, sandy whiskers, quick sight. Disposition—angry and quarrelsome, ambitious, active and determined.

Taurus, short, thick-set person, full face and eyes, short, thick neck, large nose and mouth, swarthy, ill-complexioned, broad, strong shoulders, dark hair and eyes, hair sometimes curling. In females it produces a more comely person, plump, fleshy, dark, curling hair and black eyes and a good complexion. Disposition—conceited, violent, unfeeling, great eaters and lovers of comfort, fond of drink, bad husband or wife.

Gemini, tall, straight body, long arms and hands, dark complexion, dark brown hair, hazel eyes, quick sight, walk quickly. Disposition—scientific, fond of reading, ambitious of fame, temperate in eating and drinking, generally respected.

Cancer, moderate stature, face round, pale, whitish complexion, small features, brown hair, constitution not strong, eyes gray or very light blue. Disposition—timid, inactive and dull.

Leo, a large, full stature, big bones, full, broad shoulders, well set. Gray eyes, quick sight, light hair and eyebrows, head large and round, complexion ruddy. Disposition—bold, firm and generous.

Virgo, slender body, somewhat above the middle height, a ruddy, dark complexion, face round, dark hair and eyes. Disposition—ingenious, fond of learning, ambitious.

Libra, a tall, straight body, rather slender, hair brown, sometimes black. Face round, features well made, fine, fair complexion, dark eyes. If a female, good looking. Disposition—ambitious, talkative and fond of the other sex.

Scorpio, middle stature, thick, well-set body, strong and robust, face large and broad, dark complexion, hair—dark brown and curling. Short, thick neck, ill-made feet, sometimes bow-legged. Disposition—reserved, ambitious and violent.

Sagittarius, well formed, handsome person, rather tall, high forehead, long nose, clear, hazel eyes, ruddy complexion, open countenance, hair chestnut or light brown, face rather long. Disposition—bold, active and generous.

Capricorn, a short, slender person, not well formed, long, thin face, thin beard, chin long, black or dark coarse hair, narrow chest, long, small neck, weak knees and of a bad gait generally. Disposition—sharp, subtle, covetous, jealous.

Aquarius, middle stature, stout, well-set and strong. Sanguine complexion, flaxen hair, dark eyes, generally handsome. Disposition, good, kind-hearted, scientific.

Pisces, short, thick stature, fleshy, pale face, eyes sleepy and dull, hair light brown, arms and legs short, ill-made, large feet, constitution sickly. Disposition—dull and indolent.

These descriptions are to be taken when there are no planets in or near the ascendant. The sun enters the respective signs at the date given on the chart opposite those written. The chart (Plate 1) dates show the time the earth enters the different houses. Thus, in Virgo the date is given as February 18 to March 21. The sun enters Virgo August 22 and passes out September 22. Or the Earth enters Capricorn June 21 and passes July 22, while the Sun enters Capricorn six months later, or on December 21, and passes out on January 20.

## LESSON 5.

We will now learn the influence of the planets in the various houses. Following are given subhead lines. Under each of these will be discussed briefly the effects in the twelve different houses:

### THE MOON.

In Aries, produces changeable disposition. Fond of traveling, restless. Fanciful; imagination strong. Generally quick-tempered.

In Taurus, the native is of peaceful nature, good-hearted, easily influenced, intuitive, sympathetic and fond of opposite sex. Is often assisted by opposite sex in financial way.

In Gemini, the native is ingenious, talkative, secretive and crafty. Loves science, art, etc. Has good mental faculties but lacks prudence. Is often drawn into embarrassing positions. Is quiet.

In Cancer, gives native sensitiveness and superior nature, sociable, kind to all. Is often imposed upon. Is often elected to posts of honor if Moon is aspected favorably with other planets. Loves traveling and home.

In Leo, makes native lofty in disposition, ambitious, persevering, lively. Mind penetrating. Inclined to undertake things beyond his capacity. Fond of home. Generally very particular in dress. Orderly in conduct. Generally a leader.

In Virgo, is fond of occult sciences. Inclined to be superstitious and make good clairvoyants. Somnambulists and dream prophetic dreams. Love distinction and are pensive. Often impose but meet with evil resulting from lack of experience or forethought. Often secret marriage sorrows.

In Libra, native is agreeable. Love mirth and younger society. Good reasoning powers and dry wit. Quick to judge between right and wrong.

In Scorpio, is evil unless well aspected by good planets. The position makes native dull and given to evil actions, particularly with opposite sex. Meets with dangers in traveling.

Sagittarius, causes native to be generous and kind-hearted, passionate but forgiving. Ambitious. Fond of children, pets, etc. Meet with advancement by influence of women. Good indication of inheritance.

In Capricorn, is evil in nature unless aspects are good. Native unscrupulous. Given to day dreaming. Disposed to drinking, etc. Often meet with misfortune through women. Lack energy although often ambitious.

In Aquarius, causes native to be courteous, active, inventive. Fond of occult. Powerful imagination. Fretful and changeable. Wandering life. Strange tastes.

In Pisces, makes the native somewhat poetical. Generally fond of comfort. Dreamy. Inconstant in love. Lose wealth if they have it to lose. Fruitful imagination but projects never mature.

#### MERCURY.

In Aries, native quick, fiery and addicted to disputes. Good in argument. If in strong aspect to Mars native addicted to falsehood.

In Taurus, happy disposition. Fond of opposite sex and recreation. Loves music, art, etc. Good judgment and reasoner, but obstinate. Lack energy and ambition unless strongly aspected to Jupiter.

In Gemini, makes native ingenious, good-natured, good orator and shrewd lawyer. Fond of reading and good at figures. Meet with success in science or literature. Love speculation and have good business ability. Loses through generosity. Fond of science, especially occult, in which will be found success. Loves traveling, especially on water.

In Cancer, makes native discreet, faithful and good-natured. Flexible and easily influenced. Sometimes gets into trouble through deception or scandal. Restless and religiously inclined.

In Leo, gives mind which seeks to govern at all costs. Ambitious, determined, fiery, obstinate. Dignified and competent.

Seldom stoop to low actions, unless Mercury is afflicted by Saturn or Mars.

In Virgo, gives native good intellect. Taste for literature, mathematics and occultism. Inventive and good memory. Good orator or writer. Power of persuasion. Great ability.

In Libra, produces just disposition. Mathematics, sciences, inventions. Broad mind. Often musical.

In Scorpio, nature reckless. Ingenious and studious. Likes company and mirth. Has treacherous friends. Meets with many disappointments.

In Sagittarius, gives native passionate nature. Governs, ambitious without energy. Wise, capable and just. Loves ideality. Roaming nature, although loves home and family.

In Capricorn, native is acute. Fretful and fickle. Active. Scientific ability. Literature, chemistry, philosophy. Influenced by kindness.

In Aquarius, makes native love science, especially occult. Mathematical. Reason and observation good. Love solitude and company of learned and aged.

In Pisces, makes native fond of pleasure and easy going. Has many absurd plans. Good intellect. Loves traveling, especially on water. Often changes employment.

#### VENUS.

In Aries (the house of Mars) causes native to be very passionate. Easily influenced by opposite sex. Love music, art, etc.

In Taurus, its own house, makes native jolly, good-hearted, good talker, talent for art, music, etc. Fond of pleasure. Early and happy marriage.

In Gemini, gives goodness, wisdom, inventive ability, sympathetic, etc. Handsome children. Twins if Gemini is in fifth house.

In Cancer, gives fickle affection. Often marries persons much older than self. Native usually led astray, unless offset by Mercury, Jupiter or Moon. Fifth or eleventh houses give many children.

In Leo, gives fortunate marriage, many friends, popularity, success in music, art or public work. Kind-hearted. Love children.

In Virgo, gives desire for quiet life. Being house of Mercury and somewhat nature of Uranus, Venus in this house has a peculiar influence hard to understand or express.

In Libra, gives happy nature, fortunate relationship, many friends, much prosperity and enjoyment of life. Lack of ambition and enterprise. If in strong aspect to Saturn, Mars, Uranus or Neptune, rivalry in love affairs.

In Scorpio, causes jealous nature. Inclined to be proud. Hesitate at nothing to accomplish desires. Often disappointed.

In Sagittarius, causes friendship with powerful people. Many love affairs. Public work preferred. Good actors.

In Capricorn, hinders marriage. Causes bad companionship. Fickle loves.

In Aquarius, causes native to be effeminate. Lack ambition. Calm life. Religion and celibacy foremost. Disappointed hopes.

In Pisces, will marry young, have many beautiful children. If Pisces is in the fifth or eleventh house gives many children, often twins. Science, wisdom, good intellect, but love for wines, drink, etc.

#### MARS.

In Aries, causes native to be bold, fearless and determined. Generally stubborn. Loves argument. Always ready to fight for justice. Fond of machinery and anything mechanical.

In Taurus, inspires audacity. Headstrong. Fearless, determined, passionate, fond of opposite sex. Can be coaxed into good or evil but can be driven into nothing.

In Gemini, gives mental acuteness and prudence united with cunning. Native will distinguish himself by ingenuity of mind. Ambitious and generous and generally good-hearted. Good society leaders.

In Cancer, gives fitness for medicine or surgery. Bold and fearless but very changeable and lacks continuity. Often has weak sight and stomach or liver trouble.

In Leo, gives force of character, boldness, contempt of danger. Born leader. Loves argument, etc. Good reasoner. Make good lawyers.

In Virgo, makes native hasty, irritable; often deceitful and revengeful. Original in nature. Full of bold, scientific enterprises, in which he is almost always successful. Has many struggles of a peculiar nature in his life.

In Libra, makes native love science in general. Enterprising. Often placed in position where he rules others. Good lawyer or surgeon. Often meets with disappointment in love. Quarrels with partner in marriage.

In Scorpio, very favorable for study of chemistry or medicine. Inventive ability; loves machinery. Success in military tactics. Very passionate and rash, also a little revengeful.

In Sagittarius, makes native indisposed early part of life. Love military tactics. Will hold military positions if chance offers. Generally good-natured and generous. Fond of argument. Good lawyers. Mechanical. Surgeons. Dislike to be ordered about.

In Capricorn, makes native brave and bold, loving excitement. Often heroic. Often have deceitful enemies but make friends of powerful men. Liable to accidents on account of recklessness, especially to lower limbs.

In Aquarius, causes rashness, headstrong, love of argument, revolution, etc. May be leaders in reform movements. Lovers.

of occultism and sciences in general. Good reasoners. Generally take some unlooked-for point to reason from. Inventive. Medicine and surgery.

In Pisces, gives native friends among powerful people. Success in occupations, taking them among middle class. Generous and free with money, but anxious to accumulate wealth. Naturally timid and cautious, but if angered this timidity changes to audacity. Passionate.

#### JUPITER.

In Aries, military honors. Successful enterprises; government employ. Protection in martial dangers. Ambitious, determined. Rules others.

In Taurus, powerful friends, favors from women; strength of character. Love of justice; benefits by marriage. Favorite among opposite sex.

In Gemini, gives success in business with sudden reverses. Mathematical. Benefits from inventions. Literary; success in dealing with large corporations.

In Cancer, is very fortunate and offsets many evil aspects of positions. Ambitious and enterprising. Success in investments. Popular among townspeople. Often inherits money or property. If near 15 degree of Cancer this will be most powerful some time in life.

In Leo, noble-minded, courageous. Proud; ambitious; fond of contending for honors. Often intrusted with high responsibilities. Good-natured. Wisdom, will, power, prudence.

In Virgo, choleric. Given to boasting. Studious, yet covetous. Love for science. Wisdom, knowledge and honesty. Ability for study of natural laws. Generally richer than parents. Not easily imposed upon by others.

In Libra, gives mild dispositions and temper. Generally obliging. Esteemed and honored. Love of justice. Happy marriage. Help from opposite sex. Friends among powerful people. Success in medicine and law.

In Scorpio, makes native lofty and proud. Ambitious. Desires to govern equals. Resolute, covetous. Liable to law suits and quarrels. Powerful enemies. Success in mechanical.

In Sagittarius, just and noble. Courteous disposition. Humane, agreeable. Polite and fond of sports. Often receives honors. Leader among associates. Successful in enterprises generally.

In Capricorn, ingenious. Inclined to be indolent. Loves to govern inferiors. Unfortunate house to have Jupiter in, unless in many good aspects to other planets.

Aquarius, makes native cheerful and obliging. Just, merciful, good humored, industrious. Scientific. Indifferent to ordinary interests of life. Adverse to strife. When angered is furious.

In Pisces, studious; possessed of many good talents. High occupation. Some honors, good friends. Enmity of persons in high positions who do native no harm.

#### SATURN.

In Aries, makes native resolute, stubborn. Contemplative. Likes contention, argument, etc. Good reasoning. Boasts; easily angered.

In Taurus, quick tempered. Vicious when angry. Stubborn but kind. Occultism favorite. Seldom turn against it if interested. If educated in orthodoxy would believe in anything ministers told them. Solitude.

In Gemini, gives ingenious nature, good observation. Scientific. Mathematics, etc. Occultism, magic.

In Cancer, jealous; changeable in opinion. Dissatisfied with surroundings. Changing residence. Living in many different places. Unfortunate for public work. Printers and those who work in dark places.

In Leo, good qualities. Generous but quick tempered. Dislikes a master. Is cowardly when put to test. Cautious.

In Virgo, native inclined to melancholy, retaining anger. Projector of many queer, unusual matters which do not amount to much. Studious, intuitive, reserved, secretive; lovers of occult.

In Libra, good opinion of self. Prodigal of expense. Debate and controversy. Sciences. Open enemies. In female nativity, Saturn in Libra often gives great beauty. In twenty-second degree of Libra Saturn is exalted. He will often raise native high in life—later disgrace. Lawyers, doctors.

In Scorpio, trouble and anxiety all through life. Often quarrelsome. Undertake thing resulting in detriment. Violent temper. Sudden resolution.

In Sagittarius, choleric. Obliging disposition. Willing to do good to all. Cannot stand an insult. Prevents elevation for native. Takes up more than one profession at a time.

In Capricorn, discontented, melancholy, cautious, covetous, suspicious. Retains anger. Good reasoner. Deep thinker. Serious. Often great success, followed by failure.

In Aquarius, courteous disposition. Excellent fancy. Grave and penetrating. Slow in action and speech. Generally proficient in what they undertake, in arts and sciences.

In Pisces, uncertain and fickle in everything. Good outward appearance but often deceitful.

#### URANUS.

In Aries, headstrong. Travels or changes residence. Machinery, inventive, etc. Can't stand imposition. Good reasoning.

In Taurus, determined. Occultism loved if led into it. Naturally intuitive. Evil for marriage. Together with Gemini and

Scorpio are strongest houses for Uranus to cause one to be an adept in occultism.

In Gemini, loves reading. Scientific. Inventive and introducing new ideas. Electricity.

In Cancer, eccentric, cranky, original in ideas, expressions, etc. Travel, restless. Evasive. Success in occultism if Moon assists by strong aspects.

In Leo, headstrong, fiery. Eccentric. Will not be ordered.

In Virgo, stubborn, quiet. Fond of curiosities, science, especially the occult. Generally successful in occultism. Good teachers and mechanics.

In Libra, scientific, ambitious, quick tempered. Fond of traveling and restless. Good reasoning.

In Scorpio, makes native bold and determined. Deceitful. Cunning, secretive, superstitious, etc. Love for mechanical. Inventive.

In Sagittarius, free, generous, enthusiastic. Will not be ruled by others. Want to be master on all occasions and often are. Love science but spend little time studying.

In Capricorn, proud, stubborn. Restless. Deep mind.

In Aquarius, ingenious, fond of sciences. Eccentric; peculiar in beliefs. Imagination large. Impressional. Pleasant dispositions. Succeed in anything scientific or mechanical.

In Pisces, quiet, dull and gloomy. Looks far into future. Look on dull side of things. Stubborn and eccentric.

#### NEPTUNE.

In Aries, stubborn, proud, original, religious. If interested in mechanics, will invent.

In Taurus, love for occultism. Religious. Old and curious is attractive. Enthusiastic in beliefs. Quick-tempered, soft-hearted.

In Gemini, sciences in general. Inventive with original ideas. Mathematics. Quick perception. Mechanical. Fine handiwork. Sympathy.

In Cancer, traveling. Restless. Imagination good. Fickle and generally unfortunate, unless other aspects offset.

In Leo, dignified, ambitious. Inclined to be superstitious. Stubborn, intuitive. Elected to posts of honor. Quiet and deep.

In Virgo, strange ideas regarding marriage. Eccentric. Good at mathematics. Selfish. Deceitful.

In Libra, fond of science, especially occult. Lovers of black and white magic. Tender heart. Easily moved to tears.

In Scorpio, persistent, quick-tempered, secretive. Given to slander. Inventive ability. Chemistry and kindred studies.

In Sagittarius, love for traveling. Reasoning powers good. Far-sighted. Religiously inclined. Determined, ambitious, etc.

In Capricorn, bold, fearless, but careful and cautious. Fits of "blues." Reverence and good reasoning. Faith in preference to demonstration.

In Aquarius, love of traveling. Lovers of nature. Dislike to be ordered. Religiously eccentric.

In Pisces, dignified, quiet, deep thinkers. Fond of water. Often travel on water. Fond of occultism. Very intuitive and often called superstitious.

These characteristics refer particularly when the planet is ruler of the ascendant and not afflicted. Should the planets be in strong aspect to evil planets, good will be modified, evil will predominate. If well aspected, good will predominate, evil be held in abeyance.

## LESSON 6.

Our sixth lesson is on the Nodes of the Planets. A Node is that place in the Zodiac where a planet passes above or below the plane of the ecliptic. On or about the first of March each year the Sun enters Aries or is passing above the plane of the ecliptic, or is traveling north. If a line were drawn through the Earth's equator it would pass through the center of the Sun. After this date and until September 22 this line would pass under the Sun. Again, from September 22 to March 21 the Sun would enter Libra and go "south." Then this line would pass over the sun.

The Node of the Earth is, therefore, the first degree of Aries.

The Node of the Moon, "The Dragon's Head," is constantly moving. Instead of moving the way the other planets move, it goes backward and passes around the Zodiac in nineteen years. When the Moon is in its north Node it is in north latitude; when in the south Node it is in south latitude. As soon as it has passed its lowest point it is ascending; as soon as it has passed its highest point it is descending.

As the Moon's Node comes in aspect with a planet it will depress prices and will cause good or evil periods in various parts of the world, according to the planet aspected.

In a nativity, the Dragon's Head in the ascendant or mid-heavens denotes popularity, or if in aspect to a planet would be considered favorable or unfavorable as if the Moon formed this aspect.

Each planet is most favorable when in its north Node, or is weak and depressing in its south Node.

Mercury's north Node is 23 degrees of Taurus; south Node is 23 degrees of Scorpio.

Venus' north Node is 17 degrees of Gemini; its south Node is 17 degrees of Sagittarius.

Mars' north Node is 20 degrees of Taurus; its south Node is 20 degrees of Scorpio.

Jupiter's north Node is 15 degrees of Cancer; its south Node is 15 degrees of Capricorn.

Saturn's north Node is 32 degrees of Cancer; its south Node is 22 degrees of Capricorn.

Uranus' north Node is 13 degrees of Gemini; its south Node is 13 degrees of Sagittarius.

Neptune's north Node is 13 degrees of Leo; its south Node is 13 degrees of Aquarius.

## LESSON 7.

For forecasting the weather, erect your horoscope—as will be explained later—with each sign in its place. Place the planets in their respective houses. To forecast the season take the exact time the Sun enters Aries. For the month, take the time of the new Moon. Judge the temperature from the aspects the Sun will form with the different planets. Where there are no aspects in either case, then take the first aspect after the Sun enters Aries, or the time of the new Moon. This will show the temperature in either case. Below is given each sign with the weather conditions produced by it. Study it carefully if you wish to make weather forecast.

Aries is dry, hot and windy. Taurus is cold, quiet and dry.

Gemini is hot, moist and windy. Cancer is cold, wet, quiet.

Leo is hot and dry. Virgo is cold and dry.

Libra is hot, moist, windy. Scorpio is cold and wet.

Sagittarius is hot and dry. Capricorn is cold and wet.

Aquarius is hot and moist. Pisces is cold and wet.

Each planet takes the nature of the sign it is in, but modifies the weather somewhat. As follows:

Mercury and the Moon are neutral and take the nature of the planet they aspect.

Venus is cold and moist. The Sun is hot and dry.

Mars is hot and dry. Jupiter is hot and moist.

Saturn is cold and dry. Uranus is cold and moist.

Neptune is cold and wet.

Whichever planet is nearest in aspect to the Sun as it enters Aries, Cancer, Libra or Capricorn will give the temperature and the moisture for that quarter.

This will depend upon the nature of the sign and the planet aspected and the nature of the sign which is on the horizon the minute the Sun enters the quarter.

Take care in getting the exact degree, as there is a different degree for each one hundred miles. The Sun entered Cancer June 21, 3:30 p. m., 1900. The 11th degree of Scorpio was ascending at Chicago. The Sun was opposite Saturn in Capricorn and the Moon in Taurus. This indicated a cool, moist quarter, favorable for crops.

## LESSON 8.

This is a lesson in *Transits*. The transit of the planets is their daily motion as they move around the sun. Some of the planets take thirty years in one complete journey about the sun. In certain houses they will affect people in different ways, always depending upon the aspects with the other planets. An aspect occurs when two or more planets are in the same degree of the same sign. It is natural that they both should exert an influence. Consequently, they may harmonize or conflict.

When two or more evil transits come together (that is, when two or more planets arrive in evil houses and when the planets themselves are evil) the conditions will be most unfavorable. But if a good and an evil transit occur at the same time, the conditions will be conflicting.

The following are Evil Transits:

1. Mars in Midheaven causes ill effects in business and sometimes slight losses. Defer deals during this period.

2. Mars on Ascendant, affects similar to the first, but has its most depressing effects on spirits and health. Makes one feel irritable.

3. Mars in fourth and seventh houses, similar to first but less evil.

4. Mars in evil aspect to radix of Sun or Moon, similar to No. 3, but continues only about a week.

5. Saturn in Midheaven, a long dull period; more likely to lose than gain. Prepare for it in advance. Do not branch out into anything new. Guard interests and be careful of trusting anyone.

6. Saturn in Ascendant, similar to 5, less evil for business. Worse for health.

7. Saturn in fourth and seventh houses. Similar to 6, but far less evil. In fourth house evil for father, if living; in seventh house, evil for husband or wife, if living.

8. Saturn in evil aspect to radix, Sun or Moon. Similar to 7, but usually continues about four months.

9. Uranus in Midheaven, events occur in sudden and unpleasant manner.

10. Uranus on Ascendant, similar to 9, less evil for business and worse for health. Accidents often occur.

11. Uranus in fourth and seventh houses. Similar to 10, but less evil.

12. Uranus in evil aspect to radix of Sun or Moon. Similar to 11.

The good Transits are:

13. Jupiter in Midheaven, most fortunate of all transits. Make changes and strike out boldly in business. Success will follow.

14. Jupiter on Ascendant, similar to 13, but less fortunate for business; better for health and spirits.

15. Jupiter in fourth and seventh houses, the reverse of 7.
16. Jupiter in good aspect to radix of Sun or Moon or his own radix. Similar to 15, but continues for about two months.

A *radix* of a planet is its position in the horoscope at the time of birth. The *cusps* of a house is the degree in the Zodiac which the house begins with. If the first degree of Pisces is on the eastern horizon at the time of your birth, the first degree of Pisces is the cusp of the first house.

A *Direction* is calculating each day from the hour of birth as a year and moving planet ahead one day's motion and judging from the aspects thus formed. If the radix is good an evil direction will have no more ill effect than an evil transit.

## LESSON 9.

Sidereal time is judged thus: The time it takes the Earth to make one complete circuit of the Sun is one year. This year is called a Sidereal day. As there are twenty-four hours in the day, there are two hours of Sidereal time in each month. This is the time taken by the Earth in passing through one sign of the Zodiac. The Sidereal day begins when the Sun enters Aries, or the Earth enters Libra—usually about the twenty-first of March each year. Each degree of space is equal to four minutes of Sidereal time.

As the position of the planets is ever varying, it is necessary to procure an Ephemeris. This is a book the size of this course. Each year must have a separate Ephemeris.

Now, to erect a Horoscope, find the Sidereal time for the day required and set it down on paper. If the time for which you wish to find the Ascending sign is p. m. add the difference between noon and the time required to Sidereal time. But if the time is a. m., subtract the difference between noon and the Sidereal time. If 4 p. m., add 4 hours; if 4 a. m., subtract 8 hours. If the Sidereal time is smaller, you cannot subtract the difference. Then you should add 24 hours. If, after adding the clock time for p. m., it amounts to more than 24, subtract 24 and use the remainder. Now, turn to the Tables of Houses in the Ephemeris and follow down the column that has the Sidereal time at the head. When you find the nearest to the figure required, read across the page the cusps for the tenth, eleventh, twelfth, first, second and third houses. The first is the ascendant or the sign and degree on the eastern horizon at that minute.

For example, we will say that, in order to find that ascending sign at a given time, we find that the Sidereal time is 18 hours, 11 minutes. The time is in the morning at 7 o'clock. Therefore, from the Sidereal time we subtract 5 hours—the difference between 7 and noon—and this will give us 13 hours and 11 minutes. Now, in the table we may find that 13 hours and

13 minutes is nearest. Then we read across the page and find the six houses of the horoscope, the degrees being given with them. The other six houses will be opposite. If, for example, 8 degrees and 7 minutes of Capricorn is the cusp of the ascendant, then 8 degrees and 7 minutes of Cancer will be the cusp of the seventh house. Mark the degrees of the cusps of the houses.

You will thus find the signs that are ascending.

Now, the *Life Ruler* is that planet that forms the nearest and strongest aspect to the sun at the time of birth. When the aspect is strong to the sun, it is strong to the earth, for the earth is always in the opposite sign. The best indications from a life ruling planet are when Jupiter and Venus are in their own houses and 60 degrees, 120 degrees or in conjunction. Conjunction is to be within seven degrees of exact aspect. The aspects are as follows:

Semi-sextile, or 30 degrees distant.

Semi-square, or 45 degrees distant.

Sextile, or 60 degrees apart.

Quintile, or 72 degrees apart.

Square, or 90 degrees apart.

Trine, or 120 degrees apart.

Sesquiquadrate, or 135 degrees apart.

Biquintile, or 144 degrees apart.

Opposition, or 180 degrees apart.

Parallel, or equidistance in declination either north or south of the equator.

The planets can be only 180 degrees apart; then they come closer.

Uranus in either of three strong aspects gives strong will but weak continuity. Saturn in trine or sextile aspect to Sun is good, giving a quiet, philosophical nature. The strong aspects of Mars give a fiery nature. Venus strong makes one generous to excess. When Mercury is in trine or sextile aspect he is at his best. The semi-square aspect has about half the strength of the square. Whenever a conjunction of the Sun and any planet takes place in the house of the planet the native will have many of the excellent qualities indicated by the planet.

The day ruling planet or signifier—which is the ruler of the ascendant—shows the disposition, character, aspiration, etc., from day to day, according as the day ruler may be aspected from day to day.

Remember that the life ruler shows what the tendencies and inclination for the whole life will be.

Now, to judge a horoscope, follow this order carefully:

First, the disposition: The sign ascending and ruler of the ascendant, what sign it is in and how aspected. Then planets in the ascendant and how aspected. Then the place by sign of the Sun and how it is aspected.

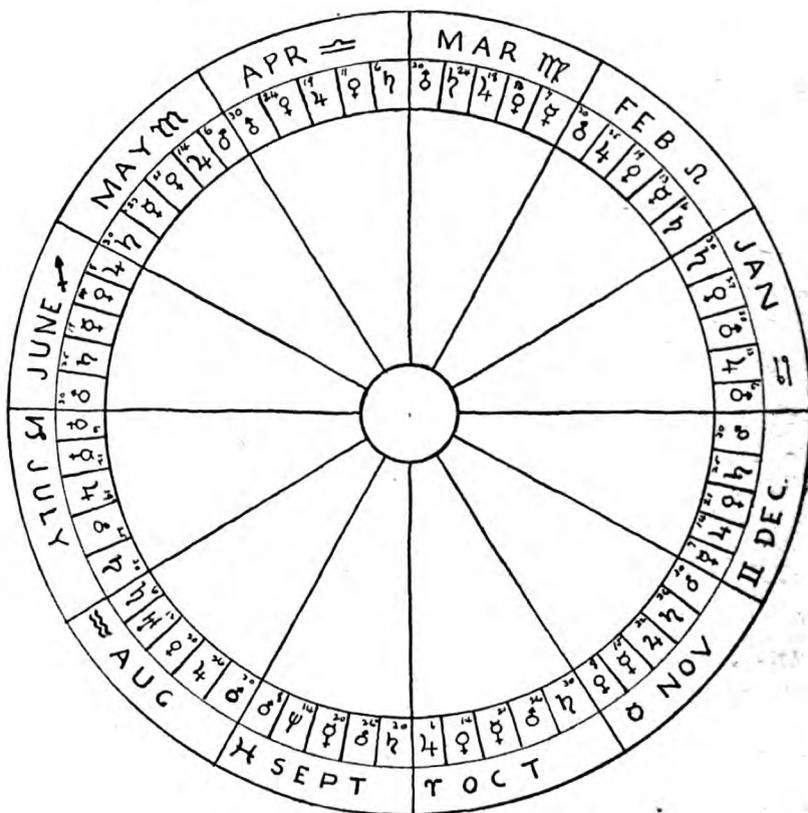
Second, the mental qualities: Take the cusp of the ascendant and how it is aspected. Then Mercury by sign and aspect; then the Moon likewise.

Third, for money prospects: The planet nearest the mid-heaven and how aspected. Next take the planets and aspects in tenth and second houses. Then the general aspects.

The fourth is for health: Judge this first from the ascending degree. Then the Sun or Moon, if hyleg or not. Then the rulers of the fourth, sixth or eighth houses.

The fifth is for publicity, honors, etc.: Notice whether the planets are exalted or in their detriment; above or below the ascendant; whether well aspected and if several are in one house sign or if two or more are in the ascendant, seventh or tenth houses.

The Hyleg is the sun, Moon or ascendant.



# Plate 5.

## LESSON 10.

Plate 5 shows what is known as the "terms" of the planets. In the second circle from the outer circumference the student will note that each house is divided into five sections. In each of these are familiar signs to the pupil. These are the fixed stars that are in each house. Each of these stars partakes of the nature of some planet. That planet is shown in each of the five divisions of the house. Above these signs are small numerals. This shows the degree (remember there are 30 degrees to each house and 360 to the circle) in which the "term" predominates. Now, when a planet is in its own house and its own term, it is strongest. Thus, in Aries Mars is the ruling planet. When Mars is in the fourth term of Aries it is strongest.

## LESSON II.

The time for a horoscope is always Standard time. But this should be changed to mean time, or the time in each locality. The accompanying table will cover this pretty thoroughly:

### Eastern Standard Time, 75° West of Greenwich.

Albany, N. Y. ....	add 5 min.
Augusta, Me. ....	add 21 min.
Bangor, Me. ....	add 25 min.
Boston, Mass. ....	add 16 min.
Baltimore, Md. ....	sub. 6 min.
Buffalo, N. Y. ....	sub. 16 min.
Concord, N. H. ....	add 14 min.
Hartford, Conn. ....	add 9 min.
Montreal, Can. ....	add 6 min.
Montpelier, Vt. ....	add 10 min.
New London, Conn. ....	add 11 min.
New York City. ....	add 4 min.
Newport, R. I. ....	add 15 min.
Philadelphia. ....	sub. 1 min.
Pittsburg, Pa. ....	sub. 20 min.
Portland, Me. ....	add 19 min.
Providence, R. I. ....	add 14 min.
Rochester, N. Y. ....	sub. 11 min.
Springfield, Mass. ....	add 10 min.
Syracuse, N. Y. ....	sub. 5 min.
Utica, N. Y. ....	sub. 1 min.
Washington, D. C. ....	sub. 8 min.
Quebec, Can. ....	add 14 min.

### Mountain Standard, 105° W.

Albuquerque, N.M. ....	sub. 7 min.
Denver, Colo. ....	sub. 0 min.
Georgetown, Colo. ....	sub. 3 min.
Helena, Mont. ....	sub. 27 min.
Ogden, Utah. ....	sub. 29 min.
Prescott, Ariz. ....	sub. 30 min.
Salt Lake Cy, Utah. ....	sub. 28 min.
Santa Fe, N. M. ....	sub. 4 min.
Virginia Cy, Mont. ....	sub. 30 min.

### Central Standard, 90° West of Greenwich.

Burlington, Ia. ....	sub. 5 min.
CHICAGO. ....	add 10 min.
Cincinnati, O. ....	add 22 min.
Cleveland, O. ....	add 33 min.
Columbus, O. ....	add 28 min.
Dayton, O. ....	add 23 min.
Detroit, Mich. ....	add 28 min.
Des Moines, Ia. ....	sub. 14 min.
Dubuque, Ia. ....	sub. 3 min.
Galveston, Texas. ....	sub. 19 min.
Indianapolis, Ind. ....	add 16 min.
Kansas City, Mo. ....	sub. 18 min.
Leavenworth, Kan. ....	sub. 22 min.
Louisville, Ky. ....	add 18 min.
Memphis, Tenn. ....	add 0 min.
Milwaukee, Wis. ....	add 8 min.
New Orleans, La. ....	add 0 min.
Omaha, Neb. ....	sub. 24 min.
Rock Island, Ill. ....	sub. 3 min.
St. Louis, Mo. ....	sub. 1 min.
Springfield, Ill. ....	add 2 min.
St. Paul, Minn. ....	sub. 12 min.
Toledo, Ohio. ....	add 26 min.
Topeka, Kan. ....	sub. 23 min.

### Pacific Standard, 120° W.

Carson City, Nev. ....	add 1 min.
Grass Valley, Cal. ....	sub. 4 min.
Los Angeles, Cal. ....	add 7 min.
Marysville, Cal. ....	sub. 7 min.
Oakland, Cal. ....	sub. 8 min.
Olympia, Wash. ....	sub. 10 min.
Portland, Ore. ....	sub. 10 min.
Sacramento, Cal. ....	sub. 6 min.
Santa Barbara, Cal. ....	sub. 0 min.
Seattle, Wash. ....	sub. 5 min.
Victoria, B. C. ....	sub. 13 min.

A  
Course of Development  
... IN ...  
**MEDIUMSHIP.**

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WRITTEN BY  
**A PROFESSIONAL MEDIUM**  
Under Control.

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## A COURSE IN THE DEVELOPMENT OF MEDIUMSHIP.—GENERAL CONSIDERATIONS.

The object of this course in spiritualism is not to teach the world that spiritualism is a fact; it is not to enter into a general discussion of immortality, nor to exploit any personal theories. This is not a book of arguments. We take it for granted that spiritualism is a fact; we know that it is a reality, and we endeavor to give the requirements and point out the advantages simply as they actually exist.

There are countless thousands today who know that the spirits of the departed hover about them daily; they do not ask anyone to prove these facts to them, but they look to some one who is capable of showing them how to develop themselves or their friends into mediums of some order or other. With this knowledge ever in view, this course is prepared and it remains for the reader to grasp the simple truths and put them into practice.

Were the ordinary mortal to stop in his daily routine and contemplate the vastness of the eternity of which he is a part, and to consider the fact that many of those who have passed on to the next life are always with him, the sublimity of the situation would most certainly claim his attention. But the material plane is too often kept in sight and the spiritual is neglected, dwarfed, cramped and blinded by material prejudices.

Why should our memories be so fickle that we should not remember those whom we have proclaimed *dead* for a few brief years? Why should we, hemmed in by circumstances and chaos on every side, refuse to communicate with those who have attained a higher step in spiritual development? Why should we not gladly grasp the opportunity to bring about a condition whereby we can communicate with these spirit friends, beings who possess that same keen interest of friendship that we should possess; beings who have undoubtedly struggled along for years in the endeavor to find an opportunity to establish a bond of material contact so that their spiritual mode of expression could be conveyed to our materially encircled minds; why should we not try to bring about this condition?

We may say that our faith is not sufficient; we may believe in them and yet doubt ourselves. This life is filled with doubts and woes and sorrows. Perhaps the next one is, too, to some extent. But why allow the intervention of that material change that we term *death* to separate us from the beloved friends who have passed over? Let us reach them by advancing our own spiritual development.

There is a possibility that we may reach these various stages of spiritual development and it is not only our duty in a respect to bring them about, but it is to our advantage to do so.

First, we have the social side; that phase that appeals to our own firesides; that condition that should mean to us the same thing that earthly ties mean. Then we have the business side. Is it gross and unjust to say that spirits are interested in carnal affairs? Is it not doing them infinitely more justice to look on them as guides and counselors than it is to think of them as beings

who ignore our very existence? Surely, there is nothing unholy in the interest a decarnate spirit takes in the welfare of a carnate one; there cannot be any exception taken to the fact that a disembodied spirit seeks to warn one near and dear to him of impending evil! No, we cannot argue against this without doing ourselves an injustice.

Now, let us look into the first principles of spirit phenomena and get down to the bed-rock facts in order that we may have an intelligent understanding of the conditions that nature herself places upon communion between the incarnate and the decarnate beings in the matter of the interchange of intelligence.

While we may readily take it for granted that a spirit decarnate, or one, in other words, who has passed over, or is dead, as we erroneously say, can easily tell what is going on in the life of a friend yet on earth, we must, on the other hand, admit that there are many conditions that have to be overcome before the friend can receive a communication from the spirit world.

Before entering into a study of the conditions of spiritualism, it will be necessary to take into consideration a few preliminary matters, which must be considered if success in establishing this desired communication is ever to be looked for. Time must be allowed for development; we cannot hope to become proficient in any line without time to aid us in our work. It is useless to jump right into the work of development and expect results immediately. While there are cases on record where results have been attained at the beginning, so also are there cases on record where results have been attained without any effort; where the condition of mediumship came as a gift. But these are exceptions and cannot be considered the rule in any manner. Time must be considered fully, and not only time, but punctuality and determination. To be on hand at an appointed hour is one of the important features to successful mediumship, and to be determined is to be sincere, without which quality development does not come to mortals.

Suppose you have received evidence that you are in some kind of communication with a departed friend? Would you expect him to wait hours for your arrival? Is it just to those who have gone a little while before us to suppose that they are idle? Is it in keeping with the great law of progress to suppose that a spirit decarnate has nothing to do? They most assuredly have their time taken up, and that places us in a position where we must respect them enough to be on hand at an appointed hour. Always remember that, as soon as we have evinced a desire to establish that bond of communication, there is at least one spirit waiting for us. Patiently he awaits the time when we may unfold from this shell in a manner sufficient to open our spiritual eyes and give hearing to our spiritual ears.

This borderland in which we communicate is one that depends partly on our physical condition and the physical conditions about us, and partly upon our mental condition. Before a spirit can speak to us in an audible manner, we must establish a bond of communication; before he can materialize, we must create something in which he can materialize, and this is a *condition*.

It has often been asked if the temperament of the individual has anything to do with successful development. Temperament has something to do, we will admit, yet for all that, it is impossible to honestly look at a person and say to him, "You will be a good Trance Medium," or to another and say, "You will be a good Healing Medium," because we have so far been unable to deduce any law that will give us exact information upon that point. And again, it is highly probable that there is no index to conditions, or the adaptability to develop these conditions, for it may, and probably does, depend a great deal, or almost entirely, on the spirit who is to be the guide. If that guide has a desire to bring about a certain condition—a condition wherein he can best bring about his characteristics and express himself as he would be able to in mundane life—all our best efforts will avail us nothing, unless we allow ourselves to develop as he points out the way. We must follow his teaching.

It has been argued that spirits have a desire to become, during seances, as they were in incarnate environments. That is probably true, for by so doing it is natural that their chances of attracting some relative, a friend, or even a stranger, are heightened, which chances may be lost if they choose a new form. And again, their individuality will almost force them to take on a materialized body similar to the one they possessed in earth life.

Therefore, with these facts before us, we will have mastered the first requirements of our development. First, the knowledge that time must be observed; that it is of greater importance to be on time but once a week than to miss a dozen *time* appointments by being late; and, secondly, that development must be able to create an atmosphere wherein the spirit can manifest.

The other points will be taken up in their proper places, and for the time, we will look into the first steps to be taken in the formation of a circle for development, carefully noting the conditions necessary.

### THE CIRCLE.

As the first lesson in mediumship we will take up the formation of the circle. A circle should be formed of at least five persons and these five should be as equally distributed as possible among those of positive and negative natures. It would, of course, be much better to have seven or eight in the circle, as manifestations would probably come quicker, although that is a matter that individual experience alone can determine. When choosing the members of the circle, be careful to select only those who are in hearty sympathy with the work. Avoid mere phenomena-seekers, or those who are willing to give their time only as a means of being in the company of others. Each and every member of the circle must have the work at heart and must keep that end in view throughout the entire development. Each member must remember that it is highly probable that only one of the entire number will be favored by being a medium; that it is even likely that times will come when the presence of one of the members may be distasteful to a controlling spirit, and that he will be requested to leave the circle for a short time. If jeal-

ousy arises there is great harm done, and it is especially urged that the matter of harmony be taken into consideration.

We will suppose that Friday and Tuesday evenings have been decided upon on which to meet. Every member of that circle must be on hand on the evenings chosen. Again it is insisted that punctuality be closely observed. The hour should be 8 p. m.

When the party has assembled, it is not necessary that the first thing attended to is to form the circle. It is proper and in keeping to have a quiet little meeting, in which these spiritual subjects be discussed without debate, and in which the element of discord must not enter. A little music, preferably sacred, will be found a great aid to the establishing of that physical-spiritual bond of rapport or communication.

After having spent a short time in this manner, draw into the center of the room a table upon which there is no object, not even a cover or table cloth. A heavy dining room table will answer the purpose, or a light parlor table can be made to serve.

While the rule does not always hold, it generally can be conceded that a person of light complexion is of the negative order and those of dark complexions are positive. This refers not to their general character as much as it does to their *spiritual magnetism*.

Place a light person next to a dark one; or a lady next to a gentleman, *without respect to the complexions*, as the negative and positive conditions can be reached in this manner. The members of the circle should be about the same distance apart and the hands should rest lightly on the table. It is not necessary that there should be any physical contact between the members, but it is sometimes to the advantage of the seance to have this looked after. In case it is thought best (and this can be judged after a few minutes waiting for the magnetic current) then the fingers of the members can touch each other.

It is usually productive of better results to have the lights turned very low. It is not necessary to have the room enveloped in perfect darkness, but it is better to have the light very soft and subdued.

Having arranged these details, await the manifestations of spirit-presence. This does not always take place on the first evening; it often takes months, or at least weeks, to get the first signs, and it may be necessary to re-form the circle many times before the right people have been obtained. It may even happen that material for a good medium may be retarded by the presence of some member, who, despite the fact of his interest in the work, may be injuring the progress of the entire circle.

These points cannot be too strongly urged upon you, as there have been many circles broken up through lack of interest where a little forethought and perseverance might have won the day. Even where there is evidence that all conditions are not what they should be, it sometimes happens that the only fault has been that the time taken was not sufficient to allow development. Do not be too ready to re-form a circle, and wait until *at least half a dozen sittings* have been held before the circle is rearranged.

**It is seldom, when the right material has been brought together,**

that the manifestations are marked at the beginning. Generally raps or tippings are noted first, and these are seldom of an advanced order.

Just prior to the time that raps are received, or other manifestations are to be had, there is a *quivering* in the material of the table that is very noticeable. While all the members of the circle will notice this, it is best not to say too much about it. The less said the better unless due cautions have been taken that idle curiosity or phenomena hunting have been dispensed with.

While a conversation and especially sacred songs are all right during the time when the circle is awaiting manifestations, silence should be observed at the time they are about to come, and when they do come, it will rest with the sitters to appoint a spokesman, who will proceed with his questions as requested by various members of the circle.

Do not offer any insult to your departed friends by trying to say smart things. That is a great mistake for any one to make, and levity should be carefully culled out of the seance. Remember that it is as easy to bring about the presence of distasteful spirits as it is to invoke the presence of the better ones, and we would not care to wound the feelings of a dear friend for the sake of saying a few careless things that might easily pave the way for an unclean spirit to enter our circle. This is a serious matter and should be observed carefully, or it might lead to no end of difficulty for some member or members of the circle, and, in fact, it might result in the final breaking up of the circle.

While the interpretations of these rappings have generally been followed out with precision, it is a matter that has no bearing on precedent, and can be arranged by the sitters and the spirits. We will presume that there have been raps; it is necessary to have these raps reduced to a code. So the spokesman who has been appointed is told to ask the spirits to repeat the raps a given number of times if they are to be accepted as a means of communication for the time being. Always address the intelligence as though there were several present, for there probably are. If that form of communication is convenient for the spirits, you will receive your specified number of raps. It very often is.

The raps, it must be remembered, do not always come on the table; they often come from under the table or on the wall. They may sound like any ordinary raps, or they may have a hollow sound that is hard to locate. But wherever they come, they should be hailed with delight, as they foretell the ultimate success of the circle.

Again, the manifestations may not take the form of rappings, but may be given in the tippings of the table. The sensations that precede the tippings are very much the same as in the rappings. It will be noted that even the heaviest tables are often thrown from side to side, and very often carried to a part of the room several feet from their original position. No physical force is here employed. The power is that furnished by spirits and is really *spiritual magnetism*.

Spiritual magnetism is merely a new term to express a condition that is readily admitted by spiritualists throughout the world. It is indicative of the fact that there has been a harmony established between spirits and mortals. When this harmony has been accomplished, the spiritual power can become manifest in physical ways. In fact, we look for spirit presence more through the physical forms than through the purely spiritual, since most of us can understand the physical far better than we can the spiritual, and it requires years of training to break the bonds of flesh and look into the clear atmosphere of the inner world.

But when you have attained this stage of your circle, you will be looking for further manifestations, and these will come in time. For the present, we will content ourselves with the conducting of the successful circle in the rappings and tippings.

We will suppose that the circle has been meeting twice a week for two months, and that the rappings and tippings have been growing more and more distinct. The members of the circle decide to ascertain if anyone of the other world is present who desires to convey a message to any member of the circle. When the rap comes, the spokesman asks the presiding spirits if there is a spirit present who desires to convey a message to any of the members. If there is, the answer is to be one rap (or any number decided upon). If the rap is forthcoming, then it is apparent that there is a message to be delivered. Again the spokesman asks the spirits to tell him by a certain number of raps when he has named the right one. Again, he may go over the names of the departed ones of the family or friends of the person named and the right one will be named by the raps when his name has been mentioned.

Or, whether the signs are raps or tippings, the alphabet can be carefully gone over, and when the letter reached is the proper one, the rap will come or the table will tip. This will be found a rather tedious manner of getting messages, and it will be to the interest of all concerned to have a medium entranced.

#### **ENTRANCEMENT OF THE MEDIUM.**

This phase of spiritualism is really the most important, as it is almost impossible to receive manifestations of a profound type until one of the circle has been developed into a medium. It is sometimes found that the last one thought to be a medium will prove to be an excellent one.

The entrancement usually takes place all at once and the entranced one passes into the realm of communication with spirits without much warning of any kind. When the medium is entranced it is highly essential that there be no commotion or fear expressed in thought or action in the circle. It must be remembered that the welfare of that medium depends a great deal on the conditions of the others present, and purity of thought and pleasant expectation should be the first thing looked after when the entrancement occurs.

In passing into the trance the medium usually grows very pale and acts not unlike a person passing into a faint. But he or she must be allowed to pass behind the veil without any commotion,

When the entrancement is accomplished, the manifestations may take place in different ways. There are, in fact, a great many phases of mediumship, and it will be best to make these a study before we take up the matter of conducting the circle after entrancement.

#### **\*SPEAKING MEDIUMSHIP.**

In this form of mediumship, the medium's body is made the temporary residing place of a spirit decarnate, and the spirit thus afforded a means of communicating with those in the flesh assumes all the characteristics of the former earth, or mundane, life, and proceeds to speak and act as he would have done while occupying his own carnate shell.

The body of the medium often shrinks so that there is a noticeable difference in his appearance during the entrancement.

It will be noticed that the employment of the masculine gender is merely a matter of grammar, for, in reality, the best mediums are generally women, and the majority of circles succeed in developing a woman as a medium before they do a man.

The voice is changed, too, and the very actions and mannerisms have taken on a foreign air. When this transpires the medium has passed entirely under the control of the guide, and, in order that we may become thoroughly conversant with the subject of guides, a few short paragraphs will be devoted to that subject.

#### **GUIDES.**

While most spiritual mediums look for some guide of prominence, it must not be taken for granted that the controlling spirit during a seance is always what he claims to be. For instance, a spirit might give his name as Henry Clay and he might deliver a spirited talk or oration, which, however, would be reeking with grammatical errors. Even though he insist that he is Mr. Henry Clay, our reasons will tell us that he is not what he pretends to be. The change which we call death cannot lead all spirits to reform, and there are many who, as in this life, are unworthy of our association and should be gotten rid of as soon as they appear. When these fraudulent spirits appear, the atmosphere of the circle should become very sacred. Wicked spirits cannot endure the presence of good thoughts and the circle can soon rid itself for good of these troublesome beings.

Indians usually come first to the entranced medium as guides, and this is due to the fact that the plane of the Indian decarnate mind is so little above that of the incarnate mind of the average person that his sphere is easily reached. But it must never be tolerated when an Indian guide persists in giving his war-whoops, as that is simply sinking the individuality of the medium.

Little children are desirable guides, as their thoughts and actions are purer than the thoughts of the average adult, and their influence will be to bring about a higher condition of development than from an Indian guide alone. The child control often follows the Indian closely.

However, when the spirit of a departed friend becomes a guide

the results are always favorable, but this condition is not often reached, and it more generally happens that another guide is given the control and the spirits of our own departed converse with us through that guide. Again, there may be several guides, but it is not well for the medium to allow too many to assume control. One good, pure guide is better than a dozen of lower intellects.

Again returning to inspirational speaking, it will be noted that the medium often gives a really wonderful speech, although he may naturally be a very poor conversationalist. These speeches are often preserved and some of them form exceptionally elevating literature.

These speeches are generally given when the medium is seated, but sometimes he loses his balance and falls to the floor. Still, as long as the control has anything to say, he will say it through the vocal organs of the medium.

But it must always be borne in mind that the medium does not, as a general thing, become an inspirational speaker all at once. There is a stage of development through which he must pass in which the spirit control assumes charge of the body of the medium, and this takes some time and is usually accomplished in steps.

First, the medium gives evidence of inspirational speaking by uttering guttural sounds, and very often his mouth merely moves without giving forth any sound whatever. Little by little the control gains access to the inner atmosphere of the medium, and when he has broken the final barriers, he can speak and act and deliver what he has to say.

But it must be remembered that the mind of the medium is not to be left out of the question entirely. He often is called upon to aid in the interpretation of the speeches the spirit delivers, and these he may misinterpret and lend to them color of his own mentality, without his conscious understanding, however.

And right here, it is urged to always give the medium the benefit of the doubt. To accuse him of cheating when there is the least possibility that he may be genuine is to court defeat, and even bring physical harm upon the medium. Be generous, for who knows but that the very guide who has chosen the medium as his means of conversation may be one near and dear to you? Or, even if he is not, you cannot say but that he is a friend of your dear one, and that you may be the recipient of messages in the course of a short time that will well repay you for your patience. Let every member of the circle hold this point in view and harmony will do the rest.

#### WRITING MEDIUMS.

An inspirational speaker may not be a writer, and a writer may fall short of being an inspirational speaker. It must be held in mind that one seldom becomes proficient in all forms of mediumship. Each one has a specialty, and if the medium wishes to find out what his bent is, he must ask his guide. It very often happens that he may be good in two or even three forms of mediumship, but specialists are to be sought as much in this as in any

other field. Spirits are not jack-of-all-trades any more than are those who gain prominence in the earth-life. And why should we expect the mediums to be? We must remember that the medium is our friend, and we should be very thankful when any form of mediumship is brought about rather than look with distaste on the manifestations.

If the medium reaches the writing stage, he generally passes into it in much the same manner that he does into the inspirational speaking. That is, he becomes entranced, and in entrancement of this kind, he usually loses his conscious self, although it is not essential that he should do so. He may remain partly conscious, but will be very pale and will have no control whatever over the hand which does the writing. While the hand that writes is generally the only part of him that becomes numb, one entire side may become limp and inactive, and it is at this stage that a pencil must be placed in his hand all ready for writing, and a large sheet of heavy paper put on the table in front of him. It is urged that the pencil be a heavy one and the paper tough and coarse, for the first writing of a writing medium is not even a fair specimen of penmanship, being heavy and very difficult to decipher. As his hand wanders here and there, his body may sway and the pencil will be brought in contact with the paper. When he begins to write, the strokes are crude and jerky and uncertain. The first notes that he delivers to the sitters are very often difficult to make out, and sometimes it is impossible to tell what they are. But his condition will gradually be overcome until the writing is very fair and it can be written on much finer paper and with an ordinary pencil. When questions are to be asked they may be put direct to the medium, and the answers will be written out and signed by the spirit sending them.

As the medium develops, it will not be necessary for him to have the questions put to him verbally. Write the questions on a little slip of paper and place these slips in his hands. The spirit will read them and use his arm as before in writing out the answers. But this stage cannot be attained in a day or a week, and it is a sign of the higher forms of development, and should be looked upon by the members of the circle as evidence of the highest order of the great success they have attained. For truly is it not well worth the while to know that you have, each and all of you, been instrumental in establishing a means of communication between the earth and the higher realms? Is it not an evidence of the immortality of your own souls when you have proof positive of the presence of other beings? Most assuredly it is, and when your medium has reached this stage, you have a sermon of the greatness of life far beyond the ordinary arguments of orthodoxy.

But thus far we have not been dealing with the more physical manifestations of the *seance*—for so the meetings are called—and we will now take up that borderland of the mental and the physical features of mediumship, and consider the art (for art it really is—an art taught by the spiritual beings who become the associates of the medium) of Healing Mediumship. It is not necessary to devote an entire chapter to this phase, as it can be taught in a general way without taking up the time for things that entail the arrangement of conditions.

Yet for all that, we do not wish to convey the idea that there is anything a whit beneath the other phases of mediumship in the art of spiritual healing. No, never. It is indeed a divine gift, and the world would be better off if there were more healing mediums.

This phase of mediumship is not unlike that of "Hygienic Clairvoyance," and there are many mediums who claim—and on good grounds, too—that clairvoyance is the work of spiritual guides. And that would be a hard statement to prove false! The medium passes into a state not unlike the one in which he evinces his powers of inspirational speaking or writing, and while the spirit has charge of his carnal body, he will experience the pains that his patient feels; and not only that, but he will be told how to prescribe, and these prescriptions should be carefully noted.

But healing mediumship is usually only one of several phases possessed by the same medium, and the few words that have been said about it will be sufficient to convey an understanding to the students who are to form the circle.

### PHYSICAL MANIFESTATIONS.

When a medium has developed sufficiently to produce manifestations purely physical we could ask no better proof of immortality. To be able to see the physical form of a departed one, and to touch that form and converse with it, to recognize the features and realize at the same time just where you are, is to understand the scope and sublimity of spiritualism. Materialism, of course, is here referred to, and we will immediately look into the methods of preparing the cabinets for the assistance of the phenomena. Cabinets are necessary as a usual thing for several reasons. First, because the developments have been carried on in what can be called the dark—although it is not necessary to have the room dark when the medium has developed in speaking or in writing or in healing.

The second reason is that there is an atmosphere created by the medium that must be held apart from the other members of the circle, for this atmosphere is of such a delicate nature that the spirits would find it difficult to materialize if the grosser atmosphere of others less decarnate troubled them. Remember that the fact of "conditions" was touched upon strongly in the beginning of this course and must always be kept in view.

A closet is a very good cabinet, and if there is one at your command adjacent to the room in which you are holding your sittings, by all means choose it. But if there is none, you can make a cabinet that will answer all purposes. Take a black veil and string it across one corner of the room. A large black shawl or any large dark piece (preferably black) of cloth will answer the purpose. A place can be cut in for the head of the medium, and places can also be cut in for the arms, but this is not necessary, and it is, we believe, far better to have the medium hidden entirely from the view of the other members of the cabinet. As you are not to give public tests at this stage (and public tests are not the proper thing at any time) do not allow any distrust to creep into your mind, but show the medium and the spirits that you have confidence in them, and that you are willing to allow the medium to be left entirely alone in the cabinet. The top need not be covered, and the light in the

room should be left dimly burning. When these things have all been arranged, and your medium is seated in the cabinet, draw the curtain to and leave him alone to be entranced. The other members of the circle can be seated at various parts of the room and they can engage in the singing of sacred songs and hymns, as adverse conditions must not be created.

It is not probable that you will receive anything very marked for some time, even though your manifestations up to date have been of the most satisfactory order. It may require several sittings, but the manifestations will come in time, and they should be gladly met.

At first you will perhaps see hazy lights playing about in front of the curtain of the cabinet. Mere will-o'-the-wisps, it will seem; little globules that will flit here and there and disappear. They will come forward and then go backward, uneasy, uncertain, and will finally vanish, only to be followed by new forms and new lights. This is an evidence that there is just enough of the rapport established to allow the spirits to begin to use the light of the spirit-world, and when the right conditions are brought about, these spirits will succeed in forming a *complete body, as perfect as they ever had while incarnate*. As the progress of the medium and the circle is noted, so also there will be a noticeable advance in the formation of the materialization. Long white clouds will appear and these will assume the crudest shapes of the human form. Large, sightless holes will appear where the eyes and nose and mouth are to be. These forms must not be frightened away by the timidity of the sitters, for these are marked evidences of that which is to soon transpire.

Before the entire body materializes there will be perfect hands materialize, and the seance can be varied here by doing away with the cabinet for a short time each evening and having the medium sit in the middle of the circle, the other members of which will sit around and hold hands. This establishes the magnetic current and connects with the spiritual magnetism. The light should be dim and the conversation along no other lines but those bearing on the spiritual side.

Hands will appear and touch various members of the circle. Sometimes articles will be taken from a member and *dematerialized* in the presence of the sitters. This article may be found in a distant part of the house or it may be returned to the owner. It may rematerialize in some other part of the room.

Whole articles of furniture have been known to dematerialize and pass out of the room. Even the medium has been known to dematerialize and be found in another room, rematerialized. But these are exceptional stages, and will not make their appearance for some time.

Returning again to the cabinet, the medium will soon be completely entranced as before, and from evening to evening, the materializations will become more and more marked and advanced.

From the forms that are so difficult to see at first, the advancement will be such that the forms of the materialized spirits will come right down to the sitters and will hold conversation with them. They can be touched and spoken to just the same as any

other being, but they must have the co-operation of the entranced medium or else they lose their form. It is the *medium*, therefore, who acts as an *agency* through which the decarnate spirit can again come into the realm of natural, physical laws and become a *physical*, as well as a *spiritual*, being.

To prove that these materializations actually transpire and are not the workings of the imagination, it will be worth the while to call attention to the experiments performed by the Hon. Sir William Crookes, inventor of Crookes' tube and other scientific instruments. This well-known man succeeded in taking many photographs of the materialized spirits, and the plates, when they were developed, showed clearly that the materializations actually existed. This is proof positive that there is a reality to spirit materialization, and the members of a circle formed for the purpose of investigating these phenomena will do well to remember that men of high scientific standing have succeeded in obtaining actual photographs of these materialized bodies.

#### INDEPENDENT SLATE WRITING.

There are many who attain this power in mediumship without ever being materializing mediums, and the slate writing phase must be considered separately. The tests can be given your medium when he has shown conclusively that he can give some of the physical tests, and will be followed out in this manner:

Select two common slates. To start with, it will be better to place a little piece of chalk or slate pencil between the slates and then bind them together. Tie them tightly and place sealing wax on the knots of the string. These slates can be placed on the table in front of you (the medium to be seated at the table also) and the questions can be written out on slips of paper and placed in the medium's hand, as in the previous experiments in writing mediumship.

It may take some time before the writing takes place, and in fact, it may not occur until several tests have been given.

These experiments can be varied as the medium reaches a more advanced stage of development. Place nothing but a little chalk dust between the slates and seal them as before. Even then, the writing can be often heard, and when it ceases, as in the former trial, upon opening the slates, writing will be found to cover, usually, both slates on the sides that have been turned toward each other.

Or again, the questions can be placed within the slates and the same will be sealed as before. It matters not, so long as the *conditions and atmosphere* are favorable to the spirits. There may be a bit of slate pencil, a piece of chalk, or nothing at all; the results will be *writing*. But, it is again urged, these things are not to be looked for in the start. Be patient, and all will be well. Never try to hurry phenomena, as this seriously disturbs the conditions.

It is also in this manner that flowers and beautiful landscapes are painted. But it is strongly advised that the oil paints be placed in small dabs upon the slates and that a little linseed oil be poured on them. Some of these pictures are painted almost instantly, and when the slates are opened the paint is still wet. Many

fine pieces of work have been done in this manner, and whole art galleries exist today among certain mediums and spiritualists who treasure them too highly to expose them to the criticism of public gaze.

It is due to this fact that some of the greatest evidence of spiritualism has never been given to the world. There are too many who scoff and laugh, and the friends of the great unseen hosts hold that spirit-friendship is a trust too sacred to expose these noble works to the gaze of doubting eyes.

There are other phases of mediumship which can be touched upon briefly, such as the trumpet seances and cabinet work.

In a trumpet seance, an ordinary piece of paper shaped after the fashion of the trumpet of a graphophone will serve. This is placed on a table near the circle, and is not only the means of conveying voices, but may be, and often is, carried by spirit hands around the circle, and in this manner every member has the satisfaction of witnessing the phenomena. Weak spirits, who are not developed sufficiently to make themselves heard can often whisper through the trumpet, hence its value in a circle.

#### INDIVIDUAL DEVELOPMENT.

There are many who desire to attain all the powers of the medium without forming the circle. This can be accomplished, but it usually takes more time to develop than by ordinary methods of circle-mediumship. It will be found that results can be better and more readily attained where there are two than where there is but one.

However, in either case, the course of procedure is practically the same and will be given as though it were for but one.

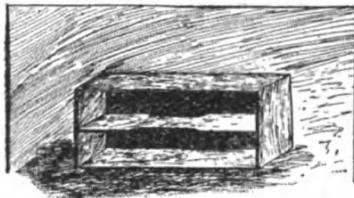
There are two small articles that will greatly aid in the development of the individual and these will be carefully explained, both as to their construction and use.

The first of these is the cabinet; not the cabinet we mentioned in the work in the circle, but a cabinet for the reception of rappings. The manufacture of this will depend for the grace of its lines upon the ability of the one making it. But it will answer the same purposes no matter how crude its make-up. An ordinary wooden box about one foot or eighteen inches in length, anywhere from eight inches to a foot high, and with a depth of from five to eight inches, will do nicely. Remove one side of this box and remodel that side so that it can be fastened in the box midway between the top and the bottom as a shelf. A piece of black cloth tacked to the top of the opening will serve as a curtain.

When this cabinet has been arranged, proceed the same as the entire circle would as regards quiet and a peaceful state of mind. Place the hands within the cabinet and cover them with the curtain. Having done this, wait for raps. But always bear in mind that you will not develop in a single day, and do not try to hurry things by too frequent sittings.

This little cabinet will be found to serve all purposes of the circle as far as the reception of rappings is concerned. Below is given a cut of the device which may serve as a guide in constructing the cabinet.

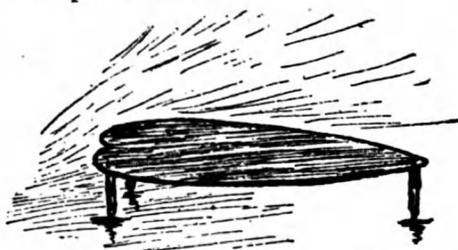
There is another little instrument which has also been illustrated. This is simply the planchette, and consists of a heart-shaped piece of wood about six inches or so in length. It has two rear legs and a sharpened lead pencil for the front leg. Place this on a piece of strong, smooth, plain paper, and lay one hand (preferably the hand with which you write) on top of the planchette. The de-



velopments of writing mediumship will usually come much quicker this way than they will in the usual methods of circle-development, but they generally come without the writer losing consciousness in any marked degree.

The plan can be varied, and the pencil can be taken out and in its place another substantial leg can be placed. This leg is to be pointed; and all the legs, in fact, should be pointed and *rounded* so as to allow the instrument to slip easily over the paper.

In place of the paper, procure a large sheet of cardboard and on it, in semi-circular form place the letters of the alphabet, and underneath these the numerals, running from 0 to 9. In the upper right hand corner write the word, "Yes," and in the upper left hand corner write the word, "No." Place the hand on the top and instead of the writing, the little instrument will run to the various letters often spelling out words much faster than the one operating it can keep track of.



But like the development in the circles, time must be taken and patience followed if final success is desired. After success has been attained with these simple instruments, the more advanced stages of spiritualism can be followed out in much the same manner as in the circle. But where there is but one developing, it will not be necessary to construct or use a dark cabinet for materializations. That is, not if he is alone, as far as incarnate beings are concerned.

In this course, meaningless terms have been avoided and only those exercises that are productive of results have been given. It has not been intended as a treatise on spiritualism, and, therefore, arguments have been avoided. And this final advice is given to the student: Avoid arguments with those adverse to the belief in spiritual phenomena; you seek the Truth and have nothing to gain by hearing the weightless words of disbelievers.

# SOMNOPATHY

A METHOD OF

# HEALING DISEASE

CORRECTING BAD HABITS, EDUCATING YOUNG  
AND OLD, IMPROVING THE CHARACTER,  
ETC., ETC.,

DURING NATURAL SLEEP.

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BY  
SYDNEY FLOWER.

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CHICAGO.**

## PREFACE.

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The contents of this little book comprise a series of articles taken from our magazine. The method of which it treats is simple enough to commend it to the attention of parents, and effective enough to merit at least a thorough trial.

SYDNEY FLOWER.

Chicago, January, 1902.



# SOMNOPATHY.

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## EDUCATION DURING SLEEP.\*

BY SYDNEY FLOWER.

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It is just possible that in the imparting of knowledge, which is the aim and end of education, the civilized world has overlooked a most important ally. The intellectual achievements of this and previous ages have been rendered possible by the cultivation and training of the waking mind. On the other hand, no attention whatever has been paid to the cultivation of the mind of a sleeping person.

It is customary to accept the proposition that man is possessed of a dual mentality; that he has, in fact, two minds, called, for the purpose of definition, the conscious and subconscious minds; that his conscious mind is his waking, reasoning consciousness, and that his subconscious mind is chiefly active during sleep, and evinces its working in dreams.

It is not necessary to accept this proposition as indispensably true in order to prove the point I shall seek to make. But it is more convenient to accept this separation of the minds for the present.

From all that we have gleaned of the phenomena of natural sleep we conclude that the subconscious mind is never still; that the sleeper is always dreaming, whether, on waking, he be aware of this fact, or whether he believe that he has lain wrapped in a dreamless slumber. As between two men, one of whom asserts that he cannot sleep without dreaming, while the other declares that he is rarely conscious of having dreamed, it is probable that the latter's waking memory has merely not informed him of the current of his thoughts during his sleep.

Assuming this activity of the subconscious mind to be true, it is evident that here we have a waste of intellectual energy. The activity of the brain during sleep, exemplifying itself in those dreams in which we resume the worries and labors of the day, has often such

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\*Written in June, 1897.

a wearying effect upon the body that we rise in the morning only partially refreshed by the night's rest. It is possible, of course, that this sense of fatigue may be occasioned by the tenseness of muscles and sinews, sympathetically acted upon by the dream; that the mere activity of the brain is not in itself the cause of the fatigue; but the fact remains that the brain activity is there, and seems apparently to be serving no useful purpose.

The question then arises, and it is a question of grave import: Could we not make use of this mental energy expended during sleep in such a manner that the best results might accrue to the sleeper's physical and mental health?

The evident answer is that if the sleeper had control of his thoughts and could direct them into quiet and pleasant channels, he would be certain thereby to secure the full benefit of his rest. Nor is this by any means an impossibility. It is true that our dreams seem to be beyond our choosing, but, judging by experiments of this nature in hypnotism, it is not too much to assert that if a hypnotized person can be made to dream for an hour upon any specified thing—a journey to his home, for example—the dreams which occur in normal sleep can in the same manner be directed by the sleeper himself, if he will take the trouble to order his special dream before going to sleep. There is no destruction of consciousness in sleep; the sleeper is in relationship with himself at all times; and by resorting to this process of ordering his own dreams he is simply making use of the power of auto-suggestion; whereas in the case of the hypnotized person, the suggestion of the operator evokes the dream. But auto-suggestion is always more powerful when thoroughly understood and confidently applied, than the suggestion of another, and, the dream which a person orders for himself should more certainly follow than that suggested by another. There is, of course, this point of difference between the two cases. The hypnotist speaks to his subject when the latter is in a fully subjective condition; whereas, the other speaks to himself while awake, just before going to sleep.

But it is only necessary that the latter should keep in his mind just before going to sleep the thought which he wishes to follow in order to impress that thought as firmly upon his subjective consciousness as any operator could do it. There is a field here for many interesting experiments. The danger of the non-success of such an experiment lies in the possibility that the period of time, seven or eight hours, may be enough to obliterate all recollection of the dream; and, the sleeping person being open to suggestions of all kinds, a voice in the house may divert his attention and break in upon his thoughts, even to the upsetting of the original plan. Against this possibility should be set the suggestion that upon waking he would clearly remember his dream of the night. We have very good warrant for believing that, since it is possible to restore to the memory of a hypnotized person, not only a recollection of

events which have taken place in his life many years previously, but also suggestions given in other hypnoses which he thought had escaped him, therefore it is possible for a man to recall his dreams if he asserts positively that he can do so. As a general rule, we court defeat by assuming that we cannot remember. There is another point in this connection which is of interest. The experiment of setting a certain hour in the morning for rising is a common one. It almost invariably happens that if one has to catch an early train, and decides to get up at an unusually early hour, he will keep his appointment with himself to the minute, waking, apparently, without effort, at the hour set. This is accomplished by the auto-suggestion which he impresses upon his subconscious mind before going to sleep, and offers in its way very good inferential proof that the desired dream may be not only dreamed, but remembered on waking, if the proper auto-suggestion has preceded it.

This preamble brings us easily to our real purpose, which is a setting-forth of the proposition that this sleeping mind may be utilized for educational and curative purposes. Before presenting this idea more fully, it is advisable to quote a couple of instances bearing upon the special receptivity of the sleeping mind. A few weeks ago\* a resident of Canton, Ohio, suggested that I should hypnotize his little girl in order to break her of the habit of sucking her thumb. He said that everything known in the way of persuasion, threats, and actual punishment had been tried in vain, both by his wife and himself. The child promised not to suck her thumb, but apparently forgot her promise as soon as made, and the father believed the habit to be unbreakable. I said that it was not necessary for me to interfere in the matter at all, and that the proper person to give suggestions to a child was the parent. He would have no difficulty in breaking this habit, I told him, if he would follow out a very simple plan of procedure. He was to speak to the child when she was asleep at night: to tell her she was not to wake up, and then suggest quietly and persistently that she would not suck her thumb any more; that it was a foolish habit and would cause her much annoyance later; also that other girls would laugh at her for doing it, and so forth. The next day he told me that he had spoken to the child, as directed, and she had promised not to suck her thumb any more, but he noticed a very curious thing. "This child," he said, "has the sweetest disposition you can imagine. She is never out of temper. From the time she gets up in the morning till she goes to bed at night, she is like a sunbeam. But last night, when I spoke to her, she answered crossly and shortly. It seemed exactly as if she were displeased and impatient." I accounted for this by the probability that he had broken the thread of her dream by his introduction

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\*This was written in 1897.

of a subject that was somewhat unpleasant, and advised that at the next trial he should allow his wife to make the suggestions, and that she should tell the child before she was sent to bed that she was not to be cross on being spoken to. This was done, and I need only record the fact that the habit was completely broken up in three experiments of this kind. The second instance was related to me by a lady living in Canada, who cured her little girl of a distressing habit which had baffled all attempts to overcome it. Curiously, too, the same irritability was manifested in this case by the child on being first spoken to, but this irritability was removed in the manner above indicated.

Besides being of some psychological interest, these cases are noteworthy because of their absolute success, and because the method employed is not only entirely free from any danger, but is easily applicable. They establish the fact of impressibility of the subconscious or sleeping mind, and a close connection may be traced hereby between hypnotic sleep, so-called, and natural sleep.

Dr. Liebeault, of Nancy, is probably correct in the statement which has been unequivocally adopted that there is nothing to differentiate hypnotic sleep from natural sleep.

The two cases cited differed in one particular. In one the desire was to get rid of a habit which manifested itself in waking action; in the other the habit had to do with the function of micturition, which manifested itself abnormally during sleep. It is well to note the importance of the fact that the treatment given was as successful in the one case as in the other. Taking these two cases as a basis, it is reasonable to affirm that any habit contracted by a child may in this manner be broken up by the parents.

We pass now to a consideration of the application of this principle in education, as we understand the term, i. e., cultivation of the intellect as distinguished from the moral nature.

There are instances on record of difficult problems worked out by persons during their sleep; of poems composed without effort; of complicated machinery thought out and put together mentally; in short, of many obstacles, or what were looked upon as obstacles in the waking state, easily overcome. We can but assume, therefore, that in these instances, the brain, freed from some self-imposed hindrance of thought, grasped and mastered the essentials to successful performance; and that this was accomplished, not by any supernatural agency, such as spirit-power, or even intuitive knowledge, but by the special concentration of the subconscious mind upon the point to be solved, and by the assistance of the perfect memory which is at the command of the sleeper. In the waking state memory is imperfect; perhaps the lack of exact concentration is the reason for this imperfection; but whatever it be, we are all compelled to admit that our waking memory is not always what we could de-

sire. On the other hand, the subconscious memory, as evidenced by the feats of hypnotic subjects, is well nigh perfect.

Now apply this theory in the case of a backward pupil; one who is at the foot of his class, and for whom study has no charms. The first thing to do is to impress his sleeping mind with the suggestion that he is not a lazy boy, that he is willing and eager to learn—that will be sufficient for the first experiment. Next, suggest that he can learn his lessons as quickly as any other boy, and find out what special difficulty he encounters in his tasks. If it is something to be committed to memory, read it aloud to him once or twice, giving him the suggestion before leaving him that he will remember his lesson perfectly on the morrow. Enough has been said to outline the possibilities contained in this method of utilizing the brain activity of the sleeping person; and the suggestion is offered that perhaps in the far future much of the education of the young will be thus instilled. Final suggestions as to sound and refreshing sleep should, of course, conclude every experiment. How easily and pleasantly this power could be utilized in the suppression of pain and the relief and cure of dyspepsia, constipation, stammering, and all other nervous derangements, is apparent.

Another illustration of the application of this principle may be of interest. In a certain hospital for domestic pets, there is a large number of parrots, and a good portion of the income earned by the proprietor is derived from his sales of the talking birds. This department is in charge of a young woman, and her method of teaching these birds to speak is curiously suggestive of the tenacious memory of subconsciousness. She waits until it is dark, when the birds are sleepy, and then walks up and down between the cages repeating short phrases over and over again. There is no apparent effect at the time; the birds make no effort to wake up and repeat. But the next day they talk. The lesson sticks. The theory of the special receptivity of the sleeping mind is a very simple one. In sleep there is a condition of nervous concentration present, or monoidism, due to the lessening of blood in the brain, and inactivity of the objective reason. Take the case of the little girl who sucked her thumb. In the daytime her attention was here, there, and everywhere; at night, when she was asleep, there was not the same stimulation of all the senses. Her attention was thrown back upon herself, and was led by suggestion into a certain channel and there fixed.

I hope that the simplicity of this method will commend itself to those who read, and that the result of experiments along this line will be communicated to our magazine.

## A CASE IN POINT.\*

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Adelaide, Ohio, August 15.

Sydney Flower.

Dear Sir:—Facts are good things with which to settle controversy. When the Jews asked the blind man what he thought of Christ, he said: “Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see.” Being a practitioner of medicine, I look to the fact of cure, not caring so much about the method as about the fact. If I treat the sick and he gets well, I do not concern myself much about the treatment. The following case I have reported for a number of medical journals, believing that it will conduce to the good of the profession. It is a remarkable cure, I will confess—remarkable because it is true. I read your article on the education of children during sleep, in the June issue of your magazine, and resolved to try it as soon as an opportunity presented itself. I had, however, a case on hand, and had not thought of it, viz., my three-year-old daughter, who had a deplorable affliction—that of incontinence of urine. It was an inveterate case, and one that made me laugh at the idea of using such a remedy as suggestion during sleep. So, while I thought I would not like anybody to know that I was so foolish, I was somehow impelled to talk to her during sleep and suggest that she would not, in any instance in the future repeat the act of incontinence! But I want to say also that I had given her standard medicinal treatment, had punished her (for which I am now sorry), had importuned her, and had had the usual experience and the usual failure. I had concluded that nothing but time would do any good. She would sometimes tell me that she wanted to urinate, but before I could get her clothes ready she would wet herself. Such was the loss of control over the sphincter urethrae. I mention these minutiae because they will help to make the fact of a cure more wonderful. Besides, these are facts of which I myself am cognizant. But I must make my paper short. I will state that she did not, in any instance after the first treatment, repeat the act of incontinence—neither during the day nor night! To say that I was astonished would not express it by any means. But a word as to treatment: I simply told her that she should not wake up, and then said: “Blanche will not wet herself any more.” This I repeated in her ear over and over—very distinctly and firmly. Of

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\*Written in August, 1897.

course I did this for several nights, but she did not wet herself once after the first treatment. Here was an instantaneous and complete cure of a case that medicine could do nothing for!

I am, of course, very anxious to have the experience of others in this matter. Inasmuch as the matter of suggestion during sleep offers an unlimited field for experiment, it would be nothing but stupidity that would prevent the medical profession from learning something of the possibilities of this kind of treatment.

I beg to remain very truly,

S. HERBERT BRITTON, M. D.

## EDUCATION DURING NATURAL SLEEP.\*

BY H. I. HOWARD, M. D.

The mind of an infant is like a sheet of white wax, ready to receive and retain every impression made upon it by the stylus of time. The child's entire knowledge of the external world is obtained through the five senses, and, having no means of judging of the value of the sensations received, all are alike accepted and recorded as true. As the child grows older the reasoning faculties gradually develop and begin to pass judgment upon the impressions received, but faith and unquestioning belief are still marked attributes of the child mind. Hence, children are eminently suggestible.

This is true of the waking state, and during sleep, when the reasoning powers are entirely quiescent, the suggestibility is increased. As children do not readily awaken when spoken to, an excellent opportunity is afforded for treatment by suggestion, which experience has shown to be equally effective in natural sleep as in the hypnotic state.

In June, 1897, I commenced to treat my little boy, then two and a half years old, for incontinence of urine, diurnal and nocturnal. Like the climate of Oregon, he was constantly and continuously wet. The first suggestions, given just after he went to sleep, were immediately effective, and he slept dry for the first time. The good effect continued the next day and night, but there was a relapse on the third night, due to his being up late. After that there was no more trouble.

Occasional lapses have occurred at long intervals, but always due to some exciting cause. The suggestions were given in a low tone of voice, telling him first that it was his papa talking to him and he must not wake up, that he was sleeping soundly and would not wake up while papa was talking. Then followed the particular suggestions that he would not wet the bed, and would always wake up and call mamma when he wanted to relieve himself. Directions were also given as to his conduct during the day, and the treatment was brought to a close by telling him to sleep soundly all night. After the first few days he always awakened about ten o'clock and called his mother to take him up.

\*Written in June, 1898.

A few months after this he commenced to stammer, but the incipient habit was quickly checked by suggestion.

One other habit remained for correction, that of thumb-sucking. This had been formed when he was only a few months old, and was indulged in whenever his attention was not otherwise engaged, and invariably on going to sleep.

Occasional suggestions had broken him of the habit in the daytime, but he insisted that he could not go to sleep without sucking his thumb. On his third birthday I took the matter up in earnest, and gave him a series of vigorous suggestions, telling him that he was getting such a big boy that he did not like to suck his thumb any more, that he could go to sleep without sucking it, and particularly that it did not taste good any more. This last suggestion was supplemented by painting the thumb with an acid solution once or twice, and the treatment was entirely successful after the third night. About a week after there was a slight relapse, noticed when he was half awake in the morning, but a few more suggestions checked it, and since then there has been no tendency to suck the thumb at any time.

In suggestion during sleep we have a valuable method of training for children, and I am satisfied that tendencies of any kind can be fostered or eradicated by its use.

It is a subject that should be brought to the attention of every mother and father in the land.

W. Xavier Sudduth, M. A., M. D., is a physician who has made an exhaustive study of psychological subjects, and has published several theses upon the relation of mind to matter. When asked for his opinion upon the value of education during natural sleep, Dr. Sudduth said:

"I have been testing this agency for several years, and have found that suggestions given by the mother or nurse to a sick child during natural sleep have been most useful in assisting the usual medication to re-establish conditions of health. In one case the suggestions were given entirely by the nurse, and were successful in breaking up the distressing habit of enuresis from which so many children suffer. But especially in the correction of such habits as bad temper and insubordination in children is suggestion during natural sleep to be employed by parents or guardians. This is almost an unexplored field, but its importance can hardly be overestimated. Natural sleep is not a condition of insensibility to external impressions. It is rather a condition of inattention. The sleeper hears, but he does not heed. It is not difficult to introduce ideas to his consciousness which shall make a permanent and deep impression through his sleeping or subjective mind upon his objective or waking mind. This, in fact, suggestion during natural sleep accomplishes; it makes a deep impression. I have not applied this method in the case of grown persons, but, under my directions, the results attained by mothers in checking bad habits in children, upon whom no impres-

sion had been made by punishment or admonition in the waking state, have been most successful."

From Albert H. Burr, M. D., a similar endorsement of this method of treating stubbornness and bad habits in children, and even the gravest mental irregularities, was received:

"It is most reasonable that the mind should be amenable to suggestion during natural sleep," said Dr. Burr, "seeing that external suggestions are continually modifying and varying the dreams of a sleeper. For instance, the striking of a clock is accepted in a dream as the strokes of a church bell; a constrained position fixes the attention of the sleeper upon pains resulting therefrom, and a sense of pain in the limb affected is incorporated into the dream. These are simple every-day happenings, and they show those who heed the signs that the mind of the sleeper may be influenced both from within and from without. I have been working for some time along these lines, and believe that by suggesting a certain dream, for example, to an inebriate, a dream which would make a powerful impression upon his imagination, we might succeed in instilling into his waking thought a dread and horror of alcohol. As a corroborative instance of this possibility, a patient whom I am now treating by suggestion for the cure of inebriety was actually broken of the habit of taking morphine by a dream. He dreamed that his mother's spirit stood by his bedside, and the effect upon him when he woke was such that from that time to the present he has not touched morphine. If a dream evolved by the sleeper himself has such power, how reasonable it is to assume that a dream suggested by some one in relationship with the sleeper would be equally effective, knowing, as we do, that we can hold the attention of sleeping persons by quiet speech, and that they will realize to an intense degree the vision suggested."

## SUGGESTION DURING NATURAL SLEEP.\*

BY ALBERT H. BURR, M. D.

The efficiency of suggestion during induced sleep or hypnosis is an established fact. If, then, as Liebeault, the father of modern suggestive therapeutics, has often declared, "induced sleep cannot be differentiated from natural sleep," it is quite fair to assume that impressions which can so readily be made in the one case are susceptible of being duplicated in the other, else we have in the converse a differential and Liebeault's dictum is refuted.

Exactly the same phenomena are observed during the approach of sleep in either case. The loss of consciousness in varying degree, the suspension of the objective senses more or less complete, the inhibition of the will, reason and critical faculties are alike in both.

Our dreams, which impress themselves upon our conscious memory, are induced either by suggestion through influences affecting the sensory or sympathetic nervous systems, and hence objective or purely physical, or through impressions made on the waking mind by the experiences of the day, and hence subjective or purely psychic. Uncomfortable dreams from which we wake in a fright (as from a nightmare) are always due to the discomforts of a headache, an overloaded stomach, intestinal or vesicle distress, a cramped position of body or limb or the memory of some unpleasant mental excitement.

Thus, too, pleasure as well as pain, physical or mental well-being as well as distress, are reflected in our dream life as the result of suggestion. New hopes, ambitions and enterprises have been instituted by impressions made through dreams. We know of instances in which the subsequent life of an individual has been changed as the result of a vivid dream. We have often heard a man of our acquaintance relate how he was turned from a wayward life by the impressions of a dream. We know a man addicted to the morphine habit who was cured in a single night by a dream in which the apparition of his dead mother standing by his bedside pleaded with him to abandon the habit, and showed him the evil results upon himself and family so vividly that his mental anguish and remorse of conscience

\*Written in October, 1898.

awakened him. Arising from his bed at 3 o'clock in the morning, he took his hypodermic syringe and bottle of morphine, and, crushing both, threw them away, and from that moment has not used, or had the slightest desire to use, the drug again. Careful inquiry as to the probable causes of a dream with so remarkable a result elicited the confession of a late social function and supper the night before. If all late suppers could be followed by desirable reformatory sequences then lobster salads and deviled shrimps might pose as angel food or missionary diet, and a specially selected menu on a midnight bill of fare might depopulate our penal institutions.

It must not be inferred that we subscribe to dream books or pay any heed to their superstitious interpretations, but dreams have a rational cause, and do make psychic impressions which react suggestively for good or evil on the mental, moral and physical side of life.

If during induced sleep or hypnosis the imaginative faculty of the mind can be so strongly impressed as to abate pain impressions, regulate disturbed functions and overcome distressing habits, facts which have been demonstrated in thousands of instances by careful observers, is it not fair to assume by analogy that similar results can be obtained by a suggestive control of the dream faculty or imagination of normal sleep? All who have had experience in suggestive therapeutics know how the patient, waking from the induced sleep, often recalls the impressions made by the operator as those of a seeming dream.

The possible advantages suggestions may have in induced sleep over natural sleep is the known relation of the subject to the operator and the previous understanding of both as to the object to be obtained, and hence the expectancy and increased susceptibility to the impressions resulting therefrom. This, however, may be overcome in a great measure by instructing the patient beforehand that after he has fallen into natural sleep the operator will come to him, and that he will remain asleep while he makes the suggestions which will be remembered and be effective in the cure of his ailment.

This opens up a large field for useful experiment, especially for the correction of bad habits, mental, moral or physical, among children, a field where suggestive measures may be safely used by parents, teachers, governesses and nurses, as no training is required for the induction of hypnotic states, and which does not involve ignorant and meddling efforts to cure diseases whose treatment should be left to the skill of the medical profession. To the editor of this journal is due the credit, so far as we know, of having first directed attention to the possibilities for good by suggestions given during natural sleep, and its demonstration by actual proofs. It is to be hoped the results will be far-reaching in their benefits.

## SUGGESTION IN NATURAL SLEEP.\*

BY DR. PAUL FAREZ.

( Translated from Revue del' Hypnotisme, Paris.)

We must acknowledge that, in fact, a great many doctors of this generation manifest a very great indifference or incredulity towards the treatment. They do not believe in therapeutics because such "Masters" do not believe in it, or have few cures by it, at least in the hospitals; they have a contempt for it, because, as they say, the only "interesting" matters are diagnosis and pathology. I consider that we do not sufficiently protest against this perversity of mind.

Happily by the side of these obstinate adversaries there exist some sincere and curious minds, who consent to recognize the good of psychotherapy, but they approach it with many reservations and singularly narrow the entrance-gate. For example, it has been long and most unjustly maintained that only hysterical people were hypnotizable; more recently M. Aug. Voisin has been accused of curing hypnotically only hysterical madness; nor do they hesitate to reiterate the same reproach on the subject of suggestion during natural sleep. Now, as M. Aug. Voisin has already responded, even though insanity of hysterical origin only was amenable to hypnotism, it could yet be of no small advantage, for some hysterical manias because of the want of appropriate treatment become incurable, demented, and dangerous. Besides, MM. Defour, Repoud and Berillon, as well as M. Aug. Voisin, formally attest that thanks to hypnotism they have obtained good results with maniacs who were in no respect hysterical; one must bow before facts. As to suggestion during natural sleep, such as I recommend, its merit consists precisely in this, that it comes in where hypnotism cannot be employed; it imposes on sick people an exterior will spite of themselves, and without them suspecting it; it extends beyond our vision the broad domain of psychic treatment, in fact, whether he be hysterical or not, the sleeper is defenceless in our hands; he will not resist us if we bring to bear a certain amount of skill and discretion. From this point of view, we do not conceive why any individual whatever, insane or not, sick or well, should be refractory to this mode of suggestion; it would seem that all, whatever their diverse conditions, should be amenable to it.

I know very well that here it will be objected: "So be it; your suggestions shall be understood and even accepted, but will they be efficacious? Does not their realization depend on the subject him-

\*Written in the year 1898.

self and, particularly in the case of insanity, how will your suggestion modify the lesion?"

The objection appears formidable; but it shall not intimidate us, and we will see what it is worth.

Logically the argument rests on this principle, not enunciated but easy to formulate, to wit, that in mental maladies there is always an organic lesion, that this latter always precedes psychological trouble and is consequently the cause of it. It is therefore clear that psychic treatment being unable to act upon the cause will be powerless to modify the effect. Now the lesion may well be not antecedent entirely, but rather, concomitant, or even consecutive with mental troubles. The three hypotheses are legitimate, logically at least: What right have we to eliminate a priori the two last for the benefit of the first? Moreover, not only are the two hypotheses of simultaneity and posteriority admissible to the same right as that of anteriority, but they appear to realize themselves in certain cases. The opponents arbitrarily suppose (1) that the first steps in the series of these disorders are of an exclusively biological nature, always; (2) that the facts of perverted judgment are necessary consequences of the pathological state properly so called. Yet, on the first point, observation allows us to admit that these are where mental deviation would precede organic perturbations and would occasion them—on the second, nothing proves that certain representative symptoms could not be eluded or suppressed by an education, or medication of the same nature, that is to say intellectual and moral, whilst the malady would perhaps follow its own course as to the physical and vital symptoms properly belonging to it. And then we must not forget that lesions are inconsistent; even when they do exist, they may only be contingent. Moreover, we give on this point the opinion of a psychological physician, whose competence in these matters cannot, I think, be doubted. "Anatomical, histological, or even chemical studies on the state of the cortical centres," says M. Pierre Janet, "are not sufficiently advanced to give the reason of the clinical symptoms, and we simply say, these are mental phenomena which, better known, explain the facts that we observe and play the principal part in the interpretation of the malady.

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Let us pass on to the objections drawn from the inconveniences and difficulties that would arise from the practice of suggestion during natural sleep.

It is said in the first place that the practitioner has a right to a well-earned repose after a fatiguing day. Could you expect him to receive favorably without hesitation or repugnance a system that he could only employ during the night, or at the very least, at a rather late hour in the evening?

But I am not aware that doctors ordinarily refuse to undertake an accouchement, for example, under the pretext that it would take them away from their own homes during a part or even the whole

of the night; nor do they hesitate when roused from sleep in the middle of the night to rise and carry the help of their art to those who need it. For suggestion during natural sleep a stated hour might be agreed upon before the usual time of retirement, and it would be unworthy of a physician not to keep the appointment simply from reasons of personal comfort or conscience. On the contrary, stimulated by the hope of relieving the sick person he ought to esteem himself only too happy to have the power of utilizing a treatment which, as regarded the accustomed impotence, gives ground for hopes at least and sometimes brings about the longed-for cure. "This intervention," some will again object, "will be inconstant in its results; much of it will be expended where no great advantage can be had."

Now we must here specially recollect that the value of the treatment depends on the doctor, and before condemning this method let us ask if the failures do not come from those who employ it, and the way they make use of it. The truth is that this mode of suggestion is long, delicate, sometimes distressing; it does not operate uniformly in every case, but on the contrary varies with subjects and circumstances; the doctor must therefore exhibit prudence and sagacity; be ready to take the initiative; must know how to strive, and seek, and feel his way. Neither must failure repulse or discourage him; he will, on the contrary, return to the charge, correct himself with sincerity, ameliorate his technique, and thus patiently go through his apprenticeship, and become his own master; undoubtedly he will not all at once succeed in acquiring this method perfectly, but with earnestness, habit, faith, and the firm will to achieve, he will soon acquire sufficient skill. Besides, when practitioners find that they have neither leisure nor experience to institute such treatment in all its details, why should they not call to their help those who make these things their special study and occupation?

To paraphrase the "*similia similibus curantur*" we may say that a psychic patient requires a psychic physician.

Suggestion during natural sleep is not only the *succedaneum* or substitute for hypnotic suggestion to the insane who are not hypnotizable, but, applied to those who would submit to induced sleep only after repeated trials, it saves times without losing its efficacy. Still more, this method of intervention can be very fertile beyond the bounds of mental alienation; the same principle is justifiable through the whole domain of psychic therapeutics. All the same I carefully abstain from recommending it in an exclusive sense; exclusiveness is the mark of narrow-mindedness. In short, suggestion shall be made not always during the waking state, nor always during hypnosis, or natural sleep. These three methods sustain one another and give mutual support. Nevertheless, suggestion during natural sleep carries with it a certain number of special indications. It should be systematically employed in the following cases:

1st. To every person who, insane or not, but susceptible of benefit from psychic treatment, has proved refractory to all attempts at hypnotization. It will thus be a plan of salvation in a case generally considered as desperate.

2nd. To every person who could only be hypnotized after long efforts and numerous seances. In these conditions the patient is often discouraged by the length of the curative efforts, and on the other hand the doctor loses precious time, and becomes weary, despairing too soon of the final result. There should then be given during natural sleep, suggestions aiming to lead the sick person to sleep subsequently during the day at a certain hour, at such a signal; we shall thereby make these individuals very quickly and easily hypnotizable, who, without that artifice, would show a little opposition to suggestive therapeutics.

3rd. To the pusillanimous folk who appreciate the benefits of hypnotism but dare not submit themselves to it because of puerile fears or prejudices; certain people in fact only see in this agent a mysterious sort of fluid, a supernatural force of satanic power; others go so far as to suspect that after having put them to sleep we cannot wake them up again! It is manifest that nothing of this kind could be alleged by the subject against suggestion during natural sleep.

4th. To nervous children, to those undisciplined, or with perversity, or atrophy of the moral sense. Children who only need proper care are often reprimanded, punished, or flogged, without improving them in any way. Parents and teachers discountenance hypnotism fearing lest we should injure the child personally, or try to restrain his liberty. Such apprehensions will be reduced to nothing when they see that the treatment consists in a few words addressed to the child whilst he is sleeping peacefully in his bed.

5th. An ordinary tutor, for instance, when the question is to stimulate or develop a slow, uncertain memory. In this way quite recently I was serviceable to a good little pupil who was much put out because he could not learn his lessons well. I lightened the tasks considerably by making him learn them according to the method previously explained in detail.

Finally there is one point that I wish to insist on: it is this, that suggestion during natural sleep constitutes a valuable method of psychological experiment; thanks to it we can succeed in throwing some light on that period which comprehends about the third part of our psychic life; states of consciousness would be aroused and dissociated; internal observation and memory intensified on awaking, etc.

Psychology in general and the psychology of sleep in particular would make new conquests and simultaneously with the development of science by a rebound the practice of psycho-therapeutics would gain also; so true is it, as Bacon said, that our power is by reason of our knowledge, "*tantum possumus quantum scimus.*"

## EDUCATION DURING NATURAL SLEEP.\*

BY SYDNEY FLOWER.

Little more than a year ago the attention of psychologists in America was first called to the development of a new agency in education, viz., the extraordinary power of a person in a condition of natural sleep to accept suggestions or ideas impressed upon his mind during that sleep.

The general opinion is that a person asleep is, for the time being, dead to the world, but a knowledge of the extreme wakefulness of the subconscious mind should make us careful of what we say in the presence of the sleeper.

The process of education, and of curing certain diseases, during natural sleep, was first detailed by me in an article published a year ago in our magazine. Some comment was created at the time of the appearance of the article, and since then several experiences, bearing out the results claimed, have been published. First, a mother announced that she had cured her child of a minor complaint by talking to the little one during her sleep at night. Then followed accounts of experiments of a similar nature, conducted by parents, by means of which idle and disobedient children were rendered industrious and obedient, without punishment—without censure—simply by suggesting to the children that the old habits were put aside, and that henceforth they would be unattractive.

Quite recently, Dr. Paul Farez has written an article in the *Revue de l'Hypnotisme*, Paris, the great authority upon matters of psychological import, setting forth his opinion that suggestion during natural sleep is superior in efficacy to hypnotic suggestions in the treatment of mental diseases, and giving examples of cures made in some cases of insanity by himself with this method.

Suggestion during natural sleep is thus attaining a world-wide significance. To give all the facts of research is a long story, and difficult to condense, but perhaps I can make plain the salient points of this treatment; the reason why; the results to try for; and how to proceed. When the simplicity of this process is understood there will be no hesitation in adopting it, and it may thus do much good.

\*Written in July, 1898.

First, why should an idea suggested during sleep have more weight than the same idea impressed upon the waking mind? Surely because during sleep the consciousness is narrowed down to a point of concentration which is rarely arrived at during the waking state. The sleeping, or subconscious mind, is receptive, because it is fixed upon a single idea. There is not diffusion of attention, as in the waking state. Useful education is simply the engrafting of certain useful ideas upon the attention, and evil education is the engrafting of bad or injurious ideas upon the attention. In the first case an improvement in the form of knowledge is the result; in the latter case there is also knowledge, but scarcely improvement. It is necessary, then, in order to break up a bad habit, to drive out, not the knowledge itself, for that cannot be done, but the *attractiveness* of the knowledge; to make it repellent, and to turn the thoughts of the child or man to something higher. Good and evil are only relative terms, and in this work, without regard to, or molestation of, any one's faith or religious belief, we go upon the principle that evil is by no means the natural heritage of the child. Evil to us is merely absence of good, or ignorance of good. An evil may, therefore, be voluntary or involuntary; its presence indicates absence of right thought.

Children are trained to distinguish between good and evil at an early stage in their careers by persuasion, admonition, or punishment. But our present methods of education of the young result in the serious blunder of impressing upon the child's mind that to do wrong is easy, whereas to do right is very hard. This is both unfortunate and untrue, because by the child both good and evil thoughts are acquired, not inherited. Having learned, however, that it is hard to do right, the child, like all other activities in nature, follows the line of least resistance, and forms bad habits. Evidently it would be wisdom to prevent the formation of bad habits, and thus avoid the after-necessity of correcting them, but, accepting the fact that the habit is formed, let us see how it is generally checked.

For illustration, here is a child, a girl, seven years old, who bites her finger nails. Her mother rebukes her, perhaps punishes her, and thereafter, while in her mother's presence, she bites her nails no more. But when alone and plunged in abstraction the child will revert to the habit unconsciously or when alone and free from observation she will bite her nails because she knows she will not be found out. These are the two examples we need of voluntary and involuntary habit. Now, the mother by her rebuke, has made an impression, but not a very deep one, upon the child's mind. The mother's views have been impressed upon the child, but the child's own powers have not been called into play to break the habit. The mistake lies there. Had the impression been deep enough in the first place, the views of the child would, of course, have been merged in the views of the mother, and the habit

would have been broken, but it is well to remember that our greatest ally in this work is the quickness of the child-mind to appropriate to itself, as a part of itself, a love of good and distaste for evil. The mother's suggestion to the child should therefore have been, not a rebuke, but a positive suggestion, which would set up an entirely new train of thought, such as:

"You will not bite your finger nails again because you will not want to. It is not a nice habit, and you do not like to do it. You don't wish to do things like that."

Then is established in the child the thought that she herself dislikes to bite her finger nails, and very naturally she will not do what she dislikes to do. This breaks the habit.

The evident reply of the skeptic to this will be that the child will promptly answer, either to her mother or to herself, that she "does like," and that the suggestion will have no weight on that account. But the skeptic's observation is superficial, because it is evidently merely a matter of driving into the child's mind the idea that "she does not like," in place of the idea that "she does like." In other words, success or failure is determined only by the depth of the impression made, and it is imperative to know how deep or permanent the impression may best be made.

To go back a moment to the first part of our illustration. I said that the child, during a period of abstraction, would perhaps revert to the habit. This means that the mother's rebuke, while powerful enough to influence the waking mind of the child, was not powerful enough to impress the subconscious mind. During a reverie the child is oblivious to surroundings, and is only conscious of the workings of her imagination. She is in a waking dream. She has not quite lost touch with her surroundings, but her mind is busy with its own fancy and memory pictures, and the outer world is forgotten. During this reverie the subconscious mind is active and independent. It is attending to her breathing, to her footsteps, to the processes of digestion and assimilation, and to certain automatic actions, to wit, to the performance of the act of biting the nails. Here, then, is the clue to the cure of the habit. The impression, to be effective, must be deep enough to reach the subconscious mind, in order that the habit may be neither voluntary nor involuntary.

An almost identical condition prevails during sleep as during a reverie, that is to say, as regards mental action. The waking mind is passive or resting, while the subconscious is most active. We dream; we sometimes talk in our sleep; we sometimes get up and move about; our dreams are influenced by our thoughts on going to bed; by the supper we have eaten, etc.; we are still in partial relation to waking life.

The child's attention during sleep is fixed upon the dream-pictures evolved by herself. She is not, therefore, at first in a condition to give heed to the spoken suggestion of her parent. It is necessary

to gradually draw her attention away from her own field, and fix it upon the thought to be suggested. Naturally, if one were to speak sharply and loudly to the little sleeper, she would return at once to waking consciousness. That must be avoided. There are two consciousnesses: the consciousness of waking life, and the consciousness of sleep. We desire to reach her sleep-consciousness, and the method to be pursued is as follows. Before the child goes to bed the mother is to say:

"I shall talk to you to-night while you are asleep, and you will answer me without waking. You will hear me, and understand what I say, but you will not wake up."

Children, as a rule, betray great interest in this experiment, and sometimes declare that they will keep awake "o' purpose"; but a child's sleep is sound and swift. After this preliminary preparation, and when the child is fast asleep, the mother must go to her, and sit quietly by the bed for a few minutes, stroking the child's forehead. This will have the effect of accustoming the sleeper to her presence, and the speech which follows will be less likely to disturb the slumber.

Then begins the talk, the mother calling the child softly by name, and saying distinctly but in a low tone:

"This is mother talking to you. Sleep quietly. You must not wake. You can speak to me without waking. You are perfectly comfortable and quiet. Sleep sound. Do you hear me talking to you? Say yes. You will not wake up. Now I touch your lips with my finger, and you can speak. Say yes."

In many cases it is very difficult at the first attempt to get this answer from the child, but at the second or third it is easily given; generally with a long-drawn-out hissing sound that makes gravity difficult to sustain. Should the child stir uneasily, and open her eyes, the mother must not relinquish her attempt, but close the eyelids with her fingers, and suggest, "Sleeping quietly. Nothing will disturb you. You can hear me," etc. Then follow the special suggestions directed to the case; biting the nails, disobedience, idleness, untidiness, untruthfulness, or whatever the fault may be. They should be forcible, positive suggestions, couched in terms the child can readily understand, thus:

"You will remember what I say to you. You do not like to bite your nails. You will not wish to do it any more. It will be hateful to you. I want you now to promise me that you never will."

Repeat this once or twice, and the promise so given will be kept.

Although it has nothing to do with curing a habit it may be well to give the outline of an experiment which will convince any mother that she can, by these means, enter into relationship with her child during the latter's sleep. The experiment is a common one in suggestive therapeutics, but is probably new to most persons. When the child makes her answer, but not before, the mother may say, before proceeding with her suggestions:

"Now, you're going to have a lovely dream. It's a beautiful day, and the sun is shining, and you're so happy, because you're out in the woods, picking flowers. See, here they are all around you. Violets, and great big primroses, and daisies, heaps of them. Now you're picking a large bunch to take home with you. Aren't they beautiful?"

The child says, "S-s-s-s-s." The mother goes on:

"You feel well and strong and happy. My little girl will wake up when I count three, and tell me all about it—where she's been, and what she's seen. Then she'll go fast asleep again, and she'll remember to bring a bunch of flowers home with her. One, two, three, wake up."

The child wakes, puzzled, smiling, and seeing her mother, wonders. Then the dream memory comes to her, and she looks about for her flowers. Not finding them, she wonders again, but breaks forth suddenly into a narration of her dream, which is yet something more than a dream to her. It is curious to note that these suggested visions are far more intense than the usual dream. Remember that the child has not been acting her dream; she has been lying perfectly still with her eyes shut, and sometimes only a change in the breathing will denote the images crowding her mind. Not until she wakes will the mother know how firm a hold the things she has said have taken upon the child's mind.

You may gather from this how much a mother might do by directing her child's dreams during any sickness under which the latter might be suffering. How easily the fevered head might rest if the mothers knew how to put their children to sleep and how to talk to them while they were asleep. But these things are mysteries to most people.

To continue the first experiment: On waking in the morning the child will have forgotten the whole matter. That simply means that it is not within the memory of the waking mind. But the necessary impression has been made upon the subconscious mind, and its effect will be noticed during the day. This treatment should be repeated every night for a week, but I have seen cures resulting from one treatment.

Some readers may harbor the opinion that it will be sufficient for the mother to think these suggestions, without uttering them aloud. I am afraid I cannot agree to this. Thought projecting, or telepathy, is a capricious agency. It is better to secure the child's attention through the avenue of the physical sense of hearing, and to be assured of the child's attention by her word of mouth.

With regard to the application of this method of suggestion during natural sleep to adults addicted to intemperance, I have not made any experiments along this line, because of lack of opportunity. But such a task might be safely undertaken by the wife, and it is very reasonable that as drunkenness may be cured by hypnotic sug-

gestion, it may with equal certainty be cured by suggestion given during natural sleep. There is one very important limitation to this method which must be regarded when dealing with an adult, namely, that a suggestion which is objectionable to the waking man will be objectionable to the sleeping man, and will not be accepted. Drunkenness and vicious habits are due to mental conditions, but they can be cured by suggestion only when the patient has fully agreed in his waking condition that he earnestly desires to be cured, but has not sufficient will power to break off. Suggestion will supplement his will power.

In just the same way as subconscious and conscious thought influence our actions, they influence the condition of the body; and there are many nervous diseases which can be cured by simple suggestion given during natural sleep. It is only necessary to call attention to the fact that a depressed condition of the mind will result in a morbid condition of the functions of the body to prove how near is the relation existing between mind and matter, and suggestion during natural sleep is very valuable in breaking up neuralgia, headaches, and all nervous irregularities of function. These things here spoken of are yet in their infancy, but they should be proclaimed upon the house tops.

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AND

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**For the Year 1902.**

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**R E A D I T !**

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HEADQUARTERS:

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**The Purpose of the Club.** It is organized for the purpose of enrolling a great Brotherhood of Seekers after Truth under One Banner throughout the world. It is not intended to cramp or fetter the views of any. The Club is indeed the champion of Individual Thought, and members of all shades of belief and opinion are on our roll. But it is especially a helpful Club. We aim to help each other; to knit all races closer together; to make possible the Free Brotherhood of Man; and to develop the Power Within to such good purpose that no member may ever feel friendless and alone. It is for the strong to uplift the weak. We aim to advance the interests of every member; to establish health where disease is; to raise the standard of man's ideals; to attract wealth where poverty reigned; and to cast out fear. Health, Happiness and Prosperity are the three things we shall demand for all our members.

**How We Do This.** We believe in the Dynamic Force of Individual Thought. We believe that Thought sent forth from the human mind is a force working for good or evil. We believe also that every call for help or health sent forth in silent desire is heard, and attracts to itself some measure of this potential Thought. We therefore ask our members to join themselves with us in both sending and receiving these vast Thought waves which we believe have *a vibration that expresses itself materially*. At the noon hour, we ask that all our members, scattered all over the world, give up five minutes to a silent determination to help in thought those who are less fortunate than they. This is accom-

plished by silently repeating the password of the Club followed by the benediction: "Let all people and things receive blessings of Health, Happiness and Prosperity. I send my positive Thought for good into the world. Let it find itself a home where it is most needed." Following this after two minutes meditation, the members should silently send forth, for two minutes, the positive desire for what they most need, whether it be Health, Happiness or Success in any calling, and it is our belief that in this way they will both give and receive blessings of abundant strength. Inasmuch as the noon hour varies in all parts of the earth these vibrations will be constantly sent forth and received at all hours of the day and night, bringing strength and comfort to the afflicted and the heart's desire to those who are in need. Thus, with no bonds, no restrictions, no ties, no creeds, we join our members in one vast Battery of Thought throughout the world; a Battery that will make its influence felt in the fullness of time. Let it be every member's aim to increase and strengthen the influence of THE PSYCHIC CLUB, gathering ever more and more members together under our great Banner.

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This journal is published monthly by the New Thought Publishing Company, The Auditorium Building, Chicago. It is edited by

SYDNEY FLOWER

—AND—

WILLIAM WALKER ATKINSON,

two leading authorities in America upon Psychic Phenomena, the New Thought, Mental Science, Personal Magnetism, etc., and investigators of these subjects of many years' standing.

**Noted Contributors.** During the year 1902, the pages of "NEW THOUGHT" will contain articles by America's leading writers on the subjects of Psychic Phenomena, Mental Science, The New Thought, Personal Magnetism, Success, Suggestive Therapeutics, Thought Force, Mental Healing, Telepathy, Clairvoyance and kindred subjects. William Walker Atkinson will write exclusively for "NEW THOUGHT" during 1902. Nancy McKay Gordon will contribute monthly articles. Uriel Buchanan will furnish a monthly article. Sydney Flower, the President of the Psychic Club will write exclusively for this magazine. And the publishers are making arrangements with other leading writers in the New Thought field.

**Special Features.** William Walker Atkinson will contribute a series of articles on "Thought Force" which will run the entire year. The same writer will contribute a series of articles on "The Healing Power of Thought," and other articles of timely interest. Nancy McKay Gordon will give us a series of articles on "Mental Science," which will really be a special course in that study, divided into twelve lessons, one appearing every month. This course would readily sell for \$5.00 if published in book form. Sydney Flower will write a series of valuable articles on "Braidism."

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