

PROFESSOR ELMER E.  
**KNOWLES'**  
COMPLETE  
SYSTEM  
OF  
Personal Influence  
and Healing

SIX COMPLETE  
BRANCHES



"Know then, whatever cheerful and serene  
Supports the mind, supports the body, too.  
Hence the most vital movement mortals feel  
Is hope—the balm and life-blood of the soul."

"I hold it as a changeless law,  
From which no soul can sway or swerve.  
We have that in us which will draw  
Whatever we need or most deserve."

Prof. ELMER E. KNOWLES'  
**COMPLETE SYSTEM**  
OF  
**Personal Influence and Healing.**

"Look round  
the habitable  
world, how  
few

Know their  
own good, or  
knowing it—  
pursue."

BRANCH N<sup>o</sup> ONE

*Knowles' Primary Simplified -  
Method for preparing a student  
or patient in the foundation prin-  
ciples of Hypnotism, Suggestion,  
Suggestive Therapeutics, Personal  
Magnetism and Personal Influ-  
ence, Clairvoyance, Telepathy, Mag-  
netic Healing, Character Read-  
ing and Character  
Building.*

"Absence of  
occupation is  
not rest,

A mind quite  
vacant is a  
mind dis-  
tress'd."

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"Know then thyself: presume not God  
to scan:  
The proper study of mankind is man."

"Know then thyself does not suffice;  
Know others—know them well—  
That's my advice."

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HEALTH RESEARCH  
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A1

Whoever reads this is of course familiar with the terms of my announcement, wherein the contents of my Complete System are fully enumerated. Branch No. 1, upon which you are now starting, is purely introductory. Seeing probably not more than one person in a hundred has anything beyond the most vague and elementary conception of the nature of Hypnotism and the other subjects to be treated in my System, I am obliged to state at the outset exactly what it is that the student has to learn.

Let it be noted that neither in this Introduction nor in any other part of my Complete System will there be found one sentence that is not required. I must decline, for the best of reasons, to follow the example of so many self-constituted authorities on these sciences, who have filled their books with a vast quantity of vague and diffuse statements jumbled up together in such a perplexing way that the average student has found it impossible to obtain from them the practical information that alone would enable him to become a really successful Hypnotist, etc.

In this Introduction, therefore, I briefly set forth the Foundation Principles of Hypnotism, Suggestion, Suggestive Therapeutics, Personal Magnetism, Clairvoyance. Character Reading and Character Building.

Wherever necessary I deal with the misrepresentations that have been spread abroad concerning these Sciences, so that the Student may at the very outset understand that he is not embarking upon any dubious or unverified proposition.

HYPNOTISM.

Hypnotism is the science whereby one person, called the hypnotist, is able to produce a state of artificial sleep in another person called the hypnotee, or subject.

An intelligent person can by means of hypnotism exercise more influence over others than he could without it. It is not, however, always necessary to put a person to sleep in order to influence him.

THE SIX BASIC POINTS.

1. There is absolutely no danger of any kind in Hypnotism legitimately applied.

2. Whoever wishes to be hypnotized must be prepared to follow the operator's instructions and yield to the influence. **IT IS UTTERLY IMPOSSIBLE TO HYPNOTIZE A PERSON AGAINST HIS WILL.** He need not necessarily believe in hypnotism or hypnotic influence, but he must at least remain passive, and not offer any conscious opposition. The fact that a person falls into the hypnotic state really proves that he has done as much or more to induce that condition than the hypnotist who operated upon him.

3. The person who succumbs to the hypnotic suggestion and falls into a state of artificial sleep does not thereby show himself mentally or physically weaker than other people. The idea that only the weak-minded can be hypnotized is a ridiculous popular delusion. As a matter of fact, such individuals are more difficult to hypnotize than others. It should never be forgotten that--contrary to general opinion--the hypnotist's best and most receptive subjects are persons of strong intellect and will power, which enables them

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to succumb voluntarily to the influence. The hypnotized subject may, indeed, have a stronger will than the operator.

4. More than one attempt may have to be made before a person can be successfully hypnotized, however willing he may be to submit to the influence.

5. A person who has been thrown into the hypnotic sleep will, if left alone, awaken naturally after a time, generally much refreshed and without any ill effects whatsoever. Amateurs and students who have learnt to hypnotize, but not to dehypnotize, have sometimes failed to awaken their subjects, to the not unnatural alarm of relatives and friends of the parties hypnotized.

6. The possession of hypnotic power does not show that a person has any "supernatural" gift. He cannot thereby of his own motion exercise lasting influence upon anyone, or control anyone absolutely, even for a short time only.

#### HYPNOTISM AS PICTURED BY WRITERS OF FICTION.

In his novel "Trilby"--which made a great sensation when first published--Mr. George du Maurier summed up his ideas of Hypnotism and the orthodox hypnotist in the person of Svengali, who is described as possessing and exercising continuous mesmeric influence upon Trilby, insomuch that she no longer possessed any independent will of her own but acted entirely in accordance with the suggestions of the mercenary impressario. This ingenious writer had no authority to warrant his lurid statements: he was simply "piling up his agony" in order to make the book more sensational. There never has been, and is not now, any person, hypnotist or other practitioner, who can be credited with the power to control the actions of another person, against that person's will.

Neither is it necessary that the hypnotist should be of very distinguished or eccentric appearance, with wild, flashing eyes that transfix all beholders.

#### WHEN YOU ARE HYPNOTISED

you are in a state of suspended consciousness, or rather a condition of semi-consciousness, which, physiologically speaking, does not differ from ordinary natural sleep, in which we spend about a third of our lifetime. No special impressions are conveyed to the brain of the patient, save such as in ordinary circumstances might present themselves in the form of a dream, or be suggested by the operator. The things seen or felt are largely due to the imagination of the hypnotized person, which has been powerfully affected by the statements of the hypnotist. What the power is precisely which makes the subject imagine this or that, has never been explained, and probably never will be. Its nature is just as mysterious as the nature of electricity, but the effects of both are well known and appreciated. We may say, however that hypnosis depends upon the voluntary co-operation of two minds upon a given idea, which to the subject becomes a reality.

#### THE SECRET OF HYPNOTISM.

The true explanation of the phenomena of hypnotism appears to be a psychic combination of strong self-confidence and will power in the operator, and equal determination and faith on the part of the subject.

Various inventions have been used for hypnotization. Their effect upon persons who know nothing of the science is to produce a tired feeling, followed by natural sleep. When, however, the subject comes prepared to fall into a hypnotic sleep, he will do so.

#### WILL-POWER.

It cannot be too thoroughly well understood that no hypnotist ever succeeded in hypnotically influencing another person against his will. In vain would an operator make a suggestion to a subject with strong will-power who was determined not to comply. On the other hand, the strong-willed individual makes the best possible subject when he decides to yield to the influence.

There are

#### FIVE STAGES

in the induction of hypnotic sleep, as follows:-

1st. In this stage the patient does not lose consciousness, but his physical powers may be affected to such an extent as to make it impossible for him to separate his hands when they have been put together, or bend his arm when he is told that it has become rigid. Impressions of this kind, however, do not last more than a few minutes.

2nd. Here the subject is in a sleepy, dozing state, making excursions into dreamland. At such time he may be made to imagine many impossible things, at the will of the operator, and on awaking may remember what has passed, but attributes it to a dream.

3rd. The patient is now in a heavy slumber, but keenly susceptible to suggestions made by the hypnotist; prolonged sleep may be produced or telepathic experiments successfully conducted in the 3rd stage.

4th. In this stage the subject's members may be made rigid, so that his body becomes as stiff as a log of wood. Anaesthesia (removing the sense of feeling) can be successfully produced in this stage and a surgical operation would be entirely painless. This insensibility to physical suffering may also be brought about in stage No. 3, but not so effectually.

5th. Here we have the clairvoyant or clairaudient condition in which the subject may be made to describe scenes at a distance and receive impressions of future events. Exceedingly sensitive and highly developed subjects are required for successful tests in the 5th stage.

The hypnotic sleep may be induced in three ways,--singly or in combination:-

1. By suggestion or commands given to the subject.
2. By downward passes made near or touching the subject.
3. By the use of the Radio Hypnotic Crystal:

Whichever method may be adopted, the subject should be fully informed as to the details of the modus operandi, and the science generally. The operator will ask him to give his whole attention to the experiment, concentrating his mind on the commands given.

Each method has its merits, and occasionally all three may be employed with advantage. Much benefit is derived from passes, which have a soothing influence, and will sometimes effect the object when other means have failed. Verbal suggestion is, however, perhaps better calculated to hypnotize people than any other, but it can only be applied properly by an operator of experience.

## HYPNOTIC SLEEP AND NATURAL SLEEP.

The two are practically identical, from the physiological point of view, except quantitatively, but this is a matter most difficult to determine.

A person usually acts under hypnosis as he expected to do before he decided to obey the suggestions of the operator.

As regards insensibility to pain, this appears not to be so much a usual consequence of hypnotism per se as of particular suggestion made by the operator, tending to impress the patient with the belief that he will not or does not feel any pain. Hypnotism is, therefore, most valuable as a means of producing a state of anaesthesia, where operations are to be performed.

Hypnotism is, in fact, mainly suggestion skilfully directed. Some suggestions are made to the patient while he is in the hypnotic sleep, and he will carry them out afterwards in his waking hours. Or, again, a suggestion being made to him while he is awake, he obeys it when next under the influence. A suggestion may also be made that will become realizable during natural sleep.

It is believed that the mental activity which exists in hypnotic sleep is much the same as that which obtains during natural sleep, but in the one case the subject will carry out suggestions made by the operator, but not usually in the other.

Instances can, however, be cited of people who conversed while in natural sleep and carried out suggestions. In sleep, whether natural or hypnotic, certain faculties are dormant, while others are active, these latter being disposed to accept suggestions, either true or false, although, as previously mentioned, the subject would refuse to do anything absolutely contrary to his own particular code of morals. Bad habits have been broken off in this way. The operator would speak to the subject in a very soft voice, scarcely audible. Next morning the subject would not remember what had been said, but after two or three nightly repetitions he would be so impressed as to leave off the habit in question.

### AUTO-HYPNOSIS.

There are some people who can throw themselves into the hypnotic state without the assistance of an operator at all. With these "Auto-hypnotists" it is often sufficient to lie down and determine to go to sleep--a process which, quite apart from the result, is an excellent exercise in the application of will-power.

Several attempts may have to be made before auto-hypnosis can be brought about, but once it has been accomplished it will be easy to repeat the process whenever desired. As regards the awakening of the auto-hypnotist, he must determine this before he throws himself into sleep, and decide to awake at a certain time.

Auto-hypnosis is naturally even less understood by the general public than the combination of two persons and will-powers to produce the desired result. There are many people in the world who use hypnotism and auto-hypnotism without having the least idea that they are doing so, hence they ought not to attach any importance to the attacks made upon the science generally when it is seen that in the hands of well intentioned persons the power may be used for most beneficial purposes.

## SUGGESTION.

The word suggestion used in this connection, means any sort of advice, command or exhortation addressed to the subject, (1) while he is in the hypnotic sleep, or (2) during his waking hours. In the first case the suggestion would presumably be carried out in the waking state, and in the second it would most probably be intended to take effect when the subject was again in hypnotic sleep.

Suggestions may be of many different kinds and made in many different ways. They need not necessarily be clothed in words and uttered by the operator. A gesture may be sufficient, or an example set in view of the subject. If you wanted him to look up at the ceiling, you would only have to suddenly stop talking and fix your eye upon the socket of the electric light connection, for instance, to make him gaze in that direction also. Or supposing him to be accustomed to hanging his head when walking, and you wished to correct that bad habit, you could take hold of him and march him about the room, holding up his chin meanwhile with one hand while you put the other at the back of his head. In these and similar circumstances speech would not be absolutely necessary, but of course it is always much better to join spoken precept to visible practice, and in this last case your voice and eloquence would contribute powerfully to effect the cure.

In hypnotic sleep certain faculties of the mind are dormant, and certain others preternaturally acute. It is these latter that are acted upon by the hypnotist, but not merely for the sake of sterile experiments, although such experiments may be interesting and even amusing. There would on the whole be no point in hypnotizing people unless someone could thereby be benefited in some way. Hence the ultimate goal of the hypnotic suggestionist, or indeed of anyone else who influences another person, is to persuade that person that he ought absolutely to do or leave undone some specific thing. When in the waking state we are persuaded or coerced into certain action, it is because we either do not or cannot resist the pressure brought to bear upon us. In the one case it may be willingly or even wantonly, submitted to, as where one person is prepared and even anxious to cooperate with or yield to another; in the other case we are subjected to a certain amount of physical or moral force which compels us to do or abstain from doing a given thing. This second hypothesis is aptly illustrated by the processes of the law of the land, which may be executed by policemen, and even by soldiers. In this last resort, however, there is, strictly speaking, very little of hypnotic influence, even indirect, unless it be the well-founded belief that if we fail in the prescribed course there will remain an impersonal and comparatively almighty power ready to compel us to yield obedience to it.

In the hypnotic state the subject can only be suggestionized or persuaded, and not coerced. When under the influence he will not do anything more immoral or criminal than he would in the waking state. Hence it may be laid down as a principle that the subject possesses the same characteristics under hypnosis as at any other time. And nearly everyone is, from birth onwards, more or less amenable to suggestion.

We may go back to the earliest times of which relatively credible history speaks, and we shall find that in every age and every clime, suggestion, with or without more or less conscious hypnotism, has largely contributed to shape the destiny of individuals and of nations.

In the treatment and cure of disease, working sometimes with drugs, and as often as not alone, it has accomplished countless alleged "miracles". The sentences for repetition used by Aesculapius, the incantations of the ancient priests and soothsayers, the sacrificial formulas of the Druids, Voodoo medicine among the Indians, the sympathetic powder of Paraxelsus, touching for the king's evil, the cures at Lourdes, the annual liquefaction of the blood of St. Januarius at Naples, and an infinity of other astounding effects based upon suggestion may be cited to show the scientific nature and beneficent possibilities of this mysterious force which is diffused everywhere throughout the world.

Amongst the well-known practitioners who relied mainly upon suggestion for curative purposes may be mentioned Gassner and Greatrakes and others of their school, who were successful in expelling disease from numberless patients, and became very wealthy in doing so. Then there was Perkins with his zinc and copper "tractors" which were supposed to extract disease from the body. Upwards of 5,000 persons certified in writing that he had relieved them of various complaints, including cancer, with his special apparatus. The tractors were sold at £5 each. But there came a time when they could not be manufactured fast enough, whereupon unscrupulous adventurers made a quantity of wooden ones, which they sold at a big profit. When it became known that these imitations were just as efficacious as the genuine zinc and copper tractors, it was at once seen that the curative properties of the invention depended entirely upon imagination. Public faith in the cure was destroyed, and Perkins had to retire from the field of therapeutics. Of late years an instrument called an Oxydonor, substantially identical with Perkins' tractor, has been sold in large numbers. Again, Metallo-therapeutics depends entirely upon suggestion, yet some distinguished scientists have had faith in it and advocated its use. Other late presentments of Perkinism are also found in the various electric cures, magnetic belts, brushes and liquids. And finally the forerunner of hypnotism, namely animal magnetism, as well as the latter day faith cures, mind cures, and Christian Science, are all indebted to the imagination for such effects as they produce. The applications of suggestion are in fact innumerable, and wherever it is employed for the alleviation or cure of disease, thousands of respectable witnesses are ready and even anxious to come forward and attest that they have been cured of more or less serious ailments.

We see, therefore, that quackery has, in all ages, battered upon the power of imagination or suggestion. At the same time it is probably true that there never has been a doctor of repute who did not occasionally use suggestion, although he may have done so quite unconsciously. When the elderly spinster invokes his aid in her sad case, which she is convinced is simply a complication of serious diseases, he is obliged either to humour her to some extent (for she is influential) or pass for a duffer in his profession. She will not listen to him when he gravely assures her that she shows no trace of pulmonary disease, and similarly with regard to other complaints. So at last he prescribes a potion, which he asserts is a sovereign remedy for the complaint diagnosed. The phial contains merely an innocuous coloured water, which, however, taken with a strong dose of faith instilled into the lady by a strong and vigorous physician endowed with great personal magnetism, effects a cure which is accounted miraculous throughout the countryside. And so on and so on.

## SUGGESTION GOVERNING FUTURE EVENTS.

This section applies to those suggestions made to a subject when in the hypnotic state which he is to carry out in the waking state, and when no longer under the influence. This is the most valuable phase of hypnotism from the medical point of view, as a subject may be impressed with the necessity of giving up any bad habit to which his illness is traceable.

Excessive cigarette smoking has been responsible for many cases of lunacy, and it is here that the efficacy of medical hypnotism may be readily verified. The patient is told while under the influence that he will not need cigarettes in future, that if he smokes he will be made sick, and that therefore he has decided to give up the habit. When awakened out of the hypnotic state he does not remember what has passed, but later, on seeing his once beloved cigarettes, he feels nauseated, and will not smoke.

Similarly, with regard to insomnia, a man may be told that at such and such an hour he will feel tired out and sleepy, will go to bed and sleep soundly for seven or eight hours. Or, again, a sufferer from neuralgia may have the pain removed by hypnotic suggestion.

It should be observed that certain subjects are more difficult to influence than others, and that more than one attempt may be necessary.

## SUGGESTIVE THERAPEUTICS.

Dealing in a more detailed manner with suggestion used for curative purposes, we find that it has worked wonders in connection with nearly every known disease. Not that it will necessarily of itself remove the disorder, although this has clearly been so in numberless cases where the subject had a particularly robust faith in its efficacy.

## APPLICATIONS TO SOMNAMBULISM, SURGICAL OPERATIONS, &c.

People addicted to somnambulism have been cured by hypnotism properly applied. An instance is given of a lady who was hypnotized after many attempts, and went through a surgical operation. In this case the operator made notes as to the passes, &c, which produced the best results, according to the patient herself, for it is pointed out that no one can become a successful hypnotist who proceeds on the same lines in each case. What is required is the adaptation of means to ends. If the Radio-Hypnotic Crystal produces no effect, suggestion will be tried, or passes, and indeed any other method that will enable the operator to secure control of the patient, always with the latter's consent, of course.

## HYPNOTISM AS A CURATIVE AGENT.

There is a vast quantity of evidence showing the value of hypnotism in connection with medicine and surgery. Very often it has been used as a remedial agent in preference to drugs. It operates beneficially in the case of

## NERVOUS AND FUNCTIONAL DISORDERS.

It is not my intention to explain in this branch to every reader's satisfaction exactly how cures are effected by hypnotism, but that they are effected admits of no doubt in numberless instances. Most

of us have read something concerning the cures made in European Hospitals, especially in France and Germany. A large number of cases of

#### BLINDNESS,

caused by functional paralysis of the optic nerve, are on record. Again, many cases of neuralgia are cited which had lasted for upwards of three months, and could not be relieved, except by the administration of powerful doses of morphine. Hypnotic treatment successfully expelled the pain, and the cures still held good three months latter.

#### STAMMERING.

This painful complaint, can be readily cured by suggestion.

#### BAD HABITS.

Cigarette smoking, the morphia habit, drunkenness, and many other vices have been radically and permanently cured by hypnotism. Were this alone true of the science, it would entitle its legitimate professors to the gratitude of mankind at large.

Pain arising from various causes can be controlled and eliminated through hypnotic agency.

#### TRAINING THE MEMORY.

Many instances are given of the use of hypnotism in cultivating a taste for study and enabling students to memorize the facts, figures, &c. required to reach a given standard of proficiency.

One of the worst effects of drink is an enervation and destruction of the will power, and here hypnotism has an important use. After a careful review of medical literature on the subject of drunkenness, I find that the most immediate and indisputable results have been obtained by the aid or use of hypnotic suggestion. On this all authors are agreed who have had any experience at all with suggestion and the treatment of these habits.

If physicians generally would cultivate hypnotism they would be much better equipped to deal with disease. But it is a noticeable and regrettable fact that only among the most proficient and broad-minded of the medical practitioners are to be found men who openly endorse the scientific use of suggestion whereas among bigots and fanatics the old-world conservatism prevents them from adopting any innovation not discovered by a qualified medical practitioner. Even now, in spite of the many successful experiments made by Dr. Charcot, Dr. Richter and others in France and elsewhere, there prevails among the mediocre class a widespread prejudice against the use of hypnotism for medicinal purposes. There is, however, no reason why an earnest lay student should not use hypnotism for curative purposes, provided, of course, he does not falsely pretend to be a medical man.

The condition necessary to the formation of a high-class hypnotist are education, tact, and a thorough, detailed knowledge of the science, plus a considerable amount of experience. Any intelligent person can become a hypnotist, but not without some special study and training. As a matter of fact, the subject contributes more powerfully to the induction of hypnosis than the operator, but the latter must none the less be in possession of qualifications which can only come through severe application and persistent endeavour. It is a mistake to suppose that hypnotism may be taken up and practised successfully merely as a desultory amusement.

Many physicians use a kind of hypnotic influence without knowing it, and the same may be said of a good many other people, who are inexplicably shocked when told that the science can be studied methodically and profitably.

Really able professional hypnotists are not numerous, although the emoluments derivable from the practice of the science are very considerable.

Prejudices, early training, and preconceived notions have such strength with most of us that it is just as difficult for the scientific hypnotist to realize that anyone should believe his science to be of the Devil and devilish as it is for the ignorant unbeliever to understand that there can be anything true or of value in it.

## HYPNOTISM NOT A "DANGER".

### POPULAR MISCONCEPTIONS.

We have seen that the ignorant and narrow-minded, following the lead of irresponsible novelists, or of a few medical men who have never studied the subject, have been under the impression that hypnotism is an occult art with deadly possibilities and designs upon those subjected to it. The truth is that this peculiar power may be regarded as a remedial agency of great value, although more or less interested and biased people who do not understand it are ready to argue otherwise.

According to statistics covering many thousands of applications of hypnotism, many of them performed under the direction of such eminent authorities as Dr. Bernheim, of the University of France, and Dr. Moll, of Berlin, it is quite impossible to produce one reliable attestation of a case of injury to either body or mind arising from the numberless experiments made. The fact that certain dabblers in hypnotism have put persons to sleep and been afterwards unable to awaken them, merely shows that these experimenters had acquired a sufficient proficiency in the initial operation, but not a corresponding power as to the second. (See Basic Point No. 5, page 3).

Nor is it true that nervous disorders have been induced by the practice of hypnotic suggestion. On the contrary, the art has frequently been the means of curing complaints of different kinds, although it was only applied in an empirical way by mere amateurs, and this after the patients had been unsuccessfully treated by medical men.

Inexperienced operators may have hypnotized others, inadvisedly, but there is no recorded instance of any serious injury arising from any such experiment. If, however, the person treated falls ill afterwards, this is often ascribed by ignorant people to the alleged malefic effects of hypnotism.

The Science has also been accused of producing hysteria, whereas in the hands of a competent performer it can be used to cure that affliction most completely. Again, neurotic subjects are not necessarily good subjects for the hypnotist.

Many absurd statements have been published as to the alleged dangers of frequent hypnosis, the fact being that certain people have been hypnotized daily for from two to ten years without any untoward result. At the same time hypnotism, like most other things, may conceivably be carried to extremes, and what may be beneficial in one case, may not be in another.

Briefly, it may be said that the only really maleficent species of hypnotic suggestion is that which has been exercised by sensational

romancers and reporters, who, in order to compile saleable "copy", have drawn upon a fertile but diseased imagination, with the result that a gullible and more or less hysterical public has been hypnotized into believing that the really curative science thus misrepresented was responsible for bodily and mental ills.

Also, from interested motives and a prejudice against any discovery not made by a member of the Faculty, some physicians have set their minds against hypnotism, and, instead of investigating its claims with a view to making professional use of whatever curative properties might be found in it, have done their best to discredit some of the miraculous cures effected through its agency.

Given a competent hypnotist, the susceptibility to the influence is much the same in one person as in another, irrespective of complexion, temperament, &c.

#### WICKED USE OF HYPNOTISM.

Of course the science may, in the hands of an unscrupulous person, be put to a bad use, just as a murder can be effected with the domestic table knife, or a person be poisoned with repeated draughts of strong black coffee. In the same way, it would be wicked to keep on suggesting to a healthy subject that he is suffering from an incurable hereditary disease, as he might be "frightened into it." Similarly, when leading people in a community tell the rest that hypnotism is a black art taught by the Devil himself, the ignorant, unreasoning multitude are convinced of the truth of this, simply because the Reverend Hezekiah Howler, or Alderman Thingummy, says it is 'so. Hypnotism is unconsciously used every day by schoolmasters, preachers, actors and others, and the public adopt the suggestions thrown out without knowing that any exceptional influence is being exercised upon them.

#### PROFESSIONAL SUBJECTS.

There are people who earn their livelihood by travelling with professional hypnotists, and allowing themselves to be put to sleep on the stage. There are many cases where this has gone on almost nightly for a number of years without any deleterious effect on the health of such professional subjects.

#### CAN HYPNOTISM CAUSE CRIME?

Contrary to the belief of a good many ill-informed people, hypnotism cannot be used to suggest crime with any prospect that the projected deed would be carried out, if the subject is usually a moral person who would, in his ordinary state, condemn the proposed act. With people of vicious instincts, however, it is quite conceivable that they might be prevailed upon to commit crimes, but the same result would probably follow if they were merely tempted and persuaded by some non-hypnotist in whom they had a certain faith. Briefly, hypnotism is quite incapable of corrupting a pure-minded person, while on the other hand it may be used with some success in reforming a wicked one. The sense of right and wrong is not made weaker by hypnotism.

Let it always be remembered that the cherished notions of the subject are at all times much stronger than the suggestions made by the hypnotist. Hence we come back to the original proposition laid down at the outset, namely, that no one can be influenced against his will.

It appears certain that the instinct of self-preservation remains as strong as ever in the subject, and that hypnotism cannot prompt to do anything contrary to his interests which he would not be likely to do in his waking moments.

A case has occurred where a man was acquitted of murder on the ground that he had acted "while under the influence of hypnotism", but it is further recorded that he subsequently made a death-bed confession in which he stated that he did not know anything about hypnotism, and had never seen it practised, but had urged the plea of hypnotic influence merely for the purposes of his defence. Moreover a review of the case in the Supreme Court prior to the confession established the fact that the individual in question should never have been acquitted, as he was undoubtedly guilty, that the whole affair was a miscarriage of justice, &c.

#### IGNORANCE OF HYPNOTISM MAY BE DANGEROUS.

While, as before observed, it is impossible for an operator, however eminent, to hypnotize a person against his will, yet if the latter believe in the existence of such a power, he may conceivably become auto-hypnotized, as it were, and therefore fall to some extent under the control of the person by whom he supposes himself influenced. There are, of course, cases where this belief might operate to the injury of the person holding it, that is, if the alleged hypnotist (who might, indeed, be utterly ignorant of the science) chose to profit by the belief. Hence we may lay down an absolute, trustworthy principle, which ought to be instilled into the minds of the ignorant multitude, as follows:

IT IS UTTERLY IMPOSSIBLE TO HYPNOTIZE A PERSON WHO IS NOT WILLING TO BE HYPNOTIZED. Where consent is absent, hypnotism can do nothing. It is therefore highly desirable that all ignorant, superstitious, or prejudiced people should understand, once for all, that no one can injure them through hypnotism except with their own consent and knowledge.

#### THE PEOPLE ENTITLED TO HYPNOTIZE.

Evidently the persons best qualified to become hypnotists are they who have had a good education in the usual subjects, possess good moral principles, and are prepared to use the science for the benefit of suffering humanity. They must also be disposed to concentrate their minds upon the study, and determine to become, if possible, better practitioners than any hitherto known. In a matter of this kind high ambitions are necessary. The power to speak fluently and effectively in public is also usually desirable; but where this is lacking, it can, with suitable education and adequate will-power, be acquired under the instruction given in my complete system.

As regards those students who do not aspire to become professional hypnotists, it is most important that they should learn how to bring a subject out of the hypnotic sleep when once it has been in-

duced. There have been cases where experimenters have put persons to sleep, and could not afterwards awaken them. As previously explained, however, there is no reason for alarm in such circumstances, as the subject will after a few hours, more or less, awaken naturally. But the hypnotist unable to dehypnotize is likely to have a bad quarter of an hour with the relatives and friends of a subject who cannot be aroused at the conclusion of the experiment.

#### HYPNOTISM IN PUBLIC.

Many adverse criticisms have been passed upon public exhibitions of hypnotic phenomena, which prejudiced people regard as demoralizing and as pandering to low and brutal tastes. Here, as in many other cases, the entire flock is made to suffer for the misdeeds of a few black sheep. We can quite understand that the prurient presentment of the science in a variety resort may have disgusted some observers, but then they were not compelled to enter such questionable places.

Certain physicians also have declared that these exhibitions tend to cause the public to distrust hypnotism when medically applied. On the contrary, we think that where people are shown the possibilities of any remedial agency not generally understood or applied, they are much more likely to adopt it when it is proposed by medical men. In this way the physicians themselves would benefit by the dissemination of such knowledge; and the more logical-minded of their number are of this opinion. On the other hand, some disciples of Asculapius feel disgruntled because lay hypnotists apply the science curatively, and thus deprive the registered practitioner of the fee which he might have claimed had he been called upon to treat the patient.

The only objection--if it be an objection--that at all deserves attention, is the one dealing with the amateurs who after a public performance begin to dabble in hypnotism. Of course, as already stated it is not desirable that an operator should hypnotize a person and then be unable to dehypnotize him, but even in such a case there is absolutely no danger, as the subject will awake naturally after a few hours. Not one single instance of a serious injury resulting from such experiments can be produced.

In many cases the opposition arise, from the superstitious belief that hypnotism, like witchcraft, is a devilish art, and that those who practice it must be in league with the "Evil One". On the whole, however, it may be assumed that the more intelligent and respectable members of any present-day community are decidedly in favour of investigating the subject, and this assertion is amply proved by the class of people who attend hypnotic exhibitions.

#### MAKE-BELIEVE HYPNOTISM.

Undoubtedly the science has been injured in public estimation by the appearance of jugglers who have professed to produce hypnotic phenomena with the aid of "subjects" who were simply confederates. In some cases these latter were really under the influence. Whether they were so or not perhaps did not matter much, in view of the low-class exhibitions in which they appeared; but what was really objectionable and calculated to seriously injure genuine practitioners was the bombastic statement made that hypnotic influence is a peculiar gift only possessed by certain individuals, who are therefore as gods from high Olympus. The fact that these people are able to attract spectators to their shows proves, however, the widespread public interest

in hypnotism and its possibilities. We may therefore hope to witness the advent of increasing numbers of serious, educated students of hypnotism, who will ultimately become high-class exponents of the science, thus driving the ignorant charlatans into the obscurity from which they should never have emerged.

Some alleged subjects, when interrogated privately by outsiders with whom they had got on friendly terms, actually confessed that the whole thing was a "fake", but, curiously enough, it has been conclusively shown in several cases that they lied, rather than be pestered with questions and laughed at. They knew hypnotism was a fact, but feared their friends would not believe them.

#### PERSONAL MAGNETISM.

Personal Magnetism is the mysterious influence which one person exercises over another, although neither of the parties may have the slightest idea of the reason thereof, or even fully realize the effect that is being produced. This influence, seen every day, in every walk of life, is in reality closely allied to hypnotism, but not identical with that science, since the influence may be exerted upon unwilling subjects.

Have you not seen people who seemed always to be accepted as leaders by common consent, although very often they had done nothing remarkable to inspire confidence; who could control others without appearing to wish to do so, and sometimes without really knowing that they were exerting any particular influence? These people were endowed by Nature with Personal Magnetism, or they had acquired it by study, as you may also do, if you have little or none now. As a general principle, each one of us may become more powerful, physically or mentally, than we are at present, and the intelligent study of Hypnotism and Personal Magnetism leads rapidly to this consummation.

#### CLAIRVOYANCE, TELEPATHY, &c.

Clairvoyance means "clear sight", that is to say a power of mental vision which enables its possessor to see things in distant places and know what is going on there, and this without any aid outside his own mind.

Telepathy, or the transference of thought from one person to another without the use of speech, implies the power of knowing what is passing in another person's mind, or of introducing into it a given thought or idea, although the said person may be at a distance and quite invisible.

That these two conditions can exist seems clear from the mass of testimony collected by learned bodies, particularly the Society for Psychical Research, whose members are mostly hard-headed men of science intent only upon discovering the truth.

Unfortunately, these phenomena also have been exploited in an ignoble manner by imposters working with the aid of paid confederates, with the result that these subjects, like hypnotism, have been discredited in the minds of uncritical observers.

The earnest inquirer may, however, easily find clairvoyant and telepathic persons whose honesty and trustworthiness are above suspicion, and experiments undertaken with them will probably convince him of the reality of these surprising phenomena.

It is even quite possible that you, dear reader, whoever you are, have had a proof of the reality of clairvoyance in your own person,

as, for instance, when you entered a room where several persons were sitting who had been talking about you or something in which you were deeply interested. You felt what they were thinking of, because their minds were concentrated on the subject.

People who consult professional clairvoyants are often astonished at the statements made by the latter as to events in the past of which they could not have had a knowledge through any ordinary natural agency.

As regards the discovery of "treasure" concealed by spectators at a psychic entertainment, this is simply an instance of muscle-reading by the performer, since he usually undertakes the search while holding the hand of the person who actually hid the article, or knows exactly where it is to be found. The feats that have been performed in the way of driving a carriage blindfolded through the streets of a populous city, usually depend upon thought-transference as between the persons seated in the carriage in their ordinary waking state, and the driver. A fake experiment of this kind, depending upon an elaborate code of signals, has been exposed from time to time, but the real phenomema exists, as is proved by a considerable body of testimony. The imitation does not disprove the existence of the original. A distinction is established between mind-reading and muscle-reading, yet, as the muscles do not usually act without the aid and consent of the mind, the thinking part of man may here also be taken as the prime mover in the matter.

#### CHARACTER READING.

Just as in the vegetable kingdom no two peas are exactly alike, so no two human beings, of either sex, can be found who shall have absolutely the same characteristics and idiosyncrasies. This gives rise to the science of character reading. "The proper study of mankind is Man"; but no study is more neglected. What an infinite number of failures might be avoided were people better able to read the qualities, defects, propensities and possibilities in themselves, as well as in others!

The principal means by which human character may be determined are Physiognomy, or the reading of a person's countenance; Phrenology, or the ascertainment of moral traits from the protuberances and depressions on the skull (Phrenology, however, owes a great deal to Physiognomy); Cheiromancy, the interpretation of the lines and configuration of the hand; and Graphology, or the delineation of a person's character from his handwriting. Of the four, Physiognomy and Graphology are, perhaps, the most trustworthy and valuable.

Apart from the above, many precious indications as to character may be found in the demeanour of the subject, the gait, the manner of taking a seat and attitude when seated, the play of the hands and feet, facial contortion, tricks or habits, style of dress, and whether with or without jewellery, &c.

#### CHARACTER BUILDING.

The great value of the study of Character Reading lies naturally in the facilities it affords for training the young, or reforming "children of a larger growth", who are afflicted with undesirable traits or propensities. This general principle must be admitted, although there will be much difference of opinion as to the best

means of building up characters. In nearly all countries the accepted authorities are at variance on the question of education, which taken to its full extent, involve the scientific cultivation of character.

In concluding this Branch of the Complete System we have to remark that each of the sections into which the course of instruction is divided will be exhaustively treated. It will not be considered sufficient to inform the Student that such-and-such effects are produced by given methods, but he will be told explicitly how to proceed in order to attain the desired result. In dealing with many different minds, of varying degrees of strength and development we believe the best plan is to assume that each pupil knows practically little or nothing about the subject, and to begin at the very beginning, leading him on by insensible gradations until all the secrets both of principle and practice are fully laid bare. Some students there may be, of course, who will find things inculcated which they already know, but we would remind them that the recapitulation of basic points can never be regarded as lost time in occult sciences, where success depends upon continual repetition and exercise.

IMPORTANT CAUTION--Each separate Branch must be studied in the order in which it appears in the printed text. The person who reads at large and desultorily throughout a long course of instruction, and then complains that he has failed to assimilate the subject-matter, will in general blame the author: the system is condemned, although it has not been used as its inventor contemplated. Nothing could be more unfair and unprofitable to both teacher and student. If, therefore, you would benefit to the full by the fruit of the author's many years' experience, and become as wealthy and powerful as many of his pupils have done, you must here and now decide to CONCENTRATE upon each and every paragraph exactly in the order in which it comes, and never proceed to new matter until you are sure you thoroughly understand what you have so far read. CONCENTRATION and PERSISTENCY are probably more necessary to success in Hypnotism and allied sciences than in any subject that can be named.

#### CONCLUSION.

It has not been my intention, as stated in the beginning of Branch No. One to give specific instructions in this branch as to how to obtain results, the sole object of Branch No. One being to familiarise the student with the basic principles of the Sciences which are taught in other branches of the Complete System. Let it be understood that you are not undertaking to master the methods of Moll, Bernheim, Charcot or this or that authority, you are going to be taught Modern Methods. Success is obtained by the man who can do things and I put before you some things to be done, I ask you to do what I say and consult these authorities later. With my thoughts concentrated upon the desire to see you develop both physically and mentally to that plane in life where the master of all Nature's invisible forces intended you should be,

I remain,

With very best wishes for your success,

ELMER E. KNOWLES.

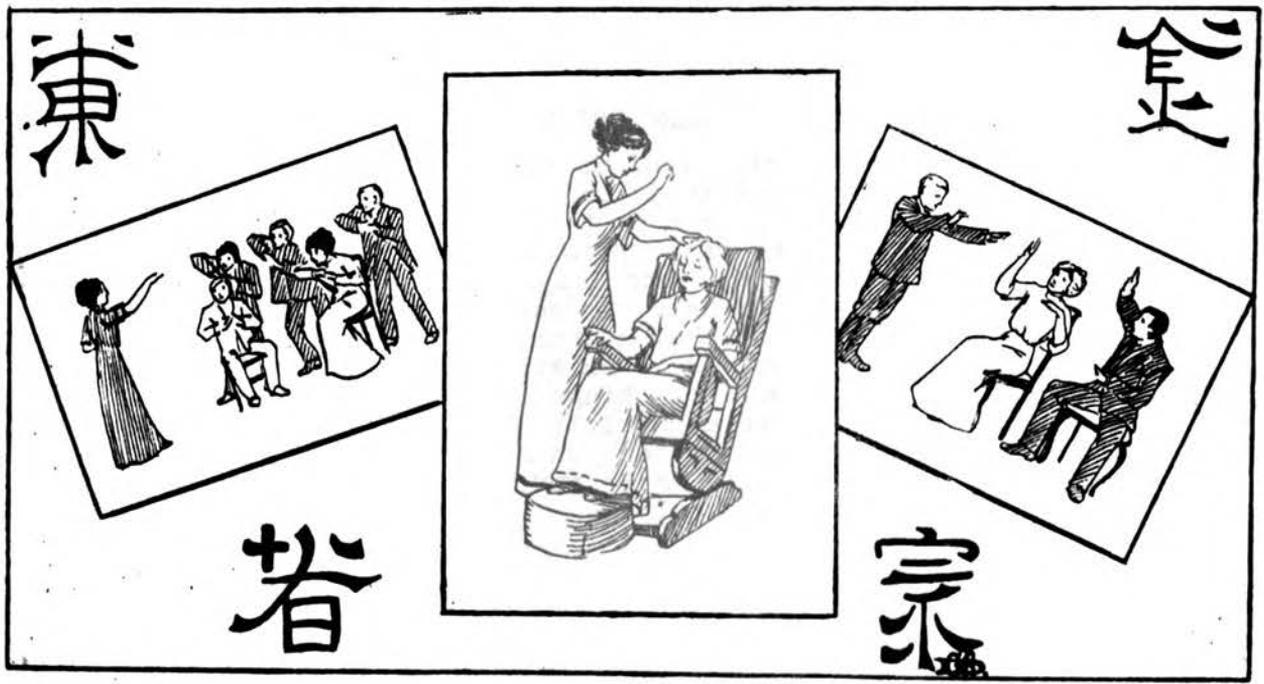
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Knowles' Practical Course  
on

# HYPNOTISM TELEPATHY

PERSONAL MAGNETISM  
AND  
PERSONAL INFLUENCE

Embracing the use of the RADIO HYPNOTIC CRYSTAL



## HOW TO HYPNOTIZE.

As you have purchased my Complete System, I want to think that you had no intention of throwing your good money away, and that you are DETERMINED to learn to be a Hypnotist. If you merely take up my instructions for a short time only, and then put them aside without conscientiously studying their contents, the loss will be yours, and no blame can be ascribed to me.

But I prefer to believe that you are serious, and therefore I now ask you to CONCENTRATE YOUR ATTENTION upon

### LESSON ONE

#### "FAITH THAT WILL MOVE MOUNTAINS"

Mention is frequently made throughout this Complete Course of the mountain-moving faith, such as is referred to in the New Testament. Ever since the beginning of things and with people of every nationality under the sun, more or less difficult things have been done because the operators concerned firmly believed they could do them. Of course it may be said by sceptical outsiders that faith will not enable any one to do a thing which is physically and morally impossible. But here the question arises: What does the word impossible mean in reality? The steam-engine, the electric telegraph, wireless telegraphy, and the airship were all "impossibilities" not so long ago.

The would-be hypnotist, therefore, must take our statements on trust until he has performed at least one successful hypnotic experiment. Thereafter, by degrees, - or it may be by leaps and bounds - his confidence and faith in himself will so strengthen as to make possible many things which in the beginning he may have thought altogether beyond him. This true faith will impart to his voice, gesture, and actions, that magnetic influence which enables the operator TO DO THINGS. Do not confound will-power with mere wishfulness. If you do not feel certain of your power your eyes will betray the fact, your general demeanour will give the lie to what you say, and your subjects will have no faith in you. This will not do.

Note also particularly that you might not succeed even with faith if you were not thoroughly familiarized with the movements to be gone through in any particular case. Hence you must not only study the theory we lay down, but also conscientiously practise and re-practise the exact procedure required to attain any given result. You must be so familiar with each step in your work that you will take it as it were instinctively, and without hesitation. And, in order that you may get the full benefit of this Complete System, you are hereby again warned against "reading at large", instead of thoroughly assimilating each lesson and practising it until you are perfect, before proceeding to the next one.

### LESSON TWO.

#### THE PEOPLE WHO ARE HYPNOTIZABLE.

The vast majority of people of sound mind may be hypnotized, if they are willing to yield to the influence, but not otherwise. As already observed, no one can be hypnotized against his will.

Even with willing subjects, however, only a certain number can be brought under the influence at the first or second attempt. In many cases it may be necessary to make as many as twenty experiments before succeeding. The reason of this is that so few subjects have the faculty of concentration sufficiently trained to enable them to fix their minds upon the suggestions made by the operator. Although quite willing to be hypnotized, many people are too curious and anxious as to the result, and do not pay sufficient attention to the commands of the operator. The two sexes are practically on a par as to susceptibility to the influence, contrary to the general opinion, which makes it appear that women are more easily influenced than men.

There is not necessarily more mental power in the hypnotist than in the hypnotee or subject. In general, the best subjects are persons of strong, vigorous minds and good education. It is much more difficult to hypnotize a low, ignorant, animal type of character than a highly intelligent person, for the reason that the former is much less able to grasp the meaning of the experiment, and comply with the directions given. He rather resembles an uneasy child, whose attention cannot be readily fixed upon one particular point, to the exclusion of everything else. Speaking of children, it is not at all clear that a child under three years of age can be hypnotized. Idiots and insane persons are not regarded as amenable to the influence.

Many people suppose that only a small number of subjects can be hypnotized. This is an error, arising from the fact that a good many failures occur with unskilful operators, not because the average human being is difficult to hypnotize.

A careful and conscientious teacher will insist on his pupils acquiring the power to dehypnotize as well as hypnotize before they are allowed to undertake any experiments. Some people are much easier to put to sleep than to awaken, and both operations should be so explicitly described and practised that all possibility of failures is eliminated; instruction may also properly be given with regard to the management of hysterical patients.

As regards bright objects, nothing can approach, for hypnotic power, the Radio-Hypnotic Crystal. The moment it begins to produce a soporific effect, the experiment should be continued with suggestions and passes. Suggestion is indicated in preference to any other process when the subject appears amenable to it. Passes cause pleasure because of their soothing effect on the sensory nerves, rather than owing to any magnetic influence.

### LESSON THREE.

#### TO GAIN CONTROL OF THE SUBJECT.

It is of course understood that the proposed subject is willing to be operated upon, and that he will



THE RADIO HYPNOTIC CRYSTAL.

not consciously oppose you, but will at least remain passive in your hands.

Before attempting to hypnotize anyone, you must thoroughly memorize the instructions, so that you will not hesitate at any time during the experiment.



FALLING FORWARD TEST.

sides, to open his eyes wide and look intently at the Radio-Hypnotic Crystal, which you must hold about five inches from the root of his nose. Tell him to think of falling slowly forward, and to yield to the slightest impulse to fall. Make it clear that you will not permit him to fall to the floor, for if he has not been assured on this point, he will naturally resist.

When influencing a person to fall either backward or forward, always expect him to fall, for if you doubt your success, your actions will cause the subject to lose confidence in your ability to obtain the result. One of the most important factors of success is the implicit confidence of the subject.

See that the subject continues to gaze intently at the Crystal. You may hold it in your left hand, and make passes with your right from the base of the subject's brain forward and downward. The passes should be made very slowly. Say to your subject: "You will experience a desire to fall forward, you are falling - falling".

Sometimes a subject will allow his gaze to wander from the Crystal, and his facial expression will denote that he is not thinking earnestly of falling. In such a case your suggestions should be made in a commanding tone. Tell your subject that if he has no control over himself he cannot expect to be controlled, and therefore he must bring himself to concentrate his attention upon the bright spot in the Crystal. Now slowly describe a small circle with the Crystal, saying meanwhile: "When - I - draw - the - Crystal - away - you - will - be - forced - to - follow - it. - Think - of - falling - falling - you - must - think - of - falling - falling - and NOW - you - will - fall." As you pronounce the last word "fall", you

At the same time, you may need to make a good number of experiments before you succeed in putting anyone under the influence. Even if you have failed with the first fifteen or twenty, do not be discouraged on that account, for it is absolutely certain that if you persevere you will ultimately succeed in getting control of a subject; and thence forward you will make progress, provided, of course, you faithfully follow out instructions. Some perfectly willing subjects resist unconsciously, and you must be prepared for this. The first step in the experiment is to request the person to stand erect with his feet side by side, and hands limp by his

should suddenly stop the circular motion and move slowly and evenly backward. Not only must your arm and hand move back, carrying the Crystal, but they must not seem to move apart from your body, as that would break the spell.



FALLING BACKWARD TEST.

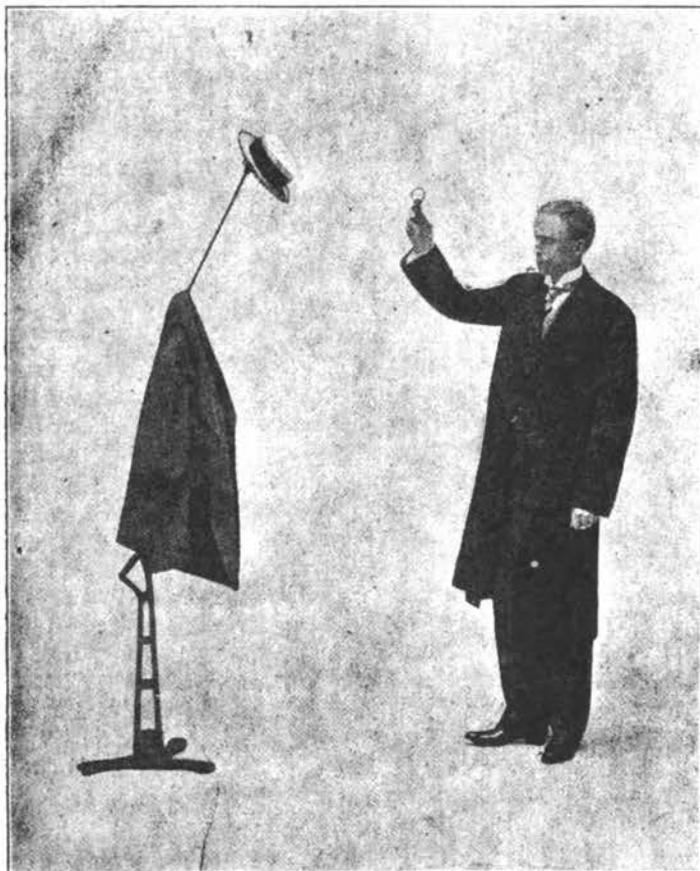
If you have taken up a good position at the start, with your right foot advanced, you will find it possible to draw your body backward about a yard, without moving the feet. If and when the subject falls, allow him to do so with a certain shock, but be careful to catch him safely, as otherwise you would discourage spectators from submitting to your tests. To dispel the influence, snap your fingers loudly and say; "All right: Wide awake!"

To draw a person backward, place the Crystal against the nape of his neck, and tell him to elevate his gaze to an angle of about forty-five degrees, and think intently of falling backward. Press your thumb between his eyes and say to him: "now you will experience a desire

to fall backward; - you - will - feel - something - slowly - drawing you - backward, - and - I - want - you - to - give - yourself - entirely - up - and - fall - when - you - experience - the - desire." Keep the Crystal well pressed against the base of the subject's brain (the medulla oblongata), and slowly and forcibly suggest as follows: "You - are - falling - slowly - backward, - you - want - to - fall - backward; - do - not - resist, - I - will - catch - you; - falling - falling - falling." When he falls, catch him and awaken him as before.

The actual procedure is as above, but I strongly advise you to rehearse it thoroughly in your own room, with some sort of dummy made up to represent a human being. Even a bedpost or chair may be used, so long as you get thoroughly accustomed to the different stages of the operation, and the appropriate language to be used at each particular point. Remember: When you suggest anything to the subject, you must not only look as though you believe it absolutely, but you must make yourself believe it, and will strongly that he also shall believe implicitly whatever you say. All hypnotic phenomena depend upon that "faith which will move mountains." After each test be sure that the influence is entirely removed. You may operate upon people who have

been hypnotized many times, and, as frequent hypnotization increases susceptibility, the awakening of such subjects will often require an unusual effort on the part of the operator.



PRACTICE UPON AN IMAGINARY PERSON.

operator, nor are they robbed of their individuality. Most hypnotic stages are not unlike the conditions which exist during normal sleep in which the higher functions of the brain are reduced in activity while the lower are still active. It is only natural for the person who submits himself to an operator to have an idea as to how long the condition will exist. The public performer in order to establish certain facts relative to the science often puts a person to sleep for a prolonged period varying from twenty-four hours to seven days. In that event the subject receives a suggestion that he will sleep a certain number of hours and awaken at a stated time. In his platform experiments the professional seldom suggests to a subject the time his awakening will take place but the subject understands or at least forms the idea from other experiments that the demonstration for which he is being used will not last to exceed fifteen minutes, and in the case of an accident or any unforeseen reason the subject should not receive the operator's attention the condition will last according to the subject's expectation.

Before attempting to induce the hypnotic state, always tell a subject that you will restore him to the normal condition by saying: "All right, wide awake", and tell him that when he hears those words

The student must not forget that the hypnotic condition has been induced by suggestion, and it is necessary to employ the same means to restore the subject to the normal state. I now give you explicit instructions to enable you

#### TO DEHYPNOTIZE OR AWAKEN A SUBJECT.

It seems that writers of sensational articles have so misconstrued this phase of the science that many people have been caused to believe that an amateur hypnotist can hypnotize a person but be unable to dehypnotize or awaken him. Students often say: "I am afraid that if I put a subject to sleep, I will be unable to awaken him."

Hypnotized people are not reduced to the state of mere automata; they do not become machines or tools in the hands of an

he will awaken. Then when you say "All right, wide awake" to your subject, concentrate your mind upon the idea that he will awaken. Remember that the hypnotic state is a condition wherein the susceptibility to suggestion is increased, that the subjective mind is at all times amenable to control, accepting as a reality any suggestion made by the operator, providing the suggestion is not repugnant to the natural disposition of the subject; so if, after complying with the above conditions, you do not succeed in awakening your subject, you may know that he is shamming.

There are some who think it is a smart thing to assume the position and condition of a hypnotized person, pretending that they are hypnotized when they are really in the natural state. This will happen frequently when the subject is aware of the fact that he is being operated upon by an amateur. We simply tell such people to sham until they get tired, and the moment they realize that you are not worrying about them they will quit shamming. The failure of the amateur to awaken the subject is due to the failure to control himself sufficiently to concentrate his mind upon the idea that the subject will awaken; he allows himself to become excited. The moment you concentrate your mind on the thought that the subject will awaken he will do so.

It is desirable not to allow your subjects to awake with a violent start, especially elderly or hysterical persons. Therefore you will do well to say to them beforehand; "You will awake very gently, as from peaceful, refreshing sleep. You will feel bright and well, as well as ever you have been in your life". If the first command does not awaken the subject, you may conclude that you have not spoken with sufficient energy, and simply repeat the formula.

Remember that any downward passes you may make have a hypnotic effect, while upward ones will tend to awaken the subject. Have patience, and do not be alarmed if the subject does not awaken immediately. Some people, especially if they have been often hypnotized, require a longer time to rouse up than others.

A subject known to be difficult to awaken may be put to sleep by mere suggestion, rather than by the use of the Radio-Hypnotic Crystal, so that his slumber shall be less heavy.

#### TO AWAKEN A SUBJECT HYPNOTIZED BY ANOTHER OPERATOR.

If you desire to awaken a person who has been put to sleep by another hypnotist, you must approach him as though he were in a natural sleep and begin by admitting and suggesting that he is asleep and sound asleep. Speak to him energetically and with confidence, telling him that he is very sleepy, and that his slumber may become heavier still. Speak impressively and authoritatively. Your object in a manner is to identify yourself with the person who originally put him to sleep, so that the subject may be amenable to your dehypnotizing commands. You can even ask him if he is really sound asleep and if he replies you will know that he recognizes your authority and will in all probability obey you when you tell him to awake. For the rest, you will deal with him as though he were your own subject, but you may have to be much more vigorous with him.

## LESSON FOUR.

### THE ART OF SUGGESTION: HOW TO PRODUCE HALLUCINATIONS.

The student has already seen, in the Foundation Principles of Hypnotism forming the first Branch of this Complete System, that the only object in bringing persons under our control, whether in the



waking or the hypnotic state, is to make suggestions to them and deflect or influence them in one direction or another. Also that suggestion may be by spoken word (as it generally is) or merely by gesture or a particular attitude or course of action on the part of the operator. It is also clear that the suggestion may very often really be a lie travestied as the truth; but it of course belongs to that category of falsehoods which, according to the most eminent casuists and theologians, are admissible when good may result from using them.

Here I would impress upon you that suggestion depends upon what may be called scientific acting, carried, however to that high pitch of realism that has distinguished all the great tragedians, so that the actor really

PRODUCING HALLUCINATIONS.

believes himself to be the character he represents. One good illustration of the way in which the look or word is made to fit the (alleged) deed is found in even the very ordinary conjurer. When he says he has transferred a coin from the right hand to the left, he looks at his left hand as though the coin were really there. To put the whole matter briefly, you must for the nonce find it difficult to realize that you are not actually doing what you profess.

It is probable that a suggestion once placed will continue effective (so far as the subject's memory will allow) until the giver of it repudiates or retracts it.

## LESSON FIVE.

### HOW TO FASTEN THE HANDS.

Let the subject be seated in an easy natural position, with both feet resting firmly upon the floor. Tell him to allow all his muscles

to slacken, so that he will feel perfectly at ease and under no constraint whatever. Instruct him to give you his entire and undivided attention, to listen attentively to each suggestion that is made and permit himself to be in a passive state. Tell him to clasp his hands and think intently that they are becoming fastened. Say to him "Clench your hands tightly - tighter - tighter - until they become stiff and rigid. Now you are losing control of the muscles of your arms and hands". Impress upon the subject that he must gaze steadily at the Radio-Hypnotic Crystal, and do not allow his gaze to wander from it. Repeat slowly, in a clear firm tone; "Your - hands - are - becoming - fastened; - you - are - losing - control - of - the - muscles - of - your - arms - and - hands. Hold - on - tighter - think - again - that - your - hands - are - fastened, - and - do - not - try - to - pull - them - apart - until - I - tell - you - to - do - so. But - you - will - find - when - you - try - that - you - have - lost - control - of - the - muscles, and - you - cannot - pull - your - hands - apart".



FASTENING THE HANDS.

With your free hand grip his clasped hands tightly to see that he is following your suggestion and is really trying to be hypnotized. If his hands are limp and his muscles soft, you may depend upon it that he is expecting you to fasten his hands without an effort on his part. In such cases you cannot succeed.

On the other hand, if you see by the expression of his face that he is giving you his earnest attention and is following your every suggestion, you may be sure that he will make an excellent subject. Repeat again: "When - I - tell - you - to - try - and - pull - your - hands - apart, - I - want - you - to - try; but - you - will - find - that - you - have - lost - control - of - the - muscles - of - the - arms - and - hands, - the - muscles - refuse - to - act, - and - you

cannot - pull - your - hands - apart. - Now - try - slowly - to - pull - them - apart; - keep - looking - fixedly - at - the - Crystal; you - cannot - separate - them, - you CAN'T - you - CAN'T!

When he has tried for a few moments to unfasten his hands and has not been able to do so, clap your hands together, making a startling noise, or snap your fingers and say: "Awake - wide awake; now you can unfasten your hands. "At the same time you must believe that your subject will awaken.

In the same way you may proceed

#### TO FASTEN THE EYES.



FASTENING THE EYES.

Request the subject to sit in an easy, comfortable position, allowing his feet to rest firmly on the floor and his hands to fall limp by his sides or loosely upon his lap; to converge his gaze upon the Radio-Hypnotic Crystal, turning his eyes somewhat upward, and think intently that they will be fastened. When he has stared at the Crystal for about half a minute, tell him to close his eyelids, and still to think of his eyes being fastened.

Say to him: "Your eyes are becoming fastened, you are losing control of the muscles of the eyes. You will find that by keeping the eyeballs in the position described and thinking intently of the idea given you will lose control of the muscles of the eyes, they will become fastened and it will be impossible for you to open them."

You must expect the subject's eyes to become fastened and the tone of your voice must imply that although he does try to open them it will be impossible for him to do so. Tell him not to try to open the eyes until he hears you request him to try. We find this to be the best test to determine the willingness of the subject, for if he is obedient and complies with the request to keep the gaze converged, the eyes will become fastened whether the hypnotic state is induced or not. After you have repeated the above suggestion, and are satisfied that the subject has complied with the conditions you have described, say to him: "Now I am going to tell you to try and open your eyes but you will find

that they are fastened and you cannot open them. Now try slowly to open the eyes, but you cannot". If you have not succeeded in fastening the eyes it is because the subject is not trying to keep the gaze converged, and it would be well to explain that unless he is obedient and tries to be hypnotised, you cannot succeed. If you succeed in fastening the subject's eyes, and upon requesting him to try to open them, you find he cannot do so, say to him; "Allow your eyes to resume their original position, look toward the floor and you will find that you can open the eyes and they will feel all right." At the same time snap your fingers or slap your hands together sufficiently hard to attract his attention, and in a loud, commanding tone tell him to awaken. Another interesting test which may be attempted with your present knowledge is

#### POINTING THE FINGERS.

With the subject seated, his feet firmly upon the floor, request him to open his eyes wide and look squarely at the Crystal, to close



CANNOT MAKE THE FINGERS MEET.

the hands allowing the index fingers to remain open and to draw the hands back so that they are eight or ten inches apart but pointed directly toward each other. At all times look squarely in the eyes of your subject, at no time allowing your gaze to leave his or his to leave yours. Tell him to hold his hands perfectly still and to think that when he tries to place his fingers together or make them meet, that he is going to miss them; to think that he cannot put them together.

It is well to request the subject to allow his hands to pass a few times before the hypnotic condition has been induced. Then with his eyes fixed, looking squarely at the Crystal and the hands drawn back eight or ten inches apart and pointed directly toward each other, slowly and positively suggest as follows: "Think that your fingers will not meet; that when you try to place them together you are going to miss them. Allow that one idea to occupy your mind. Do not wonder what sensation you will experience but think intently that you are going to be unable to make your fingers meet. You are losing control of the muscles of your arms and hands, and you will find that when you try to place the tips of your fingers together you will miss them. Try slowly to place the tips of your fingers together. You cannot make them meet. Now look at your hands and do not take your eyes from them. Try to place the fingers together - you cannot make them meet."

A suggestion cannot be repeated too often as it gains strength with each repetition. If in any of the foregoing experiments you do not succeed in the first attempt, do not allow your failure to discourage you. Do not expect to control more than forty per cent. of the people you operate upon. You will find that you will succeed in gaining control of many people with whom you fail completely the

first or second attempt, you must operate upon a great many different people and not allow the failure to hypnotize some particular individual to discourage you. The person who is easily discouraged never accomplishes anything. Make up your mind that you will succeed, that there will be no such word as "fail" in your vocabulary. The instructions thus far have been for the induction of what we term the first stage of hypnosis, the condition in which people lose control of the voluntary muscles of the body. If you wish to give exhibitions, many of the usual platform experiments can be introduced with the subject in the first stage of hypnosis, by placing the suggestions as per the foregoing instructions, always awakening the subject according to the instructions in Lesson Three.

Similarly, by making a few passes down a person's arm or leg, and telling him that it will become stiff and rigid, he will in a few moments be unable to move it.



CANNOT MOVE THE ARM.

Or again, place your thumb against the "Adam's apple" in the subject's throat, and tell him he will lose the power to articulate his own name. If you act with the requisite confidence and determination he will become speechless in this respect.

You can hypnotize people in such a way that, when you hand them a stick they will be unable to put it down, or they will be unable to sit down, stand up, &c.

#### CANNOT STOP PATTING THE HANDS.

In this test command the subject to gaze intently at the Crystal and at the same time to start slowly patting the hands and thinking

of being unable to stop patting the hands. Tell them to gradually increase the speed until the hands are going very rapidly. Say to the subjects: "You will lose control of the muscles of your hands and arms, and will be unable to stop patting your hands--now bring



CANNOT STOP PATTING THE HANDS.

your hands closer together, making your pats shorter and faster--now-pat-pat-your-hands-faster-faster--and keep the mind concentrated upon the thought that you cannot stop patting the hands". You can usually tell by the expression on the subject's face when you have succeeded in producing the desired condition.

#### CANNOT CLOSE THE MOUTH.

This experiment, like all others made with the subjects in the first and waking stage of hypnosis, is purely the result of suggestion and concentration. Such tests are often referred to as "physical tests". Command the subjects to gaze at the point in the Radio-Hypnotic Crystal, and with the mouth widely opened, concentrate their minds upon being unable to close their mouth. Say to your subjects: "Disregard your surroundings in every way, and think intently of being unable to close your mouth--keep your mouth wide open and you will find that you will lose control of the muscles of the face and that you cannot close the mouth until I tell you that you can". Repeat the suggestions until you have produced the result, after which you may awaken the subjects as per instructions in Lesson 3. Try only subjects that give you their undivided attention as it is usually only wasted time to try to hypnotise a person who does not concentrate his mind upon the suggestion given.



CANNOT CLOSE THE MOUTH.

## LESSON SIX.

### HOW TO PRODUCE THE HYPNOTIC SLEEP.

Read over to your subject, very distinctly and deliberately, the "Six Basic Points" (Branch No. One). If he is nervous, you might encourage him by hypnotizing and dehypnotizing another person before you begin with him.

When he is ready, request him to seat himself in a comfortable position, his feet side by side, resting firmly upon the floor, his hands limp by his sides. Explain to him that if you succeed in inducing sleep it may require his undivided attention and assistance for from three to thirty minutes; that he must utterly disregard the surroundings and listen attentively to every suggestion that you make. Ask him to make himself as comfortable as he is accustomed to do when he wants to have a good long rest or sleep. In talking like this you must be in a commanding position as regards your subject, that is to say your eyes must be above his, so that when he looks at you he must look upward. The result of this is to tire his optic nerve much sooner than would otherwise be the case.

Now ask your subject to gaze steadfastly upward at the Radio-Hypnotic Crystal, which you hold in your hand. Concentrate your mind on the business and place your suggestions. The more soothing and soporiferous your tone of voice, the better. Everything you say and do must have a tendency to put him to sleep. Say to him: "I want you to open your eyes wide and look intently at this Crystal." When you see the pupils of his eyes dilate, ask him to close his eyes and try to go off into a natural sleep. You then continue as follows, in a droning, monotonous voice: "Sleep is the great thing for you in your

present position; - fix - your - mind - on - sleep - sleep - going - to - sleep - Count - slowly - to - yourself - in - the - following - manner: - One - two - three - one - two - three - one - two - three; and relax all your muscles." Allow him to count for about three minutes; then suggest; "Now - repeat - to - yourself - mentally - I - am - going - to - sleep, - I - am - getting - sleepy - I - want - to - go - to - sleep!" While the subject is repeating this to himself you should press lightly upon him with the thumb of your free hand at the root of his nose between the eyes, and at the same time suggest as follows: "You - are - getting - sleepy, - your - eyelids - are - getting - heavy, - you - want - to - go - to - sleep; - you - cannot - stay - awake; - sleep - sleep - sleep - fast - asleep." Repeat these and similar monotonous phrases until he goes to sleep. Even then it may be well to continue the suggestions as to sleep, and you can tell him he will feel much better when you awaken him.

If the foregoing method does not prove efficacious, you can press upon the roots of the patient's nails, about half-way between the nail and the first joint of each finger. The exact amount of pressure necessary may best be ascertained by experimenting with a friend.

Again, you may revolve the patient's head as follows:- Take hold of the back of it with the fingers of your left hand, exerting slight pressure at the base of the brain. At the same time place the thumb of your right hand between his eyes, and the fingers on his left temple. You can now revolve his head very gently and slowly in a small circle around a centre represented by his windpipe, and in the direction taken by the hands of a clock. In doing this you will talk to him continuously and monotonously about going to sleep.

The following method of hypnotizing is also good. The subject being seated in a comfortable chair, you look direct into his eyes and audibly count "one, two, three," &c., telling him to blink after each number. While there are a few persons who might involuntarily resist until you had counted a hundred, the vast majority would be asleep by the time you had reached ten or fifteen. A number of people may be hypnotized at once in this way.

Other methods of inducing sleep may be enumerated:- Pressure upon the ends of the fingers; gentle and monotonous tapping on the top of the patient's head; circular passes made over the region of the heart; slight pressure at each side of the root of the nose, at corners of eyes; gentle pressure upon the eyelids when closed; a warm cloth applied to the patient's stomach; the suggestion that you are holding to the patient's nose a handkerchief saturated with chloroform (there is nothing on the handkerchief).

Remember that certain things will seem infinitely more probable to your subjects than others. It is easier to deceive the sense of taste than that of sight or hearing. You will also find that you can more readily make him think that a thing is otherwise than it really is, than get him to believe that something exists in a place which is really empty.

You must be careful to tell your subject that he will rouse up the moment you command him to do so. This is very important, because if you put a person to sleep without saying anything as to the duration of the slumber, he might be somewhat difficult to awaken at the conclusion of the experiment, although he would awake naturally a few hours later, more or less. Refer to the instructions for dehypnotization in Lesson Three.

## HYPNOTIZATION DURING NATURAL SLEEP.

Should you wish to hypnotize a person who is in a sound natural sleep, you may approach him quietly, and standing a little way off, say softly, in a voice that will only just be audible, although distinct; "Sleep - sleep - sleep; - you - are - weary - and - enjoying - calm - peaceable - sleep." This and similar phrases must be repeated slowly and monotonously, always in a low tone. Then you may raise your voice just a little, and say: "You - are - tired - and - sleepy." If you have droned out your sentences long enough and in a sufficiently modulated tone the subject will continue to sleep. If not, however, you may repeat the process, suggesting that he will remain asleep until you awaken him. Sleep being produced he will be amenable to any suggestions you like to make, provided they have a tendency to benefit him, physically or morally. Should anything be proposed that would be repugnant to his feelings in the waking state, you might thereby dehypnotize him.

You can now induce him to open his eyes and also do various things which may ordinarily be suggested. If you suggest that he will not remember this conversation on awaking, he will not do so.

The suggestion may be made that he is to remain asleep and rise at the usual time, much refreshed-or another time may be appointed. It is always desirable to impress upon the sleeper that he is to awake in good spirits and feeling in the best of health, as any exhortation will have an excellent effect upon him.

### LESSON SEVEN.

#### SUGGESTIONS FOR FUTURE FULFILLMENT.

Post-hypnotic suggestion means to place a suggestion to which the subject will respond at a stated time in the future. The operator must select extraordinary sensitives to obtain good results with post hypnotic suggestion, and it is frequently necessary to repeat an experiment several times before it can be called a successful one. It has been remarked by several eminent authorities that the subject carries out the suggestion previously given him without any knowledge of the fact that he is being influenced by hypnotic suggestion. This is probably true in the greater majority of cases but an occasional experiment is made in which it is clearly demonstrated that the subject is aware that some influence is being exerted over him. For instance, at a private seance in Dallas, Texas, during an engagement there, the hostess being well acquainted with the different forms of suggestion asked to see an experiment with post-hypnotic suggestion, and expressed a desire to have her daughter used for the experiment. The daughter after being hypnotized was told that at 3.30 on the following day she would experience a desire to play an aria from Verdi's *Il Trovatore*. We had heard her play this selection and knew she was familiar with it. After being restored to the normal condition she bade the party of friends good-bye in the usual way and showed no signs of being influenced until 3.30 on the following day when she remarked that she felt that a strange influence was being exerted over her and that a certain tune was running through her head. She said "I must play that piece at once," and going to the piano she played it with remarkable ease and expression. Some subjects will not admit that they acted on the suggestion of the hypnotist.

Aside from the curing of habits, about the only benefit to be derived from post-hypnotic suggestion is in cases where individuals repeatedly fail to remember to fulfil certain duties at certain hours. This may be corrected by the placing of post-hypnotic suggestion.

In order that post-hypnotic suggestion may be effective a deep sleep should be induced and the subject allowed to sleep from two to five minutes both before and after the suggestion is placed. Operators must remember that the placing of a suggestion, the fulfillment of which is contrary to the natural disposition of the subject, will usually result in the spontaneous awakening of the subject.

The operator is recommended to make the suggestion at least three times, very definitely, emphatically and authoritatively. He must never, under any circumstances, make a suggestion the carrying out of which would be impossible, or which, although possible of accomplishment, might result in an injury to the subject. With these restrictions, it appears to be quite feasible to cause a subject to do a certain thing the following day, a week later, or even several months after the making of the suggestion, which should be stated in precise language easily understood. If it is not made with the necessary emphasis, or if the hypnotic sleep is not deep enough, the subject may fail to do as he is directed.

Where it is desirable to increase the susceptibility of a subject, so that he may be more readily brought under the influence in future, you may put him into a deep state of hypnosis, and then suggest to him that thereafter he will fall asleep at your slightest suggestion, &c.

## LESSON EIGHT.

### TELEPATHY AND INFLUENCE AT A DISTANCE.

This phase of the science is practised but little, owing to the fact that the percentage of people susceptible to the degree necessary for successful experiments is very small. With willing and good sensitives, however, remarkable results can be obtained. All experiments should be tried as follows. The operator should instruct the subject to give his attention at a certain time, or think of a certain thing at a given time. Then when you know the condition of the subject's mind, concentrate your mind upon what you wish the subject to do. The cause of so many failures in influencing people at a distance is not only due to lack of confidence on the part of the operator but to the fact that none of the special senses are employed in receiving the suggestion. Unlimited confidence on the part of the operator is essential for success.

Telepathy is the most subtle of all forms of suggestion, and but few operators are capable of giving satisfactory demonstrations in telepathy or thought transference. We find it most difficult to demonstrate telepathy, and usually obtain the best results from subjects who have been operated upon many times. The following extract from the St. Cloud, Minn., Daily Press-Journal concerning a demonstration made in that city in August, 1900, will be of interest to students.

ELMER E. KNOWLES, THE HYPNOTIST GIVES AN EXHIBITION  
OF HIS POWER OVER HIS SUBJECT.

"A reliable test in telepathy, and one that will admit of no quibbling, was that made by Elmer E. Knowles, the hypnotist, this morning. A committee consisting of Dr. W. L. Beebe, M.D. Taylor, N. Lambert, and R. J. Jerrard, took Mr. Knowles in charge. The watches of the committee were set so that they agreed and a visit was made to the sleeping subject in Attwood's show window. Messrs. Beebe and Taylor took Mr. Knowles to St. Cloud Grocery Company's ware rooms and away from everyone, he was instructed to have his subject, who had been asleep since 9.30 last evening, make certain movements of the body, the nature of the movement and the hour, minute and second being suggested by the committee. The first suggestion made by the committee was to have the subject rise to a sitting position at exactly 11 o'clock and 14 minutes. Four other movements were also suggested, and when the committee met and compared notes, it was found that at exactly 11.14 the subject, without the use of his hands or feet, slowly raised to a sitting posture, every muscle being rigid, then fell back with a heavy thud upon the couch. The five movements were carried out exactly as Messrs. Beebe and Taylor had ordered. The exhibition attracted a great crowd which dispersed, convinced of the great power possessed by the Knowles."

The success of demonstrations like the above is due to absolute confidence on the part of the operator, and complete concentration on the movement you want the subject to make.

Evidently when your personality is removed from the view of the subject he is much less under your control and more likely to escape your influence. If, however, you have previously hypnotized him, and he is able and willing to concentrate his attention upon your wishes as set forth in the message you send him, either by telephone, telegraph or letter, or simply by intense thought directed toward him, he will respond to the influence as though you were present.

One of the simplest and most effective methods of sending and receiving messages is as follows: say for example the person you wish to communicate with telepathically is many miles distant from you; with the Radio-Hypnotic Crystal where you can gaze fixedly at it, slowly and gradually draw up in your mind a mental picture of the person you wish to communicate with. Do not attempt to concentrate your mind or to communicate spasmodically but instead in a leisurely yet positive manner concentrate upon the thought you wish to send. You must expect success and although you might fail in the first few attempts, do not allow your failure to discourage you.

Another method recommended to the beginner is as follows: With another person you arrange to try the telepathic experiments at a distance. A specific time is designated for the test, and at the appointed time both should give the undivided attention to the experiment. Always select a reliable friend who is seriously interested and capable of concentrating the mind. We will suppose now that it is arranged that you are going to try to send and your friend to receive the telepathic message. Both yourself and friend should have a Radio-Hypnotic Crystal and at the appointed time all outside matters should be disregarded and the attention fixed upon the Crystal.

Your friend (the receiver of the message) should assume as nearly as possible a condition in which the surroundings or happenings near by will not attract the attention, and, with the gaze fixed upon the Crystal and the mind passive,, calmly await results. You (the sender of the message) should, a few minutes prior to the appointed time for the experiment, write the sentence or message you wish to convey, several times, and make sure you are thoroughly familiar with the message. At exactly the appointed time, with your gaze fixed upon the Radio-Hypnotic Crystal, slowly but determinedly concentrate your mind upon the message and then upon your friend. Alternate between the two thoughts four or five times.

#### TELEPATHIC INFLUENCE AT A DISTANCE WITHOUT THE KNOWLEDGE OF THE PERSON YOU INFLUENCE.

Suppose there is a person at a distance you desire to influence into doing a certain thing - seat yourself in a comfortable chair, take the Crystal in your hand, which should be resting in your lap, and try to throw yourself into a relaxed passive condition; have no one present when trying to influence a person at a distance.

Now concentrate your gaze on the point in the Crystal, and continue to gaze for several minutes before attempting to operate in this intangible law. After you have sat quietly for several minutes, gazing continually at the point in the Crystal, think of the person you wish to influence.

Do not stare in a strenuous manner, gaze quietly and leisurely, winking the eyes whenever you desire, and assume a quiet, normal, passive condition. Try to draw up a mental picture of the person in mind, and while thus engaged, project your thought as follows:

Imagine whatever you desire the person to do, as having already been done. Try to feel as though your desire has been fulfilled. You have no doubt experienced great joy and pleasure at some time of your life, where a wish has been granted or a desire fulfilled, that is exactly the kind of feeling you should work up, while your attention is fixed upon the mental picture of the person you are trying to influence.

Say to yourself mentally, "How happy I feel, he has granted my wish and it is done." "I knew he would do it and I am so thankful." "It has really come to pass, this brings joy to my soul," etc. Try and feel as though the person has already done what you desire, and do not take your eyes from the Crystal while you are in this condition of mind. Very often persons with natural clairvoyant powers receive messages while in this condition of mind; something of an entirely foreign nature to the subject in mind breaks in suddenly, and so thoroughly leaves an impression that they make a note of it, and upon investigation, find it to be an actual occurrence. The mind while thus engaged is susceptible and sensitive to the thoughts projected by others. Care must be taken while you are undergoing this test, so as not to be influenced by anyone who might at that particular moment be thinking of you. If the impression received while in this condition, should be a disagreeable one, stand up immediately, close your eyes, take in three deep breaths, and expel them quickly through the mouth and say to yourself mentally, "I will not, cannot and shall not be influenced." But should the impression be a pleasing one, allow it to penetrate by remaining in the passive condition.

Most every authority on thought transference will tell you to go to your room, sit down and draw up a mental picture of the person you wish to influence, and to think earnestly that the person will and must do your bidding, to use all the mental force you can in willing the person to do as you desire. But I find in doing this, we interfere with the very law that makes possible the results. You cannot accomplish much in a spasmodic way, that being the teaching of those who copy what everybody else has written. They do not know, they cannot transmit nor can they receive, and consequently they tell you what others have told them. My method is new, discovered, and tested and proved by myself to be the only practical hypothesis ever advanced.

Practice in this system will open the doorway to the great store-house of treasures, which have heretofore been sealed behind the gates of the mind.

All the great powers work silently. By concentration and with a silent, smooth effort, you will influence people at a distance, when every other method has failed you. The results are not obtained when you will and wish and try to compel a person to do your bidding by projecting your thoughts spasmodically toward the person in mind. Simply feel glad, as though your wish had been granted. You then place your mind upon the very key which transmits to the mind of the person in the mental picture before you, the desire to do as you have pictured mentally. The deed may not be done immediately, but possibly days after, and ever when you are not thinking of the person, the end sought will be gained.

By this mental attitude, you start the projected thoughts on their journey through the etherial atoms of space, where they lodge in the mind of the subject, if not instantly some time in the immediate future. Do not be discouraged if you do not get immediate results, be calm, cultivate a hopeful disposition, be patient, and when you least expect it, your hopes and desires will be realized.

Should you happen to meet the person next day, or shortly after you have operated on him, cultivate a friendly feeling and while you should not show it outwardly, feel toward him the same as though he has actually done as you have desired. This will in some cases have a wonderful effect upon him. You will notice an uneasiness about him which will be a manifestation that your invisible force is making headway.

Practice and experience in this phase will develop and strengthen your projective powers as well as sensitize your receptive, subjective, involuntary mind. It will develop your clairvoyant powers to such an extent that you can give readings for those who are not clairvoyant.

#### GIVING CLAIRVOYANT READINGS.

In giving clairvoyant readings to persons, it is advisable that you sit with your left side to the person, who should be seated beside you, take the Radio-Hypnotic Crystal in your right hand and gaze at it steadily until something comes to you which you feel has a direct bearing upon the person. Take hold of the person's right hand with your left, while you are thus engaged all the time you are sitting. Develop a passive, relaxed condition, gaze steadily, but not strenuously at the point in the Crystal during the reading.

The best results are accomplished by having the person to whom you are giving the reading gaze at another Radio-Hypnotic Crystal and remain perfectly passive.

At first few impressions will come to you from the person sitting but practice and experience will develop startling revelations. An invisible force will place the words in your mouth, your lips will move almost unconsciously, but care must be taken so that nothing of a disagreeable nature is said which would bring sorrow to the sitter, nor implant an injurious suggestion to his mind.

Practice all the exercises in this intangible art, keep instructions a secret and do not let anyone see these private lessons. If you develop anything of a satisfactory nature, write me of your experience and I promise you that it will be kept confidentially secret unless you desire to give your consent to having it published in our "Revelations on Psychic Phenomena."

## LESSON NINE.

### PERSONAL MAGNETISM AND HOW TO DEVELOP IT.

The Philosophy of personal influence is receiving much discussion in literary periodicals, especially those which devote much space in their columns to scientific investigation. It is an undeniable fact that one can develop personal magnetism the same as any muscle of the body by constant usage of the same, one of the most essential elements of success being absolute confidence in one's self. We see many persons about us in everyday life, successful in whatever they undertake. We meet people constantly who seem to exert an influence over those with whom they come in contact. These people seem to possess some subtle, unseen power that attracts, and upon investigation it will be discovered that they invariably have a strong will power. They have each certain views and purposes, and they are determined to carry them out. Consider how a public speaker impresses his audience and absolutely hypnotizes the majority into believing, or at least not disputing, whatever he says. Even though you be a hypnotist, and at variance with the orator's particular doctrine to boot, you will be impressed to some extent through sympathy with the main body of his hearers, and will carefully note what he says. You may, in spite of yourself, feel at times that he is about to convert (or pervert) you.

Or take the commercial traveller, or the salesman behind a counter, neither of them sells his goods merely because they are of excellent manufacture, but because he is endowed with (or has acquired) personal magnetism, and is able to make people buy whether they want the things or no. He does not say; "Do you want so and so?" but: "You need this article, and need it badly. It is THE thing for your requirements; you CAN'T afford to be without it!"

If, apart from the use of this and similar language, the salesman be standing on a little platform from four to six inches high behind his counter, so as to be in a dominating position with regard to the customer, the latter, whether standing or seated, will almost certainly be persuaded to buy something, and as often as not, articles that he did not want.

The best salesman or canvasser is an optimistic and energetic person, who, after failing on one occasion, attacks the prospective customer again with unabated confidence another day. It has been said that the ideal book or advertisement canvasser, is, like the poet, born not made. This dictum appears to us to be much too absolute. Natural bent and talent are a precious possession, assuredly, but our

Complete System is designed to make good salesmen, &c., of men who were not born with any particular gift in that direction.

Again, the man who would shine in Society must have personal magnetism naturally developed in him or acquire it as herein set forth. And especially is our science necessary to the lover of either sex. With personal magnetism one need not be handsome, tall, well-educated, or indeed anything out of the common from the orthodox point of view. Most of us have known very ordinary people, apparently, who swayed all with whom they came in contact.

We have then two elements that must be considered: First, absolute control over and confidence in one's self; second, a strong will-power.

Now the first step toward the acquirement of personal magnetism is GOOD HEALTH. No one can exercise much personal influence who is in a sickly state. Not that the student need be an absolute athlete, but he must endeavour to put himself and keep himself in a vigorous condition of body.

An athlete, to develop the physical body, takes exercise that will employ the muscles he is desirous of developing. To develop the will power one must take exercise that will employ the will power. Each time an individual governs himself by controlling his temper, he is strengthening his will power. There seems to be a strength of character emanating from a person who possesses a strong will power that by nature dominates over people with whom they come in contact.

To develop the will power, one should repeat the following resolutions to himself once or twice a day for from three to six weeks, or longer if necessary:

I CAN AND WILL CONTROL OTHERS.

I CAN CONTROL MY TEMPER.

I WILL CONTROL MY TEMPER.

I WILL SUCCEED IN ALL MY UNDERTAKINGS.

PEOPLE CANNOT RESIST MY WILL.

I HAVE ABSOLUTE CONTROL OF MYSELF.

I AM A SUCCESS.

We often hear reference made to the will power as if it were a separate member which could be utilized or neglected. But the will of modern psychology is nothing more nor less than the whole mind reviewed as active, choosing, deliberating, etc. Another erroneous idea that is not uncommon is the belief that stubbornness is evidence of a strong will. To have heard people refer to those who are stubborn, determined, high tempered and set in their views as being possessed of exceptionally strong will power, but such characteristics are attributes of weakness instead of strength.

Personal magnetism is made to affect other people without their knowledge, and it is then more particularly that it has the greatest influence. People will do things for you without knowing that you have prompted them in any way. On the contrary, they will think they are acting entirely of their own accord.

If you are tactful, you will learn the peculiarities of individual subjects and be able to modify your procedure accordingly; for no two persons can be treated in exactly the same way, although each one is surely amenable to personal magnetism scientifically applied. You must not expect to influence everyone after, say, a week's study, but with perseverance, determination, and profound faith in your own capacities, you will in a comparatively short time reach such a standard of personal magnetic power that the vast majority of the people whom you meet will be more or less controlled by you. And the longer you practise the stronger the power will grow.

Whenever you seek to influence another person, who may or may not be well disposed toward you and your aims, arrange if possible to be standing up while he is seated, or, if you are both seated, you should try to be on a higher chair than his, so that you will dominate him to that extent. If you have to shake hands with him, take as large a grip of his hand as you can, and squeeze it with as much vigour as practicable without hurting it. Do not take hold of his fingers only, and let your grasp be so rapid that he cannot contract his fingers and keep you from getting as full a hold of his hand as I suggest. Shake once up and once down, and after these movements hold the hand tightly for a second or two. As you release it let your finger tips pass over his palm, and your thumb over his first finger. At the moment of shaking hands you must look your interlocutor squarely in the eyes and be as cordial as you possible can.

The great point is to impress the other person with the conviction that you are honestly and honourably disposed toward him, and that such is your usual attitude with new acquaintances. At the same time it will not be amiss to allow your interlocutor to understand that you are not a guileless baby, ready to accept as gospel truth anything he may say.

Should you interview a man with a view to obtaining a position in his gift, do not quail before him, nor, on the other hand, attempt to stare him out of countenance. Keep your bust erect, and head well up, but not aggressively so. Remember that it lies with you to show here that you have profited by our instruction. Think intently on what you want him to do, and determine that he shall do it. It will be well if you can convince him that he likes you.

Whenever you go forth to transact any important business with other people, more especially strangers, you must determine not to be balked in your plans, unless through something quite unavoidable. If you are not certain on the point, postpone your interview until a time when you feel stronger and entirely confident. When the person you seek claims to be too busy to receive you, and you have no reason to believe that he is sending you a lying message, you may arrange to call at another and more convenient time. Send in this message to him, and wait a moment in case he should desire to see you. If he does not, withdraw at once, and bide your time, whenever the business is worth that trouble.

Having at last got hold of your man, be very careful not to antagonize him by any putting on of "side", or by any other species of bombast. If the conceited business dude - the man (often a stripling) who fondly believes himself capable of hypnotizing all and sundry, even against their will - could realize how supremely ridiculous he appears to the analytical observer, he would be - well, somewhat less asinine.

As regards "looking a person in the face" some professed authorities on hypnotism have advised students to "look at the root of his nose," stating that if you do so you will seem to be looking at him directly in the eyes. One writer argues that this involves squinting, but you cannot look at two eyes at once, you must fix your gaze upon one or the other, and of course the one you are looking at so intently may be a glass creation. On the whole, the best plan would seem to be to look first at one and then at the other, which partially relieves the person from the feeling that you are trying to "stare him out of countenance." Any such intention would of course usually be inadmissible.

To an observant person it is quite remarkable what a number of people there are, in stores and similar places, who cannot talk convincingly or with even apparent truthfulness about the goods they sell. It is to be feared that this disingenuousness often arises from the fact that they seek to deceive the purchaser on some particular point. It is simply a result of the mania for getting rich quickly, irrespective of the principles involved. Dame Nature's satire and fiat on the whole business comes a little later, when the man who has made his pile by discreditable means is found spending his ill-gotten wealth in consulting physicians for some nervous disorder brought on by living an utterly unnatural high-pressure, mercenary, money-grubbing existence. Let suggestion and Personal Influence preserve you from this.

#### LESSON TEN.

##### WHAT TO DO WITH YOUR HANDS.

With many people the use of the hands is a question that demands some consideration. Most of us may remember having seen amateur actors on the stage, who did not know what to do with their hands. The student who is in any degree afflicted with this difficulty should exercise his will-power in order to overcome it, and be able to walk about in public places or sit in any company, or be introduced even to the mightiest of potentates without feeling the slightest embarrassment in regard to the use of the hands.

It is well to bear in mind that all emphatic gestures, like hypnotic passes, are made in a downward direction. At the same time as regards the English-speaking races, at least - very elaborate or oft-repeated gestures are not advisable. A very good rule is to keep the hands in repose as much as possible, and in any case to be so calm and collected that they shall never seem to be in the way.

If you are not quite sure of your powers in this matter, it would be well for you to school yourself, by a determined effort of the will, to preserve an easy, unconstrained attitude wherever you are. To this end you should go into society as much as possible, carrying neither cane nor any object, and come to an understanding with yourself as regards this point of deportment.

#### LESSON ELEVEN.

##### REHEARSE YOUR EFFECTS.

As regards the creation of development of Personal Magnetism, it should be remembered that repetition is one of the surest means of placing suggestions with success. A good illustration of this truth

may be found in the mental processes which lead a man to answer an advertisement in a newspaper, that is to say an announcement which does not appeal to him on a matter of extreme urgency. He may be suffering from Rheumatism, but he does not go in fear of sudden death on that account. So, when he first sees a reference to some new drug or treatment for that disorder, he quite possibly passes it by: he has seen so many before. The next time it catches his eye he has a vague idea that he has seen that somewhere before. The third time he may perhaps skim through the headlines rapidly. "The same old story" says he, "they want to sell their nostrum, but I am not to be caught." Very soon, however, there comes a time when, having more leisure than usual, he sees the advertisement again and reads it attentively. In the meantime he may have had some twinges in the joints or muscles. He reflects that the "stuff" probable won't do much harm if it doesn't do any good. Then he tries it.

And so it is with the exercise of personal magnetism upon other people, whether in the waking or the hypnotic state, and whether they be strangers or willing subjects for the hypnotist. Whatever is said must be said definitely, energetically (not necessarily loudly), and repeated several times. There is no earthly reason why you, dear reader, if you have something legitimate to say on a given subject, should not say it with due emphasis and effect, to any individual or any assembly. For this Lesson we recommend thorough rehearsal of all that you are likely to say when you come in contact with the "other fellow," whoever he may be.

## LESSON TWELVE.

### CULTIVATION OF WILL-POWER: CONTROLLING OR RESISTING OTHERS.

As already observed, if you wish to control others, you must first of all learn to control yourself. Even if you are a determined person already, you can never do yourself any harm by practising a little extra self-control every day. I daresay you do many things of which your conscience does not approve. Get rid of your bad or undesirable habits one after another. In a certain time you will become so strong volitionally that your personal magnetism will affect all with whom you come in contact.

You have often noticed - have you not? - how in a company some individual will control and dominate the rest. It may be that he does not say a single word, yet none the less his personal influence is felt by those around him. And when one person is introduced to another there is nearly always an unconscious struggle for supremacy. Make up your mind, therefore, that you must either dominate or be dominated. There is no middle course, unless, indeed, you find it desirable to ignore the other person. This, however, is usually impracticable.

But we will suppose that you have made the acquaintance of a person whose education, experience, will-power, and in a word, personal magnetism, are such that you are afraid he may acquire an ascendancy over you, to your dissatisfaction or your detriment. Well if you seem likely to be overcome, just give yourself the following auto suggestions: "I shall not be dominated by this person. I will not be influenced against my will." If you do this, you cannot be influenced against your will.

## LESSON THIRTEEN.

### ON THE STAGE; OR HOW TO GIVE PUBLIC PERFORMANCES.

Demonstrations given either publicly or privately should be preceded by a brief explanation of the science and two important facts must necessarily be made plain to your audience as well as to those upon whom you expect to operate. First, that hypnotism is a science, not a gift; that one who succeeds in gaining control of a subject does so because he has made himself sufficiently familiar with the different forms of suggestion to know how and when to place the suggestion in order to make it most effective, and that the subject has assisted by complying with the necessary conditions. Second, that people most susceptible to hypnotic control are those who possess strong minds, ability to concentrate, and well developed imaginations.

Extend the invitation to those present who would care to volunteer as subjects, explaining that hypnotism within itself is absolutely harmless and that people who volunteer will not be injured or mistreated in any way. It is policy (especially at a public exhibition) to invite people over the age of sixteen years, for an audience always has more confidence in young men than in boys. After you have secured your class say to them: "I appreciate very much the liberal manner in which you have volunteered, and know that good results can be obtained from those of you who comply with the necessary conditions - you must not expect to be instantly thrown into an unconscious condition - do not wonder what sensation you will experience - permit yourselves to be in as passive a state as possible. Often people wonder what experiment will be made with them in case they are susceptible. Lay aside all preconceived ideas and simply try to follow my suggestions." Lesson Three should now be consulted for the opening experiments of an exhibition. First try the subjects individually, then collectively. After you have tried a number of tests with your class in the waking state, excuse those who are not good sensitives, and request the remaining subjects to be seated in a semi-circle facing the audience, and induce sleep as per instructions in Lesson Six. After you have induced sleep with the entire class, say to them: "I want you to think of an uneasy chair, picture in your mind an uneasy seat." Allow the class to think of this suggestion from two to five minutes, then command them to open their eyes and look squarely in yours. Quickly glance from one subject to another until you have looked at the entire class and at the same time suggest: "You are seated in an uncomfortable seat - that chair you are sitting on is getting very uncomfortable - try another position." Awaken them individually when they are in a ludicrous position. You are certain to have one or more subjects in whom the people take an especial interest, and an operator can quickly decide who his favourite subjects are. Such subjects should not only be allowed to occupy that part of the stage nearest the audience, but to close the feature, being the last ones awakened.

We now give a number of interesting tests that may be introduced by following instructions in Lessons Three and Six.

Cause the subjects to imagine:

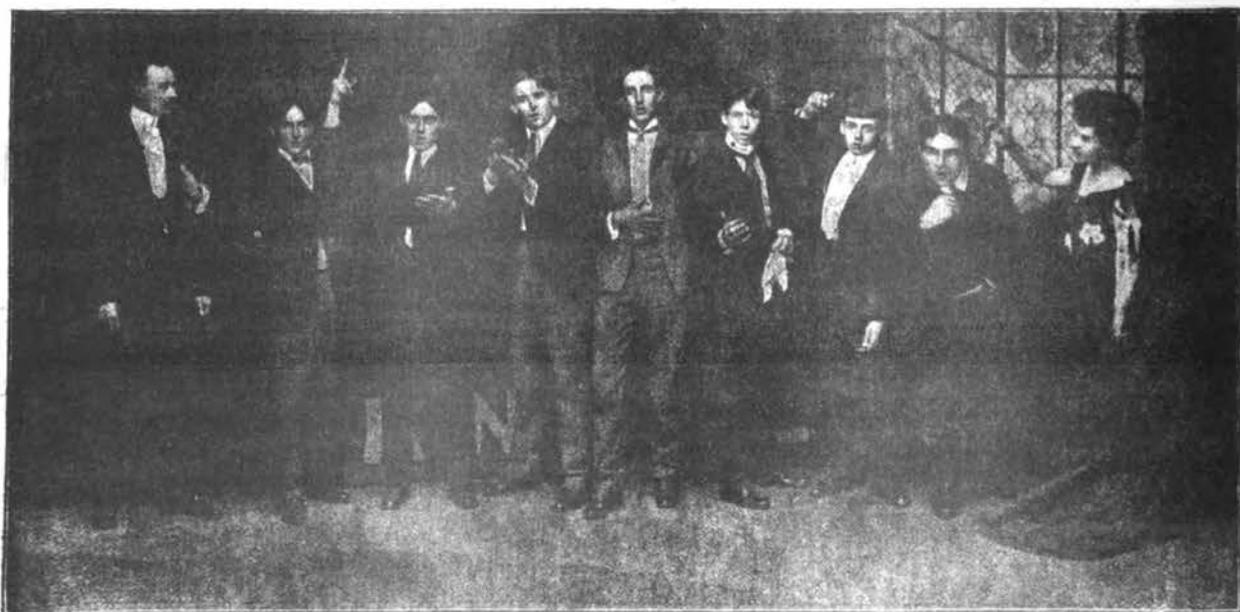
That they are chewing sticky gum.

That they are catching butterflies.



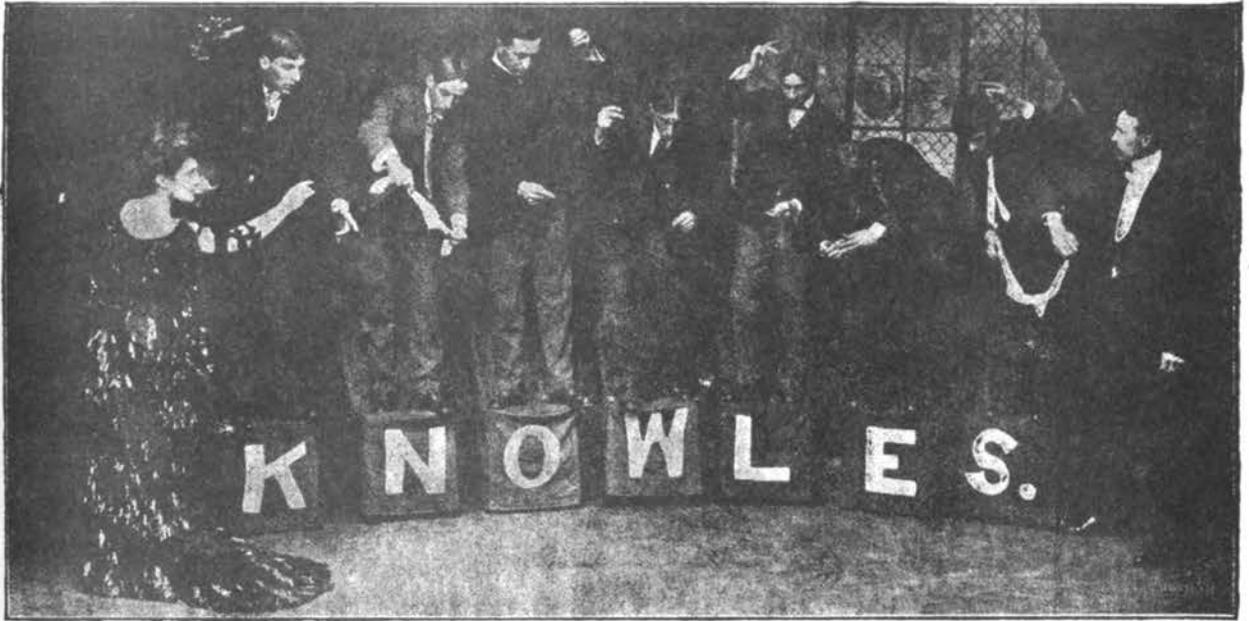
SUBJECTS IMAGINE THEY ARE THROWING SNOWBALLS.

That they are selling lemonade (allowing the subjects to pass among the audience).



SUBJECTS IMAGINE THEY ARE ORATORS MAKING A SPEECH.

That they are flirting with pretty girls.  
That the audience is making faces at them and they must retaliate.  
That they are training a trick dog.



SUBJECTS IMAGINE THEY ARE TRAINING A TRICK DOG.

That they are members of a brass band (supplying the subjects with coffee pots, funnels, tin sprinklers, wash tubs, feather dusters, brooms, etc., for instruments).



SUBJECTS IMAGINE THEY ARE MEMBERS OF A BRASS BAND.

That they are conducting a medicine show (using one subject as the doctor and the others as his agents).

That they are riding a bicycle race (using chairs for bicycles).

That the floor is covered with mice and rats.

That they have rubber noses.

That they are fighting bumble-bees.

That their hands and face are covered with coal dust.

That they are taking a balloon ride. In this scene suggest: "There is a balloon directly over your heads - see it is going to alight - there, get into that basket and take a ride - now you are passing over a mountain with snow and ice on the top of it - you are getting very cold - turn up your coat collars and slap your hands to keep warm - now you are passing over a large city - now you are directly over a lake, the balloon is descending and you will alight one mile from shore and will have to swim - be quick - remove your clothing." Awaken them individually after they have removed the coat, vest, or as many garments as you think proper before an audience.

Some performers recommend having two or more professional subjects for public exhibitions, but of course it inspires more confidence in a strange audience to see you gain control of persons who are well known locally, as there is always an idea that your own people may be pretending.

Always go to the best hotel in the town and take the finest theatre or hall for your performance. It is not desirable to give any free private performance, unless in the house of some prominent resident, who may of course be asked to attend the public one, and so influence other well-known people to come.



HYPNOTIZED SUBJECTS IMAGINE THEY ARE FANCY DANCERS.



SUBJECTS IMAGINE THEY ARE WITNESSING AN AMUSING PERFORMANCE.



SUBJECTS IMAGINE THEY ARE PRIZE FIGHTERS.

## LESSON FOURTEEN.

### THE CATALEPTIC CONDITION AND HOW TO INDUCE IT.

The cataleptic condition has been regarded by many writers and the interested public as a dangerous one, but to the person who has made a study of the different forms of suggestion, catalepsy is one of the most interesting phases of hypnotism, nor is the danger as great as many would suppose. The experiments made upon cataleptic subjects by public performers are such that the operator is often severely criticised by the audience. Especially is this true when they see the frail body of a woman or child (with the back of the neck upon one chair, the feet upon another) made to support from ten to twelve times its own weight. To those who are already firm believers in the reality of hypnotism, such experiments seem superfluous, but it must be remembered that there are always a few sceptics present at a public entertainment, and the legitimate operator in his endeavour to dispel the existing prejudice and scepticism, performs feats that could not possibly be performed without the aid of hypnotism.



THE CATALEPTIC CONDITION.

In our public work it has been our aim to present hypnotism in such a way that our demonstrations would not only tend

to interest and amuse but instruct as well, always eliminating those features that are usually objectionable to people of nervous temperaments. But in some localities (where the people have been humbugged by fake hypnotists) we find it necessary to establish certain facts relative to the science, regardless of censure. The cataleptic condition is one in which the muscles of the body become stiff and rigid, and in the performance of such experiments as described above, the body will support enormous weights, as it has the combined strength of bone and muscle. A few accidents have been reported in connection with the introduction of cataleptic tests in which the subjects were injured, but in every instance it has been due solely to the carelessness of the attendants who failed to select strong furniture.

To induce the cataleptic condition you should first put a subject to sleep, then suggest as follows:—"When you hear the word rigid your muscles will become stiff and rigid and you will find that you cannot move a muscle of the body." Repeat this suggestion about three times, and then when you speak the word rigid, speak it in a loud, commanding tone. In cases where the subject is hard to put in the cataleptic state, it is well to tell him to think of the muscles becoming rigid, to grip the hands as tight as possible. You should also think of the subject becoming rigid. When you wish to restore a subject to the normal condition, employ the method taught in Lesson THREE. In tests where you put heavy weights on the body, stand the subject erect before you and tell him to close his eyes and think of becoming strong and rigid. Then when you place your suggestion with one hand on each side of the head, make passes downward to the waist repeating the suggestion "rigid" several times until you see that the muscles are rigid.

## LESSON FIFTEEN.

### INSTANTANEOUS HYPNOTISM.

Some professed teachers of the science have asserted that it is possible to hypnotize strangers whom you meet on the street by merely looking at them. This of course is quite at variance with the principle laid down in Basic Point No. 2, which states that no one can be influenced against his will. Naturally, we will not suppose that the people whom you meet casually and as a stranger are going to let you operate upon them and make them do things at your own sweet will. Should you, however, meet a person who has already been a subject of yours, you might control him almost instantaneously; but if he was minded to resist you he probably could do so.

There are also cases where sensitive spectators at a hypnotic entertainment have been so impressed with what was proceeding on the stage, and had so relaxed their minds and faculties, that the performer, observing this, has merely pointed at them and at once brought them under his control.

Furthermore, something like "instantaneous hypnotism" may occasionally occur even with absolute strangers if you take them unawares, speak to them suddenly, definitely, and authoritatively. Perhaps this might more properly be termed "hustling" people into doing or not doing things.



BRANCH  
3

KNOWLES  
ADVANCED METHOD  
IN



**DISEASES AND HABITS.**

Embracing the use of THE RADIO HYPNOTIC CRYSTAL.

## HYPNOTIC SELF-TREATMENT.

### INTRODUCTION.

In the bowels of the earth there is a force which has defied the skill of all mankind; a powerful force, and no man knows from whence it comes. In the mind of man also, is a powerful force which acts like fuel to fire; focused upon any particular function or object, it has a power which has baffled all scientific investigations, as has electricity, life and death.

Electricity has been harnessed and utilized for our benefit, and we have become so familiar with its use, that we do not stop to question the course through which it is generated. We simply accept it as a natural law, and content ourselves with the luxuries and benefits it brings.

A wealth of benefit lies within the mysterious chamber of the mind--but how we can harness this intangible force and use it for the up-building of the human family, has been the text of scientists for ages.

There are a number of methods and theories presented, but very few of them stand the test of scientific analysis. Many will tell you to go to a dark room, sit down and relax all your muscles, and will with all your might that you are getting well, but alas, will as as hard as you can the result sought, still remains like a far away shoal to a drowning man.

I have tried every known method of science which offers an Hypothesis worthy of investigation and at least have discovered a method through the use of the Radio-Hypnotic Crystal which surpasses any attempt at using the subjective mind for the self-treatment of disease and habits, and the general development of unseen forces of mankind.

In these private special lessons, I shall not attempt to give instruction embracing the use of the Radio Hypnotic Crystal in Hypnotism, for this subject is fully covered in Branch No. 2. I shall take up the treatment of your case, and will teach you a system which you must follow earnestly, if you hope to obtain the results obtained by others. All I ask is your hearty co-operation in following these instructions, let the results speak for themselves.

You must first study and learn the formulas of suggestion well, so that you can go through the system without hesitating or making errors.

Now that you have reached the third Branch of my Complete System, it is to be presumed that you have developed the power of concentration to a very high point, and that when you set your mind upon a given problem you become oblivious to everything else. It is, however, just possible that you can concentrate much more easily upon other people than upon yourself, and if this be so, it will not harm you to go through a test exercise in the development of self-concentration.

## LESSON ONE.

### HOW TO FIX THE ATTENTION UPON THE MATTER IN HAND.



DEVELOPING CONCENTRATION.

Sit down at a table and take the Radio-Hypnotic Crystal in your right hand. Have a large sheet of paper in front of you, with a line divided into equal parts of say two inches upon it. Now imagine that you are to strike the end of each division with the Crystal. In doing so, and before you touch the paper with it, let it describe a small circle. When you have brought the Crystal down at each degree mark, going in one direction, and counting 1, 2, 3, &c., come back again, counting in the reverse order, and repeat the whole process say ten times. After one or two sittings you can dispense with the paper, and must then imagine that you are to strike the table at regular intervals with the Crystal.

### ANOTHER SYSTEM OF DEVELOPING CONCENTRATION.

Seat yourself at a table with the Radio-Hypnotic Crystal grasped firmly in your right hand. Take hold of the wooden handle, and do not touch the glass bulb. Imagine that you have placed ten tacks in a row on the edge of an ordinary table, about three inches apart, and that you are going to tap the head of each tack with the Crystal. Start at imaginary one, then as you pass to tack number two, do so with a round movement. Do not move the Crystal in a sharp up and down movement, but try and make a complete circle movement as you pass from one imaginary tack to another. Do this from one to ten and each time you come down on the head of the supposed tack, try to



DEVELOPING CONCENTRATION.

imagine that you actually see the tack, at the same time keep count mentally. If you cannot imagine the ten tacks being placed in a row on the table begin by using real tacks the first few times, then continue with them. You should go from one to ten and then backwards to number one.

Keep this going for at least ten times. If you find that you can form a good mental picture of the tacks at times, and then you lose the count, and also the mental picture of the tacks, you should begin over when you fail to form a mental picture of the tacks and lose the count. You should not look at the point in the Crystal during the

movements, but at the place where the head of the tack should be.

If you will practise this, evenings, or during your spare time, you will be astonished at the results. This is also a good test to have your friends try. It furnishes an abundance of amusement. This process will develop your concentrative powers and strengthen your memory. It will also develop the hidden forces of the subjective mind. It will also develop you to that point where "Auto-suggestion" will be more effective in self-treatment for any disorder. This practice should be continued for three weeks.

"The mind is like an electric battery, we cannot see its workings, but it moves the man."

You might possibly think these exercises somewhat aimless ones, but they are not. On the contrary, you will be surprised at the way in which your power of concentration will develop as regards your own personality, without reference to other people, which is just what you require for hypnotic self-treatment. Continue the practice for two or three days. At the end of that time you should be quite prepared to treat yourself by auto-suggestion.

## LESSON TWO.

### CONTEMPLATIVE MNEMONICS.

Set up the Radio-Hypnotic Crystal on a support of some kind in a conspicuous position in your study, as, for instance, on the mantel-piece, or in some place where it can always be seen when you enter the room, so that you may not fail to notice it.

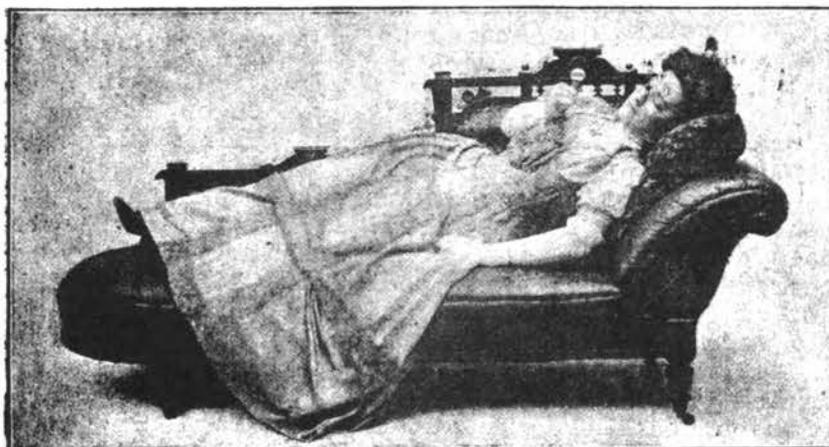
When you intend to remain in the room for a certain time, you should, if possible, decide to look at the Crystal at regular intervals - every five, ten, twenty, thirty minutes, &c., as you may find convenient. Whenever you leave the study, you must say to yourself that you will look at the Crystal the moment you return. You need not be thinking about it when not looking at it, but your decision to look at it at regular stated intervals will enormously strengthen your memory and powers of concentration, especially with regard to self-treatment. Occasionally you will forget to look at the appointed time, but before long you will become conscious of this dereliction of duty, and the shock of the discovery will of itself tend to make you concentrate more strenuously in future.

## LESSON THREE.

### TO DRIVE AWAY AILMENTS.

You are now prepared to apply your auto-hypnotic system of suggestion to any ailments you may have. Suppose you are suffering from headache or neuralgia (disorders which ought not frequently to visit you, when you have progressed in mental science). When looking at the Crystal you will say in a decided manner, "I will no longer be annoyed by this headache (or neuralgia); I am resolved that it shall leave me; I feel that it is going, I am getting well." Repeat these and similar suggestions with your utmost energy and concentration, and in a short time the pain will cease and the swelling (if any) disappear. A reclining position is recommended for these treatments. Or take any habitual weakness or complaint of a chronic character.

Each time you look at the Crystal, you will brace yourself up to your full height and declare that the constipation from which you suffer shall at once leave you.



If your lungs are at all affected, you will assert most positively: "I am breathing much better; my lungs are getting well; they shall get well; I will not tolerate any weakness in them. I have faith and will be cured!"

#### HOW TO CURE AILMENTS.

In this connection, I would advise anyone whose chest shows any signs of weakness to lead a most temperate life, apart from the aid of hypnosis or auto-hypnosis. You should walk as much as possible in the open air - when the weather is dry, at least - and take long deep breaths through the nose with the mouth closed, afterwards exhaling through the mouth. In cold weather it is good to strengthen the neck and throat by bathing with tepid and finally, cold water, rather than accustom one's self to the use of warm wraps, mufflers, &c. At the same time, if you have any serious organic trouble, I would not dissuade you from consulting a competent physician, since he ought to understand your condition better than another person who merely prescribes in general terms. Hypnotism does not profess in all instances, to supplant medicine and surgery, but to be a powerful aid to both.

Another recommendation in the treatment of disease of any kind or the preservation of health in those who enjoy that priceless blessing, is that we should have as much fresh pure air as possible when indoors. Nothing can be more harmful than to live in rooms with doors and windows closed all the time. A sufficient quantity of fresh air (but not in the form of a draught) should be allowed to circulate through all living apartments both day and night. Accustom yourself also to breathe through the nostrils with the mouth closed, and to expel the air slowly and completely through the mouth.

Pure water, certified as such by competent analysis, is another important desideratum. You may find it advantageous during your mental studies to drink much more water than you have hitherto done - a good draught on rising in the morning and another on retiring for the night. Perhaps you would also feel inclined to take a drink about midway between meals, but this must not be done if it produces any bad effect. As regards drinking at meals, probably the best plan for most people is to eat all they require first and then drink a reasonable quantity. Do not drink any liquid either very hot or icy cold. Iced water is an absolute heresy, altogether opposed to the teachings of hygiene. Alcoholic liquors and tobacco must be most sparingly used, if at all.

## LESSON FIVE.

### LOCAL APPLICATION OF THE RADIO-HYPNOTIC CRYSTAL.

You can use the Crystal for making downward passes over any part of the body where any unwholesome or undesirable conditions exist. You should draw it over the part affected, applying more or less pressure, at the same time declaring your desire and will in the most positive and confident terms. Such self-treatment is of course best performed in the privacy of your own room, where there is nothing to distract your attention from the matter in hand. It is also advisable not to tell anyone that you are operating upon yourself in this manner, as where another mind is brought to bear upon the patient there might be some interference with the curative psychic force.

Not only may minor ailments, such as toothache, neuralgia, backache, headache, constipation, &c. be relieved as stated above, but you may, by continuous and progressive exercise and development of your volitional power, become so strong mentally and psychically as to cure even chronic and specific diseases: stomach, liver and kidney troubles, heart affections, bronchitis, catarrh,, rheumatism, disorders of the organs of generation, of the spine, lungs, &c., also weak eyes, blindness, deafness, &c..

## LESSON SIX.

### HOW TO ERADICATE BAD OR UNDESIRABLE HABITS.

Let us suppose that you have contracted the bad habit of studying very late at night or into the small hours of the morning, and that you cannot rise when you should. Or you forget to keep appointments, or arrive late when you do keep them. In these and similar cases, where the point is to do something at a stated time, you may contemplate the Crystal fixedly until you begin to feel sleepy. You will be in a comfortable chair, on a couch, or in bed. Just as you feel yourself sinking into slumber, you will exert your will strongly in a determination to retire to rest at such and such a time, to sleep peacefully, to rise at a certain given hour, and do certain things. Or you decide positively to meet a person at the time agreed upon.

Many people put themselves to sleep hypnotically without even knowing what hypnosis is. They count "up to a hundred" (or more), imagine they see smoke coming out of the nostrils, count sheep jumping over a fence, &c., &c. All these monotonous imaginings are merely instances of hypnosis. To a person who, like you at this stage, has developed conscious concentration, it is merely necessary to think of sleep and will it, to fall asleep in a very short time.

## LESSON SEVEN.

### PARALYSIS.

In my personal experiences while touring and giving lectures and demonstrations, I was frequently called upon to treat this most dreaded malady, and to my great surprise I learned that a high percentage of paralytics became so purely through dread and fear of the disease. One of the most common causes being what is usually styled hereditary, but what should really be defined as self-induced hallu-

inations. To make this more clear we will take for example the case of a young man whose great grand-father, father, and older brother have been victims of paralysis.

The young man being aware of the unfortunate conditions of the older members of his family, and also having had the result and intense suffering occasioned by paralysis repeatedly impressed upon his mind, gradually begins to feel anxious about himself. He wonders if he is destined to the fate of his kindred. Once this thought takes root, it grows by leaps and bounds, and each slight twinge of pain in any part of the body causes him to shudder with fear. Here we have the actual cause of many cases of paralysis. How absurd, then, it is for doctors to attempt to cure with drugs, a condition that is really brought about by a belief of the mind. In such a case as described above, one is dealing with a mental condition and not a functional disorder. Treatment by means of Auto-Suggestion is therefore the most advisable and most effective.

#### THE TREATMENT.

Be seated in a easy, comfortable position and place the Radio Hypnotic Crystal on a table before you. When the mind becomes passive and you are in a condition to concentrate, slowly and positively repeat the following suggestions aloud:--

"My condition is gradually improving. I am regaining control of my muscles and the sense of feeling is being completely restored. I shall have no recurrence of this condition. Each treatment is helping me and I notice marked improvement in my condition. I shall soon be able to walk, move and use my muscles as well as ever."

The suggestions should be made to apply to the particular case, and such improvement as is desired should be incorporated in the suggestions given to self. A certain time each day should be set aside for this self-treatment and the mind at other times should repeat the helpful suggestions.

#### TREATMENT FOR THE LIQUOR, DRUG OR TOBACCO HABITS.

No one can do as much for the person addicted to the liquor habit as that person can do for himself. Many have tried to overcome the craving for alcoholic stimulants by force of will alone, but occasionally fail because of the need of some outward help from unseen forces. Here the Radio Hypnotic Crystal is of unusual assistance. By placing the Crystal in a prominent place in one's room, or carrying it with one, it is a constant reminder of the resolve not to yield to the desire for drink. The Crystal is a prompter and a help and should always be used in the eradication of habits. Suggestions like the following are potent in the self cure of the liquor, drug or tobacco habits. "I am firmly resolved that my will is supreme. I shall not yield to any desire for \*\*\*\*\* (liquor, drugs or tobacco, as the case may be)". In the contest between mental resolve and physical craving, the previous lessons on the Development and Exercise of the Will will come to your aid. It is the first resistance against the craving that is most difficult, but with each succeeding resistance the resolve becomes stronger and the desire becomes weaker.

## TREATMENT FOR MELANCHOLY, DEPRESSION, ETC.

An optimistic frame of mind can be cultivated the same as any other quality. Selecting a suitable place if possible such as cheerful agreeable surroundings for the placing of auto or self suggestions is conducive to success for this treatment. Deliberately concentrate upon pleasant thoughts whenever a sensation of depression is experienced. Auto suggestions, as follows, may be given: "I can and will think happier thoughts." "My mind must not dwell on other than pleasant things." If melancholy is experienced, take the Radio Hypnotic Crystal, repeat the foregoing suggestions and call up pleasant recollections in the mind.

In conclusion I would impress upon your mind the saying, "As a Man Thinketh so is He." By shaping your thoughts, your auto-suggestions into pleasant lines, you are turning your destiny into pleasant places.

Your secret thoughts will come to pass, so attend to them, that they are what you desire.



ADVICE ON THE CURATIVE TREATMENT OF DISEASE, etc.

BY

HYPNOTIC SUGGESTION.

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At the outset, the student should recognize that the power to cure diseases and ailments as well as the power to accomplish the other phenomena described in this System does not depend upon the possession of any special talent by the student. Many people have written to me under the impression that what is possible for some to accomplish is not possible for others. This, however, is an erroneous impression, since the ability to accomplish these things by my System depends solely upon the observance of natural laws, which all must possess, and which it is within the power of everyone to apply and follow.

I should also like to impress upon you that I do not wish to revolutionize methods of treatment which have proved themselves to be of benefit to humanity. For this reason if you are at present receiving medical advice, I do not necessarily tell you to discard it, to throw it, proverbially, "to the winds." Many physicians shake off their traditional conservatism, and adopting a wide viewpoint recognize in toto the control which the mind has over matter, and in such a case as this the co-operation and help of a medical adviser is of material benefit. On the other hand, I should not advise you to take active steps in enlisting the co-operation of others (whether medical practitioners or not), since by so doing you are likely to encounter conflicting opinions and opposition, which are so detrimental to the cultivation of that faith necessary to the success of curative treatment by suggestion.

Furthermore, I should like to make you cognisant of another fact of especial importance. No matter what mode of treatment you are at present undergoing no harm will result by adopting the methods described. No matter what form it may take it will be helped and not retarded by the adoption of suggestive principles. Finally, no medical practitioner will be found to contradict this last statement.

Conversely, it is possible to find some methods of treatment which act contrary to the effects of suggestion, and in such a case it is only natural that the powers of Auto (self) Suggestion will not produce immediately the beneficial results which would be produced under a normal state.

THE POWER OF THE MIND DURING DISEASE:

It is only natural that while incapacitated or suffering from ailments, (which, while very weakening and depressing do not render the subject incapable of following his daily occupation) the thoughts will dwell upon melancholy subjects. Now while the brain at such a time is not capable of long and concentrated effort, it nevertheless has the power to reject such ideas as these, and to develop thoughts of an optimistic kind. Elsewhere I have dwelt upon the inadvisability of too frequent companionship with friends of an over-sympathetic disposition. Owing to this the sufferings of a patient are enlarged upon, with the result that his or her mind dwells too greatly upon the ailment, and this more than anything else retards the progress of a cure by auto-suggestion.

## NERVOUS DISORDERS:

The System of Instruction has been found especially beneficial in overcoming derangements of the nervous system. From observation I find that probably nothing in the present age is more responsible for nervous disorders than worries of a pecuniary character. It is important that the patient should absolve himself or herself from these. An attempt should also be made to get the mind in a passive and receptive state by eliminating troublesome thoughts, and adopting those of a more beneficial character. For this reason the student is recommended to study the exercises on concentration so as to obtain that equanimity of temperament, which is so necessary a preliminary to a successful cure. While the brain is over-active it is impossible to derive the benefits made possible by my System. It would, for example, be of no use whatever to sit down with my System of Instruction in front of you with your mind concentrated half upon it and half upon your business for the coming week. You would probably know no more at the time you finished the lesson than when you first began it, and it would hardly be possible that under these circumstances you could rightly expect a cure.

## THE CULTIVATION OF MEMORY:

As well as controlling the mind, the power to remember facts and figures can be greatly enhanced by suggestive treatment. It is a fact, for example, that those things which are of benefit to us are usually of little interest. The school-boy positively hates his lessons, and can seldom be made to take that interest in them which would so materially assist his memory. The student will easily see that by the hypnotic-suggestive principles already laid down it is quite possible and a simple matter to cultivate an interest in a given subject, the study of which would otherwise be positively irksome. Say to yourself then, "This subject is interesting,--other people have found it so. Why not I? The more interest I take the quicker I learn. I will and am determined to take an interest."

Memory is only of profitable use according to the way in which it is stored. Store it with useful facts and it will be a source of profit to yourself and wonder to your friends. Early in your attempts to improve the power of remembrance make up your mind to reject all unimportant and comparatively useless facts, and to receive and remember those of vital importance. Learn, and keep your mind rigidly upon the power of discrimination. You could for example, read your newspaper, but you would not wish to remember say the names and addresses of the characters in an unimportant police court case. You would read it lightly without any concentration of will or mental effort. If however, you came to the report from a foreign province, and you wished to remember the locality of an important town therein, it would be easy for you to pause at this fact, concentrate your mind a few seconds or even half a minute upon it, and say to yourself, "that is useful, I will remember that." You could also repeat the idea and the name of the foreign City at recurring intervals for a day or so.

It is a fact that things which involve a great deal of energy impress themselves upon the memory much more than those which are accomplished without fatigue. It therefore follows that the mere muscular movement of "writing things out" greatly assists the memory, even though it is not intended that the manuscript shall be afterwards read. I have always recommended the practice of making notes since a direct connection is thus formed between the eye, the brain and hand, and as is well known the simultaneous action of these three functions is highly conducive to memory improvement. The eye has been described as the index to the

brain, and it may aptly be compared to the lens of a camera. Facts, therefore, become a series of mental photographs, and the longer the object is "exposed" to the mental vision the more indelible becomes the photograph.

It has also been said that a fact impresses itself upon the memory according to the number of times it is repeated. This statement is very true but needs a little modification in regard to the effluxion of time which takes place between each recurrence. If a moderate amount of time is allowed to elapse the mind has time for reflection and each act of reflection makes the impression deeper. A moderate amount of time keeps the fact bright and prominent in the brain but too great a lapse will cause it to sink into obscurity, and this latter form of procedure would be far less beneficial than repetitions at one sitting.

The prevailing fault in regard to most of the memory systems that have been produced is that they in themselves are too cumbersome, and at the outset overtax and overload the brain. Most of them teach the student to remember one fact by giving him two. One writer aptly says that a memory system becomes an aid to remembrance in the same way as crutches help the cripple. The man of improved memory should cast aside mnemonical aids which have given it strength in the same way as the man of regained health would throw aside the crutches which had previously given him support.

Much assistance to the memory may be gained by comparisons. The county of Hampshire (England), for instance, may be remembered by its similarity to the shape of a saucepan turned sideways. The shape of Italy may easily be remembered by comparison with a leg stepping towards the right. The shape of Cornwall may be compared to a leg stepping towards the left. The sense of location is also a very great help, and this fact is not so generally recognized by teachers of geography as it might be. Contrast is also a great help, one can remember poetry for example by turning it into prose, and one may be greatly assisted in remembering prose by transforming it into poetry.

The scanty attention which has been given to the subject of memory improvement by educationists is much to be regretted. Leaders of education, however, are slowly recognizing the fallacy of attempting to crowd a student's brain with a lot of isolated, ill-arranged facts, and are giving this instruction in an organized, systematic way, and cultivating at the same time powers of remembrance,-- for people no longer look upon memory as a "gift from the gods," reserved for the chosen few, but as an organ which can be developed by systematic training and exercise, just like any other function. Your memory is what you make it; exercise it and it will develop; let it remain idle and it will decay.

Lastly, let me impress upon you the necessity for recapitulation. After a certain number of facts have been learnt the addition of others tends to make the previous ones more remote and indistinct. When new facts are learnt, therefore, it is necessary to return afterwards to the preceding ones. Who has not attempted to learn a list of words and by the time the last on the list has been acquired finds that the first has been forgotten? Make up your mind to learn just a few new facts every day. Suppose for example you learnt three facts a day, this would mean a total of a thousand facts a year. In ten years, providing one afterwards revised previous knowledge, one would have cultivated the memory to the extent of of it being a storehouse of no less than 10,000 facts.

It is believed that these additional hints on memory cultivation will be found of great service, and the student is therefore advised not to disregard them owing to their simplicity.

## STAMMERING:

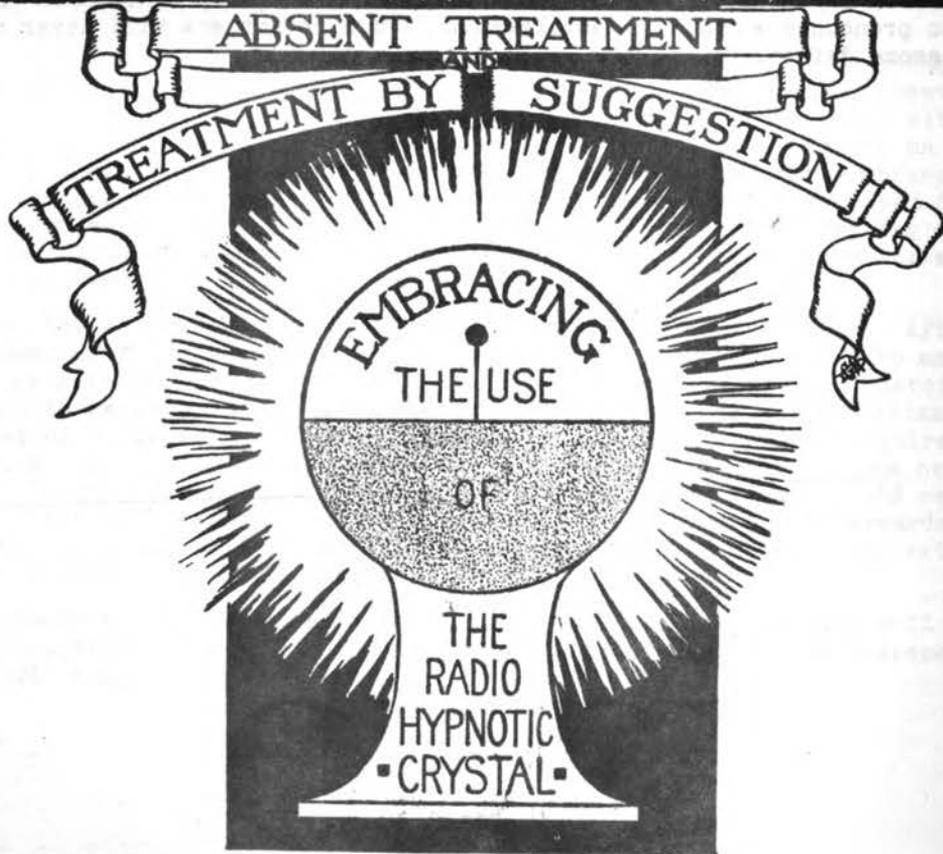
This very depressing complaint is either caused from hereditary defect of speech or from mental hesitancy. In ordinary cases, ideas (that is to say words) are formed in the brain and it is possible to pronounce them by aid of the vocal chords simultaneously with their mind-formation. Anything which disturbs the rhythm of simultaneous mind-formation and pronunciation produces the most ludicrous and nerve-racking ejaculations. The foregoing facts should greatly assist the student in his attempts to cure the complaint. He should keep the organs of speech under perfect control, perfectly idle, until the precise moment when each word is mentally formed. It is very probable that the student suffering from this complaint will not be able to pronounce the suggestive words recommended in this System of Instruction,-- at least it is improbable that he will be able to pronounce them with that facility and emphasis so necessary to success. In this case he should endeavour to pronounce them mentally. He should "think" the words, making every effort to centre the mind upon them, and shutting out all extraneous ideas.

I have noticed that the majority of stammerers would be -- if they had the power -- quick talkers. Often a stammerer is a quick thinker, and it is the powerlessness of the vocal chords to express his thoughts as quickly as they are formed in his mind which is the actual cause of stammering being developed. Every effort should be made to compel slower speech. The stammerer should say to himself, "I want to say --- --- --- I will say them slowly and distinctly, centering my mind upon the words. I will concentrate my mind fixedly upon each word and pronounce it simultaneously." Even those who are not stammerers but people of active mentality, may by reason of over-active mind-excitement, become stammerers, if the will-power be not exerted to safeguard against this contingency. Stammering, too, is increased by lack of confidence in oneself and the ability to speak clearly and distinctly. Lack of confidence and faith go hand-in-hand with lack of success in anything, and the person who fails to develop confidence in his own powers to pronounce words with deliberation and distinctness will never overcome this tiresome defect.

BRANCH  
4

KNOWLES'  
SCIENTIFIC  
COURSE  
ON

# MAGNETIC HEALING



## MAGNETIC HEALING.

A vast number of people imagine that the main purpose of hypnotism is to produce curious and ludicrous hallucinations in the minds of a certain number of voluntary subjects at public entertainments. This is a profound misconception. The only utility there can possibly be in such exhibitions lies in their power to convince the general public of the reality of hypnotic phenomena and the fact that the science can be used for the elimination of bad or undesirable habits and the cure of disease. What nobler mission could it have, indeed, than the relief or removal of any of the numerous ills that flesh is heir to, either in the way of vicious propensities or morbid conditions opposed to physical well-being? Briefly, the procedure resolves itself into

## TREATMENT BY SUGGESTION.

The patient, who generally realizes his condition, is told in an impressive manner that his disorder is becoming less and less alarming. Now it yields to the hypnotic influence, and presently asserts itself very slightly, or perhaps not at all. "The wish is father to the thought," in good sooth, and whatever the subject can be prevailed upon to believe, with implicit faith, that thing will come to pass. Will any reader endowed with a modicum of common sense disagree with us when we say that it is of little moment how you come to be cured of a disease, provided you do get cured?

It is not pretended that hypnotism can be successfully applied to the treatment of all diseases, but the results obtained by it in thousands of recorded instances where ordinary medical science had utterly failed, sufficiently attest its social and humanitarian value. This at least is the testimony accorded to it by many eminent and open-minded physicians, particularly in France and Germany.

Hence the student who has mastered our lessons in Hypnotism up to this point has a practically unlimited field for doing good to his fellow creatures. At the same time, as the labourer is worthy of his hire, so anyone who takes up this profession has it usually in his power to obtain such fees as will enable him to live in comfort. Do not worry about the jealous, disgruntled doctor of medicine who says you are poaching upon his special preserves. Let him stick to his drugs, if he will not study the possibilities of hypnosis, with or without medicaments. No one can interfere with you so long as you do not "falsely pretend to be a qualified physician or surgeon" and do not dispense with drugs without proper authority. Your progress and emoluments will simply depend upon the authenticated cures you effect at the outset and subsequently. Even if you merely devoted yourself to the cure of bad habits in young or old, you have a boundless field before you. Then, as regards actual, well-defined diseases, there are not many, save those altogether too far advanced, that cannot be dealt with to some extent by hypnotic methods. Probably the only absolutely incurable diseases will be phthisis in its advanced stages, malignant cancer, and contagious diseases of different kinds, although to an hypnotist of exceptionally robust faith, even these are not always hopeless. Cases of paralysis have been successfully treated by psychic healers.

Caution will be necessary in dealing with persons who are suffering from any form of heart trouble, hysteria, or epilepsy.

## STATISTICS.

A person practising hypnotism continuously should keep a record of each subject treated, with particulars as to processes employed and their effect, the procedure followed each day, &c.

### HYPNOTISM AS AN ANAESTHETIC.

Have a patient assume a reclining position and close the eyes. Place your fingers lightly upon the eyelids and wait several minutes without making a movement or saying a word. This has a tendency to make the subject passive. You should now employ the method taught in Branch No. 2. (How to produce sleep). When you think the mind is in the proper condition to receive your suggestion, step to the head



PRODUCING SLEEP.

of the couch and place your hands upon the subject's head so that the tips of the fingers meet at the centre of the forehead, just above the root of the nose or between the eyes. Begin stroking the forehead with a light, firm touch, drawing the hands quickly away from the forehead well over the temples. After repeating this movement several times suggest: "You will now experience a change and you are going into a very deep sleep." Keep on making the

passes with your hands after you are aware that the subject is unconscious of your touch. Then say: "When you awaken your headache will be gone and you will feel all right." Repeat this last suggestion several times, then awaken your subject in the usual way and you will find that in cases where the headache has been brought on by nervous or mental causes it has disappeared and the patient feels as well as ever. In the same manner you can effectually cure toothache, earache, etc., etc. You cannot repeat your suggestions too often in curing diseases, and you must be in earnest, sincere and determined to succeed.

### LESSON ONE.

#### HOW TO TREAT PATIENTS.

Make up your mind at the very beginning to study profoundly all the reliable literature you can obtain relating to whatever ailment

you may be called upon to treat hypnotically. Of course when you are first consulted you may be in some doubt as to the exact nature of the complaint, but that need not prevent you from using suggestion.

Do not allow the patient to draw from you any definite statement about the disorder from which he may be suffering. In this you will but follow the classic example of the orthodox medico, who hum's and ha's and declines to commit himself, generally for the best of all possible reasons. If you have any old schoolfellow who is now a fully-fledged physician (not resident in your particular locality), try to get him to speak in general terms of the principles governing the practice of medicine. If he speaks frankly and truthfully, he will at once admit that the average physician is obliged, in nine cases out of ten, to proceed in an absolutely empirical manner. He knows that he does not know for certain what ails you. He may think the symptoms indicate one complaint rather than another, but medical experience as embodied in printed authorities (even if he has but little of his own) shows that nothing is easier than to confound two totally different diseases. You probably know at least one person who has been treated by different doctors, in quite different ways, for presumably the same disorder. You, therefore, will in a manner be at an advantage, because your treatment depends always upon the same remedial agent, although your mode of applying it may vary a little.

There are several reasons why you should not attempt to treat any contagious or malignant disease, or such as may present symptoms which you do not understand. Moreover, you should decline to deal with anyone who is undergoing treatment at the hands of a qualified physician or surgeon, unless the patient or his friends absolutely insist upon it.

## LESSON TWO.

### SUGGESTION, MASSAGE, &c.

It is not always necessary to put the patient to sleep before operating upon him. Certain minor ailments may be treated by the use of the Radio-Hypnotic Crystal when he is in the ordinary waking state, and if he is able to follow your instructions while fully conscious, it will probably be better to enlist his full co-operation in that condition.

Where a patient cannot fix his attention upon what you suggest, and is restless and excitable it will be better to put him to sleep as soon as possible. After making the necessary suggestions, you must tell him that he will not be nervous at any time in future when you may have to treat him. This will render any subsequent work much easier.

Here it may not be out of place to mention that massage at the hands of a competent practitioner is a most valuable adjunct to the treatment of hypnotism.

You will do well to recall what is said in Branch Two on Suggestion and the art of producing hallucinations. You are to work scientifically on the imagination of your patient, so that he will believe, for instance, that you are giving him an extremely powerful drug to deaden pain, when, as a matter of fact, the preparation may be merely coloured water. You may get well into your mind this fact, that nearly every qualified physician in the land of say a year's experience is obliged to prescribe harmless potions in cases where he



MESSAGE TREATMENT.

### LESSON THREE.

#### NECESSITY FOR PERSEVERANCE.

You must be prepared to deal with cases that will tax your utmost resources in patience and perseverance. And whenever you have failed on any occasion, do not allow the patient to think that it is therefore impossible to cure him. You may say to him that "slow, but sure" is a good principle, and that in his case it may be all the better if you cure him gradually. He will then confidently expect a good result from your next treatment. In the meantime review carefully what you have done up to date, and ask yourself whether you have faithfully carried out our instructions. If you have, you may suppose that the patient is partly to blame, and therefore you will seek to get him in a thoroughly relaxed and receptive condition at the next sitting. Your motto must be: "Science, with Energy and Perseverance."

It is proper to caution you against imitating the methods of some of the Christian Scientists, who generally begin by assuring the patient that he has nothing whatever the matter with him - that there is no such thing as disease, &c. Such assertions are ridiculous, and many patients lose faith in a healer who states what is manifestly opposed to common sense. Where there is no faith there can be no cure. Practically the patient may be allowed to believe that he is

has not been able to diagnose the disease to his own satisfaction, but in which the patient expects the doctor to give him something, and will have faith in it when it is given. In the same way the dentist says to the poor fellow who has been driven well-nigh frantic with tooth-ache and has come to have it out: "The anaesthetic I am about to use on you is the most marvellously powerful pain-killer known to science. One single drop placed on the tooth which I am going to remove will not only render you absolutely insensible to any pain during the operation, but will remove the toothache from which you are suffering now." The patient believes, and the operation causes him no pain whatever.

in the state in which he supposes himself to be; but you will point out that the symptoms can be construed in an exaggerated and alarming manner, that his ailment is bound to yield to the right treatment, that you expect to see an improvement from the start, etc., etc.

#### LESSON FOUR.

#### TO REMOVE PAIN AND STOP BLEEDING.



REMOVING PAIN.

Here it is essential to impress upon the patient that he is to gaze at the Radio-Hypnotic Crystal, and think intently of the pain and the fact that you are going to drive it away. You will place your right hand over the place where the pain is felt and your left in a corresponding position on the other side of the body, or perhaps in the small of the back or at the nape of the neck. Now tell him to give his entire attention to the pain, and to notice how it will gradually grow less and less under your treatment. Say: "In a few seconds you will feel it going. Just think you can see it going as I draw my hand away. It is starting - it moves - it grows less - much less. Now it is leaving you - it is GONE. You have no more pain; - you feel better than you have ever felt in your life." At this point your hand gradually moves away from the seat of pain toward some extremity of the the flesh you tell the

body, and as you draw your hand away from patient that the pain goes forth with it.

Bleeding at the nose or from a wound may be stopped in a somewhat analagous way. You must place your right hand over the heart and the left on the spine; and begin apostrophizing the heart as though it were a person. You can suggest to it that it shall beat more slowly, so as to check the flow of blood. Be patient, and do not feel any alarm if the one suggestion does not effect your object. You may have to give several before you succeed. But remember that by suggestion you can modify the heart's action in a wonderful manner. It is on record that during hypnosis, the pulsations have been reduced to forty beats per minute and then increased to one hundred and



SOOTHING THE PATIENT'S NERVES.

twenty-five, merely by verbal suggestion to the heart as though it were a living person. Bad cases of palpitation of the heart will yield to suggestions to "be calm," "not to beat so fast," "to beat gently and peacefully," etc., uttered in a properly modulated voice, calculated to soothe the patient's nerves.

#### LESSON FIVE.

#### NEURALGIA, HEADACHE, TOOTHACHE, &c.

When you are consulted by a person suffering from one of these minor ailments, you will offer him a comfortable chair, and ask him to take the Radio-Hypnotic Crystal in his right hand and hold it in front of him, on a level with his eyes. Should this attitude be too tiring for

him, you could allow him to place his elbow or wrist on a support of some kind, as, for instance, the back of another chair with a cushion placed upon it.

The patient must now gaze intently at the Crystal and maintain that attitude throughout the treatment. When you consider that he is in a sufficiently relaxed condition, you must suggest to him, very definitely: "The neuralgia, headache, toothache, etc., is leaving you; in a short time you will feel much easier. The pain (swelling) are going away - they are certainly going away, and will not trouble you further. When you leave this room you will be entirely cured." After making a suggestion you will allow it time (a minute or so) to take effect. Then you will further impress it upon him by repeating it several times. As already observed, the statements you make must be positive and convincing, and they can only be so when you are confident that you can effect the cure. Do not hurry too much.

When you arouse the patient, be sure to tell him that he will feel well and strong - as well as ever he was in his life.

Another method for, say, headache, is to place the patient in a comfortable chair and get him to close his eyes. You will place your right hand on his forehead and your left on the back of his head. Press the head firmly but gently for a few moments, then place one hand on the forehead, and the other on the top of the head, allowing them to rest so for a few seconds. Now place your thumbs on his forehead just above the eyes, with the ends nearly touching, while your fingers are on the sides of the head. Move the thumbs slowly outward over the temples, keeping your fingers still. Repeat these movements a certain number of times, then press again on the front



CURING HEADACHE.

tell him that when he opens his eyes, his head will be much relieved. You will say that when you have counted three he is to open his eyes. As he does so you tell him with emphasis that the headache is practically gone.

This treatment nearly always succeeds, when methodically carried out. It will be an agreeable surprise to you to find how many people you can cure. Where you do not succeed, however, you might fold a handkerchief several times and place it over the seat of the pain. Then blow strongly through the handkerchief, drawing in the air through your nostrils and expelling it through the mouth into the handkerchief. In obstinate cases, patience and perseverance will usually ultimately prevail.

Similar treatment may be applied to toothache, earache, neuralgia, pain in or weakness of the eyes, etc.

The hot breath treatment may also be applied with advantage to rheumatism. When the cloth is removed, passes should be made over the painful part for a space four or five inches above and below. The patient must likewise breathe through the nose, as above, and the procedure will be substantially the same.

#### RHEUMATISM OF THE ARMS.

Let the patient assume a comfortable position and after a passive state has been induced, apply the Radio-Hypnotic Crystal lightly, always with a downward movement. At the same time suggest: "Your rheumatism is leaving you - you will feel no further pain - this

and the back of the head. Next, standing behind the patient, grasp his forehead lightly with your fingers, the ends of which should touch; you can then make downward passes across the temples and draw your hands backward off them, shaking your hands behind you as though you were throwing away some evil thing. These movements must be repeated several times. You will now stand in front of the patient, and put your hands on his forehead so that the fingers touch. Tell him to take a long breath through the nose and expel it quickly through the mouth. As the air passes through his lips, bring your hands from the forehead across the temples, with the gesture of throwing something away, as before. This must be done thrice. Now wave the hands up and down rapidly before the patient's face, which will cool and soothe him. Then



TREATMENT OF RHEUMATISM.

treatment will positively cure you." Repeat the suggestion over and over for at least five minutes.

#### LESSON SIX.

##### HOW TO TREAT CHRONIC AILMENTS.

In the case of the minor ailments, so-called - although they may cause infinite pain and incapacity for work - a cure will usually be effected at the first attempt, although occasionally two or possibly three applications may be required. Where, however a more or less serious disease has been in the system for a considerable period, it may be necessary to treat the patient a number of times. Much depends upon him and upon the operator, as well as upon the nature of the disease. Absolute faith must be engendered. Nor is it allowable to act with precipitation: each suggestion must produce its due

and complete result, so that the cure may be an absolutely permanent one.

The great hypnotist is never bombastic; he does not claim to do things beyond the power of the average man, yet some of his cures will certainly be acclaimed as miracles. Even where the disease is an absolutely incurable one, you will be able to free the patient from pain and suffering, and give him a much longer lease of life than would otherwise be the case. To put the matter briefly, psychic therapeutics can be credited with a very large number of absolute cures, while many diseases have been so attenuated that patients have lived for many years in the belief that they were cured. Has ordinary medicine a better record?

#### LESSON SEVEN.

##### DISEASES AFFECTING THE KIDNEYS OR BLADDER.

After enquiring fully into the genesis and progress of the trouble, and the present condition of the patient, you will proceed with him in the normal waking state or under hypnosis, as circumstances may suggest. When proper passivity has been attained, suggest somewhat as follows, modifying the assertions to meet special needs: "The pain in your bladder will pass away. "Your kidneys are beginning to act properly." "You will have no further trouble in passing water." "You will rest well to-night, and awake to-morrow morning in better health than you have enjoyed for a long time." Many other encouraging statements may be made, each and all depending

upon the special needs of the case; but never forget the supreme importance of speaking with conviction and feeling confident that you will be able to effect a cure. Allow the first suggestion to penetrate into the patient's inner consciousness before making another; then repeat the important points several times.

#### LESSON EIGHT.

##### DISEASES PECULIAR TO MEN.

You may frequently be called upon to treat disorders in this category. The initial procedure will of course be as already described. When you have succeeded in concentrating the patient's attention upon the Crystal and what you say to him, you will suggest; "Henceforth you will resolutely abstain from committing excesses of any kind." "The pain and discomfort in your ---- will cease." "You will have no more ----." Your system will soon be in its normal state." "You will not allow this to happen again." You will rest well, and awaken feeling strong, bright and cheerful." Of course it is quite impossible to give a definite list of all the suggestions that may be made to a patient, as these must necessarily depend upon the particular ailment and the circumstances generally. The essential point is to allow one suggestion to sink well into the patient's mind before you make another, and then the gist of the advice must be



TREATMENT OF DISEASES.

repeated several times, so that it may sink in deeply. If you operate with proper faith, determination and attention to details, you will be astounded at some of your cures of apparently hopeless cases.

#### LESSON NINE.

##### DISEASES PECULIAR TO WOMEN.

While it is of course possible for a male hypnotist to cure women of diseases or habits, still, in consideration of social customs and prejudices, it would perhaps be better if this department of psychic therapeutics were restricted to lady practitioners as regards a certain number of special diseases peculiar to women.

When you have satisfactorily diagnosed the disease or obtained full particulars of the habit

to be cured, you will proceed as in other cases. It is always important to know whether there has been any well-defined cause for the conditions actually existing, as a knowledge of such will enable you to adapt your suggestions accordingly.

With your patient seated in a comfortable position, instruct her to gaze intently at the Radio Hypnotic Crystal and think of becoming sleepy, after a sleep-like and passive condition has been brought about, you can then say to your patient: "The constipation is passing away; you will have no difficulty in keeping your bowels open." "You will no longer feel nervous." "The backache will not trouble you again." "Your nerves will be much stronger." "The dragging pains will cease." "There will be no further trouble at the periods." "To-night you will sleep peacefully and feel much refreshed in the morning - in better health than you have been for some time."

#### LESSON TEN.

##### HOW TO CURE BAD OR UNDESIRABLE HABITS.

Here, again, you are likely to have a large practice. The number of bad or undesirable habits which people of both sexes inherit or acquire is, as you know, simply illimitable, and the cases you treat are sure to be most interesting. Much the same procedure will be necessary as in the cure of diseases.



CURING BAD HABITS.

The first thing you should get into your mind is that you must treat the patient in such a way as to make him ashamed of what he has done, and so disgusted with himself that he will be very anxious to break off the habit, whatever it may be. Subject him to the influence of the Radio Hypnotic Crystal and then bombard him with the appropriate suggestions. If he is too nervous and distraught to be operated upon in the normal condition, put him to sleep and then suggest. What you say to him will naturally vary with the peculiarities of the case.

#### LESSON ELEVEN.

##### HOW TO INFLUENCE CHILDREN.

The moral value of hypnotism in the early training of children is unlimited. If parents

had a thorough knowledge of suggestion they would not experience so much difficulty in correcting children. It is before the little one has developed a strong will that ideas of right and wrong may be inculcated in the mind which are seldom, if ever entirely forgotten. The error often made by parents is to allow the child to get beyond the impressionable period and then when they try to correct it they find the child has developed to a large degree a will of its own, with which it is indeed hard to cope. The parent who attempts to control a child by frightening and deceiving makes an error, for when the child discovers the true state of affairs, its confidence in the parent is not only shaken, but it naturally conceives the idea of lying, which is usually one of the first objectionable habits formed by children. So the great fault of the children of to-day lies not so much with the children, but their early training and surroundings. It is important to consider that every idea that develops in the mind of a child is the result of a suggestion, which may be in the form of act, word, gesture, or any communication to one of the special senses. Parents will find the following method of great value in correcting children. In cases where hypnotic control can be obtained, suggestions will of course be accepted much more readily than if placed during the natural condition. All suggestions should be in body, truthful and conscientious, and placed with the belief that they will not only be obeyed, but have a lasting power. With children too



young to understand the conditions necessary for the induction of the hypnotic state, suggestions may be made to them during natural sleep, as the subjective mind never sleeps and is always amenable to control. These suggestions must be made in a manner earnest and sincere, yet not in a tone that would awaken the child. Parents will find it necessary to repeat suggestions often when they are made to children in natural sleep. Make such suggestions as: "You will not tell lies - you want to be a truthful child - you will be obedient, etc., etc." The suggestion should of course be worded to correct any habit the child may have formed.



HOW TO CORRECT CHILDREN.

## LESSON TWELVE.

### THE PATIENT TREATED WITHOUT HIS KNOWLEDGE.

It very often happens that the psychic healer is called upon to operate upon a patient at the instance of relatives or friends, and without the patient's knowledge. A man may have become a confirmed toper, and not be at all anxious to reform. Here suggestion administered in the normal waking state would probably not have much effect, if any, and therefore you must put him to sleep. It may be possible to do this ostensibly for the cure of a minor ailment, or on some plausible pretext.

When you have got him thoroughly under the influence, you must act with your utmost energy and determination, and will strongly that the patient himself shall be ashamed of his vice and shall form an ardent desire to be cured of it. The impression you now make upon him should be so strong, luminous, and definite that - perhaps after one or two attempts he will come to you of his own accord and want you to save him from drink. Then it is for you to convince him that he is fully determined to get rid of the vice, and that there will be no peace for him till he does. But let him have all the credit for wishing to amend; it must never appear that there has been anything like a conspiracy to reform him. This principle applies in a great many cases, as you will see when you have made a few experiments.

### ABSENT TREATMENT.

In giving absent treatment practically the same results can be obtained as by personal treatment. It is necessary to arrange special times with the patient in order that a state of passivity on the part of the patient may exist at the exact time of giving treatment. Explain either by letter or personally, just what time you will give treatment - tell the patient that at the appointed time, he or she must go to a quiet place, assume a reclining position, and with the Radio Hypnotic Crystal held before the eyes or placed in a position where it can be seen, calmly but determinedly concentrate the mind upon getting well. You should furnish the patient with the exact thought upon which to concentrate the mind. For instance, if you are giving absent treatment for rheumatism you would have the patient concentrate the mind as follows: "My rheumatism is leaving me - I am rapidly improving - I feel the wonderful effects of the absent treatment." Have the patient repeat the suggestion slowly over and over until at least 5 to 8 minutes have been consumed. You should of course adapt your suggestions to apply to the disease you are treating.

At the appointed time you should also give your undivided attention to the patient, and with a Radio Hypnotic Crystal before you concentrate your mind upon the thought that your patient will recover - it is well to think of the same suggestion that you have given your patient - as for instance the suggestion: "The rheumatism is leaving my patient." "My patient is rapidly improving - he feels the wonderful effects of this absent treatment."

BRANCH  
5



Prof. Elmer E. Knowles

# COMPLETE SYSTEM

of

# Personal Influence and HEALING

SIX BRANCHES

THE ORIGINAL AND ONLY GENUINE SYSTEM OF THE KIND IN EXISTENCE

Knowles' Rapid Method of ACCURATE

*Your character can be accurately read from your handwriting*



# CHARACTER READING



Embracing  
PHYSIOGNOMY-PHRENOLOGY  
GRAPHOLOGY-CHIROMANCY

## INTRODUCTION.

In preparing these lessons in character reading, I have held to the idea that a technical study of Palmistry, Graphology, Physiognomy, Phrenology, etc., would tend to confuse, rather than enlighten, the student who desires a quick method of reading human nature.

This system has been prepared for those who wish to read the characters and lives of people they desire to influence; to know at a glance the weak and strong characteristics of "your man"; to be forestalled with a knowledge of the secret habits, temperaments and lives of those with whom you come in contact.

If you are able to read character or human nature scientifically, you will have a decided advantage in dealing with humanity. You will be able to tell if people are honest or dishonest; what they are best fitted for in life, and if they would be adapted to an association with you, either in a business or social way.

It is through an understanding of these principles and the proper process of influencing people that has enabled men like Morgan, Rockefeller, Gould and other millionaires to succeed, where others have failed.

"MAN, KNOW THYSELF" is the motto for the race! The mind of man can best be studied through the action of the physical manifestation of the body; its habits and actions. Man cannot hide his characteristics from the eyes of those who know the secret workings of the "inner man".

Only the broad, quick, practical methods of reading the workings of the "inner man" are given.

Such are my thoughts; I might have spread them out into a greater length; but I think a little plot of ground thickly sown is better than a great field which, for the most part of it, lies fallow.

Elmer E. Knowles.

## STUDYING THE CHARACTERISTICS OF OTHERS.

In order to influence a person into doing as you desire, it is essential that you first understand some of his natural characteristics. First know "your man", then bring into action all your concentrated powers of influencing him. You will make better headway if you know his strong points, and his weak characteristics. You will know exactly where and when to apply your formulas of suggestion; your powers of persuasion; the command; the smile; the tact and diplomacy; scientific flattery and artificial form. If you have a house to sell, or perchance a favor to ask, a heart to win, or a position to gain, how much easier it will be to use personal magnetism and suggestion, if you are fortified with a knowledge of the person's characteristics.

Some persons can be flattered, and, in order to win and hold them, scientific flattery must be resorted to. You must know if he is one of this class, for if you began flattering him and he should be a person who could not be flattered successfully, your processes would fall short and you would lose. You must first study the lessons on "Character Reading" so that you can in a few minutes tell the leading characteristics of a person.

After you get so that you are able to observe a person's leading characteristics from an ordinary observation, which you can easily learn to do from these lessons, you will be prepared to go into processes of influencing him.

## NATURE'S MARKS.

The polished villain often fools the shrewdest of men and women. A silver tongue with silver tact is a quality that wins, but nature has stamped her marks in various places on the human form, making it an easy matter for one who knows the secret to distinguish the rogue from the gentleman.

The nervous system plays an important part in the recording of these marks upon the form, head, face, and in the handwriting of an individual. Thoughts manifest themselves through the nerves, causing changes in the actions and form of an individual that are apparent to one who understands our system of reading these signs. These signs show the character of the man; they are a reflection of the soul within and cannot be disguised or kept from the eyes of our students.

This complete system enables you to first "know your man well", then to employ the proper method of influencing him.

## HOW TO READ CHARACTERS FROM GENERAL OBSERVATION.

We cannot live in this world without of necessity being thrown more or less in the society of others. To reap the proper advantages from those with whom we come in contact we must understand them. To do this we must study Character.

Realizing the difference in dispositions and general make-up, the idea of studying Character seems on first thought to be a formidable task, but on mature reflection we can but reach the conclusion, since we have all been created in the image and likeness of One, that there must certainly be many general characteristics, which we have, that can be easily learned by observation and applied in the general walks of life. To live harmoniously, even in our own homes, we must understand the members of our family; and to be successful in business, we must be able to make a correct estimate of "our man". You have learned the characteristics of your family by observing everything they do and say; then observation must be the gateway to the character of others.

Many people go through the world with their eyes closed, practically speaking; such people cannot, in this "up-to-date" age, hope to succeed in anything. Remember the lessons that follow will be of no value without you train yourself to observe everything and every one with whom you are thrown. After a little practice you will begin to do unconsciously what was at first a great effort, and will soon be repaid for your pains.

Let nothing escape your observation, for the way a man handles his hands or his feet may be of importance to you later on. We have many types or grades of men, running from the elementary or lowest type of intelligence up to the philosopher or highest grades, but each one of them has certain qualities in common. As our first lesson, I will say, remember suspicion is always coupled with ignorance; that reason is a companion for intellect. The ignorant man must be handled in such a way as not to arouse his suspicions; in other words, you must first gain his confidence; this, of course, is well with all men, but more particularly applies to those who are incapable of reasoning or without sufficient knowledge to be able to investigate for themselves.

---

### THE ELEMENTARY TYPE.

We will now pick up different types of men as we meet them in every day life. We will begin with the elementary grade. His occupation is usually that of a laborer; his hands are square, and fingers short and thick. If this man looks you square in the face when talking to you, has an open look and an oval-shaped face, temples not too full, you have a kind-hearted and honest man to deal with. He is usually sensitive, generally feels that the upper classes are against him, and that he is being robbed of his rights. You cannot educate this man in a day, he is usually dense and obstinate, therefore you must adapt yourself to him, gain confidence and respect and you can then do business with him successfully.

---

### THE OPEN, FRANK AND HONEST TYPE.

The man who saunters along in a leisurely way, his hat usually set a little too far back on his head, eyes that are open and frank and look you steadily in the face, hands carried open sometimes partly in pockets, you will find honest - not suspicious, would not do anything underhanded or look for any one else to, is free with his money and quick with his sympathy. He is of fair intelligence, but does not read much beyond the newspapers, consequently is not very deep. He is chatty and will not do to trust with a secret for he could not keep one himself, at the same time he would never fully forgive you for "violating a confidence." In dealing with such a man you could always win your point through his sympathies.

---

### THE CAUTIOUS TYPE.

The man with frank, open face, steady eye, who steps quickly and firmly, who has hands that are inclined to be long and carries them partly closed, has a square jaw, forehead reasonably high and broad, is both honest and just, possesses determination and caution, is reasonable and considerate. If you want to succeed you must

have a proposition that is worthy of consideration, one that is reasonable, and be able to present it intelligibly. This man is usually patient and will listen to you attentively, weighing carefully all you say, but will think the matter over before he gives a "yes" or "no". It will not do to attempt to rush him, for in that case his caution will develop into suspicion and you will then have a hard task to handle him. Take time in dealing with this type; always keep before him a plan by which he thinks he will be able to gain something through you.

---

#### DISHONEST CHARACTERISTICS.

The man who walks with an uncertain step, sometimes long, again short, sometimes heavy, again light, whose arms and hands are carried as if he was trying to keep off some unforeseen danger, whose eyes are ever on the alert no matter how deeply he is interested in a conversation; looks at everything except you, and whose greatest desire seems to get away, out of sight. In this case you have an inherent dishonesty, a lack of courage and a man who is without principles, in fact in this character you would find all the traits of the petty thief; sometimes, however, they do not steal from sheer cowardice. To deal with this man you have but to assert, whatever your wishes, in a positive manner and watch him till you have obtained what you want; remember you cannot trust him no matter what his promises may be - you must stay with him in any transaction to the end of the deal, get his decision at once.

---

#### THE RAPID THINKER.

The nervous, impatient man is easily recognized by his restlessness, his quick replies, the pacing up and down while talking to you, interrupting you in the middle of a sentence, or continually tapping his foot, or when his legs are crossed shaking his foot, etc. Anyone who observes will readily recognize him. When speaking to him, speak just loud enough to be heard by him (a low, soft voice never fails to sooth the nerves) and be as brief as possible - do not go any further into details than is absolutely necessary, for this man analyzes as you go and details annoy him and you cannot keep his attention. He grasps a subject in its entirety and gets what he wants of details afterwards. If this man happens to be busy take as little of his time as possible. If he wants to keep you, he will do so. If he does not, you only spoil your chances with him by trying to keep him. When calling on this type, first assure him that you have only a few minutes to stay, that you are in a hurry.

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#### THE CONCEITED, STUBBORN TYPE.

We have another type that is not uncommon, whom everyone knows better than he knows himself, that is the pompous, conceited individual who is entirely satisfied with his own perfection and couldn't (if he wanted to) see why anyone else would make a change in him. This man can only be approached by flattery, if it is dealt out in a disguised form; if he is in the lower walks of life, the thicker it is spread on the more it will be appreciated. Any point can be gained with this man if you find out how to distribute your honeyed words of praise. This person is changeable. Finish your business with him on the spot.

---

#### STUDY HUMAN NATURE.

From the types given above, the student who observes closely will soon be able to gather many more which space keeps me from enumerating. To succeed, you must adapt yourself to others. You cannot make the world what you want it, but by careful training you can make yourself what you will, and by falling in line with the ideas of those around you, it will be an easy matter to win your way.

Many men and women hide their true character under the disguise of artificial form, and it would not be possible for a stranger to read them, so carefully do they hide their qualities from the world. But at home, where most people cast aside the polished form, the true characteristics manifest themselves. It is a decided advantage to one who has a secret knowledge of reading the characters of others, for if we carefully observe some of the tell-tale actions, we get an inside track, which points out the weak and strong points of those we meet, and knowledge cannot be estimated in pounds, shillings and pence, as it often keeps us from making errors in our dealings with humanity.

If you know some of the secret characteristics of a person, you can handle him to a great advantage, and when you understand the laws of suggestion, and the processes of influencing people, you will win a greater percentage of the battles in life.

---

#### DIFFERENT TYPES OF HUMANITY.



Figure 1.

"Organic Quality is the primal Index to the Character."  
 "All organs correspond with the functions, so that from having either we can always predicate the other." "Certain forms accompany and indicate certain qualities. For this reason shape is the great base of all scientific classification. Given configurations and attributes always go together. Whenever we find either, we then and there find the other also married to it. How is this? True, of all things." In figure 1 (see cut) we have a low type of intelligence. The forehead recedes and the lines around the eyes, nose and mouth have a drooping appearance.

This type is found mostly among the laboring class. The formation of the head shows a lack of brain growth. A coarse grained organism will manifest itself in many ways. The hair, the skin, the bones and general appearance is coarse. In determining the character of a person, the first thing to

notice is the texture of the skin. If the skin is soft, clean, and of a delicate, velvety texture, it signifies that the person is sensitive, emotional and susceptible. The finer the texture of the skin, the finer the feelings. The same in man.

A fine, soft, velvety, sensitive texture of skin indicates a brain and mentality of the same quality. Likewise, a coarse grained skin denotes the reverse.

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#### THE MUSCULAR MOTIVE TEMPERAMENT.



Figure 2.

In cut No. 2, we have the muscular motive temperament. Usually larged framed, large bones muscular and athletic, more lean than fat, having high cheek bones, strongly marked countenance, great muscular power, a tough or strong constitution. These people have great powers of endurance; would make good soldiers, officers and fighters, especially if the nose is slightly Roman. These men have many talents and can adapt themselves to most any profession. Homely features usually denote power of mind and character as well as power of muscle. Handsome men are seldom talented. A pretty man is usually more proud of his body than his intellect. You can gain your "point" through commenting on the fine appearance of a handsome man, but this would be dangerous with a homely man.

## VITAL TEMPERAMENT.



Figure 3.

The vital temperament (see cut 3) indicates a lack of mental and physical activity. Exceptionally stout people rarely make a mark in the world. They should cultivate a desire to do more brain and body work. These persons are usually fond of literary pursuits; fond of the good things in life, and usually take good care that their stomachs are well taken care of. They can be best influenced through things physical. They are generally good-natured and fond of jokes. If you wish to make a favourable impression be jolly and always ready with a good joke. It is a well-known fact that these people are often influenced into giving a decision, right after a hearty laugh, for which they are afterwards sorry. In fact, if you get any person laughing heartily and then suddenly ask him to do a certain thing, a favour, and press him hard for an answer, you are more liable to get a favourable answer.

## THE PURELY MOTIVE TEMPERAMENT.



Figure 4.

In cut No. 4 we have the purely motive temperament. Head rather long, with high, straight forehead and overshadowing eyebrows. This type is usually crafty, tactful and diplomatic and shrewd. These men and women are gigantic schemers, plan always ahead and have great foresight. They possess a great amount of personal magnetism, force of character and determination to succeed. In dealing with this class you should always be brief. Try to display talent in any direction. They admire talents and have no patience with dull minds. If you can lead these people to believe that they can make money through you, they will of necessity, do many things that will benefit you. Always be careful of your personal appearance and see that you are neat and tidy when in the presence of the motive temperament.

## QUICK NOTES OF FEATURES.

## Important Pointers on Features.

Fig. 1-Nose of Emperor William. Fig. 38-His Chin. Note the Roman appearance of the nose, giving physical force as well as acute penetration.

No. 10-The pugnacious nose, giving combativeness, weak mental forces.

No. 5-The selfish nose.

No. 7-Combativeness and physical force combined.

No. 2-The normal, well-balanced nose.

No. 17-Eyebrows, showing powers of concentration.

No. 18-Violent temper when antagonized.

No. 19-Shrewdness.

No. 20-Deep penetration, conservative.

No. 24-Eyes of Adam Worth, noted criminal, used by the Bertillon system and Pinkerton detectives as a typical criminal. (No. 43 is his chin).

No. 23-Eyes of Maud Adams, marvellous imagination and execution.

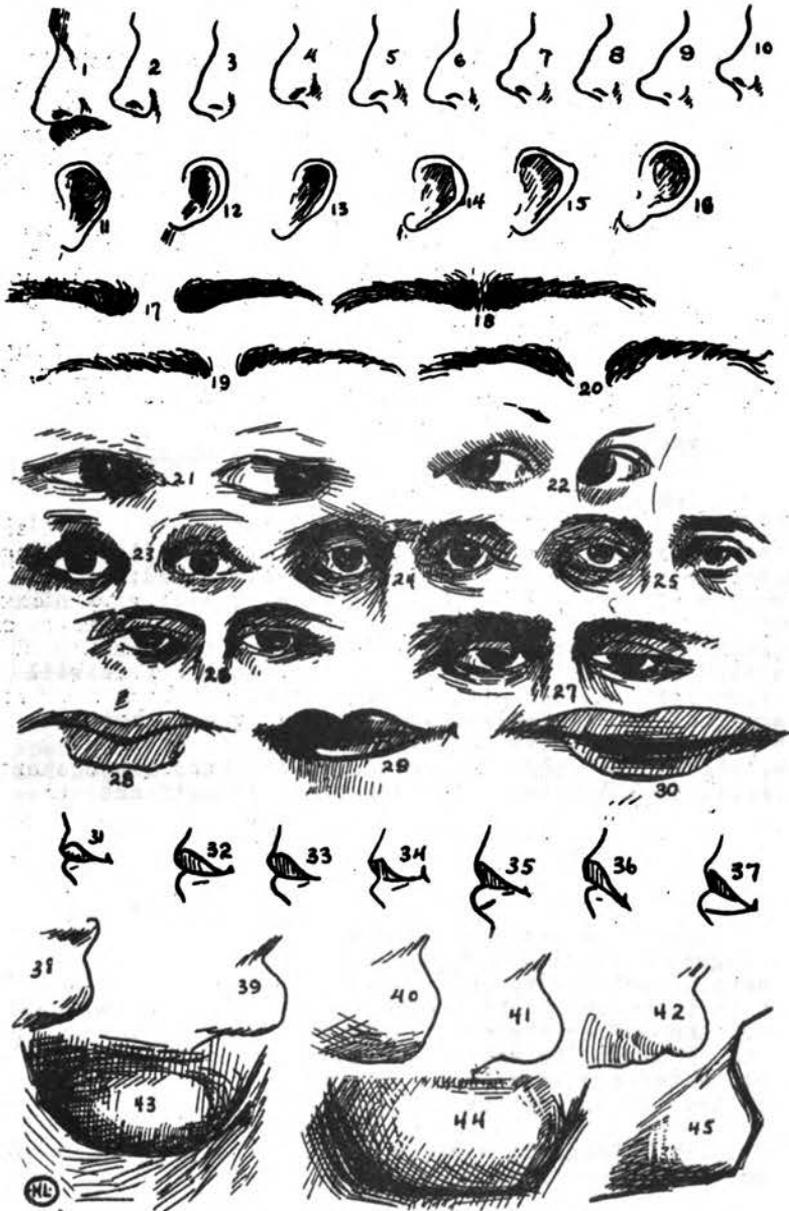
No. 25-Eyes of Robert A. Pinkerton, the noted detective, showing shrewdness, great powers of penetration, calculation, forethought, precision and adaptability. (44 and 45 his chin). Note the square cut, giving perseverance, mental and physical force.

No. 22-The eyes of a coquetish, idealistic, easily influenced individual.

No. 11-The ear of a spendthrift.

No. 13-The economiser.

No. 14-The financier. Note, in judging character from the features, you must carefully compare and weigh other prevailing conditions, in order to form correct deductions. If Adam Worth had Pinkerton's chin he would have been another Pinkerton.



There are many intermediate grades in features, as is shown by the difference between the open, frank eye of (22) and the narrow-minded eyes of (27).

No. 31-The lips showing well-balanced mental and physical forces.

No. 32 and 33-Showing a mental motive temperament, the mental being more than the physical.

No. 35-Showing passionate nature, strong vitality, perseverance, great mental and physical forces.

No. 36-Weak mental and physical forces.

No. 37-Strong vital force, passionate, weak, mental force, liable to do things impulsively and to excess.

## PHYSIOGNOMY.

Section 1.

This is one of the most important and most easily applied methods of character-reading. Everyone has his physical and mental traits stamped upon his face, where they may be read more or less correctly by all but the wilfully blind. Evidently the physiognomist who has studied the science as fully and carefully as it will be set forth in the present course of lessons, will be able at first sight of a face to form a judgment upon it that, in nine cases out of ten, will prove on further investigation to be substantially correct.

Not even the most talented and consummate actor can consistently conceal the record of his character and qualities and defects which is written indelibly on his countenance. It seems that truth is more natural to the average human being than falsehood; that is to say, he will not dissemble when alone, but only in the presence of those upon whom he desires to impose, and he cannot dissemble for ever.

The face may be divided into three great divisions, namely the eyes, the nose and the mouth. These features, taken always with due reference to the face in which they are set, will afford a pretty sure index to the character of their owner.

## LESSON ONE.

## THE EYES.

Eyes may be divided into three classes; (1) large, (2) medium, and (3) small, and these in turn can be sub-divided into: (a) round, (b) narrow and elongated, (c) oblique. The different combinations of size and shape respectively, will give nine varieties, as follows:

1. The large round eye generally indicates an emotional, open, truthful nature, with faithfulness in the married state. If abnormally large, however, it will probably signify loquacity, rather than rational and eloquent language.
2. The large, narrow, elongated eye will usually show intelligence, but also a deceitful, unprincipled nature, with licentiousness as often as not.
3. The large, oblique eye, whose outer corners are higher than the inner ones, belongs to a person who will, as a rule, be suspicious of others, and himself act deceitfully towards them. No reliance can be placed on what he says.
4. The medium, round eye indicates considerable linguistic power, observation and philosophic reflection. Its owner may be relied upon to deal straightforwardly with those who treat him fairly, but he can be suspicious and cautious when necessary.
5. The medium, narrow and elongated eye betokens average intellectual capacity, but some want of definite principle in the matter of right and wrong.
6. The medium oblique eye suggests cunning and duplicity.
7. The small round eye generally belongs to a person who is inclined to be pessimistic, and takes the view that it is better to be too cautious and not be deceived, than to be too impulsive and trustful, and suffer thereby. This character is mainly concerned to protect itself, and is not inclined to wantonly deceive others.
8. The small, narrow and elongated eye is generally found in individuals who are cunning, but narrow-mindedly so; they are untruthful and faithless in conjugal relations.
9. The small oblique eye usually belongs to a person whose intelligence is of the tricky variety. He will not take large views in anything, but will be centred in himself.

The above nine paragraphs set forth general principles only, since a feature indicating some trait in excess may be offset by other signs. It is therefore necessary to consider the physiognomy as a whole.

## LESSON TWO.

## THE NOSE.

This is one of the most important features in a face, for, if it be small or defective, the most beautiful eyes will not atone for the defect, both in appearance, and in the characteristics indicated. All the people who ever distinguished themselves in any way had good, or more or less prominent noses.

The nose may be divided into three parts: The upper, indicative of executive ability; the middle, which shows constructiveness; and the lower, where artistic and literary qualities are seen. The nose, to be physiognomically good or great, must exhibit some gentle inflexions or undulations. If the root of the nose - the point where it joins the forehead - is very much depressed, or is very thin and narrow between the eyes, the person will usually be deficient in will power and muscular activity, although considerable firmness may be present.



Fig. A-5

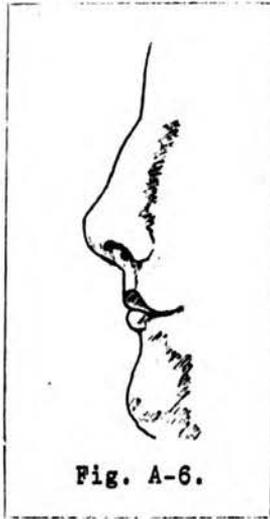


Fig. A-6.

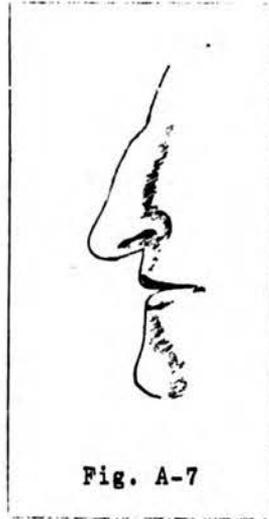


Fig. A-7

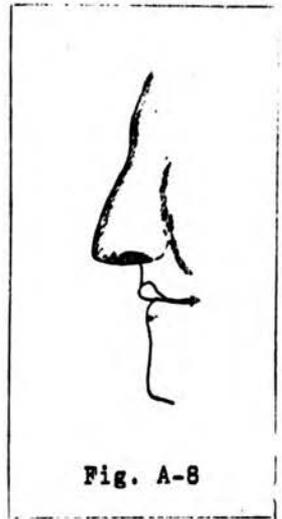


Fig. A-8

A horizontal nostril (see Fig. A-5) is a sign of a noble character. If the opening rises from the cheek forwards (Fig. A-6) it will signify a certain childishness and hopefulness, also inquisitiveness. A nostril that falls downward (Fig. A-7) as it approaches the tip of the nose betokens a sad spirit, with subservience, not exempt from malice.

A nose the outline of which, seen in profile, is practically straight (Fig. A-8.) indicates a refined nature, with artistic taste and a sense of the fitness of things in a combination, also some sensuousness. Length as well as straightness (Fig. A-9) shows a philosophic and literary mind.

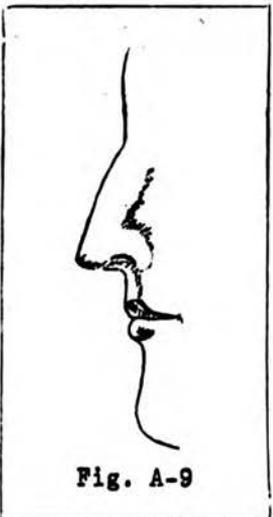


Fig. A-9

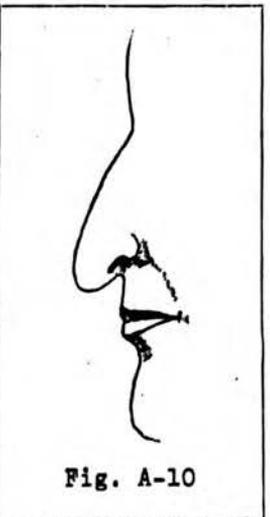


Fig. A-10

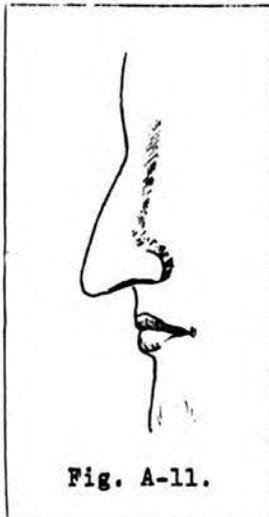


Fig. A-11.



Fig. A-12

If, besides being straight, the organ is short and thick, its owner will have tendencies towards art or ornamental work, as embroidery, lace-making, &c.

A long, broad and straight nose shows more power than a small, short and narrow straight one. At the same time no nose can be physiognomically good or great without a slight incurvation at its junction with the forehead. The straight nose has been a prominent feature with many great poets and artists.

It may be remarked that the possession of an almost invisible cleft in the point of the nose indicates a keen and penetrating mind, with strong critical faculties.

Of course in speaking of the "straight" nose, we mean that it is relatively so. It may, however, have insensible modifications. For instance, there is the slightly convex nose of the late W. E. Gladstone, which shows argumentative power and enthusiasm in debate. There will always be some convexity in the nose of the merchant, or of any man who is called upon to direct others, and take measures to carry out important undertakings. At the end of this scale we have the typical Jewish nose, which is usually associated with keen business capacity. (Fig. A-10).

The straight commercial nose (Fig. A-II) should have practically the same thickness throughout its entire length, from which one can augur caution and far-sightedness.

Another form of the theoretically straight nose is the "melancholy" convex shape, immortalized in the face of Dante. (Fig. A-12).

Where the convexity occurs very near to the point, we have the "dishonest" nose (Fig. A-13) seen among the Bedouin Arabs. Sometimes this particular nose will appear upon the face of a respectable person who has a fondness for close bargains, but doubtless other organs will offset its dishonest signification.



Fig. A-13



Fig. A-14



Fig. A-15

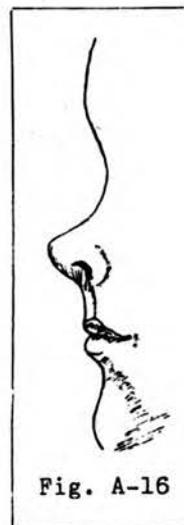


Fig. A-16

The length of a nose indicates caution and perspicacity; breadth, the power to take in the bearings of a subject; height at the bridge, intellectual progress and elevating tendencies.

Anyone who is clever in mechanical undertakings will generally have a long, high nose, straight or slightly convex, and well developed at the sides. (Fig. A-14).

When you see nostrils that appear to face you (Fig. A-15) you may infer the existence of low animal passions. Nostrils set almost at right angles to the eyes are suggestive of spite, revenge or vindictiveness, in varying degrees.

Very narrow nostrils suggest a poor circulation of the blood, and some weakness of the organs of respiration.

Equally opposed, probably, to the two shapes already mentioned, there is the concave or rudimentary nose, found in undeveloped persons. This type will attract attention, and a note as to ascertained characteristics is desirable. It is observed in infants and persons of low intelligence, idiots, &c.

The pug type (Fig. A-16) of nose will be found associated with impulsiveness, irritably, quarrelsomeness, and a desire to oppose others. The retousse nose signifies strong curiosity as to what is going on around us, and is often found in explorers.

There is also the singer's nose, which is a modification of the concave shape, and is found in the portraits of many distinguished vocalists.

## LESSON THREE.

## THE MOUTH.

Reference to any collection of portraits will show at once the infinite variety of expression seen in the mouths of different people in a state of repose. With the higher type the closure, will, in its normal condition, approach the straight line. The mouth, like the larynx, "must be able to construct every gradation of form from the line of fissure to the complete circle." Three distinct curves are found in the upper edge of the upper lip, and three very slight ones on the bottom edge of the lower lip. In the reading of character these lines are of the utmost possible value, since they cannot be artificially modified, or kept in artificial subjection for very long at a spell, even by the most accomplished actor.



Fig. A-17

The singing mouth is distinguished by a straight form, with full, red, prominent lips. Artists show a pronounced curve in the lips (Fig. A-17) and this applies to poets, painters, actors, &c. The conversational mouth is another form, distinguished by upward curves of the upper lip. In the case of public speakers, the closure line will be found to be horizontal, straight, and of considerable length, with full red and moist lips. The distance between the mouth and the tip of the chin should be normal. When the mouth is somewhat loosely closed, and the line between the lips is straight, insomuch that the edges are not distinctly seen, the owner will certainly be given to study and reflection. Lips that are well modelled, and come together unconstrainedly in repose, show a capacity for meditation, with sound judgment and firmness of character.

An average sized mouth and lips, the latter being closed firmly but not aggressively, indicate a calm and well-poised intelligence.

Where the mouth is firmly closed in a straight line (Fig. A-18) so that the outer edge of the lips is not apparent, we deduce calmness, determined and continuous effort, order, accuracy and precision.

Economy, saving, the desire to realize small gains, and put them by in a safe place, may be predicated of the mouth which is



Fig. A-18.



Fig. A-19.

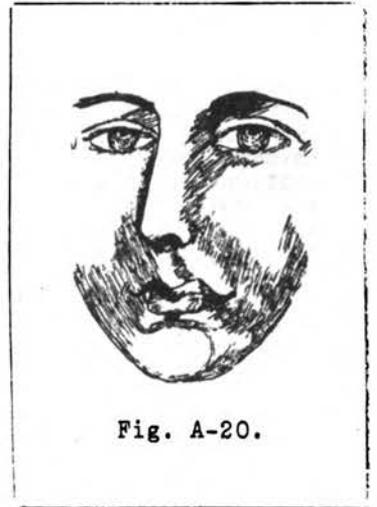


Fig. A-20.

wide, with full-formed lips and a broad chin beneath (Fig. A-19). Yet there are grades of this kind of character, down to the more meanly economical, who are anxious to save small sums, not always reputably acquired.

The destructive or carnivorous mouth is wide, with lower jaw and very red lip curving outwardly just over the lower canine teeth (Fig. A-20). It is found in people who are prepared to crush all opposition to their schemes, and who reck but little of the destruction they may cause in carrying out their purposes. A certain refinement may

characterize these individuals, but they will often show their destructiveness by violence and wastefulness in regard to the use of furniture, clothing, &c. They generally eat a good deal of flesh-meat.

Physiognomy teaches that distorted mouths, the lines of which are twisted and out of harmony with the great models, are sure indications of a false, dishonest and brutal nature. The more nearly such mouths resemble those of the lower animals, the lower and more degraded in thought and action will the persons concerned be found. In many of these unlovely mouths, the lips are altogether out of proportion, one being of much greater volume than the other, and each usually showing well defined curves.

It may be taken as an axiom that wherever there is physical obliquity or distortion, in the figure, the mouth, the walk or deportment, or the handwriting - by which I mean an habitual and pronounced departure from what is generally recognized as the average and the normal - there also will be found moral obliquity of some sort; eccentricity, sophistry and craftiness, duplicity and partiality, contemptuousness, want of fine and delicate sentiments, &c.

#### LESSON FOUR.

##### THE LIPS.

A great deal can also be learnt from the lips. Their forms and modifications are practically innumerable.

As regards the upper lip, we may say that when it has a deep groove or channel running down it from the nose, especially if it be accompanied by a clear, pure skin, it will signify a modest temperament in the person concerned.

Imitative power is denoted by a short upper lip curved inwardly, and this feature is seen in many actors, musicians and poets. At the same time the short upper lip is some indication of lack of self-esteem, and those who possess it are not usually so independent, dignified and self-controlled as others who have a long upper lip.

On the other hand, an exceptionally long upper lip will mean a high opinion of one's self.

The amative upper lip is abnormally full and moist in the centre, and its inner side becomes visible in laughing. This indicates animal sex-love. When coupled with a deficiency of intellect and reasoning power, this lip will suggest a lecherous individual who might commit outrages upon women and children.

The lower lip also has its peculiarities and significance. When full, red and moist, it indicates a love of eating and drinking, especially if the mouth be large. Linguistic power is found in the possessors of lips of a normal size, the lower one being firm and of a bright red colour. A depression through the centre of the lower lip is held to be an infallible sign of wit and mirth. A fine skin and a very full lower lip are associated with generosity. Secretiveness is shown by a thin and perhaps dry lower lip, the red part of which is hidden when the mouth is closed. Congenital criminals generally have the lower lip remarkably small and thin, or, on the other hand, exceptionally large and flabby. It is also often out of proportion to the upper, and the closure may have a twist on one side. A projecting lower lip indicates stupidity, and is also one sign of avarice. Where the lower lip is curved in a downward or outward direction, there will be destructiveness and a tendency to cruel deeds.

#### LESSON FIVE,

##### THE CHIN.

A rudimentary or very small chin is characteristic of an infant, an idiot or an uncivilized man. As regards those of normal size, they may be divided into the globose, the oval and the square. The first is found in infants, undeveloped men, and persons of a pliant nature, or deficient in intellect, also in those given to gluttony. The oval chin (Fig. A-21) will suggest a talent for some form of art. For instance the possessor of an oval chin will incline toward acting, dancing, singing, painting etc.

The square chin (Fig. A-22) indicates positive characteristics, scientific tastes, and moral courage. Considered in profile, the chin is either perpendicular, receding, or projecting. The first variety may be considered the normal type. A receding chin



Fig. A-21

(Fig. A-23) indicates a want of firmness and perseverance. When it projects (Fig. A-24) its possessor will generally be of a rapacious disposition. A retreating chin is usually associated with weakness of some kind, and it has been pointed out that such a chin is very common among members of the alleged "weaker" sex. Perpendicular chins will usually be found in trustworthy persons.



Fig. A-22



Fig. A-23.



Fig. A-24

Projecting chins--except such as appear to form a sort of nut-cracker with the nose--are often seen in people remarkable for energy and acuteness. The nut-cracker shape has been held to indicate cowardice and miserliness.

It is also highly important to note the nature of the centre of the chin, that is the point mid-way between the lower lip and the end of the feature. When flat (especially if the chin recedes) the person will usually be flat and stupid. Where it projects very much, like a diminutive chin protruding from a large and massive one, criminal and brutal instincts are revealed. But a deep indentation in the middle of the chin seems to indicate without fail a judicious, steady and resolute man, unless this feature is belied by other contradictory features.





Class 15. Ambition-The Aristocrat, approbateness, pride of character, love of publicity, praise, display, fame, a good name, esteem, fashion, social position and popularity, sense of honour.

Class 16. Dignity-The Ruler, "self-esteem," self-respect, reliance, appreciation, satisfaction, and complacency, independence, nobleness, love of liberty and power, the self-elevating, commanding instinct, manliness, authority, domination.

Class 17. Firmness-Stability, decision, perseverance, pertinacity, fixedness of purpose, aversion to change, indomitability, will-power, obstinacy.

#### 4. THE MORAL SENTIMENTS, WHICH RENDER MEN MORAL AND RELIGIOUS.

Class 18. Devotion-The Worshipper, veneration, piety, churchism, adoration of God reverence for religion and things sacred, love of prayer, religious observances, etc., obedience, respect, conservatism.

Class 19. Spirituality-The Prophet, intuition, prescience, prophetic guidance, the "light within," forewarning of what is to be, second sight.

Class 20. Hope-The Expectant, anticipation of future success and happiness, that which looks on the bright side, builds fairy castles, magnifies prospects and speculates buoyantly, light-heartedness.

Class 21. Conscience-The Jurist, integrity, moral rectitude and principle, love of right and truth, regard for duty, moral purity, promises and obligations, penitence, contrition, approval of right, condemnation of wrong, obedience of laws, rules, etc.

Class 22. Kindness-The Good Samaritan, "benevolence," sympathy, goodness, humanity, philanthropy, generosity, the neighborly, accommodating, humane, self-sacrificing, missionary spirit.

#### 5. THE PERFECTING GROUP, WHICH REFINES MAN, AND CREATES THE ARTS.

Class 23. Construction-The Mechanic, ingenuity, sleight-of-hand in using tools, invention, love of machinery, manual skill, dexterity, mechanism.

Class 24. Beauty-The Poet, "ideality," taste, refinement, imagination, love of perfection, purity, poetry, flowers, beauty, elegance, propriety, gentility, the fine arts, etc., personal neatness, finish, style.

Class 25. Sublimity-perception and love of grandeur, infinity, vastness, illimitability, omnipotence, eternity, boundlessness and endlessness.

Class 26. Imitation-The Mimic, conformity, ability and desire to copy, take pattern, imitate, do, make, and become like, mock, act out, etc.

Class 27. Mirth-The Laughter, wit, facetiousness, ridicule, sarcasm, love of fun, disposition to joke, and laugh at what is improper, ill-timed, or unbecoming, perceptive of the absurd and ridiculous, etc.

#### CLASS 2. THE INTELLECTUAL FACULTIES, LOCATED IN THE FOREHEAD.

Class 6. The senses, or hearing, seeing, feeling, tasting and smelling.

Class 7. The Perceptives, which relate man to the material properties of things.

Class 28. Observation-The Looker, cognizance of individual objects, desire to see and examine, minuteness, scrutiny, looking, gazing.

Class 29. Form-The Speller, configuration, cognizance and memory of forms, shapes, faces, countenances, and looks, perception of likeness.

Class 30. Size, measurement by eye, cognizance and memory of magnitude, quantity, bulk, distance, proportion, weight by size, height, etc.

Class 31. Weight-The Sailor, balancing capacity, marksmanship, intuitive, perception and application of the laws of gravity, motion, etc., ability to keep one's balance in walking aloft, riding, climbing, sailing, etc.

Class 32. Color-The Painter, perception, love and recollection of colors.

Class 33. Order-The Arranger, method, system, having places for things, and things in their places, observing business and other rules, laws, canons, etc.

Class 34. Computation-The Mental Arithmetician, numerical calculation, ability to reckon figures in the head, memory of numbers, etc.

Class 35. Location-The Traveller, cognizance and recollection of places, roads, scenery, position, desire to see places and ability to find them; the geographical faculty, keeping in points of compass, etc.

## 8. THE LITERARY OR KNOWING FACULTIES WHICH LEARN AND REMEMBER.

Class 36. Eventuality-The Historian, memory of facts, recollection of circumstances, news, occurrences, events, and what one has seen, done, heard, said and known; love of history, knowledge, smartness, practicality, etc.

Class 37. Time-The Innate Time-keeper, periodicity, punctuality, ability to guess what time it is, keep time in music, tell when, how long since, dates, etc.

Class 38. Tune-The Natural Musician, tone, ability to learn tunes by ear and repeat them by note, the musical inspiration, knack and genius, memory of sounds.

Class 39. Expression-The Talker, "language," communicating by natural language, looks, gestures, actions, written or spoken words, intonations, signs, etc.

## 9. THE REFLECTIVE FACULTIES, WHICH REASON, THINK, PLAN AND UNDERSTAND.

Class 40. Casuality-The Thinker and Planner, reason, sense and causation, deduction, originality, thought, forethought, depth and comprehensiveness of mind, adapting ways and means to ends, invention, creative resources, reasoning from cause to effect, profundity, judgment.

Class 41. Comparison-The Critic, analysis, induction, classification, ability and desire to compare, draw inferences, illustrate, use figures, etc.

Class 42. Intuition-The Physiognomist, perception of truth, discernment of character and motives, intuitive reading of men by minor signs.

Class 43. Urbanity-"Agreeableness," blandness, persuasiveness, pleasantness, complaisance, suavity, palaver; that which compliments, politeness, etc.



# The Language of The Pen.

## The Science of Reading Character From Handwriting.

These lessons have been written with pen and ink, in order to give you examples to work upon. This instruction must not be confounded with ordinary Graphology, the science of reading character from handwriting.

A number of different persons have written these lines, from the original manuscript, filling in words and lines here and there, so as to give you a variety of letter formations to study over.

There are a few essential points which should be taken into consideration, before the student forms a conclusion, regarding the character of a person. First- never base a conclusion, as a whole, on the formation of a few letters or words. The conclusion should be drawn after several lines of writing have been examined. A weak characteristic is often overbalanced by several good characteristics. Beautiful writing, does not always denote a beautiful character.

## Lesson. One

We will first take up the treatment of single letters, spaces and obvious signs.

If the "i" is carefully dotted in all words, it shows good memory and precision. If it is dotted (high) in places and not at all in some words, (it) indicates poor memory and lack of precision.

(Sec. 20.)

If the "t" is firmly crossed, it indicates firmness. If the "t" is not crossed firmly, it indicates a weakness; impatience and a lack of vitality. If the "t" is crossed low down upon the letter it indicates faithfulness, application and good vitality.

(Sec. 21.)

This writing indicates that the writer is a rapid thinker; he sees things at a glance; he reaches conclusions rapidly, and if the cross of the "t" has a hook at the final of the cross, it would indicate tenacity and a nature inclined to be eyeing.

(Sec. 22.)

There is a great deal to be learned from the manner in which the "t" is crossed. If it has a downward heavy stroke to the right it indicates a cruel nature. If the writing is coarse, the writer is vindictive and reckless.

If the "t" has a heavy upward cross, with a slight hook at the end, it denotes a strong will. You will find such a person a good soldier: he will be hard to dominate: could be coaxed, but not driven. Such men make great leaders

"Don't forget to be there"

(Sec. 23)

The above sample indicates the fighter, the soldier. Notice the tenacious hook at the end of the stroke "t".

"I love flowers - and music."

(Sec. 24)

Tell me the reason why.

Not until to-night

In the above sample we have several characteristics outlined. She has high aspirations - is open and frank - impatient at times, but persistent. You will notice the "o's" and "a's" are openly formed and closed at the top, this indicates secretiveness. This is also shown by the closeness of the writing. The high formation of the "N" the "L" denote high aspirations. There is also some tenderness in her nature as is shown by a tendency towards gracefulness of the writing.

# Lesson Two. (Sec. 25)

Much can be learned of the character through the formation of the "o's" and "a's". If the "o" or "a" is left open at the top it indicates a lack of secretiveness: a talkative nature. In some handwriting it denotes conversational ability. In some writing you will notice a word here and there, with the "o" or "a" left slightly open. You must not judge by one or two words alone, examine the entire writing. Where there is a tendency to leave the "o" or "a" slightly open at times, especially, if the writing is rapid, it denotes quick wit and good conversational ability. Great orators usually write rapidly and leave the round formation of the letter open at the top. (Sec. 26.)

Where there is a loosening of the "e" and "o" it usually denotes dishonesty.

If the writing has an unevenness, the formation low, the writer is crafty, tactful and if the

"a's and o's are all looped, do not trust the person."  
(Sec. 27.)

"If the writing is open and frank and uneven, with the round formations not looped, it shows that the person has considerable tact."

(Sec. 28.)

for must always use judgement  
in talking to people  
Whenever you try to tell a story  
be sure to tell it right

In the above sample, we have the talkative nature, with strong determination. Is extremely talkative but lacks continuity of thought. In the word "always" notice the letters separated. There is a tendency all through the writing, as in the word "people" to separate the letters. This person will begin talking on one subject and wind up on an entirely different one. Where there is a tendency to connect the writing, it shows continuity of thought. (Sec. 29)

## Lesson Three (Sec 30.)

In the "Writing" we sometimes notice a tendency to curl the letters. This indicates that the writer is of an idyllic temperament: easily flattered. If the writing shows a weakness, as would be indicated in the "t" it would show a weak will and poor vitality. And if the "y's" and "g's" had large loops, it would indicate an abnormal imagination.

Most artists have good imagination. In all cases, you must examine the entire writing, before deciding as to whether a certain formation is good or not.

If for instance, the "y" had a large loop in an artistic handwriting—

"(When I was young,)" <sup>(Sec 31.)</sup> it would be a good sign, but in a

"Specimen like this you could" <sup>(Sec 32.)</sup>

put it down for a bad quality, as it would show that the writer was despondent and allowed his imagination to run away with him. If such a formation is found in — "The writing of a diplomat" — it shows he has a  good imagination.

"If the writing slopes downward at the end it indicates mental worryment. (Sec 33)

"If the whole writing slopes upward it indicates high aspirations, especially if the large letters are high"

"I am up in the Air" "Yee." (Sec 34.)

If other indications show a strength of character, these lofty ideas are usually carried out by the writer.

(Sec 35.)

"I wish you would call tonight."

The downward final strokes of the "g" and "y" show decision of purpose.

The above specimen shows that the writer has the ability to carry out his high aspirations.

(Sec 36.)

"If all the finals have an upward stroke, it indicates humor" - Impulsiveness.

The long flowing finals, also indicate a love of ease and the good things in life. Coupled with weak indications ("i", "a", "y") it would show the writer to be susceptible to influences. This person would steal, simply to have a good time. (Sec 37)

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"Short cut finals, show economy-caution-suspicion."  
 (Sec. 38)

"The angularity of the writing shows acute penetration: this person generally look out for his own interest first."  
 (Sec. 39)

If the writing has tenacious hooks, and the finals club-like, it shows a desire to argue. "A" "H" "G".  
 (Sec. 40)

"I take great pleasure in doing the little things"

The above writer is systematic and orderly in all things. Good on detail  
 (Sec. 41.)

"Perhaps you will not be able to give me than an hour or two each day."

The above specimen shows - high ideals - tenderness - acute penetration - application - moderate caution - moderate will power - continuity of thought. Has some caution but not altogether secretive. Is also economical. Strong sense of morality. Honest and trustworthy.

(Sec 42) "I herewith enclose a photograph of myself which I trust you will consider good."

Determination - strong will power - tact and secretiveness is shown in the above specimen. Good memory and vitality.

Pride and self esteem is also shown.

"Tact is shown by letters varying in size"

Pride is shown by the dash under the last word. Vanity is indicated whenever there is a dash under a "signature"  
(Sec 43)

Crossing the "C" thus, - artistic temperament.

This is the nervous temperament

All health - morbid nervous temperament

This is a good sample.

"In writing letters always go over your writing and fix the weak and bad characteristics, in this way you can overcome all your shortcomings." You can develop the good characteristics which you lack.

Original from

UNIVERSITY OF ILLINOIS AT  
URBANA-CHAMPAIGN

**PALMISTRY.**  
**CHEIROGNOMY.**

Since the time when the history of man began, have mortals been irresistibly fascinated by the mysteries of divination. The ancients adopted many methods for divining character, disposition and forthcoming events. Soothsayers, prophets and the Oracles were consulted with due observance for ritualistic ceremony and sacrifice and were approached with sentiments of respect and veneration.

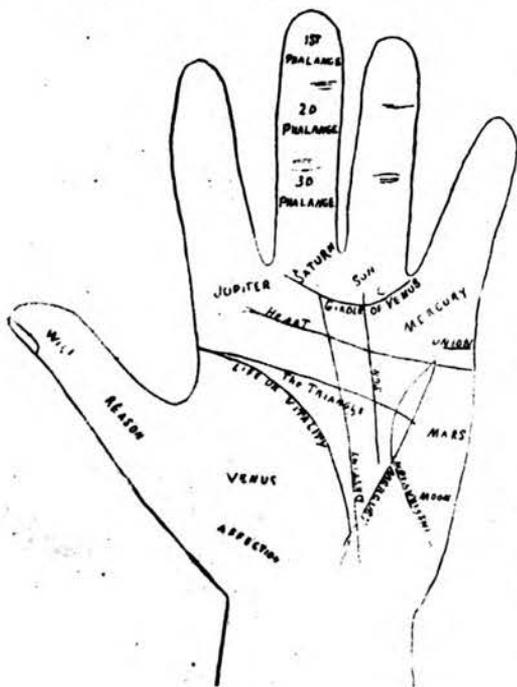
One of the oldest and most reliable sciences, Astrology, is based upon the various aspects and influences of the Solar System. Many master minds and successful votaries of the science have left behind them the results of their extensive researches so that the benefic and malefic influences of the greater planets are so generally known that certain temperaments are commonly referred to as being mercurial, sunny, saturnine, etc.

It is but natural, then, that the developments of other studies should have some connection with past scientific research, even if along other lines, and therefore in palmistry we have an acknowledgment and application of some of the principles of Astrology. The principal planets, Mercury, Venus, Mars, Jupiter, and Saturn, also the Sun and Moon, exert certain influences upon the lives of their subjects and have become definitely connected with the ascertained predominant characteristics of individuals. Through careful observation and comparison it has been discovered that the location of certain tokens in the hands coincided with the known temperament, due to the compelling influence of a certain planetary force revealed through the Horoscope. Therefore, certain parts of the hand, with their significations, have been dedicated respectively to certain planets. Thus does Palmistry pay its respect to that older science, which has been of service to mankind for centuries past in recognising certain tendencies in human beings and casting some light into the future.

PALMISTRY derives its name from a latin word, "Palma", meaning the palm of the hand. With suffixes the meaning of the word may be interpreted "the science of one skilled in the palm."

Palmistry is a combination of the arts of Cheirognomy and Cheiromancy, whereby the inner character of the individual can be read most clearly by means of the unmistakable and ineffaceable conformation and lines which Nature has herself put upon the hands. In order to gain a thorough knowledge of the science of Palmistry, it is advisable to divide the study into the two parts named above, Cheirognomy and Cheiromancy. These two words owe the origin of their first

syllable to the Greek word "Cheiro," meaning "hand." The meaning of "gnomy," translated literally, is "index"; the meaning of "mancy" is "divination"--hence Cheirognomy is the delineation of character as shown in the shape of the hand, while Cheiromancy is really reading the events in the life by the lines shown in the palm of the hand. The combination of these two studies is embodied in the term Cheiro-sophy, or Palmistry.



No. C-1.

**CHEIROGNOMY.**

In beginning the study of Cheirognomy, it is necessary to become familiar with the chart of the hand and to commit to memory the few rudiments of the art, so as to be thoroughly acquainted with the geography of the hand, so to speak, and to be able instantly to give the name of any mount or division of hand. This will require but a short time and will well repay the earnest student for the time devoted to it. (See Chart of hand in Illustration No. C-1).

First, the thumb is dedicated to Venus; the first finger to Jupiter; the second finger to Saturn; the third finger to the Sun (or Apollo); the little finger to Mercury. The "Percussion" or the outer line of the hand farthest from the thumb is denoted by the sign of Mars, while the base of the outer rim of the hand farthest from the thumb is under the influence of the Moon. The Mounts are those divis-

ions of the palm at the base of each finger and the thumb are named for the planet representing the finger and thumb; for example, the Mount of Venus would be found at the base of the thumb; the Mount of Jupiter would be found at the base of the first finger; the Mount of Saturn would be found at the base of the middle finger, etc., etc.

The following table gives the seven planets referred to in the study of the hand and the temperaments and characters corresponding to them:

TABLE No. 1.

PLANET.	TEMPERAMENT.	CHARACTER-DISPOSITION.
Saturn	Bilious	Generally pessimistic, studious, deliberate, exclusive, melancholy, superstitious.
Jupiter	Bilious-Sanguine	Ambitious, trustworthy, intelligent, imperious, genial.
Mars	Robust	Combative, insolent, domineering, courageous, cruel.
Venus	Nervous-Sanguine	Magnanimous, congenial, coquettish, good, courteous, fickle, licentious.
Mercury	Nervous-Bilious	Lively, industrious, clever, adaptable, untruthful, intriguing, adroit.
The Moon	Lymphatic	Changeable, imaginative, reflective, chaste, sentimental, despairing.
The Sun	Harmonic	Cheerful, generous, ideal, great, loving fame, beauty and riches.

The fingers are each divided by Nature into three phalanges, the outer being No. 1, the middle No. 2, and the inner No. 3. The outer phalange (No. 1), demonstrates in its shape and comparative size the philosophic traits or bent of the mind--the idealistic; the middle phalange (No. 2), is the basis for determining the more material mind--the real, the tangible; and the inner phalange (No. 3), the material tendencies of the possessor. These three phalanges have been likened to the ruling religions of the world--the Catholic, and the Israelitish--the religion of ideality, inspiring the mind to exaltation and ecstasy; the middle phalange to the Protestant religion, practical, earnest and for daily use; while the third phalange represents the Mohammedan religion, materialism personified and intensified. The following table gives the phalanges, when large and long, as exemplified by the three worlds: the divine, abstract and material:

TABLE No. 2.

	1st Phalange (Divine World)	2nd Phalange (Abstract World)	3rd Phalange (Material World)
JUPITER (1st finger)	Love of Law and Balance.	Capability. Love of Fame.	Ambition for Control.
SATURN (2nd finger)	Love of Wisdom.	Capacity for Research.	Ambition for Knowledge.
SUN (3rd finger)	Love of Beauty.	Love of Fame.	Ambition for Wealth.
MERCURY (4th finger)	Expression.	Application.	Ambition for Learning.

The joints of the fingers next come under consideration. The joint of the finger nearest the tip is called the Philosophic, while the inner joint is the Material. If the first joint (nearest the tip) is large in proportion to the inner joint, we discern the character of the individual as involved in a struggle of mind between reason and inspiration. This is usually found in the hands of those who incline to doubt everything of which they have not positive proof--the reasoning class. If the inner joint is disproportionately large, it shows the possessor has a mind inclined to order, to careful business calculations, showing an inner struggle against his reasoning powers and his material, or lower, animal nature.

## THE SECOND PHALANGE.

Even where the phalanges of the several fingers show a difference in length, we must take each into consideration in determining fully the bent of mind of each subject. Where the outer phalange (No. 1) of the index finger is longer than the rest of the phalanges of that finger, it denotes a tendency to control, purely in the interests of justice and for the sake of order. If that phalange is shorter than the other phalanges of that finger, there will be less tendency to rule. In the second finger, devoted to Saturn, should the outer phalange be longer than the other phalanges of that finger, it signifies a deep love of science, while, if this phalange be shorter than the rest on that finger, the subject will lack all interest in scientific subjects. In the third finger, devoted to Apollo (the Sun) the long first phalange denotes a love for art and an artistic nature, tending to the ideal and sublime. Mercury's first phalange, when abnormally long, indicates a persevering nature.

Should the second phalange of the front finger be longer in proportion to the rest on that finger, it would indicate a love of command based upon the glory that would be reflected, while if abnormally short, it would indicate a lack of ability to make himself obeyed on the part of the subject. Should the second phalange of the third finger show unusual length, it would indicate a love of beauty, riches and worldly success and fame; while in the little finger, the inner ability of the subject to be clever and industrious in a lesser or greater degree is manifest by the length of the second phalange.

## THE THIRD PHALANGE.

Since these lie nearest the palm, we must take into consideration, in the abnormal length of either of these third phalanges, the material predilection that the third phalanges show. Thus in the first finger, extreme length would indicate love of power, that the material wants may be met; in the second finger, an abnormally long phalange would show a desire for knowledge and honour, for the material benefits that would accrue; while in the third finger, no special taste for any definite art would be discerned, but a mere love for and admiration of the beautiful as it proved a source of material pleasure for the eye; while in the little finger, we would expect great industry, that comfort might result.

## THE THUMB.



C-2

The thumb, to which the Latin nation gave the name of Pollox, in honour of a favourite son of the heathen deity Jupiter, is much stronger than any of the fingers, and right here it is interesting to note that of all animal creation man is the only creature who uses the thumb in action separate from the rest of the fingers. The ape places the thumb in connection with the fingers in using the hand, while man invariably uses the thumb independently. The short and poorly formed thumb of the chimpanzee (see illustrations Nos. C-2 and C-3) is perhaps the nearest approach to the human thumb in the animal world.

The thumb signifies the degree of reason and will power possessed by the owner. A normally proportioned thumb



C-3



C-4

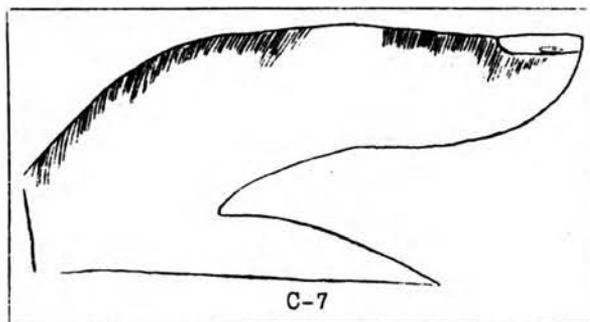
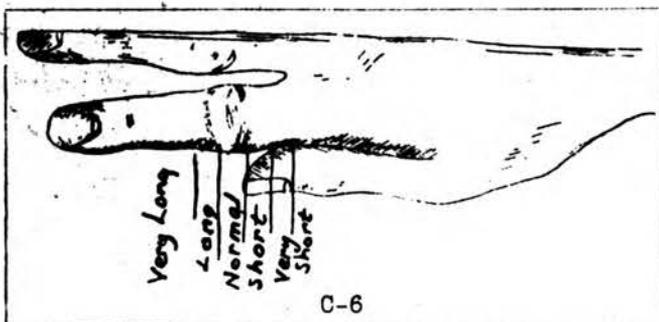
(see illustration No. C-4) denotes good will power, sound logic and reasoning abilities. Measuring the thumb from the second joint (on the outside where it joins the hand) and dividing it into fifths, the end phalange should be two-fifths of the entire length of the thumb and the second phalange should be three-fifths of the entire length of the thumb. The second phalange should be just one-fifth longer than the end phalange.



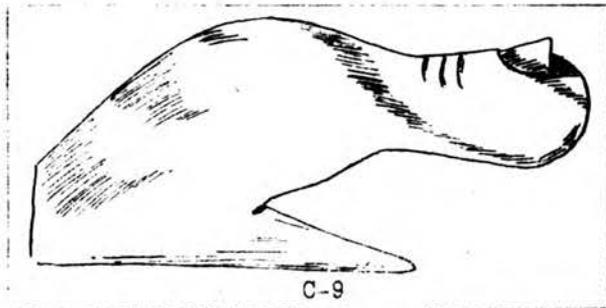
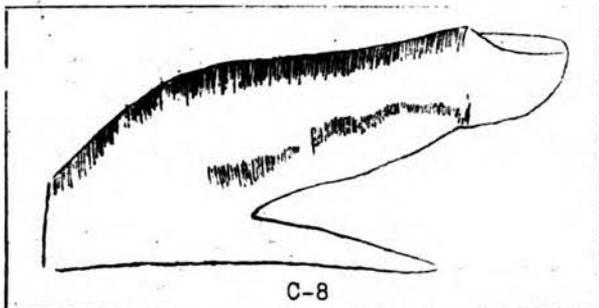
A very long thumb invariably indicates a strong, energetic will power, while a short thumb is an indication of a weak will and lack of energy. The thumb on the hand represented in illustration No. C-5 (the hand of a great inventor) plainly indicates a person governed by the head instead of the heart and one in whom logic and reason are well developed. People possessing abnormally long thumbs also possess greater power of analysis and are more progressive in their natures as well as more venturesome.

The length of the thumb in proportion to the hand may be calculated by measurement. If the thumb at the side of the hand reaches to within a quarter of an inch below the second joint of the first finger, it may be regarded as being normal. If it reaches within half an inch of the same joint, it may be regarded as short. If it reaches the second joint it can be regarded as long. (See illustration No. C6).

The outer phalange of the thumb may be regarded as indicative of the will, while the inner phalange denotes the emotional nature. If the first phalange is unusually long, we would expect a strong, vigorous will; but if unnaturally short, an uncertain temper, indecision of character and a disposition more or less melancholy.



The second phalange when long and thick would show excellent reasoning powers and good logic in the statements of the individual; when the first phalange is unusually long and the second phalange abnormally short (see illustration No. C-7), the possessor will have an obstinate, unreasoning will, hard to advise; but if the indications are reversed and the second phalange and the first phalange abnormally short (see illustration No. C-8), then we may expect a character whose reasoning faculties are good but whose will is so weak that the subject will fail to live up to the dictates of his own better judgment.



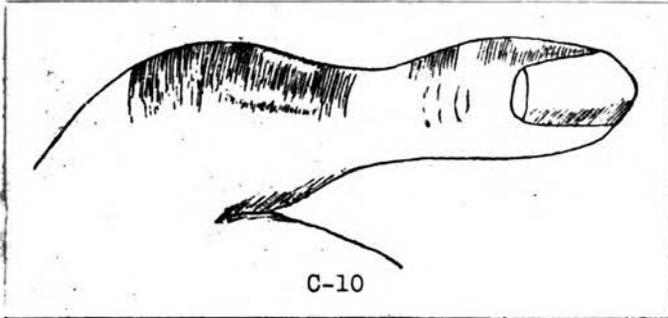
If the first phalange of the thumb is very broad and thick, very much like a ball in shape (see illustration No. C-9) it will indicate a brutal, violent temper; but if the other indications of the entire hand are good, this broad, thick phalange will merely denote unreasonable obstinacy.

If the second phalange of the thumb is waist shaped (see illustration No. C-10) it denotes tact and a quick, bright intelligence.

The flexible thumb which turns easily backward (see illustration No. C-11) invariably marks the individual who is not only extravagant in habits and ideas, but in money as well. They are usually popular socially; being what the world calls "good fellows". They forgive quickly, never harbouring a grudge and are demonstrative in affections.

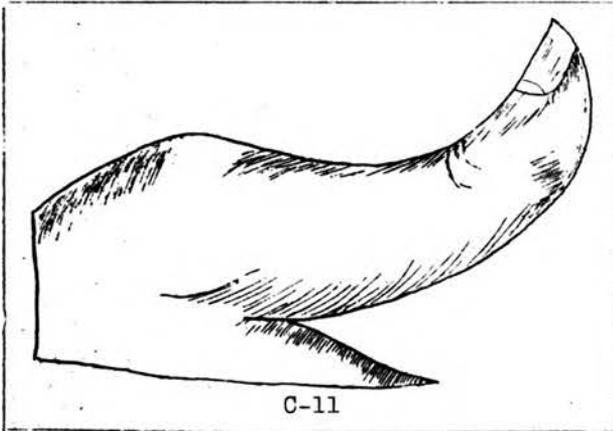
Quite the opposite to this type of thumb is the firm, straight resistant thumb (see illustration No. C-12). This thumb denotes that the owner possesses will power to a remarkable degree, and persistence and determination in carrying out his ideas. This thumb represents the serious, practical natures, dependable and loyal. The hands of George Washington (see illustration No. C-13), and Right Hon. W. E. Gladstone (see illustration No. 14), are of this type.

The thumb which is slightly curved but still firm represents the happy medium between conservatism and extravagance. Such types are generous without the control of judgment and reason. The hand of Sir Thomas Lipton (see illustration No. C-15) illustrates this type.

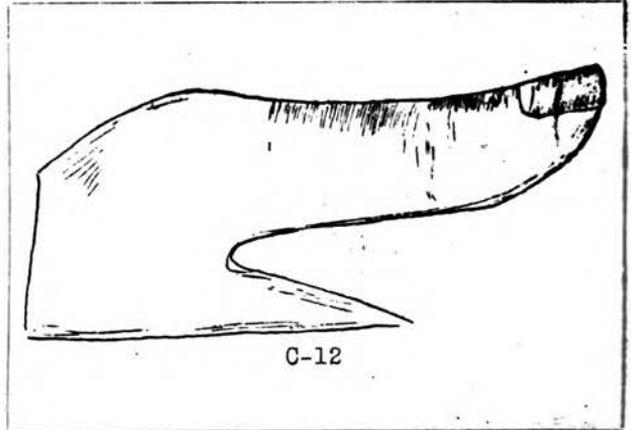


C-10

being spendthrifts and their impulses are under hand of Sir Thomas Lipton (see illustration No. C-15) illustrates this type.



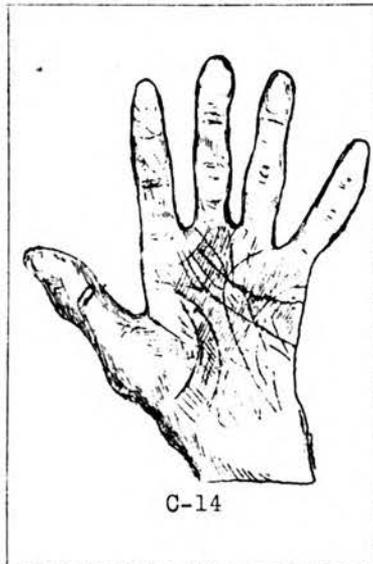
C-11



C-12



C-13



C-14



C-15

It is always necessary in reading character from the hand to compare the thumb with other indications, to note if the person possesses sufficient reasoning ability to comprehend his powers and the stamina and executive power to persist in pursuing success.

The thumb's position in relation to the hand will give a fund of information about the owner. If the thumb does not cling closely to the fingers but is rather apart by itself, it denotes a free generous nature sometimes approaching extravagance. On the other hand, a thumb which sets closely to the side of the hand, denotes that its possessor is conservative and cautious. A long thumb of this type denotes shrewdness in judgment. The hand of John D. Rockefeller (see illustration No. C-16) represents this type.

#### THE PALM OF THE HAND AND THE FINGERS.

The palm of the hand may be regarded as indicative of the material instincts, while the fingers represent the nature of the mind. When they are evenly divided greater balance in character may be looked for in the individual. Thus, if the palm be long in contrast with the fingers the material instincts will predominate, and vice versa.

People who have long fingers delight in details; if extremely long, they are apt to worry over trifles which assume undue proportions in their eyes. Lecturers and preachers who have long fingers are generally tiresome to listen to, on account of the "long drawn out" sermons or lectures they deliver.

People possessing short fingers are impulsive, have quick perceptions, and regard all subjects en masse rather than in detail. Short, thick fingers denote an acute, clever mind which too often tends to dissimulation. Fat fingers indicate a love of idleness, while fingers that are very lean disclose a searching, investigating mind, simple tastes, and so economical a tendency that it invariably threatens to develop into parsimony.

Smooth fingers denote a facility for conception and quick action, as well as an inclination toward art--an artistic taste. The possessors, too, are usually of a nervous and sanguine temperament, and all persons possessing such fingers judge by inspiration or at first sight without waiting to investigate.

Crooked and badly formed fingers indicate inclinations toward evil unless such deformity is caused by disease.

When the first finger is long in comparison with the others it is an indication of pride and arrogance; if pointed, it discloses high religious instincts, while the owner of the square first finger will be an earnest seeker after truth. If spatulate,

it denotes a tendency to mysticism, and if it is accompanied by a long second phalanx we look for ambition in the possessor. When found in connection with a long third phalanx it signifies a love of ruling.

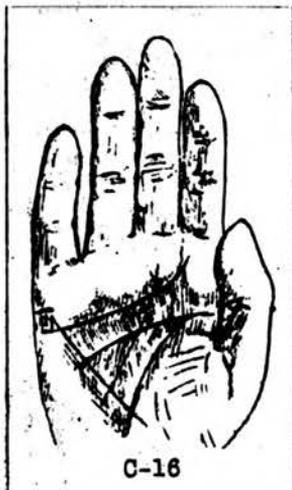
If the second finger is pointed on the tip while the rest of the fingers show other formation, the possessor will be frivolous in nature; if the second finger is square on the tip, the disposition of the owner will be graver in tone, while a spatulate termination of the second finger, if much exaggerated, indicates that the possessor will be subject to morbid tendencies. If this shaped finger-tip is accompanied by a long second phalanx, a desire for success is implied, and if the third phalanx is unusually long, the person will be selfish and avaricious.

A long third finger denotes artistic tastes; if extremely long, a fondness for games of chance or speculation; if in connection with it (the tip of the finger being spatulate) the second phalanx is long, it becomes evident that the possessor is willing to labor in order to achieve success.

When the fourth finger is disproportionately long, it is an indication of a scientific nature; if pointed, the possessor will be fond of occult sciences; if square, a desire for practical research and a facility for lucid demonstration; if it be spatulate and the second phalanx long, the commercial instinct becomes apparent as well as good capabilities for business, while a person not at all particular by what means he succeeds will be shown by a long, spatulate finger with the third phalanx unusually long.

#### COLOR AND COMPACTNESS.

Extremely white hands of an unchanging color and which are uninfluenced by outdoor temperature, will show the egotistical and the unsympathetic mind; while red hands denote a buoyant, hopeful person. A dark-tinted skin implies a melancholy mind, while a more yellow color would indicate the person of more quick temper.



C-16

A very soft hand invariably belongs to a quiet, indolent person who is more nervous and impressionable than his more firm-handed neighbor. The soft hand will also belong to a mere demonstrative individual. The hard hand will show great activity both in mind and body, on the part of the possessor, while a very hairy hand in a man will disclose love of luxury, and a sensuous nature; if the hand is wholly devoid of effeminacy, but if hair grows on the fingers, it is a sign of a passionate temper, quick to anger. Hair growing freely upon the hand of a woman shows her to be of a cruel disposition.

### THE NAILS.

Even from the various shapes of nails and the manner in which they are connected with the fingers and thumb we are able to trace distinctions of character in the individual.

Little, short, round nails about which the skin grows closely would denote an irritable, fault-finding nature. If all other features of a hand upon which such nails grow are favourable, we would designate the character of the individual as possessing a love of contradiction and criticism. Long, curved nails disclose a cruel, brutal nature, while rounded nails betoken a nature quick to anger, but as quickly appeased. Long, white nails show a weak constitution, an innate cruelty of disposition and a person capable of deep treachery. Dark-coloured nails indicate deceit and cunning, while well proportioned nails, pink underneath, disclose a sensitive nature.

The American Indians claim that if a person is born during the new, full or dark of the Moon, it can be read in their "luna" at the base of the nail. If this is large and well defined, the person was born during the full of the Moon; if the "luna" shows but moderately, the possessor came into the world during the new Moon; but if scarcely any "luna" is traceable, the advent of the individual was accomplished when the Moon was old.

### THE SHAPE OF THE HAND.



There are six types of hands. Those hands not found in any of these types are referred to as "mixed" hands. The Psychic or Idealistic hand (see illustration No. C-17) is recognized by the long, slender hand and long, smooth tapering fingers, with pink, almond-shaped nails. The skin is white, the palm soft. Such is the hand of the poet, the artist, the dreamer of dreams. They have refined, artistic natures and suffer greatly if brought into contact with that which is not pleasing to the senses. As a rule, the possessor of such a hand is anything but practical, having no conception of order and discipline.



In the Conic, or Emotional hand (see illustration C-18) we find a type slightly shorter and a little broader than the Idealistic type. In the Conic hand we find smooth and slightly tapering fingers with nails long and curved. The palm is soft. Possessors of such hands have natures that are impulsive, emotional, artistic, sympathetic, generous and sentimental. Loving comfort and ease, they more often than not fail to carry out excellent ideas along artistic lines. When we find a firm, resistant thumb on such a hand, it indicates favourable opportunities for success in art, music or the stage. If the thumb is weak and flexible, however, indolence and sensuality may be pronounced.

The Philosophic Hand (see illustration No. C-19) is larger and more developed than the foregoing types and is rather bony. The finger tips are just between the square and conic with long, well defined nails. The thumb accompanying such a hand should be large, long and firm. Possessors of the Philosophic Hand are independent thinkers, ruled by reason and logic rather than sentiment or emotion. They are tactful, discreet, diplomatic, studious, exacting, honest and undemonstrative.



C-19

The Square or Practical Hand (see illustration No. C-20) is firm, medium sized and squarely shaped. The finger nails are not long and are rather square in shape. The thumb of such a hand is firm and large. The owner of such a hand is characterized by persistence and tenacity. The love of law, equilibrium and order is supreme with them. Being punctual and precise they abhor lackadaisical, shiftless habits. They have a strong domestic instinct, loving home and home surroundings. In fact, the Square or Useful hand belongs to the bread winners of the race. They have great commercial talents, are usually successful in business and develop into teachers and lawyers.



C-20



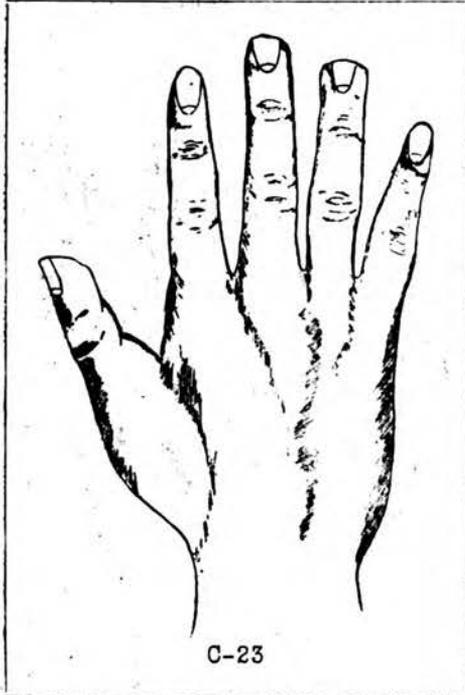
C-21

The Spatulate, or Active Hand (see illustration No. C-21) is really an exaggerated form of the Square hand, being broad at the base, firm in texture and having long, well developed fingers with blunt, broad ends. The possessors of these hands may be regarded as fond of action and motion, energetic in manner and disposition and possessing great resolution, which in an exaggerated form of the spatulate hand, becomes tyrannical. Owners of the Spatulate hand are self confident and original. They are fond of animals and out door sports and are attracted to children. The Spatulate type of hand is to be found among successful navigators, explorers, inventors, and engineers.



C-22

The Elementary Hand (see illustration No. C-22) has a thick, hard palm, short, clubbed thumb and short, stiff and stout fingers. The possessors of such hands are not gifted mentally, acting from instinct rather than reason. This elementary type of hand may be found in the far north, or among the lower classes of Slavs or Tartars. They work in grooves, lacking ambition, at such employment as unskilled manual labour. So long as they obtain the bare necessities of life, enough to eat and wear, and a place to sleep, they are satisfied and do not aspire to better their lots. They are sometimes violent in temper but are neither brave nor resourceful. This hand represents the lowest type of humanity and modifications of this hand may often be found in the lower classes of all countries.



In the Mixed Hand (see illustration No. C-23) we find a combination of all types. Such hands belong to people who have the reputation of being adaptable, possessing a general fund of information and capable of conferring great blessings upon their fellow men.

It is often noted in the "Mixed" hand that one finger may be spatulate, while another may be conic or square. This hand is perhaps the most interesting to the student of Palmistry as it gives opportunity for careful observation and study.

#### CHEIROMANCY.

In the examination of the lines of the hands from which the character and tendencies are traced, it is customary to examine the left hand, and in case of doubt in regard to certain lines, consult both hands. The signs to be observed in the palm of the hand are the mounts at the base of each finger and thumb. By studying the chart in illustration No. C-1 you can become familiar with their positions. If the Mount of Jupiter is highly developed, it represents ambition, religion, pride, etc. If the mount is absent or poorly developed it signifies a lack of honour. The Mount of Saturn signifies intensity in thought and action; if undeveloped, frivolity. The Mount of the Sun when well developed indicates a nature endowed with intelligence, clearness of judgment, possessing a love of art, beauty and fame, and bright and cheerful in temperament. A lack of development would signify quite the opposite characteristics. Those who possess a normal development of the Mount of Mercury may be judged to possess intelligence, quick penetration, love of science and good business ability. An abnormally developed mount would indicate disregard of truth, the subject being capable of bad faith. Should the mount be lacking in perfect development, the subject would lack energy, prove incapable of business tact and be slow of comprehension.

When the Mount of Venus is perfectly developed, we would expect tenderness, gentleness and charity. In excess, sensuality, vanity and idleness; an absence of development would denote coldness of heart, lack of sympathy and egotism. The influence of Mars would give courage, energy and coolness in danger; the lack of proper development of this Mount would denote cowardice.

The Mount of the Moon is supposed to designate those characteristics in the individual that show a lively nature, a love of music. A lack of development shows a lack of imagination, and a too practical disposition.

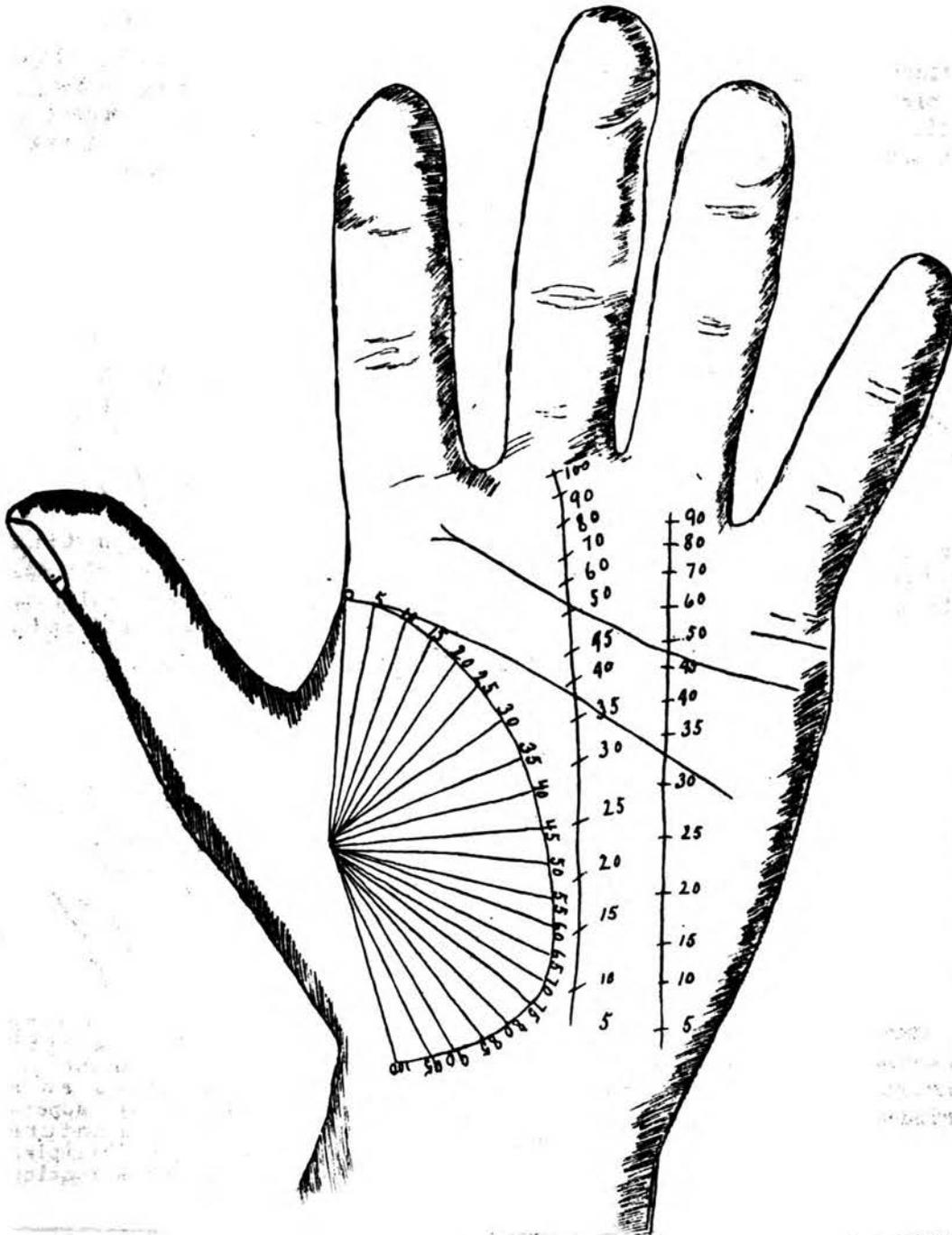
#### THE LINES OF THE HAND.

The lines on the wrist or "The Rascette", are often called the bracelets of life. These are regarded as indications of the length of life and happiness of the possessor. Chains on the bracelets are a bad sign when found in the upper circle (nearest the hand). They predict a life of worry and heavy cares.

The lines of the hand are divided into six special lines--the Line of the Head, the Line of Life, the Line of the Heart, the Line of Fate, the Line of Fortune and the Line of Health.

The most important of these naturally is the Line of Life. This begins at the side of the hand about halfway between the thumb and the first finger, and should extend around the thumb, at its base to the wrist. When the Line of Life is well formed, of good colour, and entirely surrounds the Mount of Venus, we look for a long life, no serious illness and a good disposition. Should the Line of Life be short in both hands, the life will be short. If the line is deeply cut and a pale colour, the subject will have ill health; if much chained in character it would denote a delicate constitution.

A most important point is to establish the measurement of time or age in the Life line; it is usually divided into spaces which would represent five years each. In illustration No. C-24 is given a table which will enable the student to measure the age in connection with the lines in the hand, for example: Should an island appear on the Life line at a place denoting a certain age, it would indicate an illness menacing. When the Life line is broken in two, with the ends joined together by a square, it will announce preservation from a dangerous malady or accident.





No. 1—Normal start of Head Line near Life Line, indicating intellect and will power.



No. 2—Life Line starting on Mount of Jupiter, indicating great ambition and eventual success.



No. 3—Life Line branching to Mount of Jupiter, indicating gratified ambition.



No. 4—Life Line branching to Mount of Moon denoting desire for travel and change.



No. 5—Stars on Life Line indicating accidents or fatalities.



No. 6—A Broken Life Line, as above, indicates a great danger averted.



No. 7—Showing Line of Inspiration, making half-circle between Mounts of Moon and Mercury.



No. 8—Head Line crossing Palm denoting a selfish, unsympathetic nature.



No. 9—Such a Head Line as above would indicate a revengeful, narrow-minded person.



No. 10—Drooping Head Line indicating a developed imagination.



No. 11—A chained Head Line denotes poor powers of concentration and memory.



No. 12—Drooping Head Line with star on Mount of Moon denotes a melancholy, superstitious nature with possibilities of self destruction.



**No. 13**—Long Head Line denotes adaptability. When double, shrewd mental equipment.



**No. 14**—Head Line following Life Line at start denotes inclination to be dilatory, probably due to suppression of independence in youth.



**No. 15**—Head Line branching to Mount of Mercury indicates financial success; branching between Saturn and Mercury denotes fame through originality in thought.



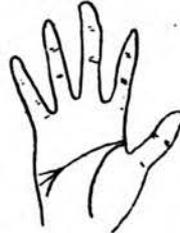
**No. 16**—Head Line entering Mount of Mercury indicating business tact.



**No. 17**—Start of Head Line independent of Life Line, indicating mental independence and domination from birth.



**No. 18** Head Line branching to Sun denoting success through connections with the artistic. Branching to Jupiter indicates successful mental enterprise.



**No. 19**—Forked Head Line indicating versatility approaching duplicity.



**No. 20**—Showing Line of Destiny which starts at wrist and ends on Mount of Saturn.



**No. 21**—A double Line of Destiny denotes two careers in life; one independent for self, the other, brought by marriage or other influence.



**No. 22**—Line of Destiny terminating on Mount of Sun would indicate celebrity in art or literature.



**No. 23**—Line of Destiny starting from Line of Life indicating success obtained through personal endeavour.



**No. 24**—A crooked or broken Destiny Line shows a fluctuating fortune, sometimes successful, sometimes not.



No. 25—Line of Destiny starting from Mount of Moon denotes success obtained through others.



No. 26—Line of Destiny starting from centre of Palm indicates a self-made career through early application.



No. 27—Line of Destiny starting from Mount of Venus and crossing Line of Life indicates early parental rule as influencing career.



No. 28—Line of Destiny lying close to Life Line indicates home influence during that period.



No. 29—Loss is indicated by an island on Destiny Line. When island is close to wrist it denotes a mystery pertaining to the birth or early life.



No. 30—A broken Line of Destiny indicates sudden change.



No. 31—When Line of Destiny is intersected by Influence Line it discloses an interrupted love affair—estrangement or divorce.



No. 32—Where Influence Line fails to connect with Line of Destiny, a love affair is not followed by marriage.



No. 33—Disasters are shown by stars on Line of Destiny. When on Palm, age can be determined by consulting chart in illustration No. C-4.



No. 34—Marriages or partnerships are indicated by Influence lines starting from Mount of Moon and merging into Line of Destiny.



No. 35—Sun Line, normal position, starting from wrist and ending on Mount of Sun.



No. 36—An island on Sun Line indicates loss of prestige through indiscretion.



No. 37—Sun Line starting from Line of Life indicates renown in the artistic world through family connections.



No. 38—Sun Line starting from centre of palm indicates early efforts crowned by success later in life.



No. 39—Sun Line well developed indicates abilities as connoisseur of art or literature.



No. 40—Sun Line starting on Mount of Moon and ending on Mount of Sun indicates success through opposite sex.



No. 41—Sun Line, red, indicates developed capabilities; pale, indicates talents needing development; broad or wavy, indicates inaptitude.



No. 42—A broken Sun Line indicates adaptability not always crowned with success.



No. 43—The normal Heart Line starting between Mounts of Mars and Mercury, on outside of hand, passing below Mounts of Sun and Saturn and ending with fork on Mount of Jupiter.



No. 44—Heart Line intersected by small lines or dots indicating disappointments in Love affairs.



No. 45—Heart Line ending on Mount of Jupiter indicates the idealist in love matters.



No. 46—Deep passionate love is indicated by Heart Line starting with numbers of branches



No. 47—Heart Line ending on Mount of Saturn indicates sensuality.



No. 48—Lines drooping from Heart Line crossed by fine lines, indicate disappointments brought about by those loved.



No. 49—Heart Line ending between Mounts of Jupiter and Saturn indicates undemonstrative affection.



No. 50—Heart Line branching to Mounts of Jupiter and Saturn denotes happiness as being impossible in love affairs.



No. 51—When Heart Line joins both the Head Line and Line of Life it indicates unrestrained feelings.



No. 52—A ragged, or uneven, Heart Line indicates the coquette or flirt.



No. 53—The Girdle of Venus is a line beginning between 1st and 2nd fingers and ending between 3rd and 4th. A small piece at either end denotes an emotional, sensitive nature.



No. 54—Several lines for Girdle of Venus denote vicious, licentious impulses.



No. 55—Girdle of Venus intersecting Marriage Line indicates the ruination of another's matrimonial happiness.



No. 56—Crosses or stars below Heart line indicate disappointed hopes in love affairs.



No. 57—Deep lines on outside of Mount of Mercury are "Marriage" or "Union" lines. A forked marriage line shows lack of sympathy between marriage partners.



No. 58—An island on Marriage Lines indicates disagreements and inconstancy.



No. 59—A cross on Marriage Line shows sudden accidental death of marriage partner.



No. 60—Marriage Line inclining toward Heart Line indicates that that person will live longer than his partner in marriage.



No. 61—Small lines drooping from Marriage Line indicate distress caused by illness of Marriage partner.



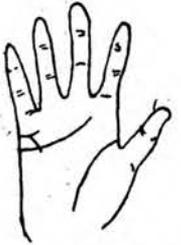
No. 62—Marriage Line ending at Sun Line indicates marriage with person either very wealthy or renowned.



No. 63—A broken Marriage Line denotes estrangement or divorce. If the ends of lines pass each other, a reconciliation is indicated.



No. 64—When Marriage Line is forked at commencement, a prolonged engagement over misunderstanding is disclosed.



No. 65—When fork of Marriage Line joins Heart Line, a separation in order to marry another is shown.



No. 66—Lines on Mount Venus running away from Life Line shows a weakening of influence exercised by loved one



No. 67—Loss of prestige through disgrace is indicated by island on Influence Line on Mount of Venus.



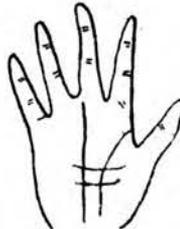
No. 68—A line intersecting Life Line ending in star on Mount of Venus denotes death of some family connection.



No. 69—Affliction caused by duplicity or death of a loved one is shown when a deep line from base of thumb reaches Life Line.



No. 70—Estrangement or divorce is indicated when line from Mount of Venus ends forked on Mount of Mars.



No. 71—Lines crossing both the Lines of Life and Destiny denote opposition of kin in business matters.



No. 72—Lines crossing both the Lines of Life and Destiny but stopping at Head Line indicate interference with personal affairs.



No. 73—Lines crossing both the Lines of Life and Destiny and intersecting the Heart Line, indicate domestic difficulties through interference of Family-at-Law.



No. 74—A line crossing the Life, Head and Heart Lines and ending on Mount of Mercury indicates a losing separation or divorce suit.



No. 75—Perpendicular lines above Marriage Line indicate children, distinct, straight lines representing boys; indistinct wavering lines representing girls.



No. 76—Normal Life Line commencing under Mount of Jupiter, circling about Mount of Venus and ending at wrist.



No. 77—A broken Life Line indicates serious illness; dotted Life Line denotes minor illnesses; dark spots on Life Line show very serious illness at age indicated.



No. 78—A Double Life Line shows strong, hardy constitution.



No. 79—Life Line starting close to thumb indicates health troubles.



No. 80—A chained Life Line shows delicacy of constitution.



No. 81—Branches dropping from Life Line show health decline; upward branches indicate health improvement



No. 82—An Island anywhere on Life Line indicates low vitality at age shown.



No. 83—When rascette curves from Mount of Venus to Mount of Moon, it shows weak productive powers.



No. 84—A Life Line forked at end denotes impaired constitution at age when fork takes place.



No. 85—The Line of Health, when normal, starts on Mount of Mercury and crosses palm in direction of Life Line.



No. 86—When Line of Health intersects Life Line, it denotes that life is uncertain.



No. 87—When Line of Health is not straight and direct, ill-health is indicated.



No. 88—Islands on Line of Health indicate pulmonary troubles.



No. 89—A broken Line of Health indicates digestive disturbances.



No. 90—When Line of Health connects Line of Head and Line of Heart, cerebral troubles are indicated.



No. 91—A Normal Head Line starts between Mounts of Jupiter and Venus and ends between Mounts of Mars and Moon. This line indicates intellectual powers.



No. 92—An island at start of Head Line indicates diseases of the head as likely.



No. 93 When Head Line follows close to Heart Line on Mount of Saturn, trouble with respiratory organs is indicated.



No. 94.—A star found on Head Line denotes an accident to the head.



No. 95—When Head Line follows Life Line closely for a way, it indicates cerebral fevers in youth.



No. 96—A wavering Head Line which ascends to Heart Line as shown above, would indicate insanity.



No. 97—A broken Head Line would show illness or accident to Head, fatal where lines do not overlap.



No. 98—A chained or irregular Head Line indicates poor powers of concentration or memory—also headache and neuralgia.



No. 99—A normal Heart Line starts between Mounts of Mars and Mercury on outer edge of hand, ending with fork on Mount of Jupiter.



No. 100—A chained Heart Line indicates health troubles due to heart.



No. 101—Island on Heart Line under Mount of Sun threatens ocular troubles; if on Mount of Saturn, danger to circulatory organs is indicated.



No. 102—Heart Line starting on Mount of Saturn indicates valvular troubles.



No. 103—When Girdle of Venus is deep and red, with Mount of Venus deeply crossed by many lines, an uncontrolled Taurean nature is indicated.



No. 104—A star on triple Girdle of Venus indicates danger of contracting incurable blood disease.



No. 105—When Triple Girdle of Venus is broken it indicates nervous debility.



No. 106—When Girdle of Venus is wavering and lies close to base of fingers it indicates a highly emotional and excitable nervous organism.

BRANCH  
6



# HINDOO AND ORIENTAL METHODS

IN

Hypnotism, Telepathy,  
Concentration, Magnetic  
Healing, Magic and the  
Wonders of the Orient

BY

**SWAMI RAMAYANDAS**  
(Hindoo Priest)

Dedicated respectfully to Prof. Elmer E. Knowles  
in appreciation of his great teachings of the  
laws of psychic phenomena.

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URBANA-CHAMPAIGN



## ORIENTAL HYPNOSISM.

All the phenomena of hypnotism, telepathy, clairvoyance, magnetic healing, etc., appear to have been well known and currently practised among the Hindoos many thousands of years before the Christian era. Hence it is not surprising that at the present day, the most accomplished adepts in the occult arts are to be found in India. The powers they are reported to possess seem well-nigh incredible. Not only can they, by look or word, restrain ferocious tigers and other wild beasts of the forest from attacking human beings, but they are able to exercise their will-power upon their subjects at immense distances, even thousands of miles. They practise at least sixty methods of inducing Hypnosis, a few of which may be briefly described as follows:-



Method No. 1.--The operator extends his hands with the fingers spread out and waves them around the head of the subject, whose eyes gradually close in sleep. The process may be varied by blowing on the subject's forehead between the eyebrows



Method No. 2.--The subject is seated comfortably, and he is told to repeat a short monosyllable in a low voice, while the operator makes passes before his eyes. This soon results in a heaviness of the eyelids, followed by deep mesmeric sleep.

Method No. 3.--Here the operator places his right hand on the head of the subject, who is seated in an erect position.

If now the hypnotist makes passes with his left hand over the patient's spine, sleep will soon be induced with a sensitive subject.



Method No. 4.--In this case hypnotic sleep is produced by gazing intently upward. A very little suggestion from the operator will then be needed to produce the effect.



Method No. 5--A book may be handed to the subject, with the request that he will read each word very carefully and spell it. The effect should be produced before he has read a page.

Method No. 6.--The operator strikes a metal cup with an iron rod one hundred times, the patient being informed that she will fall asleep at the hundredth stroke.



Method No. 7.--When the subject has closed his eyes, the operator touches them lightly with his index finger, at the same time suggesting that they will remain closed.



Method No. 8.--The operator makes passes over a glass of pure water placed before the subject, who is told that if she drinks it, she will fall asleep. When she has taken a draught and a few passes have been made over her, she soon passes into the hypnotic state.



Method No. 9.--The subject is instructed to gaze intently into the reflection of her own eyes as seen in a mirror which she holds in her hand, at a distance of eight or ten inches. This will generally produce deep hypnotic sleep.

Method No. 10.--In India, one of the best methods of inducing hypnosis is for operator and subject to stare into each other's eyes until the latter becomes hypnotized.



Method No. 11.--The operator places the palm of the right hand on the head of the patient, telling him that the hand will gradually become so heavy that he will be obliged to close his eyes.



Method No. 12.--Another theory in India is that, if the subject closes her ears with her fingers, she will hear sounds as of pieces of glass falling at a great distance. Concentration upon this idea and appropriate suggestion by the operator will gradually induce hypnosis.

Method No. 13.-- Let the subject close her eyes; you then place a bright light close to her eyelids, removing it slowly the next moment. This process repeated several times will put the patient to sleep.

Method No. 14.--The hypnotic sleep is induced by stroking the patient's head downward with three fingers, telling him at the same time that he will not be able to open his eyes.

The hypnotic powers of the Indian Yogis are described as absolutely marvellous. Thus they are said to place live charcoal in the hand of the hypnotized subject without burning the flesh. Or the operator, after hypnotizing the subject, takes a bright-bladed knife and flourishes it before the eyes of the spectators, whose vision is thereby hypnotised, so that they collectively imagine they see him plunge the blade into the bosom of the subject, who appears to be covered with blood. A fluid may be made to assume all the characteristics of a solid, and vice versa, and water may seemingly be changed into milk. This last-mentioned feat naturally recalls the account in the New Testament of the changing of water into wine at the marriage in Cana of Galilee.

But still more astounding than these things, if possible, are the instances of levitation attributed to the Indian fakirs. By levitation is of course meant the raising of heavy bodies in the air, without any physical means of support. There is levitation at the instance of an operator and levitation induced by auto-suggestion.

In the first case the subject extends himself on his back and is put to sleep. The operator then wills energetically that a large volume of air shall enter into all parts of the subject's body so that it may become lighter than air. A tremendous will-power is required to accomplish this apparent miracle. If the student intends to levitate himself, the procedure will be somewhat similar, except that the determination must be formed in his own mind, which will need to be full of faith.

It is claimed that the Indian fakirs are able to traverse great distances by means of auto-levitation. In order to acquire this wonderful power, the student must first of all learn to breathe in a particular way, as follows:--In the morning, fasting, he closes the right nostril with the finger, and draws in the air slowly through the left nostril until he has mentally counted sixteen. He then closes both nostrils and retains the air in his lungs while he counts sixty-four. The air is then slowly exhaled through the right nostril (count thirty-two). This exercise is known as "Pranayama" (control of breath), and the student is recommended to repeat it by degrees up to ten, fifteen, and even a hundred times per day, for at least six months. It is said to greatly improve the digestion, render the body light and the mind calm.

#### HOW TO STRENGTHEN THE WILL-POWER.

As the tremendous hypnotic effects produced by the Hindoos are entirely due to highly-developed will-power, it is important to know how that power may be most fully acquired. The true nature of will-power is not generally understood, even by students of occult sciences. Obstinacy is not necessarily a strong will. Ignorant persons, too, may have a stronger will than the highly educated. A really strong will-power means self-control at all times, no matter what the provocation. Nervous and chronically ill-tempered people are usually weak willed. Sudden and brief anger, however, followed by equally sudden calm, is rather an indication of strong will-power. Whoever cannot control himself will not be able to control others. The Yogis have various exercises for developing the will-power, as thus:

### EXERCISE No. 1.

The student retires to a darkened chamber and fixes his mind intently upon one subject, to the exclusion of all else, and for as long a period as possible. This will be found difficult at first, but it becomes easier by constant practice. The exercise must be repeated five successive nights for one hour on each occasion.

### EXERCISE No. 2.

At night, when the sky is clear, the student will concentrate his attention upon the stars and count as many of them as he possibly can.

### EXERCISE No. 3.

Go to the seashore, or to any other place where there is a surface of smooth and preferably damp sand. Write or draw upon the sand with a stick or the forefinger, and concentrate intently upon what you are doing. This exercise to last for one hour each day.

### EXERCISE No. 4.

Take twelve marbles, pebbles, nuts or similar objects, and hold them in the left hand. Now pick up one with the right hand and hold it out at arm's length. Contemplate it fixedly, and exclude all other thoughts, for at least one minute. Then let the object fall into the palm of the right hand, and proceed in the same manner with the other eleven, repeating the process as often as necessary to occupy you for one hour. Practise this every day.

### EXERCISE No. 5.

Let your mind be wholly concentrated upon the personality of someone at a distance, and will powerfully and intensely that that person shall write to you on a certain subject. Experiment first in regard to those with whom you have already exchanged letters. When you have succeeded in obtaining a written communication from them, try other people who have rarely, if ever, sent you a letter. In proportion as you succeed and increase the difficulty of the tests, so shall your will power be strengthened.

One of the above exercises should be practised each day, preferably in the evening. If the repetition of the same one becomes monotonous then take another, but there will be no monotony to one whose will-power is completely developed. It may not be necessary to practise all the five exercises.

### HOW TO STRENGTHEN THE MEMORY.

#### EXERCISE No. 1.

Retire into a quiet place and count from one to ten, concentrating your mind upon this operation to the exclusion of everything else. This will make your mind more receptive, and you can then impress upon yourself that your memory is strengthening. Repeat to yourself with energy, faith and determination: "My memory is getting better; I can remember things much more easily," etc. This lesson to be practised for half-an-hour, whenever convenient.

### EXERCISE No. 2.

Contemplate a tree, shrub, or flower, bear it in mind, and think of it twice daily. Each succeeding day add another tree, shrub or flower growing in a different place, and review them in your mind's eye twice daily.

### EXERCISE No. 3.

Do sums in simple addition, beginning with units and progressing to tens, hundreds, thousands, etc., and practise memorizing all the figures used, items and totals. Repeat each day all the sums previously done.

### EXERCISE No. 4.

Think of the faces of some of the people whom you have met during the day, concentrate your mind intently upon them, and review them in imagination once daily at least for a period of one year, increasing the collection by about the same number (if possible) each day. Should the recollection of any of the earlier ones become indistinct, you must not add any more until you are certain of keeping in mind those already chosen. This exercise will be found most engrossing.

### EXERCISE No. 5.

Just before you fall asleep each night you must concentrate your mind upon the following thought: "My memory is getting very much better; I can now remember things much more easily. Whatever impression is made upon my mind remains there. My mental condition has greatly improved," etc.

Conscientious attention to the above exercises will strengthen the memory to a remarkable degree. You will be surprised how much more self-reliant you will become as your power of recollection increases.

### HINDOO CURATIVE HYPNOTISM.

Although hypnotism for exhibition purposes is mostly practised only by the lower orders among the Hindoos, the application of the science to the cure of disease is widely cultivated by members of the higher ranks, and most successfully. The majority of the public performers do not pay so much attention to this branch.

The value of Hindoo hypnotic therapeutics is shown by the fact that a great many diseases more or less prevalent in other countries are comparatively rare in India, while more people of eighty or ninety years of age may be found there than elsewhere. These favourable hygienic conditions are ascribed by the Yogis and their disciples to the practice of almost pure vegetarianism, a food regime which is peculiarly suitable to the needs of those who seek the full development of their psychic powers.

The great Yogi mental healers are often so from father to son, and, as they and their forebears have, for ages, practised the art of concentration, learning it as little children, and cultivating it throughout life, it is perhaps less surprising that they should become such marvellous adepts in this particular domain. In the absence of hereditary predisposition, therefore, it is all the more necessary

for European or American hypnotists to seek adequate tuition under the most accomplished masters. For this reason we have set apart a special section of our Complete System to the elucidation of the Hindoo methods.

In the first place, whoever would school and discipline himself to acquire and apply Yogi therapeutics, must train himself to renounce meat and live upon a purely vegetable diet. Not only with regard to hypnotism, but in all other matters, it is unquestionably easier for those who adhere to a fruit and vegetable diet to devote their minds to the study of any given subject than it is for the carnivorous section of humanity, whose members have been called "corpse eaters."

The student is recommended to set apart from one to two hours per day for the study of the scientific development of will-power. He will work regularly and consistently, with an energy and a determination that nothing shall daunt, to send out his mind in one almighty psychic exhalation to a person whom he wishes to influence. He will talk to that person with power and authority, as it were ("and not as the scribes") - talk to him arrestingly, compellingly. And the Yogi teacher lays it down as an everlasting verity that if you have the true faith and determination and persistency, if you put your whole soul into the business, you shall be able to project your personality, your thoughts, your desires into the receptive mind of any other human being, though he were at the most distant spot in the world and a mighty waste of angry waters rolled between.

Furthermore, it is written that, when the mind returns to the body whence it was sent forth, "it will bring with it everything that is desired, often retaining occurrences which have happened in all parts of the world, almost simultaneously. Wonderful as this may seem to the average person, it is something that can be developed in everyone where patience and determination exist." It is claimed that, by means of Hindoo hypnotism, the average man can accomplish wonders in a few months' time. One writer mentions students who were able to cure the worst diseases in one or two treatments by the use of the will alone.

When the student's will has been raised to the utmost degree of psychic powers mental suggestions will be found to operate more definitely than spoken ones. He must carry on a conversation in his own mind with the patient, exhaling his entire soul into the exhortation and command "to get well."

#### HEADACHE.

The patient will lie with his face downward, resting his head on his arms. His eyes will be closed, and his muscles as much relaxed and passive as possible. The operator then places his right hand at the base of the patient's brain and fixedly contemplates his head. He sees into the brain, as it were, and observes all its workings, determining, by a resistless effort of the will, that the headache shall be driven out. He will say "I can rule your brain; it shall respond to my health-giving exhortations. Your body shall be freed from pain; you will soon be quite well again." And so on, these suggestions continuing for a quarter of an hour.

#### NASAL CATARRH, DEAFNESS AND EAR AILMENTS.

The patient will place a finger in each ear, while the operator puts his left thumb on the patient's nose between the eyes, and his

right hand on the patient's head. Energetic volition must now be exercised on the following points: The disappearance of all catarrhal trouble; diseased tissues to be replaced by sound ones; the deafness to cease; general improvement in health, &c.

#### RHEUMATISM.

Here the operator, standing with his left hand on the top of the patient's head and his right hand on the part of the body affected, will look the patient squarely in the face and throw all his volition into the following: "All morbid conditions shall disappear from out of your body; the uric acid in your blood must be expelled and will be expelled. The swelling, the aches and pains shall continue no longer; you will be at ease." This treatment lasts ten minutes or more. The patient is recommended to drink at least two quarts of water per day, while damp sand should be placed on the painful parts at night and kept there by means of light bandages until morning, when fresh sand should be applied. In some countries, however, the operator must couch his recommendation as to drinking water in diplomatic terms, so as not to infringe the law relating to persons who falsely pretend to be medical practitioners.

#### LUNG AILMENTS.

The patient being stretched out on his back, the operator passes his right hand over the lungs, while the fingers of the left hand gently tap the patient's forehead. Each time the fingers touch the forehead a mental suggestion is bodied forth with power and determination, thus: "Your lungs shall be freed from all morbid conditions; you will breathe freely; there will be neither cough nor expectoration. You will soon be strong and well." These and similar exhortations must be mentally addressed to the patient for fifteen minutes.

In conjunction with this hypnotic treatment he may be induced to take suitable gymnastic exercise for fifteen minutes in the open air twice a day, also to devote proper attention to simple breathing exercises. The muscles of the arms are to be exercised and the chest developed as much as possible. It is considered that the patient should spend at least eight hours in the open air every day, and walk not less than five miles per day, beginning with one mile and increasing gradually each day. He must also eat good substantial food, and drink at least two quarts of water daily. At night he should be well covered, sleeping in a room that is thoroughly ventilated, but where the air cannot pass direct over the patient's face. The patient ought to derive much benefit from sleeping in a tent.

#### STOMACH TROUBLES.

The patient lies on his back, his eyes closed, and the operator places his left hand at the pit of the patient's stomach, meanwhile making passes over the patient's head without touching it. He will then mentally suggestionize the organs as follows: "Your stomach is now much stronger. Morbid conditions are disappearing, and healthy ones will reign in their stead; your secretions will become quite normal." The operator is advised to act thus for fifteen minutes, gazing intently the while at the patient's right temple.

### KIDNEY TROUBLE.

The operator, having instructed the patient to lie extended at full length with his face downwards, takes some damp sand and makes two balls each about the size of a cricket ball. These are placed on the patient's back, one over each kidney. Then the hypnotist concentrates his gaze alternately upon each of the balls, and mentally apostrophizes the kidneys thus: "The morbid conditions will pass away, and you will both act normally; you may look forward to the enjoyment of perfect health again." This will continue for a quarter of an hour, and at each new treatment fresh sand will be used. The operator addresses each kidney as though it were a living, sentient being, and the success of this procedure is a proof of the fact that the Hindoo hypnotist can influence inanimate bodies as well as human beings.

### HEART TROUBLE.

In this case the operator feels between the patient's ribs for the place where the heart-beats are most pronounced. He then presses between the ribs with his thumb, using as much force as possible without hurting the patient. Now the hypnotist makes soothing passes over the throat down to the stomach of the patient, who is requested to open his mouth and show his tongue. The operator looks intently into the patient's mouth and mentally suggests: "This blood shall be restored to its natural conditions; the circulation will become normal, also the action of the heart; your heart is not affected." The treatment lasts fifteen minutes, with the patient extended on his back.

### BLADDER AND BOWEL AILMENTS.

The operator places his left hand on the flesh of the small of the patient's back, the sufferer being extended with his face upwards. Gentle circular passes will then be made over the abdomen by the operator, who gazes intently in the eyes of the patient, and impresses him with suggestions as follows: "You will suffer no longer in this part of your body; it will soon be perfectly well." This treatment is continued for fifteen minutes, after which the operator should spread a cloth over the abdomen and breathe strongly through the cloth fifteen or twenty times.

### HINDOO CLAIRVOYANCE.

The operator, having put the patient to sleep by one of the methods already described, addresses him in a low, droning tone substantially as follows: "Every muscle in your body is slackening; you are falling into an absolutely passive state." When this has been thoroughly impressed upon the subject's mind, the hypnotist continues: "Whatever I say to you will sink into your brain and form part of it; your brain is passive and receptive." He then says: "Your power of vision is just as good when you have your eyes closed as when they are open; in fact, it is much better, because you can see what is happening at a great distance, and can describe everything to me just as though you were present." Having instilled these suggestions into the subject's mind, the Yogi prompts him as to the appearance of a given place to which he is to project his thought-body. At first the subject is asked to relate what he sees at places relatively near - then his spirit is sent gradually further afield, until finally he

will see and reproduce scenes enacted on the other side of the globe. Three experiments of this kind, lasting half-an-hour each, may be made every day.

Generally, the operator will hold the subject's hand and gaze intently at his forehead throughout the entire process. The suggestions are given in an insistent, determined manner, after a number of mental promptings to the same effect.

#### AWAKENING THE SUBJECT.

The operator wills strongly that the subject shall awaken, and blows lightly in his face. also fanning it with his hands. He mentally determines that the hypnosis shall end, and then says aloud: "All right, all right, you are awake, you are awake!" In general, with the Yogis, mental suggestion suffices, which marks the great difference between them and European or American practitioners. It appears also that he who determinedly relies upon mental suggestion alone will, if successful, be able to influence more subjects than if he used verbal suggestion.

Where the hypnotized person does not awake at once he is placed on his back, with his hands folded over his breast, and is informed that he will sleep for one hour, to awaken of his own motion. When he has been left quite alone for the specified time, the operator will approach him again, and say: "You have now slept for one hour, and must awake." This command is further emphasized by slapping one's hands close to the subject's head, without touching it. The sleeper is then turned over on his face and receives a smart slap on the back accompanied by further injunctions to awake: "Rouse up! all right! you are awake - wide awake!" The subject will then awake.

#### ON LOOKING PEOPLE IN THE FACE.

The Yogis have an important recommendation on this subject. On being introduced to a person, you are to be careful to look at him or her directly between the eyebrows, and continue to do so while shaking hands. The student must at the same time lean forward two or three inches toward the new acquaintance, the right foot being about twelve inches in advance of the left one. A drooping of the eyelids or a downward-look shows that the person has been influenced by your personal magnetism. He or she must not be allowed to look you "out of countenance."

The theory (controverted by some other authorities) is that if you look at a man between the eyes it appears to him that you are looking directly into his eyes. We are assured that in this way it is much easier to appraise a person's character than otherwise.

#### MIRACULOUS EFFECTS OF HINDOO HYPNOTISM.

The Indian fakirs appear to exercise such a tremendous power over the imagination of the spectators at their performances that the latter are collectively made to believe in utter impossibilities, just as is the case with the individual subject under hypnosis.

Thus the operator will throw a rope up into the air. One end appears to remain aloft while the other dangles close to the ground. Now the fakir orders his assistant, an Indian boy, to climb up the rope. When the lad has done so, his master climbs after him, kills him with a knife and cuts the body in pieces. Certain bleeding members he throws to the ground, where they lie quivering, to the horror of the assembled multitude. Finally the fakir descends, puts the boy

together again, restores him to life and once more sends him up the rope. Then boy and rope suddenly disappear into space, and presently the former is seen approaching from some distance.

Or again, the fakir will take a keen knife and rip himself up, scattering his entrails all around. In a few moments, however, he has healed the horrible gaping wounds, and is whole and sound as before.

The "Mango Feat" is another Eastern marvel. The fakir places in the ground a mango seed, and covers it with a basket. When the basket is raised after a brief interval, the spectators see a little mango tree. Over this the performer places a cloth, which he shakes slightly, then removes, disclosing the tree, which now appears to be several inches taller. When it has attained four or five feet, the buds and leaves successively appear, and lastly the fruit, which is distributed among the onlookers.

It is claimed that these apparent miracles are accomplished by the true fakirs with the aid of hypnotic suggestion alone, but that they are also imitated by clever jugglers. As the performances usually take place in the open air, however it is difficult to understand how any, even the cleverest, conjuror could accomplish them without some hypnotic suggestion calculated to make the audience believe in the existence of the suspended rope, the murdered boy, etc. To those who doubt the possibility of hypnotizing a crowd of people, more or less against their will, it is pointed out that the average person is more amenable to the influence in hot climates than in the colder ones, and that when northerners go south they become as susceptible as the natives themselves. It is added that the illusions above mentioned are never produced in the north of India or in colder countries, because of these climatic conditions. The Yogis are even understood to have an understanding among themselves not to attempt any of their feats outside certain geographical limits. In those parts of India where they habitually perform, the influence they wield over their fellow countrymen is simply enormous.

The Indian Yogis are also famous for their wonderful power of throwing a subject into the cataleptic state, as well as self-inducing it by auto-suggestion. This operation, however, is not performed merely for exhibition purposes, but has a sacrificial significance. The Hindoos believe that thereby they can purify their bodies, so as to render themselves for ever immaculate, from the psychic point of view.

In some cases the cataleptic condition will be made to continue for months, and even years. Among modern records is that of the adept who, conceiving that he had offended the gods, hypnotized himself in such a manner as to be obliged to stand on one foot for twenty years. During that time his friends fed him, but would not otherwise interfere, lest he should be eternally lost for not having completed his self-imposed sacrifice. It is also possible to put a person into a cataleptic sleep that shall be to all intents and purposes temporary death, permitting of burial like a corpse and a sojourn in that state until the expiration of the term fixed by the operator or the auto-hypnotist, as the case may be.

The student who seeks to emulate the feats of the Indian fakirs is advised to cultivate the will-power as before described, and to experiment at the outset with those whom he knows to be good subjects. He should then try less suitable persons, until finally he will be able to influence a large number of people at one time, even in the colder climates.

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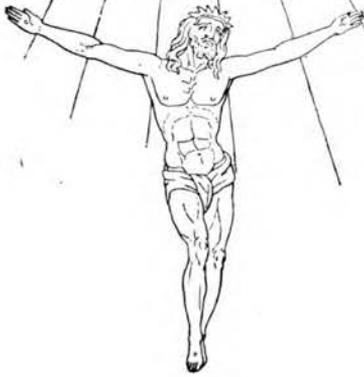
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Apollonius introduced these doctrines among the Essenes; and those who accepted and followed the teachings of Chrishna which he brought from India became known as Chrishnaists or Christians.



-Crucifixion in Space.

The doctrines of Chrishna, which were the foundation of Brahmanism, which religion Chrishna originated, were expressed in the sacred book of the Hindus, the "Bhagavad Gita" or the Song Celestial. They included belief in an immanent deity who dwells within all living creatures, plant, animal and human, and who suffers when they suffer and has joy when they are joyful. This pantheistic conception of God led to the doctrine of reverence for all life or universal compassion, which led to the practice of harmlessness and non-violence to any living creature, which meant vegetarianism and pacifism.

This philosophical and humane conception of God and the humanitarian practices that follow from this conception stands in sharp contrast with the later anthropomorphic personal gods of the Jews and Christians, who were conceived as having a human form and, in the form of Jehovah, to have human passions, including baser ones of revengefulness, jealousy, etc. Also, being conceived as a being apart from his creations - animals and human beings - whom he fashioned from the "dust of the earth", he is not the indwelling deity of Brahmanism. The man-god of Judaism and Christianity gave man mastery over the lower animals and not only did not forbid him to kill and eat them, but encouraged and insisted on such killing in sacrifice to him in the form of burnt offerings. And, in the Old Testament, he also encouraged warfare and murder of those who refused to accept him and who worshipped other gods. It is therefore clear that the later Western conceptions of deity are quite barbarous in comparison with the pure and humane doctrine taught by Chrishna.

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of their monastery, and held binding on the consciences of all the friars of their monkish society, long anterior to the time of Augustus, in whose reign, or soon after, we may suppose the three evangelists to have been appointed by the Alexandrian College to give authenticated version of them into the Greek language."

In his work, "Buddhism and Christianity", Arthur Lillie claims that the Essenes, who were the first Christians, derived their doctrines and practices from Buddhist missionaries who came westward during the third century B.C. during the reign of King Asoka, finding converts among them; and this explains the similarity of the life of the Essenes with that of Buddhist monks. Lillie's conclusion, based on long and careful research, is that the earliest and only authentic original gospel, or Diegesis, came from the Essenes and that all that is anti-Essene in the four best known gospels is accretion. As we have mentioned, the influence of Buddhist philosophy also reached the Essenes through Pythagoras and Apollonius of Tyana, both of whom studied in the Himalayas and Tibet under Buddhist sages.

The Essenes, or the first Christians, were therefore converts to Buddhism and Chishnaism (Buddhism being a reformed revival of the original doctrines of Chishna which had since degenerated at the hands of the orthodox Brahmanical priesthood); and the Essene founder of Christianity, Apollonius of Tyana, was a disciple of a Buddhist teacher, who combined Buddhism with western Pythagorean doctrines.

In his book, Lillie shows that Essenism, or Original Christianity, represented an occidental version of Buddhism, and that this was the origin of Christianity, the Christian gospels having been originally Hindu gospels devoted to the life and teachings of Chishna and Buddha, the name Chishna being changed to Cristos or Christ, with the name Jesus added. It is claimed that two centuries before the present era, Buddhist missionaries introduced these teachings into Palestine and appeared in Egypt within two generations of the time of Alexander the Great. This led to a mystic movement among the Jews, who took up these teachings as they were brought to them by the martyred Jehoshua Ben Pandira, historical founder of the Essene sect among the Jews, who studied in Egypt, where he derived his doctrines which were opposed and persecuted by the orthodox rabbis.

In Egypt, those who accepted these Buddhist doctrines were known as Therapeuts; in Palestine, Nazarites or Nazarenes. They were also called Essenes. The Pythagorean Greeks affiliated themselves with this movement, as also did the Levitical Hebrews; and all followed Pythagoras as their leader. Thus, when Apollonius of Tyana appeared among them, fresh from his studies in the Himalayas under his Buddhist master, teaching doctrines that were a synthesis of Buddhist and Pythagorean teachings, he was enthusiastically received by the Essenes and hailed as the long-awaited Teacher of Righteousness and their leader.

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Freedom is the last best hope of earth.

*Live in the present, for the future, guided by the past.*

Responsibilities gravitate to shoulders that can carry them.

*God is the silent partner in all great enterprises.*

Learn to listen, then listen to learn.

*Hold out a hand instead of pointing a finger.*

Every day is a new life to a wise man.

*All freedoms spring from freedom of the mind.*

The power of love, not love of power, can bring peace.

*Kind words reflect their own beautiful image on one's soul.*

Do unto others as you would have others do unto you.

*The way to be happy is to make others happy.*

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The athletic director of the University of New Mexico wasn't trying to be funny when he decorated his football team's dressing room in bright red and their opponent's quarters in pale blue pastels. Alonzo Stagg, while head coach at Chicago, employed somilar strategy when he had two dressing rooms for his players—one painted blue for rest periods, and the other painted red for fight talks. Both men were simply using smart color psychology.

Scientists, busy unlocking the secrets of the rainbow, have unearthed some amazing facts about color. They have proved that the colors on the red side of the spectrum are warm and stimulating while their blue-green opposites are cool and relaxing.

Blue can be a real emotional sedative. Some hospitals have found that patients recover more quickly if they are placed in blue rooms following major surgery. Blue rooms are sometimes used to quiet violent inmates of mental hospitals.

The right shade of yellow can produce a sensation of sunlight and warmth, but just a slight change in shading can cause a feeling of nausea. Commercial airlines many years ago abandoned interior decorations in yellow because certain shades encouraged air-sickness. For the same reason yellow foods should also be avoided during a fir or ocean voyages. Yellow is an excellent color, however, where "food for thought" is concerned. Research has shown that the grades of school children rose noticeably when their study rooms were redecorated in yellow.

One student of color, Howard Ketchum, declares: "Whether we realize it or not, color can lower our sales resistance, make us feel hot or cold, gloomy or gay. It can affect a man's personality and mental outlook quite as definitely as a sleepless night, a cold in the head or a good square meal.

Ketchum tells the story of a New York manufacturer who redecorated the cafeteria of his factory in light blue. The women employees soon began to complain that the cafeteria was chilly. Some of them even started wearing their coats to lunch. The plant engineer protested that the temperature was thermostatically controlled and that the cafeteria was just as warm as the rest of the factory. The complaints continued, however, and a color engineer was called in. He ordered the baseboards repainted orange, had orange slip covers placed on the chairs—and the complaints ceased!

Workers in another factory complained they were straining their backs lifting black metal boxes. Over the week-end, the ingenious foreman had the boxes repainted pale green. The following Monday several of the workmen were heard to remark about the ease of lifting "these new lightweight boxes."

Studies had shown that dark-colored objects will almost invariably be adjudged heavier than light-colored objects. The average person is inclined to underestimate the temperature of a blue-room and overestimate the temperature of a red room.

Green and red seem to have physiological effects. Dr. Gilbert Brighthouse of Occidental College in Los Angeles recorded the muscular responses of everal hundred students under the influence of red and green lights. He found that their reactions were faster than usual under a red light, while green light actually retarded their reactions.

Most people tend to overestimate the passage of time under the influence of red and underestimate it under the influence of green or blue. This was shown in experiments with two groups of salesmen. The first group, divested of watches, was ushered into a red room for a conference. At its close, they were asked to guess how long it lasted. The average estimate was six hours. Actually the meeting had lasted just half that time! A similar poll was conducted among a group of salesmen conferring in a light blue room. All thought they had spent less time than they actually had.

Color is an integral part of our daily life—from the green of the grass to the blue of the sky. Even our language is liberally sprinkled with colorful phrases we use to express our emotions—such as seeing red or green with envy. Certain qualities have been associated with specific colors. Black for instance is the traditional color of tragedy and death. In the Middle Ages, suicides from Blackfriar's Bridge, gloomy black structure in the heart of London, declined by one third when it was painted bright green.

The effect of color on digestion as the result of such thought-association was dramatically demonstrated by Samuel G. Hibbon, an illumination engineer. He invited several guests to a table set with tempting foods. Each guest had a good appetite—until the group was seated and Hibbon pushed a button. The dining room was flooded with specially designed lights. As a result, the juicy brown steaks looked gray; the crisp celery turned pink; the coffee was transformed into a sickly yellow fluid. Most of the guests couldn't eat a thing. Some of those who forced down the food were actually nauseated.

The importance of color in business and industry was shown when a Chicago packing house tripled its sales after changing the yellow walls of its display rooms. Aware that each color has its specific after-image color engineers discovered that the yellow created a gray after-image which robbed the meat of its natural redness. Sales leaped after they advised painting the walls green be-

cause the contrasting after-image made the meat look redder than ever.

Exhausting tests have demonstrated that color is one of the prime factors in the sale of virtually every commodity on the market today. When frozen foods first appeared they were packaged in ice-green or snow blue containers with pictures of Eskimos or igloos or other Arctic designs. They didn't attract the eye of the average housewife however, until they were re-packaged in warmer colors that suggested the appetizing appearance of the re-heated food.

Selecting the proper colors to suit you, changing personal moods is a more difficult matter. Suppose you feel depressed and in need of a bright environment for an emotional lift? Then suppose by tomorrow you're brimming over with exciting plans that require the sedative effect of pale blue? Well, the Color Research Institute of America has a partial solution to this problem. — keep changing colors with your moods.

That's easy enough in clothing, and it can be done also in your surroundings. Keep the walls gray or some other neutral shade and use spots of color—in pictures, slip covers or hangings—that can easily be changed.

As for the right colors to go with the outfit that suits your mood, the institute suggests: Take a sheet of black paper or cardboard, cut out a two to four inch square, look at the color of your outfit through this "window" for about 30 seconds and then look at a blank sheet of white paper. The color that appears on the paper will be the after-image a complement of the original color.

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To deny the influence of the Stars in to deny the Wisdom and Providence of God!  
— Tycho Brahe.

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## BOEN AGAIN

Condensed from Cosmic Science of the Ancient Masters

"If a man die, shall he live again?"—Job 14:14

That burning question rises with the dawn of the race. It was answered by the Ancient Masters.

"Except a man be born again, he cannot see the kingdom of God."—(Jn. 3:3)

Death is commonly understood to mean the total extinction of man when his physical body ceases its function.

That is claimed by the medical world, which holds that:

Life ("all vital activities") are ultimately the expression of molecular rearrangements and combinations. Life is,

therefore, the expression of a series of chemical changes." (Osler, Modern Medicine, p. 39).

According to this absurd medical theory, when the body ceases its function, that is the total extinction of man.

It is preposterous to hold that, after God has made us as self-conscious beings on the Sea of Life, we should be snuffed out totally after a few short years on earth. Such tales are fit stories for children and adults and medical doctors with child minds.

The Ancient Masters dug deeper than the surface into creative processes, and found that—

"It is the Spirit that quickeneth (animates the body); the flesh profiteth nothing," remaining always subject to the law of matter. (Jn. 6:63)

Life is not "the expression of a series of chemical changes," but the CAUSE of such changes.

Man is not an object foreign to the Universe. He is an integral part thereof, and ruled by universal laws the same as all other parts of the Universe. He is the product of Cosmic Elements and Cosmic Forces, the same as all other existing things.

As the Universe is the Macrocosm, so Man is the Microcosm, the little world, and contains within himself a counterpart of everything the Universe contains. Even the cells of his body are miniature solar systems. That which is lawful to the Universe is likewise lawful to man.

In the regular phenomena of Nature, as the ebb and flow of the tides, the waxing and waning of the moon, the changes of the seasons, the growth and dissolution of vegetation, the disintegration of various bodies, the Masters saw in action the Law of Change (Law of Cyclicity), and as to man, they termed it Born Again.

With the seasonal death (dissolution) of plants, and their recurrent rebirth in the spring, the Masters beheld the Rebirth of Nature—a universal Immortality in all living things, including Man, the most exalted being of the living world.

In the orderly journey of the planets, the sun, moon and stars, the Masters discovered the laws of Nature, and the existence of a universal plan pervading all things. To man they applied these laws as a matter of Science.

All visible bodies are made of the same elements, by the same creative principle, and are subject to the same laws. The substance of which water, grass and trees are made is the same, and comes from the same source, as that of which man's body is made.

The same Creative Principle performs the work in all cases, in the same way, under the same laws. So it follows by logic and reason that under the Law of Change, the Law of Cyclicity, and the Law of Analogy, Man is as eternal as the rest of Nature. In fact, as Matter is perpetual and indestructible, Life cannot be less.

It was from this scientific consideration by the Masters that came forth the secret doctrine, "Except a man be born again, he cannot SEE the kingdom of God."

The Creative Cycle moves from the invisible to the visible, and vice versa. Water is a common example of the process. It floats in the air as invisible vapor. When cold lowers its vibratory rate, it condenses and becomes visible as water, a compound of invisible gases. A still lower temperature transforms the water into ice. Raising the temperature reverses the creative process. The ice becomes water, then vapor. It is Born Again and returns to its original state in the invisible realm, the kingdom of God.

Passing from water, the simple form of creation, to Man, the most complex, the same creative process is in operation. But to the layman and medical doctors the explanation is much more complicated and confusing. In their search thousands of years ago for the secret of the Future Life, it was found by the Masters in this way.

When invisible vapor becomes visible as water, that is Birth into the visible realm. When water CHANGES to invisible vapor and returns to the invisible (spiritual) realm, it is Born Again, and goes back to its original state. Thus works the Law of Cyclicity.

That is the mysterious "CHANGE" to which the Masters referred, and which the Initiates understood:

"If a man die, shall he live again? All the days of my appointed time will I wait, till my CHANGE come." (Job 14:14)

THERE IS NO DEATH. "We shall not sleep (in death), but WE SHALL ALL BE CHANGED" (to spiritual immortality), said the Masters.

"The last enemy that shall be destroyed is death. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15:26, 51, 54, 55.

The Masters understood that when the Celestial Body (God-Spirit) enters the terrestrial body called physical man, that is birth into the visible realm.

The modern world little knows what happens when man appears to die. It knows not that when man's terrestrial body dissolves (dies) and the God-Spirit leaves that physical form, Man is in truth BORN AGAIN, and returns to his original state, in that invisible world termed the kingdom of God, a mere figure of speech, invented to deceive.

As the entire Universe, the invisible and visible parts, are in fact the kingdom of God, Man is never out of it.

That mysterious "CHANGE" from the visible to the invisible state (in the twinkling of an eye), was well explained by the great Hierophant. But the simplicity of his teachings has been destroyed by the distorted manner in which that simplicity has been juggled by the "blind leaders of the blind."

The modern world is not taught to understand the nature of the creative process termed Death. Modern man has separated himself from Eternity, when he is always living in Eternity.

We are never out of God's kingdom; for it includes all. But as physical beings, we cannot SEE the spiritual part of it, in which we dwell before our physical birth, and to which we return when our spirit leaves its material abode in that creative process termed Death.

For that process is just as much a creative one as that termed Birth into the physical world.

All processes of Nature are creative. The birth of invisible vapor as visible water, and its DEATH as water when it returns as vapor to its original state, are creative processes.

Mystery arises from ignorance. The mystery of being Born Again arises because we, and science, and medical art, understand not the Creative Processes of God.

When the leading physicians of the world declare that Life is only "the expression of a series of chemical changes," it shows that modern man is lost in the wilderness of speculation and superstition, and its time to return to the teachings of the Ancient Masters.

Death is that creative process which releases the Soul from its physical prison, and it passes on to a higher plane of being in that realm which is invisible to the physical sensory organs; hence it cannot be SEEN by physical man.

The Spiritual World is separated from the Physical World more by dimension and difference in vibratory rate than by distance. The only distance is in the mind, being imaginary.

"Those who have attained the wisdom of the Inner Doctrine, know the mysteries of life, and are not moved by aught that cometh to pass in this world of change. To them, such Life and Death are mere words, and both are but the surface aspects of the Invisible Being.

"The Real Man is neither born, nor doth it die. Unborn, undying ancient, perpetual and eternal it has endured and will endure forever. The body may dissolve, but He who hath occupied it remaineth unharmed and unchanged

"Ere thou thyself from the deluding pairs of opposites, the changeable aspects of finite existence. Be not deceived by the illusion of appearances and false knowledge.

"When thou shalt rise above the visible plane of illusion, then shalt thou cease to care about doctrines, theology, disputations concerning rites or ceremonies, and other useless trimmings upon the cloth of spiritual thought. Then shalt thou be liberator from attachments to sacred books, or writings of learned theologians who would interpret that which they fall themselves to understand."—The Masters

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