

Descriptive Mentality

FROM THE

HEAD, FACE AND HAND.

BY

HOLMES W. MERTON.

ILLUSTRATED WITH

OVER 600 ORIGINAL DRAWINGS BY THE AUTHOR.

PHILADELPHIA:
DAVID MCKAY, PUBLISHER,
610 SOUTH WASHINGTON SQUARE.

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HOLMES W. MERTON.

VAK

PREFACE.

THE value of Psychologic physiognomy as an exponent of the unexpressed and otherwise unknown capabilities, characteristics and powers of mentality is daily gaining in the estimation of intelligent men. The business man realizes more keenly the advantage of knowing at a glance the strongest and weakest factors in the mentality of those with whom he deals. Parents find from experience that the subtle natures of their children are hidden, except as they appear at unexpected moments and in unforeseen ways; that, much remains concealed; that, much time and money is often wasted where a study of their children's faces would have revealed the natural trend of power and desire.

Equally true is it that discord and unhappiness continually disturb marriage ties and home life, simply because the husband and wife fail to realize the fundamental characteristics of the other's nature; fail even to sense the full force of their own intentions and impulses.

Psychologic physiognomy is the only art by which all the powers of the Intellect, Affections, and the Will can be thoroughly and accurately measured.

It is a natural and practical art with a scientific foundation—psychology, physiology and anatomy. It is a normal prophetic art—measuring both the active and dormant powers of the brain.

Each mental faculty has a direct influence upon one or more parts of the face, hand and body. The stronger the mental faculty is, the more *intense, constant* and *marked* will its force be upon the parts governed, consequently the larger its signs will be in proportion to the signs of the weaker faculties of the same mentality.

After a moderate amount of study the ability to interpret inner powers and tendencies develops by observation. The discernment of the size and power and proportion of psychologic faculties increases with practical life. As the *signs* of the faculties are now clearly located in the face—in fact, registered throughout the whole body—there is no longer need of the old haphazard methods that had invested physiognomy with overlapping contradictions and misleading generalizations.

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How to Study Descriptive Mentality.

FIRST, read the book *through*. Then return to the drawings upon which the *faculties* are printed, draw imaginary lines midway between each faculty and the next, studying one faculty at a time, and the result of its being "very large," "large," "medium," or "small," as noted by the section (§) or paragraph (¶) indicated by the text as describing the faculty. Master the location of all of the faculties of each feature (as the bridge of the nose, end of the nose, mouth, cheek, chin, forehead, etc.). After the locations of the signs are readily recalled, and their general boundaries clear to you, it will then be necessary to notice which faculties naturally support each other directly, which less directly, and those that oppose each other. To this end study the busts, where it will be clearly seen that opposing faculties are on opposite regions of the head on each side — as Amity and Defence, Form and Stability, Hope and Appetite, Faith and Aversion, etc.

After this study the "Quality," or what is sometimes called "Texture." This must be studied from life. Upon the judgment of "organic quality" the skill of the delineator rests. Determining the size of the faculties gives their proportion or ratios to each other, but capacity to judge of the fineness of the person examined alone can gauge the possibilities of that person.

Master the parts of the subject in the following order: the *location* of the signs; the principal degrees of *size*; the full description of the faculty; quality of person examined; temperament; effect of strong faculties over weak ones; effect of strong opposing faculties; the trades, professions and commercial pursuits growing out of single faculties, and of groups; how to cultivate each faculty; how to repress each one; when best to do so; sources of enjoyment for each faculty; and finally the combinations of strong faculties necessary to make the greatest success in any given occupation. Do not become discouraged, for each element gained makes the next one easier.

To cultivate your own character, follow the *strongest* faculties for occupation, and cultivate the *weakest* faculties in order to make them closer to the average in power and useful support.

Advantages of Descriptive Mentality.

This is an age of RUSH and PRECISION combined. Every person in practical life, of whatever kind of occupation, must become as expert as possible, in order to succeed.

Few people work to the best advantage, simply because they did not start in the right branch of mental or physical industry. They did not know, without experience, what occupation to choose, and *life is not long enough to try very many experiments of learning a trade or profession.*

There are almost innumerable arts, sciences, trades and professions, but to become an expert in even one of them requires NATURAL APTITUDE FOR IT, and that necessitates a right choice. That right choice is seldom easily made, and may not be successful even then, simply because the person does not MORE FULLY UNDERSTAND HIS OR HER OWN PECULIARITIES OF CHARACTER, TEMPERAMENT, CONSTITUTIONAL STRENGTH, AND NATURAL QUALITIES.

The proficient mentologist can greatly assist in understanding and in making a choice of occupation. He is to the brain and mental nature what the capable physician or the practical physical trainer is to the body. He points out the weakest of the mental faculties, and gives a method of increasing their power; he reads which are the strongest faculties, and treats of their product and active development; and what is often more important, calls attention to new sources of pleasure and social profit, to the possibilities that may be dormant within solely through lack of knowledge of them and opportunity for their expression.

Phrenology did much good in its time, but under the pride of an established popularity, it wholly failed to keep pace with or assimilate the profound and useful discoveries of the past forty years.

Measurements.

The measurements the mentologist gives are generally of the cranium; these are valuable as memoranda for the subject's future use, and as giving the constitutional strengths of the parts of the mental nature.

When the quality and texture is taken into consideration, the measurements are valuable in determining power. A small brain may be powerful through extra fine quality, or through some few faculties being exceeding large, the others being small. See also Temperaments.

The first measurement to be taken is that of circumference of the head over Memory and Defence; 18 1-2 inches is a small head, 21 inches medium, 22 1-4 inches large, and 24 inches very large. The next measurement is that of diameter. This is made by calipers or a sliding double square with inches or millimeters, as the examiner may desire.

In diameter measurements, 7 1-4 inches is a small measurement, especially when the head is narrow through the sides, 7 3-4 a medium, 8 1-8 large, and 8 3-8 very large measurements. All the above measurements are what may be called whole-head measurements; they take the fore-head, side-head and back-head into consideration.

Then should follow the temperament measurement, both diameter and circumference. The auditory meatus (ear opening) becomes the centre from which all these are made.

Fore-head measurements are those of the Intellect. When very large or large in proportion to the size of the head, they indicate "mental temperament" and strong nerve system.

Thus, suppose the head to measure in circumference 22 1-8 inches. If the fore-head measured 13 1-4 or 13 3-4 inches, it would not indicate "mental temperament," but if the fore-head measured 14 1-4 or more inches, it would indicate "Men-



tal temperament," and in like proportion smaller heads would indicate mental temperament.

Narrow, long fore-heads indicate the middle and second range of faculties strong (see bust and symbolic head), as Form, Attention, Inspiration and Amity, Color, Memory, Reason and Reform.

Wide fore-heads generally indicate the outer range to be strong, as Number, Language, Construction and Communion.

With the same circumference, 22 1-8 inches, the measures over the side-head and top-head indicate whether the affections are large or small. A circumference from ear to ear of 13 1-4 or 13 3-4 inches would not indicate Vital temperament, but 14 1-4 to 15 1-2 would indicate Vital temperament and strong Nutritive system.

If the side-head were broad and low, 5 7-8 or less in height, would indicate the side faculties were large, and top-head faculties small, and the reverse if the side-head were narrow and high.

If the circumference of the head were less than 22 1-4 inches, smaller measures over the top-head would indicate Vital temperament.

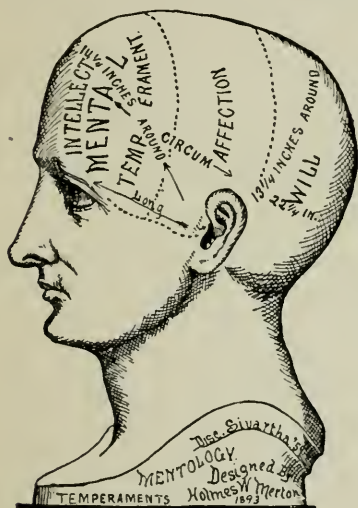
With head circumference of 22 1-4 inches as a basis and the back-head measurements only 13 1-4 to 14 inches around, and 5 1-2 to 5 7-8 in diameter to "Dignity," these would not indicate "Motive temperament;" but if 15 inches or more, and diameter 6 1-4 inches or more, these would indicate Motive Temperament, strong muscular system and dominant Will, in proportion to the rest of the nature.

The same proportions hold good with smaller or larger heads, the difference in Mentality depending upon these proportions and upon quality. Each measurement must be compared with the other measurements of the same in reading a Mentality; in comparing the mentality of one person with that of another, the quality of both must be very carefully studied and compared. After considerable practice the reader may not need to make measurements.

Temperaments.

§ 1—¶ 1.—There are three principal temperaments, each caused by a predominant cast of mental nature, that is, where the Intellect or Affections or the Will are strongest. These are the effects of hereditary influence, sometimes modified by training and education, and sometimes increased by these.

¶ 2.—Each mental temperament causes its related physical condition, and modifies the body to harmonize with it. The phrenologists have generally failed to understand these relations of the brain over the bodily growth.



§ 2—¶ 3.—MENTAL TEMPERAMENT.—When the nervous system is strongest and the Intellectual faculties are predominant, they cause the nature to be largely intellectual, thoughtful and constructive *in proportion to its whole mentality.* The Intellect is the cool, judging and impartial region of the brain.

When the circumference of the head is 19 1-2 and over the fore-head 13 3-4 or more inches, it would indicate mental temperament.

If circumference were 21 and forehead 14 1-4 inches or more, it would indicate mental temperament.

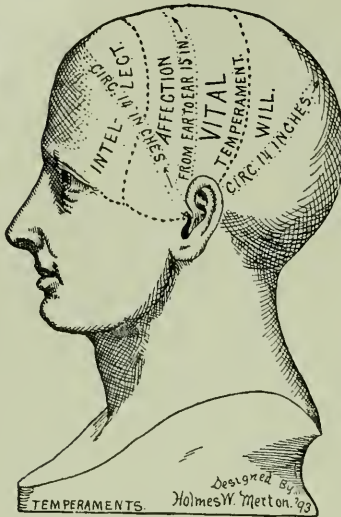
If circumference were 22 1-4 and forehead 15 inches or more, it would indicate mental temperament.

§ 3—¶ 4.—SOCIAL AND VITAL TEMPERAMENT.—When the Affectionate faculties of the brain are strongest, they cause mentally large sociability and strong affections and physically a strong nutritive system. The Affections are the attractive, binding and genial faculties of the brain, and govern the nutritive organs of the body.



DESCRIPTIVE MENTALITY.

¶ 5.—If the head circumference were 19 1-2 and the side-head measurements less than 13 3-4 inches, it would indicate Vital temperament.



¶ 6.—Head measurement 21 inches and side-head 14 1-4 or more; head measurement 22 1-4 and side-head 15 inches or more, would indicate Vital Temperament.

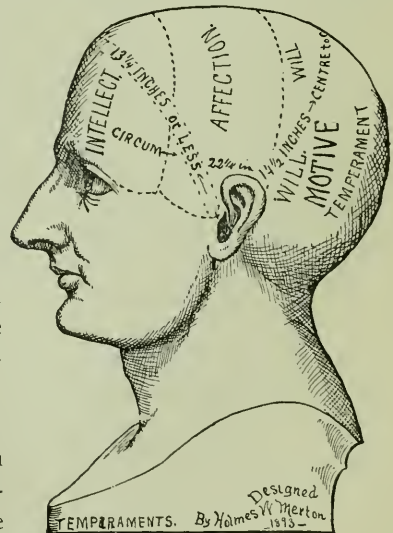
§ 4—¶ 7.—INDUSTRIAL AND MOTIVE TEMPERAMENT.—When the Industrial (Will) faculties are strongest, they cause a commercial, productive, judicial or executive nature, and give power to the muscular system. The Will faculties are executive, fiery and impulsive in their nature, and carry out the desires of the

other faculties and their own.

¶ 8.—When the circumference of the head is 19 1-2 inches, and the back-head measurement is 14 or more inches, or head measurement 21 and back-head 14 1-2 or more inches, or head measurement 22 1-4 and back-head 15 or more inches, a Motive Temperament is indicated.



§ 5—¶ 9.—HARMONIC TEMPERAMENT.—When the Mental, Vital and Motive Temperaments are



about equally strong, the nature may be called Harmonic, and generally gives symmetry and roundness to the character and a well proportioned physical system.

§ 6—¶ 10.—**FORMATIVE TEMPERAMENT.**—When the Mental and Vital are strong and the Motive weak. It combines the effects of the two leaders. See sections 2 and 3.

§ 7—¶ 11.—**CONSERVING TEMPERAMENT.**—When the Vital and Motive are equally strong, and combines those two in their effects. See sections 3 and 4.

§ 8—¶ 12.—**ESTIMATIVE TEMPERAMENT.**—When the Mental and Motive are strongly developed, and the Vital is small, give a nature adapted to developing and constructive work, but often lacks vitality enough to produce great effects. See sections 2 and 4.

Indications of Quality and Texture.

§ 9—¶ 13.—**The Texture and Quality of the brain and body** varies their power much more than the sizes of the faculties and organs do. The finer the texture in proportion to the size the more power it gives the mentality. This is one of the most essential parts of the art of reading mentality. It requires good judgment and close observation, and should never be neglected by the reader.

The study of the physiology of the skin and organs of sense will greatly aid in judging the quality and texture of the body and its nervous systems.

§ 10—¶ 14.—**GOOD QUALITY.**—*Eyes* full of lustre and strength, with steady movements and strong observation.

¶ 15.—*Skin* full of life, soft, flexible, and surface delicately marked.

¶ 16.—*Hair* full of energy and life, and may be fine or coarse, but generally of medium texture, but the hair is of less importance as an indication than is generally supposed.

¶ 17.—*Muscles* should be round and flexible, clear cut and responsive to demands upon them.

¶ 18.—*Nerve Forces* vivid, clear and impressive, direct rays with calm and steady flow. The reader of character must cultivate the power of discerning the character of nerve-force in order to discriminate between the comparative power of those he reads. There is a great difference between silk and shoddy, and so there is in the quality of the skin, the organs of the body and brain and the vibrations of nerve energy.

¶ 19.—The bearing of the body indicates very much with regard to quality and power, and also in regard to occupation. But it is impossible to here make a description elaborate enough to be of value to the reader of character.

¶ 20.—One essential of good quality is nearly always apparent to the learner, and that is personal grace, or ease of movement, and the accompanying quality of expressive gesture. This, however, does contradict the eccentric's habits of expression.

§ 11—¶ 21.—MEDIUM QUALITY.—The indications of medium quality are those of good quality, except in less marked degree, and the strength of the nerve forces vary much more from time to time.

¶ 22.—*Eyes* strong and observing (unless injured by overwork), with much vividness of expression.

¶ 23.—*Skin* soft and flexible and of good "tone."

¶ 24.—*Hair* should be life-like and "lively," is generally quite thick and vigorous in growth.

¶ 25.—*Muscles*, strong and active, of compact structure, and those of the face denoting energy and movement.

§ 12—¶ 26.—POOR QUALITY.—Indications of poor texture and quality are very numerous, and need little description. Some of the most marked are as follows:

¶ 27.—*Eyes* changeable and shifting, with generally dull force and lustreless influence, although sometimes full of energy and force of a physical nature derived from bodily good health, or from the expression of the various passions.

¶ 28.—*Skin* generally coarse, with poorly marked veins and arteries, and the papillary surface coarse and irregular, espe-

cially noticeable on the inner surface of the hands, and in the tracings of movements in the bending surfaces.

¶ 29.—*Muscles* are generally strong, but slow in responsive action and devoid of graceful and calm movements, unless trained to do so in some particular direction.

¶ 30.—*Personal expression* in those of poor quality nearly always lack meaning in the motions taken; these motions seldom denote anything except emphasis to what is said, and are not in themselves expressive of ideas.

¶ 31.—*Nerve force* lacks strength and tone, is dull and indirect, of a cloudy nature, and not easily felt, except by those of sensitive natures, and then, perhaps, only the angular forces from the repelling faculties of the back-head.

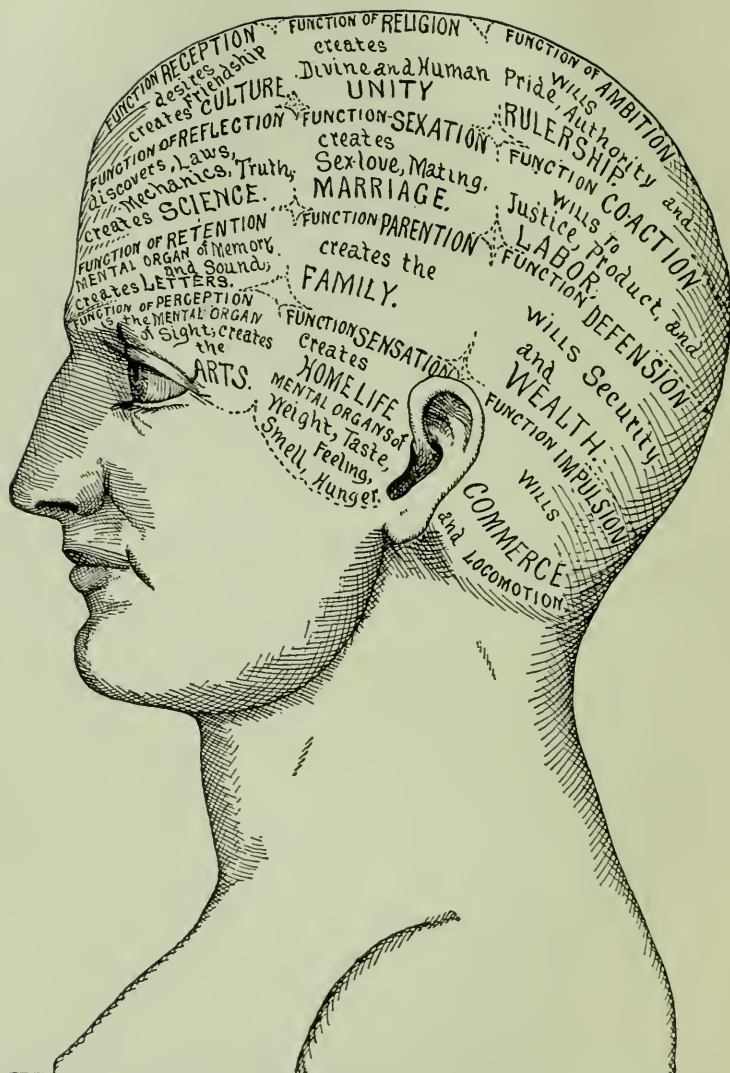
Cultivation.

§ 13—¶ 32.—CAPACITY is dependent largely upon the quality and texture of the body and its nervous system; but however fine the quality of these may be, every faculty must be cultivated and trained in order to reach its maximum capacity, and the expert in any direction of human effort is so because of cultivated nervous and muscular systems; contrary to this lack of accomplishment is often the consequence of lethargic energies, even where the natural capacity denotes power and quality.

¶ 33.—*Cultivated* persons show the effects of training in the contour and harmony of the organs of the face, in the shape of their hands and in the expression of their whole organization.

¶ 34.—*Uncultivated* persons are noted by the lack of expression in the face and hands, and often the position assumed by the body. Persons may have many lines and marks of expression in their faces, and yet these may be almost meaningless when studied. The mentologist and reader of mentality must thus learn to detect the *little in much*, as well as the "much in little."





TWELVE MENTAL FUNCTIONS AND THEIR PRODUCTS.

Mental and Physical Compactness.

§ 14—¶ 35.—Mental and physical compactness comprises that condition of the body and brain wherein they respond quickly to each other, and where by nutrition, nervous energy and muscular work, they support the one that is strongest.

The athlete has nervous and nutritive response to his muscular action and strength; the scholar and scientist who have strong bodies have muscular and nutritive support to their active nervous systems. Hence we see extreme power manifested by mental and physical compactness. Although not always present, such compactness invariably adds uniformity of power.

Twelve Mental Functions.

The human brain is governed by twelve great mental functions, the limits of some being quite clearly defined, while others less closely related to the organs of sense are not so easily recognized, and yet, when analyzed, are clearly seen. They respond to each other across the mental mechanism, and produce distinct mental products in a regular order, according to their natural laws.

In this drawing of the mental functions the names of the functions and their products are printed over the region of the brain that produce them; the student should study the location of these very thoroughly.

Signs of Character.

The drawings used in this book to illustrate the art of reading character were designed for that particular purpose, and are what carefully drawn and named maps are to geography, or an architect's drawings are to the builders.

The location of the signs are to be carefully studied, their

general limits well learned, their blending into each other noticed, and then finally their comparative sizes carefully considered.

The larger the part upon which the name of the sign is written, the larger the faculty, and the more powerful its effect upon the action of the person being read.

Persons of poor quality of muscular and bodily texture must be read very much lower in capabilities than those of fine quality, even when the faculties are larger in size.

No attempt has been made in this book to include faces of all kinds of characters, and in fact, it is not only unnecessary, but quite impossible. The student can learn to read easier and with better success by the thorough study of the signs and their meaning, and the strength they show in a few faces, and then judge *quality* and *size* by comparison.

Do not be in too great haste; take time and ease in the art. It is worth both study and experiment. You will enjoy all the rest of your life the power you have of reading faces. You will find much value in the analysis of the mental nature given in the descriptions of different sized faculties, and will be surprised in how many directions your study of Mentality will amply repay your time and research.

In this connection we will say a few words in reference to the "Class," "Function" or "Group" "Faculty" and "sub-faculties." In geography we design our maps with boundaries of nations, states, counties, towns, etc., for commerce, and because they are combinations or extended boundaries of legal, judicial and legislative power.

But towns combine into counties, these into states, these into nations. The towns or counties may be very much alike, while in the Mentality of mankind each division has its own particular duty to perform, and these combine to effect more general products, etc., so that to class the faculties into functions, these into classes, and these into the whole mentality, is true naturally and of value to the student. Sivartha's classification is, in our estimation, the first natural one ever made of the mental nature of man. The "Temperaments" are

known by the strongest *class*, the "dominant nature" by the strongest *function*, the "varied capacities" by the strongest *faculties*, and the "absent powers" or incapacities by the weakest *faculties*, and "methods of details" by the *sub-faculties*.

Thus somewhat of the character can be read from knowing the size of the region of the three *classes*, very much more by knowing the size of the twelve *functions*, but only completely read by knowing the location and size of the 36 *faculties*, and sometimes the sub-faculties aid in reading the methods of the faculties themselves. See the following maps of the Brain Surface and Symbolic Head.

Only a few of the 108 sub-faculties are given in the engravings. They make the art of reading very complex and complicated, and only a few are of great importance. These consist of the sub-faculties of the faculty of Defence, consisting of Aggression, Protection and Self-defence, and mark very clearly the different habits of persons in their self-protection and self-aggrandizement. Aggression indices more particularly the mental habit of the individual, Protection the financial methods and Self-defence the physical and personal methods of personal defence.

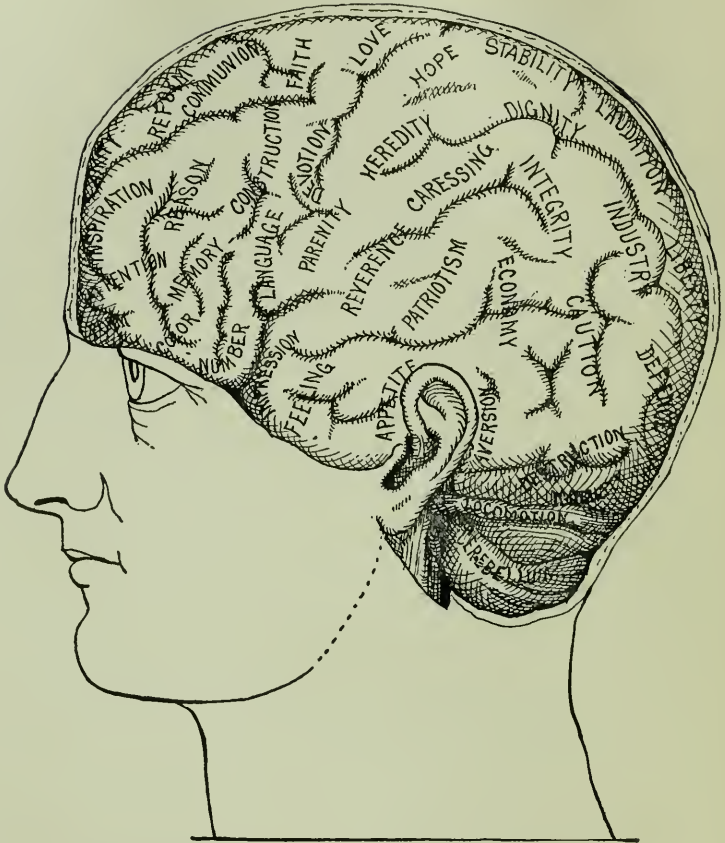
Analysis and Synthesis are sub-faculties of Reason, and specialize that faculty in the septum of the nose.

When Analysis is most strongly marked, the method of reasoning is analytical; when Synthesis is most strongly marked the method is synthetic.

In other regions two or more faculties may unite in producing an effect that is indicated by one term better than by the names of the two or three faculties. Thus Concert, which widens and raises the crest of the nose, is the united product of Reform and Communion; and Control, at the corner of the mouth, the united effect of Parenthood, Reverence and Stability.

Energy is the united product of Mobility, Industry and Defence.

DESCRIPTIVE MENTALITY.



Brain Surface. Cortical Periphery.

The convolutions of the brain are arranged to give the greatest possible surface of nerve cells, in which mental life is principally carried on. These convolutions are deepened by study and good quality, and are thus made more capable in thought, feeling and volition. It is estimated that powerful brains have nearly 360 square inches of surface, containing over 3,000,000,000 of nerve cells, connected with each other by fibres and nerve tubes, inter-relating the surface and centers with each other and with the body.

Symbolic Head.

We present as the first map of the mental faculties, a symbolic head, designed by Sivarthia, to present to the eye the leading traits of the mentality of the 36 faculties. This map is valuable in its giving a symbolic outline of the faculties, thus aiding the memory and making for the nature of mankind a picture of his principal wants and habits.

The faculties of the intellectual region produce the plans, methods and desires for obtaining and creating knowledge and wisdom; those of the side-head, the social region, give rise to the affections, love and desires of association; the faculties of the Will in the back-head, the industrial region, create the impulses for wealth, industry and physical preservation. The dark lines on the map are not intended as divisions of the brain, but as the divisions of mental functions for the convenience of study, and to assist in classing the mental faculties. It must always be remembered that the faculties of the brain *blend imperceptibly into each other*, but there are channels, or, it might be said, paths over which the currents of nerve forces flow around the surface and through the brain more freely and because of natural laws more frequently than over others, and for this reason some faculties blend more easily and gradually with one near faculty than with another. But this is in itself an elaborate study into which it is unnecessary for the student to enter deeply for the single purpose of reading character.

The student will easily understand that each faculty supplies material, as it were, for the faculties above and beyond it. Thus the mental path is from the body, first through the sensations of Appetite and its duties, then Feeling, then Impression; these the whole brain must use. Next to Form, Color and Number, for the brain must have sensations from the body organs before it can remember or arrange its facts. The five physical and two mental senses supply these. See sections 31, 35, 39, 51, 55, 120, 124, 128.

Then the faculty of Attention arranges these facts, Memory takes their titles, Language names them and also adds the



sense of hearing to those senses above noted. Following these, Inspiration foresees their application, and gives their future tendency.

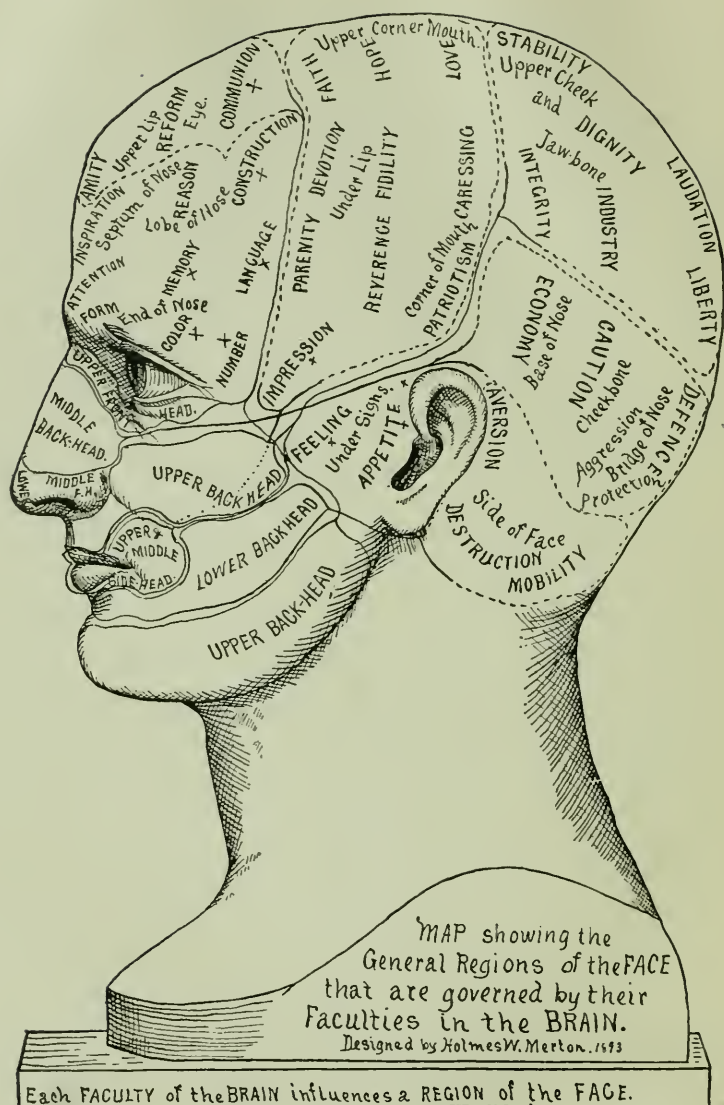
Reason then takes up their analysis and comparative duties and arranges rules, laws and judgments, after which Construction deals with their mechanical relations, if there are any, and Reform urges or restrains their application.

At this stage become also active those impressions or growing ideas that pertain to persons, as friends, companions and communication between them, and the faculties of Amity and Communion make choice of such as they desire, and the impulse or mental thought then passes on to Faith and Hope, which spur them on with encouragement toward the organs that execute, those of the Will; first Dignity moulds the organization of power for accomplishing the end, and Stability gives firmness for its execution, thence to the faculties of the function of Labor (or Co-action), thence into the defensive faculties, the product of which is called and dealt with as Wealth, and finally those of Impulsion, that cause its distribution in Commerce.

This is a general survey of the path of ideas, from their simplest to their most complex stage—that of putting into use the thought created by the brain faculties.

Some ideas, or impulses, may not go the whole circuit, “may cut across” or stop at some more or less completed part of the course, depending upon the product desired.

The six faculties on the middle side-head are not in the path of this wide range of organs, and they do not form a part of the process, but form two groups of organs, acting as centres to the faculties around, and in reality these create the greatest of human desires which all the other faculties strive the hardest to satisfy. These two groups of faculties relate to the pairing of the sexes in marriage and the relationships of the family. This whole class of faculties on the side-head, the Affections under the general terms, Love or Association, are the static faculties; the group of Home faculties supply the physical needs, the family group the parental desires, the



group of marriage the sex desires, and the faculties of the religious group, the desire for unity with spiritual and harmonious laws and unity of mental action.

Thus this complex mental machine is completely governed by law and natural methods, complex and yet yielding to each other.

The student of character will find intense pleasure in tracing out the possible combinations of needs and powers of the faculties, their chords, responses, assistants, source of materials and final products.

The Brain and Face.

Thus far we have treated the brain and its organs as the basis for reading mentality.

We will now proceed to locate the signs of the mental faculties in the face, and the influence they exert there. The face is more flexible, mobile and expressive than the skull; it changes much more rapidly under intense mental application, and is in many respects much more distinctly marked with character than the more general contours of the brain. The student may read both or either; they never contradict each other, except that the face gives the "latest evidence."

We now trace the regions of the brain influence to their regions of the face, by the use of looped lines enclosing both regions.

The Intellect, with the exception of Amity, Reform, Communism, Memory, Language and Number, indicate themselves in the end, septum and lobes of the nose. Amity, Reform and Communion around the eye. These are also read by their brain sign in the forehead. Communion, Construction, Memory, Language, Color and Number are also read by their brain sign in the forehead. The Intellect is *formal*, and consequently does not manifest itself in as large a region of the face as the Will faculties do; but their indications in the face

and forehead are very sharply marked, the forehead changing its contour much more easily and quickly than the side-head or the back-head.

The Affections are *static*, and indicate themselves in and around the lips. Faith, Hope and Love under the word "upper," Purity and Reverence nearly under the word "middle," and Devotion, Heredity and Caressing in the under lip, and Patriotism under the word "side;" Impression, Feeling and Appetite do not indicate their power in the face, but in the regions named and around the + marks.

The upper regions of the Will indicate themselves in the cheek and in the lower jaw; the lower Will faculties support these, but do not indicate themselves in these regions.

The faculties of Reserve, Economy and Defence indicate themselves in the bridge and base of the nose.

Aversion, Destruction and Mobility indicate in the side of the cheek and under the mouth. See the limits of their region.

This general survey now prepares us for the special locations of the signs of the faculties, and their indices of strength or weakness.

Bust of Mentology.

The bust of Mentology indicates the location of the faculties in the brain and face. The product of these faculties in the individual we term Mentality, the Mental life and nature of one person as distinguished from the Mental laws, forces and constitution of all mankind in Human Social life, Mentology.

The student of Descriptive Mentality is urged to study carefully the location of the signs given on the drawing; but as we are to consider very thoroughly the face, an elaborate description is not necessary for this drawing, which is a summing up of all that has preceded it in regard to sign locations.

The Study of a Face.

In this face we see clearly indicated an Harmonic Temperament (§ 5); the features are evenly balanced in power, the length of the forehead quite long, the eyes of moderate depth, the nose wide and a full third of the facial length, the mouth strong and well supported, and the chin showing strength and force.

We would estimate the quality to be good (sections 9 and 10), Compactness to be excellent (section 14), and faculties very uniform in power.

The following description by section and paragraph would, if printed here in full, occupy nearly twenty pages of this book, and hence this method admits of our describing many characters without such additions, and often of repetitions. Each section includes all the numbered paragraphs to the next section. We will read the mentality of this face as the faculties proceed through the descriptive part of the book. Examine first the location of the sign, its size, and then turn to the section or paragraph noted to find full description. The first faculty in the descriptive part is that of Form. Form is located at the inner end of the eyebrow, and gives fulness and width to that part of the face. Form, large, section 32; Color, large, section 36; Number, medium, section 41; for the indice of large Attention, we can look at the end of the nose, in the direction the arrow points, described by section 44; Memory, return to the fore-head and find it large, section 48; Language, large, section 52; for Inspiration we can again return to the nose, the long septum gives very large Inspiration, section 55; Reason, in the lobe and septum of the nose large, section 60; Construction, medium, section 65; Amity in the upper lip, large, section 68; Reform and Communion are not plainly seen in the forehead in this engraving, but these produce the sign Concert in the upper part of the nose; this is full, and we can read it as sections 72 and 76.

We will now read the Affections. Faith, large, section 80; Love, medium, section 85; Hope, medium, section 89; these are

located above the corner of the mouth, and like the other faculties demonstrate their power by fulness.

The faculty of Devotion is not quite as strong as reads section 93; Heredity is large, section 100; Luxury, large, section 105; the Parental faculties are indexed by the sign Control, and in the side-head, see engraving page 18; these we may read from the sign Control to be medium, sections 110 and 114; Patriotism, large, section 117.

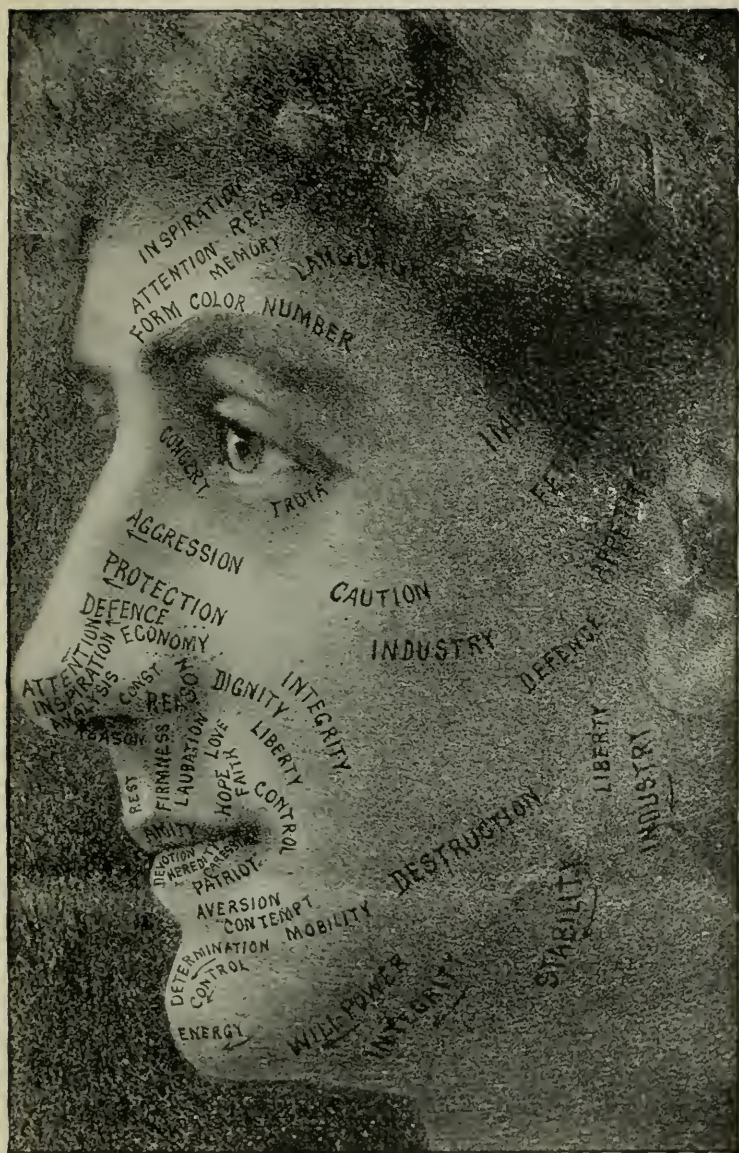
For the indices of Impression, Feeling and Appetite we must again return to the side-head, the depth of which is not clearly indicated by this engraving. From the contour of this side of the face, we judge Impression to read as section 121, Feeling as section 126, Appetite as section 130. This completes the Affections.

The highest faculty of the Will is Dignity. Its indication in the face is just back of the lobe of the nose on the cheek; in size we read, medium, section 134; Stability, large, section 137; Laudation in the upper lip, medium, section 142.

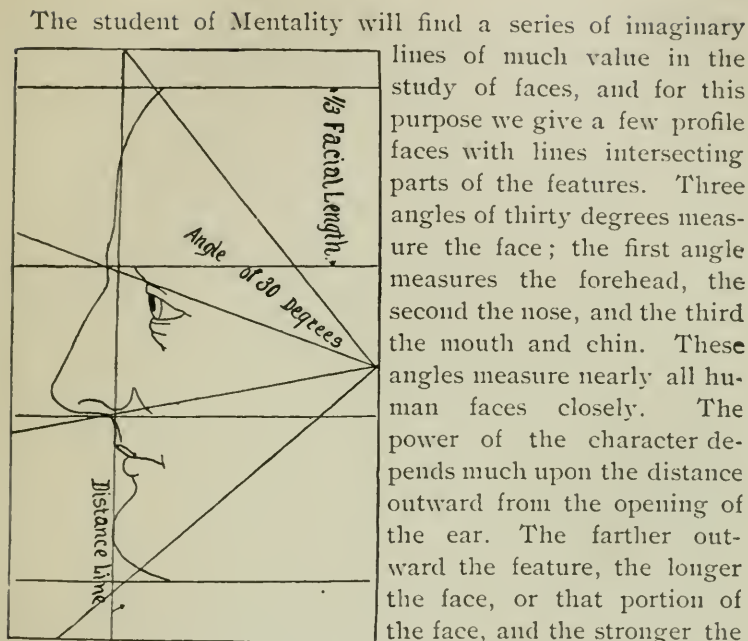
Integrity in the lower part of the face we read medium, section 146; Industry somewhat larger, section 149; Liberty, below the faculty of Dignity, we read medium as section 154.

Economy at the base of nose we read large, as section 157; Caution, medium, section 162; the sub-faculties of Defence we read as Aggression, paragraph 649, Protection, paragraph 650, and Defence as paragraphs 651 and 652.

Aversion, large, section 169, excepting paragraph 666. Destruction, large, section 173; Mobility, large, section 177.



Studies of Faces.

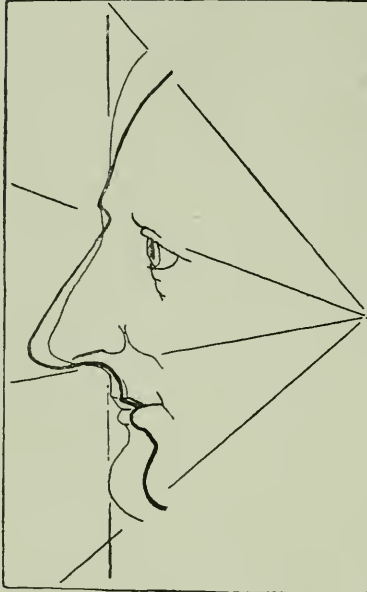


faculties are in the longer region. In order to aid the student yet more in this method of measuring, we present an engraving representing a well proportioned face, with the angles drawn over it, with a perpendicular line of distance, and four space lines.

In a face eight inches long the space lines would be a little less than 2 7-10 inches apart. In a well proportioned character, these space lines at the base of the nose, point of the brow and medium curves of the forehead and chin, cross this vertical line very near the profile line of the face. This profile line we have continued in the three following faces. Where the strong line face protrudes beyond this line, the faculties in that region are larger; where the strong line face recedes from this median line, the faculties are in proportion. To the reader of *Mentality*, a median profile very easily establishes

Itself to every face, and greatly aids in reading the strength of the profile features, and assists in reading those of the side of the face.

Taking it for granted that this person has a medium grade



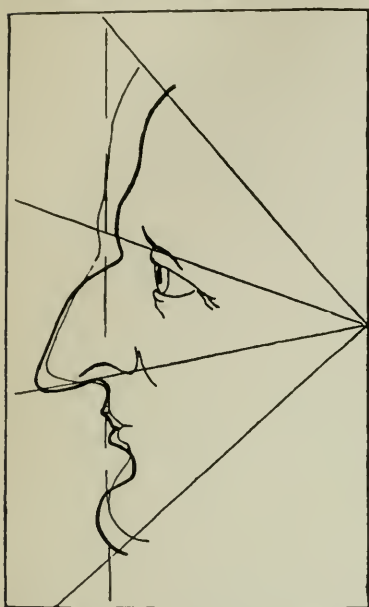
of quality, and has a large face (head 22 inches in circumference), we would naturally begin by reading the observing powers. These are quite long from the centre of Mentality, and if broad forehead over the eye would read Estimative Temperament, § 8; medium Quality, § 11; Form, § 32; Color, § 37; Inspiration, § 57; Reason, ¶ 225 and 226; Amity, § 69; Reform, § 73; Faith, § 81; Hope, § 89; Devotion, § 94; Heredity, § 101; Caressing, § 107; Patriotism, § 118; Dignity, § 134; Laudation, § 143; Liberty, § 156; Economy. § 155;

Aggression, ¶ 646; Protection, ¶ 645; Defence, ¶ 643; Aversion and Contempt, § 170; Destruction, § 174.

NOTE.—We have purposely omitted the names of the faculties from these drawings, in order that the student may locate the signs before finding the paragraph or section described; and also omitted the size of the faculties, giving only the numbers which describe the sign. Please observe these when reading, and if the location of the sign is not yet familiar, return to the faces already described and relocate that particular sign. At first glance these simple drawings appear to be of very minor importance, but after a little study and a few practical tests at reading a living face, their practical use will be appreciated. The student should read the descriptions often enough to become thoroughly familiar with them, in order that verbal and written descriptions may be easily given.

DESCRIPTIVE MENTALITY.

In this profile we see the line of the forehead somewhat retreating from our imaginary line, and short from the centre of Mentality, the ear opening; the nose and the chin advances beyond the outlines.



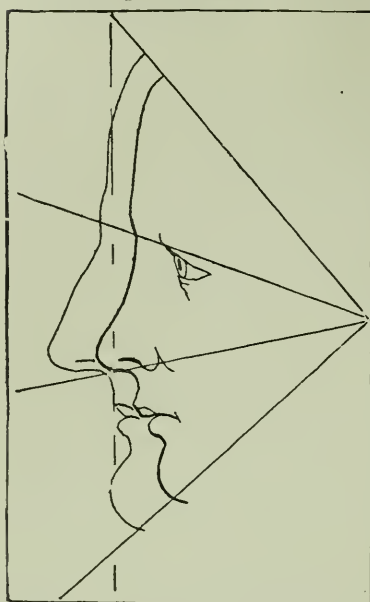
Suppose the quality to be medium; section 11 and all its paragraphs; Motive temperament indicate by strong nose and chin, § 4; Form, § 33; Color, § 38; Attention, § 45; Memory, § 48; Inspiration, § 57; Reason, § 60; Amity, § 69; Reform, 72; Devotion § 94; Patriotism, § 117; Dignity and Determination, § 132; Laudation, § 141; Industry, § 159; Economy, § 167; Aggression, ¶ 646, 647, 648; Protec-

tion, ¶ 645; Defence, ¶ 643 and 644; Aversion, § 180.

NOTE.—The descriptions of the chart are intended to give the essence of a very large number of mentalities, but the student should learn as much new and accurate language as possible, and the requirements of as many occupations as can be mastered. The study of mentality and the art of reading it in others opens to the student a wide field of condensed and accurate knowledge, useful in many directions of thought and labor. The mental faculties are the machines that guide us in accomplishing all kinds of tasks, and to study their effects in others gives us power to understand those tasks and effects.

In reading a mentality we must remember that power is not the only quality necessary; the person must have *power*, *desire* and *conditions*; power and desire may create the conditions; just as there are all grades of capability, so there are all qualities of desires for success. More persons fail through lack of desire than through lack of capacity.

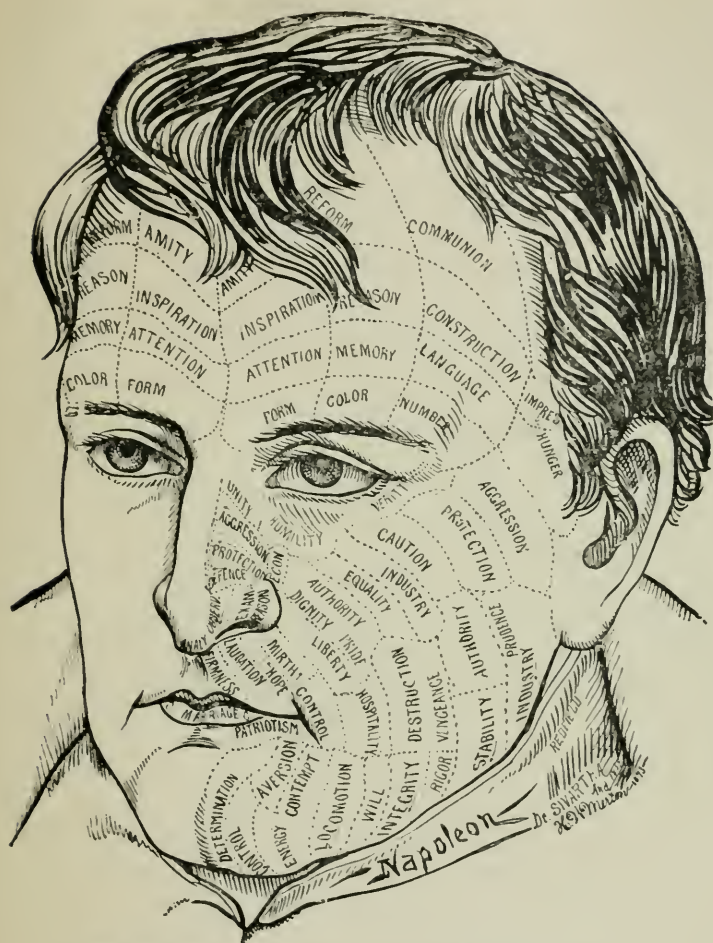
In this profile we have the face of a child, or if mature, the



face of a childish person. This face indicates as the face of a child, the immaturity of nearly all the faculties, because they are all small or only medium in size. It is not infrequent that the reader of *Mentality* is asked to read mature faces of a similar profile, except that they are generally larger than this is designed to illustrate. This face indicates that the brain is undeveloped and not severely trained, the Will not strong enough to push the nature forward; the Intellect may be bright and active, but not investigating or deeply con-

cerned, as will be observed by the end of the nose. The mouth indicates playful friendship, and rather undefined affections and the chin lack of commanding force.

NOTE.—The tendency of readers of *mentality* is to unconsciously over-rate those they read, and to, avoid saying or writing the defective parts of the nature they read. These are defects the reader should avoid, for nothing is more injurious than to give a person a false estimate of his or her own character. On the other hand, due credit should be given to all good qualities, advice as to occupation, health and correction of defective faculties; encouragement to overcome injurious habits, to study new and natural pleasures, seek accomplishments, and to widen as much as possible the range of mental life. These can all be done by suggestions of their various capacities until their attention is called to them. Many people have intellectual as well as physical cowardice, until stimulated to study and experiment.



Mentality of Napoleon Bonaparte.

Numbers of sections relating to each faculty shown in this face, the student to make a choice of those that describe most closely the faculties named. Form, § 31 to 34 ; Color, § 35 to 38 ; Number, § 39-42 ; Attention, § 43-46 ; Memory, § 47-50 ; Language, § 51-54 ; Inspiration, § 55-58 ; Reason, § 59-62.

DESCRIPTIVE MENTALITY.

Construction, § 63-66; Amity, § 67-70; Reform, § 71-74; Communion, § 75-78; Hope, § 87-90; Devotion, § 91-96; Heredity, § 98-102; Caressing, § 104-107; Control, § 108-111; Patriotism, § 116-119; Impression, § 120-123; Appetite (hunger), § 128-131; Dignity, § 132-135; Stability, § 136-139; Laudation, § 140-143; Integrity, § 144-147; Industry, § 148-151; Liberty, § 152-155; Economy, § 156-159; Caution, § 160-163; Defence, Aggression, Protection, § 164-167; Aversion, Rigor, Vengeance, § 168-171; Destruction, Contempt, § 172-175; Locomotion, Energy, § 176-179.

In presenting this outline engraving of the face of Napoleon, we shall simply give a general description of his features and leave the student to study out the size of the different faculties. To make it less difficult to find the faculties in the descriptive part, we will insert under the engraving the sections between which can be found each faculty, but without stating which size; very large, large, medium or small, must be chosen.

The remarkable mentality of this face will be seen at a glance. The forehead has immense breadth and great distance from the opening of the ear. The proportions of the face seem to show great fineness of texture and quality, as well as harmony of strong features, and consequently, strong mental faculties. (We cannot be certain of quality from a portrait.) The bridge of the nose is high from the face, and it has great length from the eyebrows to the end; the cheek bones are very full and strong in the region of Caution and Authority, the side of the face full and apparently muscular, while the jaw is long, wide from side to side, and deep downward in the direction the arrows point; the chin remarkably long from the ear, and full from the indentures under the mouth.

Studies in Profile.

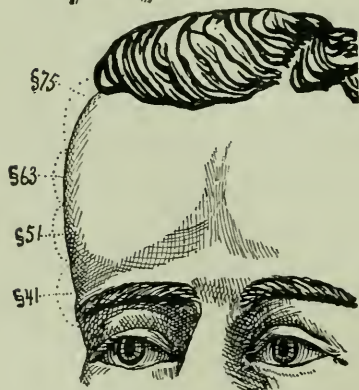
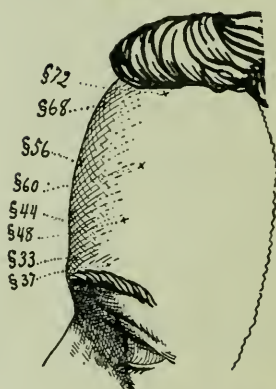
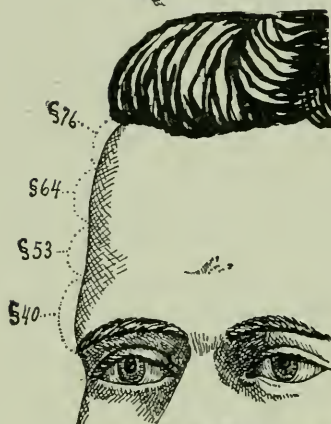
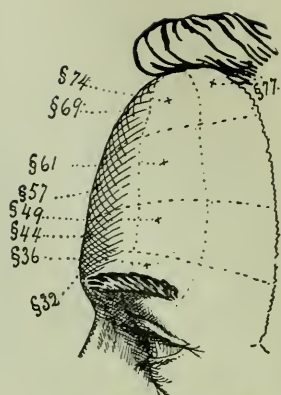
The four following pages of relief plates are well worthy of careful study. The page of foreheads treats the faculties of the Intellectual class, and give their central points with careful consideration of the sizes of the faculties. These readings are based upon good quality of brain tissues. If the quality of the person read were poor, it would necessitate much lower markings. Many of the faculties of the fore-head indice themselves in the nose, as will be seen by the sections noted on the second page of these studies. The student can learn to read both locations of the Intellectual faculties.

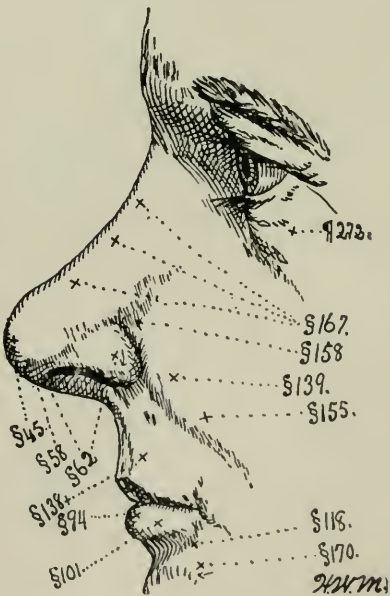
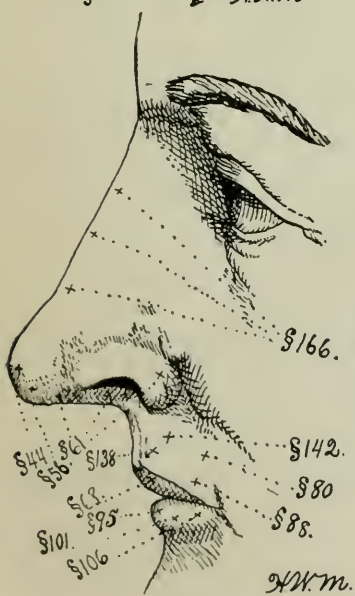
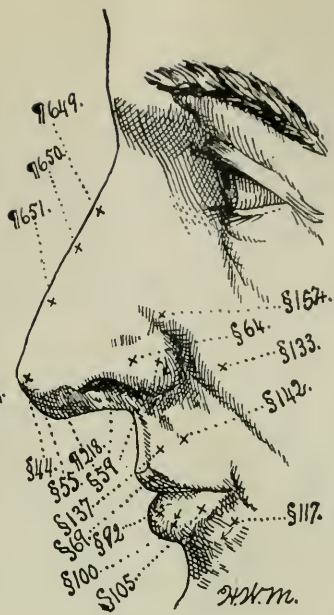
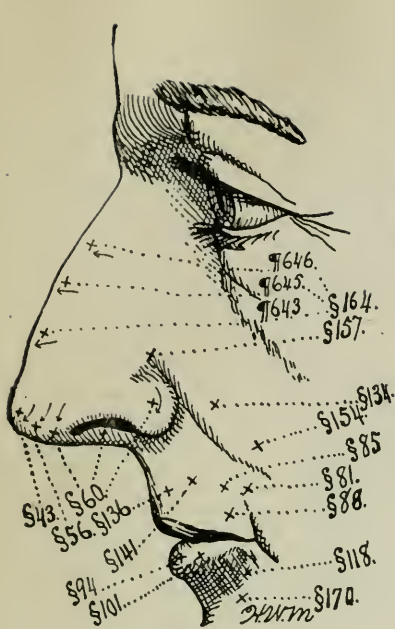
On the third page we present six studies of the nose, and six of the mouth. On the fourth page are nine studies of the chin, four of which are read by sections.

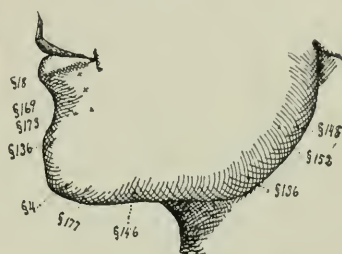
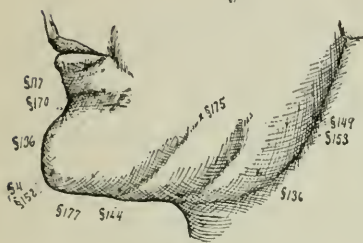
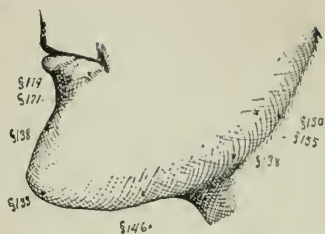
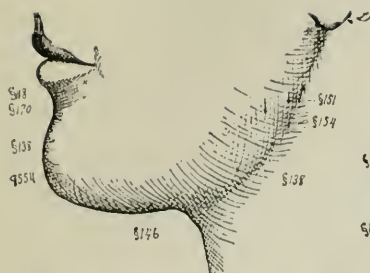
The reader of mentality finds no two faces alike, and very seldom a feature proportioned like one before described. Yet, reading each faculty by itself, with such peculiar comments as the reader will easily learn to observe, the faculties will be found to come within reasonable bounds in many different persons.

In mentality, we find that different proportions of a comparatively few faculties will give great variety of character; just as in the material world, different proportions and qualities of a few substances create a great variety of different forms, forces, combined powers, and habits of material bodies.

It is well to read each faculty separately — not to read generalities — and, if reading verbally or writing the mentality, after such separate description, enlarge it by noting the effect of that faculty upon the others. Opposite faculties tend to modify the efforts of each other; as instances, when Amity is large it will modify large Aversion; when Communion is large it will modify large Destruction. Powerful opposites sometimes create great characters. The student will find much interest in reading the separate drawings and then constructing faces from different features each time.







STUDIES.

W.M.



Mentality

OF

By..... 18.....

Length.....inches. Width..... inches.

Circumference of Head (see pages 4 and 5).....inches.

Over Intellect.....inches. Affection.....inches.

Will, or faculties of the upper back-head.....inches.

Mental Temperament, described by § 2.....inches.

Social and Vital Temperament, § 3.....inches.

Industrial and Motive Temperament, § 4.....inches.

Harmonic Temperament, § 5.....inches.

Formative Temperament, § 6, and 2 and 3.

Conserving Temperament, § 7, and 3 and 4.

Estimative Temperament, § 8, and 2 and 4.

Good Quality, ¶'s 14, 15, 16, 17, 18, 19, 20, of § 10.

Medium Quality, ¶'s 21, 22, 23, 24, 25, of § 11.

Poor Quality, ¶'s 27, 28, 29, 30, 31, of § 12.

Cultivated, ¶'s 32 and 33; Uncultivated, ¶'s 32 and 34.

Mental and Physical Compactness, very good, medium, poor,

see § 14.

		FACULTY.	SUB-FACULTY.	LOW POWER.						HIGH POWER.					
				1	2	3	4	5	6	7	8	9	10	11	12
INTELLECT.	ART.	Form.	{ Shape. Outline. Individuality.												
		Color	{ Color. Size. Location.												
		Number	{ Unity. Geometry. Measuring.												
	LETTERS.	Attention.	{ Vision. Mental Focus. Observation.												
		Memory.	{ Facts. Time. System.												
		Language.	{ Words. Sounds. Music.												
	SCIENCE.	Inspira- tion.	{ Intuition. Foresight. Spirituality.												
		Reason.	{ Analysis. Synthesis. Judgment.												
		Construc- tion.	{ Imagination. Skill. Invention.												
	CULTURE.	Amity	{ Truth. Kindness. Hospitality.												
		Reform.	{ Improvement. Progress. Reform.												
		Communi- on.	{ Imitation. Candor. Mirth.												



The Location of the Faculties
of the Intellect in both
Face and Hand.

These faculties are
described in the 26
following pages, viz,
by paragraphs, from
§§ 30 to 78, giving four
sizes of each faculty.
Remember that size
gives proportionate power.

RATE fine quality high,
coarse quality low,
and the proportion of
faculties to each other
by their proportionate
size in the individual.
Compare one person with
another only on the
basis of quality. All
persons have the same
number of faculties, but
they differ in size, quality,
cultivation and amassed facts.



The spaces not written upon
belong to the AFFECTIONS and WILL.
Drawn by John M. M. M.

THE INTELLECT.

§ 30.—From this class of faculties arises all the intellectual and scholarly desires. These guide the person in the pursuit of knowledge and wisdom and the general forms of friendship.

Function of Perception.

Its products are the arts.

¶ 100.—FACULTY OF FORM.—From which arise the studies and departments of Zoology, Geography, Botany and Architecture. Principal faculty used in the following occupations: geologist, botanist, architect, designer, engraver, penman, sculptor, chaser, photographer, explorer, ornithologist, typesetter, barber, conductor, bricklayer and conveyancer.

§ 31—¶ 101.—*Very Large FORM.*—You are an excellent judge of symmetry and harmonic proportions, and extremely fond of that which is elegant and beautiful.

¶ 102.—Have a clear memory of forms and of faces; of the shape, outline and individuality of a large variety of objects.

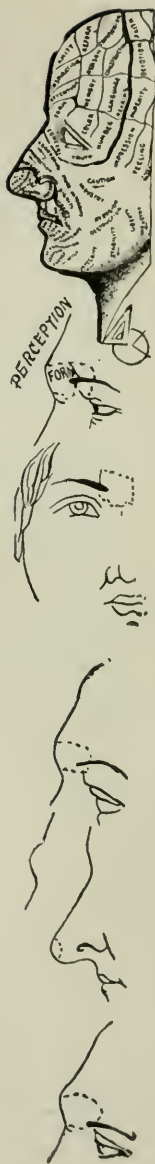
¶ 103.—You notice clearly perspective angles and proportions, remembering very well the peculiarities of things you see.

¶ 104.—Beautiful tints and colors, elegant forms, fantastic, strange, or weird objects are attractive and interesting to you. Scenery, landscapes, architecture and paintings you appreciate and enjoy.

¶ 105.—If you have very large Imagination and Color, combined with Form, they will give you an exalted sense of beauty in natural objects and in Art.

¶ 106. With large Reason you gather natural facts, and have ability to apply them toward pleasure and industry.

¶ 107.—With Imagination and Reason medium or lower, you are apt to turn your art to a simple mechanical use, and



to simply take a wide observation of objects and passing events.

¶ 108.—You are a good judge of distance and locality, and of visible motions.

§ 32—¶ 109.—*Large FORM.*—You have a very fair memory of the shape, contour and proportion of things you see, notice clearly what is going on around you, but are not an intense observer of detailed events. You are a fair judge of distances, angles, actions and levels.

¶ 110.—Your Form is large enough for all ordinary purposes, and by training would enable you to become a good mechanic if you so desired.

¶ 111.—If your faculty of Color is large, you will remember very distinctly that which attracts your attention.

¶ 112.—You have hardly perceptive energy or enthusiasm enough to reach a high rank in art or architecture.

§ 33—¶ 113.—*Medium FORM.*—You have very little interest in art, or those things that are delicately beautiful, and care little to adorn home or its surroundings with costly ornamental objects.

¶ 114.—Beautiful tints and colors, elegant forms, fantastic, weird, or strange things are not particularly interesting to you.

¶ 115.—If your reasoning faculties are large, you have a tendency to make the most practical use of everything around you, and look toward the utility of things rather than to good order from an artistic point of view.

¶ 116.—Your occupation should be one that required very little purely artistic ability, such as the various branches of architecture, designing, engraving, or natural history would require.

¶ 117.—Nearly all natural objects are beautiful in their forms, colors, or actions, and the careful observation of these may greatly add to your pleasure.

§ 34—¶ 118.—*Small FORM.*—You should cultivate a



closer and more careful attention to what is going on around you, the ways and instruments of use, study art and nature more closely, observe that which is beautiful, train yourself to see and remember clearly every object that is of interest to you.

¶ 119.—Your mental pictures are often vague and indistinct, and you do not notice that which is not conspicuous or directly referred to.

¶ 120.—*Cultivation*.—Peculiar forms, rare scenes, strong colors, delicate tints, or richness of color harmonies, imposing structures and delicate mechanisms, give the artistic sense the variety its cultivation demands, while they strengthen the memory and reasoning organs.

¶ 121.—FACULTY OF COLOR.—Studies are: Drawing, Printing and Penmanship. The principal faculty used in the following occupations: painter, sign painter, lithographer, draper, milliner, dyer, decorator, botanist, florist, costumer, printer, weaver, grainer, naturalist, clothier.

§ 35—¶ 122.—*Very Large COLOR*.—You have, naturally, a strong passion for colors, and perceive their harmonies; retain excellently the impressions of light, its hues, tints, reflections and refractions.

¶ 123.—You would readily succeed at painting, coloring, costuming, and in the many occupations where colors and their harmonies formed the principal part.

¶ 124.—With large Form and Imagination you would have rare artistic talent, and with Form and Reason large, you would succeed in physical science.

§ 36—¶ 125.—*Large COLOR*.—While you are not passionately fond of colors and their harmonious effects, you are interested in the beautiful and enjoyable in art and nature—landscapes, paintings, architecture and various products of the fine arts—and believe, as far as practical, in beautifying home and its surroundings, in cultivating a taste for ornamental enjoyments.



COLOR



¶ 126.—This faculty would be of value to you in any occupation where the sense of color was necessary to success.

§ 37—¶ 127.—*Medium COLOR*.—You do not notice the finer harmonies of color unless trained to do so.

¶ 128.—Are a fair judge of size and proportion, but are not exacting with regard to order and arrangement.

¶ 129.—You should interest yourself more in colors and in accurate and vivid perception of the hues, tints, and reflections of light.

¶ 130.—You are not well adapted to the arts that require a knowledge of painting, coloring, or a discriminating sense of shades, tints, and their harmonies; hence, you should choose an occupation that arose from other faculties than color.

§ 38—¶ 131.—*Small COLOR*.—Beautiful colors are seldom noticed by you, and their harmonies cannot stir you to much enthusiasm. Your ideas of size are not exact and you would not succeed in the fine arts.

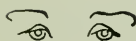
¶ 132.—A thorough knowledge of colors may not be necessary to you, but the eye that sees well, and remembers well, must cultivate a sense of colors and their harmonies.

¶ 133.—*Cultivation*.—You should notice the delicate shades of colors in the various objects around you, and compare one with another, at every opportunity. Natural objects will become more beautiful, and those of common use more easily remembered.

¶ 134.—*FACULTY OF NUMBER*.—Studies are: Geometry, Arithmetic and Measuring. The principal faculties used in the following occupations: mathematician, geometer, book-keeper, astronomer, surveyor, accountant, civil engineer, auditor, seaman, treasurer, carpenter.

§ 39.—¶ 135.—*Very Large NUMBER*.—You are naturally rapid at mental arithmetic and computation, and could easily become a mathematician.

¶ 136.—You can readily become accurate in the science of quantities and in the measurement of distances by instruments and mathematical calculations.



NUMBER



¶ 137.—With a large faculty of Form, you could easily master Algebra and Geometry, which treat of quantities, solids and surfaces.

¶ 138.—*Cultivation*.—The use of this faculty enters into every occupation of man, as an active necessity, and is the basis of the great problems of astronomy, civil engineering, surveying, financial accounting, commerce, statistics, etc.

§ 40—¶ 139.—*Large* NUMBER.—You are not an enthusiast in numbers, and care only for necessary accomplishments in that direction. Your mathematical faculty is large enough for all ordinary purposes, and with cultivation you might acquire much mathematical skill.

¶ 140.—Mental arithmetic is not an easy method, but by practice you can become ready in reasonable calculations.

¶ 141.—You have a fair idea of time and rhythmical motions. These would assist a musical faculty.

§ 41—¶ 142.—*Medium* NUMBER.—You find arithmetic somewhat difficult for you to understand. Figures are difficult to remember, and mathematical calculations quickly become irksome.

¶ 143.—Your ideas of measurement may be good, but geometry and algebra seem a little indistinct and dull, and hard for you to keep an interest in.

¶ 144.—By severe cultivation you may very much increase your arithmetical abilities, but it would not be advisable for you to choose as an occupation one requiring great calculations or exacting measurements.

§ 42—¶ 145.—*Small* NUMBER.—Numbers are uninteresting and often very dull to you; difficult or long calculations become very irksome; mental arithmetic slow and uncertain.

¶ 146.—The intricacies of Algebra and Geometry seem like systems and plans which are neither easily studied or valuable in practice.

¶ 147.—You are not adapted to measuring or surveying, or to any system of accounting, and are apt to leave things in disorder.



Function of Retention.

Its products are Letters.

¶ 148.—FACULTY OF ATTENTION.—Studies: Printing, Museums, Correspondence. Principal faculty in the following occupations: explorer, guide, hunter, reporter, editor, librarian, switchman, engineer, brakeman, biographer, and all occupations requiring active sight or closely confined examination.

§ 43—¶ 149.—*Very Large* ATTENTION.—Your intellect is wide awake, on the alert for all that is going on around you in your general observation, while your attention is clear, vivid and not easily distracted.

¶ 150.—You are capable of very close application to your work, and concentrate your thought easily. In mental life you see a wide range of objects—arrange the permanent parts of your perceptions in scene-like, synthetic views which make even gathered fragments appear to you like complete wholes.

¶ 151.—This faculty is a valuable assistant to the organs from which arise all the mechanical, artistic, scientific and literary occupations.

¶ 152.—You are quick to notice the implied thoughts and motives of others by their motions or attitudes.

§ 44—¶ 153.—*Large* ATTENTION.—You are quite attentive to the work you are engaged in, and anxious to keep familiar with its details.

¶ 154.—Your attention would hardly sustain you in long and exhaustive research, unless you were under somewhat of external pressure.

¶ 155.—Your nature is apt to demand change and variety of occupation, and you are easily disturbed or distracted in your thinking.

¶ 156.—It might be well for you to cultivate more consecutive thought, and more concentration of method.

¶ 157.—As a traveller you would notice a great variety of,



and remember many, curious and striking objects, and with large Reason you would make an interesting travelling companion.

§ 45—¶ 158.—*Medium ATTENTION*.—You have large observing powers, but are not apt at condensing and concentration of thoughts or observation.

¶ 159.—Your mental-focus is not sharp, and your attention and thoughts are often random and disarranged, while your memory of the past seems broken and unsystematic.

¶ 160.—You can train this faculty by associating new and unfamiliar ideas with old and familiar ones, and by close application to one thing at a time.

§ 46—¶ 161.—*Small ATTENTION*.—You find it hard to concentrate your thoughts upon a topic until it is completely mastered, or to arrange your ideas in clear conceptions.

¶ 162.—Your mental visions are indefinite and uncertain, likewise hard to recall.

¶ 163.—You should study that which is of value to you, and apply yourself steadily to one vocation.

¶ 164.—*Cultivation*.—Study accuracy; dwell upon that which you wish to remember; trace over the occurrences of the past; read concise thinkers; pay particular attention to concentration of thought and accuracy of statement.

¶ 165.—*FACULTY OF MEMORY*.—Studies: Civilization, Biography and Chronology. Principal faculty in the following occupations: recorder, historian, statistician, curator, clerk, student, and essential to all great accomplishments.

§ 47—¶ 166.—*Very Large MEMORY*.—You have naturally a strong and retentive memory: one that remembers facts, time, dates and systems with great ease.

¶ 167.—You recall easily your own personal history, the detail of events that are past, and facts and thoughts you have read of. You make an orderly and careful debater.

¶ 168.—With large Form and Attention you would readily acquire an extensive and accurate fund of knowledge.



MEMORY has only
the FOREHEAD SIGN

MEMORY



¶ 169.—With large Reason your ideas will have system and connective arrangement, with a clear succession of thought.

§ 48—¶ 170.—*Large MEMORY.*—You remember facts very well, especially such as pertain to your largest faculties. Such dates, actions, events, rules and laws as are of most interest to you are recalled very clearly and distinctly.

¶ 171.—You also retain easily the information necessary in ordinary business or trade, or the general pursuits of life; but where very great memory is required, you would prefer to rely upon memoranda and records.

¶ 172.—With large Attention and Perceptive faculties, you might gain a vast store of information; the use you put this information to would depend upon your Reflective faculties.

§ 49—¶ 173.—*Medium MEMORY.*—Your memory is not particularly vivid or quick. You require somewhat of study and effort to remember that which is unfamiliar to you.

¶ 174.—The systematic order and arrangement of facts is something you pay little attention to, and you need to cultivate that disposition more.

¶ 175.—Unless some other set of faculties were very capable, you would hardly make a rapid and elegant debater, and you are not apt to become an easy conversationalist.

¶ 176.—It would be well to pay particular attention to the order and arrangement of your thoughts, and put particular stress upon that which you wish to remember, not so much by often repeating, as by severe attention.

§ 50—¶ 177.—*Small MEMORY.*—Your memory often fails you; much of your past is disconnected and confused; you gain special information by slow and often laborious steps.

¶ 178.—*Cultivation.*—You should pay careful and strict attention to what you wish to remember. You should associate general and special laws, facts; pay attention to time and dates; associate a new idea with an old and familiar one, and depend upon your memory from one impression.

¶ 179.—*FACULTY OF LANGUAGE.*—Studies are: Grammar

Speaking and Music. Principal faculty used in the following occupations: bibliographer, grammarian, author, orthographer, musician, poet, elocutionist, orator, canvasser, etc.

§ 51—¶ 180.—*Very Large* LANGUAGE.—You have an excellent power of verbal and written expression, and notice clearly the syllabic sound and arrangement of language.

¶ 181.—Are naturally adapted to verbatim reporting, elocution and the study of foreign languages.

¶ 182.—You have a strong liking for music, and have an accurate ear for sounds—their pitch, variety and rhythmic force.

¶ 183.—You easily accumulate strange and unusual words, and can readily use a large variety of words in expressing your ideas.

¶ 184.—You can, by study, become a thorough musician, and if Imagination, Time and Number are large, you might succeed as a composer.

§ 52—¶ 185.—*Large* LANGUAGE.—You can express your opinions easily and accurately; have a discriminating sense of the proper and easiest method of impressing your ideas upon others.

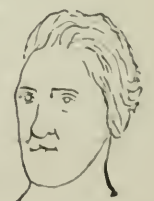
¶ 186.—With cultivation you can acquire quite an extensive list of words for use, and remember with accuracy what you hear or read.

¶ 187.—You are not apt to desire to become a linguist or grammarian, but could learn other languages with moderate ease.

¶ 188.—The constant study and practice necessary to the musician would be irksome, although you may appreciate music, and its harmonies be very attractive to you.

§ 53—¶ 189.—*Medium* LANGUAGE.—You can express your thoughts with moderate ease and accuracy, and are usually concise and definite in what you say.

¶ 190.—You would find new languages very difficult to remember and would soon tire of them.



¶ 191.—On subjects not thoroughly familiar to you, your language may be marked with hesitation, repetition, and more or less diffidence; but this can be remedied by careful study of words and their meaning, and by reading scientific literature.

§ 54—¶ 192—*Small LANGUAGE*.—Your verbal memory is weak and you find it very difficult to remember conversation as it is spoken.

¶ 193.—You do not find it easy to express your thoughts in words, use but few forms of argument, and possess very little variety of expression.

¶ 194.—Your thoughts may lose very much of their power of conviction, or their attractiveness to others, because of your natural lack of power of discussion and speech.

¶ 195.—*Cultivation*.—You should study language and verbal expression.

Function of Reflection.

Its products are the sciences.

¶ 196.—FACULTY OF INSPIRATION.—From which arises the studies and departments of Æsthetics, Symbolism and Adornment. Principal organ in the following occupations: pathologist, author, magician, seer, symbolist, ethicist, and similar branches of knowledge.

§ 55.—¶ 197.—*Very Large* INSPIRATION.—You are, by nature, a very intuitive person, full of sensitive impulses, easily repulsed by persons of gross natures, and are more in harmony with all that is inspiring and vivid than with the common or familiar.

¶ 198.—When strong minds are around you, they very often impress you by their impulses, wishes, and concentrated thought. If these are opposed to your ideas they are often repellant.

¶ 199.—In many cases you receive impressions of coming or passing events, and are easily enabled to keep in the front ranks of intellectual advancement.

¶ 200.—In daily life your nature is toward the better side of growth and action, believing in a spiritualized range of thought and feeling.

¶ 201.—You should exert your influence toward the betterment of humanity around you, urging yourself and others toward putting into practice the concepts of refined natures, and the growing harmonies of a natural life.

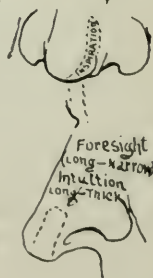
§ 56.—¶ 202.—*Large* INSPIRATION.—Your large faculty of Inspiration acts in sympathy and depends somewhat upon your faculty of Reason, and you are apt to form a quick opinion of persons or condition, and yet not rely very fully upon that opinion.

¶ 203.—This faculty will sometimes create hesitancy in your decisions, because not strong enough to assert its first impressions, and yet large enough to waver the reasoning faculty.

REFLECTION.



INSPIRATION.



¶ 204.—You do not have an intellectual sensitiveness of the character and habits of others, but depend largely upon your observation of their habits and methods.

¶ 205.—You prefer, in your literature, positive and even dogmatic assertions, compact and exacting, and do not fancy much of a mixture of the ethical and scientific. Rather given to positiveness than to provisional statements, and if your faculty of Aggression is large, you would contend upon the positive side of all arguments.

¶ 206.—In business, so far as your intuitions are concerned, you are indecisive, and depend upon other faculties to assert what shall or shall not be done.

§ 57—¶ 207.—*Medium* INSPIRATION.—You judge the future much more through reason than through your intuitions, and hence reach your opinions of coming or passing events by slow processes, or from commonly accepted facts.

¶ 208.—In forming opinions of other person's natures, you do so from personal appearances and from their language very much more than from your nerve-impressions of them.

¶ 209.—Your spirituality is calm, cool, and lacks intellectual brilliancy, but may be steadfast in its conclusions, and supported by firm reasoning.

¶ 210.—It would be well to try to sense the opinions and aims of others, to judge of surrounding conditions and progress, and to enliven your thought with an ethical element, to practice foresight where possible, and cultivate the ideal and instinctive methods of reasoning in connection with your more positive habits of thought.

¶ 211.—You are apt to feel more enthusiasm in what you consider beautiful than you are given to express, and thus quietly repress somewhat of your nature in this direction. (See ¶ 215, on cultivation.)

§ 58—¶ 212.—*Small* INSPIRATION.—So far as your intuitional nature is concerned, you have a weak idea of the future, and cannot form much of a positive conception of general growth and progress.

¶ 213.—It would be well to cultivate sagacity and foresight; to be apprehensive of the changes and new forms and methods of action; to observe and study the trend of ethical and spiritual thought, and in some specific way, cultivate the symbolic illustration of the arts and sciences.

¶ 214.—You rely very largely upon your Reason to find beauty and originality, except where the perceptions are used. In other words, you may lose much of that beauty of things which cannot be seen with the eye; are not responsive to the more delicate elegance of things.

¶ 215.—*Cultivation*.—This faculty may be greatly aided by having large faculties of Form, Color and Attention. Its cultivation is found in reading refining and standard literature; by studying the arts; by habits of delicate thought; by communion with nature and that which is beautiful.

¶ 216.—**FACULTY OF REASON**.—From which arises the studies and departments of Laws, Rules and Mentology. Principal faculty used in the following occupations: mentologist, analyst, logician, cosmologist, geographer, horticulturist, naturalist, physiognomist, physiologist, councillor, chemist, physician, aurist, and the natural and mechanical sciences where knowledge of natural laws are essential.

§ 59—¶ 217.—*Very Large REASON*.—You are naturally a very strong reasoner; have great power of analysis; are close and careful in your methods of thought and in your work.

¶ 218.—You readily analyze and dissolve the nature of objects or principles into their component parts, find the proportions of their power or elements to each other, and easily rearrange your own thought to suit new conditions.

¶ 219.—You might very clearly combine the facts you can gain from study and observation into a systematic view; and if your Reason is well supported by other faculties of the intellect, you might be able to discover natural laws, invent new methods, and arrange philosophical or synthetic ideas. Mentally you are given to extremes.

¶ 220.—Your judgment should be keen and definite, care-



REASON.



fully measured and founded upon a well balanced series of facts.

¶ 221.—You should very easily understand human nature, and the foundation laws of the human constitution; to outline just government; to see methods of advancing education; and thus, by influence, broaden the social and civil life around you.

¶ 222.—You are capable of understanding the most profound subjects, but require more than ordinary evidence to establish a position which seems in the least doubtful to you.

¶ 223.—You are liable to grow arbitrary in opinions as you grow older. This should be avoided, because new discoveries change the standpoint from which we view the whole face of the universe. All men are liable to be wrong or being only partially right. Simplesness of statement is often the most perfect way of imparting scientific knowledge.

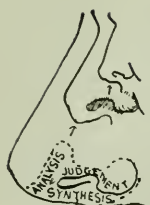
§ 60.—¶ 224.—*Large REASON.*—Your reasoning faculties are large and broad in range. They are hardly predominant enough to force you into their constant confined exertion; that is, to becoming a discoverer in natural science or physics, and yet you will, no doubt, be much interested in some branch of these.

¶ 225.—Your faculty of analysis is quite acute; it dissolves things and ideas into parts, and gives you a fine understanding of the nature and outgrowth of logical conditions, but is hardly strong enough to force you into abstract science or philosophy.

¶ 226.—Business plans and principles are clear and easily formulated. Your judgment is naturally good, your tact quick and decided, and you have a fair degree of punctuality.

¶ 227.—The nature and needs of other people do not impress you strongly. Their character you get from comparing their acts and expressions.

¶ 228.—This faculty deals with some part of every action of your life, and it is only enough to say that it is strong enough



in your nature to generally demand the right thing being done, and in directing the right way to do it.

§ 61—¶ 229.—*Medium* REASON.—Your reasoning organs are large enough for ordinary purposes, and are moderate in their decisions; not much given to long and careful consideration, or to constant examinations.

¶ 230.—You generally decide upon the subject before you very moderately, take plenty of time, and are then satisfied with your conclusions.

¶ 231.—You have somewhat of a distaste for abstract or complex subjects, and prefer to think and talk about practical, substantial matters—matters of interest directly in every-day life, and concerning your own occupation or profession.

¶ 232.—Your business or occupation has your close attention, and you are much given to finding out how to make its success easier, and to do the same amount of work with less labor or care.

¶ 233.—In many matters, especially in regard to mental work and thought activities, you seldom go to extremes, do not crave to accomplish objects outside of the general course of your life, and are generally satisfied with your attainments. This may be modified or intensified by a large faculty of Aggression and with large self esteem.

¶ 234.—Would advise steady and consecutive thought, and a course of study in some branch of natural science.

§ 62—¶ 235.—*Small* REASON.—Facts may impress you strongly, but you do not analyze them carefully, nor do you enjoy critical reasoning.

¶ 236.—You do not take much interest in natural laws, in the study of principles and their application to their products, in natural movements and the progress of the world.

¶ 237.—Generally depend upon your observations for your conclusions, not only of people, but of the business facts and trade movements.

¶ 238.—Things of a spiritual nature are more of an emo-



tional quality than of intellectual perception, and you cannot be reasoned into changing your opinions of what is generally considered of a religious nature.

¶ 239.—*Cultivation*.—The reasoning faculty is capable of great culture by the persistent inquiry into natural laws, the physical forces, methods of actions, and the relation or differences between things of a similar nature.

¶ 240.—To simply memorize a vast number of stated rules, or to copy and consider the nature of objects as a whole, is not sufficient, or, in fact, of much value to the reasoning faculty. It must be strengthened by self-observation and careful criticisms, and the continuous construction of ideas, processes and laws.

CONSTRUCTION. ¶ 241.—The study of physics, biology, mathematics and mentology are of great value to the reasoning faculties; these give a fund of facts, natural laws, proportions and practical information that is always useful in an occupation.

¶ 242.—FACULTY OF INVENTION.—From which arises the studies and departments of Mechanics, Cosmology and Dynamics. Principal faculty used in the following occupations: carpenter, electrician, machinist, blacksmith, book-binder, cooper, cutler, lapidary, glazier, locksmith, jeweler, dentist, farmer, paper hanger, minerologist, meteorologist.

§ 63—¶ 243.—*Very Large* INVENTION.—You are possessed with an exceedingly large amount of constructive ability, a native instinct at improvement and variation. You have an intuitive sense of the right application of mechanical action, and the distribution of physical forces.

¶ 244.—The problems of mechanics are easily solved in your calculations, and, taught or untaught, you can easily accomplish with tools that which ordinarily requires much study.

¶ 245.—Sometimes you are given to visionary and even fanatical projects; are carried away by the improbable or impractical; but these are nearly always of an original nature, and may lead to valuable inventions.



DESCRIPTIVE MENTALITY.

¶ 246.—It is from such brains as yours that, by persistent efforts, new ideas and inventions are wrought out. This is especially true if this faculty is in connection with a large organ of Reason and supported by a strong Will.

¶ 247.—If the Will is small and your temperament of a vital nature, you may be of a much more romantic turn, and disposed toward romantic and idealistic thought, to visionary literary work, and the poetical methods of expression.

¶ 248.—Your nature is such that, whether you intended or not to use the material, you would constantly gather up facts, effects, producing causes, etc., that the skilled mechanic or inventor would need; and no matter how great mental power a person may have, to invent requires ideas and facts, and methods of using them.

§ 64—¶ 249.—*Large* INVENTION.—You have much constructive genius, and by study and careful observation, ought to be able to make a very successful mechanic, and, perhaps, important discoveries or inventions.

¶ 250.—You can demonstrate your idea of mechanics very easily, have a clear conception of what ought to be to accomplish a given plan, and are quite apt at conveying to others your methods of work and the details of an art.

¶ 251.—Your Imagination is vivid, clear and constructive. You have mental plans clearly demonstrated to you. In literature or in art, these would make you very vivid and often original, sometimes picturesque, in your views or creations. This faculty enhances other mental organs by vivifying their natural efforts.

¶ 252.—If this organ of Invention is in support of a very strong money-making group of organs, it will aid greatly in working out new and original plans of finances, of successful business operations and of clear-cut commercial gains.

¶ 253.—Your tendency is toward originality in everything you do—either great or small.

§ 65—¶ 254.—*Medium* INVENTION.—You are able, with





considerable practice, to become a good mechanic, and may gain some ability for manufacturing and the various trades.

¶ 255.—Not apt enough, however, to understand, or to easily master the mechanical arts so far as invention is concerned, but may be aided in your constructive power by other strong faculties, as, for instance, if you have large Form, Color and Mathematics.

¶ 256.—Would not advise you to take up architectural work or anything requiring mechanical skill.

¶ 257.—Your ability does not demonstrate much Imaginative quantities, or the disposition to ideal creations in the practical arts.

¶ 258.—Very little of the visionary in your make-up, especially in this direction or in mechanics, although, with care and attention, you might carry out the plans and theories of others.

¶ 259.—In business you would be exacting and careful; somewhat conservative in method and not given to novelties.

§ 66—¶ 260.—*Small INVENTION*.—You have, naturally, not a strong inclination toward constructive work, and mechanics would not be very easy.

¶ 261.—You are slow to form plans and theories; have a desire to be concise and to work in channels away from tools and instruments of a mechanical nature.

¶ 262.—Your Imagination is small and you do not create mentally much more than your eyes or ears hear. That which is strange, peculiar or unnatural has very little attraction for you.

¶ 263.—*Cultivation*.—Study the skilful arts, mechanics and mechanical laws, the application of forces and the value of quantities. Arouse the Imagination, train the hand and body and notice the essential as well as non-essential elements of artistic and symbolic structures.

Function of Reception.

Its product is Culture.

¶ 264.—FACULTY OF AMITY.—From which arises the studies and departments of Mimetics, Morality and Elocution.

§ 67—¶ 265.—*Very Large AMITY*.—You have an extremely large faculty of friendship, a strong desire for intellectual intimacy, and for friendly and genial companionship.

¶ 266.—It is natural for you to be polite, to put others at ease, to harmonize, as it were, the friendship of others, and thus to increase your own.

¶ 267.—To please others, to demonstrate social nature, to know intuitively other person's wants and to find a half unconscious way to gratify them is easy for you.

¶ 268.—In conversation you please others by knowing their desires and seeking to apply your thoughts to their wishes, and geniality thus serves wit and fancy, all of which you possess.

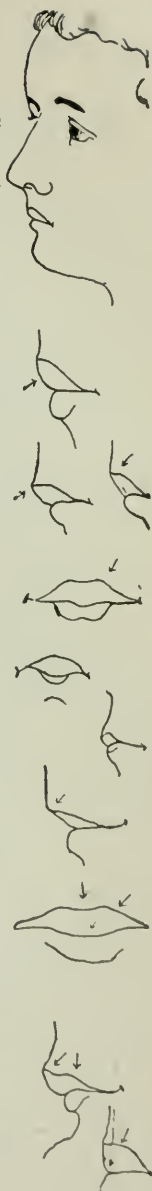
¶ 269.—You are in no wise a valetudinarian. If you have trouble or cares you keep them much to yourself, and do not seek to make yourself a subject of commiseration.

¶ 270.—You are unselfish to the last degree, and through your unselfishness gain much pleasure and friendship, much quiet enjoyment, and give to others also an amount equal to your own.

§ 68—¶ 271.—*Large AMITY*.—You have a warm and genial friendship, somewhat buoyant in expressing it, and seek to make yourself appreciated and well thought of.

¶ 272.—This faculty gives you somewhat of natural grace and ease, with disposition toward frankness and confidential friendship. Are more or less prudent in your early acquaintance, and gradually become more expressive on better acquaintance.

¶ 273.—You would not find it difficult to be agreeable and attractive in society, and easily win regard from those around you.





¶ 274.—Large friendship and kindness both trend to make you master of your own pleasures and the pleasures of your friends. You win the regard of strangers, the respect of a would-be enemy, the gratitude of the powerless, and the interest of the strong.



¶ 275.—In this connection it may be well to say that you are constant and attentive to the wishes and needs of your friends, and you notice any inattention or wilful neglect on their part; are always courteous where there is reason to be, and polite in habit of thought and action. This rules the motive of a lady or gentleman from inherent nature rather than desire for outward effects.



§ 69—¶ 276.—*Medium AMITY*.—It is not your nature to be exceedingly attentive to any one except your very close friends, and then only when there seems to you to be need of attention.



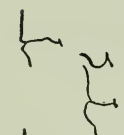
¶ 277.—Unless you are careful you may be disposed to negligence, or at least appear to be, which is almost as disagreeable a habit.



¶ 278.—You are quite friendly when well acquainted and on very intimate terms; more so, in fact, than you appear to be, because you do not demonstrate your friendship in a very active way.



¶ 279.—By a little thought and care, you could become a very attractive member of society or home, and would put at ease those with whom you are thrown. It is these little things that give others pleasure and that test in other people's minds the value of our character.



¶ 280.—If you have large or very large Inspiration, Hope and Dignity, these will make your nature much more attentive and considerate than this faculty does. Please notice your markings on those faculties and compare those with this faculty, for very often one organ much modifies another. By the cultivation of a similar organ both are made stronger.



§ 70—¶ 281.—*Small AMITY*.—Amity is the faculty from which arises the sense of "platonic love" that now is particu-

larized in sincere and constant friendship of a high quality, and this may sometimes be taken by other faculties. Your faculty of Amity is small, and leads you to be self-contained, seldom expressing strong friendship and generally maintaining a calm indifference toward its presence in others.

¶ 282.—Those personal attachments you do have are not quickly made, and only last while you are in direct relations with the person toward whom they extend.

¶ 283.—*Cultivation*.—Study the wishes, habits and needs of others, and especially your friends; study graceful carriage and good manners, sympathetic habits and pleasing address.

¶ 284.—Study good nature and ease of expression, the pleasant and humorous elements of social relations, to take more interest in the ludicrous and mirthful, and in the rational amusements of your friends.

¶ 285.—Avoid severity and pungent sarcasm, bluntness of manner or speech, or carelessness of the welfare of companions.

¶ 286.—FACULTY OF REFORM.—From which arises the studies and departments of Discoveries, Teaching and Adaptation.

§ 71—¶ 287.—*Very Large REFORM*.—There is imbedded in your nature a very strong desire for attaining a useful and profitable place in the world, a desire to amount to as much mentally and socially as possible, and to bring to the race as much enjoyment as the world affords.

¶ 288.—You have an exalted sense of the value of life — its pleasures and possibilities, its progressive elements and its prospective enjoyments.

¶ 289.—Desiring progress and constant improvements in the race, you are aiming at a high personal development and in carrying out for your own the elements of pleasurable existence.

¶ 290.—You have a strong desire to gain mental strength and brilliancy from new discoveries, improved methods of teaching and in the careful consideration of ethics.



¶ 291.—This faculty is so predominant that you are made miserable by those who are discourteous, thoughtless or ignorant, or by the lack of opportunity and desire of those who are of a gross or vicious nature.

§ 72—¶ 292.—*Large REFORM.*—Through this faculty you are of an even-tempered, good-natured turn of mind, find pleasure in the enjoyments of the world, are in habit given to make pleasure for others, to wish them happiness and mental growth and ease.

¶ 293.—You would rather ridicule that which you dislike than to severely condemn it; rather treat with mild sarcasm than to bitterly destroy; would avoid disagreeable things instead of annihilating their causes.

¶ 294.—Your tendency is to adapt new methods when they seem efficient, to inquire into the progressive movements of the age, and to advance causes you only partly agree with.

¶ 295.—You utilize every opportunity you can for giving others pleasure and advancement, and are a source of enjoyment to your friends and of comfort to strangers around you.

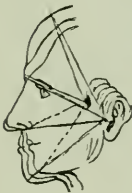
¶ 296.—In your business or profession you will be good-natured, frank, and careful of other people's needs; desire to have a good time and make others enjoy themselves, and there is very little in your social nature that is sly, severe or covetous.

¶ 297.—You gain friends easily and hold them well.

§ 73—¶ 298.—*Medium REFORM.*—This faculty does not influence you into making radical changes or into adapting new methods of thoughts and action. You are not in a hurry to gain new social changes, but rather allow them to be forced upon you, so far as their ethical elements are concerned.

¶ 299.—You enjoy good humor in others, and when acquainted would be of a genial nature. But so far as the world at large is concerned, you have only a small interest in its mental progress, and are careless as to its social condition and moral improvement.

¶ 300.—You enjoy sarcasm, keen wit, pungent ridicule and



Reform is
blended with
Amity in the
upper life."

caustic criticism, unless they are turned toward yourself, and at such times you would reply with severity; still you do not wish to be severe yourself if you can avoid it.

¶ 301.—Having only a medium faculty of Reform, you will not be able to turn off the shafts of ridicule others might fling at you, and you would be very sensitive to sarcasm, scorn or impoliteness.

¶ 302.—A very small amount of attention to the cultivation of this faculty would considerably change your sources of pleasure and increase your social value to the race. Read carefully the description of very large Reform.

§ 74—¶ 303.—*Small* REFORM.—Your nature is of a conservative and retrogressive kind, careless of the aims of a developing civilization and of the social changes going on around you.

¶ 304.—Unless you have large Ambition, Reason and Hope, you will be careless of your own place in society and of the value there may be in keeping abreast with the age.

¶ 305.—So far as morality, ethics, or good government are concerned, you are a disinterested party. You are wound up in your own small enjoyments, and those, too, of a very material kind.

¶ 306.—A reader of character dislikes very much to mark this section of his chart, and as counsel is sometimes better than condemnation, will pass on to methods of cultivation.

¶ 307.—*Cultivation*.—Study the natures and needs of others; take interest in the development of friendship, hospitality and good government; take pains to be polite, just and friendly to strangers, and to return good favors with good favors.

¶ 308.—Make the most of your social opportunities and conditions, and use the pleasantest means possible in trying to influence others. Read the whole section devoted to the faculty of Reform.

¶ 309.—FACULTY OF COMMUNION.—From which arises the studies and departments of Entertainment, Conversation and Friendship.



COMMUNION



§ 75—¶ 310.—*Very Large COMMUNION*.—You have a very entertaining manner, full of imitation and mirth, and an elegance of habit that makes every movement pleasant. Your gestures are smooth and appropriate when you see fit to make them, and are coupled with an earnestness of manner that is very attractive.

¶ 311.—Your descriptions are clear and vivid, given with a natural elegance that is in itself eloquent. You create deep friendships, make easy acquaintance, and keep them with no other cause than that of genial manners.

¶ 312.—So far as the power of imitation is concerned, or candid expression of others' opinions, you are eminently adapted to oratory, the stage or the pulpit. You have an intense sprightliness and vivacity in conversation, and as a friend you are social, cheerful and companionable.

¶ 313.—Full of humorous anecdotes, of droll views, of logical mirth, of vivid comparisons. Express your sentiments in a refined and graceful manner, and can, when occasion warrants, manufacture fun out of almost any incident. You can give and take a joke with pleasure, are seldom revengeful in your expressions, and hence are always in demand where either pleasure or advancement are desired.

§ 76—¶ 314.—*Large COMMUNION*.—Naturally you have grace and ease of manner, and in communicating your ideas or in expressing your witticisms, much of the pleasure is due to your habit of expression.

¶ 315.—You have a little tendency to lose the more delicate essences of mirth in your disposition to overdraw your description or remarks.



¶ 316.—Your quick idea of mimicry is very enjoyable to your friends, but must be governed not to go to extremes. In general you are genial, fond of amusement, quick to see and copy the ludicrous, never give away to melancholy, and aim to be as pleasant and companionable as possible.

¶ 317.—When in the society of your more intimate friends,

you have much of mirthful quaintness, of congeniality and of appreciation.

¶ 318.—In public you can entertain an audience by droll stories or manner, and are in accord with every propensity to get fun out of life.

¶ 319.—You would, so far as this faculty is concerned, be well adapted to the occupation of the teacher, or, in less degree, the actor.

¶ 320.—You never fail to praise your friends or to express your admiration for their accomplishments.

§ 77—¶ 321.—*Medium COMMUNION*.—You are frank in your friendships and not much given to expressions of friendly attachment. This makes you seldom plausible or suave, and not at all given to praising and applauding others for their accomplishments, and yet you are willing to acknowledge worth where you think it belongs.

¶ 322.—You may admire elegance in others, but care very little for it personally, unless you have an object in cultivating it.

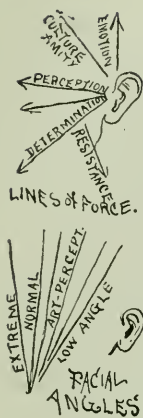
¶ 323.—There is very little of the imitative in your nature, and consequently you act in a very individualized manner, seldom copying other people's modes of expression, using very few illustrations to convey your meaning, and those you do use contain very little flourish, but are direct and trenchant in their action.

¶ 324.—In case of distrust you are very evasive, getting indirectly out of an inquiry or examination, and ignoring the manners or wishes of others. It would be well to cultivate this faculty as directed under "Cultivation."

§ 78—¶ 325.—*Small COMMUNION*.—It is your nature to be self-contained, blunt in expressing your opinions, and heedless of the ease or opinions of others.

¶ 326.—You care very little for the mental companionship of others, do not distress yourself if you discommode those around you, and pass thoughtlessly by many opportunities for genteel action.





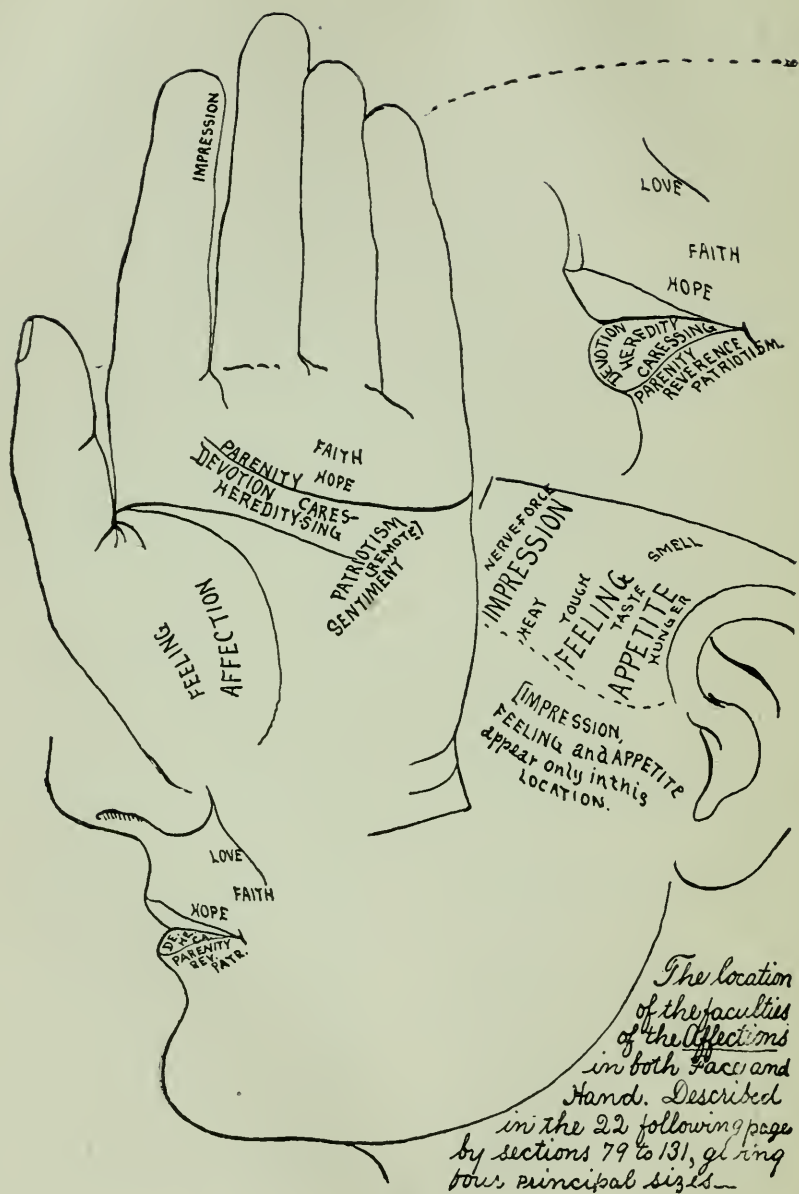
¶ 327.—Your powers of mimicry are very small, and you would not succeed in easily portraying other persons' ideas.

¶ 328.—CULTIVATION.—The possession of pleasing social habits, of graceful movements and elegance of manner, is in itself almost an art.

The cultivation of this faculty does not depend simply upon conforming to the manners of society, but should become a part of the very nature. There are many things to avoid and many to attain, among the first of which is to never inconvenience others more than is necessary, and second, treat all others as your equals.

Cultivate good feelings toward others, move smoothly and easily, avoid angular motions, either mental or physical, and remember that good humor and fine deportment are capital that pays in proportion to their quantity and place of investment.

		FACULTY.	SUB-FACULTY.	LOW POWER.						HIGH POWER.					
				1	2	3	4	5	6	7	8	9	10	11	12
AFFECTION.	RELIGION.	Faith.	{												
			{												
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		Love.	{												
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HOME.		Impress- ion.	{												
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THE AFFECTIONS.

From this class of faculties arises all the love and social desires, the perpetuation of the family, the home and the race.

Function of Religion.

Its products are Unity and Spiritual Harmony.

¶ 329.—FACULTY AND FAITH.—From which arises the studies and departments of Ceremonies, Spirituality and Belief.

§ 79—¶ 330.—*Very large FAITH.*—You cannot be content without some form of worship—some way to express a vivid sense of veneration—and you are anxious that the form shall be of consequence as well as the substance.

¶ 331.—Are enthusiastic in the expression of your belief, in the exercise of religious obligations, in the conformity to the regulations of your doctrine.

¶ 332.—No half way manifestation will satisfy your religious nature, and unless you have Reason and Imagination large, you would have a strong tendency to condemn and discredit other creeds than your own.

¶ 333.—You are apt to manifest much reverence and respect for the aged, and the unprotected, and to esteem the thoughts and opinions of the sage and the religious enthusiast.

¶ 334.—It is easy for you to find harmony as well as interest in the nature of the world, its uniformity of laws, in the majestic and marvelous, and in the belief in a universal benefactor.

¶ 335.—In fact, you are disposed to magnify as much as possible the goodness of what you consider right, and spiritual, and worshipful.

§ 80—¶ 336.—*Large FAITH.*—You have a strong liking for religious methods, are inclined to accept a creed and cling to

THE
AFFECTIONS.



RELIGION-



it; you like in moderation the ostentations that church-going and religious worship give opportunity for, and are not adverse to defending your belief.

¶ 337.—You believe that religion should be full of life, warm, sunny and genial; that, whether true or false, it is a good way to live. That there is something sublime in the worship of an Infinity, and that morality and religion are one.

¶ 338.—Your nature is to practice what you preach as far as conditions will admit.

You rejoice in the advance of true religion, and are not adverse to the critical study of ethics.

¶ 339.—In manifestation of benevolence, and the overlooking of deficiencies in others, you are quite practical, and do not go to extremes.

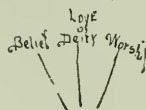
¶ 340.—Your nature is of an extremely ethical kind, much given to hypothetic speculations regarding the Supreme Being, and are apt to become interested in the more philosophical religions, such as Harmonism and Idealism. It would greatly please you to find a scientific religion, that is, some natural religion based upon things and laws employing your Reason as well as your Faith.

§ 81.—¶ 341.—*Medium FAITH.*—You have a suitable respect for religion, but could hardly become an enthusiast in its forms and demonstrations. Your actions may very often fail to convey to others a sense of your religious feelings, for your manner is not inclined to magnify your real interests.

¶ 342.—The real element of faith you have well developed, but are very lax in making devotional showings. In some ways your faith turns rather to the visible and the knowable than to the invisible and unknown, and consequently may be, by some people, considered irreligious.

¶ 343.—You place more confidence in duties than in worship; more in the essence than in the form; in principles than in forms; in the conscientious respect for that which seems good than in the habit of denunciation.

¶ 344.—You care more for human good and fraternal actions



FAITH

than for any religious manifestations; more for what you consider common-sense obligations to the living than to fear for the condition of the dead, yourself in the hereafter not excluded. In a sentence, you are much of the stamp of a materialistic moralist and practitioner, who prefers not to preach and pray except by doing something.

§ 82—¶ 345.—*Small FAITH*.—The faculty of Faith has very little power in your nature and you are very well qualified to become an agnostic in religion, to pay very little attention to sacred writings and to ignore the church as an institution dealing with the moral and religious sentiment of the world.

¶ 346.—You can see no promise of felicity in religion, in worship through creeds, and, as a consequence, you judge Faith by Reason, or deny it from a lack of the religious impulses and feelings.

¶ 347.—You cannot easily be influenced by the fear of an angry deity nor by the admonitions of the religiously devout, and do not often find it amiss to turn on them the shafts of ridicule and the arrows of contempt; or, if your faculty of Aggression is very large, you may search their own or other pious people's histories for examples of broken faith, hypocrisy, deceit or disgrace which may be used to discredit either creed, practice or authority.

¶ 348.—*Cultivation*.—The sources from which some form of religious evidence can be drawn are so numerous, varied and vital, that it is hardly essential to go over the vast field in this place. Will simply say that every faculty should reach its normal strength; and that which is good and true conduct toward mankind generally leads to a consideration of the nature and worship of a supreme spirit.

¶ 349.—*FACULTY OF LOVE*.—From which arises the studies and departments of Philanthropy, Interchanges and Discipline.

§ 83—¶ 350.—*Very Large LOVE*.—This is the static faculty of the religious group, as it were, the sunny and vivifying



organ, and its tendencies are toward the preservation of harmonic conditions between mankind.

¶ 351.—This faculty gives you a deep and constant interest in the happiness and success of your friends in particular, and the race in general, and leads you to disinterested acts of benevolence, to the expressions of kindly sympathy, to the tenderest as well as strongest relations of friendship.

¶ 352.—You are made miserable by the misery or misfortunes of others, but would bear your own with fortitude and grit.

¶ 353.—This faculty is so strong that you could hardly be selfish even of what you need for your own pleasures and comforts. You would enjoy yourself most when observing the unalloyed enjoyments of others. Fraternity has much possession of your nature, and in its establishment among men you find as much pleasure as in the manifestation of any form of enacted religion.

¶ 354.—You have little regard for the philanthropy that displays itself with ostentation and pride, are usually severe toward what seems to be hypocrisy, and believe that the greatest religion consists of doing the greatest good.

§ 84—¶ 355.—*Large Love*.—You have a large amount of philanthropy in your nature, wish the rest of the world to succeed, and do not begrudge any one their honest gains.

¶ 356.—Your benevolence is strong enough to prompt you to generous giving, and especially if you find a need for its presence. You do not believe much in charity, but rather trust to justice and its claims than to miscellaneous charities.

¶ 357.—From a religious point of view, you have a strong desire to promote the welfare and better conditions of the race, and are doubtless interested in any reasonable plan for the establishment of a wider range of happiness.

¶ 358.—You have also a sense of the fraternal laws that ought to unite all mankind in peaceful life and under equitable laws; that these should become foundations upon which to build a true society.



¶ 359.—You have a large trust in probable truth, and are willing to grant confidence in some things that do not seem fully proven.

¶ 360.—You put much confidence in other people's motives, and are sometimes liable to be imposed upon, where a person of less hopeful and confiding nature would not be.

§ 85—¶ 361.—*Medium LOVE*.—You are benevolent to those who are suffering or in want, but are not largely generous unless you have very solid evidence of need.

¶ 362.—You are not very much interested in the general progress of mankind from a social point of thought, and generally conclude to let it go along as it may without your particular attention.

¶ 363.—Under disappointment you would be much discouraged, and inclined to condemn both the guilty and innocent for your misfortune.

¶ 364.—You may be much inclined to believe in moral or ethical laws without the idea of particular sacredness invested in them, much after the honest infidel who expects no repayment nor finds any cause for philanthropy except that which is of momentary pleasure.

¶ 365.—You will not make large personal sacrifices, nor waive your own interests and pleasures, unless there is good cause for so doing, and you are urged by circumstances to do so.

¶ 366.—It would be well to cultivate a larger interest in the social and religious progress of mankind; to enlarge your sympathies, take interest in ethical and social reforms, deal with the needs of the race from a pleasurable standpoint independent of self-interest.

§ 86—¶ 367.—*Small LOVE*.—In a broad or humanitarian sense, you care very little for the welfare of others, and pay particular attention to your own interests.

¶ 368.—Have very little confidence in the use other people would make of any benefits you would offer them, either in a social or financial way.



¶ 369.—Your sensibilities to the misery of others are very weak; you seldom give expression to compassion to others' pain or defeats, and in the emotions usually aroused by religious enthusiasm you find no sympathy.



¶ 370.—*Cultivation*.—This is, in a mental sense, the highest of the mental organs. Love, as here used, is not yet the most dominant faculty of the race, but is fast becoming the controlling faculty of the more civilized portion. Study the nature described as very large Love.

¶ 371.—**FACULTY OF HOPE**.—From which arises the studies and departments of Reclamations, Improvements and Undertakings.

HOPE

§ 87—¶ 372.—*Very Large HOPE*.—You are keenly awake to the higher aspirations of Hope, to the beautiful in life and the spiritual feelings, to the tender emotions of religious and humanitarian growth, and to the gaining of a possible immortality.



¶ 373.—So strong is your faculty of Hope that it influences those around you, inspires them to constant improvement, gives enthusiasm to your own and their concerted actions, and takes away much of the despondence of sickness or defeat.

¶ 374.—You believe in the perfection of the physical nature in order to better sustain the spiritual or mental nature; are passionate in pursuit of that which you think is ennobling or valuable, and thus are very hard to daunt in gaining your aim.



¶ 375.—With large Faith and Reason you would be most constant and persistent in your work, or in spreading or affirming your opinions.

¶ 376.—With large Imagination and Intention, you would be extremely vivid in your feelings of the religious elements of life, and would set a high and exalted estimate upon the future life.

¶ 377.—Your nature cannot bear antagonism or discord, and craves a harmonic social life and growth.

§ 88—¶ 378.—*Large HOPE*.—Your hope is of a constant and

enthusiastic kind, and in a religious direction you would aspire to reach a safe and comfortable belief, but would not be of a zealous and passionate nature.

¶ 379.—You have much confidence in gaining your ambitions, in the continuance of your successes, in the increase of your pleasures, in the enjoyment of your rewards for your cares, and in the final consummation of all reasonable plans.

¶ 380.—You generally look upon the brightest side of life, take pleasure in expecting an increase of human happiness, your own included.

¶ 381.—You will succeed where those of a less hopeful nature would fail. Hope is the staunch friend of pluck.

¶ 382.—There is hope enough in your mental nature to make you happy under very adverse circumstances, as you find sources of pleasure in contemplation and in the aspirations of your social nature.

¶ 383.—Your Hope faculty is hardly strong enough to hurry you into imprudent and undesirable speculations, and yet sustains you in those that seem safe.

§ 89.—¶ 384.—*Medium Hope*.—Your aspirations of a religious nature are very moderate, almost without enthusiasm or vitality; you care very little for those things that seem improbable, or for any doubtful gains in the future.

¶ 385.—In business you have only a cool and calculating desire to reach moral or ethical influence, believe very much in a matter-of-fact sort of a world, and only one world at a time.

¶ 386.—Your friends would rely upon your judgment much more than upon your feelings, and expect very little of the visionary nature from you.

¶ 387.—Some of your other faculties may make you intense and enthusiastic, aspiring or ambitious, pushing and confident; but this faculty will not.

¶ 388.—You have a tendency to be variable between despondence and hope, sometimes filled with strong anticipations



and then with doubt; at times buoyant and again ascetic; at others congenial and vivid, then sober and sedate. These changes are largely dependent upon the success of your financial moves, or the strength of your pride. Their cure rests in taking a broad survey of humanity and its progress in the spiritual and material realms.

§ 90—¶ 389.—*Small HOPE*.—Your thoughts and feelings in regard to religion and immortality are like the changeful visions of a restless dream, rising and falling without order: bright and then doubtful; full of forebodings at one moment, and careless of consequences the next. Other faculties may modify this faculty. See for support the faculties of Faith, Reason, Inspiration, Dignity and Reform.

¶ 390.—If you have large or very large Reason, Construction, Defence and Form, you will worship nature and her physical forces, will hope only for success in this life, and will anticipate no pleasures of immortality.

¶ 391.—You think religion and ethics are only playthings for innocent amusement, and religious zeal and enthusiasm are much the product of a very psychometric force of a very material kind.

¶ 392.—*Cultivation*.—Only the more advanced forms of religious evidence can influence you, but these can be found most abundantly in the harmonic laws of nature, in the great symbols of spirit forces—*the life which matter cannot create or sustain*. The possibility of immortality rests in the forces of spirit substances, for life itself is a product of spirit substances and their forces. Evolution is a law of spirit and not of matter. See the works of Dr. Sivartha, also this author's essays.

Function of Sexation.

Its products are mating and marriage.

¶ 393.—FACULTY OF DEVOTION.—Its studies and departments are Sex-structure, Floration and Rites.

§ 91—¶ 394.—*Very Large* DEVOTION.—Masculine. Your Devotion is very strong, and leads you to worship at the shrine of woman's intellectual, social and physical worth and beauty. There is much that is ecstatic in your feelings of love.

¶ 395.—You idealize the one you love, fill your thoughts with creations of attention you are willing to give, and believe in mixing romantic love with enduring constancy. If there are no other faculties which detract from this, you will make an ideal husband.

¶ 396.—You should exercise stability and judgment in the choice of your mate, for you will demand affectionate attentions, constancy of feelings, and mental as well as physical worth. Your nature would be to give as well as receive the causes of happiness.

¶ 397.—Feminine. Your devotion is of a delicate, tender and suppliant kind, filled with the desire to make your companion supremely happy, the wish to perpetuate all the delicate feelings of courtship days, to establish invisible bonds of unity and power, and keep constant the contentment of reciprocated Devotion.

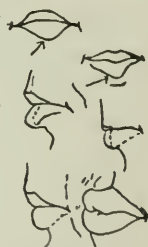
¶ 398.—You should marry a man of calm, gentle and attentive nature, but without extremely passionate affection.

§ 92—¶ 399.—*Large* DEVOTION.—Masculine. Your affectional nature is of a constant kind, full of feeling, seriousness and emotion, ready to respond to somewhat of ideality, but not particularly romantic.

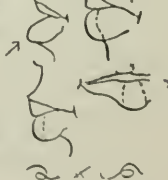
¶ 400.—The other sex have much attraction for you, and you are not slow to accept their society, nor to reap pleasures from their companionship.

¶ 401.—You would be an ardent and devoted lover, intense

DEVOTION.



EXTREMES NOT DESCRIBED IN CONTEXT.



at times, a little vehement, sensitive to praise or blame, and not slow to praise those you love.

¶ 402.—As a husband you would enjoy the presence of your wife, would seek her happiness, consider tenderness a part of devotion, and, in short, would deeply love, zealously guard, constantly support, and express in strong and sturdy manner your feelings.

§ 93—¶ 403.—Feminine. Your affections are not easily awakened, and are of a quiet but everpresent kind when they are aroused. You would express them with moderation, and they would cling with much tenacity to one you had loved.

¶ 404.—You might occasionally take the part of the coquette, and for the amusement it afforded, seek the admiration and attentions of the male sex. This however would be only a little by-play, and is not a part of the real elements of the tender passion.

¶ 405.—You should not marry a man of very passionate or of very passionless nature; you would disagree, and disappoint each other. He should be of a warm, genial, demonstrative nature, willing to manifest his feelings of affection, and not take for granted that true love needs no constant sign.

§ 94—¶ 406.—*Medium* DEVOTION.—Masculine. Your Devotion is not of the most ardent kind, nor is it largely emotional or ecstatic. In fact, the purely mental part of your sex love is not the strongest element of your attachments.

¶ 407.—Unless you have large Stability, Reason and Amity, you will have a tendency to degrade your feeling of Devotion, and the finer sense will be very slow to awaken.

¶ 408.—You are not very fond of the emotional side of married life; have a tendency to be frank, blunt and calculating, or even selfish.

¶ 409.—You should marry a woman of large Devotion, but not of an aggressive, independent nature—one who is willing to accord with your wishes and habits.

§ 95—¶ 410.—Feminine. Your devotion is not intense, nor



Measure each
sign at its own
value

DESCRIPTIVE MENTALITY.

is it vivid, ecstatic or sentimental. It is rather of an undefined kind, varying much in strength from time to time—now strong, now weak, and again mental.

¶ 411.—Your feelings depend very much upon the character of the man who aroused them. If his nature was cool and calculating, yours would respond with an opposite form.

¶ 412.—As a wife you would care very little for the ethical and romantic parts of marriage, and would pay more attention to the feelings of duty, necessity, or the home needs.

¶ 413.—Should marry a man of calm, dignified and positive nature.

§ 96—¶ 414.—*Small DEVOTION.*—Masculine. I find your love for the other sex is deficient and of a very ordinary range. You may be either very much unconcerned about their presence, or be very variable in your inclinations, and prone to seek variety.

¶ 415.—The more amatory element of the marriage feelings are apt to rule in your nature, and when not well acquainted you will be shy, reserved and distant.

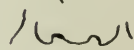
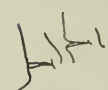
¶ 416.—If you are of a mental temperament, you will care very little for feminine companionship, and marriage would come as the result of convenience or necessity.

¶ 417.—You should marry a strong and positive woman, and pay more attention to the refined and elegant sex relations.

§ 97—¶ 418.—*Small DEVOTION.*—Feminine. Your affections are cool, calm and unromantic, not easily awakened, nor vivid when they are aroused. The element of romance is not strongly felt, and you would care more for other elements of social relations.

¶ 419.—*Cultivation.*—See the nature and habits described under very large Devotion and large Devotion preceding this.

¶ 420.—*Faculty OF HEREDITY.*—From which arises the studies and departments of Transmission, Permanence and Variation.



HEREDITY



§ 98—¶ 421.—*Very Large* HEREDITY.—Masculine. Your nature demands the expression of your affections and their reciprocation. You are intense in your sex relation, are apt to be in love with some one all the time, and find the society of the feminine sex most congenial and attractive.

¶ 422.—The feelings of conjugal love are very strong; you would intensify your devotion by all the attention you had opportunity to give. You are nearly always vehement.



¶ 423.—If you have children, they would resemble you very much in feature and in nature, and your ardency would have a strong hereditary effect.

§ 99—¶ 424.—*Very Large* HEREDITY.—Feminine. This faculty is predominantly feminine in its nature, and in your character lends an intensity and tenderness to the love element that is very strong and vital.

¶ 425.—Your nature craves deep feelings, constancy and earnestness, and exclusive possession of your mate's affection.

¶ 426.—If you were a mother, your children would worship you, and if your husband were of a strong character, your children would resemble him much more.



§ 100—¶ 427.—*Large* HEREDITY.—Your sex-affection is of a permanent nature, deep-seated and enduring, and would make you covet the constant and tender regard of one you loved, and give you power to impress your influence very strongly upon their feelings and thoughts.

¶ 428.—As a parent, you would have power over the habits and nature of your offspring, and would much mould their habits and desires.

¶ 429.—You would greatly enjoy family life, and would mould your actions much in accordance therewith.





§ 101—¶ 430.—*Medium* HEREDITY.—Your nature in regard to the permanence of family relations is of a calm and quiet quality, and you would not strongly impress your characteristics upon the nature of your offspring.


¶ 431.—Your tendency is to pay too little attention to the

DESCRIPTIVE MENTALITY.

various feelings and impulses of parental life, and it would be well to study the influences of heredity upon offspring.

¶ 432.—In your love nature there is not an abundance of constancy, especially in this faculty, but some other organs may counterbalance this. 


¶ 433.—Would advise you to read carefully some of the many good works upon the subject, especially if you are married or intend to become a parent. 

§ 102—¶ 434.—*Small* HEREDITY.—You like change in the objects of your devotion, and are variable in your influence and characteristics. 

¶ 435.—As a parent, you would pay little heed to the parental influences, and would not very strongly impress your nature upon your children.

¶ 436.—You might show strong devotion, and also constancy, but they would be the product of faculties other than heredity, and I would advise the study of hereditary laws, physiology, and kindred subjects.

Also due to
Negative
Temper-
ament.

¶ 437.—FACULTY OF CARESSING.—From which arises the studies and departments of Recreation, Caressing and Petting. 

· § 104—¶ 438.—*Very Large* CARESSING.—You are inclined to be an ardent and devoted lover, and to express your affections in tender and constant actions.

¶ 439.—You like the elements of romance and worship in the love relations, seek admiration and approval from the opposite sex, and you are none the less sensitive to any rebuff or infringement upon your feelings.

¶ 440.—Your nature is capable of great passion in love, and of its expression by a variety of delicate attentions.

§ 105—¶ 441.—*Large* CARESSING.—You are expressive in your affections, and like to manifest them by attentions of fondness, constancy and regard.

¶ 442.—You have also a desire for the perfection of the sex relations, for their considerate responses, and for the exchange of radiant nerve force from the affectionate faculties.





¶ 443.—Your ardency is governed and calm, and the romance of your nature is of a quiet tone, while yet you greatly desire the admiration of the opposite sex.



¶ 444.—As a married mate you would be calm, dignified and responsive, and constantly remindful of your feelings and associations.



§ 106—¶ 445.—*Medium CARESSING*.—You are not variable in your feelings, although you are not much given to demonstrating them, nor to expressing confidence and continued interest.



¶ 446.—You might have deeper love than you appeared to, and with other faculties of the affections large, you might make a very kind, tender and constant mate.



§ 107—¶ 447.—*Small CARESSING*.—Your marriage feelings are small and undemonstrative, and you seldom express any tenderness by your actions, while your impulses are slow in action and cool in their manifestations.



¶ 448.—You have little disposition to fondle or pet children, nor to win their caresses.



¶ 449.—Your sense of the nerve forces of the opposite sex are slow and negative, and you do not impress your own very forcefully upon others.



¶ 450.—It might be well for you to cultivate more of an affectionate nature, and to make more vivid your sense of sex devotion and intersex ties. If married, to increase your expression of devotion and attachment. You should cultivate Amity, Reform and Communion, that they may strengthen your faculty of Caressing.

Function of Parention.

Its products are the Family, the Group and the State.

¶ 451.—FACULTY OF PARENITY.—From which arises the studies and departments of Obedience, Guidance and Study.

§ 108—¶ 452.—*Very Large* PARENITY.—You have an abundance of congenial tenderness toward children, and find it very easy to take their attention, and charm them into doing as you desire them to do.

¶ 453.—From your keen appreciation of childhood you are enabled to easily win children's confidence and love, and to govern by kindness where harsh measures would fail.

¶ 454.—If you have a family of your own, you will provide for them as bountifully as possible, and exert every effort to make them happy, and at the same time exercise a natural authority over them.

§ 109—¶ 455.—*Large* PARENITY.—You are warmly attached to children, and find it easy to entertain them, as well as to win their confidence and companionship.

¶ 456.—You prefer to rule by reason rather than by the rod, to convince the understanding rather than to abuse the body, and hence most easily rule them.

¶ 457.—With children of your own, you would be lenient and kind, sometimes over-indulgent, and inclined to await the effect of conviction and growth; would watch their individual welfare, and endeavor to carefully guard their advancement.

§ 110—458.—*Medium* PARENITY.—You are attached to your own, but care very little for other children. You desire your children's general welfare, and to protect them from adversity, and to provide for all their needs.

¶ 459.—With large Stability and Dignity, you would be a stern and determined parent, somewhat arbitrary in your commands, and expecting to be obeyed without question.

¶ 460.—You care little to cultivate the friendship of the young, nor to take time to answer their questions or satisfy

PARENITY



their demands upon your time, unless through large faculties of Amity and Communion.



§ III—¶ 461.—*Small PARENITY*.—I should judge that you care very little for children, and would provide for them only as a necessity, not as a source of pleasure.

REVERENCE



¶ 462.—So far as the government of children is concerned, you are not interested very much, and if you had children of your own, would rather that someone else would govern them and arrange their domestic affairs.

¶ 463.—If angered by children your nature is liable to be severe and rigid, and not to modify, because of the facts of their youth or lack of experience.

¶ 464.—*CULTIVATION*.—It might be well to cultivate a more tender and affectionate nature toward the young and the unprotected.

¶ 465.—*FACULTY OF REVERENCE*.—From which arises the studies and departments of Work, Plays and Festivals.

§ II2—¶ 466.—*Very Large REVERENCE*.—You are very strongly inclined to reverence your parents, to protect them when need be, and in every way possible to make life pleasant for them.



¶ 467.—In your love for your parents you do not hesitate to demonstrate your feelings and to show your appreciation for the tenderness of your parental home. You also take much delight in the surroundings of your youth, and in the history of your family and its past.

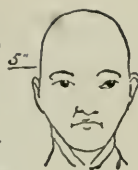
¶ 468.—Your nature is observant in the habits towards those older and more experienced than yourself, and you are not given to showing self-confidence in your family surroundings.

§ II3—¶ 469.—*Large REVERENCE*.—Toward your parents you are loyal, kind and temperate, cherishing their happiness and good will, and their fond recollections.

¶ 470.—You maintain toward them a genial filial love, and are mindful of their social and affectional needs as well as protecting care.

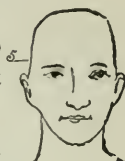
§ II4—¶ 471.—*Medium REVERENCE*.—Your relation toward

your parents is one of calm feeling, seldom fully expressed, and in general you expect it to be taken for granted.



¶ 472.—If circumstances compelled you to maintain them, you would do so in a kind and genial manner, more as a duty than as a pleasure, and you would not be ruled by their judgment, but would depend upon your own judgments and capacities.

§ 115—¶ 473.—*Small REVERENCE*.—You are very slow to manifest filial love, and think it a needless task to manifest any love for your parents.

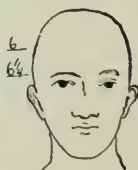


¶ 474.—If pride or ambition did not urge you, you would care very little for the relation of your youth, and take no thought of family history, or pride in their achievements.

¶ 475.—You think much more of the present than of the past, care very little for its history or its associations. You might provide for your parents if need be, but would not look upon it as a pleasure.

PATRIOTISM

¶ 476.—*FACULTY OF PATRIOTISM*.—From which arises the studies and departments of Waiting, Altruism and Patriotism.



§ 116—¶ 477.—*Very Large PATRIOTISM*.—You have an intense liking for your home and for its surroundings, enjoying its associations both of a mental and physical nature, as well as the blending memories of its past.

¶ 478.—Your sense of kinship is very large and strong, and unless contradicted by some other faculty, you will have a strong feeling of relationship with those who are of your own descent.



¶ 479.—You have strong attachments to your native country, and sympathise with its usages, styles and manners; like to praise its people, revert to its past, and prospect its future.

§ 117—¶ 480.—*Large PATRIOTISM*.—You have considerable feeling for your home life as such, are interested in making it beautiful as well as comfortable, and enjoy its surroundings, its associations and companionships.



¶ 481.—Your nature is not such that you crave relationship

or its manifestation with its kinships, and you can easily reconcile yourself to new or changed conditions.

¶ 482.—Your love of country and native state is of a mild and perhaps romantic nature, and you can find qualities to please you in new relations.

§ 118—¶ 483.—*Medium* PATRIOTISM.—Your patriotism is not very demonstrative; you do not care to make much fuss about it; find yourself satisfied with new surroundings and conditions; do not hesitate to change your location because of losing familiar objects.

¶ 484.—Your feelings toward kith and kin are largely those of friendship, and seldom reach the intensity of affectionate regard.

¶ 485.—You are more liable to criticize than to praise your own country, and do not look upon the achievements of the past as objects of worship.

§ 119—¶ 486.—*Small* PATRIOTISM.—Your attachment for home and its surroundings seems to be very moderate and easily overcome. You are not particularly interested in family history, or in the past beyond your own near relationships.

¶ 487.—Your tastes and habits do not lead you to a very romantic interest in the land of your nativity, and you care hardly more for one country as such than for another. Would advise you to grow more patriotic in a broad sense of that term.

Function of Sensation.

Its products are the home, and the senses of weight, taste, feeling, smell and hunger.

¶ 488.—FACULTY OF IMPRESSION.—From which arises the departments and studies of Flavors, Odors and Digestion.

§ 120—¶ 489.—*Very Large* IMPRESSION.—(The sixth sense.) Your impressions of the character and organic nature of persons around you are very clear and distinct, and you sense their desires very acutely.

¶ 490.—You notice the nerve spheres of persons near you, and have great power in controlling your own forces.

¶ 491.—You very often sense the life forces of living things around you, and easily come in sympathy with them; perhaps are often unaware of the source from which they come, or the influence they hold on you. It would be well to study this great series of forces discovered by Sivartha as Spirit force.

§ 121—¶ 492—*Large* IMPRESSION.—Your impression of the character and impulses of others is quite acute and quick, and you easily discern brilliancy, purity and power, and the character of their nerve forces.

¶ 493.—You have a clear and active nerve force of your own, which has a tendency toward elevating and controlling the nerve forces of others.

§ 122—¶ 494.—*Medium* IMPRESSION.—You are quite impressible by nerve force of a strong quality, but not by the more delicate qualities.

¶ 495.—With a large faculty of firmness you would very easily resist the influences of others, and also throw off such impressions as might injure you.

¶ 496.—Your own nerve force is strong at times, but varies much as you are interested or not.

§ 123—¶ 497.—*Small* IMPRESSION.—Your physical sensibilities have very little influence over your conduct; you do not easily distinguish the quality of the nerve forces of other

IMPRESSION



persons, and judge them more from your observations or intuitions of them.

FEELING.

¶ 498.—You do not sense the life-forces of living things around you, and must depend upon other organs to aid in their discovery and impressions.

¶ 499.—FACULTY OF FEELING.—From which arises the departments and studies of Bathing, Toilet and Costume.

§ 124—¶ 500.—*Very Large FEELING*.—You are extremely sensitive to the effects of heat and its absence, cold, and your sense of touch is keen, quick, acute and very accurate. There are many occupations in which this will be of great assistance.

¶ 501.—Climate and clothing affect you very much, and you should exercise somewhat of care, especially as you advance in age.

¶ 502.—With practice you could become an excellent judge of weight and quantity.

§ 25—¶ 503.—*Large FEELING*.—Your sensations of heat and cold are quite acute, and you are at times very much influenced by them.

¶ 504.—You are not easily overcome by either heat or cold, but should exercise care not to withstand too much of either.

¶ 505.—Your idea of weight is somewhat accurate, and you have a fair sensation of equilibrium.

¶ 506.—The sensation of weight is derived from gravity, one of the seven great forces.

§ 126—¶ 507.—*Medium FEELING*.—By practice and attention you could become quite sensitive in touch, but ordinarily your faculty does not give you very great delicacy or acuteness.

¶ 508.—Heat and cold do not influence you very much under ordinary conditions, but you are quite variable in regard to both.

¶ 509.—Your sensation of weight is of a moderate character, and would require much practice to become discriminating.

§ 127—¶ 510.—*Small FEELING*.—Your sense of touch is far

from being acute or sensitive, and would require much practice to become so; even with practice it would easily relapse into its normal condition of ordinary sensibility.

¶ 511.—The variations of temperature do not affect you as they would a person of larger sensations, and you have a very indefinite impression of weight and quantity by pressure.

¶ 512.—FACULTY OF APPETITE.—From which arises the studies and departments of Agriculture, Cuisine and Feasts.

APPETITE

§ 128—¶ 513.—*Very Large APPETITE*.—You have a supreme sense of hunger when your body is in need of nutritive supplies, and you digest your food well, supplying it very thoroughly to your body, and make the most of a little food, when plenty cannot be had.

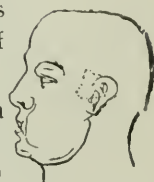


¶ 514.—You are apt to be very fond of stimulating drinks and condiments, and accordingly it would take considerable of them to effect you much mentally.

¶ 515.—Your sense of taste is very acute, and you distinguish very clearly the different flavors of your foods.

¶ 516.—Your sense of smell is also naturally very acute and delicate, and you appreciate delicate odors.

¶ 517.—It might be well for you to severely control your appetites.



§ 129—¶ 518.—*Large APPETITE*.—You are adapted to enjoy food highly, derive a large amount of nutrition from what you eat, and can accomplish considerable labor with a very moderate amount of food.

¶ 519.—Your desire for stimulants is strong enough to need government by your other faculties, and you are apt to go to extremes in the use of sauces or food condiments.

¶ 520.—Your sense of taste is somewhat delicate and at times dainty, but does not always demand intensity.

¶ 521.—The very delicate odors do not impress you very much, but those of a pungent or distinct nature impress you very clearly.



§ 130—¶ 522.—*Medium APPETITE*.—You relish your food



very well when not exhausted, but are easily affected, so far as hunger is concerned, by overwork or unnatural excitement, both of which you should avoid immediately before your meals.

¶ 523.—You do not fully appropriate the nutritive qualities of the foods you eat, and need to exercise care that your foods shall be of a nutritive and easily digested nature.

¶ 524.—Your sense of taste is only moderately acute, and you are not particularly fond of stimulating drinks or foods.

¶ 525.—Your sense of smell is moderately acute, and could be cultivated to considerable delicacy.

§ 131—¶ 526.—*Small APPETITE.*—Your appetite is of rather a dainty nature, easily destroyed by foods you do not relish; you do not easily apply the food you eat to your body, and may very often be troubled with indigestion—from an intermittent derangement of your digestive or nutritive organs.

¶ 527.—Your sense of smell is not very impressible, and only odors of considerable force would be noticed, while you will enjoy only a limited number of them.

¶ 528.—Your sense of taste is quite variable in its acuteness.



		FACULTY.	SUB-FACULTY.	LOW POWER.					HIGH POWER.							
				1	2	3	4	5	6	7	8	9	10	11	12	
WILL.	RULERSHIP.	Dignity.	Pride.													
			Self Esteem.													
			Power.													
		Stability.	Firmness.													
			Energy.													
			Perseverance.													
	Laudation.	Praise.														
		Emulation.														
		Display.														
	LABOR.	Integrity.	Justice.													
			Honor.													
			Balance.													
Industry.		Efficiency.														
		Utility.														
		Hardihood.														
Liberty.	Freedom.															
	Equality.															
	Independence.															
WEALTH.	Economy.	Property.														
		Ownership.														
		Selfishness.														
	Caution.	Care.														
		Secrecy.														
		Rest.														
Defence.	Aggression.															
	Protection.															
	Self Defense.															
COMMERCE.	Aversion.	Dislike.														
		Contempt.														
		Solitude.														
	Destruction.	Vengeance.														
		Rigor.														
		Baseness.														
Mobility.	Travel.															
	Commerce.															
	Mobility.															

THE WILL.

¶ 529.—From this class of faculties arises the executive and dynamic powers, the tendencies of civil, financial and productive presentation.

Function of Ambition.

Its products are Rulership and Stability.

¶ 530.—FACULTY OF DIGNITY.—From which arises the studies and social departments of Authority, Training and Ranks.

§ 132—¶ 531.—*Very Large* DIGNITY.—Your faculty of Dignity is so large that it leads you to extreme conservatism, and to fear of stooping to the level of ordinary humanity. You are apt to put a very high estimate upon your capacities, and where you make an effort you are very urgent in its success, even under depressing circumstances.

¶ 532.—Where you are invested with power, you do not hesitate to act the dictator, and to enforce your wishes with severity.

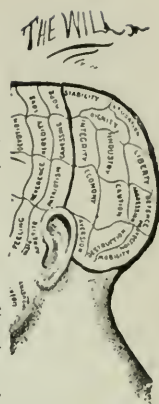
¶ 533.—REPRESSION—Would advise you to repress your faculty of Dignity; it is very strong, and unless modified by other faculties, its tendency to extreme Ambition may lead you to injure others for your own advancement, or you may become egotistic, vain and dogmatic.

¶ 534.—When Ambition leads to the injury of others, or to overmastering pride, it defeats the benefits it is intended to confer upon its possessor.

¶ 535.—Ambition and Dignity should be governed by the Intellect and higher emotions, and not allowed to support the destructive faculties of the lower back head.

§ 133—¶ 536.—*Large* DIGNITY.—It is your nature to be proud and somewhat conservative in your actions and opinions. In this you will never underestimate your capacities.

¶ 537.—On the other hand you will be careful not to stoop



DIGNITY





to actions which seem uncomplimentary to yourself, nor to admit your inefficiency in those things that you are able to accomplish.

¶ 538.—There is considerable self-reliance in your mental nature, and if Caution and Stability are large or very large, you would exercise much control over those around you.

¶ 539.—You have a disposition to self-gratification and self-qualification that may sometimes lead to injury, but they also influence you toward gaining power and influence.

§ 134—¶ 540.—*Medium DIGNITY*.—You show a fair degree of self-respect, but would hardly submit to very rigid dictation. It is not your nature, however, to be ostentatious and egotistic, nor to show bombast and pride.



¶ 541.—With large Stability and Liberty you would have an elevating and enlivening effect upon others, and would have more control than would be admitted, so that you can modify your actions to suit surrounding conditions, and what pride and ambition you have are hardly noticeable to others.



§ 135—¶ 542.—*Small DIGNITY*.—You underrate yourself and are disposed to stay in the background. If your faculty of Stability and Laudation are medium or below, you would lack self-confidence and pride enough to keep up energy and order.



¶ 543.—*Cultivation*.—I would advise you to carefully seek to strengthen and support your faculty of Dignity, by avoiding those actions which good judgment would deem undignified, by giving yourself due credit for your capacities and character, by trying to accomplish what you start out to gain, and by careful forethought as to the effect of your actions upon your own growth, and your estimated worth by others.

Ambition leads to accomplishment and to gains in power, and those who lack it are often shiftless, careless and content to make but little progress.

¶ 544.—*FACULTY OF STABILITY*.—The studies and departments of which are Voting, Grouping and Transferring.

STABILITY

§ 136—¶ 545.—*Very Large STABILITY*.—When your opinions are formed they are as firmly set as a solid rock, and all your acts are filled with resolution and determination.

¶ 546.—You are also unbending and in some cases obstinate, and may resist all entreaty toward change, but along with this you possess great fortitude, and will boldly meet the strongest opposition.

¶ 547.—With a full range of organs through the Will, you might go to extremes in firmness, in the expression of physical and mental energy, and in perseverance against even favorable reasons for cessation.

§ 137—¶ 548.—*Large STABILITY*.—You have much firmness of character and an unwillingness to yield under ordinary pressure of influence, and also a disposition of severity and fortitude.

¶ 549.—If your faculty of Defence is large or very large, you will naturally have very much courage, and a large amount of efficiency, and this without too great arbitrariness.

¶ 550.—There is very little changeableness in your temperament, and when you take action it is with vigor and decision. Perseverance is a product of several organs, but principally from Stability.

§ 138—¶ 551.—*Medium STABILITY*.—While you are somewhat fixed in purpose, you are not governed by resolution. In most cases you would carry out your own or others' plans, and are somewhat executive.

¶ 552.—With large Dignity and Industry, you would carry out doubtful operations, but you will be easily reasoned out of action which seems in any way doubtful.

¶ 553.—I think it might be well to cultivate more firmness and perhaps more perseverance, especially where things concerned your own success.

§ 139—¶ 554.—*Small STABILITY*.—Your nature is much given to variableness and instability. Especially is this true concerning your own matters, but you might pay more attention to other people's affairs.





¶ 555.—You are liable to have too “many irons in the fire,” and not use execution enough in every direction.



¶ 556.—CULTIVATION.—I would advise a firm, consecutive habit of action in a few directions, or if in a trade or special occupation, constant application. In social and intellectual directions, study careful methods of application.



¶ 558.—FACULTY OF LAUDATION.—From which arises the studies and departments of Standards, Exhibitions and Progressions.



LAUDATION



§ 140—¶ 559.—*Very Large* LAUDATION.—You are very much given to self-appreciation, and greatly like to be extolled, commended and praised for all you do or think worthy to be praised.

¶ 560.—You are not adverse to giving due credit to others, and even to go to excess in so doing.

¶ 561.—Have an ardent desire to excel in your own particular direction those around you, and do not hesitate to put on style. If your faculty of Dignity is of moderate size, you would be much given to pompousness, to ostentation and show, and very often to egotism and boastfulness.

§ 141—¶ 562.—*Large* LAUDATION.—You are very anxious to please those around you, and to let them understand that you are not backward in appreciating their good qualities, or at least those you admire.

¶ 563.—You appreciate sincere praise from your friends, and enjoy their esteem for you, trying in every way to gain their admiration.

¶ 564.—You are given to dress stylishly when you can afford to do so, but seldom go to the extreme of gaudiness, preferring to let merit, and not show, do the attractive part.

¶ 565.—Seldom show egotism or bombastic manners, and are usually moderate in self-praise by words at least, if not always in manner.

§ 142—¶ 566.—*Medium* LAUDATION.—You are somewhat reserved in your praise for others and their accomplishments,

but would express mild approbation when you think it deserved, or would bring about a good effect.

¶ 567.—In your personal conduct you seldom demonstrate self-approbation, egotism or self-esteem, and are rather of a disapproving nature than a commending one. In fact you are too much so inclined, and it would be well to cultivate the habits given under large Laudation.

§ 143—¶ 568.—*Small* LAUDATION.—You are indifferent to praise, care very little to be commended for what you do, and do not desire to give or receive credit for your particular accomplishments.

¶ 569.—You can be, with very little exertion, very repellant and disagreeable in your manners, paying little attention to the customs and habits of the more elegant persons around you.

¶ 570.—You should cultivate more style, more ease, and a more agreeable manner, as well as to endeavor to accomplish more toward your own appreciation.

Function of Co-Action.

INTEGRITY

Its products are Methods of Production and of Justice.

¶ 571.—FACULTY OF INTEGRITY.—From which arises the studies and departments of Rights, Duties and Penalties.

§ 144—¶ 572.—*Very Large* INTEGRITY.—You have an intense desire to be just and honorable; you enjoy fairness and impartiality in your own actions and the actions of those around you.

¶ 573.—Have a high sense of honor and equity, and would rather lose than use compromising measures to get justice.

¶ 574.—In public and private life you would avoid dishonesty as far as conditions would admit of, and deprecate the circumstances that force injustice into practical methods.

§ 145—¶ 575.—*Large* INTEGRITY.—Your nature in industrial problems and those concerning justice is to be fair-minded, honorable and just, and you have a sense of careful discrimination of right and wrong.

¶ 576.—You think it is desirable to be equitable and to act in impartial methods, to seek to give others an opportunity to demonstrate their worth and gain their repayment for it.

¶ 577.—In business, where necessity forced sharp trades, you would yield under pressure to the general ideas of fairness, for this organ is not large enough to compel you financial failure because of its strength.

§ 146—¶ 578.—*Medium* INTEGRITY.—Your intentions so far as justice is concerned are upright, and in the way the world runs you can be safely trusted.

¶ 579.—In matters other than business you are of a justice-seeking nature, believe in fair play around you, and would prefer not to stoop to unworthy means to accomplish the ends sought.

¶ 580.—This faculty will be very much modified by your other organs, especially the predominant ones.

§ 147—¶ 581.—*Small* INTEGRITY.—You are not very decid-

edly affected by considerations of right and wrong ; ordinarily are governed by what you consider the best policy.

¶ 582.—This faculty, when not strong, is very decidedly influenced by other faculties, and hence if other organs of a just or elevated nature are strong in your character, they would modify the loss in this small organ. Thus, if Amity, Reform, Hope, Reason and Inspiration are large or very large, they would give your nature much of the effect of large Integrity.

¶ 583.—FACULTY OF INDUSTRY.—From which arises the studies and departments of Climates, Forestry and Horticulture.

§ 148—¶ 584.—*Very Large* INDUSTRY.—You have naturally very great hardihood, and the constitutional boldness to attempt very difficult and doubtful tasks ; do not hesitate to attempt even more than your reason would lead you to expect to accomplish.

¶ 585.—When you assume the execution of a task, you bring every possible power to bear upon it that you can find within your grasp, and complete as thoroughly and as quickly as possible every part you are able to.

¶ 586.—In proportion to the amount of knowledge you may have acquired, you have very great power of utilizing the forces and substance within your control.

¶ 587.—Thus you would be a natural leader in industrial life, and with other mental capacities very strong you might lead in other vocations with much energy.

§ 149—¶ 588.—*Large* INDUSTRY.—You have somewhat of natural hardihood, and would be enthusiastic in completing thoroughly and completely any undertaking in which you became interested.

¶ 589.—You would undertake difficult and doubtful tasks if the remuneration seemed to warrant, otherwise you would be slow to risk.

¶ 590.—In industrial managements you quickly discern the most desirable methods of action, and desire to carry out thoroughly and effectually any undertaking once begun.



INDUSTRY.



¶ 591.—Your persistence is of a quality that seeks a plainly apparent product and not a long delayed one.

§ 150—¶ 592.—*Medium* INDUSTRY.—You are quite efficient in carrying out a plan once begun and tested, but you are not bold enough to undertake new or in any way doubtful undertakings.

¶ 593.—Industrial movements which combined your labor with that of others you would likely shun, and would prefer to let others take the part of leadership and the responsibility so far as this faculty is concerned; other faculties may be strong enough to modify this quality.

¶ 594.—Would consider you thorough in your work when you were interested, but have a tendency to avoid haste in other things.

§ 151—¶ 595.—*Small* INDUSTRY.—You are very slow to attempt what seems to be a difficult or doubtful task, and would not undertake anything requiring boldness and hardihood.

¶ 596.—You would be variable and changeable in your work, sometimes slack and careless; would rather be led than to lead; you would be slow to attempt anything new or exacting, and unless you have Defence and Economy large, you will be slow to gain position and industrial independence.

¶ 597.—CULTIVATION.—You should study efficiency and power to produce practical results from your own leadership and efforts: urge thoroughness and completeness into your own industrial habits; bring into use the strongest methods of accomplishment you can master, and attempt more and more severe undertakings.

¶ 598.—FACULTY OF LIBERTY.—From which arises the studies and departments of Freedom, Equality and Independence.

§ 152—¶ 599.—*Very Large* LIBERTY.—You have a very strong sense of freedom, and desire to act unconstrained by any arbitrary laws; are disposed to grant others rights and privileges, and allow, so far as in your power, them to act according to their convictions of freedom and right.



¶ 600.—Your sense of equality is inherent; with such conviction you desire the expression of that equality. This extreme faculty may lead you into the utmost radicalism where your Reason finds oppression either to yourself or those around you; from this you would likely condemn old methods and theories of right, seek as strongly as possible to institute new methods and new laws of personal rights, and take upon yourself the defence of those you believe to be oppressed.



¶ 601.—You have great control of your passions, such as arise from the will, anger, hate, vengeance and voluptuousness.

§ 153—¶ 602.—*Large LIBERTY*.—You believe in the natural rights with which equality and the necessities of life invest men for their government and social adjustment and for your own pleasure and success.

¶ 603.—Desire freedom to act in accordance with your own convictions, so long as these do not injure others or controvert the success of natural progress.

¶ 604.—Your control of the destructive passions seems quite strong and active, and you would not be easily influenced into anger, deception and revenge.

§ 154—¶ 605.—*Medium LIBERTY*.—You are quiet in your self-control, and do not like to be hampered by unnecessary authority, but would yield rather than do that which seemed to injure your success in any other direction.

¶ 606.—The questions of equality of position does not disturb you, and you are apt to think the gainer is worth the placed gained in almost any direction. This disposition is not likely to react to your own benefit, and it seems that this faculty should be cultivated into the state of demanding rights for yourself and others, and in providing as far as possible for the perpetual growth of justice and freedom. See paragraph on cultivation.



¶ 607.—It might be well to exercise judicious control over your appetites and habits, and to regard the elements of natural rights as part of human government.



§ 155—¶ 608.—*Small LIBERTY*.—You are not much given to restraining yourself, because of the rights of others, or the sense of other persons' liberties.



¶ 609.—The sense of personal and political freedom is not very strong, and you would not attempt very strongly to enforce, even if you could, your own rights, unless their abuses became unbearable, or were of a very trivial order.



¶ 610.—So far as this faculty is concerned you do not pay heed to the infringements of government, monopoly or impersonal impression. This is deplorable in your nature, and is a condition of mentality that leads to gross injustices by those who are shrewd enough to control the populace by false promises, concealed legal intentions and secret methods in commerce and ownership.

¶ 611.—*Cultivation*.—Study the mental conditions that give freedom of thought and choice; the natural rights of others and their freedom of choice; study social and civil ethics and methods of putting these into action; study personal advancement and rational self-protection, and do not negatively allow abuses of rights in opinion and expression to grow in power around you.

Function of Defension.

ECONOMY.

Its product is Wealth and Security.

¶ 612.—FACULTY OF ECONOMY.—From which arises the studies and departments of Expenses, Ownership and Exchanges.

§ 156—¶ 613.—*Very Large* ECONOMY.—Your nature is of an intensely economic kind, and you have a constant desire to accumulate wealth. If other faculties do not prevent it, you will be disposed to be miserly and very saving.

¶ 614.—Your ambition is doubtless to acquire wealth, to keep all you have, and to use it for your own good.

¶ 615.—In habit very selfish, desiring the best of everything for yourself, and using very little care as to what becomes of other persons' needs or dues.

¶ 616.—In business you would be extremely saving, and would often lose more through extreme Economy than you would gain by it.

§ 157—¶ 617.—*Large* ECONOMY.—You are very much disposed to acquire wealth, and to be economical in its expenditure. Like very much to have the credit of commercial shrewdness and ability.

¶ 618.—Your large Economy does not rule your nature enough to make you a slave to its wants and the accumulation of wealth, and under favorable conditions you would use it to the benefit of others and those who might be dependent upon you.

¶ 619.—You have only moderate selfishness, and would yield your right to others if pressure was brought to bear upon those faculties of an opposite nature to Economy.

§ 158—¶ 620.—*Medium* ECONOMY.—You are careful of your wealth and property, but are open-handed and generous where you think it is needed and deserved.

¶ 621.—Are disposed to recognize the rights of others and deal with them upon the basis of financial equity.

¶ 622.—So far as Economy alone is concerned, you might



under good conditions gain wealth and save a good proportion of it. But you would not be liable to pay more for the privilege than it was worth; would not ruin your happiness for the pleasure of gaining riches.

§ 159—¶ 623.—*Small ECONOMY*.—Your sense of property is weak, and your nature is not of an economical kind. Under ordinary conditions you would let the wealth you produce slip easily through young fingers.

¶ 624.—Financially you are not selfish, and it would be better if you cultivated a more economical and saving nature.

¶ 625.—*Cultivation*.—Study the methods and ways of making better use of your means than now seems to be your habit, and also the social and civil methods of security and competence.

¶ 626.—*FACULTY OF CAUTION*.—From which arises the studies and departments of Providence, Warehouses and Harvesting.

§ 160—¶ 627.—*Very Large CAUTION*.—You have cunning and discretion, and seldom commit yourself, saying but little that may open your aims to others. You learn others' secrets without returning your secrets to them.

¶ 628.—You are constantly on your guard, and yet do not seem to be so to a casual observer.

¶ 629.—To those who know you most intimately you are less known than they are to you, and your judgment of their character is both acute and discriminating.

¶ 630.—You have fear often where fear is not needed, and your prudence makes you somewhat reserved. You may even act a double part, but not with the intention to injure.

¶ 631.—You will also suffer defeat or pain without much expression of either, and are much on your guard against either.

§ 161—¶ 632.—*Large CAUTION*.—You are very attentive to avoid danger, both of a physical and financial nature, and use every moderate means to insure safety.

¶ 633.—I find your tendency in transactions to be toward the discreet and reserved, by using circumspection where there is a possibility of injury to yourself.

¶ 634.—Your watchfulness is not of a nature to cause you great inconvenience, but rather of a precautionary nature, and sometimes relaxes, even at vital moments. It needs steadiness rather than cultivation.

¶ 635.—If Amity and Faith are small, you would seldom implicitly trust strangers, only in immediate matters.

§ 162—¶ 636.—*Medium CAUTION.*—You act with only moderate caution and reserve, and would not be over careful unless warned of danger.

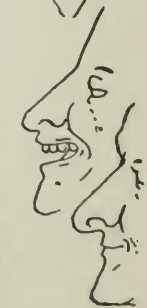
¶ 637.—Are not much excited by vaguely expected fear of failure, and would rather wait until certain of its onset than yield to feelings of fear before there was strong evidence of its need.

¶ 638.—There is very little of the element of dread in you, and you do not propose to "cross bridges until you get to them."

§ 163—¶ 639.—*Small CAUTION.*—I read your nature to be very incautious and lacking much in the elements of personal protection; hence you may very often be careless of your action, and thoughtless of present danger.

¶ 640.—You should, so far as caution is concerned, more thoroughly prepare yourself for any action of consequence, and avoid any tendency to rashness of demeanor or extreme haste in business transactions.

¶ 641.—*Cultivation.*—Lack of confidence generally leads to lack of vigilance. In all business vigilance and its consequent watchfulness are only second to good judgment as an element of success. So also of a trade, or in fact of any occupation, even when there is little danger of physical accident, the habit of attentive watchfulness will very often empower one to see new methods and easier ways of accomplishment, and the tradesman and the laborer both learn to save labor by



dexterity. You should be more vigilant, more attentive to danger, better prepared for surprise.

¶ 642.—FACULTY OF DEFENCE.—From which arises the studies and departments of Orderwork, Machinery production and Textiles.

§ 164—¶ 643.—*Very Large DEFENCE*.—Your nature has very much of self-defence in it, and a propensity to defend yourself by physical means on very moderate provocation.

¶ 644.—Are not slow in the use of force and considered very judicious in the use of your opportunities.

¶ 645.—You are also very careful to protect yourself and those dependent upon you by the use of financial advantages.

¶ 646.—In other than physical and financial matters you are very aggressive, do not hesitate to enforce your opinions upon others, and are very persistent in advocating ideas you believe or plans you are interested in.

¶ 647.—You are also very earnest in tearing down opinions or plans you dislike or disagree with.

¶ 648.—You like to gain for the pure pleasure of success, and in whatever direction your nature may lead, you are energetic and pushing.

§ 165—¶ 649.—*Large DEFENCE*.—Your nature is strongly aggressive, and you are in nowise backward in pushing your own opinions or purposes.

¶ 650.—Where your rights are infringed upon financially you would become very aggressive and seek to gain control and advantage by every possible means of protection.

¶ 651.—Where your physical rights are infringed upon, you would not, under reasonable opportunity, hesitate to defend yourself, but as a right, and not from a desire to satisfy your anger or hate.

¶ 652.—You would be particularly quick to defend yourself or those dependent upon you for protection.

§ 166—¶ 653.—*Medium DEFENCE*.—You have hardly ag-

gressive force enough back of your opinions and likewise your plans. You need some one to spur you on to your best.

¶ 654.—In the domain of commerce you would hardly succeed if depending upon open contest, or unless you had large Construction, Liberty, Caution and Hope.

¶ 655.—You are very moderate in your action of personal defence, and naturally slow to physical self-protection. Would rather stand upon a peace footing any time than upon a war basis.

§ 167—¶ 656.—*Small DEFENCE.*—With regard to commercial aggression, you would not succeed where many difficulties had to be overcome. You would rather some one else took the responsibility, even if they had the greater part of the reward.

¶ 657.—It would be well to cultivate more personal energy in business matters, making an effort to reach success by your own plans and commercial force.

¶ 658.—You are very seldom defensive, and unless very badly used would show feeble opposing powers, hence would bear an infringement upon your rights rather than go to the trouble and excitement of defence.

¶ 659.—*Cultivation.*—You need more of the go-ahead spirit, and especially in financial matters. Pay particular attention to financial problems and values; study the habits of self-protection in money matters, and in those of opinion; take interest in rights and obligations of government; study your own nature in regard to the accumulation of money or capital for your own self-protection.



Function of Impulsion.

Its products are Commerce, Personal Repulsion, and Physical Endurance.



¶ 660.—FACULTY OF AVERSION.—From which arises the studies and departments of Distribution, Travelling and Transportation.

§ 168—¶ 661.—*Very Large AVERSION*.—Commercial. You have a strong and resolute disposition to push commercial transactions to their utmost, and care very little what the outcome may be to others.

¶ 662.—Personal Aversion.—It is not well for those whom you dislike, and you do not hesitate to show harsh and severe antipathy, or disdainful repugnance and ill temper towards them. Left alone, this faculty will take no neutral place.



¶ 663.—Your contempt is one that demands execution; it would heap contumely upon what it dislikes, and failing to accomplish its end, would seek solitude to recuperate its energy.

¶ 664.—There seems little need of this power in this direction; perhaps to train it upon the falsehoods of the world would be beneficial, but always govern it with reason and justice.

§ 169—¶ 665.—*Large AVERSION*.—Your aversion is strong enough to prevent your always controlling or hiding it; you show your antipathy for things you do not like often in a very harsh manner.

¶ 666.—At times you are apt to become morose and to crave solitude, but this is generally of a transient nature.

¶ 667.—When prosperous you are much given to change and variety of conditions, and are disposed to renew and reconstruct.



§ 170—¶ 669.—*Medium AVERSION*.—Your impulsive nature is of a moderate kind, your dislikes are strong, but only enough to keep you away from the causes of those you dislike; your antipathy would often go unexpressed, and only when aroused to a very high pitch would it become sharp and scornful, and resort to severe measures.

¶ 670.—For this reason this medium aversion gives you considerable quiet power to correct others who run amiss, and to modify disagreeable conditions around you.

¶ 671.—You care very little for solitude, and are usually lonesome when away from your friends.

§ 171—¶ 672.—*Small AVERSION.*—Your antipathies are of a negative quality, seldom directly apparent, and easily hidden by your nature. Those of a minor kind you let pass negatively and seldom rise to the expression of dislike and aversion.

¶ 673.—By most persons your repugnance for what you do not like would be felt rather than seen, and you would withhold your contempt and scorn until it became very necessary to use them, or make them apparent, and you would then express your dislikes very curtly and definitely, and let them end as they will.

¶ 674.—You are not disposed to solitude, and desire the expression of companionship.

¶ 675.—*FACULTY OF DESTRUCTION.*—The studies are Textile Culture, Fertilizers and Stock Raising.

§ 172—¶ 676.—*Very Large DESTRUCTION.*—You are very apt to get rid of obstructions in a severe manner, and would resent a personal injury very quickly and effectively if you could.

¶ 677.—When your anger is aroused you have somewhat of a disposition to annihilate, and would retain your ill feeling considerable length of time.

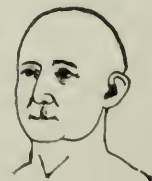
¶ 678.—Ordinarily the sight of pain or misery does not cause much feeling in you, and you can withstand very much pain of a mental or physical nature.

¶ 679.—Commercially, you believe in tearing down and getting rid of the old, and replacing it with the new. Believe in pushing forward with vigor and certainty, and would not brook much sentiment in matters of business or commerce.

¶ 680.—You would punish severely and sometimes without strong convictions of the necessity for so doing, and might easily be led to seek revenge.



DESTRUCTION.



§ 173—¶ 681.—*Large* DESTRUCTION.—You would resent an injury to the extent you thought necessary to prevent its recurrence, and if the cause were great enough you might seek revenge, but not under ordinary provocation.



¶ 682.—You would not hesitate to destroy that which you were convinced was of an injurious and obnoxious nature, but would very seldom be prevailed upon to take base or degraded measures to effect your wish.

¶ 683.—Commercially you would rather start the new, before destroying the old; would rather move moderately than rashly.

§ 174—¶ 684.—*Medium* DESTRUCTION.—So far as your faculty of Destruction is concerned, you would destroy only when every other means of avoidance was exhausted, and would often take ill treatment rather than resent it.



¶ 685.—Your antagonism would arise from some other faculty, in the forms of conflict, and very seldom reach the phase of revenge or direct injury.

¶ 686.—You are not apt to combat old ideas, institutions or dogmas, except by a method of displacing them calmly by new ones, and if in commercial life, you would need to be urged on to success by some other higher group of organs.



§ 175—¶ 687.—*Small* DESTRUCTION.—Your nature is opposed to all methods or actions that tend to inflict pain, specially physical pain, and if other high organs are predominant, even mental injury.

¶ 688.—Would rather suffer evils than destroy or greatly injure their creators, and in the punishments of injury to yourself, would prefer to punish less than more than necessary.

¶ 689.—The feelings of rigor, vengeance, hate, destruction and revenge are exceedingly small and imperceptible in your nature.



¶ 690.—FACULTY OF MOBILITY. (Located partially in the cerebellum.) From which arises the power of Continuous Mobility, Locomotion, the desire to travel and for stirring commercial life. Its studies are Civil, Mechanical and Locomotive Engineering.



§ 176—¶ 691.—*Very Large* MOBILITY.—So far as your nervous constitution is concerned, it is adapted to great endurance, and to supplying your muscles with a great amount of nerve power and continuous action. You should have a very powerful muscular system supported by a strong bony structure; these should be very flexible and powerful when combined and well trained.



¶ 692.—Your organization is well adapted to commercial and climatic changes.

¶ 693.—Your power of endurance might manifest itself more strongly in mental than in physical labor, and much will depend upon your nutritive system and the supply of vital force it gives your body to expend.



§ 177—¶ 694.—*Large* MOBILITY.—Your instincts are toward movement and travel, and are somewhat restless when you find yourself confined to a local region of action; are disposed toward mechanical occupations that require movement.



¶ 695.—Your nervous system is adapted to much endurance and to very much staying power, but would not withstand very great physical excess or the effects of narcotics of strong powers, and I would advise you to shun the use or habit of using them.

¶ 696.—Your muscular system should, with reasonable care, be capable of great flexibility and obedience to your nervous system; are adapted to severe labor where your interests are apparent, but would not desire to exhaust your vitality where there was only small gain.



§ 178—¶ 697.—*Medium* MOBILITY.—You might, with practice and good health, gain much endurance in muscular action, and gain a flexible and and mobile condition of muscularity.

¶ 698. You would have very little desire for constant change of location and business and would not find a movable commercial life enjoyable as a more constant one would be. Climatic changes would very likely effect your endurance and power to labor.



§ 179—¶ 699.—*Small* MOBILITY.—Your muscular system is

not very powerful in proportion to its size and cultivation on account of your not having a powerful nerve force in the back-head, and because it is soon exhausted. Constant change in business or location would be very wearing to your nature, and your endurance would be very much modified by our adverse climate.

¶ 700.^{*}*Cultivation.*—The muscular system and the nerves that govern it are strengthened by gradual development and careful training, by studying to keep them moderately exercised, and by regular working exercises; power of endurance may be greatly improved by the same kind of judicious practice, but should never be carried to extreme. Long life is partially a product of moderate muscular labor.

DESCRIPTIVE MENTALITY

OF THE

HAND.

BASED ON DR. SIVARTHA'S AND THE
AUTHOR'S RESEARCHES.

THE HAND.

By Descriptive Mentality.

THE older method or art of reading the hand is commonly called Palmistry. Its more artistic name is Cheirosophy. Cheirosophy is usually divided into two branches, Cheirognomy and Cheiromancy. Cheirognomy is the branch that treats of the art of describing an individual's nature from the general form of the hand. In so doing the method has been to consider types — generally seven — and making them the basis of the nature, to elaborate them by Cheiromancy. Of this latter branch we shall treat later.

There is no doubt that there are general types of hands, and that these types indicate (as types) the general nature of the possessor. But the author claims that these can not be so specifically outlined — in fact it would be quite impossible — as to in any way completely delineate the nature of any cultured person by any system of general types of either hand or face.

Cheirognomy (and Palmistry) has no specific signs of mental power; it must indicate its character and mental capacity by masses; it confines the expression of the nature of an individual to a very limited range of descriptiveness and of only partial treatment.

It treats, for instance, of the seven types, as The Elementary, or Necessary (?) Hand; The Spatulate, or Active Hand; The Conical, or Artistic Hand; The Square, or Useful Hand; The Knotty, or Philosophic Hand; the Pointed, or Psychic Hand; and adds a seventh class, Mixed Hands, representing more or less than either of the other six.

By this method the dominant elements of a nature were the only ones clearly recognized, that is, if the nature came within the range of Cheirognomical types. All the minor and secondary (necessarily the greater part) of the mentality of every person

delineated was either overlooked or negative in its indices. In order to modify this deficiency the general outline was supplemented by a description of the accidents and incidents of life as portrayed by the lines of the hand—Cheiromancy.

To Cheiromancy we shall devote considerable space, and for the reasons stated, as we proceed. In the author's early studies of the hand he found that it required some method of indicing which admitted of judging and comparing the power of all and of each individual faculty of the person being read. The older systems of Physiognomy gave way to the new Descriptive Mentality for the same reason—namely, their lack of more definite and special signs of mental power. Not only that, but it must be evident that the names of the signs should encompass in meaning the whole nature of all individuals who were to be read by those signs. All of the mental faculties, then, whatever their number, must be represented. And therein was another vital omission in the older arts of delineating the mental nature by the hand.

The DESCRIPTIVE MENTALITY OF THE HAND departs from Cheirosophy at the very outset, by establishing discovered regions of direct mental influence and control. It is the companion of Descriptive Mentality of the Face and Head. It very naturally leaves the method of reading and arranging "types" of hands or of faces for the much more definite and elaborate—to say nothing of scientific—art of discerning signs of mentality by the power and strength of the parts of the hand or face that are directly influenced and controlled by a definite region and faculty of the brain. The student will not at first appreciate the gain made by the change. It seems to open a vastly wider field of study, and to necessitate a much greater amount of labor to become efficient in the art. But an alphabet of a thousand variable characters would not make a language more easily learned. The student will find that these signs in Descriptive Mentality are not simply descriptions of a mass of incidents in the lives of persons. They extend immeasurably farther than that fact, for they are capable, through the different degrees of power in each, of expressing the vast range of human actions and of human needs that run through the nature of the whole race.

In this regard the signs of the regions of Descriptive Mentality differ vastly from the signs of Palmistry. When taken with the ratings of *texture*, *culture* and *size*, these signs are capable of being made to describe the character, temperament, method and capacity of every mentality, and of furnishing the complete mental basis of ability from which arises more than two thousand distinctly different occupations, and to a large extent the different degrees of capacity that are possible in each occupation. So uncompromisingly delicate and definite is the response of the instruments of expression to the power of thought, feeling and will, that the description is limited only by the ability of the delineator to interpret and portray their strength and outward effect.

For this purpose, however, the author does not for one moment admit that the hand is ever as full an index as the face. It falls far short of the delicate shadings of character, method and analytical expression to be found in the face. The Hand is the *executor* rather than the *expressor* of mentality.

Whatever impress the actions and repeated habits of the individual may give to the form, power and lines of the Hand, such impress must necessarily fall short of the index of those same manifestations made upon the face.

Only by years of careful and intense study and practical delineating by both methods, and, strictly speaking, both classes of indices, can one fully measure the great advantage of the Face over the Hand as a complete index of texture, quality, mental capacity, temperament and natural aptitude.

The discovery, since the year 1859, of the regions of mental influence in the hand is the result of diligent, careful and extended examination. The faces and hands of thousands of individuals were compared with each other. The form of the hands of persons whose mental capabilities were known were carefully studied, supposed signs here and there eliminated, supposed places of influence were found to be correct or incorrect. Nature is orderly. Abnormality is always disorderly.

Gradually uncontradicted degrees and kinds of mental power began to appear, and finally the whole territory of the hand was mapped into regions of mental sympathy—a physiography of mentality.

Necessarily, this must be done wholly independent of cheiromancy, the art of predicting events by inspecting the lines of the hand.

Cheirognomy was too general in its treatment, and of but little value to an effort to fathom the mysteries of manual physiognomy.

But what is most surprising is that a scientific explanation has been found for the normal development of lines in the hand, an explanation wholly independent of the purely anatomical requirements of flexion—the bending of its parts.

The student who desires to find mysteries and attempts to solve them will find plenty of material in this author's treatment of the cheirosophy and mentality of the hand. The only thing necessary is to take the drawing of Regions of Mental Influence, and upon it trace the origin, path and termination of the various lines—solving by this their meaning—as a naturalist would study the geology and products of the valley of a river.

The study of Palmistry, like the study of all branches of mentality, not only can give pleasure and temporary interest, it goes much farther; it will aid in finding methods for upbuilding character, and in pointing out the paths of greatest danger and of greatest success.

If Palmistry treats of the incidents and accidents of life; of the liabilities that endanger the progress of the individual; if it reveals an organic prognosis of diseases, or liability to them, it is worthy serious study.

The author believes it does this, and much more. Its study will lead to the realization that material bodies and material force can be made obedient to that other part of the universe whose substances and energies are moulding the destiny of man.

General Types of Hands.

THE ORDINARY HAND.

THE Ordinary, or, as often called, the Elementary hand is largely a result of coarse texture and an uncultivated mind. It has a coarse, thick palm, and the fingers and thumb are clumsy, lacking in flexibility and in grace. It is the hand of coarse labor, intemperance, and the unskilled avocations.

The palm is longer in proportion to the whole hand than that of the other types. It is governed most strongly by the forces of the base of the brain. These forces are destructive, combative and muscular; they do not lead to a desire for growth and progress.

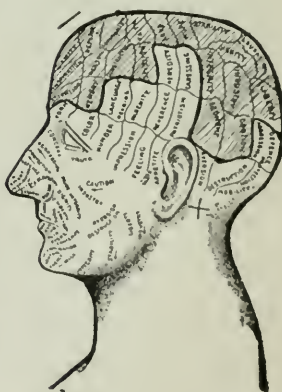
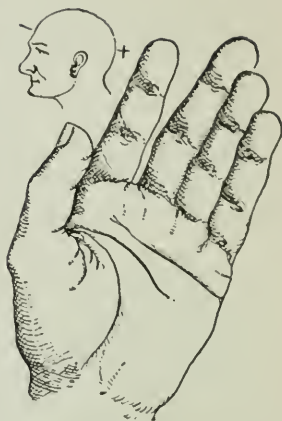
The faculties that are dominant are shown beneath the dark line upon the head. The portions of the head that are shaded by fine lines are the negative regions, in each type.

The hands of highly organized and fine textured persons may become hard and calloused by hard labor. They may seem coarse and rough when the palm is examined, but these hands will infallibly demonstrate their quality when the skin and contours of the back of the hand are examined.

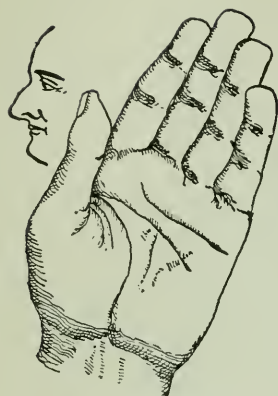
It is not enough, in judging texture, that the skin shall be smooth. Thick and coarse skin is often almost velvety in its surface softness, while the integument is thick, the veins large and sluggish, and there is a complete series of signs of mental and nervous inactivity.

Sharp sight; fairly fluent, but not extensive language; amative-ness and strong parental tendencies are generally indicated in the Ordinary hand. It is the labor hand of the race.

Note carefully the contours of the fingers, palm and thumb.



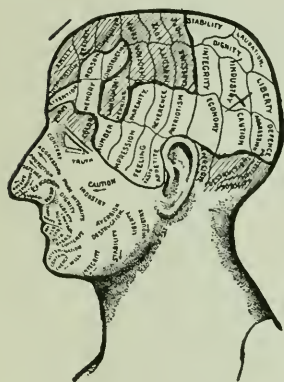
THE SQUARE HAND.



The Square hand is square at the wrist, at the base of the fingers, and generally in the line of the fingers, and at their ends. It is the hand of accuracy, of severity in method, of order and determination. It has full perseverance, firmness and energy. It is somewhat constructive, always practical in matters in which it takes interest, but in other things is often dogmatic and bluff, drastic and direct.

The Square hand of fine quality indicates strength of will, love of natural sciences, particularly in the direction of mechanics and physics.

In business life this hand is exacting, careful, and honest in fulfilling its pledges. In home life it indicates strong attachments, generosity, watchfulness and pride, but seldom demonstrates fully the higher emotions, or very intensely those of the affections.



The Square hand, with short, square fingers (especially the little finger), is an indice of a very practical, wealth-accumulating, businesslike and materialistic mentality, and always careful of his rights.

The faculties that are dominant in this hand are those of Rulership, Labor, Wealth and Reflection, in so far as reason and construction are concerned.

In the bust drawing the regions within the dark line are those that give the dominant forces in governing this hand.

Hands indicating poor quality and coarse texture must not be rated nearly as high as those of fine texture.

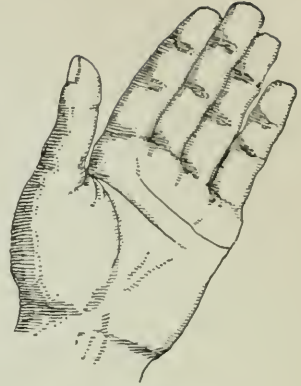
As noted in the description of the Ordinary hand, the texture of the palmar surface may vary much with the avocation. The texture of the back of the hand, and other surfaces, must be examined to determine the probable power of the mentality.

When the texture is coarse this hand indicates a liking for small business occupations.

When the little finger is abnormally long its tendency is toward spiritualistic beliefs, and has an attraction for manifestations.

THE SQUARE HAND WITH LONG, SQUARE FINGERS.

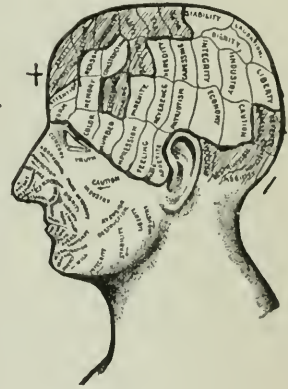
This variation from the Square hand with short fingers is a very favorable one, indicating a clear dominance of the Intellect over the lower Will faculties of the back head, and of an aroused power in the upper Will. The very long and strong fingers are expressions of a love of detail, exactness, earnest application, and a strong inclination to formulate new plans and new methods of action. The desire for investigation precludes unreasonable prejudice. The perceptions are acute, furnishing clear evidence to the reasoning organs.



Notice the changes of line on the head as compared with the Square hand with short fingers.

The long index finger is an evidence of sensibility to the forces of nature and the contours of objects that come within the bounds of touch.

There is often a marked variation in the outline of one or more parts of this hand; quite often the second (medius) finger has knotty joints, indicating clearly forceful strictness and exaction; the second joint very large is an evidence of power to organize business, and to put in practice any difficult plan.



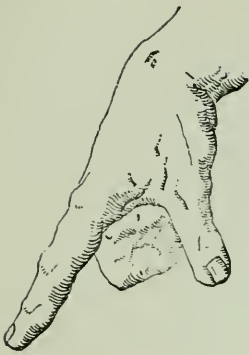
When the third (annularis) finger is very knotty at its first (or outer) joint, the indication is a love of display and pompous self-assertion. This is generally well-timed and intended to have a beneficial effect.

When the second joint (or node) is very much developed there is a constant play of forces seeking to gain great wealth, and may sometimes lead to unscrupulous dealings.

As seen by the bust drawing, the kind of dominant energy shown by this hand is perceptive, reasoning, good constructive capacity, acute appetite, large love of home and of mate, strong rulership, and plenty of industry.

When the quality is low, *i.e.*, poor, coarse, or untrained, the results will be in proportion.

THE SQUARE HAND WITH KNOTTY JOINTS.

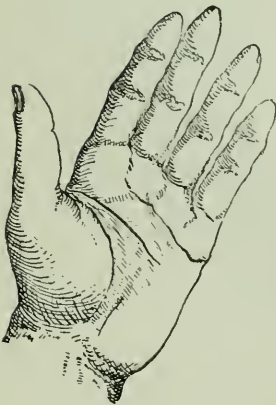


It is evident that this hand is an accentuation, in many directions, of the characteristics of the Square hand with long and broad fingers. This hand has an intense love of detail, and with it a quality of perseverance that gives tenacity in the execution of a plan or problem once taken hold of. It is the hand of the specialist; but its power is both directive and formulating. The mentality back of this hand has ambition, energy; it will seek to manifest its capacities in the physical sciences, if possible.

THE SQUARE HAND WITH SPATULATE FINGERS.

This is the hand that clings to the tools of invention; the mentality has in it the inclination to see practical needs and to fill the demand for change in instruments. But it is not an imaginative hand in its main character. Sometimes, when the second finger (Association) is somewhat conic, there is a fair amount of prevision into coming needs and new processes.

THE SQUARE HAND WITH CONIC OR POINTED FINGERS.



This hand has the reflective faculties in force, with a very strong influence from the retentive and artistic groups of faculties.

The point of the first finger has love of detail, perception of form and texture; it is well supported by the second joint, and this gives an artistic temperament, to the extent of this finger's power. The second finger has fancy, tact in conservative directions; the points of the third and fourth fingers accentuate the delicate and vivid perceptions and sensibilities. Hence this hand is often deeply interested in art work, in expression of imaginative impulses and thoughts—in idealism struggling to formulate realism—to make manifest to the many the visions of its own brain.

But this hand signifies generally a necessity to more force, more

breadth of conception of the relation of external things. It does not often secure to itself and the world the results of its capacity.

THE SPATULATE OR VARIABLE HAND.

This type of hand has a wide palm, sometimes broad at the wrist and only moderately so near the fingers. It is generally quite broad the whole length, but is almost always flat and thin, with large mounts greatly varying the surface.

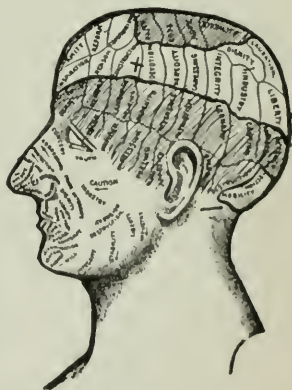
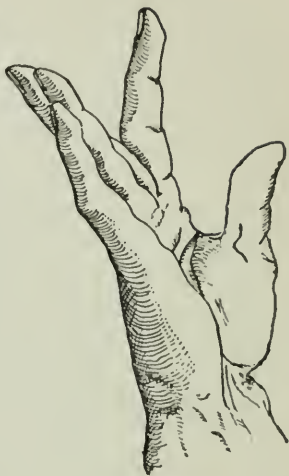
This hand is the hand of restless energy, vivid nerve and mental forces; it seeks activity, travel, movement. It seeks also change of opinion, new impulse, new incentives. There is, however, always a fund of perseverance that makes it sincere, aggressive, successful.

When the quality of the whole organization is poor, that is of a coarse texture, there is danger of degradation, of an irritable and petulant nature, sometimes vicious in the impulsive moments of life.

In those organizations that have good quality, the love of freedom gives them originality; gives them keen appreciation of the advantages of change in method or rule of action. There is a rare combination of intuition and reason, dignity and defence, capable observation combined with intellectual foresight; in this is the power to make discoveries, penetrate untrodden fields of thought, and also suffer acutely from the rebuffs and antagonism of the stale conservatism of the unprogressive and stolid minds around them.

As will be seen by the bust of the head, the region of culture, friendship, kindness and generosity, with construction and reason, is the positive and dominant one.

The marriage affections are strong and well-balanced between reflection and the industrial group of faculties. Dignity and Laudation are prominent in the breadth of the secundus finger, giving pride and general ambition, love of liberty and sense of freedom from both external and internal restraint.



THE PHILOSOPHIC OR MENTALIC HAND.



This hand has all the indices of the rugged side of intellectuality. It lacks the vital forces ; it is not strongly marked by the Will energies. The joints are apparently large, the hand bony, the fingers long and taper at the ends. This hand indicates a nature that can live largely in the realm of mental conjecture ; it can enjoy the visions of imagination, construction and form ; it likes the weird, the mystical, the strange. Its egotism is expressed within, by habit, by exclusiveness. There is an absence of financial selfishness, but present, plenty of personal miserliness.

It can seldom see the limits of the practical, it prefers not to ; in this fact it often finds its greatest enjoyment. One of the happiest men the author ever knew was a supremely egotistic pessimist, who found, to his utmost satisfaction, that there was nothing in creation that he could not severely criticize, and nothing he could truthfully praise or compliment ; and yet he was a man of



wide learning and profound thought. His hand was an extreme representative of the philosophic type. The natures of possessors of this type of hand vary more widely in mentality than those of any other. The Philosophic, knotty hand, with broad finger-points, has the elements of profound work in an extremely wide range of activities.

The possessor of such hand should seek to avoid adverse introspection ; should aim to enliven life with its most harmonious pleasures, and to avoid magnifying little or trivial incidents into monstrous injustices.

To make the world better by persistent good action is far more pleasure-giving than to attempt its elevation by petulant criticism. The constant tendency toward negation should be avoided. The positive spirituality grows. The negative spirituality withers ; its individuality is lost in the very shadows it hides in.

THE CONIC HAND.

The Conic hand is the hand of Expression; it varies much more in its mental indices than any other. It lacks the muscular impulses of the Square and Spatulate hands.

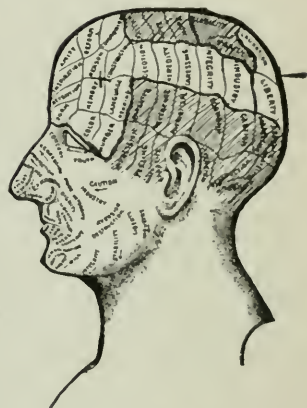
In many instances the Conic hand (so-called because the fingers are very long-pointed, tapering like a cone) is soft, the palm full and energyless, the thumb and fingers lack the appearance of resistance and strength. The will faculties are not strong enough, and the character trends toward luxury, indolence, changeableness and impracticability.

But even this deficiency of will does not offset the fact that the nature has intuition and foresight, a spontaneous insight into the beautiful and artistic, and that there is plenty of pride and love of praise in it.

By comparing this hand with the drawing of Regions of Mental Influence (page 141) it will be clearly seen that the regions of detail, fancy, art, talent and social activity are very well developed. Vocal and general physical expression are also very marked. The regions of expression are all large. Generally, in the soft and indolently-inclined Conic hand, the second finger is not as long, in proportion, as are the other three.

The nature is quickly angered, quickly pacified; it lacks perseverance in this as in other matters. It is generous and kind, but loses the benefit of these attributes because of its impulsiveness and indiscretion. It has much emotive sensitiveness, is sympathetic, graceful, and, when interested, genial.

When the Conic hand is firm and full of vitality, the muscular tone appearing to be in control, and accompanying these an expression of intensity and action, then indeed is there a vastly different result. The faculties of Industry, Defence and Stability are playing their forces over that hand, and the result is



evident in much more constant brilliancy, a desire to demonstrate the talents at command, and a determination to gain success in the fields of art, literature, the stage, or in theology. Intuition and impressibility are joined with reason and persistency; the result is brilliancy in accomplishment.

While lacking in the very ponderous tendencies of the Conical, pointed Square hand, this combination has more subtlety, more delicacy in judgment, and more facility in manual as well as mental dexterity—readiness, precision and efficiency in any physical activity—if one may so speak, for manual form and power is a result of mentality.

THE PSYCHIC HAND.



The Psychic hand is the result of mental government too strongly arising in the upper intellectual faculties, and with which the vital forces from the affections are weak or delicate.

The hand is not sufficiently strengthened by the will forces; the muscles are small, frail and smooth.

When we understand that only part of the cool, calm intellect rules this hand, and these the most formal of the faculties, the cause is evident. With intuition, amity, reform—hope, love and faith of the affections ruling—it is not difficult to realize its rather dependent, always negative or neutral, always sensitive, state.

The purely psychic hand is seldom seen. This age is not the age of negative spirituality; it is an age of accomplishments. The ambition of woman is to gain force, strength, capacity; she seeks to manifest talent and genius; these arouse wider ranges of mental faculties, and thus give to the hand a cast of character gradually more and more widely departing from the delicate and physically frail psychic form.

The ambition of man is to make commercial, martial or scientific fame. The philosophy of negation is losing its power to move the world; the demand is to make certainty the basis of faith, no less than of action; the nobler faculties in his nature seek the companionship of equally noble mental powers in others. Spirituality and strength are not inimical.

DESCRIPTIVE MENTALITY.

THE INTELLECTUAL HAND.

Is a stronger hand than the Psychic ; it has harmony and beauty as results of strength and even temperament. It loves action ; to appear energetic, to live with some degree of positiveness.

But with all these desires there is extreme mental sensitiveness and delicacy. There is present a greater love of music than power to express it ; a love of art and literature, but seldom the strength to create art or the endurance to master the many-sided requirements of the successful author.

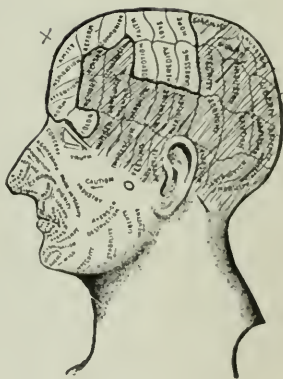
When the intellectual hand does gain these elements of mental power the result is exquisite art, or literature, or expression, in the charmed channel of its activity.

When the texture is poor, or low in power, it does not vitiate the nature ; it simply depresses the power and forcefulness of the nature. It is easily seen why this is true.

The character needs added reflection of an analytic order ; it needs more defensiveness, more spontaneity ; it should avoid the shafts of critical opposition by mental equipoise.

A gradual accumulation of self-confidence, dignity and determination is necessary.

Exercises that give muscularity and nerve-strength are beneficial. Demand justice. Study propositions of utility. Master a profession or an art in which commercial contention is at a minimum.



The Thumb.

If the reader turns to the page of regional influences, the volume of powerful mental influences that play over the thumb will at once be apparent.

D'Arpentigny said: "The hand denotes the superior animal, the thumb individualizes the MAN."

He could more scientifically have said that the thumb of man is individualized by his superior mentality.

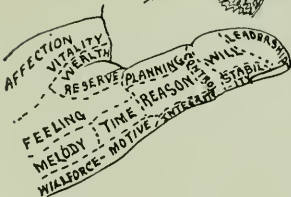
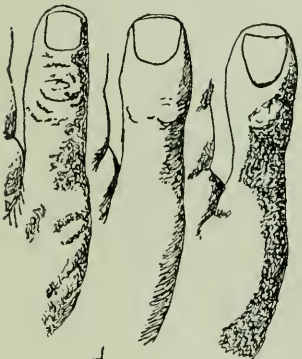
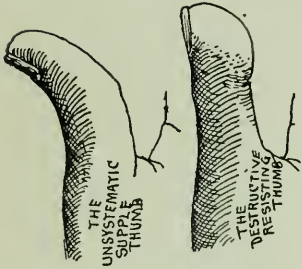
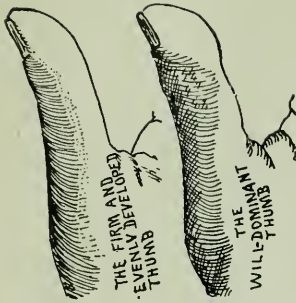
The third phalange of the thumb is governed principally by the faculties of the Affections; the second by the reflective function; the first, or nail phalange, is governed by the higher of the faculties of the will.

The long, finely-moulded, evenly-developed thumb indicates complete harmony and blending of the intellectual, social and industrial faculties; it demonstrates the presence of well-balanced mental proportions, and an absence of those extremes which lead to eccentricity, either in the direction of intelligence, or in that of grossness and lack of self-rulership.

When the first phalange of the thumb is very full, it is an evidence of extreme determination and stubborn insistence upon the course desired.

When the thumb is extremely supple and bends backward easily, or one may say habitually, it indicates an easy-going, extravagant, somewhat bombastic, but generally very generous nature. The sense of justice and integrity is not always fully aroused; the appetites, however, are seldom at a discount.

The heavy, bulb-ended thumb, having, as it nearly always has, an attitude of lazy grossness, is capable of being aroused by sensuality into the coarsest passions and intemperance. But it is always supported by the same characteristics in other parts of the hand.



DESCRIPTIVE MENTALITY.

Let it be understood here, particularly in relation to the form and lines of the thumb, that it never indicates elements of individual nature that are not also found in other parts of the hand. Unlike individual fingers, each of which and each part of which has its own specific regions of influence, each part or region of the thumb is a duplicate *en masse* of several mental faculties, except where *faculties* are located on the chart maps of mental influence. For convenience, a drawing of these regions of influence is included with these thumb studies. An elaborate consideration of the thumb is possible with this aid, and an extended description is not necessary in these pages.

The signs of diseases as indicated by the nails of the thumb and fingers are too uncertain to warrant full confidence; they are, in the main, results of the absence of dominant will; that is, the motive and dynamic faculties are subject to the intellect as to temperament, etc. The nails undoubtedly show, as far as their pliability can, the absence of certain kinds of energy, and a sympathetic reduction of strength from that condition.



THROAT AND BRONCHIAL TROUBLE



LUNG AND CIRCULATORY TROUBLE



TENDENCY TOWARD PARALYSIS.

The Regions of Mental Influence.

WE shall now trace from our Chart of Regions (or blending boundaries of influence) the descriptions of four main sizes of the signs in the fingers, palm and thumb. The descriptive sections are to be found in the central part of the book, and should be referred to carefully and diligently if progress is to be made in the descriptive part of the art.

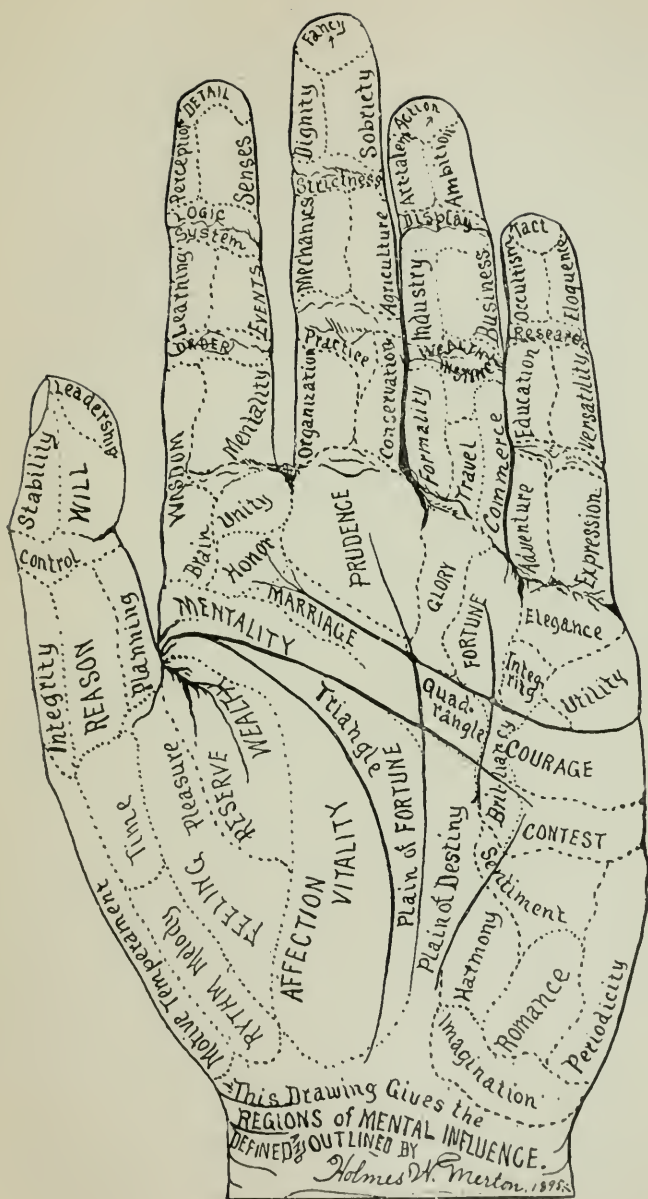
The human Hand has three parts in Descriptive Mentality. These are the palm, the fingers and the thumb.

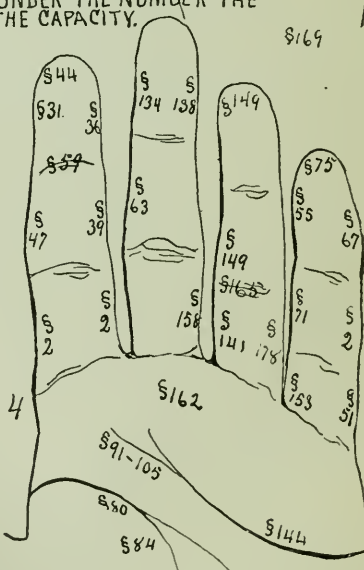
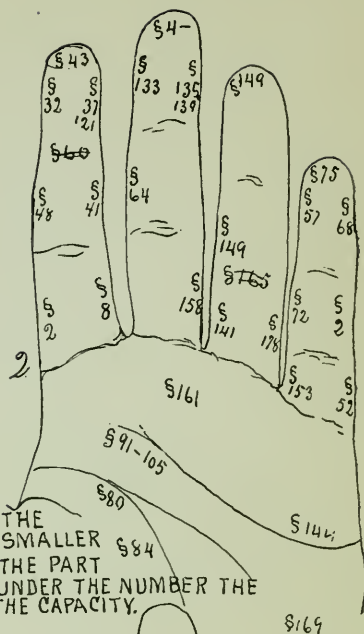
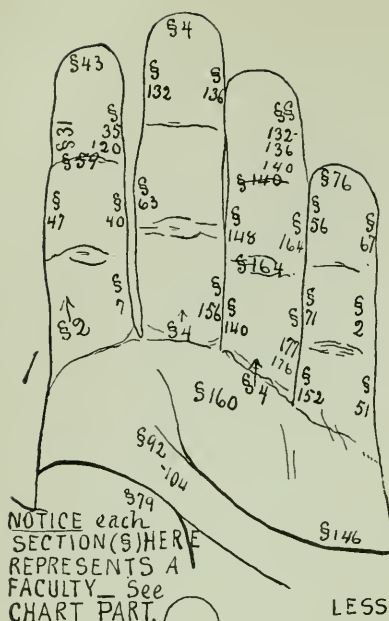
It is the thumb of the human hand that makes it so superior to that of any lower animal. The thumb indicates the power of the individual life to express itself in its most positive actions and conduct. The Line of Life surrounds the inner base of the thumb, and is modified by it.

The palm of the hand indicates to us a generalized reflection of the faculties of the brain as seen in the fingers, and also forms the foundation for the fingers.

The fingers contain the specific signs of mentality, more specialized than they are in either the palm or the thumb. We shall therefore treat the fingers first in our general delineations. We rename them in accordance with their indications.

The finger of Intellect. When we examine the habit of the first finger, we find it directs the tools and instruments in nearly all kinds of skilled labor. This finger expresses the character of the distinctly intellectual faculties, and its nerve force comes chiefly from the intellectual part of the brain. The first phalanx of this finger has the signs of the Senses as one of its regions, and is described when very large, large, medium or small, by Sections 124, 125, 126 or 127 respectively. It gives sense of Touch and of general perception. The same phalanx has the region of Perception and of detail described by the same proportions by Sections 31, 32, 33 and 34. Logic and system are also described (in proportion to their power) by Sections 59, 60, 61 and 62. Reason, on the second phalanx of the thumb, is also described by these sections.





Study decrease in capacity in No.1-2-3. and variation in No.4

The second phalanx of the finger of Intellect has the regions of Learning and of Events, with the signs of system and order at either end indicated by its width. This phalanx is very clearly described by the sections of the faculty of Attention (Sections 43, 44, 45 and 46) and Events or Memory (Sections 47, 48, 49 and 50).

The third phalanx has the general signs of Wisdom and Mentality ; these include the whole range of Intellectual faculties.

The second finger is that of Association, and in a limited way that of Affection. Its first phalanx expresses Dignity and Sobriety, as outlined by Section 132, when its sign is strong and powerful in these regions ; or when diminished in power, by either of Sections 133, 134, or 135.

The second phalanx indices Mechanics and Agriculture, with the general habits of strictness and force. (§§ 148, 149, 150 and 151.)

The third phalanx we see marked by desire for social Organization, by Conservation and practical treatment. These grow out of the religious groups of faculties and those of familism. These signs are described by the sections from 79 to 90, and in less degree those from 108 to 119.

The finger of Will is the third. It responds most directly to the end of the thumb. The first or end phalanx has the regions of Ambition, Art-talent, Action and Display. These are read, when very large, by Sections 136 and 140 ; when large, by 137 and 141 ; when medium in size, by 138 and 142 ; and when small and weak, by 139 and 143. The second phalanx has the signs of Industry read in its different sizes by either one of Sections 148, 149, 150 or 151 ; Business by 164, 165, 166 or 167. These sections also portray the Wealth instincts. The third phalanx answers as a basis of action for the rest of the finger, and its nature is described by the sections of Impulsion.

The little finger is the finger of Expression. It determines by its signs the graceful products of the Intellect, Affections and Will. In the palm at its base lie the regions of Elegance, Utility and Integrity. Its first phalanx indices the Occultism of the individual, and the elements of Tact and Eloquence ; these are

closely described by the sections (55, 56, 57 and 58) of Inspiration. The second phalanx has Education and Versatility. The third phalanx expresses the amount of desire for Adventure and movement.

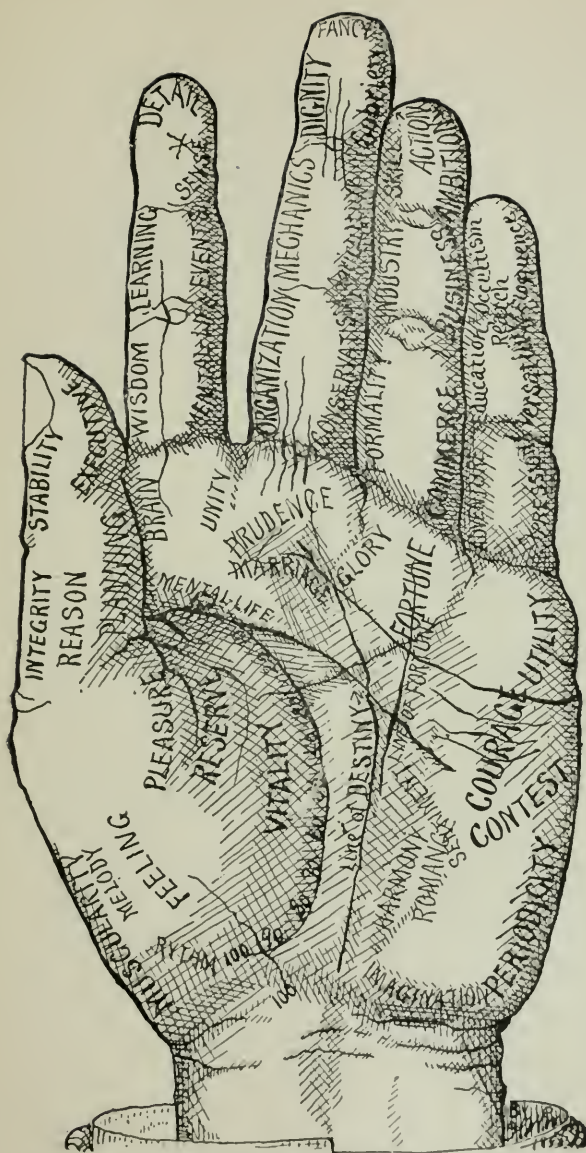
If we read the sections already outlined as being indicated in the fingers, we shall observe how completely these signs indicate the nature of a person's mentality. A careful reading of the fingers will nearly cover the whole nature of the character delineated. But we find many of these faculties again located in the palm of the hand, and we shall also find several regions which are the combined influence of several faculties. The regions of Prudence, Glory and Fortune, in whatever degree of power in the palm, or the signs of Stability, Leadership and Control in the thumb, are an outgrowth of an equal degree of power in the faculties of Dignity, Stability and Laudation. (§§ 132 to 143, inclusive.)

Utility is also again described in proportion to its size by Sections 148, 149, 150 and 151. Courage and Contest by the same and by 164, 165, 166 and 167, and by the sections of Aversion and Destruction.

Romance, Harmony and Sentiment are general signs but partially described by the sections (55, 56, 57 and 58) of Inspiration and those of Language (51 to 54), the latter including Rhythm, Melody and Time from the thumb. Imagination is self-defining.

The region of Marriage is described by Sections 91 to 107.

It has been our aim to point out and describe a wide range of character as the outgrowth of the regions. In succeeding descriptions, we will describe individual hands and comparative sizes of different signs. We have selected widely different forms of hands, but not with the idea of types. Descriptive Mentality treats of individuals, not of types. These descriptions are necessarily brief, but if the sections are read they will be found quite elaborate. Some of the concomitant signs are omitted from the drawings.



A BUSINESS HAND.

By Descriptive Mentality.

A SUCCESSFUL BUSINESS HAND.

A GLANCE at this drawing will show at once that it is from a broad, solid, deep and short hand. It is in every essential a business hand. The index and little finger are the weakest parts, while the shortness of the palm indicates lack of Imagination, Rhythm and Melody.

The author has purposely printed the words upon the drawing of such size as to compare with the power of the region where they are located. Thus on the finger of Intellect, Wisdom and Learning are of moderate size; the finger is short and comparatively narrow (vide § 60); Mental-life and Events are also shallow; the region of Detail is broad, but short and practical.

The second finger (Association) is also short, and there is but little Fancy; the second phalanx is somewhat deeper and broader and there is indicated some mechanical ability (see § 65) and a slight interest in agriculture. The third phalanx is full and wide under Organization (see § 148) and also under Conservatism (§ 137).

The third finger (Will) is a little longer in proportion to the others. Its broad first phalanx indicates great Ambition (§ 132), positive Action and commercial skill. On the second phalanx Industry is seen to be full (as § 148 above) and the region of business habit very large. The third phalanx indicates moderate Formality and friendship (§ 69) but a very large region of Commerce (§§ 164, 176).

The little finger (Expression) is narrow for a hand as broad as this one, and the first phalanx indicates no desire for Occultism, Research, or Eloquence. Education and Versatility are larger, yet wanting in power. The third phalanx, or region of Adventure and Expression, is also of only moderate fullness and strength.

On examining the thumb we find the regions of Stability (§ 136) and of Executive power are very strong, as we do likewise those of Prudence, Fortune and Courage in the palm. We find the

region of Reason supported by fullness in the region of Planning, and also great fullness in the region of Utility (§§ 148 and 152). The region of Pleasure is large, and closely related to that of Feeling, while that of Reserve (§ 145) is broad, strong and full of power. The region of Muscularity is strong and full, and the Line of Life makes an age of ninety-five years.

In the palm, the regions of Harmony, Romance and Sentiment are comparatively shallow, and indicate that this person does not derive his principal pleasures from these directions. The region of Periodicity indicates great punctuality, and that of Courage, great Aggression (§ 164) and Independence (§§ 136, 148, and 160). If, however, the quality and texture of the individual were very poor and coarse, it would greatly reduce the power of all these signs.

THE TEACHER AND MUSICIAN.

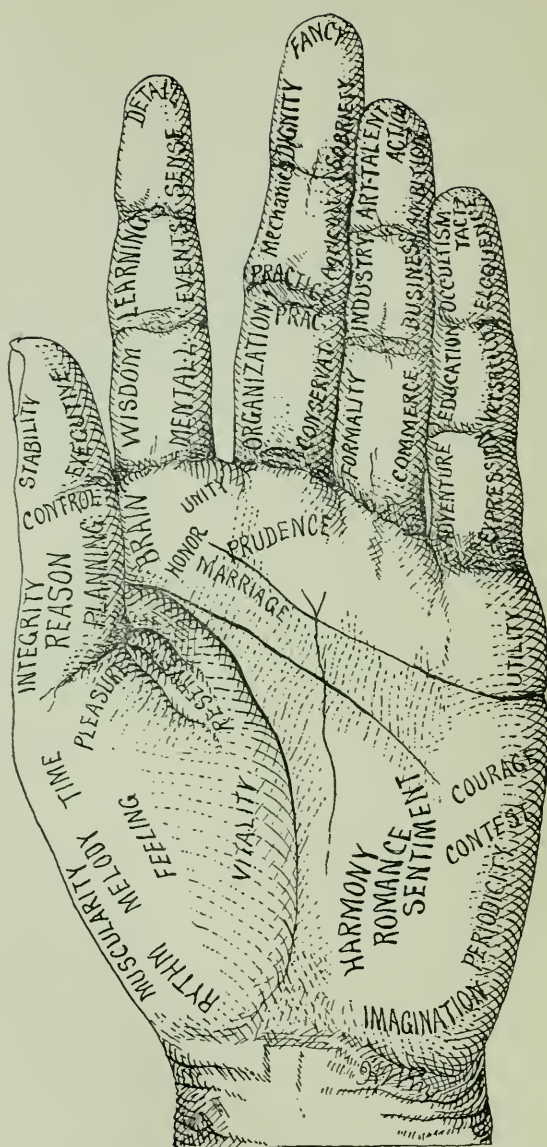
As we examine this hand, we find a very evenly developed nature. The hand is long and muscular, narrow at the wrist, and moderately slender along the palm and percussion.

We find the region of Brain very full, signifying a mental temperament (§ 2); the sense of Honor is large, as seen in the full width of the finger. Of the signs on the finger of Intellect, we observe that the first phalanx has only moderate indices of desire or capacity for Detail, and the region of physical Sense is very moderate (§ 122). The second phalanx is much wider, and this indicates a strong desire for some kind of Learning and desire for knowledge (§ 43), while foresight into approaching Events seems much less developed (§ 57).

The third phalanx we find medium in size as compared with the rest of the hand, and the search for knowledge would not be over a wide range, but would search for a specific branch, and work assiduously in it.

Mental Life is full, and gives force.

We find the finger of Association very full at Fancy and Dignity (§ 251 and § 133); it decreases at Mechanics and Agriculture,



A TEACHER ¹²3 MUSICIAN.

DESCRIPTIVE MENTALITY.

and increases again strongly at Practice and Organization. Moderate Conservatism.

The finger of Will, or Execution, is strong under the signs of Art-talent and Action; somewhat weaker at Ambition. Industry, Business, Formality and Commerce are all very moderate in size.

The finger of Expression (little finger) is long, slender at the end, indicating a moderate liking and capacity for Occultism and Eloquence; it curves in and decreases under the sign Education, but grows strong under Versatility, and we will understand a sensitive nature that grasps its desires easily.

There is a moderate desire for Adventure and traveling, and a very marked capacity for Expression.

Tracing along the percussion, we see that Utility is small; at Courage and Contest the hand is much stronger, but yet moderate as compared with the strongest parts.

Approaching Periodicity, there is an increase of power, and at Imagination the hand becomes much longer and fuller. We see that the hand is fullest in the regions of Harmony, Romance and Sentiment. These we easily find to portray the musician. The regions of Rhythm, Melody and Time indicate power in these directions.

Feeling and Vitality are moderate in power. Pleasure and Reserve indicate some capacity; Integrity very much; and Reason and planning very much.

A concise statement of the leading traits of this character would be, a reasoning, sentimental and romantic musician.

A VERY SENSITIVE HAND.

The general form of this hand we see to be long and slender, especially pointed at the finger ends, with the exception of the little finger. We omit from the drawing the names of the regions, and refer the reader to the chart of "Regions of Mental Influence." In fact, the Mentologist must remember the regions and locations of the signs.

In this hand we find Wisdom and Mentality very full, and the

strong index finger, with large Imagination and Reason, will imply a mental temperament (§ 2); Learning is very large (§ 43); and the region of Events very full (§ 47).

Perception is not fully developed (§ 32), although opposite we find the region of Senses very full (§ 120) and the end of the finger very pointed, though long, and indicating small desire to go into detailed thought and examinations. Logic and System are below the average in force.

Turning our attention to the second finger we find Organization quite full (§ 149) and Conservation and Dignity medium (§ 134); Mechanics small and forceless (§ 65); Strictness and Sobriety also lack energy. The end of the finger indicates fancy and imagination of a visionary and impractical kind.

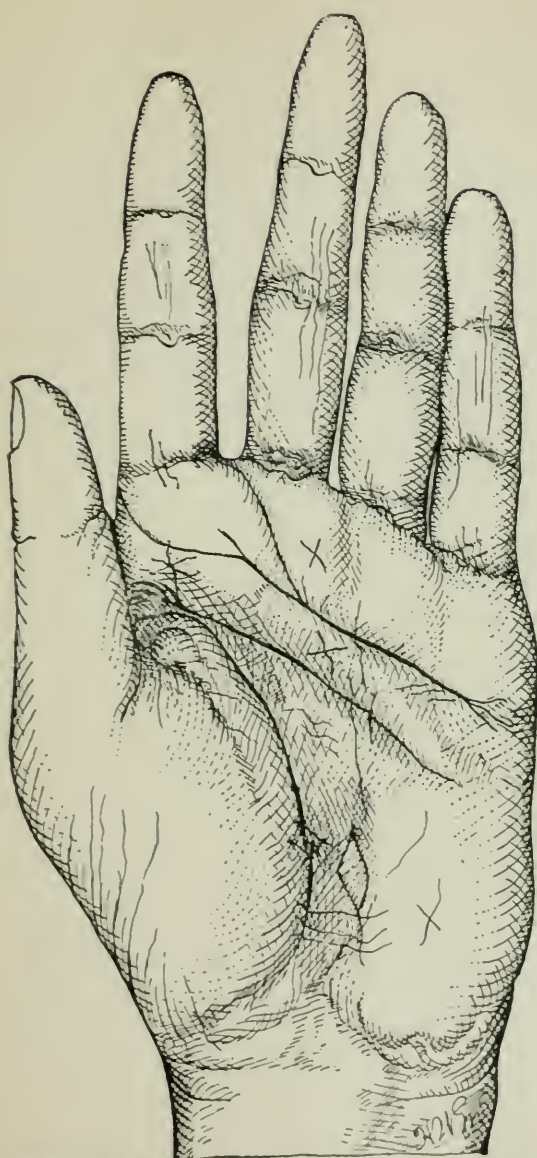
In the regions of the third finger we find small Formality, Commerce and Travel (closely described by § 167), the instincts of Business and Wealth of a dormant nature (§ 166), and Commercial Industry is hardly more developed (§ 151); the region of Ambition is below the average (§ 134), and of Action intense, quick and vivid, but not marked with constancy.

Directly in this range, although a little distant in location, we find the regions of Utility and Courage (as above, §§ 151 and 162). The regions of Integrity are both strong, indicating a just nature (§ 145); and Stability in the thumb (§ 138) and Will, as a whole, is very moderate.

We now return to the little finger, which we find to contain the strongest series of indices in the whole nature. There is a strong and prominent region of Adventure and a seeking after Glory and Fortune, these being full. That of Expression is prominent, as likewise are the regions of Education and Versatility.

The first phalanx of the little finger of this hand is the largest region of the hand, and we find the region of Occultism very prominently developed (§ 55), with large Eloquence (§ 51); and that of Tact large, but, perhaps, not always prudent. (See that region.)

The region of Marriage is only moderate in development (§§ 94, 101, 106), but the Affections are stronger and Vitality somewhat more marked (§ 129). Rhythm, Melody and Time are



A SENSITIVE NATURE.

large, and demonstrate a natural capacity for music, and are supported by full regions of Harmony and of Sentiment.

In reviewing this character we can plainly see a struggle for greatness and disposition to extreme nervousness, to intuitions and study of occultism and its kindred phases of thought, with an occasional loss of complete self-government and relapse into melancholia, fanaticism and infidelity.

The character lacks the elements of Courage, Aggression, Stability and forceful thought. Its nature is negative but capable; its forces are receptive, and, except in the directions of poetic, verbal, and elocutionary capacities, would be more capable than it would appear to be. The sections of Descriptive Mentality, as given in parentheses, elaborate this delineating very much.

Cheirromancy.

The Descriptive Mentality of the Hand, as we have seen, has taken the place of Cheirognomy, and very greatly elaborated that old physiognomy of the Hand. Cheirromancy treats more closely the lines of the hand, and especially of the palm, and interprets those lines to describe the past and future conditions and circumstances of the lives of human beings.

As to the accuracy of Cheirromancy as the art of describing the past, present, or future events of an individual's life by the lines of the hand, the author must for the greater part rely upon the careful work of others. He has, however, tried to avoid inserting signs which seemed to him to be doubtful.

There are many persons who believe that the lines of the hand are in a measure prophetic, and who desire to thus anticipate the expressions of "fate," and to these we give the indications found by the lines. But the author's confidence rests rather in the *residence of natural law* than in the prevision of *arbitrary design*.

Where weakness and deficient power is clearly shown by the signs of mentality it is possible in every case by proper precaution, cultivation, and treatment, to strengthen the weak faculty and promote physical health. Descriptive Mentality and Cheirromancy are of essential value in the direction of precautionary and preventive methods. There can be no event portrayed that cannot be avoided, delayed, hastened or modified if the character or event be foreknown. Fate is a thing of the present. It is invariably the inevitable course of natural laws modifying each other. These are never futurity, but their constancy of general habit gives us liberty of judgment as to the future results of past and present actions and powers. As an example: A long, firm Line of Life portrays long life; the elements are present in the person to perpetuate life — in consequence, a long, firm Line of Life.

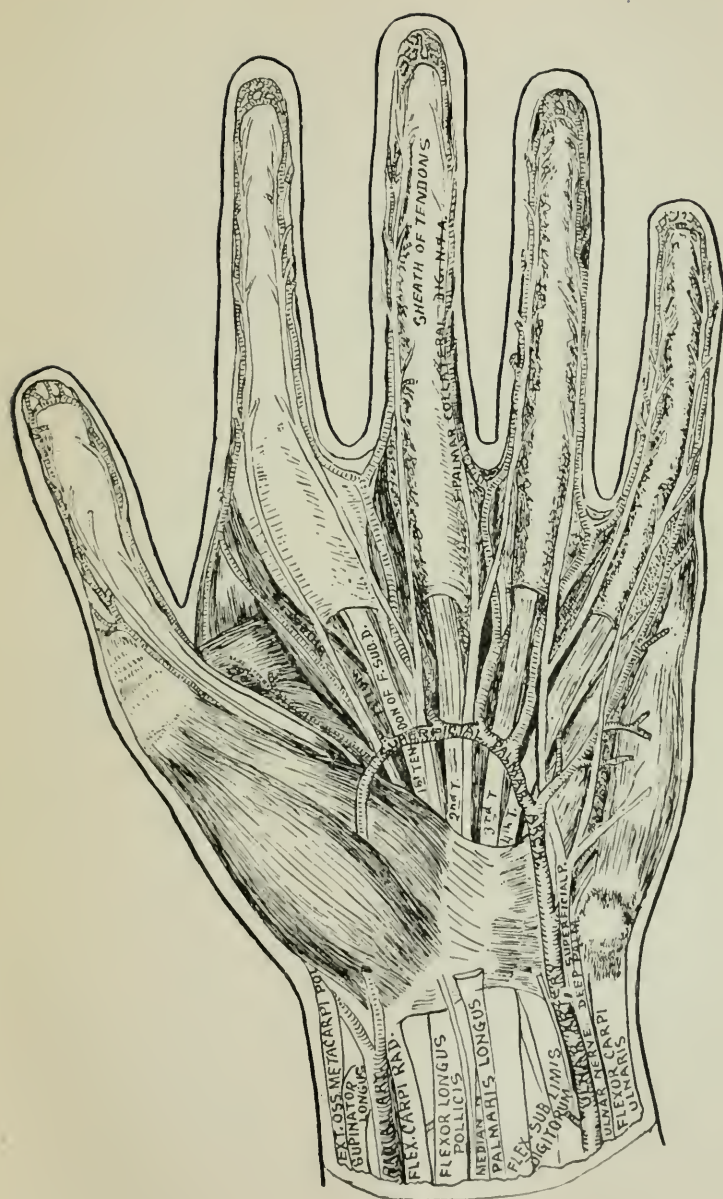
Whatever there may be in the art of reading the lines of the hand it is certain that these are caused by brain forces exerted around and beneath them on the skin, muscles and tendons of the

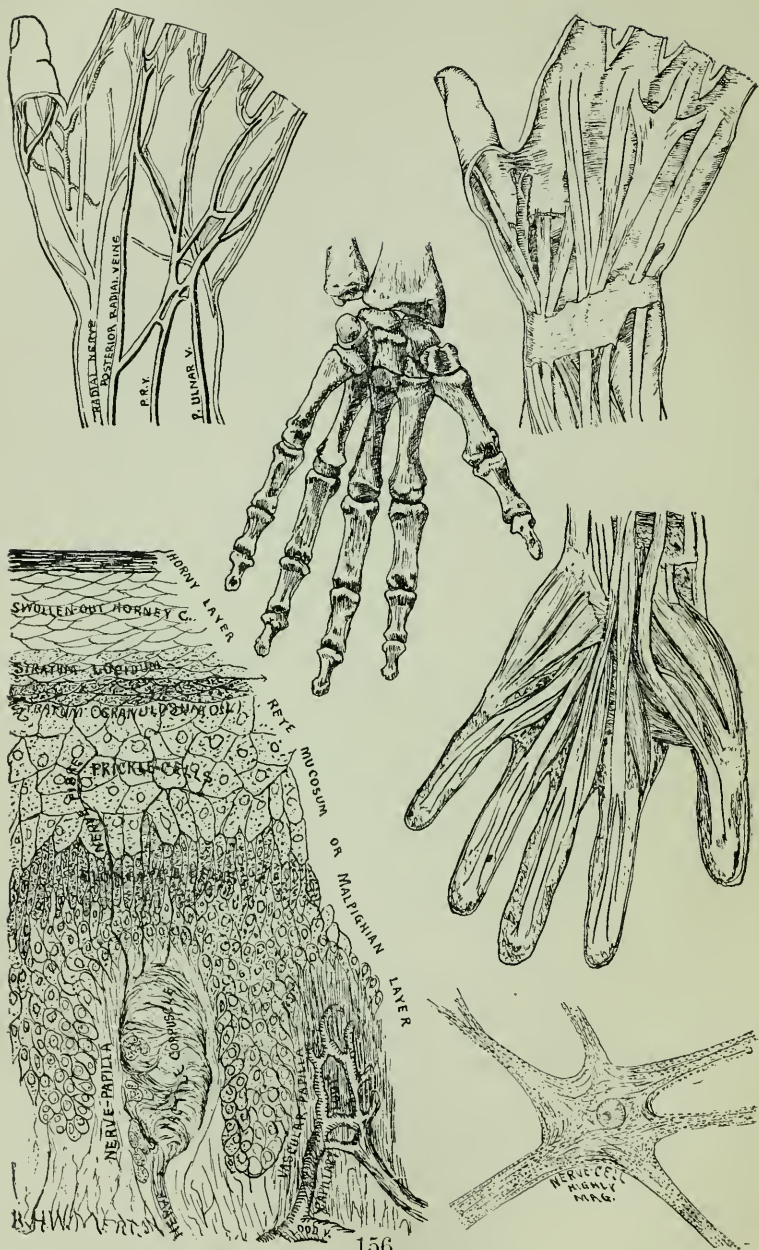
hand. Brain forces cannot exist except as the result of natural law.

The method of illustration, however, the author believes to be original and quite easily applied or mastered. As many signs as could be clearly seen will be drawn upon a part of the hand and named along the line or near the sign. A number of these will later be grouped on one page and described upon the margins of the drawings. This will be found valuable, as it brings the signs of a region together for study or comparison with a natural hand that may be under consideration.

In describing your own or another person's hand, examine the parts outlined by each page of drawings, and if the hand examined contains any of the signs given in the drawing, examine the mate, and if the same sign-lines appear in both hands, note it accordingly. A sign found on both hands adds certainty, and particularly when the sign relates to matters pertaining to the future. However, in any case except the signs of great fatalities, the duplicate sign is not absolutely necessary. In many instances a sign is not duplicated in the other hand, but is confirmed by another sign.

It is to be expected that sign-lines in hands examined will vary somewhat from the lines in the drawings, but care should be taken that they are in the same location, or region, and in the same general direction. That is, a cross, star, ray, or chained line may lie at any angle on a region, when disconnected from the regular lines. We shall see that many lines are modified by their width and color, cross-lines, mars and breaks in them, and by their length over the path they should run.





The Right and Left Hand.

A study of the Brain as a mental mechanism gives the key to the question of the character of the signs in the Right and Left hand. In right-handed persons the left side of the brain is the larger and more positive side ; the right hand is therefore chosen to act as the positive hand, the guiding, executive hand, and its lines and all other signs indicate the directive, impulsive and forceful elements of the person's nature.

The left hand is, then, the negative hand ; it is receptive, calm, more static, more closely representative of the fragments of the past destiny—the hereditary endowments of parents and family history—than is the right hand.

When, however, the Left hand is positive and directive, exactly the reverse is true.

The positive hand is the hand of futurity by will-force, the left futurity by hereditary endowment.

Pages 155 and 156 give views of the anatomy of the hand. The figure of the skin, magnified, in the lower corner of page 156, gives the layers of the skin, the nerve papilla and tactile corpuscle, and its nerve fibres ramifying outward through the Malpighian layer.



SQUARE



TRIANGLE



STAR



ISLAND



CROSS



GRILL



SPOT



CROSS



MOUNTAIN

Mounts and Cheiromantic (Line) Signs.

HIEROGLYPHS AND VARIANTS.

THE consideration of the mounts, taken in their cheirognomic meanings, most properly belongs to the physiognomy of the hand.

But so closely are the meanings of the special signs of cheiromancy blended with and dependent upon the nature of the mounts that the author has deferred their consideration to this part of the subject in order to bring their relation more directly before the reader.

The thorough student of cheirology will necessarily carry his investigation into an examination of the whole nervous system and the profound somatic influences originating in the brain.

The fact will then be apparent that many parts of the hand and the development of its bone processes are due to the forces and activities of the muscles and nerve energies of the forearm, as well as those of the hand.

But somatism is in itself an art, and cannot be considered in this work.

As each mount is under the influence of one or more mental faculties, and often formed of many distinct anatomical parts, the mental geography is given to indicate clearly the local regions, and it will be found well worth while to study these in their mental and regional relations to each other. This constitutes the physiognomy of the hand.

The lines and hieroglyphs constitute the cheiro-

mancy ; the planetary and zodiacal signs constitute the symbolism. The older symbolism was, in many respects, tentative and arbitrary, and varied widely from the now known mental and natural significance of the influences that continually play, in microscopic channels, over the surface and deeper tissues of the body.

That condition of symbolism was to be expected from the mere intuitive phases of the art.

It is hardly necessary to say that we must not be satisfied to simply perpetuate the old system or forms when new elements are known—not even at the expense of popularity.

Lines and their Condition.

Lines may appear, fade, or disappear ; may grow stronger, or shorter, or change their color ; the cheirognomist must learn to decide what changes are taking place, if any, in the lines.

Some signs are, like pain, intended as a warning, and the subject must determine whether or not he will bring sufficient force to bear to avert an evil result. The cheirognomist may clearly see the possibility of his consultants doing so.

Lines of the hand should be clear and well-marked but not broad. They should be free from any of the signs that indicate deleterious effects.

A single evil mark must not be accepted as conclusive ; almost every important line will support the sign of an important evil. Every important line in both hands must be carefully examined ; then if, on any of these lines, corroborative signs are found, the indication must be accepted.

Pale lines indicate lack of robust health ; lack of energy and forcefulness ; a general negative state mentally and physically.

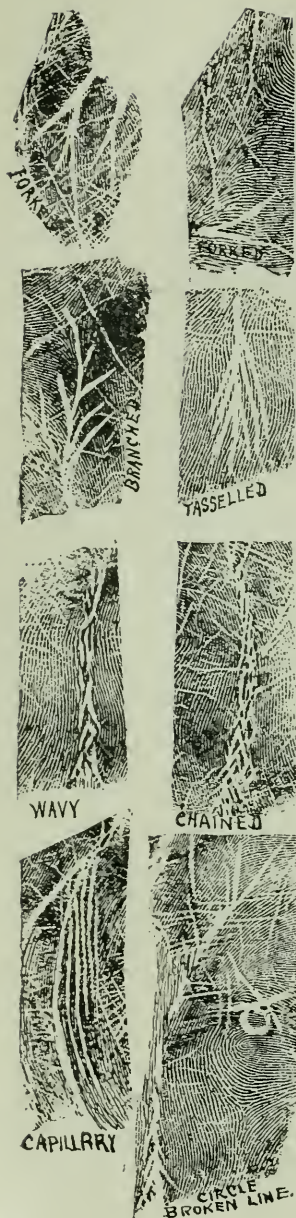
Red lines indicate hopefulness ; activity, good circulation ; motive and energetic temperament ; vivid mentality.

Yellow lines (sometimes only temporary in yellow color) indicate poor digestion ; biliousness and morbid circulation ; a reserved, melancholic nature.

A Square indicates protection ; strength ; in some regions, a plan of aggressive action.

A Triangle is a sign of natural aptitude ; power ; accuracy ; diplomacy ; the location determines these.

A Star on Apollo or the Asteroids, distinction ; on other mounts, certainty of an event, or a fatality in it.



Islands are unfortunate signs, but are local to the region or line on which they appear, and are chiefly hereditary indications.

A Cross indicates united polar forces ; change ; on a branch of the Heart line, marriage.

A Grille signifies obstacles ; faults ; default of opportunity ; confusion, excesses.

A Spot is generally a sign of temporary illness, or injury from an accident ; black or blue spot, a disease ; red, a wound ; white (the exception) some good. The kind of disease, wound, or benefit is indicated by the place where the spot is found.

Bars, on the fingers, indicate intensity and struggle in the faculties marked by them.

Mounts are regions of dominant forces, parts of the hand where the anatomical and mental forces develop the tissues and structures to a greater extent than in other regions of the same hand.

A fork at the end of a line increases (except the Life line) its significance and power.

Branch lines, ascending, denote increased power and capacity ; descending branches, the reverse.

Tasselled lines are signs of weakness and depressed energy.

Chained lines are signs of weakness in the particular characteristic of the line ; obstacles ; lack of hardihood.

Wavy lines denote diminished power in the line.

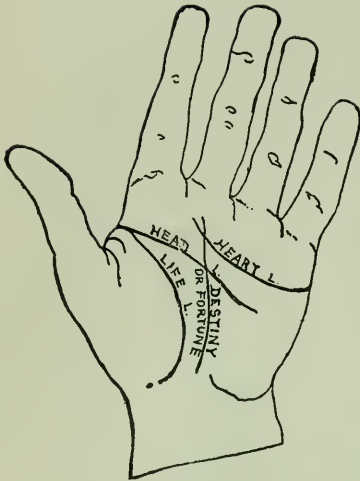
Capillary lines, hairlike lines arising from or running parallel to a main line, or falling from such a line, indicate weakness in the same manner as chained and wavy lines.

Circles are unfortunate signs except when found on the Mount of the Asteroids (old Mount Apollo). On any other region, or on a line, they indicate the inability to break away from the cause of misfortune.

Broken lines indicate failure ; defeat ; cessation of power.

Sister lines, increased power ; support ; defence.

The Principal Lines.

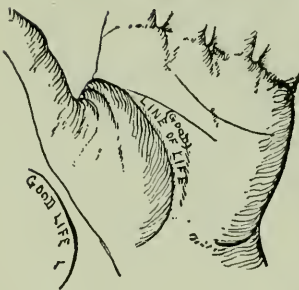


The principal lines of the hand, as seen by the engraving of the palm, are the Line of Life, Head or Natural Line, Heart or Mensal, Fortune or Saturnian. These lines and all their signs are considered in Descriptive Mentality, as we have seen, but as being of minor importance, while in Cheiromancy they were the most important parts of the art. We will first describe the most prominent signs of these lines, and then take into consideration their variant indices.

THE LIFE LINE.

Health, long life and strength are the results of mental self-government. Ill-health, sickness and death are results of lost control of some part of the body ; even when it can be traced to unavoidable accident there may be a relation between the mental forces and the accident causes.

It is not at all strange that the Life line indicates the constitutional power to resist disease ; nor that it can indicate the fact that at a certain age its possessor will relapse in resisting power until subject to its attacks. Neither is it strange that the line, in combination with other lines, should indicate that period of life at which the personality will make a sufficiently great struggle to succeed in marriage, or in fact in any other indicated fact.



The Life line indicates constitutional strength and the approximate dates at which indicated events will take place.

A good Life line should have good color ; it should be evenly drawn, without breakage or wavering, free from loops or islands, and run well around the thumb.

Such a line indicates general good health, vitality and endurance ; it indicates long life and mental strength.

When the line is pale and shallow there will be general ill-health, feebleness or lack of vigor.

When the line is red, deep and broad, it indices a violent will, bad temper, severe judgment, and often great destructiveness.

A line that is variable, changeable, and poorly marked in width, course and in color, indicates a nature that is poorly nutrified physically, very changeable in volume of strength, and liable at all times to serious reverses in health.

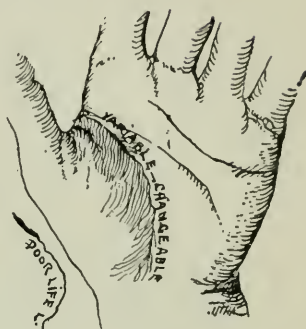
When the line is linked or rope-like, it is a sign of bad health. The point at which the links start indicate the date of beginning, and when the line again becomes even and smooth, the date at which health is regained.

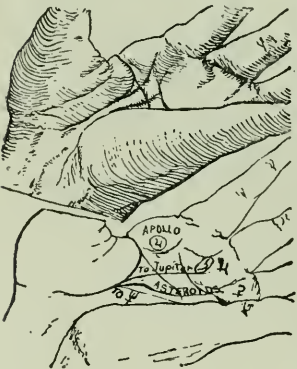
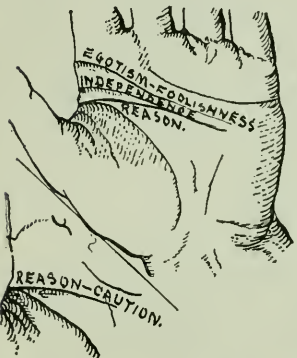
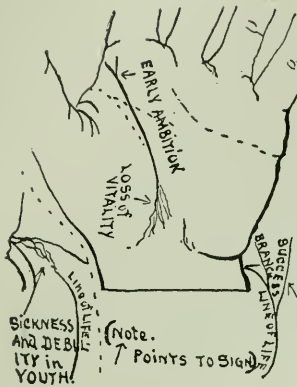
A most important sign is that which indicates dangerous illness ; when the Life line is broken in the negative hand and (at the same age) still joined in the positive hand, it indicates severe illness ; when broken in both hands it generally signifies death. Often the line is renewed at a date much earlier than its break, neutralizing the result.

The line in the illustration is broken at the 48th year. The end turns upon the region of vitality. It may end bluntly, or frayed, or with a strong bar across it. If duplicated in the other hand it is a fatal sign.

If broken and repaired by a square, it signifies protection from the serious effect.

When the Life line rises on the region of Wisdom (Mount of Apollo) it indicates an early development of ambition. When chained and looped at the beginning, under the region of Mentality, it signifies sickness or general debility in youth. When fine lines spray downward from the Life line they denote loss of vitality, and of mental force, at the date marked by their appearance.





All lines arising from the Life line running downward (toward the wrist) are lines of depression; all that branch upward are marks of gain, success or power.

The relation of the origin of the Life line to that of the Head line is very important.

The Life and Head lines arising together indicate a mentality governed by judgment and firmness, but very sensitive to infringement upon its rights. When the space is moderate the subject has more aggression and sense of freedom. When the space is very wide there is indicated an overplus of egotism and ambition—a cutting in two of judgment, as it were—leading to egregious failures.

When the Life, Head and Heart lines arise together it is a very unfavorable sign, and betokens spasmodic reasoning, lack of caution, tendency to deception, and a very large list of general faults.

All lines arising from another one are branches from the main line; of these there may be many from each of the principal lines of the hand.

Of the ascending lines from the Life line there are many, the meaning of the sign depending upon the course taken by the line and the place of its ending.

A strong branch running from the Life line over Mount Apollo gives success in the ambition to gain power; toward and on Jupiter gives wealth and general success; if the Mount of Asteroids (under third finger), denotes distinction dependent upon the mentality; if the line cross to Mount Neptune (old Mount of Mercury), it indicates success in science, ethics or invention, determined by the dominant mental influence.

Lines running along or following the Life line are considered signs of favorable influences; and those which obliquely cut and cross the Life line are equally unfavorable signs.

The most important of these unfavorable lines are those that relate to health and to family life, or, in the fullest sense, to the Affections.

At the foundation of all signs in cheirology lie the influences of that spirituality that moulds life, its thought and feelings, its will and mechanism of choice. In this treatise we cannot attempt to describe the processes, forces, distribution of energy—even as far as known—but the reader will perceive many of these if inclined to study the full-page drawing of the regions of mental influence in connection with the lines described upon the various drawings.

Even at the risk of confusion we shall trace over this drawing many variant lines that relate chiefly to the line of Life.

A line cutting only the Life line (from Affection to Fortune) signifies the interference of relatives; when continued across the line of Destiny, aggressive attacks from others; when continued to the Head line (over Destiny, Brilliancy or Mentality), indicates dominance of others' thoughts and opinions; cutting from Vitality to Fortune, Glory or Prudence—the Life, Head and Heart lines—means a vicious interference in the Affections, the time being indicated on the Life line.

A line from the region of Affection to Utility, cutting a marriage line on the percussion, indicates a scandal or divorce, or both.

A heavy short line across the Life line indicates bronchial troubles, generally asthmatic.

Many lines cutting the Life line, severe, prolonged illness, and, generally, constitutional weakness.

A short line, branching from the Life line toward the Head line, demands rest and mental relaxation.

A line cutting Life and Head lines, with a star between them, is a sign of loss of reason; when it cuts the Life line and ends in a star it signifies a great loss of money through lack of vitality and force; the date should be carefully observed; it is particularly unfortunate if low on the plain, as the star alone is a very unfortunate sign in that region. These effects are easily accounted for when we realize that the Affection faculties govern the nutritive system and influence the regions of vitality and affection in the hand.

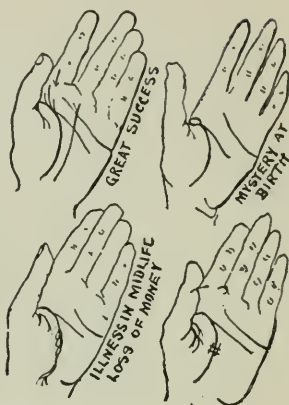
The Life line is also the chief origin of signs of travel. The signs of travel on Mount Luna are generally minor in importance.

When a line branching from the Life line crosses the Plain of Fortune around or across the regions of Harmony or of Imagination, it is a sign of a great change from one country to another—a change of citizenship. The time of the change is given by the origin of the line from the Life line.

Lines running upward from Mount Apollo (misrepresented by the old symbolism as Mount Jupiter) are indicators of great mental success.

A loop forming an island at the origin of the Life line signifies a mystery surrounding birth. Chained lines along the Life line indicate severe, prolonged sickness. A square on the line shows preservation from some serious attack, the nature of which may be found in other signs.

Many other signs relate to the Life line, but these we shall consider in combination with other signs or subjects with which there are mutual effects.

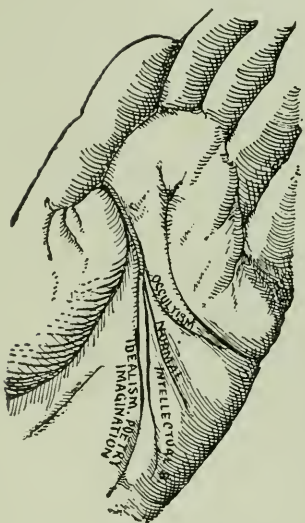


The Head Line.

As we have already shown, the Head line may arise very high upon Mount Apollo, and cut in twain the intelligence of its region of origin. It may arise nearer the Life line, and, as if its possessor were freed from responsibility of any external order, become a sign of mental and industrial independence. It may arise with the Life line and indicate a judicious and careful attitude, with reason and caution closely blended, but may lack sufficient impulse toward industrial activities.

But the prime interest in the Head line is in the indications given by its course and termination, and by the signs that may modify it in increasing or depressing its power.

The normal or straight Head line is the line of the practical, reasoning, determined mentality. When it turns gradually and slightly downward it has increased intellectuality and slightly decreased commercial habits.



When the Head line turns quickly downward across the Plain of Destiny into the regions of harmony, imagination and romance, the character partakes very largely of those elements of mentality, and the whole nature is inclined toward idealism, symbolism, imagination and creative thought.

The latter line, and the line of intellectual brilliancy, denote a love for painting, music, architecture and landscape ; there is a wide range of emotive interests and love of grandeur.

When the Head line falls very low, close to the Life line, and then undecidedly crosses Mount Luna to the region of Imagination, it indicates an extremely nervous mental temperament, much inclined to hallucinations and sentimentality of an impractical nature, and the possessor

of such Head line had best strive to find interest in a good wholesome avocation.

When the Head line falls short and downward on the Plain of Destiny and is forked, it indicates a nature engrossed in business and in materiality—one in which personal interest and advantage is the chief incentive to activity.

When the Head line runs well across the hand, turns roundly and strongly upward on the regions of Contest or of Courage, the nature will be aggressive, progressive, forceful in money and political matters, but not essentially selfish and penurious. When the line turns up to the regions of Utility and Integrity, the forces at play over it are dominant love of commerce or of science. Turning still higher on the region of Glory (or even to Fortune) indicates love of notoriety, display, and desire to emulate greater men.

When a branch of the Head line arises on the region of Wisdom, it is a sign of love of power and intellectual dominance.

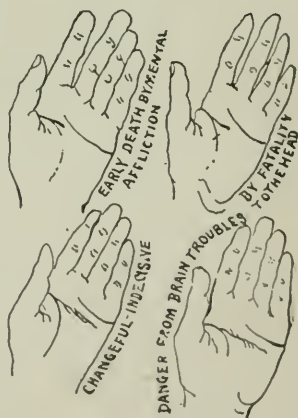
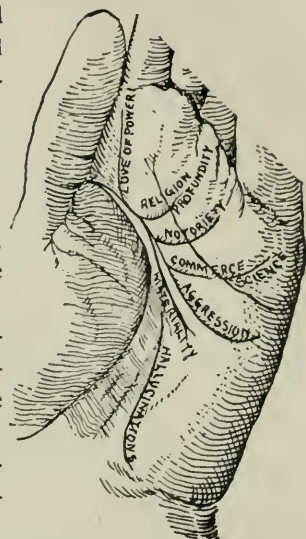
Several lines curved down into the Head line over the region of Mentality signify great success; when the Head line begins with a loop and an island, it signifies some great mystery concerning the person's birth.

When the Head line ends short, and there are loops or islands in the Life line, there is to be illness and loss of money at the date shown on the Life line.

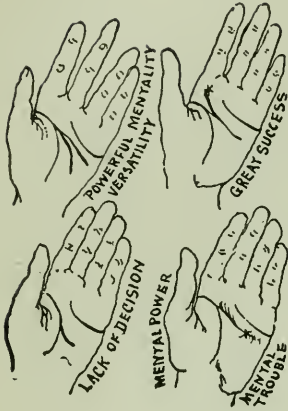
A square on the Head line above or just below the above signs prevents the disasters indicated from complete culmination.

The Head line, stopping sharply on the region of Mentality, indicates early death by mental affliction, and especially if other signs confirm this. When a little longer, with broken Life line, there is danger from a fatality to the head.

When the Head line is chained and looped it is a decided indication of shiftlessness, changeable and indecisive men-



tality. When ray lines fall downward, and the Head line is imperfect, there is danger from brain troubles; the date will be found on the Life line.



A Head line branching into two strong and well-marked lines running well across the region of Brilliancy is an evidence and result of a powerful mentality with wide versatility, good judgment, perseverance and courage.

When a strong branch arises from a star on the region of Honor it presages great success, essentially intellectual, or at least due to powerful memory and reflection. But if the Head line traces downward in a cowardly fashion along by the Life line, and then cuts wandringly across the Plain of Fortune, there is lack of decision, courage, strength of character and of will.

The Head line should be in harmony with the main characteristics of the hand. The lines on a business hand should be in the path of business indications; on an artistic hand in the direction of imaginative and artistic power. To each general type the same rule should apply.

However, the Head line, or any other principal line, need not be so deeply marked upon a hand in which the character of the whole is in sympathy with the line, as when there is a strong contrast between the indication of the line and the fundamental mass of mental nature in the hand itself.

Widely differing, contrary and apparently impossible signs very often appear. Let the student remember that all nature is a conflict, friendly or otherwise, and that the balance of power generally wins. The difficulty will be found only in correctly determining where the balance of power exists.

This is equally true in the matter of insanity, melancholia, and other morbid mental states.

These states or tendencies of mind are generally clearly indicated by extreme variations from the normal location of the Head line, as when, on the square, spatulate or knotty types, it falls heavily across the regions of Harmony and Imagination.

On the Psychic and Conic hand this would be only a small variation from the normal.

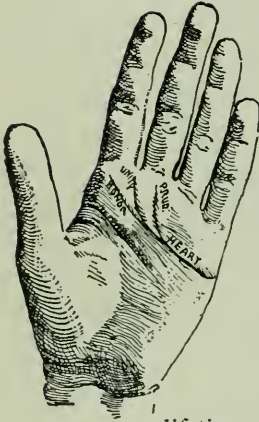
With the Head line as above noted, and an extremely full region of Prudence, there is always gloom, moroseness, and extreme reserve.

In an opposite direction is the tendency toward crime.

When the Head line rising high on the hand, near the first finger, runs severely across the region of Prudence, Glory and Fortune, driving the Heart line very close to the fingers or obliterating it altogether, such hand is in the attitude of crime. It is viciously impulsive; the moral balance is very uneven, and responsibility sinks to the lowest level.

The age when desire to commit crime may reach its dominant degree of power is indicated by the crest or touching of the Head line on the Heart line.

The Line of the Heart.



The Heart line, properly the line of the Affections, is one of the four great lines of the Hand.

Its signs express the state and nature of the faculties of marriage and family devotions; the attractions of the sexes for each other.

As shown in the drawing, the Heart line may arise from three (in fact more, abnormally) regions of the hand, and cross to the percussion.

Arising from the region of Honor or Wisdom, it indicates a nature whose love is of the highest purity and constancy; a devotion that is tender, strong, and intense. It is the index of a devotion which, once aroused by a worthy mate (and often when not), will last more than a lifetime. When the line is extremely long, when it arises from the first finger itself, it is in excess in the direction of blind worship of the chosen mate, and will glory in, or suffer from, the attachment in just the proportion that its object proves worthy of nature's divinest gift to man.

When the line arises between the fingers, or between the regions of Unity and Prudence, it has the deep, intense and constant element, with tenderness and consideration in its expression; and marriage and home life seem to that nature to be the source of all human happiness.

When the Heart line curls around the index finger, or a branch of it arises there, it signifies marvelous powers of an occult nature and of spiritual intuitions.

When the Heart line arises high on the region of Prudence (Mount Jupiter), it is an indication of passion and a more materialistic view of conjugal attachments. When the source of the Heart line is high, or at least on the second finger, it is an indicator of sensuality, selfishness and inconsiderate nature. An equally un-

fortunate line is one that runs completely across the hand, dividing, as it were, the realm of Reason into two of jealousy.

The Heart line that arises from the two favorable sources, as noted above, is exceptionally happy in feelings of devotion, hereditary influences, the trend of life toward its most desirable needs and pleasures. Exactly the opposite is the indication when one origin is fairly back upon the region of Prudence, and there is danger of fickleness, want of constancy and excess of amative expression.

Another still worse origin of the Heart line is where it arises from the side of the hand, joined to the Head and Life line, and irregularly bends upward toward its own course. It is the line of unscrupulous feelings, interests and manner. It is a plain warning open to the world, and well so, in that there need be less opportunity for wretched mistakes. Its absence is about as bad.

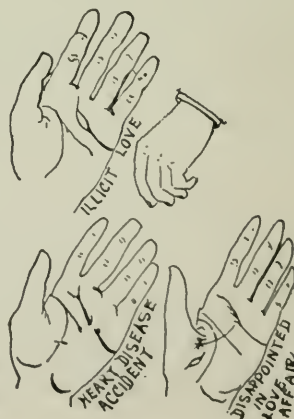
Many variant signs appear on the Heart line ; some of these we shall illustrate on the lesser drawings.

Fine ray lines ascending toward the region of Fortune indicate strength and depth of affection. When the origin is frayed and the Heart line of irregular strength it indicates heart troubles of a physical nature and probably arises from nervousness.

An island in the Heart line is indicative of illicit love. If there are groups of such islands, or the line is very much chained and interwoven with fine lines, these are evidences of love affairs of transient nature, and want of sincerity in the attitude of the wooer.

A strong ray, running in a curved direction from the Heart line to the region of vitality (Mount Venus), there ending in a star, has been said to indicate disappointment in love ; this author has never found this sign and cannot vouch for it.

A dark spot on the Heart line is said to mean a very severe accident ; and a break in the line, especially if there is a simultaneous sign on the Life line



to indicate heart disease. The author has known of many cases of heart disease, some terminating fatally, and yet this sign was absent. He does not think the sign sufficiently certain to merit reliance upon it.

Deep scars on the line, with the Head line irregular, or with a very thin section in it, indicates a tendency to apoplexy and generally depressed venous circulation.

It is said that white spots denote strong love attraction and its conquests.

It can safely be assumed that the color of the Heart line varies much more with each temporary change in health volume than does the color of any other line. This is due to the fact that it is in close sympathy with the nutritive and circulatory systems.

Breaks in the Heart line relate more directly to the affections than to the physical state. Breaks under Mount Jupiter indicate accident to the loved one ; under the Asteroids, affection troubles due to financial pride ; under Mount Neptune, disappointment due to the worldliness and lack of spirituality in the person loved.

The Heart line extremely thin and bare of branches, indicates a cold and emotionless affection ; when very deep, vitality colored and extremely rayed or broad, an intensely passionate nature.

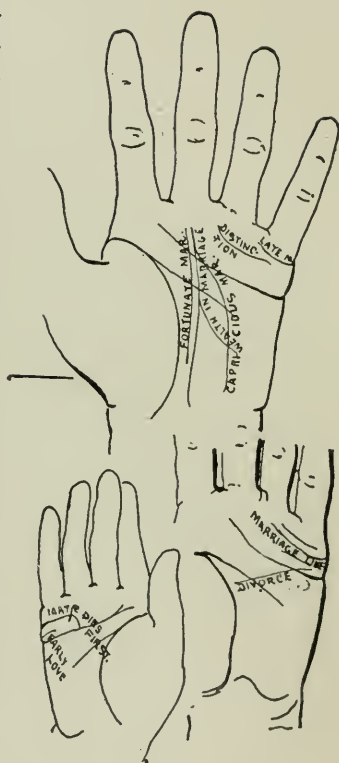
The Line of Marriage.

Perhaps no other line has aroused more curiosity, caused more eager inquiry of the cheiroso- phist, than the marriage lines, and before proceed- ing further with the question of their surety and dependableness the author refers the reader to the brief statements made concerning the Fate line.

It is stated again and again, as a warrant against the certainty of the sign, that "nature knows no ceremony, knows no civil or ecclesiastical law." This statement is a grave error, a result of shallow reflection. Human mentality knows ceremony, knows civil and ecclesiastical law and forms, and *human mentality is nature*. Human memory, reason, love, perseverance, these are nature—the highest known expression of nature. That nature discredits one law by another (overcomes one force by another) does not set aside this fact. That men break civil and ecclesiastic law in no way destroys the knowledge (*nature-knowledge*, remember) they possess. And marriage signs (as long as man knows of civil forms *as law*) should be as predicative as any other sign of arbitrary act.

The lines upon the percussion and Mount Nep- tune, said to be marriage lines, and found to indicate that fact, may be only corollary signs, and this author's experience warrants the conclusion that the Heart line has the completer signs, though much more complexly marked.

The principal signs will be found on page 177, where many signs are shown, and their significance noted at the margins as directed by the dotted lines. The signs given on the side of that page are segments of the Heart line.



The Marriage line runs from the percussion side of the hand upward and across the regions of Utility or of Expression. It should be a clear strong line, and of good length. When quite short and hardly reaching the curve on the palm proper, it generally indicates a love affair not powerful enough, or without conditions propitious enough, to reach the climax of marriage.

Sometimes the line, good and clear, does not arise until the face of the region is reached.

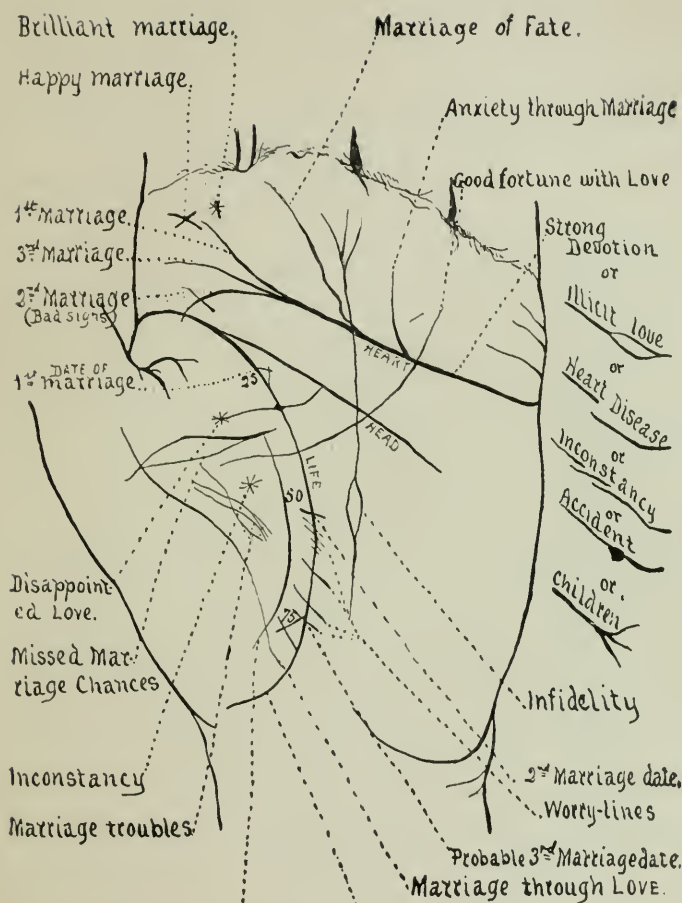
When the line turns with a quick sweep downward to the Heart line, it indicates that the mate will die first ; and when a deep cut line crosses it the death is from accident. When a line cuts obliquely across from the Marriage line to the Plain of Fortune, it predicates divorce.

When with the Marriage line there is also a sister line to that of Fate on the Plain of Fortune it indexes a very fortunate marriage, with brilliant enjoyments and success. A branch arising from Mount Luna, but high (Sentiment or Harmony), and joins the Destiny line below the Head line, wealth accompanies the marriage ; when, however, it cuts full across the hand in a separate path, the marriage will be the result of ambitions of style, pride and selfishness.

The higher the line of Marriage on the hand (away from the Heart line) the later the marriage.

These are the most prominent signs upon this line ; there are several other very marked and clear signs upon the Heart line ; as that line is under the influence of the marriage, parental and religious faculties, it must necessarily, and may very fitly, portray marriage incidents.

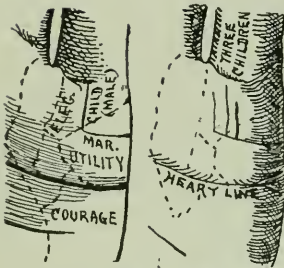
A strong branch running from the Heart line, clearly, across the region of Prudence is an index of a marriage of fate, a marriage in which much thought of the world's interest centres. When a similar branch strongly divides the region of Glory from that of Fortune, there will be commercial anxiety as a result of marriage ; sometimes failures of profession. Lines running at right angles to the Life line on the region of Vitality, especially if crossed and tangled, are signs of marriage troubles, and in a measure due to intemperance.



W.P.M. MARRIAGE LINES. 1895.

A branch of the Heart line turning strongly downward and across the Head line, with a bar across it, is a very bad marriage sign. Lines upon the thumb, from Reason to the Life line, indicate marriage or love affairs.

When two parallel lines run from the region of Affection across the hand to Brilliancy or Sentiment they betray the existence of two love affairs at once.



Children.

The lines indicating offspring are, in a measure, of the same order as those of marriage or of fate, in so far as the future is concerned.

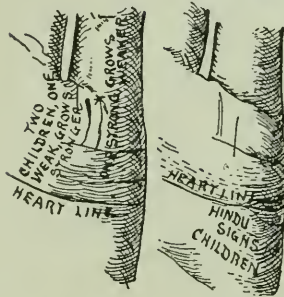
In reading these signs great care is necessary, the lines are often very delicate; they sometimes gather in confused order among other sign lines upon the same region. The lines are vertical lines, well up, on the region of Expression, seldom extend below the Marriage line, and generally appear to spring from it at right angles.

The lines, if broad and very clear, indicate males; if fine, delicate, and a little more oblique, females.

The clearer and firmer the line the greater the constitutional strength of the child; the longer the line, and especially if prominent, the more brilliant, accomplished and affectionate.

The course of the child's health during its minority is shown during its minority by the strength of the line; if it begins delicately and ends strongly, the delicate infant will grow strong; if the reverse is true of the line, it will be equally true of the volume of health in the child.

The blending of dominant forces received from the parents will determine the temperament of the child.



The Fate Line.

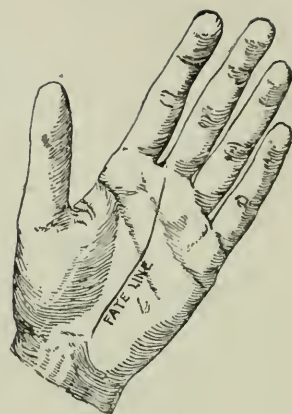
In every being there rests hidden the possibilities of that being's future ; the possibilities of a destiny undeveloped, of energies unaroused, of forces that may combine and reorganize until there is a result or series of results, which we may call fate.

If, when the boomerang is thrown in the air by a skillful hand, an observer, noting the laws of physics, would declare it would not come back to the thrower, he would only affirm the common experience of men. But it is evident that the expenditure of transmitted energy gradually changes the line of its impingement upon the air, and, that still obeying the laws of *its energy and form*, its course contradicts the common experience of other sticks thrown by the same hand.

And fate, too, is that unknown volume of energy, undemonstrated at one time (though apparently necessary then) only to spring forth at another, and make manifest effects which are not only unexpected, but are irresistible by surrounding opponents.

The Fate line is the form symbol of that particular force which may be hidden from experience and from material sense. The force, the energy containing substances, the set-bow and arrow of achievement, may be ready to receive the impulse to spring. And logically enough the hand that is fullest of marks of force and power and energy should indicate less markedly the Fate-energy hidden in it than would be shown in the hand that (more clearly governed by the intellect) is less an embodiment of the mastery of fate by the Will.

Therefore, those hands called Psychic, or Conic, or even the Philosophic, are more subject to the heavy and clear mark of Fate than would be true of the Elementary, or Square or Spatulate hand. A small body under great energy strikes harder than a larger one under dormant energy. This law, realized, is of more value to a man seeking success than whole encyclopædias of general information. It is a difficult law, too, for delineators to realize.



The Fate line is the line of career ; it relates to the mass of accomplishment ; to place in advancement and benefits ; to the ratio of happiness given and received by the one human unit to and from all others.

The Fate line may measure money in the hand of the money-maker ; joy in the hand of the joy-maker ; wisdom result in the hand of the wisdom-maker, and crime in the hand of the criminal.

Do not look at this line with the condensing lens of mere financial and wealth gain ; nor with the dilettanteism of style and voluptuous show.

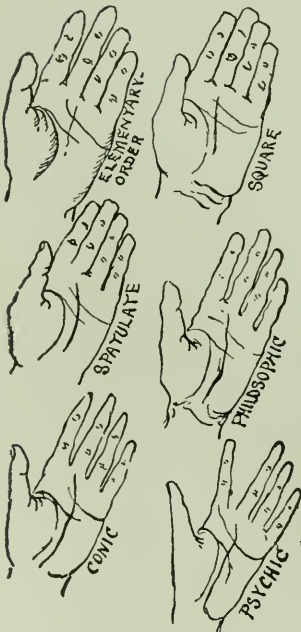
Whatever is masterly in the spirit of the man or woman in whose hand the line falls, to that mastery bind the line of Fate. If their nature seeks fame in the serenity of truth ; in the contention of war ; in the enslavement of man by the power of law ; in appeasing the wants of fellowmen, the Fate line binds them to that aspiration-plant until that fruit of fame is changed by oncrowding years, and there come other hopes and other fears to graft to their tree of knowledge.

In the small drawings of this group the aim has been to show the types of hands with the Fate line so drawn as to give it the same relative value in each hand.

In the Ordinary type the line is short, thin and indefinite ; in the Square hand it is fine and not strong, has some variation ; in the Spatulate the line is longer and slightly broader ; in the Knotty hand it is longer, deeper and more variable in its course ; in the Conic and the Psychic still more prominent.

In the Psychic hand the element of fate is generally the result of parental providence or the incident of marriage.

The Fate line may rise from other regions of the hand ; it may start from the wrist in early life ; it may run from the region of Imagination (Mount Luna), or it may spring from the Life line at points from the thirtieth to the sixtieth year along that line.



When it rises from the Life line and is clear and strong, it indicates successful personal energy.

When it rises from the wrist and runs free and strong upward to the region of Prudence, it is an indicator of successful elements in the direction of the person's ambition.

It is always safe to assume that the Fate line partakes of the character of its origin, and is in sympathy with the form and characteristics of the hand.

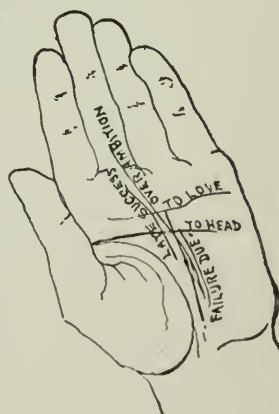
If the Fate line ascends to the region of Unity or of Honor (on the old Mount Jupiter), the subject's life will be filled with a great measure of renown and influence, the strength of character and brilliancy of mentality asserting themselves wherever there is effort. A ray or branch turning in that direction gives the date at which the zenith of power is reached. But when the Fate line fatally, as it were, extends full upon the finger of Association (the second), there will be a recursion of forces greatly depreciating the end of the subject's career.

A late origin of the line of Fate (on the Plain of Destiny), the early years of maturity will be years of struggle, failure and care; but as these are turned aside the career will become brighter, and perseverance, industry, good judgment and aggression will have gained the ascendant.

Arising at the Head or Heart lines indicates a correspondingly late period of success. Stopping at either line of Head or of Heart indicates difficulties of these natures terminating the best part of the gains of life indicated by the Fate line preceding those dates.

The line arising from the region of Harmony indicates a nature full of calm and ennobling impulses; from the region of Affection, a career due to the aid of a devoted mate; from both regions, the destiny is one of blended mental and social power.

A broken Fate line is a warning of unsuccessful efforts, or of partial failure, at the age indicated by the break; if the line ceases and another begins earlier beside it, and lower on the hand, there is liability to change of avocation, sometimes simply of place or condition.

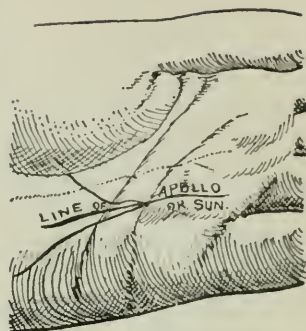


The absence of the Fate line is evidence that the subject's life is one devoid of the most dynamic desires for success, but that gains may come and success follow from the direction of impersonal advantages. These may result from servitude to others, from the unaccented trend of events under which the person is rather a substitute for another power than the power itself.

One other fundamental course of the absence of a decided line of Fate, and one wherein is a wide difference from any heretofore noted—at least to the author's knowledge—is to be found in the nature and career of those who struggle mentally and unselfishly (so far as their present life is concerned) to give to the race a higher trend of personality, and seek in their various ways to diminish antagonism by decreasing its apparent necessity.

Line of Apollo.

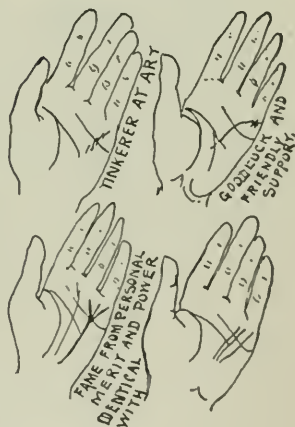
Line of Apollo, more properly the line of Briliancy, may start from the Life line, Mount Luna, or from the regions of Contest, Sentiment or Periodicity; when present it predicates fame in some permanent form. The kind of fame, the source of the reputation gained is seen by the termination of the line.



If the line of Briliancy ends upon the regions of Glory or of Fortune, it will be from politics, financial success or law. If terminating upon the region of Utility the fame is of discoveries, inventions, the realm of science. If upon the region of Elegance, success in art, in literature, or in the departments of mimetics.

When the line of Apollo, or Sun line, appears as if a band of broken lines, it indicates the mind of the artistic tinkerer, the man that never does anything great because he has so many little things to do.

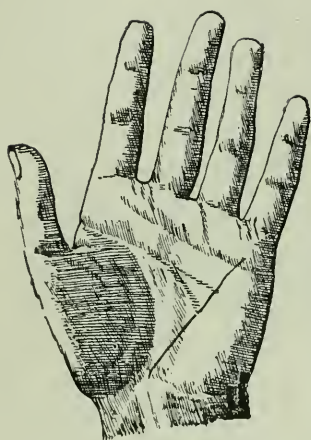
If the line runs upward, clear, and ends in or near a star (not a spot), there is gathering friendly support and general good luck, particularly if the Fate line is a favorable one. Ending in a trident, there is to be fame from purely personal merit. Three equal lines with good, clear form, indicate the same.



The Apollonian line may arise from the Life line, indicating, on an artistic hand, worshipfulness for the beautiful; on the business hand it gives index of brilliant schemes, power to manipulate commerce, and to gain directive position.

The line is not essentially an art line. Its stronger appearance upon the artistic, conic and psychic hand is due more to the lack of opposing forces in those hands than to the greater power implied by the line. Its meaning will depend much upon the cast of mentality to which it belongs.

The Health Line.



The Health line should be long and clear and finely traced, with good color and even width. This line then indicates good health both "mentally and physically," although in truth all disease is mental.

When this line is good it may overcome the ill effects that cause a poor Life line.

When joined to the Life line it is said to indicate weakness of the heart. This author has found its evil signs all absent when there was known heart trouble and disease. Red at the lower end also indicates heart troubles. Red at the upper end, headaches; in the centre, fever; red throughout its length, a low, impulsive will; wavering, twisted, badly rayed, constitutional biliousness, and also supports any sign of dishonesty; a strong sister line, avarice; a deep cross line, coming sickness (date on Life or Fate lines).

The Health line may also indicate love of occultism, natural science, and spiritonic aptitudes. When it does so, these tendencies are in their most positive directions; they result in products, in world-activity, in a desire to broaden the influences of all principles advocated.

The Mars Line.

This line, always a fairly strong one, runs almost parallel to the Life line, on the region of Vitality, and is due to the play of mental energy over the muscles and nerves of the thumb. It indicates dynamic force in support of the vital forces that will preserve health when those that form the Life line are not powerful enough. The Mars line is a supporting line, and upholds the energies of regions along the Life line by will-force and motive power.

The Line of Intuition.

This line is a delicate and variable line, sometimes disappearing from the hand in the course of a few months, and in other cases appearing quite as quickly; its presence depends very much upon the degree of positiveness possessed by the person on whose hand it appears. A Psychic, Conic or Philosophic hand most frequently has this line; it is the line of Mental temperament, of sensitiveness and negation. When the mentality becomes positive, forceful and dynamic, the line is less marked, and may even disappear. It is an indication of intuition, sensitiveness and psychometric receptibility.

When the line is very strongly marked, and the Head line long with a sweep downward on Mount Luna, the Line of Intuition is an evidence of brilliant mental conceptions and prophetic power.

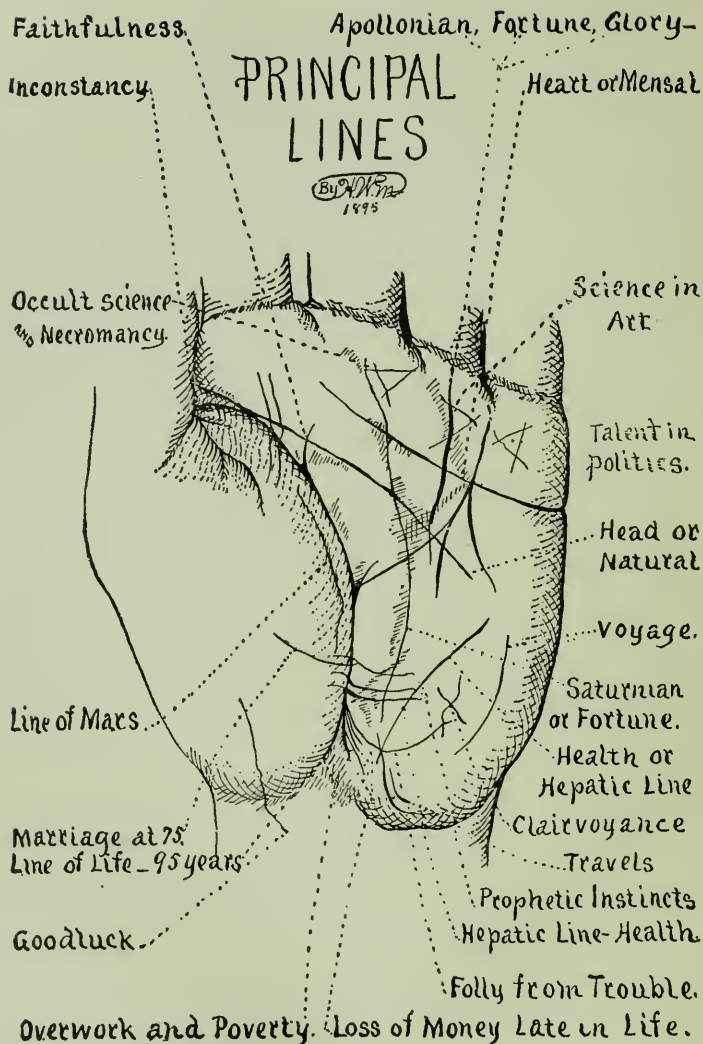
It is well to make effort to freely exercise these powers; to express in a useful form the world-needed truths that such line indicates as being hidden in the mentality.



The Girdle of Venus.

This line is generally a bad sign; it indicates grossness and intemperance in a weak hand; in a strong one it merely adds an indication, always to be found in other signs, of energy and intensity of a passionate nature, but often only carried to the extent of governed appetite and love of pleasure.

In a weak hand it is a sign of a state of mind at the point of chronic melancholia, mental depression, negation to effort and intellectual lassitude. When turning upon the regions at the base of the little finger, it is an indication of a falsifying mind and a very deficient volume of integrity.



Signs on Mount Apollo.

The old Mount Jupiter, better symbolized by Apollo, is the physiognomical region of Wisdom, Unity, Honor and Mentality. Apollo was the oracular god of the spiritual Sun (as Helios was god of the physical), symbolizing mental illumination, knowledge, truth and moral purity. Jupiter symbolized rulership, not knowledge or intelligence.

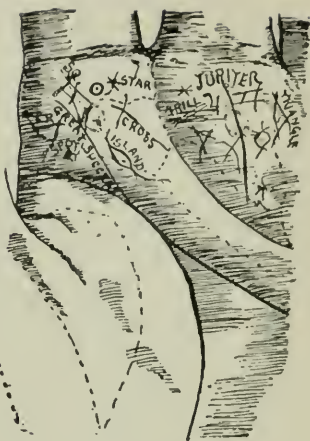
When Mount Apollo is the highest in the hand the intellectual nature is predominant, and a fine base is established for the powerful activity of those faculties represented as strong by the index finger.

When the mount is full and high, it is a sign of reflective capacity, power to reason profoundly and to prolong investigation into any subject of interest. The mount is really a wisdom mount. The love of unity in thought ; the desire to synthetically grasp and present the needs and truths of human life, to bring harmony out of chaos, is fundamental to this region. Its energies are those of the Intellect "pitted over against" the Will (thumb).

An abnormally large mount (with a thin and long thumb) is most indicative of a pedantic mind, with "spruce affectation" of great learning, but generally lacking the mental harmony required for broad and profound inquiry.

A small, flat and energyless Mount Apollo is an evidence of inattentive mental attitudes ; of intellectual lassitude ; of an individuality in which opinions are too neutral to be either obstructing or constructive to thought or happiness.

This latter condition of the mount is often found in the hand of those who have had early ambitions, but failed to receive the sympathy and support of those upon whom they had a right to depend, or from whom a right to expect encouragement.



CHEIROMANTIC SIGNS.

A single line upon the region indicates great and brilliant success ; a cross indicates a very happy marriage, and particularly so if it rests upon a branch of the Heart line. When this cross is accompanied by a star, the marriage will not only be happy but very brilliant, and of great advantage to both parties.

A spot upon Mount Apollo indicates a fall from honor, credit or position ; reverses in many ways.

An island or loop upon this region indicates a loss of ambition due to failure, but if accompanied by a square there will be a return of good fortune, of energy and ambition. Sometimes the injuries are wholly turned aside.

When the region is exceptionally high and self-esteem and egotism run riot, the square will indicate a final turn that will prevent the culmination of ambition in disaster.

A star far on the side of the hand is a reactive sign ; but, fairly on the region of Unity, the star predicates a position of honor and power.

A triangle on this mount is an evidence of power to manage people, especially if the finger of Association (second) is long and strong.

Combination of strong Mounts Apollo and Asteroids indicates good fortune and wealth ; of Apollo with Neptune, love of science and philosophy ; with Mars, aggression and warlike temper ; with the Moon, an imaginative, calm, just, poetic and musical nature ; with Venus (Affection), a temperament that is generous, genial, sincere, and expressive of devotion.

Mount Jupiter.

The old Mount of Saturn, better symbolized by Jupiter, is the physiognomical region of Prudence. Jupiter was a justiciary god. Saturn was an agricultural god, and not a god of fatalistic, destructive and morbid powers—at least only to the extent that nature is full of contention. (Fig., Page 187.)

Mount Jupiter, when full and high, is a very powerful mount. It governs with the severity of the Will faculties; the mount is, in fact, the result of combined influences that are not remarkably sympathetic; hence its variable, positive, fatalistic, and often abnormal trend of force.

When high and full just above the Heart line, it gives reserve, severity, taciturnity, and a love of quiet, even solitude; this with a desire to rule others by an austere attitude.

Severe natures are almost always taciturn and reserved; nearly always egotistic.

But when the fullness is high near the finger, and slopes gracefully toward the Heart line and along its branches, the index is of prudence, caution, good judgment, organizing capacity and perseverance.

A hard hand, rough skin, thick wrist and “stubborn” thumb are bad accompaniments to the high Mount Jupiter.

If with Mount Jupiter we find Mount Apollo well developed and the quality of the whole good, the result will be a mentality well balanced between thought and will, a happy medium of intellectual desire and executive force.

But if Mount Jupiter is extremely high, the mental capacity will be used to defraud others, and to acquire their property, and in every available way domineer the lives of those around.

If the Mount of the Asteroids is large, the nature will turn to commercial shrewdness.

If Mount Neptune is large, there will be a love of expression, some bombast, versatility at law or business.

A large Mount Jupiter with large Mars indicates a mentality in

DESCRIPTIVE MENTALITY.

which rulership and the war spirit are dominant ; it is severe and destructive when opposed. With Mount Venus large, indicates a fair degree of sensitiveness, an interest in new and occult subjects. Mount Luna large adds occult power, intuition and foresight, but this mount greatly reduces the rulership elements of Mount Jupiter.

CHEIROMANTIC SIGNS.

A single straight line upon Mount Jupiter predicates success and good fortune ; a spot, an evil and fatal attack, its nature determined by kind, and time by signs of Life or Fate lines.

An island is a sign of misfortune, and so is a series of fine lines crossing the mount.

A cross signifies fatalities, but of a minor nature, unless deep, large, and on the Fate line. It is then a dangerous sign of violent death.

A star supported by the square signifies great deeds ; a star depressed by a cross, great loss ; a star low on the mount, a distinction of poor consolation.

A strong triangle, alone, or with a single line, predicates the government or control of many men.

Mount of the Asteroids.

This is the old Mount Apollo, but much more truly symbolized by the Harvest planets.

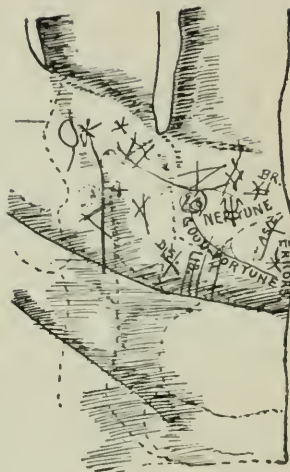
It is the physiognomical region of love of glory and of fortune.

The mount forms the base of the finger of Industry.

When the mount is fully developed it indicates a prevailing love of artistic forms; a desire to apply mental power and skill to the problems of production, commerce and science; it demonstrates a desire to apply invention, but not to invent; it has a trend toward brilliant organization of commercial or of social interests; a love of gaudiness and display.

This mentality combines in a marked degree the more brilliant features of the mounts on either side. It does not give the volume of power held by Mount Jupiter, nor has it the subtle insight and spirituality given by the expressive Mount Neptune.

With a well developed Mount Neptune there is added sense of justice as a spiritual force; perspicuity; an insight in science and profound research, and the natural clearness of diction and eloquence that belongs to the region. The developed Mount Luna gives imagination, emotion and gracefulness. With Mount Venus, the geniality of the affections adds pleasurable qualities.

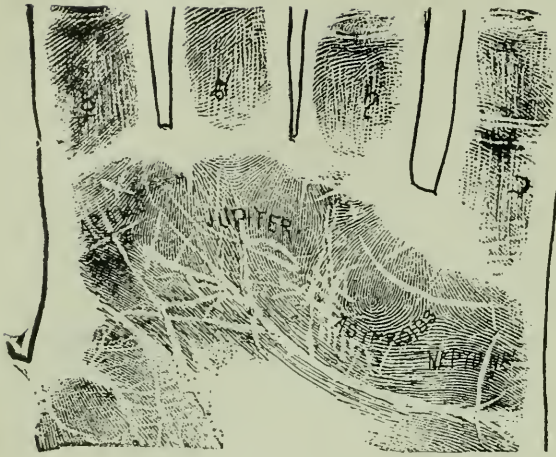


CHEIROMANTIC SIGNS.

A clear line running up the mount is the old line of Apollo, or the line of Brilliancy, and gives power and force to the qualities of the mount.

A line running across the mount to Mount Neptune is an indicator of charlatanry and deception, of professions not fulfilled.

An island upon this mount is a fortunate sign, an evidence of accomplishment; a triangle, an evidence of calm self-control and self-government; a star, an indicator of wealth accumulation at the expense of health and enjoyment of life.



A star at the end of the line of Brilliancy is an indication of great fame from art production or attained through the fine arts.

A cross signifies that fame will be really merited, but not won during the lifetime.

A spot here signifies a loss of caste and standing ; a triangle on the line, that art and science will be blended in the life-work.

Many lines across the mount signify the mentality

of an art-tinkerer who will dabble in the commercial phases and hardly succeed in any direction. Sometimes the skilled mechanic's hand has these fine lines combined with others of an artistic nature.

A clearly marked square is preservative from danger in the direction of over-ambition for public life ; or, a tendency toward over-investment and speculative methods. It should be clearly guarded, and the time observed by other signs.

Mount Neptune.

We have introduced Neptune as a symbol of old Mount Mercury. Neptune is a spiritual planet, full of elegance in much of his mythology, and a representative of the really essential region of Utility, and that of Integrity, as well as of Expression. (P. 191.)

Mercury came much nearer symbolizing this mount than either of the planets of older location on the three mounts just considered.

The indication of a full Mount Neptune is love of elegance and expression ; an interest in the application of learning to productive pursuits ; and the advancement of science, especially natural science.

The indication of a refined spirituality, promptness in the application of new ideas and inventions, and, remotely, the love of speculation, philosophy and occult sciences.

The kind and quality of these attributes are governed by the other characteristics of the hand—by the dominant mental influence on the fingers.

The whole trend of the mentality is toward a clear understanding of the subjects under consideration. There is also a general habit of display and love of demonstration. There is a fragment of envy that may come to the surface. There is often a decidedly clairvoyant tendency. The mentality is generally good-humored, affectionate, but not sensual.

The abnormal development of this mount strangely contradicts its sincerity and spirituality, and gives it the disposition toward quackery, cunning, deceit and superstition.

The nature then seems to love ostentation, to really enjoy self-laudation, and if Mount Luna is very much developed, there is an imaginative egotism—so aptly termed *I-am-ity* by George Henry Lewes—that it distressingly depreciates any good quality springing from the mental power that develops those mounts.

When Mount Neptune is low and flat, with the appearance of an absence of vitality, the indication is clear that the person will express himself with reserve and without vivid gesture or elegance.

DESCRIPTIVE MENTALITY.

The nature is quite apt to be pessimistic, peevish or petulant ; there is a deficient utilitarian desire ; the sense of personal honesty is weak, and the negative mental state induced by want of spiritual buoyancy will lead to inactivity, feeble resistance, and even to melancholia.

CHEIROMANTIC SIGNS.

A line running obliquely across the mount ending on Utility predicates modesty and good fortune, often received in a phenomenal way.

A series of vertical lines evenly spaced running up the mount indicates liberality and kindness ; a blurred and tangled line, death by water, unless there are remarkable controverting signs.

A star on the region of Utility is a sign of grave error in business, and of a mistaken plan of action. A star on the region of elegance indicates elegance and brilliancy.

A cross on the region of Utility denotes astuteness in the realm of science ; a triangle, talent in politics, and especially if the Asteroids or Jupiter are well developed.

A cross on the region of Integrity is an indication of dishonesty.

A square indicates protection from nervousness and restlessness.

The lines of marriage are traced upon this mount, but these have been considered in another part of the book.

Mount Mars.

Mount Mars, intuitively and by experience rightly named, is the fullness on the percussion side of the hand, and just below the Heart line, and extending over the regions of Courage and Contest in our physiognomy of the hand. We do not recognize a *plain* of Mars ; that plain, here called the Plain of Destiny, is presided over and symbolized by the planet Saturn.

The characteristics indicated by a fully developed Mount Mars are those that properly belong to the faculty of Defence in the brain, and somewhat more generally to the wealth group.

These characteristics are courage, aggression, calm but intense self-defence, a full volume of selfishness, and marked executive and dynamic energies. It may be noted that these natures are not always economical. This may be true and their natures still selfish—they seek to enjoy the products of their power, and very often shun the disposition to save wealth that others may enjoy it.

When the mount is extreme, the nature is one of aggravated temper ; fiery and unjust ; violent in disposition to punish ; deep in intrigue ; and in business unscrupulous in the use of power or of wealth. The thumb is usually heavy and short ; Mount Luna heavy but not long ; the hand hard and muscular, the forearm heavy and strong.

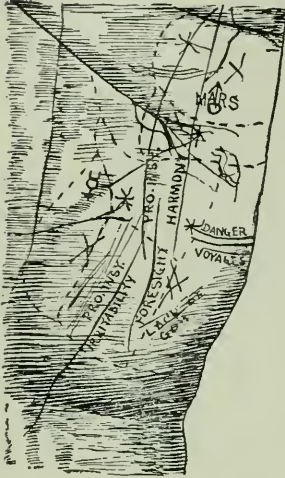
Combined with Mount of Asteroids their energies are turned toward manufacture ; mechanical arts ; the utility of discovery ; to strategy in war preparation, and in woman's hand particularly given to household management.

Combined with large Mount Luna there is a love for geographical discovery, travel and heroic adventure.

With Mount Venus the mentality loves gaiety, recreation, music, sensual pleasures, highly seasoned foods, and has a very jealous love nature.

Combined with Mount Neptune there is quickness of insight ; vivid expression ; spontaneity in action and in defence, and a much gentler habit in matters of friendship and good-will.

With large Mount Jupiter there is added pride ; egotism ; self-opinionated philosophy ; firmness and a tendency toward pessimistic reserve.



CHEIROMANTIC SIGNS.

A star on Mount Mars is a fortunate sign ; a sign of honor through fortitude and discretion.

Lines running horizontally augment the natural anger of the mount into fierceness, harshness and unrelenting antipathy. A line descending from Mount Neptune is a sign of liberality and added congenial habits. A line from the region of Sentiment, ending in a star, indicates hysteria, due perhaps to intemperance. When the Head line ends in many branches spread over the mount, there is danger of great business trouble, loss by the antagonism of associates, and non-support of friends.

A grille shows a hot temper and probable chastisement from the person attacked.

A cross is a sign of hereditary enemies ; when alone, and not attached to another line, is a sign of liability to death from severe quarrels.

An island or circle is an indication of cowardice brought on by defeat.

A triangle is an index of a capacity for scientific warfare ; it also indicates commercial ability. A double triangle is a sign of marked ability in naval and marine construction, with great capacity for calculation and measurement.

A network of fine lines running from Mount Mars across the Plain of Destiny indicates many obstacles in the path to success, and that contentions of a legal nature will absorb both time and money.



When the mount is very high, in other words, large, the cheiromantic signs are all intensified in meaning, and especially the signs of the triangle, star and cross.

Mount Luna.

The attributes of Mount Luna (Mount of the Moon), when that part of the hand is predominant, are quite varied. Chief among the indications of mentality are those of imagination, ideality, reverie and intuition.

The mentality in which the mount is dominant is one filled with love of poetry and emotional literature. It is restless; loves mystery; esoteric thought.

The mount, when quite high and long, reaching well toward the wrist, is a clear index of love and taste for art, for eloquence in expression, for natural scenery and weird phenomena. To these it also adds a trend toward purity of thought and action, and a craving for musical and vocal harmony; unselfish pleasure; geniality in friendship. There is also a sense of time, of periodicity, and a disposition to alternate much work with prolonged rest.

An absence of the mount is characteristic of a mind that is lazy, logy, lethargic in its reflection and imagination; but such a mentality may be very active in the satisfaction of its bodily pleasures and in the lower forms of amusement.

When Mounts Luna and Neptune are highly developed there is spiritual subtilty, a combination of psychometric and intuitive powers; and, if Apollo is of moderate height, the reasoning will be profound, idealistic and prophetic.

CHEIROMANTIC SIGNS.

One line upon Mount Luna predicates a vivid foresight; many lines, a tendency to visions and prophetic sentiments; a clear, strong line from the wrist to the middle of the mount predicates an irritable and complaining disposition. An inward arc from Mount Neptune is a sign of presentiments and prophetic instincts. Lines vertical to the hand, running up from the percussion at the side, indicate voyages and travels. When one of these ends in a star there is danger.

A straight line from Mount Neptune to Mount Luna is a distinct

DESCRIPTIVE MENTALITY.

sign of good success, resulting from intuitive and imaginative faculties of the mentality.

When the mount is much cross-barred and rayed there is a lack of government and self-control, and much misery resulting from it. If the Mounts, Apollo or Mars, are high, there will be a modification of this tendency.

A square on the region of Romance indicates preservation from irrational precautions.

A cross signifies clairvoyance.

A star indicates the perfection of a grand imaginative work ; but if at the end of a line from the percussion, an accident during a **voyage** ; if the line is from Mount Venus, the tragic loss of a friend.

Mount Venus.

The physiognomical signs on Mount Venus are many. By observing the regional influences located on the chart of these, the reader will see how prominently this part of the hand is an index of the vital and mobile forces that give beauty, grace and suppleness; the region of Affection is the significator of devotion, of caressing, the expression of fondness, the enjoyment of buoyant life, and genial tenderness; and with these a love of praise and generous laudation.

There is a distinct indication of a love of pleasure; a feeling of sympathetic interest in all that appertains to friends or relatives.

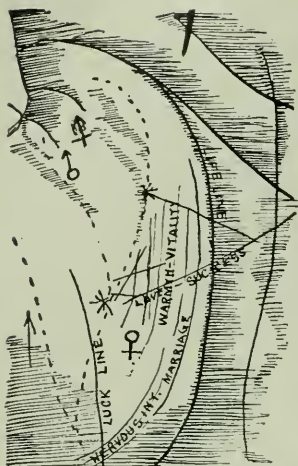
On the outward line of the mount is the region of Rhythm and Melody. When full, these are an index of love for music in its sweetest forms. The mount is always well developed in great singers and musicians. It is usually prominent in the hands of poets, in the hands of artists, and occasionally remarkably large in the plain, home-loving, good-body who claims no talent except that sweetest of all talents—the ability to comfort those that fail, and yet those others who succeed and are still unhappy.

An absence of the mount indicates a very poor nutritive system, or else one that early intemperance has destroyed. It indicates an absence of sufficient affection to maintain constancy and serenity in the domain of love. It betrays the absence of normal geniality and warmth.

The reader can easily imagine a vast variety of defaults and deficiencies that would abound in a nature with the elements named in that region deficient.

CHEIROMANTIC SIGNS.

When Mount Venus is smooth and devoid of lines the nature is cold and feelingless; when many lines run around the side of the mount parallel to the Life line there is warmth, intensity and vitality; a line extending from the mount to Mount Neptune (*i.e.*, old sign, Mercury) indicates love and good fortune as results of each other. A line from the base of the hand rising to its crest is a sign of a lucky nature.



The region of Affection is, naturally, the most vitally sensitive to the influences of the marriage faculties—devotion, heredity, caressing and fondness. It is to be expected that signs of marriage will appear upon this region of the hand, if anywhere.

The sign is, when it appears at all, a clear line running parallel to the Life line, arising well on the region of vitality, and sweeping along toward the wrist on the region of Affection. It must be clear and distinct from other lines near and parallel to it; if other lines, above it on the mount, seem to accompany it, there is likely to be divided interests, indecision and want of certainty in the matter of love, and not the unmistakable affinity that makes marriage a perpetual pleasure and confident happiness.

A star on the mount prognosticates love conquests.

A triangle is a sign of calmness in love.

An arrow, seldom seen, but indicates great success in dominant mental power.

A square denotes preservation from the degradation of passion and hatefulness.

Lines running across the mount are evidence of great nervous intensity and stress upon the nutritive system; a line beginning in a star and cutting the Life line predicates loss of fortune through loss of parents.

There are many other signs of less importance, further careful observation of which is necessary to establish their constant meaning.

We will now place before the reader three full-page drawings of cheiromantic signs, grouped in classes, and briefly defined upon the margins of the pages. Page 201 treats of the cross, island, circle and spot. Page 202 treats of the triangle, star and arrow. Page 203 treats of the square.

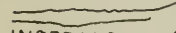
THE CROSS - X, †, × - CHANGE, ILL, LOSS, POLARITY.

THE GRILL -   - OBSTACLES

THE ISLAND -   - WEAKNESS, DIVISION.

 FEEBLENESS

 WASTE


INCREASE
IN
POWER

FORTUNATE

DISAPPOINTMENT

DISHONESTY
DUPLICITY

COWARDICE

ENEMIES

DANGER FROM
DROWNING

LOST JOURNEY

FRETFUL
IMAGINATION

FATALITIES

MISFORTUNE

DANGER-ACCIDENT.

LOSS OF AMBITION.

INJURY TO HEAD.

INJURY
FROM ANGER

HEREDITARY
MENTAL WEAKNESS

LOSS OF HONOR


DEATH OF A LOVED ONE

GREAT LOSS IN LOVE

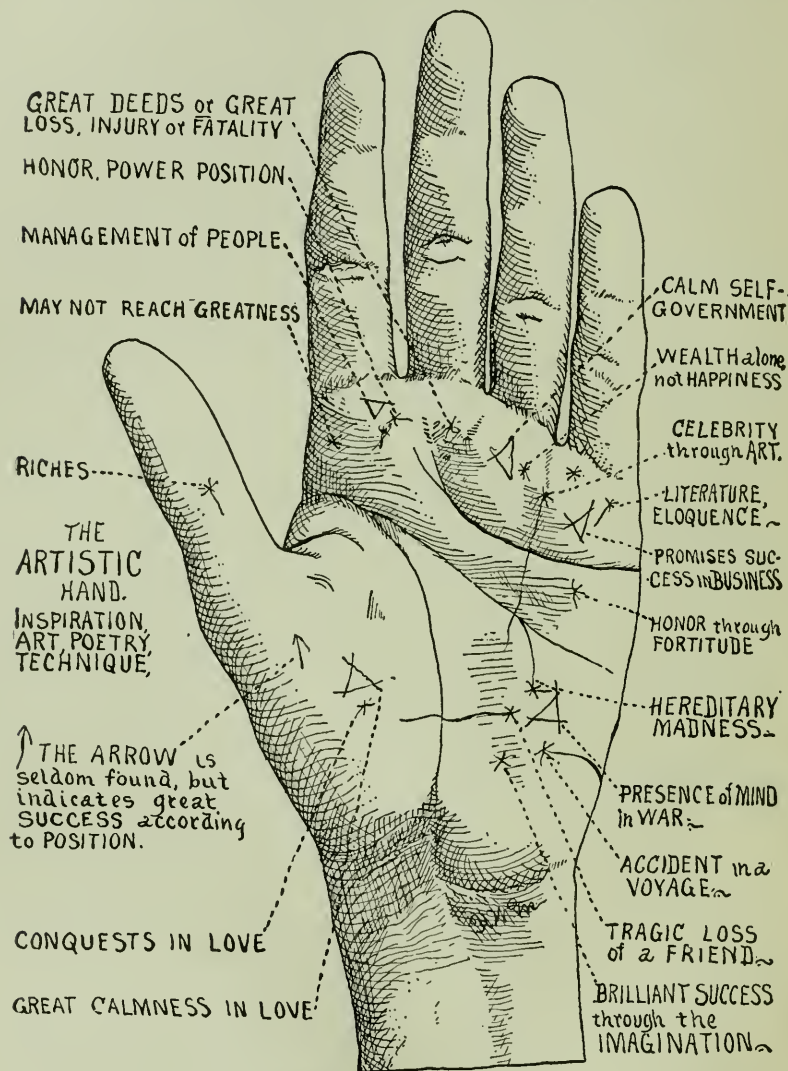
CHANGE OF DESTINY.




FEVER

DRAWN BY
James D. Munster

THE CIRCLE - O, ○, ∅, ∅ = INJURY. THE SPOT,  GREAT INJURY

THE TRIANGLE--APTITUDE for SCIENCE ALSO POWER.
Not always easily seen. Considered a very favorable sign~



THE STAR---- VARIABLE ACCORDING TO LOCATION.

THE SQUARE - □ or ▢ or ▣ - PROTECTION, PRESERVATION -

Note. FULLNESS and LENGTH give POWER.

THE
SQUARE
HAND

The First Finger Responds to the
INTELLECT and NERVOUS SYSTEM

The Second Finger RESPONDS TO the Higher Will Faculties and MUSCULAR SYSTEM

(VERY LARGE) ORGANIZATION (LARGE) CONSERVATION (MEDIUM) AGRICULTURE (SMALL) SOCIETY (VERY SMALL) REACTION RANGE

The Third
COMMERCIAL
REGIONS of
the BRAIN.

Fourth Finger expresses the Nature of both the INTELLECT and the WILL.

LARGE WEALTH
SELFISHNESS STRONG

PRESEVATION
FROM DEATH

PRESERVATION FROM
TROUBLES FROM THE
PASSIONS AND HATE.

PERSONAL INHIBITION

PRO. FROM
ACTIVITY

PRO. A
In #

MODERATE
PRESSURE

Section: 10

MENTAL ^{AND} HISTO-
the Higher Will Face

Finger Responds

COM
REF
The

SECTION
V.L.

MERCE
B.T.

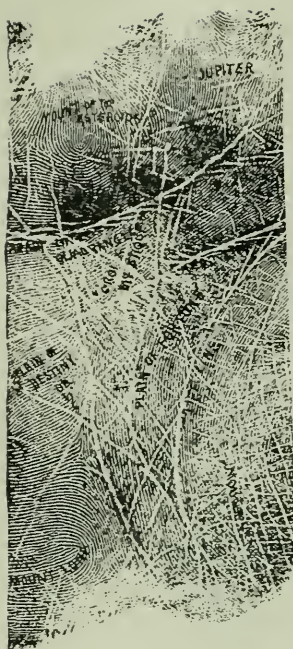
BUSINESS AMBITION
VERY LARGE

VERY LARGE

Fourth Finger e.
Nature of bottle

...TACT
...ELDQUENCE

22



The Plains of the Palm.

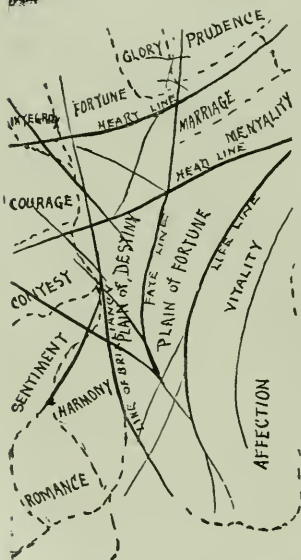
The Plain of Fortune lies between the Head, Life, and, if present, Line of Fate. It forms about one-half of the great triangle of the palm. Its boundaries should be clear and well defined, the graceful curve of the Life line forming an almost acute angle at the base of Mount Apollo. This gives an indication of good health, good nature, aptitude and mental activity.

When the Plain of Destiny, that is, the plain symbolized by Saturn, is very wide and fairly full, the two forming the great plain of conflicting forces from the mounts around them, it gives the cheiromant a study most elaborate in itself.

The Plain of Destiny is the plain of discretion, reserve, intensity, and the region where the forces of patriotism and of personal advantage are in conflict; and then is shown which is the dominant energy.

The two regions, covering nearly the whole space between the Heart, Life and Health lines, or in some instances the line of Brilliancy, are the chief indicators of the volume of vital force in the nutritive sense; of the amount of parental, sensitive and religious energies from the mental sense. It is the region of negation as against the positive mounts on either side, and therefore the mentality, destiny, hidden summation of power—the static reserve—requires the most careful study to determine the indications.

The author prefers to call these the Plains of Destiny and of Fortune, instead of the Plain of Mars, or the Triangle; the Plain of Destiny is clearly and distinctly symbolized by Saturn, and not by Mars, either in kind of force or mythological attributes. And there seems to be no reason why either misrepresentations or inconsistencies shall be retained in a system or art simply because they have been elements of older systems.



An essential in the evolution of an art is the eradication of untruth, mistakes and misnomers.

The upper angle of the Plain of Fortune is bounded by the energies of the Vital faculties producing the Life line and those of the Intellectual faculties forming the origin of the Head line, and when well shaped, is evidence of an harmonic play of these forces, and an absence of undue volume of either.

When the regions of Wealth and Reserve are excessive (these springing from the defensive mental faculties of the Will) the Life line will be crowded upon the Head line, and the angle become blunted and very obtuse in both form and mentality.

But this fullness and heaviness of the upper part of Mount Venus increases the natural vital force of the nutritive and absorbing systems. When these regions are small and shallow, the Life line running close to the thumb, and its first joint short or weak, indicates an absence of nerve force in this region, and a relatively weakened vitality.

A broken Life line is the result of a badly distributed vital energy culminating at that point.

Sympathy, caution, intense nerves, deep feelings, all trend toward broadening the base of Mount Venus, throwing the Life line in a wider and more extended curve around the base of the thumb.

From above, the Head line is extended toward Mount Mars by the formative forces of the Intellect. These forces should be held at bay by the play of energy upon the plains of the palm.

When these forces of the Intellect are powerful they extend the Head line across the hand, far upon Mount Mars; sometimes sending a



branch sweeping down across the plains, and upon Mount Luna, arousing the regions of Sentiment, Harmony and Romance.

When the Will faculties are most powerful they build an obstructing wall of Integrity, Courage and Contest against the advance of the Head line, and it stops without crossing even the region of Brilliancy.

In some hands the impulsive and destructive energies of the backhead extend the "foothills" of Mount Mars far out in the Plain of Destiny, and balk the extension of the Head line, to the extent that it is evidence of weakened intellect and of gross appetites; the excess of aversion, destruction and angularity becomes either self-destroying or a mass of uncontrollable passion.

The mounts, Jupiter, the Asteroids and Neptune, when over-developed, turn the Heart line low upon the plains and force it near the Head line. This indicates the ambitious, egotistic, boastful and ungoverned state of the Will organs. Not that the "head governs the heart," but that the selfishness of the individual is paramount in all things.

When Mounts Mercury and Luna are moderately full and high they allow the ascension of the Head line and of its branches, and indicate that there is a reasonable proportion of the characteristics of these regions in the mental nature.

When these mounts are quite large their forces, reflecting toward Mount Venus, form a valley line upon the plains; and this line becomes the line of Fate or Destiny. For this reason it is often found that a very marked and extended line of Destiny appears upon the Conic, Psychic and Philosophic hand, even when the history of these mentalities proves, in these instances, to have had only a moderate success in life.

The force waves from the mounts, Mars and Venus, when powerful, erase—drift down—the Fate line in the Ordinary, Square and Spatulate hands with much greater ease than in other types.

In the Ordinary, Square and Spatulate hands, the line of Brilliancy is often effaced—not allowed to appear—because there are so many destructive, impulsive, selfish, often blunt and non-refining forces in those natures. When the line of Brilliancy, or that of Harmony, *does* appear, it is a certain index of combined will power and high affections with culture and love of elegance.

In the Psychic, Conic and Philosophic hand, the line of Brilliancy is the result of intellectual forces sweeping downward across the plains, meeting the return currents from Mounts Mars, Mercury and Luna.

The plains of the palm are like a valley down upon which rush the storms from the mountains around, the floods of energy and storm contests depending upon which series of mountains have the greater power ; and these currents tempered by the mental-light and affection-light of the plains within.

Hieroglyphs on the Fingers.

The signs and lines upon the fingers are seldom carefully noted by cheiromancers, yet in nearly all hands the forces of mentality manifest their power more *specifically* upon the various parts of the fingers than upon the palm or the mounts.

Variant signs are not as frequent, however, upon the fingers as upon the mounts.

THE FINGER OF INTELLECT.

The first finger is the finger of Intellect, and its signs are results of formal, intellectual plans, although they may relate to the Affections or to the Will.

A star upon the phalanx (basilar) of the first finger indicates unchastity and lack of judgment in matters of affection. A long line running from Mount Apollo to the phalange is an index of strong reason and intellectual audacity.

A star upon the phalange (middle) is an indicator of boldness and mischief-making propensities ; two crosses, the friendship of great men. Bars across the face indicate intensity in studies and fierceness in the pursuit of knowledge.

Two bars across the phalangette (ungual) indicate great debility, due to the overtaking of the organs of sense, and relate generally to sight or hearing.

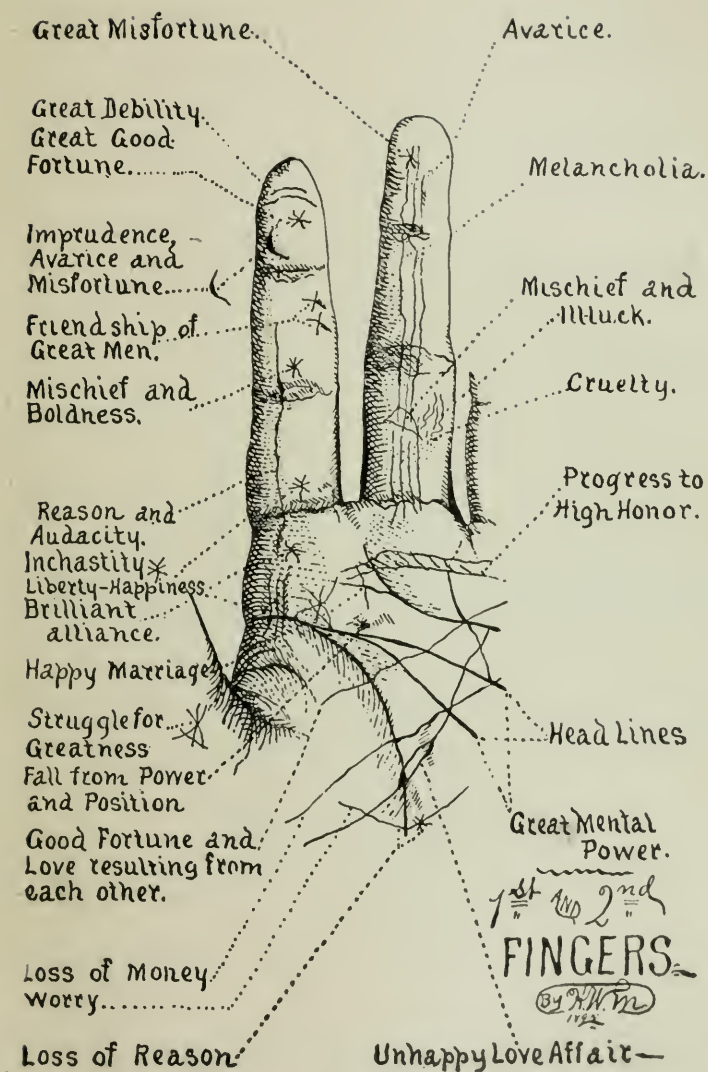
A star is an indicator of great good fortune ; an irregular mar of any kind denotes avarice, or, as shown by other signs, imprudence in investment.

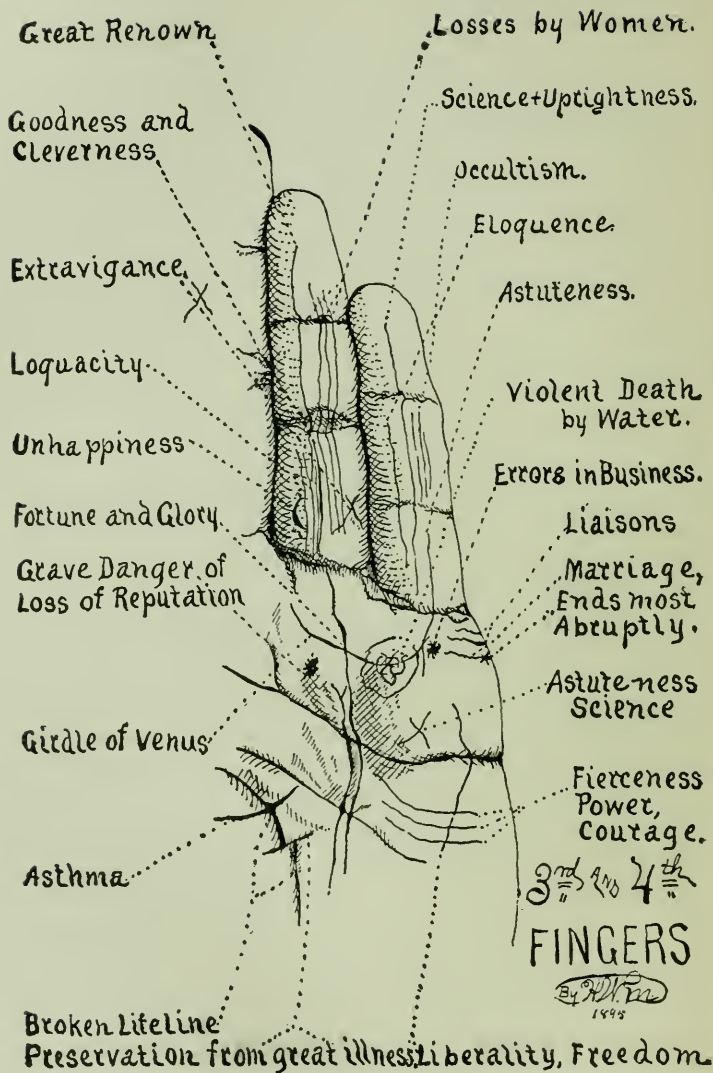
THE FINGER OF ASSOCIATION.

Many lines upon the phalanx of the second finger, running from the palm, is a sign of cruelty ; craftiness in money matters ; and, if accompanied by a grille, predicates a low volume of morality. A triangle here is a bad sign, ill-luck and mischief-making tendencies combined.

A long thin line running from the phalanx to the end of the finger indices melancholia or despondency.

Several lines on the phalange or on the phalangette denote





DESCRIPTIVE MENTALITY.

avarice and selfishness, and, if a star is there, will result in many misfortunes.

THE FINGER OF WILL.

A moon or irregular mark upon the phalanx of the third finger is a clear sign of unhappiness; it generally results in traveling or roving around with a view to find enjoyment.

A bundle of fine lines indicates loquacity, ability to illustrate minor ideas by speech.

A cross is a sign of extravagance, and in the direction of an attempt to purchase popularity, protection or prominence.

Several lines running upward over the phalange and phalangette is a clear sign of losses by the advice of, or through confidence in, the opposite sex. One clear line the full length of the finger predicates future great renown.

THE FINGER OF EXPRESSION.

Lines upon the phalanx of the fourth finger denote astuteness and clever thinking; from the phalanx to the phalange an indication of eloquence, persuasive power and elegance of gesture.

Several lines upon the phalange are denotative of a love of occult studies and sensitiveness to mental impression.

A long, clear line upon the finger from the phalanx to the phalangette is an indication of love of science, of clear insight, a general disposition to uprightness, and clear impressibility.



Astrological Symbols.

The use of symbols in Cheiromancy must not be confused with the meanings of lines and cheiromantic hieroglyphs.

The symbols of Astrology have a wide range of meaning, and are used to signify the character of mentality in the mount or region upon which they are placed. To the student of astrology or of mythology these symbols speak volumes.

Through a study of planetary influences, of astrological symbols, and of the physiognomy of the hand, an harmonious representation is herewith given.

There are radical changes, and while the author realizes the importance of these, and the fact that there may be confusion to students of the older systems of palmistry representation, he feels better warranted in making them now than in delaying until a future date.

In this system the signs of the Zodiac occupy those places on the hand which are symbolized by the sign. The planet and the zodiacal sign and influence that are in closest sympathy with the mentality of a region are placed upon that region.

THE THUMB.

The phalangette (ungual) of the thumb is dominated mentally by rulership; symbolized by Jupiter and Libra.

The phalanx (basilar section) is dominated by co-action and its industrial forces, with some of the reflective energies; symbolized by the Asteroids and Scorpio.

The metacarpal part (thenar eminence) of the thumb has, internally, the wealth region, symbolized by Mars and Sagittarius; lower down, the affectional regions, by Venus and Cancer; later ally by Uranus and Virgo.

THE INDEX FINGER.

The phalanx of the index finger has culture as its dominating energy; symbolized by Mercury and Gemini.

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The phalange has science and reflective learning ; symbolized by the Pleiades and by Taurus.

The phalangette has sense perception, letters and general learning ; symbolized by Neptune and Aries.

THE SECOND (MEDIUS) FINGER.

The second finger's phalanx, the region of social order and conserving, is symbolized by Uranus and Virgo.

The phalange, mechanics and agriculture, is symbolized by Earth and by Aquarius ; the phalangette, dignity and sobriety, by Jupiter and Libra.

THE RING (ANNULARIS) FINGER.

The third finger's phalanx has wealth and commerce symbolized by Saturn and Capricorn ; the phalange, industry and business, by Mars and Sagittarius.

The phalangette, the region of art-talent, display and industry, is symbolized by the Asteroids and Scorpio.

THE LITTLE (AURICULARIS) FINGER.

The phalanx of the little finger, region of adventure and expression, is symbolized by the Moon and Pisces.

The phalange, aptitude and versatility, in minor degree, by Venus and Cancer.

The phalangette, spirituality, occultism and eloquence, is symbolized by Apollo and Leo.

THE PALM.

The symbols of the fingers will be found duplicated in the palm.

In the drawing of the hand the sympathetic regions can be readily seen.

Measuring Time.

The most interesting element in the study of Cheiromancy is that of dates on which important events in the life of the individual has taken place, or may be expected to take place.

The estimation of dates from the principal lines requires close study and much experience. No arbitrary division can be made to fit the age periods of every hand, but a plan that will most nearly apply to all, and from which the easiest deductions of variation can be made, seems to be required.

The author has found by many careful measurements that angles of thirty-six degrees measure every twenty years along the Life line more accurately than any other diagram he has seen or been able to design. These angles are not, as in other systems, to be taken from a centre of the Mount of Venus, but from a point to be found as follows: A line drawn from the margin of the first finger (attachment of the first dorsal interosseous muscle to the palmar surface of the second metacarpal bone) to the prominence at the base of the thumb (lateral surface of the first metacarpal bone), which very nearly forms the line of the wrist.

A point, 60 per cent. of the distance down this line (from the origin of the Life line to the end of its extended curve), is used as a centre. From points where angles of thirty-six degrees drawn from this centre cross the Life line, are to be calculated each twenty years; these angles can be divided into as many subdivisions as the cheirognomist desires to make.

It will be found that in taking this base line and the designated point from which to make the angles, the size of the hand is at once taken into account, and it is in every way easier to determine the age periods.

As an illustration in part, of this fact, the drawing has three Life lines traced upon it, and the relative ages are seen upon them all.

The size of the hand is thus provided for by the length of the base line as the base of the curve of the Life line.

A fundamental law, the mimetic law, here comes into play, the length of the line of force and its direction determining the volume

and intensity of its power as well as the direction of growth or development.

The greater the distance of any part of the Life line from the focal point, the longer is the section to be given to each year.

It is notable that in this instance the law of force in vitality is exactly the opposite to the law of the radius vector in matter of time, and in exact sympathy with it in matter of power; the power is in proportion to the length of the arc, the years remaining in *accord with the angle*.

MARKS OF TIME EVENTS.

The date of events may be determined by several distinct signs along the Life and other lines.

On the Life line; when the line ceases at the same time in both hands; when the Life line breaks without being repaired, but only in one hand; when the line ceases at one date but begins at an earlier period and sweeps on; when it breaks and is repaired by a square (indicating complete protection from the effect); when the Life line has a clear, strong, short stroke line directly across it; when it has a long and signifying line from one mount to another, or to the plains; when it is marked by ascending or descending branches; when it has an island, or any of the hieroglyphs on it; the branch being most frequent, the triangle most fortunate, the island varying somewhat in meaning.

As these signs have been defined in many places throughout the context, no explanation of their meaning need be given in this section.

Dates may be seen by indications upon several other lines, but are chiefly confined to the Life, Fate and Head lines, to all of which are applicable the indications noted above of the Life line, and it will often be found that two lines support each other in regard to date periods.



Theory, Practice and Proficiency.

To those who study palmistry for pleasure and divertisement the author extends a cordial assumption that few studies contain more widely diverging forms of interest, more possibilities of arousing curiosity and giving tests of experience open to proof.

But professional practice is altogether different.

The profound importance of any judgment given by the cheirognomist or cheiromancer concerning signs of sickness and death, and in fact any of the graver fatalities—or apparently certain calamities—must, or should, trend to restrain hasty conclusions on those matters.

It should be self-evident to any person of intelligence that an ignorant and inexperienced practitioner is no more trustworthy in cheirognomy or cheiromancy than such an one would be in any other art or profession.

Neither is the intelligent and serious cheirognomist responsible for the fact that people consult pretenders, nor that pretenders profess to be experts. A knowledge of the fundamental laws of nature, of the problems of commerce, and the essentials of morality and civics, is as requisite in this art as is any other; in fact, a mere knowledge of the sign locations and their definitions is the least part of the problem of good judgment and truthful delineation by either the physiognomist, cheirognomist or cheiromancer.

On the other hand, the consultant can hardly expect an expert opinion appertaining to life and death, to prolonged periods of success, to caution against failure due to characteristics of mentality, or on constitutional physical debility, at the price of a bottle of patent medicine or a fee charged by a veterinary for diagnosing a sick kitten. And yet intelligent people will abuse the art by rating its value at the hands of fakirs, or, going to the other extreme, expect judgments upon profound equations of mental powers to be given in an off-hand yet wholly acceptable manner.

To engage the physiognomist, cheirognomist or cheiromancer as one would the surgeon, physician, counsellor or expert in any other profession; to expect reasonable immediate benefits and an exten-

sion of these benefits into the future through the knowledge received, and, in equitable manner, offer a fee in proportion to other professional service, seems to this author to be wholly within the bounds of reason and warranted by the development of these arts.



PERSONAL INTERVIEW

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From a Photograph.

DESCRIPTIONS of character and ability, of temperaments, natural aptitudes, etc., can be given from a good photograph, tintype, or detailed picture. But both the *quality* and *size* of the face are of great importance, and the physiognomist should be given advantage of any information calculated to determine these essentials which the photograph seldom clearly reveals. The circumference of the head will assist in determining the size or length of the face ; where the length can be given, so much the better.

Information that will aid me in determining *quality* may be given without revealing any particular point ; as for example : " I have a collegiate degree," or " a learned profession," or " a mechanical trade," whether and at what age high school or grammar school graduate. These do not decide what faculties are strong, but give me an insight into the natural ability and texture of the inquirer.

Two or more views of the face are an advantage over one view ; a statement of age in years is often of value ; if information concerning a particular course in life, or occupation, or method is desired, it is best to state it specifically and directly. As it makes absolutely no difference to me what kind of a character or mentality my patrons have, or what I am compelled to say to them as a truthful statement, of their natural abilities, etc., I will also frankly say that subterfuge or misstatements may mislead me in some directions, but will be of no possible advantage to the person being described. Therefore, as a minute and detailed statement of mentality is difficult enough to do under the most favorable conditions, and still more difficult from portraiture, it is to the inquirer's interest and advantage to aid me in those points which I could very quickly decide by a personal observation.

My terms are approximately \$5.00 for each two thousand words (or about 20 pages of manuscript). Send the amount you desire to pay for your delineation along with the portrait, and such other information as you may determine from the above directions. Five to twenty dollar delineations are the most satisfactory to my patrons. Address concerning delineations,

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The Affections and Their Satisfaction.

The Will; Its Industries and Impulses.

The Contagion of Fear and Uncertainty.

The Philosophy of Fate.

The Origin of Wants

DESCRIPTIVE MENTALITY.

- Pleasures of Harmony and Rhythm.
- Integral Education *versus* Partial Education.
- The Head and Hand and Art of Reading Them.
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- The Microcosmian.
- Energy Through Rest and Confidence.
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