

RAYS *of* LIGHT

**THE ONLY BOOK IN EXISTENCE WRITTEN BY
AN EXPERT FORTUNE TELLER**

ABOUT

**CARTOLOGY, ASTRONOMY, PHYSIOLOGY, PHYSI-
OGNOMY, PHRENOLOGY. CHIROGRAPHY,
PHILOSOPHY AND PALMISTRY, MAGIC
ARTS, SPIRITUALISM AND
HYPNOTISM**

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**By MADAM JOSEPHINE SCHWIMMER
KNOWN AND BORN BETZ HERMANN.**

**THE GREATEST LIVING FORTUNE TELLER AND
PROFESSOR OF SCIENTIFIC SCIENCES**

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**RAYS OF
LIGHT....**

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PREFACE.

Primarily I invite the kind attention of the reader of this book to the fact, that it is peculiar to myself. The style can not be other than simple, while coming from my innermost self and the object sought is to open a way to the hearts of my fellow-beings. Observation and experience, the impulses of sentiment, deep thought and thorough knowledge make up the subject matter.

I have also, as a diligent student, recovered and restored many things from the ancient scientists, penetrated into their enlightenments, and particularly investigated astrology as a guide and reference in human affairs.

At the horizon of human reasoning there appeared a ball called Occultism. This ball rolls slowly ahead while high up, and many obstacles bar its progress. The way does not form an incline which would facilitate a rapid rolling down into the valley of knowledge or perception. But the way is nevertheless level enough so that the ball, which has once been set moving cannot entirely be stopped, and therefore the prospect of its reaching the valley is but conditional. Away and away over all obstacles it will roll and roll to its destination, leaving behind it ignorance, prejudice, skepticism, hypocrisy, egotism, and the stupidity of mankind, as a crushed mass in its wake. Hundreds of thousands press the ball onward, and millions resist, but all resistance is without avail. To roll the ball upward is beyond worldly power, and those that stand on top and work

downward perceive with certainty that the opposing forces are gradually becoming depleted, and that a standstill is impossible. The ball rolls and rolls to its destination, accompanied by courageous and intelligent men, who consign the crushed masses to the sea of oblivion.

The disciples of Occultism distribute spiritual nourishment to all who are able to assimilate it. To the children of intellectuality this nourishment lends a refreshing impulse. To the spiritual dyspeptics, however, it is an indigestible herb. The occultists do not distribute their spiritual nourishment to the latter, for they protest that it is poison! For spiritual nourishment a spiritual stomach is required, that is, intelligence and reasoning power, adequate to digest such food. If not digested, it hardens into incomprehensibility, thus causing antagonism and jealousy.

I therefore address myself to my readers, mindful of the old proverb: "Examine everything and all, and keep the best!" I would merely add: Be persistent and do not deceive yourselves nor yield either to too little or too much! Be cautious and when you make an error try to correct it.

To err is human—*errare est humanum*—and as occult science is a product of the human spirit, it is therefore not exempt from the rule. But, dear reader, its foundation offers solid teaching to the human spirit, a safeguard in the struggle which man has to undergo with ignorance for his "to be or not to be," as it attempts forcibly to tie a bandage over his eyes.

✓ The new thoughts, which find place in this valuable science arise to displace traditional theories and animate the spirit as nothing else can, and therefore, dear reader, do not oppose it. Let occult science be for you what it should be for every right thinking person, allow it a place in your innermost self and you will find that Science and Truth go

hand in hand, that old traditions lag far behind, and that Knowledge is about you and is your own. It only begins then where Occultism begins.

Before finishing my preface I must beg my readers to excuse the possible failure of this book as a model of elegance in language and style. I do not claim to be an expert author, and only aim to explain everything clearly and comprehensively, thus to facilitate the judgment of those who read it. I did not select my forms of expression; only one thing occupied my mind—to make myself thoroughly understood.

This book is particularly recommended to parents as a means to enlighten them and give them advice in the education of their children, that the education of these be suitable and that they be not severely punished for inborn frailties and vices. Love, affection and attention, as well as the study of occult science create good, intelligent parents. Through suggestion and during the half-slumber preceding sleep one can order or command a child to be good and thus uproot the greatest errors and vices, as at this time "spiritual man" predominates—not fear of punishment and chastisement.

New thoughts, new life, new education create good men. Between eighteen and nineteen thousand persons of all classes, from the richest to the poorest, the most learned as well as the most ignorant, call upon me every year, and I may safely state that never before was a clairvoyant or card reader so busily engaged as I—my insignificant self. Many say: "How can you stand such a strain?" I can stand it because it is my calling, dear reader. Advising and assisting has become second nature with me. I also want to reach all those who cannot call upon me personally and, therefore, I have written this book and have written it as well as possible.

F A T E.

The weak, human spirit can not fathom the mysterious depths of Fate. Many say: "Fate is nothing but a chain of accidental happenings." To all such I would reply: There is nothing accidental in creation; everything is most accurately planned and defined with an accuracy of which man can as little conceive, as he can of omnipotence. Is not the procreative power of creation the most wonderful of all?

Had as many tigers as rabbits been born neither mankind nor tigers could have lived. If the pine trees had sprung from the earth like grass, there would have been no forests or other necessary plants, and still the cause of origin is the same.

From the stars, which in their course travel through space hundreds of millions of miles in a second, one can recognize the omnipotent power. Many say this is but natural. All emanates from Nature. Now, I would like to ask such: Whence does Nature spring? Whence did Nature obtain the first egg for the first hen? In the origin, begetting and transplanting of the egg, you can, oh mortal, behold the omnipotent, not Nature, which is but a serving tool of almightiness. Nature had first to get the power of procreation, transplantation and the power of destruction, in order to further a continual going and coming, and herein the wisdom of omnipotence is again recognizable.

The champions of mathematics dwell in the in-

finite universe, guided by omnipotence, and these strange, spiritual powers, reckon with but one principle, which is, the preservation of the world!

In order to render this preservation possible, they must pitilessly pass over "life and death," "affliction and misery;"—and they can do it, for they are eternal, and will remain eternal; and all reckoning of time is for them but a few insignificant moments.

Above all, "inequality" is an unconditional necessity for the preservation of the world, for without it, "existence" would be impossible; there are some who say: "We all could be just as good, just as beautiful, just as strong, and have the same possession, if there was such a thing as justice. I would give to such men all they desire, and I am convinced that it would be the greatest punishment imaginable, for them, to lead such an existence. The monotony of such a life would become veritable hell for them, and if deprived of the privilege of suicide I feel certain, dear reader, that these men would prefer death to a uniform, monotonous life.

This point requires depth of thought for its comprehension, and I therefore request my readers to dwell upon this passage.

Justice is most commonly found in those tried by fate—ask a blind man, of whom you will learn the truth and nothing but the truth;—ask those who have been sorely tried by fate, and you will find out that the godly ray of suffering gives those men more warmth in their cheerless existence than is imagined. Therefore, poor mortal, do not outrage God's wisdom; you can not ameliorate matters with your equality, you would but change earth into hell.

One might just as well say: It is not right that all creatures can not fly, and rejoice in the wonderful æther, like the swallows! He, who impregnated the ocean with salt that the water might not become contaminated while sending out poisonous vapors, fatal to life, is our Lord, and those who distribute

fate to the living, are His servants. The different formation of creatures in their primitiveness, and still more the difference of single individuals (particularly in man) already predominating with the child, leave the only inference that the fate of man begins from his birth, and that he passes through life upon the path, which has been preordained by fate.

Man has but one attribute above other creatures, which is "free will." This free will opens ways and means on the road of fate which lead into the realm of good or evil. Both send their representatives upon this road, to tempt the poor wandering mortal, and only by and through the persuasive power of these delegates, is it possible to force the earthly wanderer into one of these directions.

Happy the one who trusts to the delegate of the good. The road of Fate in itself is very rugged and strewn with stumbling blocks of all kinds. But, the most dangerous are the pits dug by destruction. Thus, dear reader, keep on the alert; study this book diligently, and you will escape the pitfalls for you, for you have been warned opportunely.

The destruction and fate of the mystic originate from the spiritual, and therefore you can only glance at the path of prescribed fate, by mystic, spiritual power while following the path of righteousness and avoiding evil.

Good men are given the privilege of discerning the future for themselves and others, but only the good who use their powers spiritually with goodness while living in communion with it, and through suppression of self-will, procure the highest degree of will-power, namely, that brought forth by spiritual man, which shatters the fetters of slavery by not subordinating man to this earthly life, but elevating him above his miserable earthly existence to a newly born spiritual man.

The will-power, which emanates from spirit, and

places the temporal as secondary, ranks supreme, gains strength, and with this will-power, as Scripture says: one may throw mountains into the ocean,—the one who adheres to the temporal is and remains a worldly child, and as such is being born and re-born, and never freed from the hell of this earthly life, until he again becomes spiritual man.

Spiritual, omnipotence stands as far above "old Adam," that Christ (Jesus) abounding in self-denial and love of mankind, subordinated himself to the highest will, giving proof of such strength of soul that the power of toil glanced aside.

Was not the fate of Jesus Christ destined by omnipotence? Were not His life and death prophesied?

Wake up, ye poor in Spirit; hear the echo of Jesus' words on the cross: "Lord, forgive them, for they know not what they do!" And even to this day the large majority of men are still as ignorant, for they do not walk in the path, which the Greatest Philanthropist has shown to them, and which is the "only one" to salvation. They crucify even to this day, as they did formerly the incarnated nobleness and justice from which his being went forth.

Materialism of the present time is rampant in the hearts of men and ripens fruits, which serve as nourishment for mortals destined to return to dust, leaving the spirit, the only precious thing in man, completely in oblivion!

"Life is but one moment in eternity, and in order to enjoy that moment, man sacrifices his best, thereby forgetting eternity!"

"Oh mankind,—descendants of an Esau," who exchanged spiritual worth for temporal enjoyment; hear the echo of the words: "They know not what they do!"

"Learn, oh mortal, to bear your allotted fate patiently, and to finally comprehend that you are born for something higher;" that you have gone forth from God and are destined to return to Him: "Bear

all patiently, and you will later on learn to look down compassionately upon the ignorant, who seek their salvation below, where it does not exist! You will learn to subordinate your will to 'Godliness,' and the will which thus goes forth from you will be possessed of indescribable strength (power) for it is steeled with the steel of the spiritual!"

"All really great men upon this earth are possessed of spiritual inspiration, which lends them a strong, inflexible will, without which they could not rise above others. I allude to some poets, scholarly men, who should have climbed the heights, but failed, owing to their worldliness. Look around you, dear reader of literature, particularly the modern, and you will find that those men who could not combat with sensuality, did not reach beyond the ordinary man with all his faults and discrepancies, and that their works were lacking in spiritual goodness.

Let, therefore, the fate given by God be your guide for goodness; never for evil. It may be difficult of acceptance, but remember that it purifies spiritual man; therefore, do you bear it, gaining a victory over the man, who is destined to return unto dust. When Spirit gains the ascendancy, salvation of man commences, and he is spiritually new-born for eternity—his happiness, the only happiness in Heaven and on Earth!

REVELATION ABOUT TRICKS,

whereby the public is being deceived by bogus fortune tellers or clairvoyants:

Publication of the different tricks resorted to by many fortune-tellers, whose art consists in "bluffing" and whose conception of real fortune-telling is as vague as that of a cat of the four seasons. The most frequently used "trick" is to ask the visitor his full name or wishes. In order to impress the audience some resort to very strange tricks, but nevertheless reach their aim.

In all cases the visitors must write their names and wishes—for, without writing them down, these so-called clairvoyants can, as a matter of course, not state anything. One of their tricks is performed in the following manner: The person consulting the clairvoyant must write his name or wishes upon a small piece of paper—this being done, he must fold it very small. The clairvoyant or fortune-teller gets a small piece of blank paper ready in a like manner, puts it between the middle and index finger, and holds it tight. He then takes one of the papers with name and wishes written upon it, away, holds it to his forehead, or puts it into a plate; but he returns the blank one, which he holds between his fingers, and keeps the written one. In some manner he afterwards opens it reading what is written upon it either behind the back, or holding a book in his hand. Having read the first one, and placing the blank slip in the plate, he can burn any of the papers for he thus makes the change with the one he read before. Be it understood, he only uses an unwritten one the first time for a change, for the next one he can exchange with the written one. He makes a memorandum of what is written upon it, thus enabling him to answer any number of questions. He always lays the one he has read back and keeps the one he has not read in order to lay back the last one the next time. All this being done, he lays the last one so cleverly in the plate, that he can exchange the blank one. Now the folded papers are in the plate just as the client has folded them, and the manipulator has read each one of them, to the great astonishment of his audience, being enabled to tell the name and wishes of his client.

He consequently has no difficult task with his visitor, who fully confides in him.

The best way to perform this deceptive trick is to burn the paper immediately every time before the eyes of the client. The so-called clairvoyant breathes

on the ashes, so as to lend the semblance of mysticism to this humbug. The whole art consists in being dextrous, which anyone can accomplish in an hour.

A better and more simple deceptive system is: Place chairs and no table in the waiting-room—books scattered about on the chairs. The visitor is told to write his name and all his wishes upon a piece of paper—the servant in the ante-chamber gives the visitor a book, which is close at hand, at the same time, asking if he has some paper with him; for if he has it will answer the purpose as well as that in the office. When the visitor has written everything down, he is told to put the paper in his pocket, for the professor knows what he wants and what his name is. This the visitor hears with great astonishment, which increases as the professor or clairvoyant repeats word for word, what he has written down, and which nobody but him has held, and is in his pocket. It is an easy task for the clairvoyant to obtain money from his customer for the latter is under the spell of the so-called “miracle-worker,” and is consequently becoming his victim. Such a man is a real cheat; for his art consists, in having books made which print, and copy them. If a servant is present he slips the book or the copy into the Professor’s hand, and if there is none, the Professor goes about it so cleverly, as to get the copy. Now, I am getting to clairvoyancy performed for this special purpose at theatres. Dear reader, this is not genuine clairvoyancy, for real clairvoyancy must be based upon the good and honest will to serve mankind, but not for money’s sake, without giving any returns.

Fortune telling is an honorable profession, when carried on conscientiously, devoting one’s knowledge and experience to the service of mankind, as a useful member of the human race, and not as a “humbug,” who sullies his name with deception. Fortune-tell-

ing is a higher spiritual endowment, and must be cultivated as such. The fortune-teller must be imbued with the fear of God and love for his fellow-beings; under such circumstances only is it possible for him to give help to humanity without injurious results. It is too exhaustive a subject to treat of all that is necessary for fortune-telling.

"Knowledge" forms the foundation, and this knowledge I cultivated through the study of mankind—through contact with men of high mental culture. I shall later on give a lecture about philosophy and phrenology.

I will now return to the above-named tricks of art. In order to become familiar with this art, I allowed myself to be used as a miraculous medium for the sole purpose of searching into the truth. There were many methods applied. Usually a third person played with the older ones, and everything was explained by means of mirrors or hieroglyphy. At such performances of clairvoyancy much attention and practice are required, in order to give the correct answer.

By a system of questioning of which I shall give an extra treatise later on. The latest arrangement in these productions is done by the following method: Words whispered into the ear are transmitted by a microphone hidden in the hand and covered by a glove. These manipulations belong to the invention of "telephony" and are by all means the best and surest. It is nevertheless very entertaining and there can be no thought of swindling the public any more than a magician does who entertains the public for money. I only wish to warn the public not to be deceived into the belief that they can accumulate wealth or obtain impossible things. The honest fortune-teller may be able to tell whether you will succeed in business, whether you will be happy in love and marriage, or how to conduct yourself in order to

become so,—with this his knowledge ceases;—every mortal must be the maker of his own “fortune!”

People, who often sacrifice hundreds of dollars to such remorseless swindlers, are fit subjects for an insane asylum. For everybody ought to say to himself, “If those men could give treasures, they would be the first ones to take advantage of them.” This class can only deceive and take away the money, but never help or make happy. Fortunately, however, an honest fortune-teller can help you by means of good advice and by warning you of the evil that awaits you if you are not on your guard; he can also admonish you to act in such a manner that you will gain happiness.

Such an honest fortune-teller asks but a small remuneration for his services—for as soon as he takes more than his conscience allows him it is no longer fortune-telling, but trickery.

B.

INTRODUCTION.

EASY TRICKS WHICH CAN BE PERFORMED BY ANY PERSON WITH A LITTLE PRACTICE.

A card just seen changed into another one.

Let a person cut the lowest or bottom card from a pack previously shuffled while being shown to the company, then putting it to appear again on top.

When after a short while, it is again taken up it is changed into another one.

Some one takes this card back again, puts it on top, and after a short interval, the card repeatedly cut will be another one, notably the same one, which the company first saw.

This very easy and surprising trick is performed as follows: As soon as the magician has received the shuffled cards, he divides them, unnoticed, in such a manner, that in the middle face against face, and the marbled back, as well above as below, will lie outwardly. It should be taken into consideration, that he does not hold the pack of cards in the palm of the hand, but across the four fingers, so that he can immediately turn over the whole pack with closed hand. With this turning over, which must be done quickly, the part just previously lying on top, and also the cut card will be on the bottom of which proceeding the spectator fails to get any clue as with the turning the marbled back of the card always appears again on top.

After the turning over of the game, the card first

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drawn is not to be found on top; now the magician during the parleying, turns the cards over once more in his hand, thereby bringing the previously mixed card again on top.

TO GUESS A LEAF OF CARD WHICH A PERSON HAS
SELECTED FROM AMONG TWELVE LEAVES.

Write the twelve letters, A, B, C, D, E, F, G, H, J, K, L, M, upon the table, lay upon each of these letters a leaf of card and request a person to think of one of these twelve leaves. Supposing then, that the card 'G' has been selected (which the magician does not know), tell the person to count from the card selected (which, according to the example is the seventh) twice as much and one over, as there are cards in the game (notably in the present case 25), and in such a manner that said person commences with the number of her card, and in arriving at "M" continues to count backward.

For instance, as "G" is the "7" thus "M" counts for "8," "L" for "9," "K" for "10," and so forth, till "A," which will be "19," thus continuing to count again backward at "M" with 20, etc.

Thus number 25 will fall upon "G" which is the selected card.

THE CAPTAIN OF BRIGANDS AND THE THREE STUDENTS.

Lay one of the four left bowers on top of the pack of cards, and the other three left bowers and king openly upon the table. In showing them to the audience begin with the following story:

"Three traveling students were attacked by brigands in a large forest, and could save their lives only by promising the captain to join his band, whereupon they were immediately admitted and led into their cavern. The students took advantage of the robber-captain's next absence, to make their escape."

Now put one left bower on top of the pack, one in the middle, and the third one underneath.

"The returning robber captain fails to find his recruits in the cavern, and searches for them."

Put the king on top of the pack in having the cards once cut—then show the king and the three students captured by him.

TO NAME ALL FIGURES IN A GAME OF CARDS IN ADVANCE.
HOLDING IT IN HIS HAND.

The card, which the magician lets a person in the company see is the lowest, namely, the card at the bottom of the pack. Previous to this proceeding pull the last card but one slightly out on top, cover it with the tips of four fingers, so as not to be noticed, while showing the lowest card. After having the latter one named lower the hand, pull the last but one card which projects slightly out, giving it to the other one and telling him to hold it tightly. This one naturally believes to have the lowest already known card in his possession, but after being summoned by the magician after parley to look at his card, he discovers quite a different one, so it seems as if the card had been changed in his hand.

TO NAME ALL FIGURES IN A GAME OF CARDS IN ADVANCE.

This trick may be performed in two ways:

Shuffle the pack of cards, secretly turning the topmost card over, so that the back of this card is against the back of the others. After announcing a card, whether figure or not, hold up the whole pack keeping the last card turned towards the face. Put behind one spade upon the topmost, showing and announcing it; thus one may continue until the figures on all the other cards have been announced.

The second method consists in previously piercing all the figures of the pack with a needle, either in the middle or any corner of the leaves. This causes a small, rough spot whereby one may easily discover the figure card by means of the touch. After these preliminaries shuffle the cards before the eyes of the

spectators, taking them in the left hand and keeping them behind one's back. With the right hand reach behind, thus producing all the cards and showing them to the spectators with the right side turned up, naming their value with which one has already become familiar by contact with the rough spots, and alternately calling out "figure or no figure!"

This trick causes much surprise among the spectators, so much the more when afterwards turning the pack of cards over to the spectators for inspection,—in this case, however, one must first close the holes with the nail of thumb which may be done while holding the cards behind one's back.

TO GUESS FIVE CARDS WHICH JUST THE SAME NUMBER OF PERSONS HAVE FIXED IN THEIR MINDS.

Take from twenty-five cards, "five" spread them out like a fan, without looking at them and request a person to fix one of these cards in his or her mind, whereupon they are again put together and laid upon the table;—now, take the five more cards from the package, let another spectator select one of them; put them together and lay them upon the first five cards; proceed in the same manner the third, fourth and fifth time. Then take the whole package and, beginning with the lowest card, lay five small heaps (piles) in such a way as to first put five cards next each other, then a second row and so forth till finished. This done, take the first five cards, spread them out in fan-shape and ask whether any person finds his card therein.

Someone answers in the affirmative and his card beginning from the lowest one will correspond with the number, which the affirmative takes in the row of persons. For instance, the fourth person said that his card was among those shown, give him immediately the fourth card from below, as belonging to him. This applies just as well to all other packs.

After commencing to lay up on top, one also com-

mences to count from the top, in order to find the fixed card, which in this case corresponds with the number of persons.

TO REJOIN FOUR CARDS SEPARATED FROM EACH OTHER.

For this purpose spread the four aces before the spectators upon a table; then put them upon the top of the pack. After a few moments, the magician pulls the four topmost cards one by one from the small heap and puts the first of these cards in the upper part of the whole heap—he proceeds the same with the second card laying on top, which he puts into another part of the pack, and in the same manner, he puts the other cards one by one into the lowest part of the pile of cards, calling the attention of the spectators to the fact that by this means those four aces separated as they are from each other must necessarily be found in four different parts of the pack. He then gives the pack to the spectators, letting them take away the four topmost cards from the pack, and it will be seen that the four aces separated from each other are again together. The deception simply consists in a clever volte. As the magician after the second showing of the four aces held in his left hand, puts two fingers between these and the following cards, he dexterously (below the hand spread upon it) pulls these four aces from below the heap, thus enabling him to take from the top four other cards one by one, laying them in different places keeping the four lowest cards hidden with two fingers of the left hand.

TO FIND A CARD DRAWN AND AGAIN MIXED IN IN A NUMBER OF CARDS DESIGNATED BY THE SPECTATORS.

Take a pack purposely made of cards alike, shuffle them and let a card project, look at it, fix it in one's mind, and then move it up again with the pack. Shuffle the pack several times, take it into the left hand, and ask the spectators to call a number in which the drawn card shall be found. This done, bid the spectators be very attentive; count the cards as

designated one by one, and with the last named number, lay the previously drawn card upon the table.

With this trick it is advisable to cleverly exchange the one-colored cards for another ordinary pack, and in order to better hide the deception to substitute this ordinary pack of cards and spread them openly upon the table before the spectators.

TO GUESS THE SPOTS OF CARDS LYING UNDER THREE HEAPS.

Allow the person who wants the card to be guessed, select three cards of his choice from a pack of Dignet, notifying him, however, in advance, that the ace 11, the figures 10 and the cards are worth as much as they have spots. This being done, request the person to lay the three cards upon the table until each heap has seventy-five spots, namely: one must lay eight cards over the seven, four cards over the ace, and five cards over the ten. In having the cards left returned and counting them which, however, must be done in a way that attracts no attention, one will get the three cards left below, as soon as the number sixteen is added to the number of the cards left.

THE CIRCLE WITH FOURTEEN CARDS.

To turn over fourteen cards, lying in a circle upon a table only turning over the one, upon which number seven falls. In order to accomplish this care must be taken as to the card with which one commences—on this card one counts from one to seven and turns the seventh over; on twenty-six of the one turned over one counts again from one to seven; at the seventh one turns over again, and so forth. After returning again to the card with which one has commenced, one skips the same, and counts along on the following one, and continues to count as previously. This game is highly interesting and entertaining.

THE TWENTY-FIVE CARDS.

This amusement consists in the magician having a card marked after which he is enabled to immediately hand over the card thus marked.

For this purpose he designates five persons and twenty-five cards. These twenty-five cards are divided into five separate rows, each one into five cards. Hand to each of the five persons in succession one more of the five different cards with the request that they select one of these five cards for himself, and to fix it in his mind, so that each of the five persons designated A, B, C, D, and E, receive one of these five rows of cards in order to choose and mark a leaf. Thereupon take from each of these five persons the six cards assigned to them in a regular row; lay them in one row upon the table, adding another one of the cards left, so that each single row consists of six leaves. Upon the assigned six to A lay row after row; add five cards assigned to B, besides the sixth card added. Upon these lay the five cards assigned to C, besides the sixth card added by him in a third row; and so the same with D and E. The cards left of the pack lay separately in one row before oneself, thus pretending through these cards to guess the selected cards of the spectators. This done, take up each of these five separate rows, one by one in regular order, show them to each of the five persons, and ask them to tell whether the card selected by him is among the row of cards or not, and finally hand to each of these five persons correctly the card chosen by him or her.

The explanation of this trick consists in the following: The magician distributes to each person a particular small heap (pile) consisting of five cards, and a sixth one added by himself, and lays them row after row across each other; thus he knows that in the first of these rows the card pertaining to the first person, A, must be the first card of the row; the second following card in the row must belong to

the second person, B, if found among the six leaves shown in this small heap. The third, fourth and fifth cards in regular order of one or another of the small heaps of cards must likewise be the third, fourth or fifth cards of one or the other small heaps, so that in this manner he is easily enabled to hand to each of these five persons, A, B, C, D and E, the chosen card in regular order. The sixth card added to each of these five rows has no further signification, but only serves to make the trick appear more wonderful.

TO FIND A SELECTED CARD IN A DEFINITE NUMBER OF CARDS.

A game of cards is being shuffled and left to a person in order to take a number of cards from the pack to count them, and note the last one below, and then to lay the so counted cards in the same regular order, is taken away upon the cards left of the whole united game. This done, take back the cards of the pack in previous regular order, take them in the left hand, and count a certain number of cards from the small heap, and lay, not commencing to count from "one," but "two," the first card taken away upon the following one; this one upon the following, etc., thus continuing with the cards to be counted to the selected number, so that the last card is the topmost and first card of the pack. Then hand the pack to the previous person with the request that he count from above downward from the number previously chosen to the last chosen number in regular order, and that he look at this last card, which is the really correct previously chosen card.

THE VANISHED CARD.

The magician in pointing towards the lowest card of a pack of cards requests that care be taken that during the shuffling no card shall disappear. After shuffling thoroughly he throws the pack down with

the words: "Now seek your card!" It has apparently disappeared. Afterwards he calls a person from the audience to search in his pocket and to take the missing card out. In order to perform this interesting trick first cut out of black paper a Digne (spade) and paste it slightly upon the ace of hearts, so the red is well covered. This imitated ace of spades is the card which is shown as the lowest one of a pack, and in shuffling it rub the pasted figure off. In this manner the picture shown disappears, and can not be found again, even after removing the ace of spades from the pack. This ace is given to somebody in the audience with whom one has an understanding, that he either secretly shoved it into his own or the pocket of his neighbor, given the magician by a sign as to the person in whose possession it is.

THE FORCED CHOICE.

Spread out in fan-shape twelve to fifteen cards of a French pack of cards among which there is but one figure (picture) in such a manner, that all cards (except that card) are half covered and only with great difficulty recognized. Then show these cards to someone, with the request that he quickly fix one of them in his mind, then mix them, shuffle, thus producing the picture as the marked card.

THAT SOMEBODY CANNOT RECEIVE A CARD.

The magician lays a pack of cards upon the windowsill and opens the window, then he places himself at the door, another person in the middle of the room, and bets (waging) that he first will get the topmost card of the game. Upon a sign given (common understanding) the person who is thus to be deceived runs near, but the magician pulls the door quickly open at the same moment (it must open from inside), and thus the card flies out of the

window and the magician who hastens from the house receives the card, but not the one, who stood nearest to it.

TO MAKE EGGS AS HARD AS STONE.

Lay them five days in vinegar. Afterwards take them out and lay them a whole month in salt.

EGGS THAT BEAT AGAINST EACH OTHER AT THE FIRE.

Take a few eggs, open them at the small end and let a little run out, then put into each a little quicksilver, close up the holes and put them into boiling water.

TO MAKE A BALL RUN AROUND UPON THE TABLE IN DIFFERENT DIRECTIONS.

A wooden ball is being pierced in different places, a little quicksilver poured into the holes, and the latter closed up with wooden splinters.

THE THERMOMETER OF LOVE.

It consists of a wide glass tube, open on top about 42 centimeters long and $1\frac{1}{4}$ centimeters broad. In it is a red fluid which, upon request, boils up or not; if anybody takes this tube into his hand, to warm the liquid.

This liquid is manufactured as follows: Take 125 grams of the best Pernambuco wood, put it into an earthen pot full of water with 33 grams of pulverized alum and the same quantity of wine vinegar; boil it into one-half. Then dissolve 33 grams of sugar and the same amount of gum arabic. If to be experimented with fill the tube about one-half full and tell the audience that this blood possesses the peculiarity of boiling up in the hand of a lover, but that it will not do so in the hand of any other person. One must have hidden in the hand which holds the glass some potash and pour it into the glass the very moment that the seemingly enamored person takes

hold of it. As soon as this happens the blood will boil up, causing great merriment.

TO STRIKE A KNOT INTO A HANDKERCHIEF AND UNTIE IT WITH WORDS.

Take the handkerchief crosswise, taking one end in each hand, so that the ends come out the length of a hand; then lay the right hand with one end crosswise above it and let the knot be tied; then the right hand is underneath and the left above; and then once more tied, and the knot finished. Now take both hands of the handkerchief with the thumb and index finger and pull a little tighter; during the pulling the lowest large part, which was towards the left hand, falls into the right hand, and this is to be held tight at the same time; the small end which one holds in the left hand pulls forcibly out and the knot together, thus the end will come out; the knot may be pulled very tightly, thus pulling the other end asunder (apart). After this, take the handkerchief into the right hand, put the thumb to the knot and strike one of the large ends with the left hand across the right one, so that the knot is covered; afterwards let three persons blow upon it, with each blowing give to the knot a push with the right thumb and it will open. This done, take the end with the right hand and pull it completely out of the knot; lay it in the left hand under the handkerchief across the left hand below the knot, strike the latter backward, together into the handkerchief and give it to a person to blow upon and the knot will open.

TO BAKE A PANCAKE IN A HAT.

In order to perform this trick a baked cake without butter must be held in readiness. Put the cake in a tinnap standing on the table, which is behind the table, upon which the trick is to be performed. The bottom of this tinnap stands in the middle of the wall, and so, that when the nap is being turned

around, there is above as well as below a small pot. The moment one goes behind the table one shoves the nap with its contents into the hat; whereby the cake comes to lay below. Into the upper cup of the tinnap one pours the dough for the pancake, which has been prepared in a porcelain vessel. This must be wide and high enough in order to hold the tinnap.

When slightly lowering the porcelain vessel, seemingly in order to let the dough entirely drip out, one shoves it over the tin vessel, thus lifting both out at once. As a matter of course there is now nothing but the dry cake left in the hat.

TO LET FLOWERS GROW IN A FEW MOMENTS.

A vase (as the spectators will convince themselves) is filled with earth to the edge. Upon this the magician strews seeds—out of these, flowers grow upon touching them with the magic wand. There is nothing else necessary, the audience is assured, but a little heat for which purpose it is being covered up for a while. The cover is then lifted and the flowers are there. This surprise is caused in the following way: First, when lifting (taking off) the cover a plate filled with earth, which exactly matches the cover, is taken away; second, the bouquet thus produced stands upon a second plate; third, there is a spring on the side of the vase which, being pressed, lifts the second plate, as soon as the flowers appear.

THE MAGIC PICTURE.

Take a round, very small convex mirror, about eight centimeters in diameter. Before having it foliated glue a painted head upon it out of which the face is cut. Foliate this pasted side and put it into a frame. When a person looks into this mirror, he will think he is bewitched on seeing himself in an unusually old-fashioned head gear.

THE PERFORMANCE OF A RAINBOW IN A ROOM.

Cut out of a large piece of pasteboard covered with black paper, an arch, a little smaller than half of its circle, about two centimeters broad; put in front of a window so that no object will come between the paste and the exterior light. Look through the prism, and through the aperture a beautiful rainbow will be seen.

THE MAGIC RAREE-SHOW.

Take a small box 48 centimeters long, 32 centimeters broad and 20 centimeters high, and put inside on both sides, lengthwise a mirror of the same size. On one side there must be left a round aperture to look through, consequently that much is taken off the mirror. The cover of this box must consist of a frame, provided with a glass for giving light, which, however, is covered with gauze on the inner side. Now place upon two folds (grooves) fastened on the floor about eight centimeters distant from every mirrorwall single painted groups; for instance, trees, colonnades, etc. It is understood that both sides must be painted, and placed in such a way, as to have a mirror in front of them, which again reflects upon the one opposite. In looking into this box so arranged, one cannot withhold one's astonishment. The pictures are reflected a hundredfold and represent the most wonderful collection of paintings. In placing instead of the pictures some figures of tinfoil or any other material in the folds (grooves) for instance, soldiers, animals, etc., the appearance of the inconceivable multitude of objects, affords a very agreeable pastime.

TO PLUNGE THE FINGERS INTO MELTED LEAD WITHOUT BURNING THEM.

In order to perform this trick care must be taken that some unmelted lead is left in liquid mass, for then the unmelted piece of lead absorbs the heat, thus

preventing the temperature of the liquid mass from becoming too high. If one were to wait until all the lead had melted, one would surely get burned (scalded).

**TO PLACE A GLOWING COAL UPON A HANDKERCHIEF
WITHOUT BURNING THE LATTER.**

In order to perform this trick, take a piece of money, and span over the same one end of the handkerchief. By putting a burning coal upon this spot two or three minutes it will not burn the handkerchief, which only serves as a conductor of the caloric.

TO MELT LEAD IN A PAPER.

A small lead ball is tightly wrapped in a piece of paper, then holding it with a pair of tongs over the flame of a lamp. The heated lead melts in the paper without the latter burning; there is but a little hole in it through which the melted lead passes.

TO PRODUCE FLAMES OF FIRE FROM AN EGG.

Blow the inside of an egg out, dry it and then fill it with sulphur, saltpetre and unslacked lime. In throwing this into the water a flame will issue therefrom.

TO ILLUMINATE FACE AND HANDS IN THE DARK.

Take a small phial, dissolve in same, phosphorus in pinkoil and put it into a vessel with hot water long enough to dissolve the phosphorus; while heating, the glass is always shaken until the greater part of the phosphorus is dissolved; then let the glass gradually get cold (cool off) pour the fluid off and preserve it in a hermetically sealed glass.

With this clear solution (dissolvent) one may smear hands and face on warm nights without injury and they will shine for some time. Upon the sediment left behind pour fresh pinkoil and proceed the same as the first time; one must, however, be care-

ful that the phosphorus be always covered with the pinkoil, so as not to expose the former to the air.

To 17 grams pinkoil take 2-10 grams phosphorus. The painting is done with a camel's hair brush.

TO BRING DEAD BIRDS TO LIFE OVER A FIRE.

For this purpose, one has an extra pot (casseroll) made with a cover which is so arranged that some living birds can be placed in it. The cover is furthermore so arranged that when covering the pot (casseroll) one presses upon a small button on the upper part of the cover, the lower plate of the cover falls down; in this manner the living birds are set at liberty, while the dead ones lying on the floor are covered by the plate of the cover.

If one wants to perform this trick, one lets the spectators examine the inside of the pot (casseroll) and requests one of them to lay the dead birds in it. Then one places the casseroll (pot) over an alcohol lamp and puts the cover on it, at the same time one presses upon the button mentioned. When the cover is taken off by one of the spectators the living birds will (as already mentioned) fly off, while the dead ones are covered by the plate of the cover.

TO THRUST A DAGGER INTO ONE'S FOREHEAD.

The handle of this dagger is hollow in order to render it possible to insert a spring of loosely wound wire. On the back part of the blade (of this dagger) there is a flat button which is just so large as the opening of the handle. Into the winding of the wire spring a fine sponge is inserted saturated with red wine or cherry juice. Lastly the edge of the handle is pasted with gum wax, and a small button fastened to the point of the dagger so that it cannot hurt. Forcible striking with this dagger against one's forehead the blade recedes into the hollow handle, and presses the sponge out, whilst the gum wax

holds the handle on the forehead tight, making it look as if the blade had really penetrated the forehead, and the blood was oozing out.

TO HIT THE FLAME OF A LIGHT WITH A RIFLE SHOT AT EIGHTY PACES.

Make several sporting friends the proposition to hit a burning light at eighty paces which at such a distance cannot be done by anybody. But this is easily accomplished by taking a lead ball pierced cross-wise from one side to another, thus giving greater strength to the air, which passes through the holes of the ball and producing such a surprising effect.

TO TAKE OFF WITH ONE PULL A CLOTH THAT HAS BEEN TIGHTLY WOUND AROUND A PERSON'S ARM AND TIED CLOSELY TWICE.

In order to do this the cloth must be held as if one wanted to tie it around one's neck. This done, lay the middle of the cloth upon the surface of the upper-arm, bring the ends of it downward with both hands making an inflection in it, below the arm; in bringing these ends on top again in order to tie them, bend the end of the cloth of the left hand over this inflection, then the cloth can be taken off with one pull, and the inflected end slips off below it.

TO TAKE A PIECE OF MONEY OR ANY OTHER OBJECT FROM UNDER A VESSEL WITHOUT TOUCHING IT.

Place a goblet or another vessel which is not transparent upside down upon a table, lay a piece of money under it, and wager that you can take the money from under the vessel without touching the latter. In order to do this, take a similar piece of money in the hand, rap the bottom of the table, showing the piece of money, as if it had fallen through the table into the hand.

Let one of the audience lift the vessel in order to

see whether the money is still under it, and now take it away before the eyes of the spectators, without having touched the goblet.

TO GET SIX RABBITS FROM ONE BY TEARING.

The magician brings a large rabbit upon the table and pulls one paw—it comes out, and is suddenly a small rabbit. He pulls the other—again one!—he pulls the head—from all parts he pulls out young small animals, which he places side by side on the table. The trick causes a great deal of surprise if cleverly carried out.

The deception consists only in the dexterity of the magician, for the little rabbits all come partly out of the wide sleeves of the magician or his pockets—they may be living or dead.

On the large rabbit, which must be stuffed, the parts mentioned should be so that they can be pulled out.

TO CHANGE MILK INTO BLOOD.

The magician places a white bottle full of milk upon the table, pours some into a few cups and drinks it, letting some of the spectators taste it. Having demonstrated that the milk is pure and unadulterated, the magician declares to the spectators that this milk or any other mixed with sugar, can suddenly be changed into blood, and that therefore plethoric persons should dispense with the use of sugar in milk, coffee or tea. To prove this statement, he will put some sugar into the milk, as, in doing so, the milk will immediately change into blood.

Now the magician shows some granulated powders, tastes them and has them tasted, but secretly exchanges one of them for a powder of two doses of winestone salt, and pours it into the milk, which suddenly turns blood-red.

TO MAKE LETTUCE GROW IN HALF AN HOUR.

It is miraculous to see the magician grow lettuce in about half an hour. He places an open box filled with earth upon the table. Before the eyes of the spectators he sows seeds in the earth, which he sprinkles with a small finely-pierced sprinkling can, and then sets aside. About half an hour later, one sees the young plants bud forth and grow to a considerable height.

The magician soaks the seeds which he wants to grow, 24 hours in good, strong, spirits of wine (wine alcohol) and sows it in a soil, consisting of two parts good earth and one part unslacked lime mixed with it. If this mixture and the seeds sowed are watered by means of a finely-pierced sprinkling can, as though by a warm rain, the developing heat of the slacked lime will produce the above-mentioned phenomenon.

TO FIND A BALL UNDER A PREVIOUSLY EMPTY GOBLET.

Take a nutmeg, hide it and take up a little stick. Now request the spectators to notice that there is nothing under the goblet, which is raised a few inches above the table. At this moment two fingers are put under the goblet, by this motion giving a sudden push to the ball, so that it falls upon the table,—but before anybody notices it, the goblet is replaced and the ball covered with it. This done, show that the hands are empty, and that the ball is laying under the goblet, previously empty.

TO LET A NUTMEG DISAPPEAR.

Take the ball from the table, and show it to the spectators, then pretend to take it into the left hand. Instead of doing this, let it roll off, and by a movement of the thumb bring it between the ring and middle finger of the right hand. Close the left hand, as if the ball were in it, and take the stick into the right in order to hide the ball still better. Strike

the left hand with the wand, saying: "I command (order) the nut to travel to the moon, to Algiers, and Paris, in order to get some news!"

At this moment open the left hand, and show that the nutmeg, according to orders given has really departed.

THE MAGIC FUNNEL.

This magic funnel has the outward appearance of an ordinary funnel, and has the peculiarity that one can fill it with water, but instead wine flows out at the other opening.

Its arrangement is as follows: In a funnel of ordinary shape (form) there is still another, on which, however, the lowest tube is missing.

Both funnels are made air-tight, and at the lower opening the inside funnel is so narrow that between both funnels a hollow space remains.

In the handle of the outside funnel is a small hole, which can be closed with the thumb when holding the funnel. In order to show the magic power of this funnel fill it with wine before, closing the lower opening with the finger. The wine will immediately penetrate into the hollow space of both funnels, and the small hole above must remain open. Then take the funnel in such a way that by means of the thumb the small hole above is being closed, and lets the wine flow out at the lower opening.

But this wine does not all flow out at the lower opening; a considerable quantity of it remains between the two funnels, thus producing the following deception:

Let somebody pour water into the funnel, but no so much as there is wine between the two funnels, keeping the lower opening closed with the finger. If not holding this opening as well as the small hole shut, the wine flows out at the lower opening. Apparently water has changed into wine, although both in flowing out together have only become mixed.

In taking red wine, the deception is still greater.

TO GUESS IN WHICH HAND ONE HOLDS GOLD AND IN WHICH SILVER.

Let a person in the audience take a piece of gold in one hand and a piece of silver in the other; both coins must not have the same value, i. e., gold 54, silver 27. Let the person multiply by an unequal number, i. e., 4, that which he holds in the left hand. Let the products of both these multiplied be added and ask whether the total be equal or unequal. If it be unequal, then the silver piece is in the right, the gold in the left hand, and vice versa.

TO TELL THE NUMBER ON DICE FROM THE OPPOSITE SIDE.

Pour a little water upon the table. The numbers on the dice can be reflected in this water. After seeing them in this manner, pretend to see through the dice, and name the numbers.

THE MAGIC BOX.

Before the magician are two boxes, made alike. Both are supplied with locks. In one of the lower corners of the smaller box there is a board (not visible from the outside) which by a slight pressure of the thumb can be opened and quickly closed again. Ask someone in the audience to lay a ring in the smaller box and to close the latter carefully. As a greater precaution, in order not to lose the ring, take the smaller box and place it in the larger one, giving both to a spectator, who is asked to close the larger box.

This done, request him to convince himself that the ring is still in the box. This done, touch the box with the magic wand, and state that it has disappeared from the box. Let someone in the audience open both boxes to be sure that the ring has disappeared.

The very moment that the magician places the smaller box in the larger one, must suffice to bring the ring out of the box into his hand, through the falling board (clapboard) previously mentioned.

The noise within the box, which is meant to mislead the spectators (the noise supposed to be made by the ring) is made by a device which drops at the closing of the cover and tinkles when shaken, but recedes at the opening of the cover.

ILLUMINATING SKULLS AND GHOSTS IN A GLASS.

Cut a small piece of phosphorus, the size of a pea, into small pieces, throw them into a glass half filled with pure water. Let them boil in an earthen pot, under a mild coal fire, in order to get phosphorus water. Then take a small, white, long and narrow glass bottle with a very long neck and a polished cork. Lay this bottle, without the cork, in boiling water. Let the clear water out of the bottle and pour the hot phosphorus water into it. Cork it quickly and cover the cork with mastic.

Paste over the small bottle finely oiled paper, in which a human skull or any other ghostlike figure is cut out, and painted with transparent colors.

On placing the bottle in a dark place, it looks very dismal (particularly at night).

A magic picture like this will last a couple of months, but the glass must not be moved.

THE ADMINISTRATIVE POWER OF CREATION.

Almighty God in His infinite (and to mortals) incomprehensible wisdom, instituted two important factors in His exalted work of creation. The one called "Nature" received four reliable and faithful assistants or co-workers, which control and preserve the work of creation. Their names are: "Air, fire, water, and earth." Without those co-workers nothing can be accomplished—without them no change can take place, for they dominate everything, and notwithstanding their close line of demarkation as regards their being, they nevertheless have one thing in common, namely: the destination which has been assigned to them by the moving spirit "Nature," respecting the preservation of creation. These forces acting conjointly beget growth and prosperity on one side, while on the other they cause death and destruction—all by order of their Supreme Master, whose work they protect and preserve. Their chief function consists in production and dissolution—in other words, to destroy, in order to build up anew. If one of these elements uses the activity assigned to it indiscreetly, either too much or too little, Mother Nature commands halt or forward!

The second factor is just as wonderful and incomprehensible to the human mind. This factor acts so differently—its subalterns are in unison with the former, assigned their places for the preservation of creation. To them is confided the guardianship of their assistants, the "Planets and Stars," and through

these an unconditional line of demarkation is being created. By these agencies closer contact with human fate is effected. Without them there would be neither luck nor misfortune, beauty nor ugliness, energy nor laziness, neither evil nor good.

How wonderful are all these planets and different stars! and you, O mortal! can but acknowledge one thing, which is: omnipotence! You miserable, poor creature, who deny your Creator, how insipid and stupid you appear to the thinking, intelligent man. You must be ashamed, for the cannibals, who by their supernatural instinct seek God, for every mortal is born with faith in his Creator!

THE DISTANCE AND MOTION OF PLANETS.

The contemplation of the firmament on a starry night awakens in the thinking mortal a sense of awed admiration of the heavenly power.

We can see with the naked eye among the apparently immovable stars, called fixed stars, strikingly large ones moving about in clusters, and therefore called moving stars or planets.

They are distinguished from the fixed stars by a paler brilliancy of the rays, peculiar to the planets. With the fixed stars the motion fails to meet the eye; with the planets, however, it is observable within a few hours. The latter rotate within the Zodiac, and the astronomers designate them as planets. Through a telescope they have the appearance of discs, while the fixed stars appear as points of light.

I.

The moon, of all heavenly bodies, stands the nearest to the earth. Its distance from the latter is 54,644 miles. Its nearest approach to the earth is 48,961 miles. According to modern science, it is an adjunct planet or tributary to the earth, which it cir-

cumscribes in 27 days, 7 hours 43 minutes and $11\frac{1}{2}$ seconds. The moon exercises much power upon the lower bodies of the earth, and makes a powerful impression for good and evil in the fates of mankind.

II.

The nearest to the moon is the planet Mercury, the least distant from our earth. Its nearest approach to the earth is $10\frac{1}{2}$ millions of miles. Its greatest distance from the earth amounts to $30\frac{1}{2}$ millions of miles. It completes its course around the sun in 27 days, 20 hours and 15 minutes.

Al-Kandi writes of it: It is the guardian of wisdom, implants modesty into the hearts of men, is kind and good to men, and always shows himself affectionate and kind.

III.

Calculated from the sun, "Venus" is the second planet which stands nearest to the earth. Its average distance is 15 millions of miles. It completes its rotation around the sun in 224 days, 16 hours and 41 minutes. The planet Venus is favorable to "Love," bringing together man and wife, and wherever and whenever everything is done within the bounds of law and order of creation, begetting joy and earthly happiness.

IV.

With the ancient astronomers, the sun was placed in the rank of planets. It diffuses light and warmth to the earth. Its distance from the earth is $43\frac{3}{4}$ millions of miles. The earth circumscribes it in 365 days, 6 hours, 9 minutes and 11 seconds. Light and life's joy emanate from it.

V.

Planet "Mars" often comes very near the earth, and varies between 8 and 54 millions of miles. Upon the inhabitants of the earth it acts demoniacally.

VI.

Planet "Jupiter" stands 82 millions of miles in its approach to the earth. In its longest distance 133 millions of miles. It bestows agreeableness, sociability, amiability, and good nature.

VII.

Planet "Saturn" is far distant from the earth; its average distance amounts to 210 millions of miles. It is antagonistic to the revival of nature, and is rude and cold. Its opponent is "Goodness."

The Polar Star stands the highest and is 117,841 millions of miles distant.

TO LEARN THE FATE OF MAN BY THE PICTURES OF THE STARS.

HOROSCOPE FOR THE MALE AND FEMALE SEX.

TRANSLATED BY L. B.

I. Widder reigns on the sky from March 22d to April 21st.

THE MAN.

Persons born under the influence of the "Widder" are impulsive and quick, are bustling business men. No reliance can be put on their word and promises; they have not much luck with horses nor with hunting, but are lucky fishermen. They will never be without the necessary requirements of life, and although they will not accumulate riches, they never will be poor.

THE WOMAN.

Women born in the sign of the "Widder" are inquisitive and gay; they have a decided leaning towards good living. In their youth they are gay creatures; when old, very capricious and critical of the morals of others. During their life they have several narrow escapes from danger. Many of them suffer with migraine catarrh or stomach trouble. They have good children if properly disciplined.

2. Sign of the Sky of the Steer. Reigns on the sky from April 22d to May 21st.

All men born during the reign of the "Steer" are bold, and easily thwart their enemies. They do not know how to deal with good luck. Such a man generally travels in foreign countries. If he participates in politics in foreign countries he has no luck. In old age he acquires wealth. He should cleanse his system twice a year, for his principal bodily ailment is too much gall. He reaches a good old age, enjoying a happy and quiet life. Wild animals and dogs are dangerous for him.

Woman born in the "Steer" is courageous, vigorous and polite; intelligently subjecting herself to her husband, and is a faithful and good woman. To the beginning of her twentieth year she is impulsive but easy going. Most of them marry at the age of 22 years and their husbands will never have cause for complaint. They must be brave when guiding the household, otherwise women born in the "Steer" never will be happy. They seldom marry a coward or good-for-nothing. They leave to their children a good name and wellbeing.

3. "The Twins" reign from May 22d to June 21st. Artistic but odd men may mostly be called those born in the "Twins." If they are well-to-do, they will not strive to largely increase their fortune, although they are not wanting in clear intelligence, insight and noble-mindedness. Friendship and love accompany them. If they are not well-to-do, they will be so: but if they are well-to-do, they have to be careful not to lose it. Most of them are artists by nature, or at least possessed of a predilection for the beautiful and artistic. They have to guard against frivolity if they want to be happy. Faithfulness brings them good luck; unfaithfulness, however, sickness and ruin.

Women born in the "Twins" love anything more than household duties. They are lovers

of art and music, which have much attraction for them. A man can make them happy, although he wishes that his wife were different from what she is. They are too fond of society, and therefore neglect their household duties. A false friend endeavors to destroy their happiness of life, and if he brings them to a fall, actually destroys it.

Ye women, born in the "Twins," guard against men's oaths and their art of seduction, else you will render yourselves miserable. She must choose a husband who is not too old, nor much younger. A man of middle age is the best for her. He must be a man that takes life easy, and harmonizes with her character.

4. "The Lobster." His reign on the sky lasts from June 22d to July 21st.

All those born in the "Lobster" particularly adapt themselves as lawyers, for they are lucky in quarrels and lawsuits.

If traveling on the water, much danger threatens them. Once in their lives they have ill luck, which weighs very heavily upon them. They, however, rise again and come forth rich. Good luck and well-being accompany them after the storm of life. Those born in the "Lobster" love women more than is good for them, which also leads to misfortune from which they come forth purified. They are possessed of heart, spirit and insight, are never insolent or immodest, and will have a quiet age in a comfortable home.

Women born in the "Lobster" when in state of pregnancy should never go on the water, or do any climbing where they are apt to fall. Women born in the "Lobster" never will be very strong—they are delicate, yielding women. They love their husbands and families, are sly and cunning, quickly excited, but just as quickly calmed. They are more apt to listen to kind than harsh words. Such women like to dress their children beautifully.

5. "The Lion." Reigns on the sky from July 22d to August 21st.

A person born in the "Lion" is proud and fearless. When angry he is dangerous to his fellow-beings. If he does not try to mend, he will see bitter days. That which he does in wrath he bitterly repents afterwards, and would like to undo. He is otherwise noble, good and brave, but his mockery makes him enemies; he is, however, capable of love. Most of them "love" too much! For one born in the "Lion" it is good if he marries young, thus becoming a faithful husband. He will be happy. If he does not marry young, unfaithfulness, sickness, death and ruin threaten him; the worst of this is: that he gives an evil turn to his fate, which otherwise is good, and above all is tormented with remorse. If he becomes a good husband and father, he enjoys much happiness with his children.

A woman born in the "Lion" is bold, and if her anger is aroused she will not hesitate to take revenge. Woe to the woman who robs or tries to rob her of her husband. She is often embittered when having but a presentiment that she is not fairly dealt with. She is mostly beautiful, and always faithful, when she really loves. At the age of 16 years she is fully developed and has a strong, broad chest. She will have but few children, but be warmly attached to them. She is very capable of love, and also of hate, when her susceptibilities are injured.

6. "The Virgin." The sky is ruled by this star-picture from August 22d to Sept. 21st.

All those born in this star-picture are confiding and cannot keep anything to themselves; their innermost life is an open book. They are very spiritual, obliging and modest. They always do good to their friends, and are noble minded. When old, very pious; dress very carefully (wear good clothes). They are honest, and very often, because they are too good, life is very hard, for the deception prac-

ticed upon them wounds their feelings. Notwithstanding all this, they always rise again and their disposition is their guardian spirit. They must guard against thieves, for they are more easily robbed than others.

Women: A woman born in the "Virgin" is chaste and righteous from her childhood. She usually marries very young, and soon becomes the mother of beautiful children, whom she loves devotedly. The love for children is fully recognizable by her head.

She never can retaliate, although easily angered. She will be in danger once, for her horoscope points in this direction, but her presence of mind and self-possession enable her to escape without injury.

She makes her husband happy, and is generous and kind to the poor and needy.

7. "The Scale." Reigns the sky from September 22d to October 21st.

Men born in the sign of the "Scale" are pleasure-seeking, like to travel, are of a quarrelsome nature, have considerable rhetorical talent if cultivated. They are always respected, for their morals are good. They are generally very successful as politicians. All those born in the "Scale" as a rule have the gift of fortune-telling, many among them are spiritualists, and find pleasure in mystical researches. In their youth they have varied love adventures, but become good and faithful husbands and good fathers to their children,—but everything and everyone has to submit to their will, or they grow stern, their sentiments for their loved ones turn cold, and they cease to be true husbands and fathers.

A woman born in the "Scale" is of a lively nature and a great lover of nature. The majority of them are happy—if not at an early age, they will positively be so later in life. Notwithstanding her amiability, there are times when she is disagreeable and quarrelsome. Her mode of speech is winning, and she makes friends, whose feelings are occasionally hurt.

by their friends' conduct. She marries between the age of 16 and 22 years, and by means of her fascination will bind her husband to her in fetters. She will be a loving mother, but too indulgent with her children, which is not beneficial to them.

8. "The Scorpion" reigns from Oct. 22d to November 21st.

A man born in the "Scorpion" is a flatterer, cunning and irascible. He thinks ill of his fellowbeings rather than good. He will, however, be faithful to his friends. He will show his enemies that he can outwit them by his strategy. In his youth he loves women, and likes to encroach on the possessions of others. Once angry, he is not easily conciliated. There will be a period in married life when husband and wife will not understand each other very well, but this will pass through a process of purification, after which they will be so much the more attached to each other.

Although quick-witted and good-humored, those born in the "Scorpion" become a prey to melancholy, which vanishes in the second period of their life, as their insight and better judgment increase.

Those born in the "Scorpion" must guard against contracting a cold, as they are inclined to diarrhoea. A legacy will greatly contribute towards improving their social positions.

A woman born in the "Scorpion" is clever. She has, however, much artifice, and is treacherous. She has, above all, a disposition to speak ill of others. Such a woman must endeavor to understand herself if she would be happy. If she succeeds in this she will enjoy her life, but if she neglects to do this she will never be a good woman, and will get her merited punishment in this world through bodily and mental sufferings. If, however, she is purified in her innermost being, she changes greatly to her advantage, becoming a good woman and mother, but only under such conditions.

Those women often marry twice. They have their fate in their own hands. If they are good, they will fare well; if not, misfortune and sickness will pursue them.

9. The star-picture of the "Hunter" reigns from Nov. 22d to Dec. 31st.

Those born in the sign of the "Hunter" usually have parents who have traveled extensively, or they evince a great desire for traveling. They have a great liking for the chase, if opportunity is offered them. They are naturally hot tempered and clever. They are more confiding than is good for them. They have false friends and such men must guard against hypocritical friendship. All their trouble and vicissitudes emanate from their friends—never from enemies, because they know how to keep the latter at a distance. Horse races and athletic sports interest them.

They are diligent, are not spendthrifts, but are very self-conscious. Such men are advised to combat this self-consciousness, for only in that case will they attain happiness. They are greatly beloved by their wives, and their children often love their father more than their mother.

Women born in the "Hunter" evince a great desire for travel, but do not stay long anywhere. They are easily offended, shed tears at the slightest provocation (weep), and often are very recalcitrant.

They are noble-hearted, sympathize with their fellowbeings, and are generous to the poor. They are greatly exposed to the wiles of men, and frequently fall in with roués among the older debauched ones. Men of middle-age worship them passionately. They marry between the age of 19 and 21 years, if they maintain their dignity. If they make a misstep, they will be 24 years old before marrying, or they may never marry. Happiness for them is to be found only in matrimony.

They give many hostages to fortune, and are good

mothers to their children, and devoted wives to their husbands. Too many friends of the opposite sex is not to their advantage. The proverb: "Opportunity makes thieves," applies to them.

10. The reign of the "Stonebuck" begins Dec. 22d to January 21st.

Men born in the "Stonebuck" are easy-going and impulsive. Married men must keep a watchful eye on themselves—they like to trespass on the preserves of others—are inclined to seducing girls and women. They are exposed to the danger of secret diseases. Above everything, they like change. In their childhood they soon grow tired of play. They are of a lively temperament, like to help the poor and needy, and are very benevolent. In old age they become very economical. Those born in the "Stonebuck" never have large unshapely heads. They are usually small, with small, deep-set eyes. Energy protects them against distress. They nearly always become very well-to-do. When they get poor, some woman is to blame, and they grow tired of life. If they had not given full scope to their sensuality, they would have been lucky.

Women born in the "Stonebuck" are more attractive than beautiful; fickle in love, but not so in marriage, providing they do their duty. They are mostly very jealous, and should not allow it to go too far. They often hide their innate jealousy, which, however, torments them. They should show more thought in their actions. They all have a penchant for traveling, but they do not enjoy it as much in foreign lands as in their own. In marriage they will be happy, but never quite satisfied. Their children will give promise of great talent, but must be made to apply themselves closely.

11. "The Waterman" reigns from January 22d to February 21st.

A man born in the "Waterman" is naturally discreet and inquisitive. He is spiritual, polite and fond

of pleasure. He will be deeply attached to his wife, will also be a good friend, with love on one side and friendship on the other.

He must guard against countries in which fevers are prevalent. He will often have severe attacks of fever, which will save him from sickness, to which he otherwise would succumb. He frequently has trouble in his household, which drives him to seek friends elsewhere.

If, however, he makes an effort to study his wife's peculiarities, he will succeed in bringing about a complete change in her and will make his domestic relations more harmonious. He will have a small family, possibly none.

Those born in the "Waterman" are usually not in affluent circumstances, in their youth, but will become so in the second period of their life.

A woman born in the "Waterman" is sincere and of a noble character. She acts prudently and is wide-awake. She loves her husband dearly, but is not reticent enough, and indulges the senses too much, which contributes neither to her nor to her husband's well-being. There is occasionally disagreement and discord in her home. When about thirty she will be well-to-do, and her whole condition will undergo a change. In old age she will be troubled with rheumatism in her feet.

12. The sign of the "Fishes" reigns on the sky from February 23d to March 21st.

Males born in the "Fishes" seldom have good luck with women. In youth they have one continual struggle. If they are well-to-do (which but few are), they are indifferent to it, and happy is he who has somebody to support him. They never secure true, faithful and sacrificing friends. They are very apt to easily acquire the knowledge of foreign languages, and adapt themselves to study; also become good teachers.

They like good company. They have something

about them which elevates them above their fellow-beings. If given to gossiping, they must guard against it. In old age they are inclined to hemorrhoidal trouble. They worship their wives, but never learn to understand them, and therefore it is not surprising that they are never wholly devoted to them. Many among them are bachelors or divorced men. The saying cannot be applied to them: "Learn to know thyself and thy kindred, for in this recognition rests thy happiness and blessing."

A woman born in the "Fishes" renders a man happy. She is intelligent, virtuous, beautiful, diligent and honest. In youth she must guard against temptation and remain virtuous, or her fate will take an evil turn. Even when in good luck she has much to suffer. She is benevolent, "having her heart in the right place," as the saying goes. Her judgment is always wise. She has an excellent memory. She is fond of pleasure, but withal not too pleasure-seeking. She enjoys herself best among a small circle of friends. A man who marries such a woman will be happy. In later years she grows healthier than she was in her youth.

APPENDIX.

In all spheres of society we find bachelors and old maids. Various circumstances contribute to this renunciation of God's commandment: "Be fruitful and multiply!" Such persons are mostly too careful; they think themselves super-intelligent. But they never learn to know the happiness of life, which is only to be found in marriage. Only in marriage (providing it be a natural and good one) thou findest thy only sincere and devoted friend—the only person who shares sorrow and joy with thee. There are also persons among them who live for a certain cause and concentrate their whole thoughts upon it,

forgetting their own self; such persons are found among great scientists, warriors, and over-zealous business men.

We also find it among persons who indulge in unnatural things, wherein they bury their sentiments in the sea of passion from which no love or human happiness can be derived. In all cases, they do not allow the course of their fate to wander according to the law of nature, which is the very reason that so few among them find their happiness. In old age they arouse our compassion; often they awake at an advanced age, plunging themselves into the fetters of marriage—fetters they are for such, but still it is better to be fettered than to be thrown by the storm of exasperation into the sea of isolation, where oblivion speedily buries them forever.

The writer of this herself came very near being buried for life in a cloister (convent), but her fate designed her for something better, and not to act against God's commandments: "What mortal has a right to find fault with the work of creation, and to evade his fate?"

Therefore I appeal to all my dearly-beloved fellow-beings (and I may state truthfully that no mortal sympathizes more with his fellow-beings than I), seek thy luck, there, where it is to be found. Let creation rule and turn thy fate by brave conduct to the best.

Every mortal has a right to be happy. Creation helps thee to bear all vicissitudes. It is wonderful how she helps us to bear all, and it would take too much space to give a full description of all my experiences.

EXTRACTS AND TRADITIONS FROM ANCIENT ASTRONOMERS AND PROPHETS.

TELLING HOW THE PLANET AND SIGN OF THE SKY IS
FOUND OUT IN WHICH A PERSON WAS BORN.

I wish to state that this is not my invention and views on the subject, but solely taken from ancient memoranda. I do not agree with these statements, but consider it, nevertheless, worth while to refer to them, in order to enable the reader to form an opinion as to the manner in which the ancients worked.

My firmly-rooted conviction is that a prophecy can only be effected by spiritual inspiration. Although the fate of man is somewhat related with the stars, it can nevertheless be guided by the will-power to good or evil. Unfortunately some men are too greatly dominated by their fate, therefore "let none cast a stone at him!" Remember the saying of Jesus Christ, the greatest among the great philanthropists: "Judge not others, that thou be not judged!" This saying is left unheeded by modern society, which is the curse of mankind. Modern society absolutely does not know where evil begins and good ends, because it is unluckily very poor in spirit.

ABOUT THE REVELATION OF FORM (STATURE), BIRTH AND MORALS OF MAN.

If a person wants to find out the form (stature), birth and morals of a man, let him take his and his mother's name, then computing them in the follow-

ing alphabet, after statements already made; the whole sum is to be divided by 28 (diminished); the remainder shows the result, inasmuch as this number (number of the remainder) has only to be looked up in the following chapter of special description of the 12 signs of the sky (Zodiac). If there is no remainder, 28 is taken instead (namely as remainder). From the answer of such number one is enabled to judge a man.

Alphabet with numbers from which the characteristics of a man may be found out:

A	B	C	D	E	F	G	H	J	K	L	M
3	3	22	24	25	3	14	6	15	15	13	13
N	O	P	Q	R	S	T	U	V	W	X	Y
20	18	13	21	13	8	8		5		5	5
											Z
											3

Table about remainder figures (numbers) which indicate under which sign a man was born:

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Widder		Steer			Twins		Lobster		Lion			Virgin	
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Scale	Scorpion				Hunter			Stonebuck		Waterman		Fishes	

PART II.

Description of the 12 signs of the sky (Zodiac) with their nature and influence upon the hours of birth and fates of man.

DESCRIPTION OF THE WIDDER AND ITS INFLUENCE—1-2.

A person born in the sign of the "Widder" has a gay, jovial companion; he is immoral, has large eyes, a round face, grows parsimonious, sullen, easily angered, but is quickly conciliated. When angry the veins on his forehead swell. He generally has a mark on his head. He gets prematurely short-sighted, rarely loses his possessions (all his belongings), and acquires more. His satiety of life is so great that he often wishes to die.

Persons born under the influence of the "Widder" never get poor, but also not very rich, and make their living mostly in their fatherland. When the sun stands in "Steer," they are lucky in all things, be it on water or land; they are the best among their brothers, survive their father and beget virtuous children.

When the sun stands in the "Virgin," they should guard against excessive drinking and eating, and should not undertake any important business. In the "Scale" they have particularly good luck for marrying; in the "Scorpion," they are threatened by deathly sickness; in the "Hunter" they have good luck for traveling, which surely ends well; in the "Waterman" they succeed in all undertakings, while in the "Fishes" they have but little good luck.

From the four points of the compass they have principally good luck in the Eastern countries. If they live to be 24 years old, they reach an age of 71 years—their death is indicated by pains in the large toe.

DESCRIPTION OF THE STEER AND ITS INFLUENCE—3-4-5.

Those born under the "Steer" are mild in speech; they are constantly trying to understand themselves, have broad shoulders, a round face, a high breast, and mark on one arm.

Their dispositions are quiet, little disposed to benevolence, and later on they obtain greatness and wealth. Such men like to cheat their fellows, therefore they should not be trusted too implicitly. It is not advisable to praise them too much, or they will become vain, and consider themselves infallible. They have good luck, especially when the sun stands in "Steer." Whatever they undertake at that time turns out well for them. If born at night, they acquire great wealth.

In "Lobster," they have good luck in traveling; in the "Lion" they must neither buy nor sell. They live longer than either father or mother, and their children will be mostly of the female sex.

In the "Scale" they will be troubled with skin diseases; "Hunter" is fatal to them; in the "Stonebuck" they have good luck with men of high station; in the "Waterman" they obtain wealth if desired; in the "Fishes" they have good luck for buying and selling; in the "Widder" they must be on their guard, so that no enemy bear false testimony against them. They have to guard against blind people; also against the color black; all other colors are favorable for them. If they live to be 28 years old, they will reach the age of 70 years.

DESCRIPTION OF THE TWINS AND THEIR INFLUENCE—6-7.

A person born in the "Twins" is truth-loving, talented, quiet and virtuous; has broad shoulders and has a mark on his nails and breast. When excited, he talks rapidly, he easily gains the favor of people of high station, and likes to lead a moderate life. His wife generally will bring him riches, and at middle age he will become very wealthy.

The time of "Twins" brings him good luck in everything. In the "Lobster" he has good luck for buying; he lives longer than his brothers, but does not get his father's possessions; his wife will be a twin or bear twins.

In the "Scorpion" he is troubled with serious sickness (disease); he shall not marry in the "Hunter;" in "Stonebuck" he will be seized with nosebleeding and deathly sickness; in the "Waterman" he has good luck in traveling, and will receive favors from men of high station; in the "Fishes" he easily acquires wealth, but must guard against the water; in the "Widder" he has particu-

larly good luck in trade; in the "Steer," he must not begin anything, for in this sign he meets with accidents of all kinds. If he reaches the age of 25, he will live to be 40, and die with hemorrhage of the nose. All colors are favorable to him, except black.

DESCRIPTION OF THE LOBSTER AND ITS INFLUENCE—8-9.

A man born in the "Lobster" has a strong body, and gets wise; he will have painful diseases on hands and feet, besides being wounded. He will have a mark on his hips and around his waist.

Judging by his character he is a liar, indulges in all wickedness, and if he can gain a point it is a matter of indifference to him whether it be in the right or wrong way. His ire once aroused, he is capable of doing anything. Under ordinary circumstances he is, however, very peaceable, quiet—even suffers for the sake of others; is very credulous; likes to render services, and has a tendency to learning.

In the "Lion" he has good luck in all kinds of cattle and seeds; he survives all his brothers, and becomes poor at the end of his life; his children are very stubborn and self-willed; rebel against him, and cause him much trouble; his wife is quarrelsome, but at last she grows peaceable, pious and good.

If the Sun stands in the "Fishes" he has good luck in traveling on water; in the "Widder," he has good luck in all he undertakes; if he lives to be 25 years, he will reach an age of 40 years. All colors are favorable for him, with the exception of white.

He fears death, which comes to him as a result of evil doings with women. He gets wounded in his knees.

DESCRIPTION OF THE LION AND ITS INFLUENCE—10-11-12.

A person born in the "Lion" has a remarkably handsome face, and he is distinguished by a peculiar charm. His character is free from falsehood; he loves truthfulness, is of a cheerful mind, does not heed those who envy him, nor those that speak evil of him; he is more beloved by strangers than his friends and relatives.

Through the influence of persons of high station, he obtains honors before his death, and he is always bold, yet mild; vices are unknown to him; on account of his benevolence he receives much gratitude. At times he is angry, at other times he is of a cheerful disposition; the latter, principally if he is not contradicted when in his angry moods. He is amiable and therefore greatly liked by the female sex.

In the "Lion" he generally has good luck; in the "Virgin" he has good luck in society (company); he survives his brothers, and contends with his brothers and sisters about a legacy, otherwise he has little to do with his relatives.

In the "Widder" he experiences much goodness; in the "Steer" he gets rich, and in the "Twins" he has good luck in traveling from one town to another; in the "Lobster" he has good luck on the water. If he lives to be 31 years old, he will reach an age of 80 years. He has good luck in all colors, except black. Besides that, the signs of the sky of the "Lion" still holds that discovered by Crurches, named Starpicture, "King Joseph's Hungarian crown," which brings him good luck in all.

DESCRIPTION OF THE VIRGIN AND HER INFLUENCE—13-14.

A person born in the "Virgin" has a very agile body, agreeable mellifluous speech, a beautiful face with vivid coloring. Judging by his exterior, he

might be thought to be kind and thoughtful, but he is really a prey to envy.

He is of an unstable mind, his eyes are constantly moving to and fro; his love extends to all who are not born in that sign. He is the most despised of his brothers; he promises much and does little. In the "Virgin" he has good luck with men of high station; in the "Waterman" he contracts pains and diseases in his bowels, navel, eyes and tongue; his wife is very quarrelsome.

In the "Steer" he has good luck in traveling; in the "Twins" he succeeds in all enterprises leading to wealth, or ease and comfort; in the "Lobster," he obtains wealth through outside property, of which he gains possession; in the "Lion" he has anguish and tribulations; therefore in this sign he must guard against engaging in marriage or other important enterprises; if he lives to be 40 years old, he will reach the age of 60 years. He has good luck in all colors, black excepted.

DESCRIPTION OF THE SCALE AND ITS INFLUENCE—15-16.

A child born in the sign of the "Scale" will be truthful, hating all falsehood, will have a precocious mind, but will be very odd; will have a thick nose, large eyebrows, and shoulders. He will be forgetful and quick-tempered, but easily conciliated. There will be a mark on his face, which is of a somewhat reddish hue, or on some part of the skin. In the "Scale" he has good luck; for this reason he must pay close attention to this sign of the sky; in the "Scorpion" he has great luck in trade; he will travel in many foreign countries, but will finally return and die in his own. He will survive his father, and derive but little benefit from his children. He will be attacked by serious sickness in the "Fishes"; he has great love for women, which, however, is not re-

turned; in the "Twins" he has good luck in traveling; in the "Lobster" he will (provided he strives for it) acquire considerable wealth; and at middle age he will enjoy the greatest good luck that can befall man on this earth.

The "Lion" is also favorable to him for acquiring wealth. In the "Virgin" he will have many trials, and if he lives to be 64 years old, he will reach an age of 75 years. He has good luck in all colors, black excepted.

DESCRIPTION OF THE SCORPION AND ITS INFLUENCE—17-18-19.

A child born in the "Scorpion" will be a handsome, shapely man; he will be timid, quiet, parsimonious, unfaithful, unsociable, and if once acquainted, the women will love him; he will always be envious, inclined to anger, which, when aroused, he cannot easily overcome.

He will transact business on large rivers and oceans. In the "Scorpion" he will have good luck in trade; he will survive his father and mother and will be the best one among his brothers; his children will be sensible people. He will often be troubled (tormented) with fears and varmints particularly when the Sun stands in the "Widder."

If he marries in the "Steer" the marriage will be a happy one; in the "Twins" he will be threatened with death; in "Lobster," he will have good luck and the favor of men of high station; in the "Lion" he will acquire wealth; in the "Virgin" he will have good luck in all he undertakes; in the "Scale" he will meet with tribulations of all kinds, which are principally owing to false testimony brought against him. If he lives to be 40 years old, he will reach an age of 72 years, and will die and be buried in the service of God.

Black excepted, he has good luck in all colors.

DESCRIPTION OF THE HUNTER AND HIS
INFLUENCE.—20-21-22.

A person born in the sign of the "Hunter" has generally a beautiful figure, pretty face, strong arm, soft hair, and is above all charming. He loves truthfulness, hates falsehood, is quick to anger, but just as quickly conciliated; is cheerful and bright in company; at other times he is quiet and solemn, unheeding of those who speak evil of him or try to hurt his interests. Even strangers love him, as his life is pure and blameless. He has a mark on feet and legs.

He has especially good luck in the "Hunter;" in the "Stonebuck" succeeds in all having reference to iron; furthermore, he wins favors with strangers, even if he does not benefit them very much. The "Waterman" is favorable to him, likewise. He survives his father and mother; his children are sensible and, comparatively speaking, scientific. In the "Steer" he will be seized by sickness owing to richness of blood. If he marries in the "Twins" his wife will love him.

In the circle his death occurs; in the "Lion" he has good luck in traveling; in the "Virgin" he wins the favors of men of high station and wealth; in the "Scale" he acquires much property, if he so desires; in the "Scorpion" he is troubled with anguish and tribulations. If he lives to be 28 years old, he will reach the age of 80 years. Black and gray excepted, all colors are favorable to him.

DESCRIPTION OF THE STONEBUCK AND
HIS INFLUENCE.—23-24.

Children born in the "Stonebuck" are soft of speech, and have round, full and red faces, as well as marks on the breast. They become very talkative, and if they have nobody to talk to they will talk to themselves. A person born in the "Stonebuck"

talks and promises much and does little; is a liar and bent upon glory, without anything behind it; he also frequently deceives and cheats the female sex. Fear of God is unknown to him even in the most abject poverty. He is ungrateful, timid, quick to anger, but just as quickly conciliated. His house of life is the "Stonebuck;" in the "Waterman" he has good luck in buying and selling; but notwithstanding this natural good luck, which favors his enterprises, he will try to appropriate illegally other people's property. His brothers are better and more pious than he, and he will carry his ungratefulness so far as to engage in a quarrel with his own parents.

In the "Twins" he will be afflicted with a disease on his eyes, tongue and loin. If he takes a wife, she will be a widow. In the "Scale" he has good luck in all things, his greatest good luck, however, he finds in the "Scorpion." In the "Hunter" he is beset by trials of which he cannot easily rid himself. If he lives to be 22 years old, he will reach the age of 40 years. He has particularly good luck in the water color.

DESCRIPTION OF THE WATERMAN AND HIS INFLUENCE.—24-25-26.

All those born in the "Waterman" are good-looking, versatile, discreet and quiet—have "a pure heart" and are always in good spirits—love truthfulness, hate lying, and all liars; they have a mark on their nails. Amongst their brothers, they are the best; they survive father and mother, have obedient children, who are easily educated and seek to weaken many women. They are the gayest and most hilarious in the "Waterman;" in the "Fishes" they have good luck and make gains on the water; in the "Lobster" they are subject to serious diseases; in the "Virgin" is the time of their death; in the "Scale" they have much good luck in traveling; in the "Scor-

pion" they get ripe; in the "Hunter" they must not begin anything, for all enterprises at this time end disastrously. If they live to be 32 years old, they bring their age to 60 years.

Black excepted, they have good luck in all colors.

DESCRIPTION OF THE FISHES AND THEIR INFLUENCE.—27-28.

A person born in the Sign of the "Fishes" has a medium-sized body and neck, a large face, and on the hands on backpart is a notable mark. Judging by his mind, he distinguishes himself by a striking answer. He is fond of eating and drinking, speaks little, and what he does say is untruthful. He frequently grows quarrelsome, circumspect and changeable. Sometimes he is kind and mild, and shows a weak nature, weak almost to timidity. Strong liquors intoxicate him easily; he becomes antagonistic and quarrels with his parents. Therefore, Providence will provide him with a wicked, quarrelsome wife and disobedient children.

In the "Fishes" he gets easy going; in the "Widder" he has good luck with all kinds of cereals; in the "Lion" he will get sick which makes him very odd; if he happens to get sick in the "Scale" there is danger that his sickness may end in death; in the "Scorpion" he has particularly good luck in travel; in the "Hunter" he gets rich; in the "Stonebuck" he has good luck in buying and selling; in the "Waterman" he must not begin anything, for everything will turn out badly.

Black excepted, he has good luck in all other colors.

If anyone, either of the male or female sex, wishes to know, under what Planet he was born, write his given name as well as that of his father very plainly, with Latin letters upon a slate or a sheet of paper;

then take up the elucidation below, upon which the number of every letter stands, and write the number of letters in such manner below each other, as to be able to add them together, the total thus obtained is divided by nine or, in other words, divide with nine herein, or throw nine so often away as possible, thus searching for the number which forms the remainder upon the following table, and at whatsoever Planet it is found, under that one he was born. In the following chapter it is easily to be traced of what nature and qualifications that person is possessed:

ELUCIDATION ABOUT THE VALUE OF LETTERS IN
NUMBERS.

1	2	3	4	5	6	7	8	9	10	20	30
A	B	C	D	E	F	G	H	J	K	L	M
40	50	60	70	80	90	100	200	300	400	500	
N	O	P	Q	R	S	T	U V W	X	Y	Z	

Elucidation about the remaining number, which indicates under what Planet a person was born:

5	6	7	1 8	2 9	3	4
Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon

For interpretation of the above mentioned, I cite an example. A man with the name of August wishes to know under what Planet he was born; his father's name is George. I thus write both names side by side and below the numbers after the table as represented:

1	200	7	200	90	100	7	5	50	80	7
A	u	g	u	s	t	G	e	o	r	g

When adding this sum together, one obtains number 747, divided by 9, the remainder is 0. In this case 9 is taken, which number stands above "Venus;" thus August was born under "Venus," and will be possessed of the qualifications as stated. In all other cases, the number is taken, which forms the remainder.

1.—THE SUN.

Although the Sun, as we have already seen, is not a planet, we must nevertheless take it into closer consideration, for it exercises so powerful an influence upon the earth and its inhabitants. The Sun is for all things natural, life and strength. It is of a moderately hot and dry nature, is kind, increasing wealth, lovely things, intelligence and domesticated habits. A child born in the hour of Sun will out-rank all its relatives and friends and gain distinction, and, whether boy or girl, will have a beautiful face, be truthful, loving, prudent and reserved.

Sun children (children born in the Sun) grow mild, like to give alms, do not treat anybody unjustly, grow artistic and impulsive; are however easily quieted. They like the women; hate the wicked; like to be beautifully dressed and are joyous.

In August when the Sun stands in the "Lion" it has the most strength. The Sun has the stomach of man; therefore, one should not take medicine during the Sun hours; it has besides the brain, marrow, face and arteries, as well as a part of all the limbs of the right side.

2.—MERCURY.

Like all other Planets, Mercury, which stands the nearest to the Sun, moves in an eclipse, i. e., in an oval course around the Sun and completes it in 87 days, 23 hours and 15 minutes. It rolls along over $6\frac{1}{2}$ miles in one second, thus exceeding in rapidity sound 140 times. Its diameter amounts to 585 miles, but one-third of that of the earth. Its distance from the Sun amounts to eight millions of miles—nearest to the earth, $10\frac{1}{2}$ millions of miles, and at the greatest distance (from the earth) $30\frac{1}{2}$ millions of miles. By spots visible on Mercury, one can estimate that its rotation around its axis requires 24 hours and 5 minutes. Mercury designates all earthly things; is protector and donor of politeness, rhetoric, geom-

etry, philosophy, and commerce. It exercises the greatest power in the "Virgin," the least in the "Fishes," and none at all in the "Hunter." Foxes, partridges, bees, cranes, ants and serpents are consecrated to him.

In the hours of Mercury is conspicuous: the cohabitation of all animals, the sending of messages, lending of money, exchange and dealing in money, taking of medicine, planting of trees, tendering of solicitations to Kings and Princes, beginning of architecture, sinking of wells, sending children to school, as well as all dealings in the arts and sciences.

A child born in the hour of Mercury will be talkative and wise, of a lively turn of mind, and inclined to study; will like to give good advice, and is never malicious. In man Mercury dominates the kidneys; therefore, one should never, during its hours resort to medical assistance for anything pertaining to the kidneys.

3.—VENUS.

Venus is the morning and evening star, whose rays shine in clear light, and circumscribes the Sun in an average distance of about 15 millions of miles. It completes its course of 94 millions of miles in 224 days 16 hours, 41 minutes, consequently covering in one second a distance of $4\frac{7}{8}$ miles. This Planet, on its course, comes between Earth and Sun, turning his dark disk towards us. Its diameter amounts to 1,717 miles, and is therefore nearly equal to the Earth in size, and exceeds it but a trifle in density. The nature of this Planet is cold and damp, and it is a designator of the world's joys, principally of singing, harp-playing and luxury.

Venus is favorable, when wishing to learn something of men of high station, or wishing to marry, or seeking the friendship of married or single ladies. Going into the country one receives favors from women without sawing wood; in Venus hours baths

should be taken, help hired, prayers said, and favors solicited from women. A person, however, should not go on board a ship or undertake to travel on the water, nor collect much money, as he will lose it through women. Whosoever gets rich in a Venus hour suffers on account of women.

A child born in the Venus hour will be sensuous and injudicious.

A girl may become a foolish woman, and such people are generally cold natured, without genuine love, changeable and abounding in subterfuge. A man will be agreeable to the women and vice versa. Music, fine clothes and amusement of all sorts he largely indulges in and if he cannot live according to his heart's desire he will resort to forbidden means ending in crimes, sin and shame. Venus exercises the greatest power in her hours when entering into the "Steer" in April and the "Scale" in September.

Venus and Mercury have the kidneys of man therefore, when troubled with kidney disease medicine should not be taken during the Venus hours. The Venus hours are splendidly adapted for practicing the social arts, such as elegance of speech, singing, music, dancing, social games, etc.

THE MOON.

The Moon circumscribes our Earth in an elliptical course so that its distance from the Earth is 56,644 miles and its nearest approach is 48,961 miles, thus its average distance amounts to 51,803 miles. It completes its course around the earth in 27 days, 7 hours, and about 43 minutes. The Moon has a diameter of 468 miles, its area amounts to 688,635 square miles, but little less than America, and the Earth would almost represent 50 globes of the Moon.

The nature of the Moon is cold and damp; it is the symbol of rapidity; performs through many actions and is kind. As God of birth, all parts of the

human body are under its care, and it has from man : the brain, throat, stomach, belly and bowels—the liver it has in common with Jupiter.

In each of the twelve signs of the sky the Moon has another striking effect, in case that the latter is not counterbalanced by a superior force. Interviews with men of high social standing are generally successful. When the Moon stands in "Steer" things are begun which require much time for their completion; for instance, trees and vines are planted, houses are built, certain young cattle are bought for raising, and acquaintances with women are made.

When the Moon is in the "Twins," work to be quickly finished is begun, children are sent to school and blood is bewared of; when standing in "Lobster" go into the country. Tedious things should be begun; new clothes should not be put on; no medicine used when standing in "Lion." All expeditious matters should be begun when the Moon stands in the "Scale;" furthermore, a person should go into the country, children should be born, Priests associated with, trading done. When in "Scorpion" nothing should be undertaken. In "Hunter" beget children, visit shooting stands, engage in commerce (trade) and associate with judges and lawyers.

It must be generally borne in mind that all matters to be quickly and advantageously finished must be begun when the Moon stands in a vague sign. In "Dragontail" it brings bad luck—in "Dragonhead" good luck! Persons born during Moon hours are unstable and superficial, undisciplined, disobedient and untamable; have suicidal tendencies; seldom reach the natural age; have good luck but rarely; die mostly young; have dark eyes and frequently look cross-eyed; are of a sickly, cold nature; love truthfulness; are quickly angered, but just as easily conciliated; are given to business and navigation; without, however, coveting others' property (be-

longings). Their generally pale faces are often marked; turn prematurely gray, and put their faith in earthly things.

The Moon dominates the head in man; therefore, the application of medical assistance shall be omitted during its hours (Moon). Furthermore, it has a part of all limbs upon the left side; it protects the stomach, abdomen and birth. It has more influence upon the Earth and its inhabitants than all the Planets described, because it stands the nearest to us and circumscribes us so frequently.

MARS.

Mars is a neighbor of our Earth, and circumscribes the Sun in an average distance of 32 millions of miles, wherefore its nearest approach to the Sun is $7\frac{3}{4}$ millions of miles, while its greatest distance from the sun is 55 millions of miles. Its diameter amounts to 892 miles; for rotating around its axis it requires 24 hours, 37 minutes, completing its course around the Sun in one year and 322 days.

Mars is of a sharp and cruel nature and delights in any mishap. It dominates feverish sickly occurrences; the kidneys, veins, and has reference to war and accidents of all kinds. The precious stones, the jaspis and haematite belong to it; of the animals, all beasts of prey, vultures, etc. During Mars hours all undertaking should be guarded against, for they bring bad luck, fear, sadness and damage. Guard particularly against taking medicine, marrying, cohabiting, etc., etc.

A child born in a Mars hour is likely to get red curly hair; is tempestuous; has small eyes; large, either open or closely shut mouth; long teeth, and is mocking, gluttonous and untruthful. Wherever an opportunity presents itself to hurt other people's interests, Mars children are readily at hand, and they have a particular inclination to enmity against Priests (clergymen), for robbing, burning, stabbing,

murdering, hanging, for which reason a great many of them die an unnatural death. Women they often desire without, however, particularly caring for them.

In man, Mars with Jupiter commonly dominates the liver, left ear, glands and arteries, therefore medical assistance should not be called for afflictions originating from the liver during his hours.

8.—JUPITER.

Jupiter is not only the largest of all Planets as yet known, but it is larger than all the others taken together, and one could form 1,414 Earth globes of it. The influence of Jupiter, owing to its largeness not alone upon the Earth, but upon the whole plane system, is so powerful that, if it should please the Lord and Master to suddenly remove the Sun, or render it ineffective, all the Planets would have to revolve around it, and, thus it would take the Earth 380 years.

The nature of Jupiter is warm and damp. It is a designator of just judges and peacefulness. The emerald, sapphire, amethyst are its precious stones; of metals, zinc; of plants, oak and sugar, beans, nuts and almonds; of animals, the eagle, deer and other beautiful harmless creatures. In Jupiter hours kings should be crowned, marriages contracted, new clothes worn, horses ridden, travels undertaken, trees planted, buildings erected. Merchants will transact business successfully, capital can be deposited advantageously; a person must guard, however, against purchasing weapons, sheep and other ruminating animals; also against fire, and let the Earth rest.

Children born in Jupiter are generally reasonable, intelligent and worldlywise, but rarely use their natural endowments to their own good, for they place too much faith in material things and show themselves to the world in a wrong light. They have beautiful, broad faces; ill-shaped noses; long hair;

are compassionate; love women and pious people secretly; hate wicked people; give good advice, provided it does not injure their interests; like to eat palatable food, and act mysteriously, false and cunning if they believe their interests endangered. Jupiter has, in common with Mars, man's liver and ribs; therefore one shall not resort to medical assistance during his hours.

9.—SATURN.

Saturn is indisputably the most marvelous Planet of our system. Its average distance from the Sun amounts to 197 millions of miles, it completes its long course of 1,240 millions of miles in 29 years, 166 days, 23 hours, 16 minutes, 23 seconds. It is 772 times larger than our earth and has a diameter of 15,518 miles.

The nature of Saturn is cold, dry, and the unfriendliest of all the Stars. The evil done by it works slowly, is persevering and lasting. Saturn is of as destructive a nature as the Sun is revivifying (animating), and if it were so near the Earth as the Moon, we would nearly always have winter.

In Saturn hours buy and sell heavy metals and stones, black clothes, etc.; place gardens, dig cisterns and lead, and deal in things produced by the Earth; give attention to agriculture and sowing. Guard, however, against taking medicine, do not put on new clothes, nor cut the hair; do not go on board a ship; do not contract a marriage or friendship! He who gets sick in Saturn hours will suffer long and finally die! Do not associate with men of high station, particularly priests (clergymen) nor with fishermen, hunters and masons.

A child born in the hour of Saturn will be a melancholy, lazy man, whose beard is thin, complexion pale and hair black. He is haughty, undertakes much and succeeds in nothing; will dominate others, but seldom reaches his goal; is naturally thievish,

envious and antagonistic. He abounds in impure heat, falls sick easily, is not quick to anger, but when his ire is once aroused it is lasting. He does not like much company and has no especial liking for women.

Saturn has man's spleen; therefore, no medicine pertaining thereto should be used during his hours; furthermore, he has the right ear and bladder!

THE THEBAIC CALENDAR (ALMANAC).

THE DAYS OF JANUARY.

1. January 11, of the Stonebuck: Favor of the great, high mission, offices and services.
2. January 12, of the Stonebuck: Activity in pursuing plans and projects once decided upon; danger to be exiled.
3. January 13, of the Stonebuck: Absence of passion; warlike dispositions; domination of the senses; chastity.
4. January 14, of the Stonebuck: Aggressive, easily excited character.
5. January 15, of the Stonebuck: Elastic spirit; prudence; favor of high personages; religious inclinations.
6. January 16, of the Stonebuck: Bold undertakings, conceit, fondness for riding.
7. January 17, of the Stonebuck: Affection; pliability; unconditional faithfulness; versatility.
8. January 18, of the Stonebuck: Discouragement; danger of being bodily injured; double nature.
9. January 19, of the Stonebuck: Solidity; stability; great physical strength.
10. January 20, of the Stonebuck: Coquetry; elasticity of the body; mimic dispositions.
11. January 21, of the Stonebuck: Taste for reading; scientific inclinations.

12. January 22, of the Stonebuck: Painful labors; acquisition of property by means of work in the line of agriculture.

13. January 23, of the Stonebuck: Extraordinarily passionate temperament; love; sickness.

14. January 24, of the Stonebuck: Sharp sense; hope of lucky acquisition in dealing with wines.

15. January 25, of the Stonebuck: Sure advancement; frivolity of spirit.

16. January 26, of the Stonebuck: Love of thought and traveling; inclination for hunting.

17. January 27, of the Stonebuck: Love for rural life; rural inclinations.

18. January 28, of the Stonebuck: Long voyages; experiments; inclinations to astronomy.

19. January 29, of the Stonebuck: A peaceful and happy life; a dreamy disposition; love of solitude.

20. January 30, of the Stonebuck: Lack of perseverance; great hopes, which only are partly realized.

21. January 1, of the Waterman: Missing initiation; undecided character; loss of properties.

22. January 2, of the Waterman: Thoughtful spirit (meditating); love for scientific researches; talent for invention.

23. January 3, of the Waterman: Self-denying character; great vicissitudes in life.

24. January 4, of the Waterman: High position; high missions; good luck for high personages.

25. January 5, of the Waterman: Danger of seduction; captivating nature.

26. January 6, of the Waterman: Technical abilities (particularly in the necessary arts).

27. January 7, of the Waterman: Danger of blank weapons in duel or war

28. January 8, of the Waterman: Independent spirit; danger of imprisonment.

29. January 9, of the Waterman: Physical strength and dominating, aggressive character.

30. January 10 of the Waterman: Danger of losing a limb by being wounded or otherwise deformed.

31. January 11, of the Waterman: Energy without second thought; dangers in combat.

THE DAYS OF FEBRUARY.

1. February 12, of the Waterman: A rebellious spirit; dangers encountered in high-standing personage; exile.

2. February 13, of the Waterman: Good luck in military enterprises.

3. February 14, of the Waterman: Future interrupted by a catastrophe; injury on the feet.

4. February 15, of the Waterman: Good luck in traveling and through any connection.

5. February 16, of the Waterman: Acquisition of property through a fine profession.

6. February 17, of the Waterman: Bodily weakness; long and terrible diseases.

7. February 18, of the Waterman: A silent character, and envious, unphilanthropic spirit.

8. February 19, of the Waterman: A catastrophe originating from conceit; emigration.

9. February 20, of the Waterman: Longevity and happy age.

10. February 21, of the Waterman: Love of idleness and antipathy to combats.

11. February 22, of the Waterman: A tempestuous character, which should control itself; wounds inflicted through strangers.

12. February 23, of the Waterman: Vigilance; fire in working; danger of losing one's position when acting in an official capacity.

13. February 24, of the Waterman: Lack of power in life's combats.

14. February 25, of the Waterman: Inclination for taming; danger of wounding somebody.

15. February 26, of the Waterman: Dark (evil) thoughts; dangers of falling from high places.
 16. February 27, of the Waterman: Love of one's home; non-portable rural possessions.
 17. February 28, of the Waterman: Danger on account of alcoholic drinks; love of pleasure.
 18. February 29, of the Waterman: Good luck and advancement by military impulse.
 19. February 30, of the Waterman: Rising to high honors, power, dominion, government.
 20. February 1, of the Fishes: Lucky marriage; complete harmony; good luck in life.
 21. February 2, of the Fishes: Love for quietness; laziness; loss of property.
 22. February 3, of the Fishes: Culinary inclinations; good luck in keeping an inn.
 23. February 4, of the Fishes: Victory over one's enemies; carelessness in life.
 24. February 5, of the Fishes: Inclination for pleasure; many devoted friends.
 25. February 6, of the Fishes: Danger of complete ruin by bad speculations.
 26. February 7, of the Fishes: Good luck by culture; religious, poetical sense.
 27. February 8, of the Fishes: Danger of a catastrophe by water; unexpected poverty.
 28. February 9, of the Fishes: Danger of emigration (change of good luck); travels on foot.
 29. February 10, of the Fishes: Inclination for chemistry, drugs, etc.
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THE DAYS OF MARCH.

1. March 11, of the Fishes: An adventurous, bold character; good luck as a lawyer.
2. March 12, of the Fishes: Advancement and good luck, originating from ennui or pity.
3. March 13, of the Fishes: Perfect love; harmony in domestic life.

4. March 14, of the Fishes: Disagreeable labors; agricultural researches.
5. March 15, of the Fishes: Aggressive character; danger from artifice; long travels.
6. March 16, of the Fishes: Successes in one's private affairs through vigilance; family love.
7. March 17, of the Fishes: Danger of accidental or voluntary drowning.
8. March 18, of the Fishes: A love for sporting and riding; danger from horses.
9. March 19, of the Fishes: Danger from the sword, either in dueling or otherwise.
10. March 20, of the Fishes: An unclean, changeable and phantastic spirit; nervous disease.
11. March 21, of the Fishes: Quarrelsome character; nightly attacks; duels; wounds.
12. March 22, of the Fishes: A ruined existence of which women are the cause.
13. March 23, of the Fishes: Carelessness in regard to the future; a life which depends upon circumstances of good luck.
14. March 24, of the Fishes: Sensual inclinations; great trouble, owing to women.
15. March 25, of the Fishes: An aggressive character, also defeat of the most powerful enemies.
16. March 26, of the Fishes: A penetrating spirit, which unearths the conspiracies of the enemies and puts them to shame.
17. March 27, of the Fishes: Danger of losing one's possessions; ruin; sudden poverty; an erring existence.
18. March 28, of the Fishes: Diplomatic sense; advancement through sciences; secret powers.
19. March 29, of the Fishes: Powerlessness in life; catastrophes in and through life; shipwrecks or drowning.
20. March 30: A worthless spirit; intelligence dominated by the senses; self-love.

21. March 1, of the Widder: Active but quarrelsome character; harnessed for the struggle of life.
 22. March 2, of the Widder: Pernicious, aggressive character; numerous enemies.
 23. March 3, of the Widder: A peaceable character; numerous useful friends.
 24. March 4, of the Widder: A wild or rural nature; fond of hunting.
 25. March 5, of the Widder: An advancement attained by work.
 26. March 6, of the Widder: Superiority over other men; admission to high positions.
 27. March 7, of the Widder: A prudent, wise character, who is watchful of his enemies.
 28. March 8, of the Widder: Easily given to blustering.
 29. March 9, of the Widder: Great self-reliance, running into recklessness.
 30. March 10, of the Widder: Great victory over one's enemies; hunting adventures.
 31. March 11, of the Widder: A benevolent character; secret love affair.
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THE DAYS OF APRIL.

1. April 12, of the Widder: Family love; high advancement.
2. April 13, of the Widder: Celebrity, acquired by work and struggles.
3. April 14, of the Widder: Threatening imprisonment or exile; lack of power in life.
4. April 15, of the Widder: False help; confidence abused; treachery.
5. April 16, of the Widder: Rural love; study of natural laws.
6. April 17, of the Widder: Inclination to luxury, to an appearance of luxury; good luck in gaming.
7. April 18, of the Widder: A peaceable character; advancement by and through a woman.

8. April 19, of the Widder: Greediness; economy; loss of property.
9. April 20, of the Widder: Travels to distant and wild countries.
10. April 21, of the Widder: A very kind-hearted, loyal character, fully conscious of its qualities.
11. April 22, of the Widder: Hurtful inactivity; loss of property through one's own fault.
12. April 23, of the Widder: Many envious, low-minded enemies; bad associations.
13. April 24: Great sadness on account of a woman; love of pleasure.
14. April 25, of the Widder: Commanding character, which is frightened off by hindrances.
15. April 26, of the Widder: Rising to good luck through influence.
16. April 27, of the Widder: High advancement following after a fall and abandonment.
17. April 28, of the Widder: A wealthy woman will play a great role in life.
18. April 29, of the Widder: An active and hard life in which numerous obstacles are to be encountered and removed.
19. April 30, of the Widder: Loss of happiness through a woman; a superior spirit.
20. April 1, of the Steer: Great combats and triumphs, which are attributed to cleverness connected with bodily strength.
21. April 2, of the Steer: Fruitless efforts against stronger ones; disappointed hopes.
22. April 3, of the Steer: Love of an elderly person; marriage through interest.
23. April 4, of the Steer: An easily excitable character; trouble in domestic affairs.
24. April 5, of the Steer: A peaceable character; rural possessions; inclination to agriculture.
25. April 6, of the Steer: Celebrity acquired through science; varied inclinations.

26. April 7, of the Steer: Physical beauty and lucky marriage.

27. April 8, of the Steer: Catastrophe caused by a woman; loss of property; poverty.

28. April 9, of the Steer: Any ecclesiastical office; a numerous family; rural inclinations.

29. April 10, of the Steer: Love of sensuous pleasures.

30. April 11, of the Steer: Sure advancement; miserly, economical spirit; rapacity.

THE DAYS OF MAY.

1. May 12, of the Steer: Benevolence; exchange of mutual sympathies.

2. May 13, of the Steer: Quarrelsome spirit and inclination to jealousy.

3. May 14, of the Steer: A character easily conciliated; an honest spirit.

4. May 15, of the Steer: Inclination to occult sciences; religious sense.

5. May 16, of the Steer: Happy and rich union, which, however, is followed by sadness of heart.

6. May 17, of the Steer: Efforts which bear no results in life; exile or imprisonment.

7. May 18, of the Steer: Combat loving character; excitability; duels; wounds.

8. May 19, of the Steer: Insignificance of spirit; unfruitful labors; mild character.

9. May 20, of the Steer: Envious and haughty sense.

10. May 21, of the Steer: Silence; hidden enemies, who seek to hurt.

11. May 22, of the Steer: Productive associations; help through devoted friends.

12. May 23, of the Steer: Danger of serious wounds in falling from high places.

13. May 24, of the Steer: Misplaced confidence; abandonment in old age.

14. May 25, of the Steer: A martial character, which supports its right by its strength.

15. May 26, of the Steer: A benevolent, peaceable spirit; friend of peace and harmony.

16. May 27, of the Steer: Superabundance in property through pernicious labor; economy.

17. May 28, of the Steer: An ambitious character, who does not resort to foul play in order to succeed.

18. May 29, of the Steer: A fantastic, despotic spirit; the woman dominates the man.

19. May 30, of the Steer: Inclination to architecture; inclination to luxury.

20. May 1, of the Twins: Sincere friendship; high patronage.

21. May 1, of the Twins: The same as with the first of the Twins.

22. May 2, of the Twins: Great victories over enemies; high military honors.

23. May 3, of the Twins: Lofty musical and poetical inclinations; sense of art.

24. May 4, of the Twins: High position and offices; generosity.

25. May 5, of the Twins: Prospect of success in the profession of military weapons.

26. May 6, of the Twins: Sense of justice; inclination to legislative sciences.

27. May 7, of the Twins: A quiet life; good luck in love and marriage.

28. May 8, of the Twins: Inclination to a military career; contentions in the household.

29. May 9, of the Twins: Commanding power; high honors; good luck.

30. May 10, of the Twins: Inclinations towards medicine; great benevolence; love of mankind.

31. May 10, of the Twins: The same as before.

THE DAYS OF JUNE.

1. June 11, of the Twins: Rapacious instincts; family love; exile.
2. June 12, of the Twins: Great sadness—early loss of loved persons.
3. June 13, of the Twins: Dangerous connections; gluttony; silent spirit.
4. June 14, of the Twins: Danger originating from unjustly acquired possessions; a keen, cunning spirit.
5. June 15, of the Twins: A confused spirit, who undertakes too many things at once; genius or foolishness.
6. June 16, of the Twins: Lack of sound judgment; a fruitless career; unfruitful work.
7. June 17, of the Twins: Lack of power in life; missing the initiative; mutilation.
8. June 18, of the Twins: A cunning and active spirit, which often misses its aim.
9. June 19, of the Twins: Danger of abandonment; sudden poverty; ruin in enterprises.
10. June 20, of the Twins: Scientific associations; inclination to occultism; dangerous power.
11. June 21, of the Twins: Inclination for sporting; eccentric spirit; dependence upon others.
12. June 22, of the Twins: A loving heart; good luck in domestic life; love for the fields; music.
13. June 23, of the Twins: A hard life; abandonment in old age; sadness through the children.
14. June 24, of the Twins: A gay character; talkative bel-esprit; many friends.
15. June 25, of the Twins: Love of study; success in science or as an author.
16. June 26, of the Twins: A fretting, peevish character, which inclines to violent quarrel.
17. June 27, of the Twins: Danger of abandonment in love; a sad, deserted life.

18. June 28, of the Twins: Agricultural inclinations; probability of a twin birth.
19. June 29, of the Twins: A changeable and variable character, which finds good luck nowhere.
20. June 30, of the Twins: Associations purporting to dominate the weaker ones.
21. June 1, of the Lobster: Happy marriage; sympathetic character.
22. June 1, of Lobster: Same as before.
23. June 2, of the Lobster: Love of idleness and elegance; envious spirit.
24. June 3, of the Lobster: Danger of often coming under the dominating influence of women.
25. June 4, of the Lobster: Dangerous; penchant to sensual inclinations; slippery ways.
26. June 5, of the Lobster: Danger of being seduced in youth; vicissitudes through women. . .
27. June 6, of the Lobster: An extravagant character; a spirit threatened by confusion.
28. June 7, of the Lobster: Instincts, which shall be suppressed; inclination to dominate weaker ones.
29. June 8, of the Lobster: For a woman, danger of adultery; generally distress in marriage.
30. June 9, of the Lobster: An active, laborious spirit; little ambition; modest inclinations.

THE DAYS OF JULY.

1. July 10, of the Lobster: A laborious spirit, who will reap the reward of his labors.
2. July 11, of the Lobster: Great standstill in enterprise; long travels by sea.
3. July 12, of the Lobster: Cruel instincts, which should be checked; danger of murder.
4. July 13, of the Lobster: Early inclination to progress in sciences.
5. July 14, of the Lobster: Great advancement in youth; an illustrious or noble family.

6. July 15, of the Lobster: Inclination to sit; high offices which have been acquired through artifice or forcibly.

7. July 16, of the Lobster: Triumph over dangerous enemies.

8. July 17, of the Lobster: Lack of energy and of the initiative in character.

9. July 18, of the Lobster: Love of pleasures and games; great loss of money.

10. July 19, of the Lobster: Musical or warlike inclinations.

11. July 20, of the Lobster: A vigilant spirit; secondary or serviceable affairs.

12. July 21, of the Lobster: Great losses of fortune through travels or unlucky changes of abode.

13. July 22, of the Lobster: Lack of initiative; an indolent, indifferent character.

14. July 23, of the Lobster: Inclination to rural homes, to pedestrianism; fall.

15. July 24, of the Lobster: An ambitious character, which surmounts difficulties.

16. July 25, of the Lobster: An independent spirit and untamable and reckless character.

17. July 26, of the Lobster: Lack of stability in life; danger of heavy fall.

18. July 27, of the Lobster: Learned spirit; inclination to another's will.

19. July 28, of the Lobster: A sympathetic and thoughtful spirit; love of country.

20. July 29, of the Lobster: Great danger of a sudden and violent death; imprisonment.

21. July 30, of the Lobster: A spirit which lacks aim; a vague intelligence.

22. July 1, of the Lion: Inclination for hunting; boldness, courage; victory over enemies.

23. July 1, of the Lion: Same as before.

24. July 2, of the Lion: Danger of drowning or shipwreck; catastrophes.

25. July 3, of the Lion: Helplessness; abandonment; sadness; lack of moral strength.
26. July 4, of the Lion: A cunning and prudent character; successes through diplomacy.
27. July 5, of the Lion: Scientific inclinations; reaching the aim through artifice.
28. July 6, of the Lion: Inclination for dueling; wars; an aggressive character.
29. July 7, of the Lion: Strength and courage; noble family; powerful will.
30. July 8, of the Lion: Good luck through industry; working with fire; superior spirit.
31. July 9, of the Lion: Same as before.

THE DAYS OF AUGUST.

1. August 9, of the Lion: Highly good luck; love of luxury; pride and vanity.
2. August 10, of the Lion: Danger of a timely or violent death; dangers.
3. August 11, of the Lion: Mania for pleasure; sensual impulses; seduction.
4. August 12, of the Lion: A happy and wealthy union; a reserved character.
5. August 13, of the Lion: A pernicious spirit, firm in its aims.
6. August 14, of the Lion: Lack of the initiative; loss of property through one's own fault.
7. August 15, of the Lion: A superior character, conscious of his strength and superiority.
8. August 16, of the Lion: A stubborn, unruly spirit; great moderation.
9. August 17, of the Lion: Disagreeable labors; travels to Africa.
10. August 18, of the Lion: Powerful intelligence; an inventive spirit.
11. August 19, of the Lion: A character devoid of initiative; combats against stronger ones.

12. August 20, of the Lion: Offices with high personages; great intuition.

13. August 21, of the Lion: A sharp, discreet spirit, possessing faculty to easily penetrate others' characters.

14. August 22, of the Lion: Danger of life in one's own house. Terrible diseases.

15. August 23, of the Lion: A powerful intelligence; a sensitive spirit; diplomacy.

16. August 24, of the Lion: Painful labors; labor in the woods; ingenious spirit.

17. August 25, of the Lion: Danger of drowning; great struggle in life.

18. August 26, of the Lion: A laborious life; love of field and forest.

19. August 27, of the Lion: A great sense for destruction, which may end with murder.

20. August 28, of the Lion: Interchange of sympathies between friends; sociable spirit.

21. August 29, of the Lion: Lucky marriage; good luck in love; good friendship.

22. August 30, of the Lion: An odd character; subjugation to others; inclination for sporting.

23. August 1, of the Virgin: Atrocities; luxurious appearance; good luck; love of pleasures.

24. August 2, of the Virgin: Great laziness; inclination to fatalism; idleness.

25. August 3, of the Virgin: A perspicacious, active spirit, who will reap the fruit of his labors.

26. August 4, of the Virgin: Rural inclinations; acquisition of property through agriculture.

27. August 5, of the Virgin: Warlike inclinations; a superior spirit; good luck, coming by itself.

28. August 6, of the Virgin: Love of pleasure and luxury; physical beauty; successes in love.

29. August 7, of the Virgin: Complicated marriage; general complications through women; no coquetry.

30. August 8, of the Virgin: Love for fields and rural possessions; a thoughtful spirit.

31. August 9, of the Virgin: As before.

THE DAYS OF SEPTEMBER.

1. September 9, of the Virgin: Danger of getting a wrathful wife; love of idleness.

2. September 10, of the Virgin: Good luck without much trouble: danger of seduction.

3. September 11, of the Virgin: A useful genius and intelligent activity; great distinction.

4. September 12, of the Virgin: Danger of engaging other persons in bad enterprises.

5. September 13, of the Virgin: Inclination for gardening (horticulture); wealth; a quiet and happy life.

6. September 14, of the Virgin: A laborious and domestic life; danger of being hurt; usefulness.

7. September 15, of the Virgin: Devotion and affection; a timid, soft character.

8. September 16, of the Virgin: Pernicious prosecution of good luck; happy union.

9. September 17, of the Virgin: A prudent character, and a peaceful future; safe from accidents.

10. September 18, of the Virgin: A long and useful life; a benevolent and protective spirit; family love.

11. September 19, of the Virgin: A phantastic character; love of sporting; inclination to agriculture.

12. September 20, of the Virgin: Combats against secret enemies; contentions with foreigners.

13. September 21, of the Virgin: Easy acquisition of property; wealth; great transactions.

14. September 22, of the Virgin: Sensual inclinations, which should be suppressed; danger in love.

15. September 23, of the Virgin: Nautical inclinations; acquisition of property through navigation.

16. September 24, of the Virgin: Exile or imprisonment; embarrassment in life through false conception.

17. September 25, of the Virgin: An aggressive character; victory over powerful enemies; warlike spirit.

18. September 26, of the Virgin: A sociable turn of mind; change of sympathies; faithful friends.

19. September 27, of the Virgin: Danger of losing one's possessions through lack of energy and initiation.

20. September 28, of the Virgin: A superior spirit; a numerous family and (numerous) friends.

21. September 29, of the Virgin: Inclination to religious ideas; a phlegmatic spirit; fruitfulness.

22. September 30, of the Virgin: Danger of mental derangement or deafness and dumbness; wounds on the head.

23. September 1, of the Scale: Warlike character; danger of wounding somebody mortally.

24. September 2, of the Scale: Inclination to high sciences; priesthood; religious sense.

25. September 3, of the Scale: Imprisonment or great incapacity to wage the struggle of life.

26. September 4, of the Scale: Rural, agricultural inclinations; missing profession; a complicated life.

27. September 5, of the Scale: Danger through iron and fire; inclination for weapons; combat and war.

28. September 6, of the Scale: Very painful and subaltern labors at any period of life.

29. September 7, of the Scale: Dangers through dangerous connections; a threatening fall from a height.

30. September 8, of the Scale: Great sadness through the untimely loss of a loved person.

THE DAYS OF OCTOBER.

1. October 9, of the Scale: Aggressive character; danger of falling in combat.
2. October 10, of the Scale: Inclinations which must be suppressed; a sad life; great dangers.
3. October 11, of the Scale: A double nature; an unknown father; great diplomacy.
4. October 12, of the Scale: An improvident character, which is continually fretting about the future, while stirring up the past.
5. October 13, of the Scale: Separation of man and wife (divorce); danger of separating one's self from the inclinations.
6. October 14, of the Scale: Theatrical inclinations; natural talent of imitation; coquetry.
7. October 15, of the Scale: Unstability in love and marriage; an easy-going spirit and frolicsome sense.
8. October 16, of the Scale: An active, indefatigable intelligence; explorations in tropical countries.
9. October 17, of the Scale: A critical spirit, which is cutting and mocking; great vicissitudes in life.
10. October 18, of the Scale: Wealth and success; good luck in household.
11. October 19, of the Scale: A fixed position; triumphs over enemies; commanding spirit.
12. October 20, of the Scale: Religious sense; priesthood; favored by Providence.
13. October 21, of the Scale: Dependence and subjugation; plans for the future, which amount to nothing.
14. October 22, of the Scale: Great danger of the loss of property, owing to dishonest aid or lack of vigilance.

15. October 23, of the Scale: Scientific inclinations (chemistry or medicine); spirit of observations.

16. October 24, of the Scale: Great combats against cunning and mean enemies; too much self-reliance.

17. October 25, of the Scale: Pride and coquetry; physical beauty; good luck.

18. October 26, of the Scale: Great victories against powerful adversaries; great courage.

19. October 27, of the Scale: A benevolent spirit who supports his family and friends.

20. October 28, of the Scale: Laborious life; painful labors, but little ambition.

21. October 29, of the Scale: Inclination to fatalism; excessive laziness; lack of initiative.

22. October 30, of the Scale: False help (assistance) in life; embittered enemies; danger of violent death.

23. October 1, of the Scorpion: In readiness for the combat; danger of wounding others with iron and fire.

24. October 2, of the Scorpion: A happy and uneventful future; great plans; sure advancement.

25. October 3, of the Scorpion: Love of loneliness (isolation); silence; depth of thought.

26. October 4, of the Scorpion: High musical and poetical inclinations; harmony; happy life.

27. October 5, of the Scorpion: A very active brain which does not execute anything; danger of being wounded.

28. October 6, of the Scorpion: Success through patient work; persistent spirit; moderation.

29. October 7, of the Scorpion: Great gains; wealth through connection with precious metals; advancement.

30. October 8, of the Scorpion: A vigilant, restless, rude spirit; different inclinations to love.

31. October 9, of the Scorpion: Distress or abandonment at first period of life; untimely loss of parents.

THE DAYS OF NOVEMBER.

1. November 10, of the Scorpion: A spirit that tries to hide its thoughts by artifice.
2. November 11, of the Scorpion: Reckless spirit; imprudence; dangers through one's own faults; catastrophes.
3. November 12, of the Scorpion: A prudent and cunning spirit; numerous enemies, who are powerless to harm.
4. November 13, of the Scorpion: Advancement and durability; a silent, unpenetrating spirit.
5. November 14, of the Scorpion: Hurtful indiscretions; sense of liberty.
6. November 15, of the Scorpion: Great laziness; fatalistic sense; sometimes lack of energy.
7. November 16, of the Scorpion: Kindness of heart; greatness of soul; benevolent compassion.
8. November 17, of the Scorpion: Great misery; a sad, erring life; numerous enemies.
9. November 18, of the Scorpion: A jealous and mistrusting spirit; stings in love.
10. November 19, of the Scorpion: Love of feasting; tempestuousness; numerous combats of life.
11. November 20, of the Scorpion: Advancement; exploits; long travels in tropical countries.
12. November 21, of the Scorpion: An independent spirit, who knows neither law nor master; great vicissitudes.
13. November 22, of the Scorpion: Great change in good luck; dangers of sinking from step to step.
14. November 23, of the Scorpion: A spirit which exhausts its strength in different projects, which are empty and worthless.

15. November 24, of the Scorpion: A laborious character; modest inclinations; love of home.

16. November 25, of the Scorpion: A silent spirit; great struggle of life; unjustly acquired possessions.

17. November 26, of the Scorpion: Inclination to forcibly take away other's property; dangers in life.

18. November 27, of the Scorpion: A sociable and sympathetic character; a convincing spirit.

19. November 28, of the Scorpion: Religious spirit; high priestly honors; mental superiority; stability.

20. November 29, of the Scorpion: Inclination to sciences, to serious studies, to books; successes.

21. November 30, of the Scorpion: A prudent and cunning spirit; fascinating versatility; high position.

22. November 1, of the Hunter: An association furnishing but poor results; dangers.

23. November 2, of the Hunter: An aggressive character; danger of being wounded by man's hand.

24. November 3, of the Hunter: Procreative power; family love; mildness.

25. November 4, of the Hunter: Prudence and help; warlike character; soldierly disposition.

26. November 5, of the Hunter: Danger of becoming a widower; fatherly care; danger for the home.

27. November 6, of the Hunter: A useful, inventive, laborious spirit; domination through others.

28. November 7, of the Hunter: Laziness; a quiet, peaceable life; happy marriage.

29. November 8, of the Hunter: Mania for gambling; an adventurous spirit, which hopes for good luck; ill luck.

30. November 9, of the Hunter: Danger through fire; a superior spirit; a life shortened by one's own faults.

THE DAYS OF DECEMBER.

1. December 10, of the Hunter: Different capacities; a comparative spirit; great wealth.
2. December 11, of the Hunter: A cunning character, who defeats with his strength; dangerous imprudence.
3. December 12, of the Hunter: A spirit dominated by sensual senses; sensuality.
4. December 13, of the Hunter: Danger of imprisonment; suppression; great dangers for the parties concerned.
5. December 14, of the Hunter: Inclination to sciences; to books; a studious spirit.
6. December 15, of the Hunter: Advancement; not a very reliable position; enterprise which one regrets.
7. December 16, of the Hunter: A weak, unfruitful spirit working; poverty; ruin.
8. December 17, of the Hunter: Ill luck in second period of life; abandonment by one's relatives; sadness.
9. December 18, of the Hunter: A phantastic spirit; dangers emanating from the brain; insanity.
10. December 19, of the Hunter: An existence surrounded by embarrassments; danger of imprisonment or of fire.
11. December 20, of the Hunter: Happy unison; numerous devoted friends: affability.
12. December 21, of the Hunter: A superior spirit; initiative; power; high science.
13. December 22, of the Hunter: Danger by duel or war; an aggressive spirit; serious combats.
14. December 23, of the Hunter: Great jealousy, which may lead to killing; great chagrin.
15. December 24, of the Hunter: A sad life; danger of shortening same; violent death.

16. December 25, of the Hunter: Misuse of feasting and alcoholic drinks; debauchery.

17. December 26, of the Hunter: Manual cleverness; an easy going spirit; inclination for the theater.

18. December 27, of the Hunter: Great lack of power in life; powerful enemies; dangers.

19. December 28, of the Hunter: A firm and patient character, which reaches its desired aim.

20. December 29, of the Hunter: Bodily agility; childishness; brain diseases.

21. December 30, of the Hunter: Acquisition of property through metallurgy; disagreeable labors.

22. December 1, of the Stonebuck: Twins; great diplomacy; a double nature.

23. December 2, of the Stonebuck: Powerlessness in enterprises; but little support.

24. December 3, of the Stonebuck: Wisdom, strength, courage and foresight; a scientific spirit.

25. December 4, of the Stonebuck: A superior spirit; conception for great truth; advancement.

26. December 5, of the Stonebuck: Hospitality; lack of prudence; danger of theft.

27. December 6, of the Stonebuck: A sincere heart; faithfulness in inclinations; great devotion.

28. December 7, of the Stonebuck: Great sadness of heart; rival in love.

29. December 8, of the Stonebuck: Famishing; good luck; advancement; a superior spirit.

30. December 9, of the Stonebuck: Powerlessness in life; danger of a deep fall.

31. December 10, of the Stonebuck: Wisdom; accidents or wounding during the night.

We thus close the signification of the 365 days of the Zodiac Circle.

CARTOLOGY.

Those who wanted to gain notoriety by prophesying wonders, resorted to fortune-telling by cards, or so-called card-reading. Foremost among these persons stands Maria Anna Lenormande, the fortune-teller of Napoleon the Great and the Empress of Russia. This noble woman's name is recorded in the annals of history. There are a multitude of card-readers who call themselves disciples of Lenormande, although the latter taught her art to no one. Art is not really the correct word, for it includes a "can" without having learned it. It originates from Mysticism which knows no art.

I shall attempt to explain card-reading as well as possible, and many who follow my words will be astonished to find how much can be attained.

First of all, I would state that the card is but a connecting link, and its secret interpretation originates from spiritual mysticism—must originate therefrom—the same as there must be a connecting link in "Spiritualism," in order to gain something of mysticism by listening, and to utilize its significations, which mostly are taken from the Scripture for enlightenment. At the same time, the card is destined to decipher the significations of Mysticism and to change the mystic language into one comprehensible to man.

The genuine card-readers are mere tools of the mystic and belong to the category of clairvoyants.

By means of self suggestions, but principally by concentration of the will, a person naturally inclined to it may glance into the infinite.

This natural gift produces the best effect when appearing through the will-power without any other auxiliaries—in this case, one experiences a strange sensation all over one's body, beginning with a certain pressure, which afterwards transplants the medium into a condition incapable of description. The cheeks and shoulders are touched by an invisible hand. This condition lasts for hours, and often a whole day. Whatever the person, or rather the medium, who finds himself in this mystic condition says, is the unconditional truth—and although it sounds incredible, it is "true," and will prove to be truth.

What the medium says or has said she does not remember after the visitor is gone—but, if he happens to return years afterwards, she will be able to repeat every word—be her memory poor in other ways, she will demonstrate its power in this case! It is strange that these mediums, who are very scarce, are the most forgetful of persons, which is a proof that they receive their suggestions from a spiritually mystical power. The writer of this is one of the most forgetful women in the world, and, although she sees thousands and thousands of persons throughout the year in her office, she is nevertheless able to tell everyone what she told him years before of the person who comes in contact with her; but without his presence she could not remember what she had told him.

The language of the card is like an open book to those who are mystically inclined. Even the best card-readers (of whom there are, as previously mentioned, but few) cannot always discern it with the same precision and certainty, for the very reason that spiritual suggestion is not always the same. I shall afterwards illustrate as well as possible the lan-

guage of cards pictorially, but would state that, first of all, the "will, the unconditional will," must exist in order to penetrate into the secrets and to derive usefulness from them.

Even in cutting the cards the card-reader must concentrate his whole will-power upon the fact that the person to whom his fortune is to be told, cuts the cards in such "manner" that the language of cards can be deciphered for him.

As a test, proceed as follows: "Take six or several cards into the hand and spread them out in fan-shape; sit opposite (vis-a-vis) the person for whom the cards are to be read, and take him by the hand, look steadfastly into his eyes, and bid him take a card named by the card-reader. He will take the card named to him every time providing the matter is taken seriously, and the card-reader makes his vis-a-vis feel his will strongly enough. This experiment having succeeded, the matter has progressed so far that the card-reader can begin. This experiment is necessary with beginners to test their power of concentrating their will. After this the cards are shuffled and the card-reader must, cutting the cards three times, concentrate his will upon the person; so he cuts the cards in such a manner that his fate can be read from them. I repeat, once more, that this test is indispensable for the beginner for it is impossible for the card-reader to gain any knowledge of the mystic without the necessary will-power. Unfortunately, card-reading is discredited by many people, because 99 per cent of the card-readers have not the least conception of it, and their reading has no real worth, and because also 999 out of 1,000 believe that the card possesses the power to tell fortune.

Such a belief is rather "naive;" it would be about the same as in "Spiritualism" if the table, which moves, were to be the originator of the movement. The table is inanimate, and so is the card—it is, of course, a connecting link like the card, and its mo-

tion is brought about by the spirit world, the same as is the language of the cards.

Card-reading supports the connection through spiritual suggestion and on account of its being "mystic," never can be directly connected with reality and never will be! Therefore a connecting link must be established, and I have with my rich experiences (I may safely allege, the richest that can have been made by a living creature) found out that the "card" is the best connecting link to bring the "mystic" in close touch with reality. The qualifications of a medium are unconditionally necessary for card-reading—without these, nobody can read cards; moreover, there is a much greater amount of this gift necessary than with spiritualistic mediums or somanmbulists, because the intercourse is more lasting than with the two previously mentioned.

In family circles a weak mediumistic gift suffices, for the reading never lasts long. I would like to direct the attention to the fact, that the test should not too often be performed by one and the same person, inasmuch as a reaction takes place upon the nervous system, which is injurious. Never trifle with a power which you do not know, but only feel. Jokeful card-reading or the like, is childish pleasure (pastime) which does not belong to fortune-telling. Fortune-telling by cards, is almost impossible, when the person for whom the cards are to be read lacks the "necessary will," to glance into the future (it is just as difficult to hypnotize a person against his will) and approaches the card-reader for this purpose. If the will has been concentrated while cutting the cards, and if the person desires positively to have the future read by the medium he may be sure to hear the full and unvarnished truth!

I invite skeptics, honorable men without prejudice, men of earnest purpose, to test a subject which is most important to mankind; I invite these to visit me and to convince themselves, "once, twice, three

times," and then I beg every one to openly and candidly state (without adding or deducting anything) what he thinks about the matter! It is to such men who only convince themselves "once" (thereby admitting justice and righteousness) that I owe my great reputation as a fortune-teller! Many doctors, preachers and temporal scientists have visited me and all of them got a different view entirely free from prejudice. I count many of them among my regular visitors; formerly these men did not believe in such things! I state that I am not "infallible" for the simple reason that there is "nothing infallible" in human life—not even in the spirit world, as spiritualism teaches us!

I am not inspired spiritually alike every day. Some days I work very laboriously, for, when spiritual inspiration fails, fortune-telling fails, too. I have already mentioned that amongst 1,000 there is scarcely "one" who reads cards with spiritual inspiration, and find it strange that, notwithstanding all this, there are so many "card-readers" who can tell the people something. It requires unheard-of insolence and I feel tempted to call them "artists" possessed of skill deserving of admiration, who, nevertheless, injure the "good cause," for they cannot give much in return for their ample remuneration.

One of the most obnoxious things is the selling of so-called locket-gems (amulets) which are supposed to bring good luck and to prevent ill luck! Whoever deals in such things can never have a spiritually mystic power within himself, because honest thinking and acting are closely affiliated with "spiritual goodness," and therefore incompatible with swindling and fraud! I can, dear reader, only repeat that a fortune-teller cannot give away treasures, for, if he could, he would be the first to appropriate them for himself. However, dear reader, by means of the occult sciences he can place before thine eyes thy frailties and ordinations, he can

through mediumistic spiritual clairvoyance tell thee that thou wanderest upon the right or wrong path through life, and upon the latter thou art led into ruin, but that thou shouldst persevere upon the path of righteousness. He furthermore can protect thee against dangers by directing thine attention towards them; he can give thee advice in business matters; he can tell whether thou art engaged in the right or wrong way; and he can advise and tell thee how to secure love by thy actions.

Treasures thou must acquire thyself and canst acquire them in a certain manner. Thou canst be happy if thou livest and actest accordingly. Every mortal has a right to be happy and happiness is mostly to be found where it is the least looked for!

It reminds me of the Egyptian legend in which the "King's fortune-teller" said to the King: that he would be quite happy if he could wear the shirt of a "really happy mortal" for a short time. Thereupon an army of messengers was sent out to find the "really happy one," and after months had passed without the messengers having found such an one, the King grew angry, and exclaimed: "Where are the 'happy ones,' in my country—in the country where wealth has built its throne?" When the messengers returned without the desired shirt the king sent them out again and ordered them to seek where there was no wealth, in a poor country among shepherds or recluses. They did as bidden, and came to a solitary hut—all sorts of animals literally swarmed in and about it. Its occupant was an "old man" who showed a smiling face to the King's messengers when they entered. The messengers encouraged by the cheerful looks of the "recluse" said to him: "Dear old friend, are you happy in this solitude among a swarm of animals?" And he said: "Yes; I am quite happy." The messengers repeated the question, for it seemed too strange for them to find in the most abject poverty what palaces, filled with

splendor and finery and beautiful women could not give, because real worth was missing.

The messengers insisted upon the old "recluse" giving them "his shirt," as they needed it for their lord and king.

"But how disappointed were they when the "only really happy mortal," whom they had found, declared to them that "he was too poor" to allow himself the luxury of a shirt in the solitude his happiness consisted in, he having for his friends only animals around him, and in having no enemies in this world; for surely nobody envied him his existence, for men do not know my happiness, he said. Upon taking leave of the messengers he assured them once more that he was perfectly happy, and only wished that the king might feel the same!

Dear reader, you may see from this that my statement that "man" has a right to be happy is correct. Now comes the greatest drawback; the majority of men do not understand how to be happy, for they seek happiness in earthly possessions and lust, which only satisfy the animal instincts in man.

"Seek thou, oh mortal, to fortify and solidify thy intelligence—seek to rule thy spirit—subordinate thy frail body—thy body which turneth to "dust and ashes,"—to future life which lasts eternally! "Learn to rise in distress above the earthly." "Learn to study the faith of futurity after death—the doctrine of the soul, according to modern science." Remain faithful to the One who has created thee and "all," and "must have created;" nature also, from which thou hast gone forth bodily, and wash thyself with spiritual life by means of moral and just living—then thou wilt never, never be unhappy, like those who only live for this world's pleasure!

Religious doctrines—regardless of their dogmas—are the greatest boon to mankind—particularly to those who cannot rise higher than the minds of stronger men will suffer them to. The doctrines of

religion prevent the rising generation, in which they are inculcated, from yielding to the temptations of life.

The germ of spiritual doctrine produces a tree known by its fruits, for these have not the bitter taste of immorality!

"A spiritually good man can never be utterly unhappy, nor can a 'base vivant' be quite happy!" Man can establish his position in society according to his mental and moral capacities—his happiness consists in the consciousness of living as man ought to live and must live; the consciousness of doing right and of having done right, is the unconditional requisite for happiness!

This book aims to teach every family to look into the future, and he who studies it will find out whether what has been written in it is the truth or not.

Skeptics are men who do not seek the hidden truth—but do thou seek the "truth" from out the mysticism of hidden spiritual power, dear reader! Its reward is great; greater than thou thinkest. Make use of thy will for in will lies "strength." Heaven and Earth were created by will; and by his will man is distinguished from animal. By will mountains can be moved, say the Scriptures; by will nations can be destroyed and rebuilt; inventions are carried out by human will; modern science has been built up by will. Our great men established their fame by means of will; mankind is based upon will—and if you, a mortal, but exercise your will you will have the desire to fathom the depths of the mystical!

My gift comes to me through will, and if you are spiritually mystically inclined "you" can do as much as I. You must understand how to guide your will and concentrate it in order to derive from the future that, which to individuals of less will power appears to be miraculous!

Man up to this day does not yet realize his internal mental power; when he has once fully and completely

become familiar with it he will look back with pity upon the present generation which has accomplished much, but which has not yet learned the "spiritual being" of man!

I will reveal the future to mankind, and I can do it, because I want to do it. I can convince everybody of my innate mystical power, because I want to!

"Will is life—will is strength! Will can suffer—can even subordinate the physical man, because it is spiritual."

The Indians who submitted to the greatest tortures without wincing show us that will dominates physical man and his crimes. Those with will power rule the world. Will in man is the prime requisite for greatness.

"Lack of will means weakness, decadence and spiritual reaction!"

Strong will subjugates the weak and lowers him to slavery!

Therefore, be strong in "will"—the stronger the will power, the greater the man—the greater his success in all he undertakes!

CARTOLOGY CONTINUED.

Ace of hearts: Private House.

King of hearts: The Gentleman for whom the cards are laid.

Queen of hearts: The "Lady" for whom the cards are laid.

Knave of hearts: The thoughts.

Ten of hearts: Wedding card betrothal.

Nine of hearts: Joy of Heart.

Eight of hearts: Room.

Seven of hearts: Love.

Ace of diamonds: Present inheritance.

King of diamonds: Blind Gentleman.

Knave of diamonds: Blind Lady.

Queen of diamonds: Good luck (the best card).

Ten of diamonds: Money through business by one's own efforts.

Nine of diamonds: A general change.

Eight of diamonds: Small amount of money—not so much as expected.

Seven of diamonds: General invitation.

Ace of spades: Travel—at all odds a very great change.

King of spades: Gentleman with dark hair.

Queen of spades: Postman—a messenger.

Knave of spades: Lady with dark hair.

Ten of spades: A letter—a document.

Nine of spades: A way to go and come.

Eight of spades: Certainty—full certainty.

Seven of spades: Tears, trouble, distress.

Ace of clubs: Business—court.

King of clubs: Elderly Gentleman.

Queen of clubs: False Person (male).

Knave of clubs: False woman.

Ten of clubs: Club trouble.

Nine of clubs: Sickness—loss, theft, generally the worst card.

Eight of clubs: Danger.

Seven of clubs: Child.

EXPLANATION.

The cards are invariably read from right to left.

Ace of hearts: Private house—if surrounded by good cards, as for instance:

Nine of hearts: There are joys to the house;—if surrounded by clubs, 10 and 8, the house is in danger of fire.

Ten of clubs: Alone with the house, it is surely fire; if clubs 9 and 10 are lying with the house, it indicates a case of death.

King of hearts: The Gentleman to whom the cards are laid; read the cards from right to left; those which lay to the left of the king of hearts con-

stitute the future; those which lay to the right of him, the present; and below him, the past. If this card has a number of hearts around it, this man will be generally favored by good luck, but if there are a number of clubs around it he will be less fortunate—will reach his aim only by a hard struggle.

The queen of hearts (female) is to be treated the same as the king of hearts.

The king of hearts represents the male questioner, the queen of hearts the female questioner, and these two cards always signify the questioning persons. With married people the king of hearts is the man, the queen of hearts the woman.

The knave of hearts is the thoughts. If this card is over the person, the former must be closely watched for it indicates what the person intends to do; if lying on the right side, the person does not intend to undertake much in the near future; if this card is on the left side of the person, the thoughts are vacillating and incomplete; but if lying "below the person," the thoughts of the latter are not to his advantage, but to his disadvantage.

Ten of hearts: Wedding card—betrothal. This card "over the person" indicates early marriage—at any rate before a year is past; to the right of the person, it is an offer of marriage, which would better not be accepted; if the 10 of hearts lie to the left of the person, it is an invitation to a wedding; "below the person," it indicates that the person is married.

Nine of hearts: Joys of heart. If this card is near the house, the joys are more for the whole family; if near the "king of hearts" or "upper heart," the joy is especially for the person himself.

The nine of hearts is always to be taken for a good card, even if falling near bad cards, as for instance to 9, this sickness ends with joy.

Eight of hearts: The room. This card alone has not much signification, but must be connected with

the ace of hearts (house). The cards lying between indicate what will happen in the near future in the room and house.

Seven of hearts: Love. This card only has a full meaning (signification) of it is near the "king of hearts" or "upper heart." If the "seven of hearts" is far from the person, upon the right side, this person has been duped and deceived in love matters; if the "seven of hearts" is to the left side of the person, nearby or far off, the good luck of love of such person, shapes itself according to the distance. If many club cards are between, the person will have to overcome many obstacles before reaching the goal of his love.

Ace of diamonds: Present or inheritance. If this card comes between the king of hearts, the queen of hearts or any card representing a picture (figure) as for instance knave of diamonds, it is to be called a present. If the ace of diamonds is to the left of the person and between the two cards 9 and 10, it signifies inheritance, money and possessions (real estate) through death.

The king of diamonds signifies blond gentleman; this card signifies a friend; if the queen of clubs is near this card the friend is false and artful. If a king of clubs is to the left near the king of diamonds, it signifies a middle-aged friend.

The queen of diamonds indicates good luck and is the best of all cards. If this card falls over the "king of hearts" or "queen of hearts" the person entertains great ideas, through which he arrives at good luck and wealth; if this card falls to the "right" of the person it leads to unexpected "good luck" by a third person. If the "queen of diamonds" turns to the right side of the person, near the "ten of diamonds," it signifies gain in a lottery. To the left of the person the "queen of diamonds" signifies that the person has had great good luck, and if there are no particularly bad cards near the king the person will

be able to maintain his fortune. Below the person, the "queen of diamonds" signifies lost good luck through one's own fault: Diamond below, signifies blond lady. This card represents "friend" and so long as no bad cards (clubs) are around her; if the "former" be surrounded by clubs, then beware of this lady. This card has the same significance—whether near or far from the person.

Ten of diamonds: Money by one's own efforts. This card "over the person" is money by one's own efforts to be acquired in the near future; to the right of the person, this card signifies the gain of much money in the present; to the left of the card, this card signifies money already acquired; and below the person, "ten of diamonds" indicates that the person has already acquired money but failed to know how to keep it. If the 9 of clubs joins the 10 of diamonds on the left of the person, he is in danger of being robbed. If the 10 of diamonds and the 9 of clubs (cross) lie to the right of the house, there is thievery in it.

Nine of diamonds: Change. If this card is over the person, the latter intends making a change; if the card is to the right of the person, the change is to be made through a third person. The change is then not made voluntarily.

To the left of the person, the 9 of diamonds indicates a change to be surely and definitely made by the person himself without force. If among the persons the change has either taken place a short time since, then the 9 of diamonds figures more in the past; or, if joined by the 10 of clubs, it is a change which would better not be undertaken, and therefore should possibly be guarded against.

Eight of diamonds: Small amount of money. This card is more to be treated as an auxiliary. If same is near the person, whether above, below, right or left, the person may expect a small amount of money.

If this card is near the business card, the profits in the business will be smaller than reckoned.

Eight of diamonds always brings more or less disappointment.

Seven of diamonds: Invitation. If the 9 or 10 of hearts are beside this card, it is a joyful invitation. If joined by ace or king and 10, it is to be interpreted as a legal summons. If clubs 9 and 10 are with this card, it is an invitation to a funeral. The card has to be taken as just explained, and it does not make any difference whether it is near or far from the person. Only in one direction is it of significance—when near the person, it will take place in a short time; when far from the person, it will be a long time until the prophecies are realized.

Ace of spades: Travel. If the card lies over the person he has plans to leave the town or domicile; if the card is to the left of the person, the latter will undertake a journey under any circumstances, in a short time; if other cards come between the voyage and the person, it may be from one to two months before the journey is undertaken. If the card falls to the left of the person, the person will be made an offer to undertake a journey. Below the person, the voyage had better not be undertaken.

King of spades: Dark complexioned gentleman. Is a man with black hair. If this card falls near the king of hearts, the one who is most liked by the person is dark complexioned. If however, the king of diamonds falls to the king of hearts, the most liked is blonde. For the rest, this card is to be taken like king of diamonds, only that king of spades is to be considered as dark-haired and king of diamonds is blonde.

Queen of spades: Letter carrier or messenger. If this card is near the person, no matter whether right or left, below or above, such person receives a letter; if still joined by an ace of spades, it is a letter from a distance; if joined by ace of diamonds

the letter is of a business-like nature; but if the ace of clubs and 10 follow in the wake, it is a letter containing legally bad matters.

The knave of spades: Dark complexioned lady. Is to be taken exactly like the knave of diamonds, only there is still to be added his spades. Below it queen of hearts, the person concerned is dark, but if a diamond comes below the person, the same is blonde.

Ten of spades: A letter, a document. This card may fall wherever it likes, the significance is invariably the same; only if it is at a distance from the person or ace of hearts, the letter does not come immediately to the person or the house. If the ten of spades is near the two last-named cards, the letter may be expected any day.

Nine of spades: A way to go and to come. If this card is over the person, the latter intends to go somewhere, or to hunt up somebody; if the card comes to the left of the person, the trip must under all circumstances be made; to the right of the person, the card indicates that the person in question receives an offer to go somewhere; below the person, the card does not signify anything good; it is therefore advisable to make the trip with the greatest prudence or not at all.

Eight of spades: Certainty, full certainty. This card signifies that something will positively occur. Wherever the card falls it has its full significance. It shows us the positive occurrence of events, i. e., if it is near the 10 of hearts, whether above, below, right or left of it, a marriage is certain. If it is near the 9 and 10 of clubs, a death is inevitable.

Seven of spades: Tears, trouble, vicissitudes. This card belongs more to the person concerned. If at a distance, its significance is less important; but to the person it shows coming tears and trouble; to the right of the former, it signifies tears shed in

the past; to the left, tears and trouble caused by one's own fault, and below the person, it is more a joyless past.

Ace of clubs: Business. This card is to be taken for enterprise. If it is near the person, with good cards added (diamonds), the enterprises are soon to be made, and they are good. If many clubs are near the business card, the enterprises should be undertaken at once. The ace of clubs farther away from the person, shows that the undertakings are to be deferred; if clubs come between the person and business, there will be many obstructions in the way. Good cards (diamonds) between show us that the business turns out well, but that there will be a delay before undertaking it.

King of clubs: Elderly gentleman; man of the law, doctor. This card has different meanings, according to its position in relation to the cards. If king of spades and 9 of spades fall to king of clubs, it is to be taken as doctor, as helper in distress. If the card falls to ace of spades and 10, it is to be taken for a man of the law. If falling to hearts, for an elderly gentleman.

Queen of clubs is to be considered as a man who is treacherous and artful. If falling near the person, he must guard against an enemy.

Knave of clubs is to be taken just as club above, only that one represents queen.

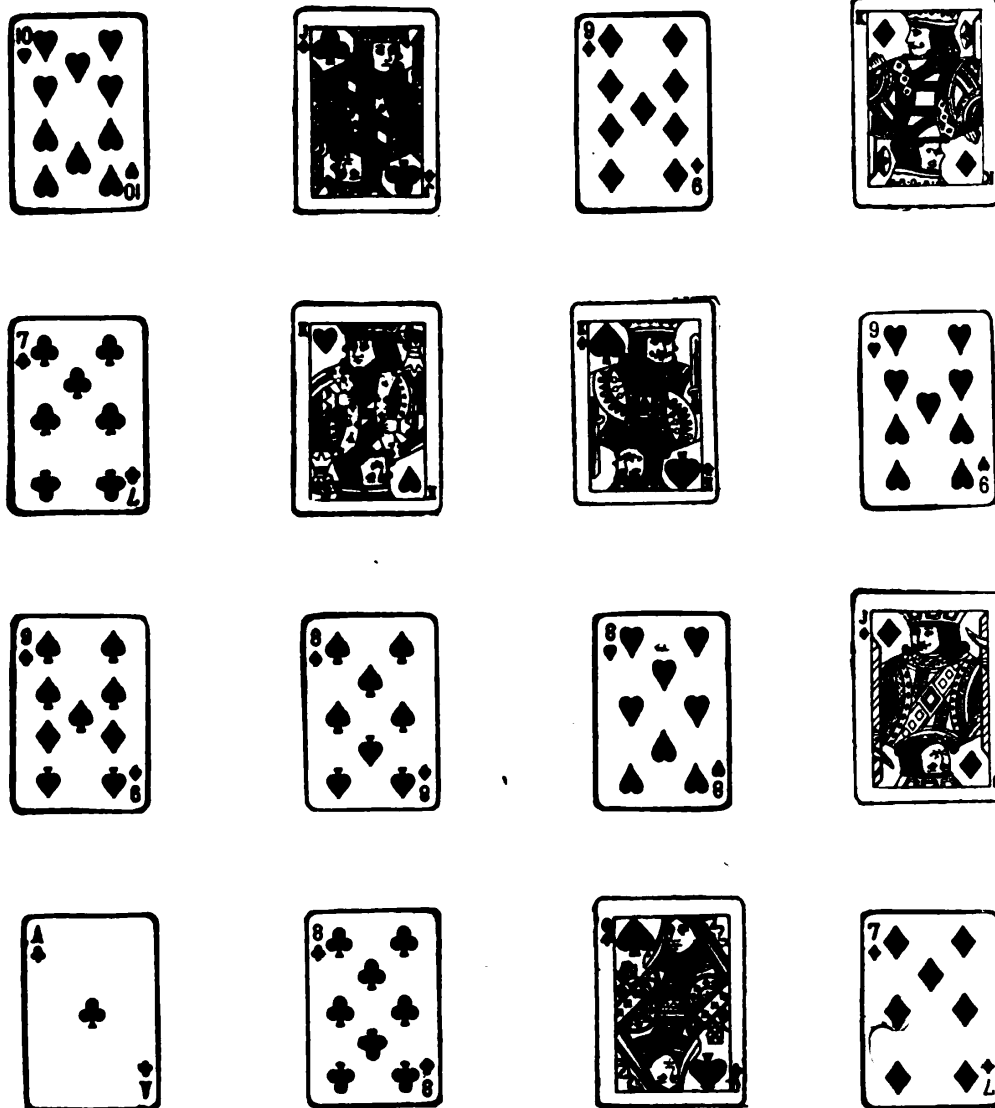
Ten of clubs: Club trouble. This card over the person indicates that he will have a great deal of trouble in the near future; to the left of the person indicates trouble brought about by oneself; to the right of the person, this card signifies trouble brought about by others; below the person, indicates that he has had a past with much trouble.

Nine of clubs: Foretells sickness and disasters. If this card falls near the person, the latter must be very careful not to contract a sickness (disease); if club falls near to the house, it is trouble to the house.

Danger threatens wherever this card falls; it does not signify anything good, if the catastrophe which it indicates is not modified or prevented by good cards.

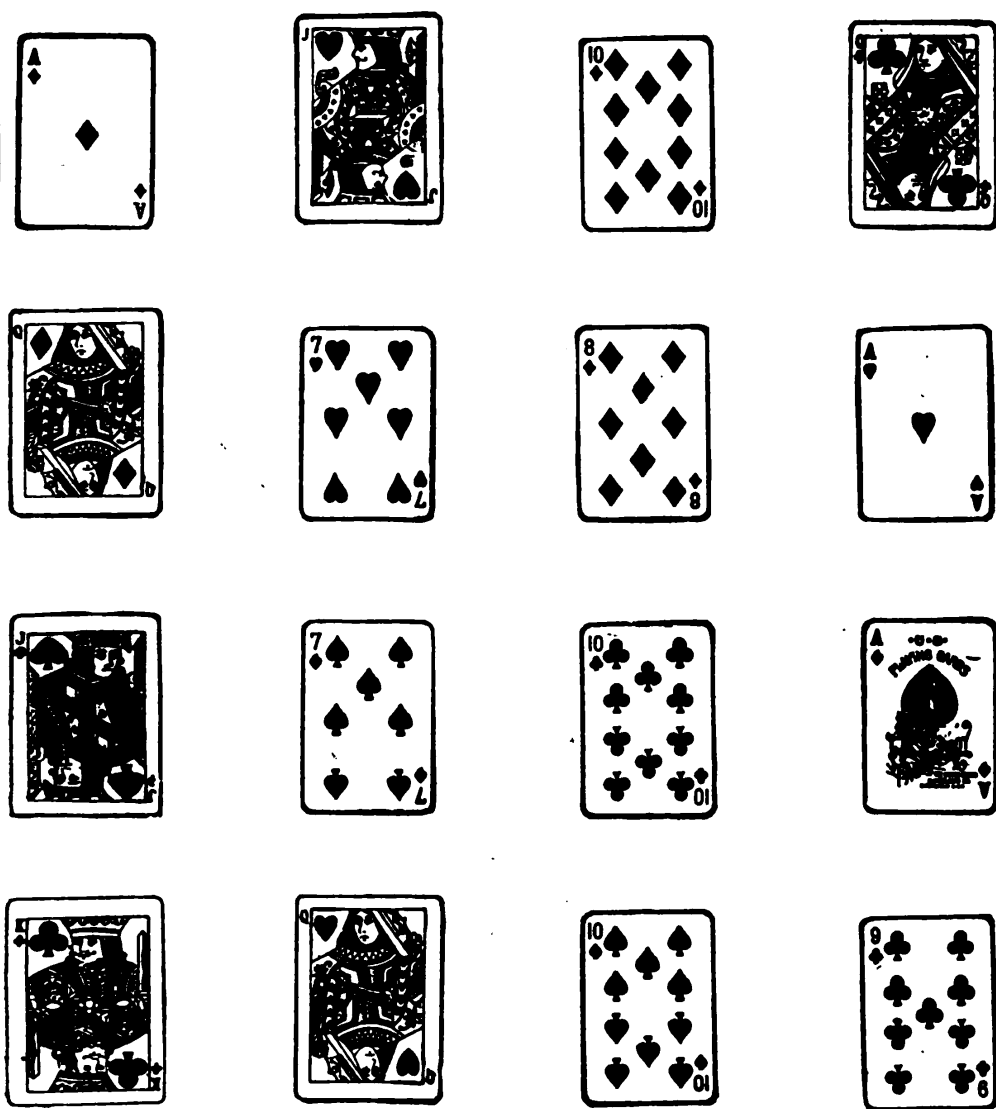
Eight of spades: Lawyer. If this card falls near good cards, the danger can be warded off; if near bad ones (clubs), however, it is a very great danger, which only can be warded off with difficulty.

Seven of clubs shows the child. This card goes for itself alone.



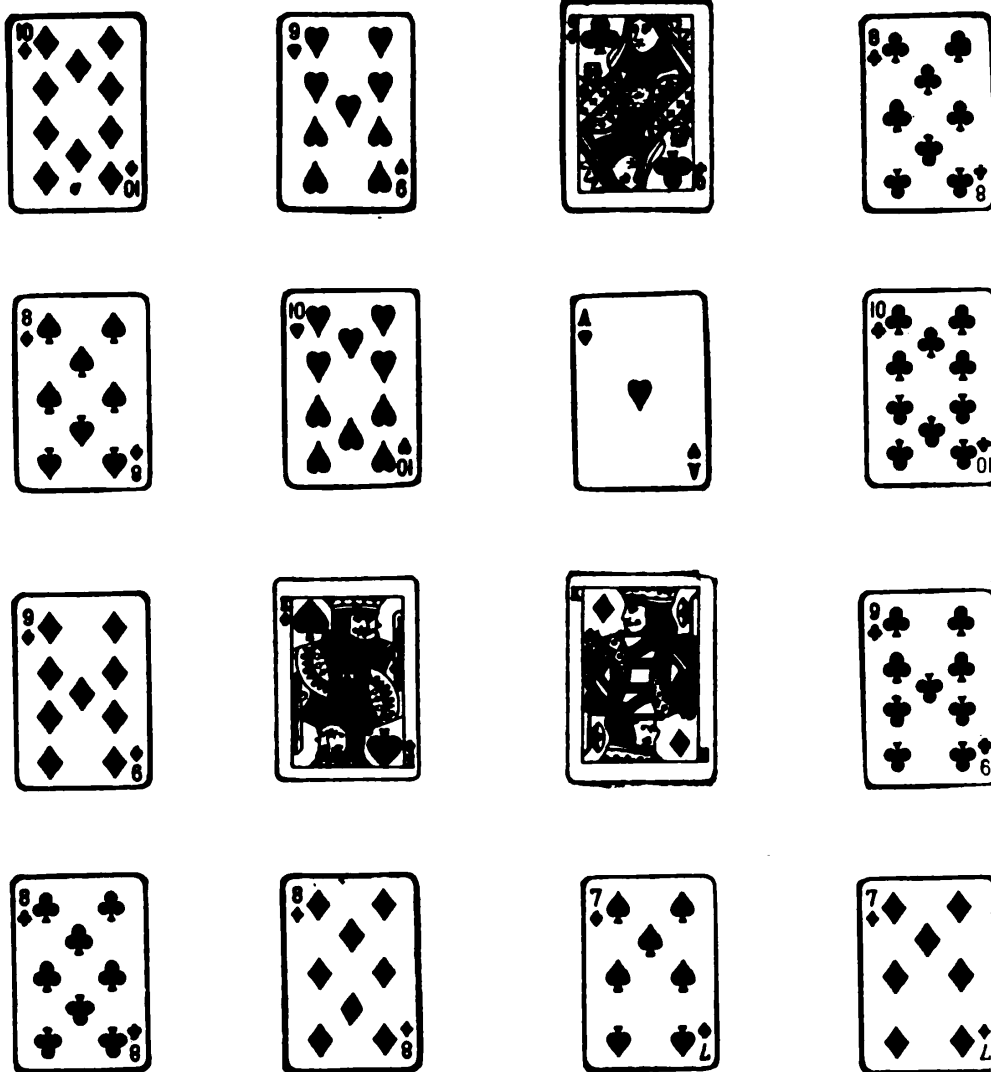
CARDS FOR AN UNMARRIED

Card for unmarried young man. Indicates that the man will soon be married, for 9 of diamonds (change) is above him, and beside change the knave of clubs, who, between two good cards, signifies good person, although otherwise not indicating anything good. Beside the knave of clubs is 10 of



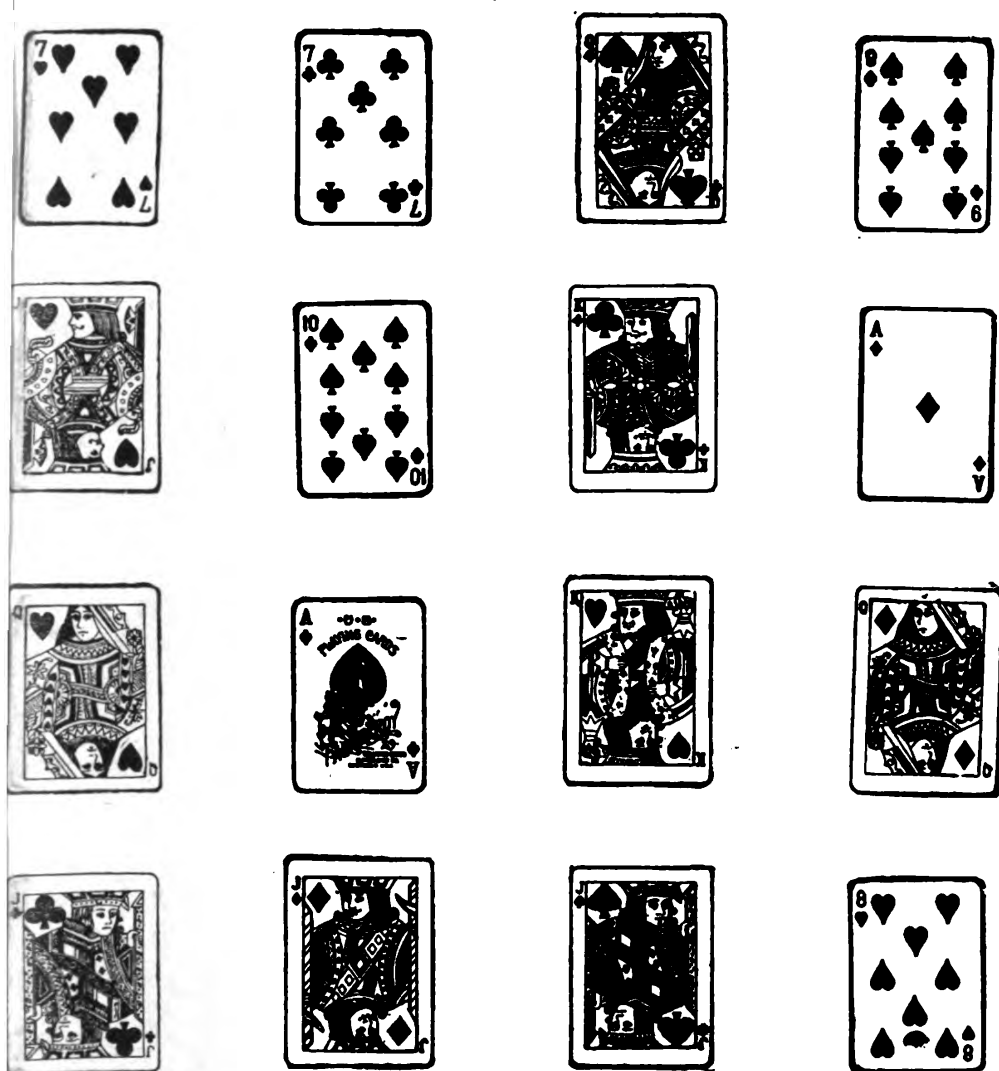
YOUNG MAN. Fig. A 1.

hearts (marriage); when the marriage card is at a corner, it indicates unconditionally a speedy marriage. The young man concerned has before him the 9 of hearts (joy); beside him, the queen of diamonds, much happiness and joy in marriage.



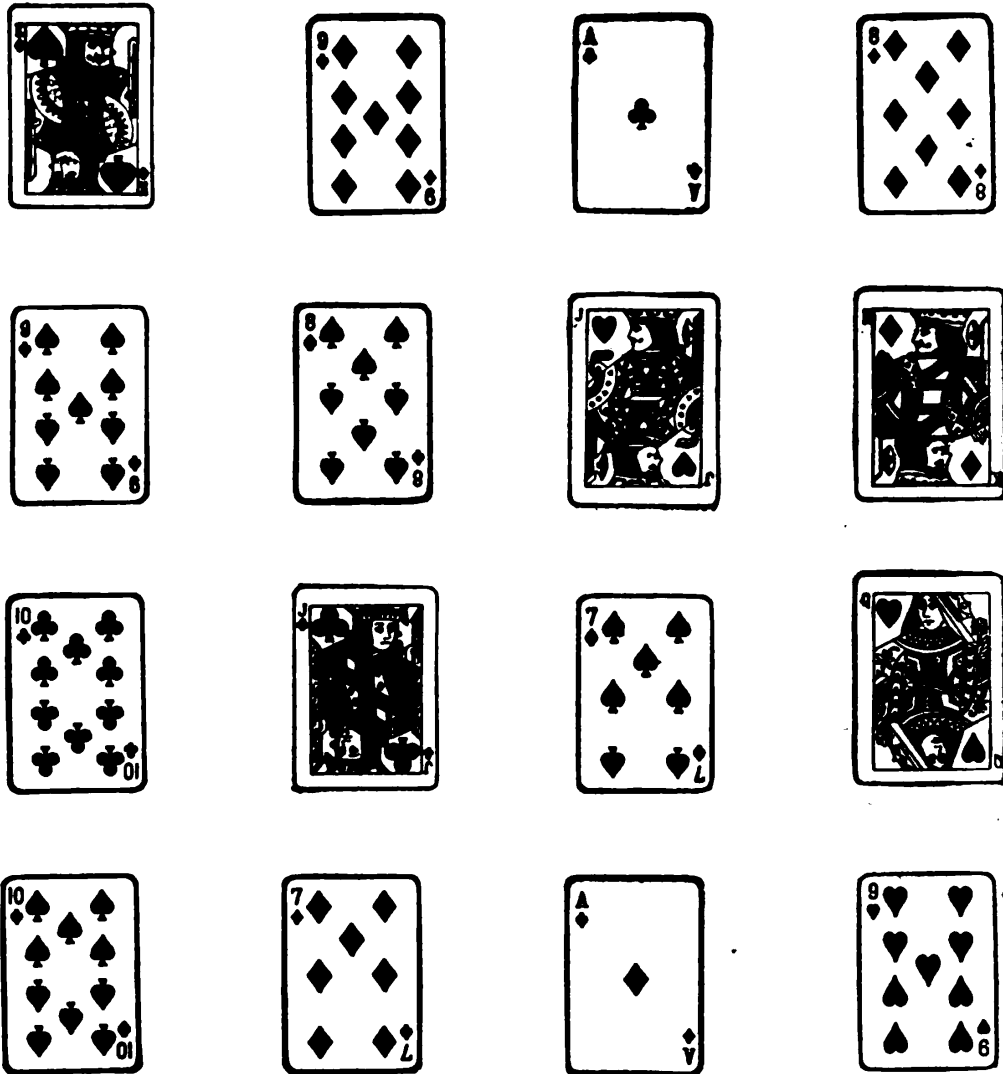
CARDS LAID FOR A

Cards laid for an unmarried lady, indicate that she has heart trouble, namely: Beside her is the 9 of clubs (heart trouble); beside that is king of diamonds (blonde gentleman), indicating trouble on account of blonde gentleman; above king of diamonds is the ace of hearts (the house); beside the ace of hearts is the marriage card (10 of hearts),



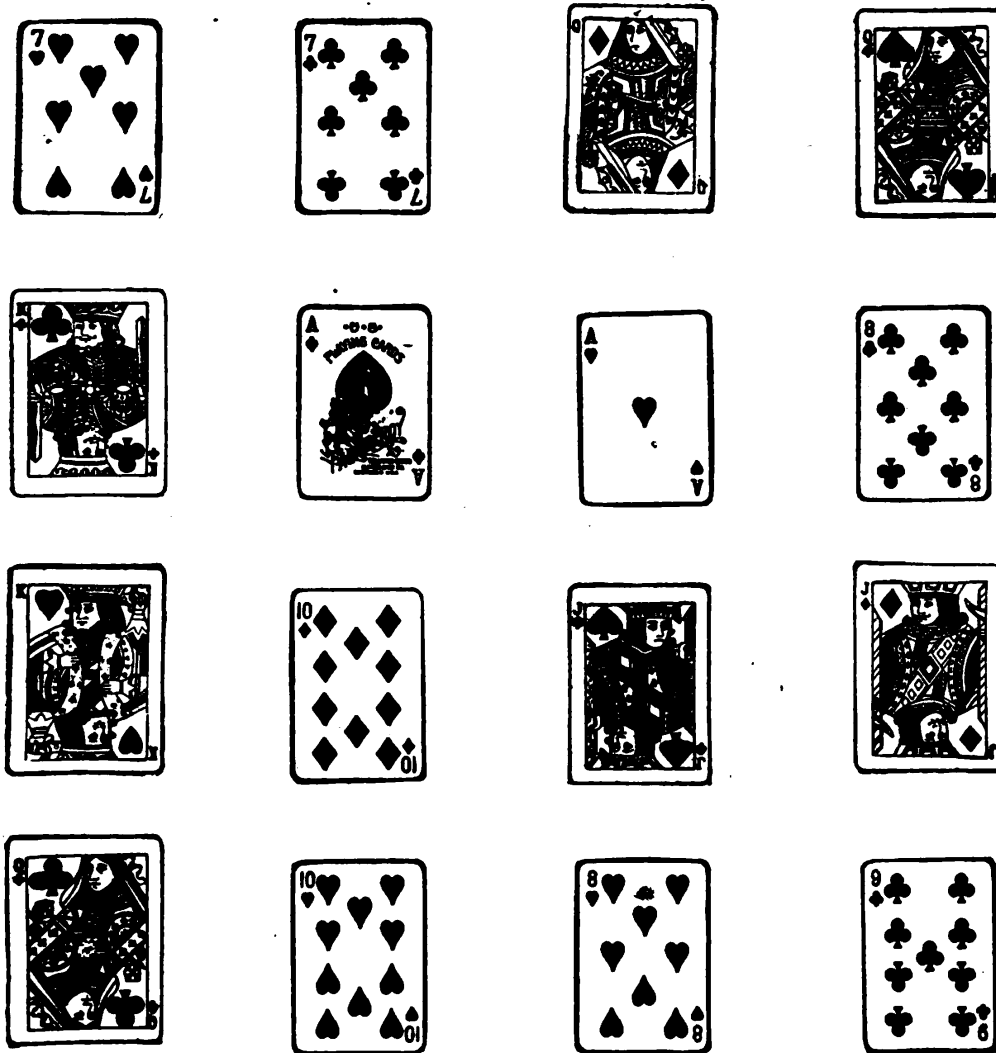
UNMARRIED LADY. Fig. A 2.

which indicates that she soon will marry, which is ascertained by 8 of spades. The marriage will be a happy one, because above the marriage card is the 9 of hearts (joy), and the financial circumstances in married life will be good, for beside joy is the 10 of diamonds (money).



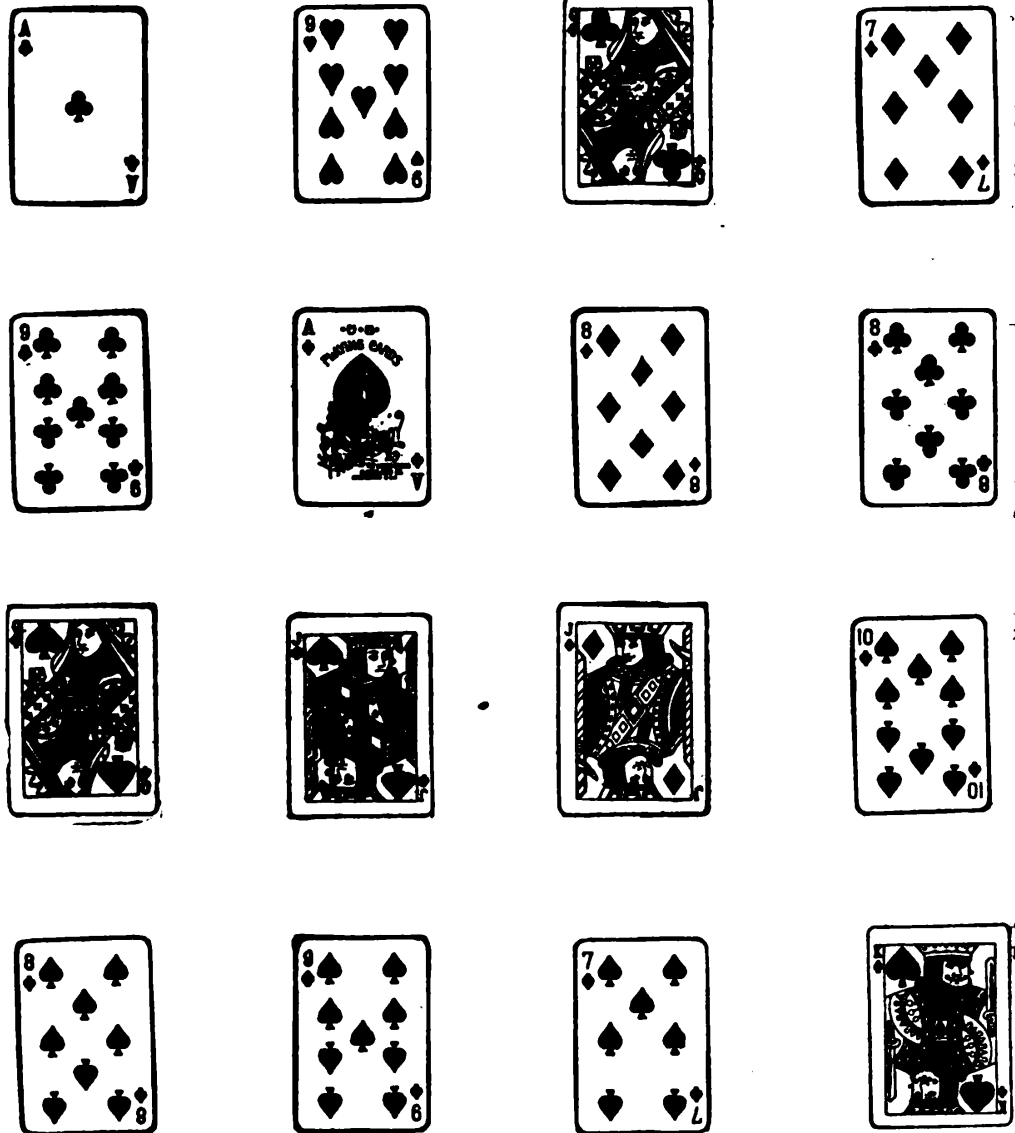
CARDS LAID FOR A

The cards laid for a married man indicates that he has prospects of a change in a business point of view with a blonde man. Above him is the king of diamonds (blonde man), next the knave of hearts (thoughts), and above the knave of hearts is the ace of clubs (business), and beside business the 9 of diamonds (change).



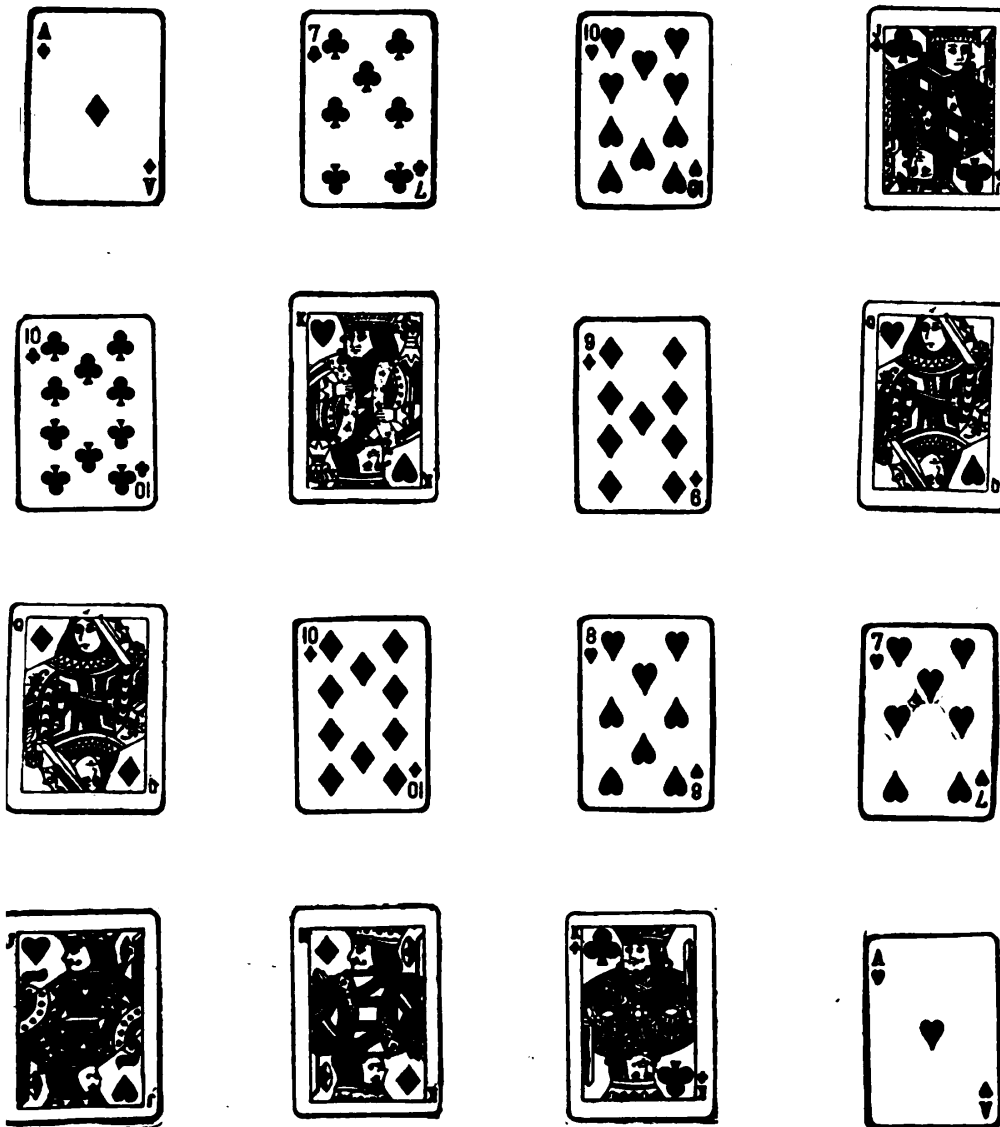
MARRIED MAN. Fig. A 3.

This man's family life is not of the very best, for behind him is the queen of hearts (the wife), with 7 of spades (tears), and beside the tears is the knave of clubs (a false person), who in this case represents the character of the woman, which is false; next the knave of clubs is the 10 of clubs (trouble).



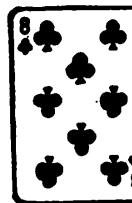
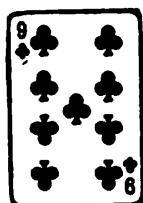
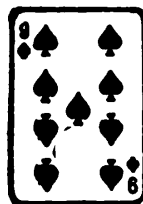
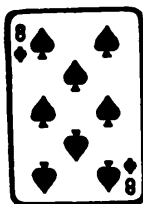
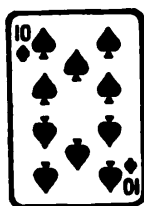
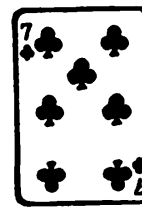
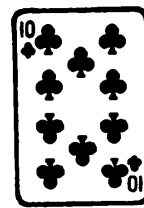
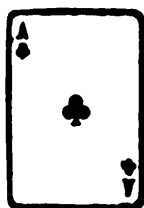
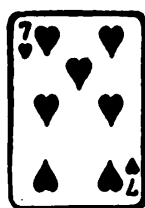
CARDS LAID FOR A

These cards are laid for a married lady, and indicate that a change (separation) between husband and wife will take place, for between the king of hearts and the queen of hearts is the 9 of diamonds (change). Above the queen of hearts is the knave



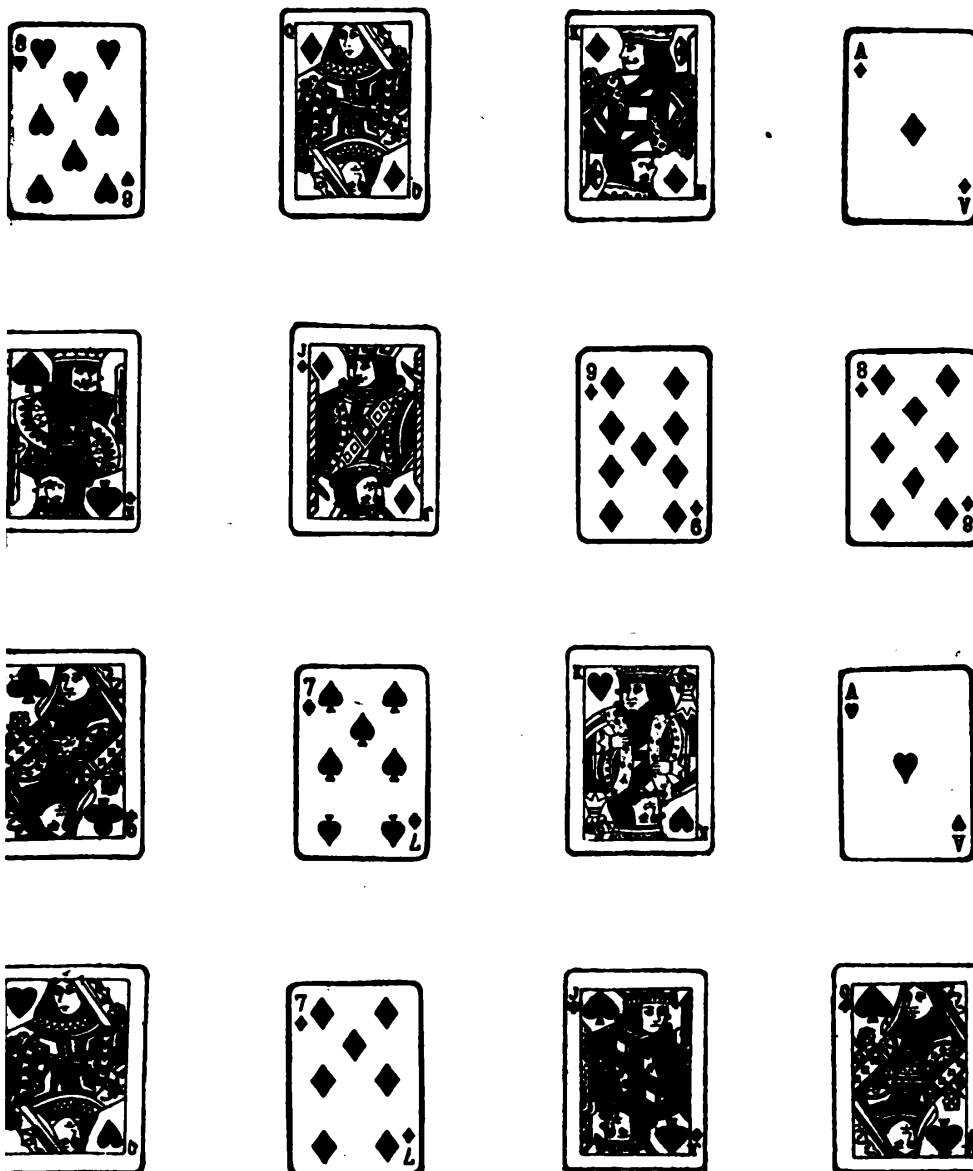
MARRIED LADY. Fig. A 4.

of clubs, which indicates that a false-hearted woman is the cause of all the trouble. The change will have bad results for the husband, which is indicated by the 10 of clubs (card of trouble).



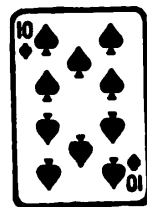
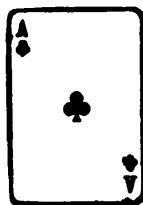
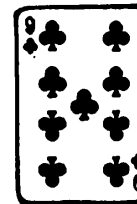
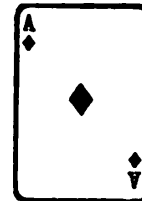
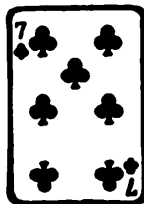
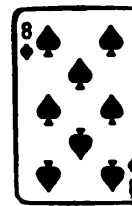
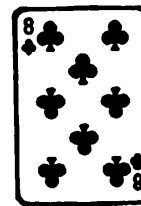
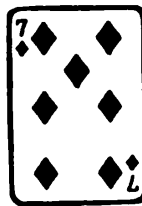
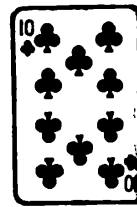
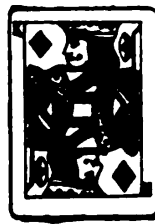
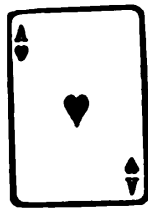
THE CARDS ARE LAID

The cards are laid for a lady. Reading from right to left, it is seen that the 8 of clubs, the king of clubs and the 9 of clubs come after 9 of hearts. This indicates that the person for whom the cards are laid will have sickness, which when indicated before the



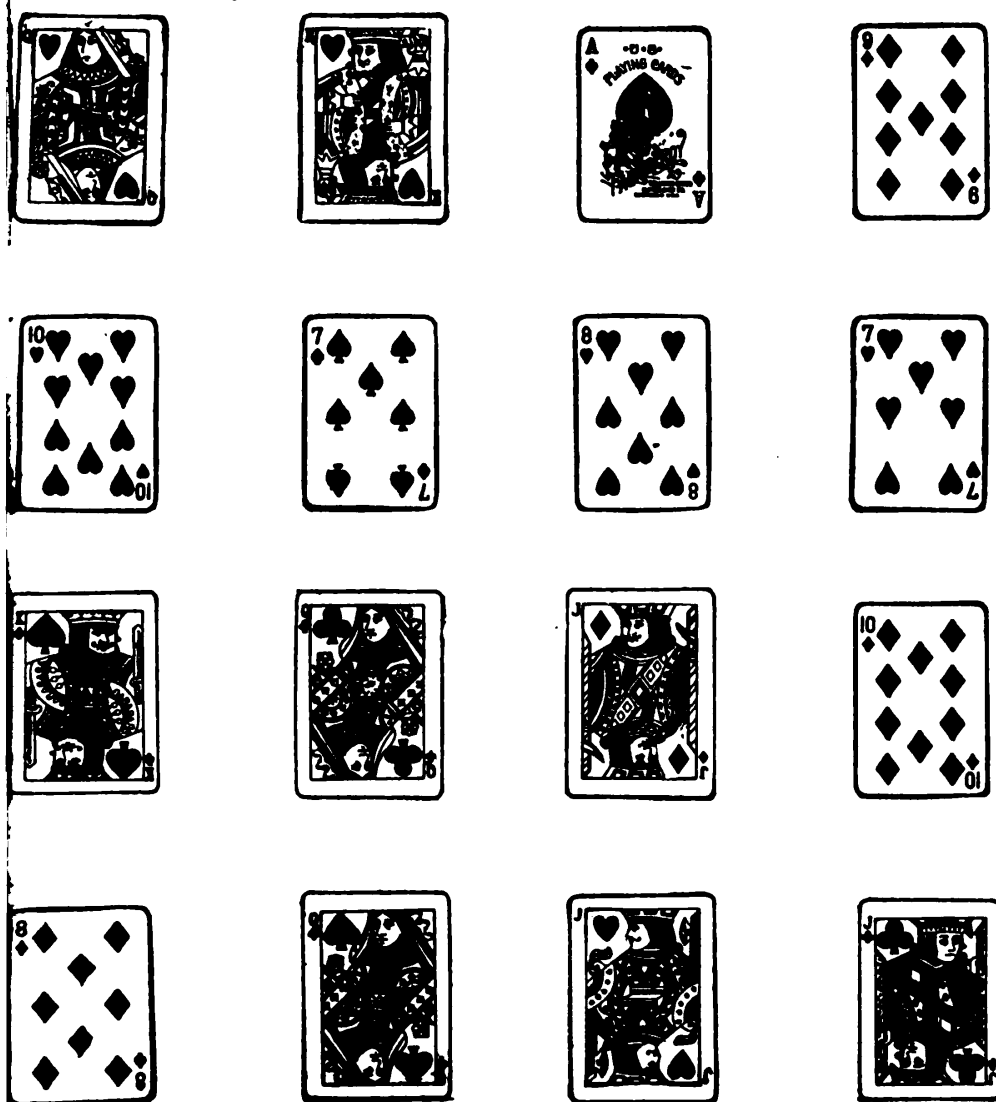
OR A LADY. Fig. A 5.

9 of hearts, will end well. A change regarding private life stands before, and is very good, but under no circumstances whatever should a change be made in business, for it indicates a bad issue, as the ten of clubs is with business.



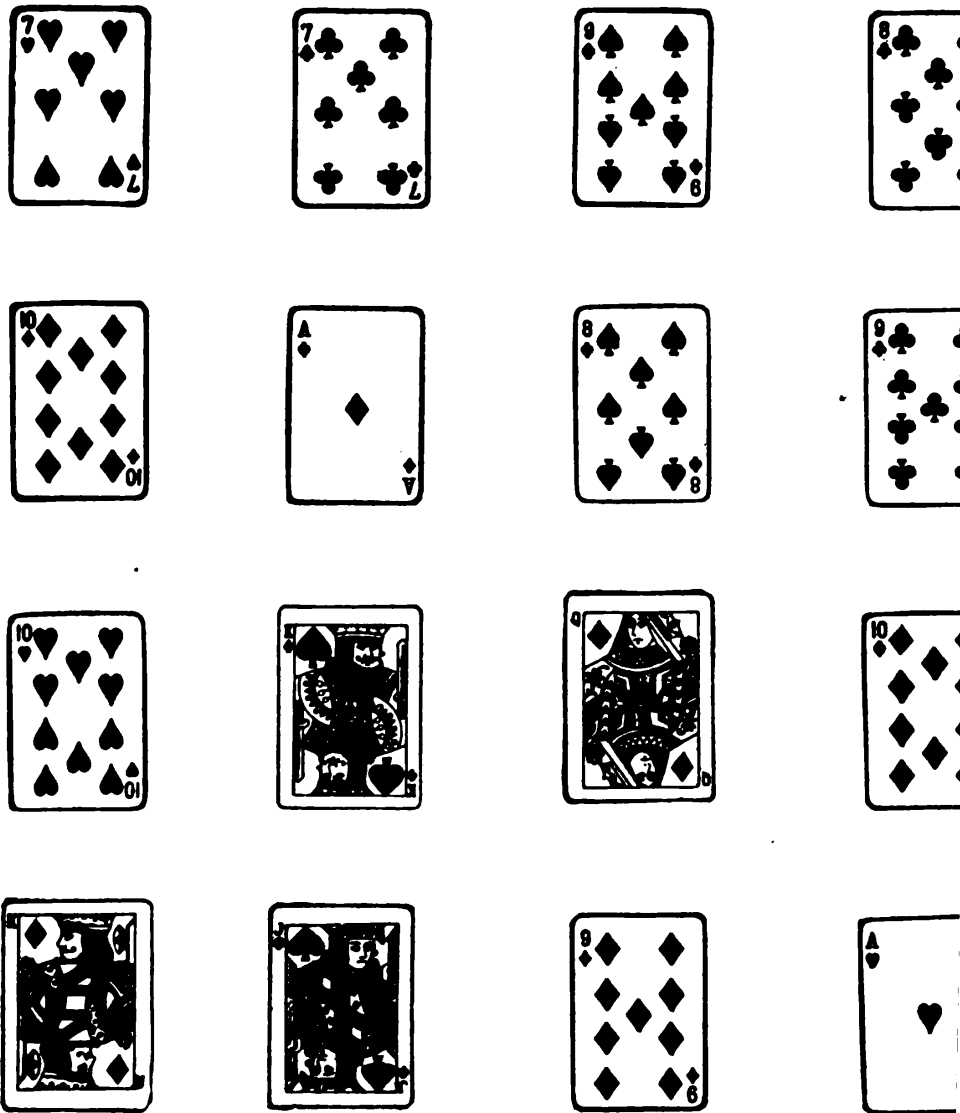
CARDS FOR A

The man concerned will have trouble, as the 10 of clubs (trouble) is next him. Cause: The trouble indicates queen of hearts with bower of spades in this case (dark girl), as between these two the trouble exists. This dark girl stands away from him, which is indicated by king of diamonds (blonde gentleman) on the same line. The man concerned



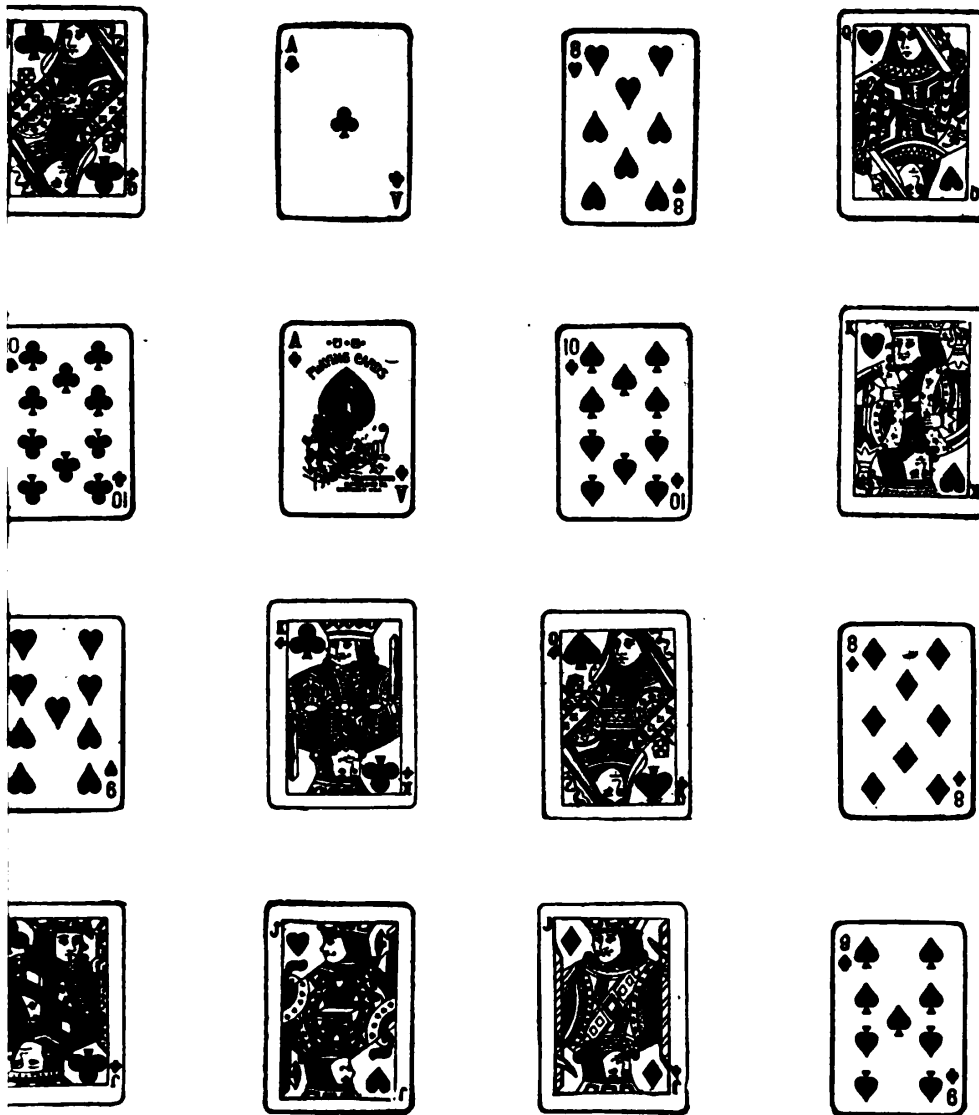
MAN. Fig. A 6.

makes two changes in rapid succession, as the ace of spades and the nine of diamonds are before him. He receives a written business offer, as 10 of spades (letter) is next the ace of clubs (business). The business offer comes from a man, and is very good, as the nine of hearts (heart's joy) is with it.



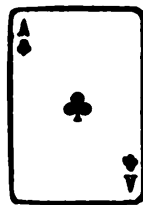
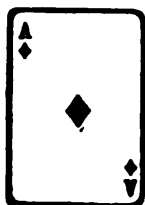
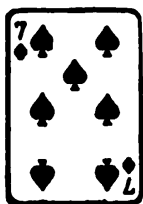
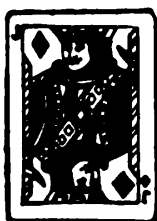
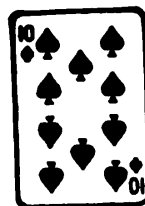
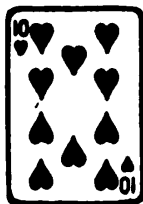
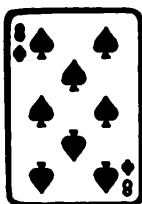
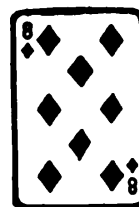
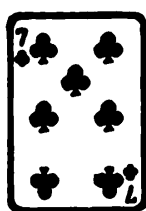
CARDS FOR

The party concerned will receive a letter, as 10 of spades (letter) is next him. This letter will come from a distance, as the ace of spades (voyage, distance) is next the letter. This letter surely will bring a great deal of money through a case of death (which is indicated by the 10 of clubs and 9 of clubs, which are on the same line with it), for the 8 of



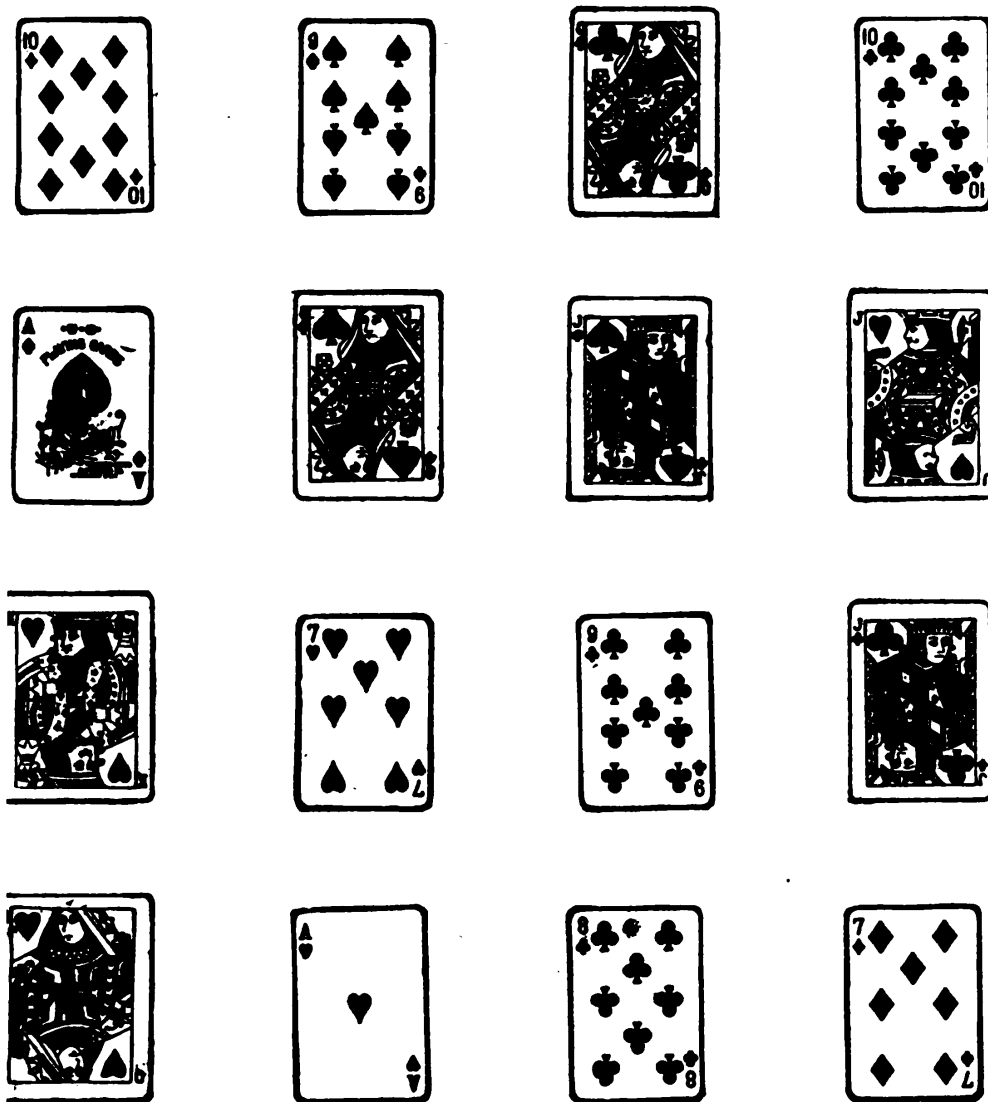
AN. Fig. A 7.

spades is beside it. Inheritance, for the ace of diamonds and the 10 of diamonds (much money, or in this case, inheritance) are on the same line. This inheritance will bring a change into the house, as the 9 of diamonds (change) is next the ace of hearts (house).



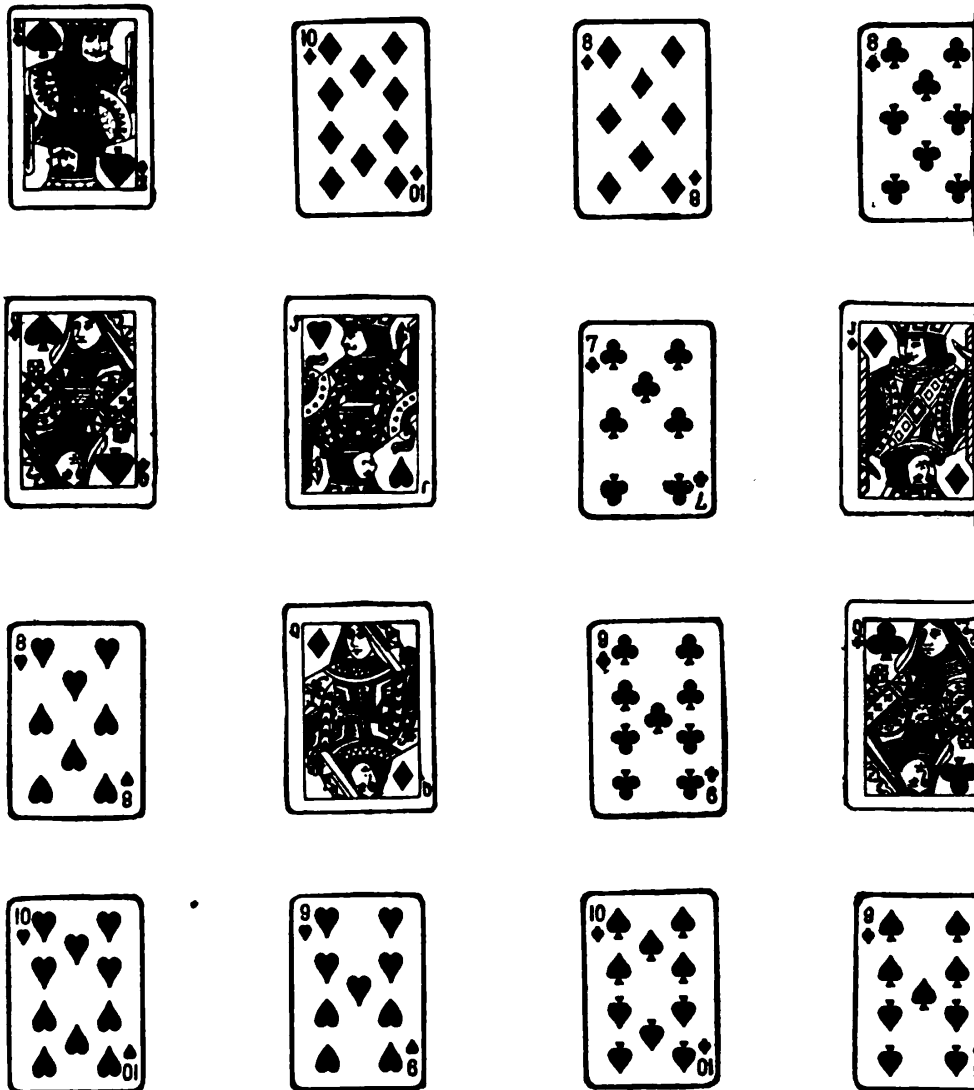
CARDS FOR A

The girl concerned will make a change in her occupation, as the 9 of diamonds (change) and the ace of diamonds (business) lie after her. This change is very good, as the 9 of hearts (heart's joy) are with them. Above her is the king of hearts with the 7 of hearts (love)—that he is of light complexion is



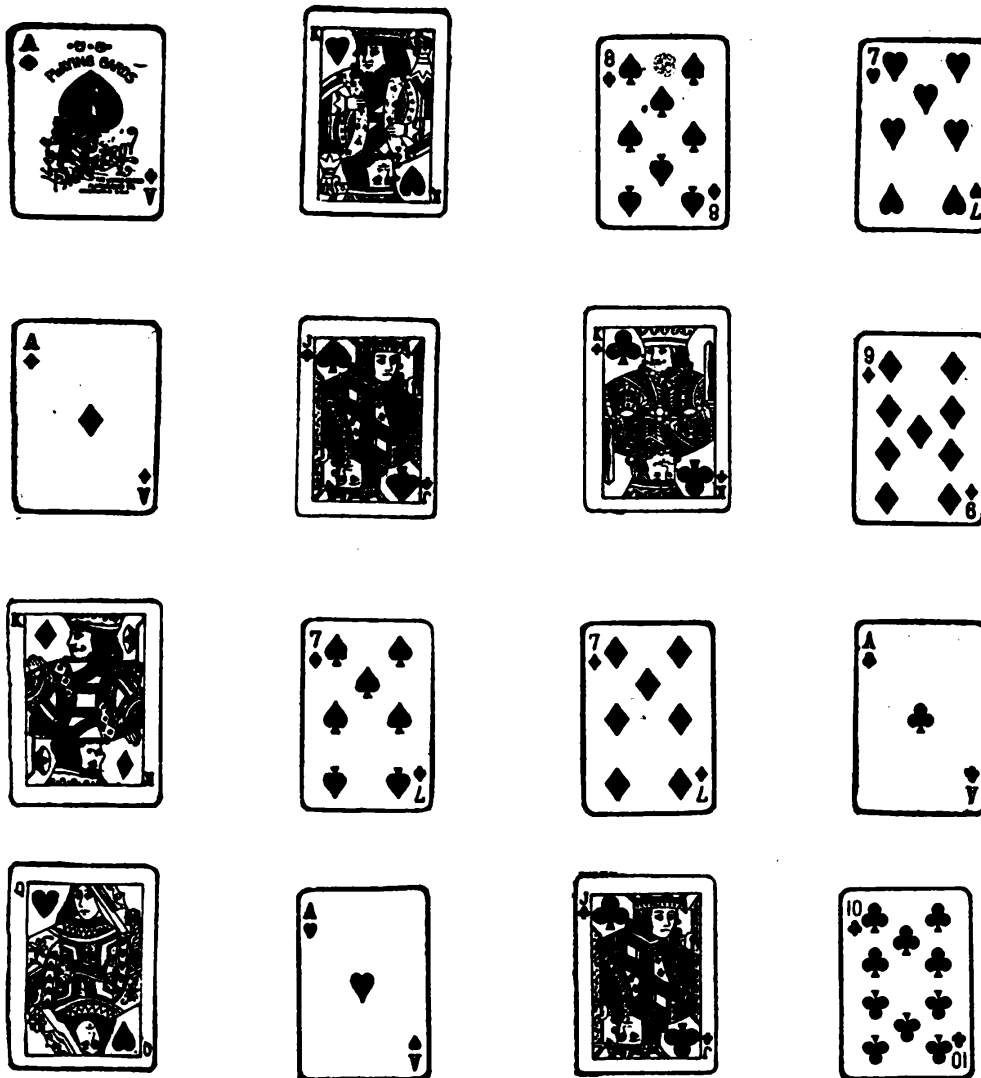
IRL. Fig. A 8.

indicated by the king of diamonds beside the king of hearts. A girl will try to injure her, which is indicated by the knave of clubs with the nine of clubs. She will accomplish nothing, and the girl concerned will be happy in her love, for the queen of diamonds (good luck) is next the king of diamonds.



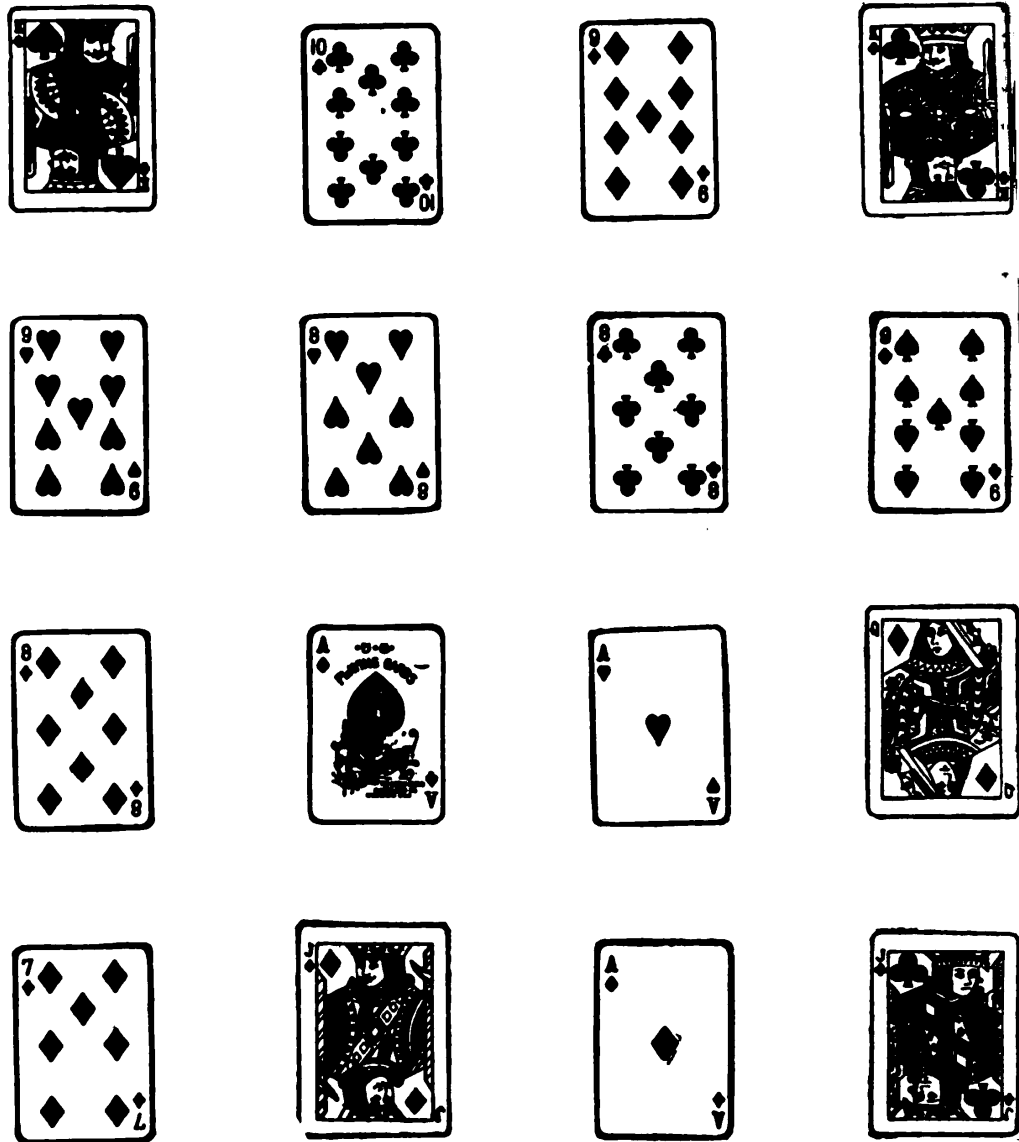
CARDS LAID FOR

This man will travel, as the ace of spades is next him. The journey will be perilous, as the 8 of diamonds is next the ace of spades. But as no other clubs are near the journey, the danger is not accompanied with evil consequences. The trip will bring money to the party concerned, as the 8 of diamonds and 10 of diamonds are near the perilous journey.



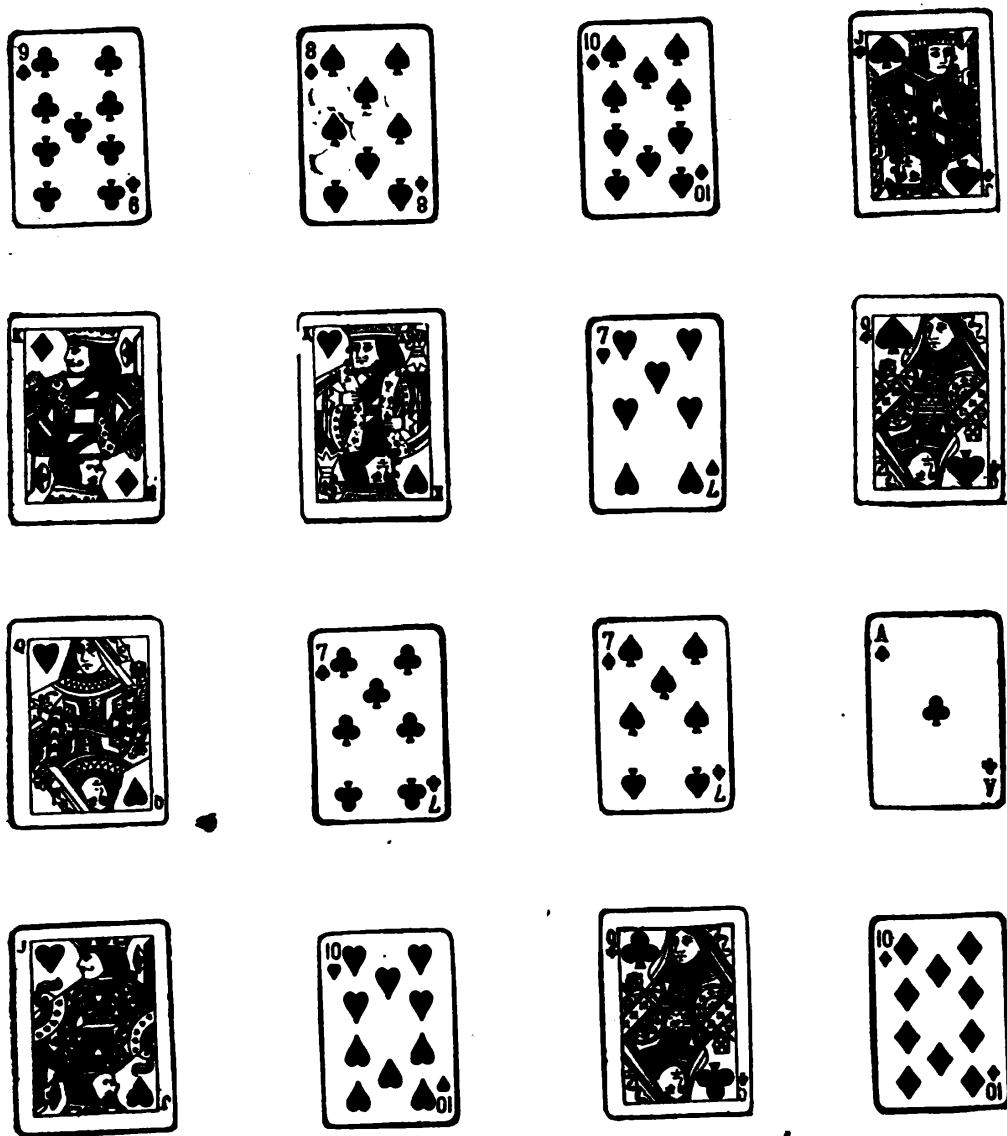
A MAN. Fig. A 9.

A blonde friend (king of diamonds) should be avoided, as he is false-hearted, which is indicated by the queen of clubs and the 9 of clubs (falsehood) in this case. He is considered a good friend, who has the run of the house, as 8 of hearts (room) is behind it in the same row.



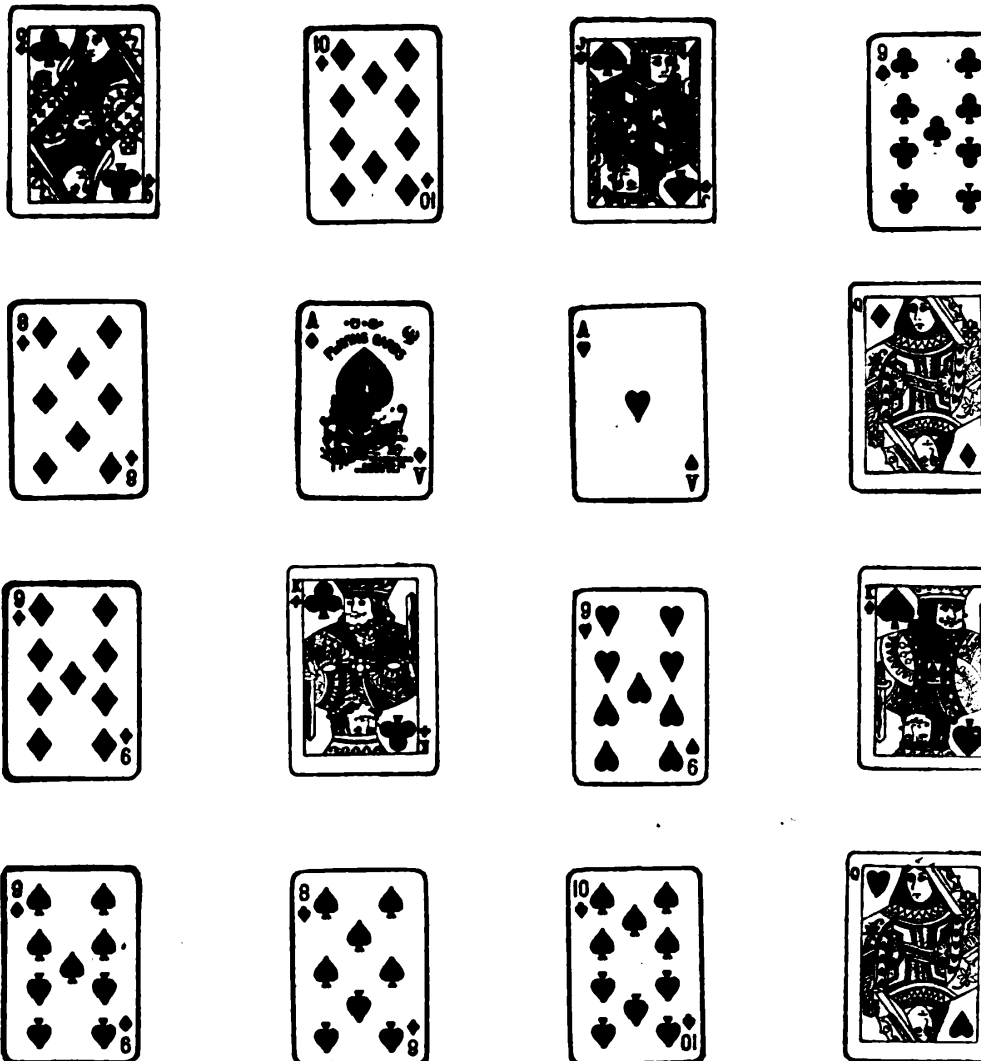
CARDS LAID FOR

The person consulting the card-reader is a lady, and the cards tell her that she will undertake a lucky journey; for the journey (the ace of spades) is before her; beside her is the queen of diamonds, the card representing good luck. Above her is the king



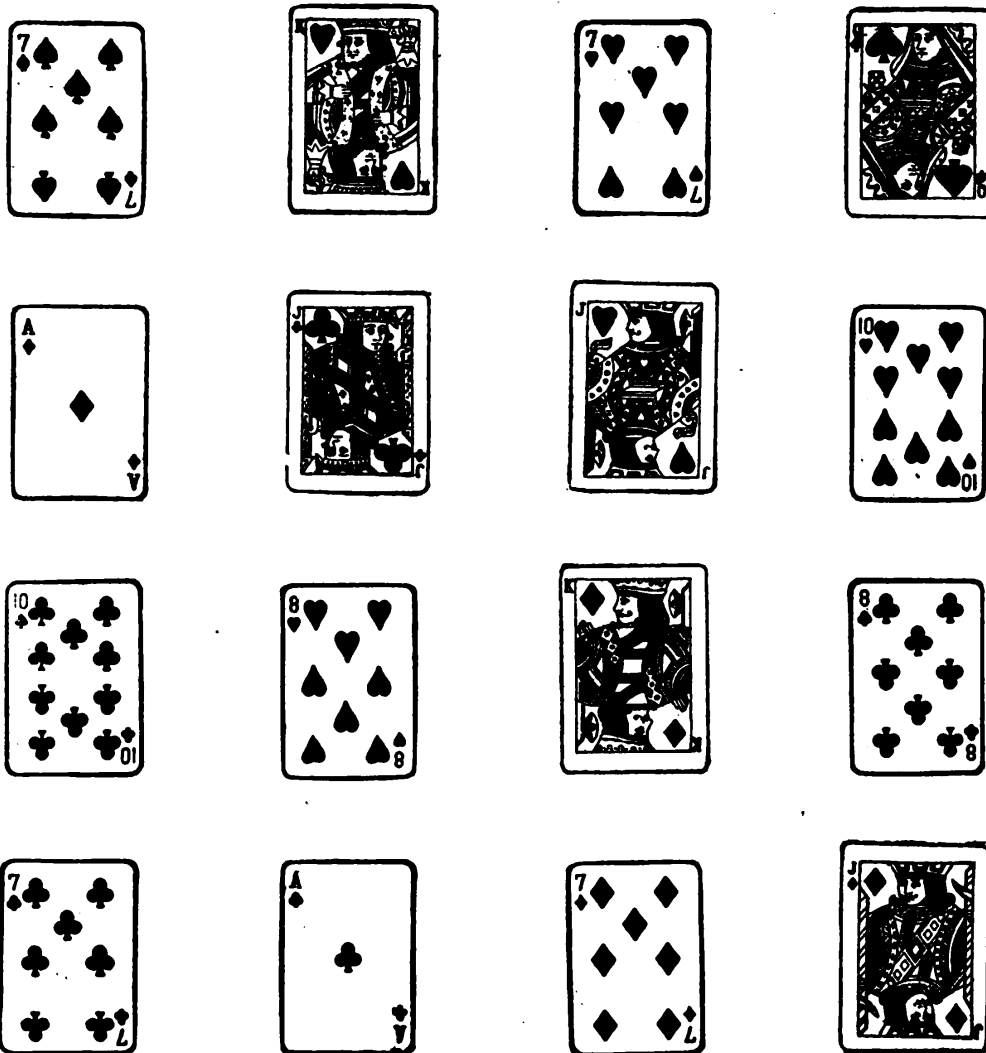
A LADY. Fig. A 10.

of diamonds (blonde gentleman), which indicates that he likes her, as before him is the card of love, the seven of hearts. A change is proposed by a dark gentleman, but on being accepted does not turn out well.



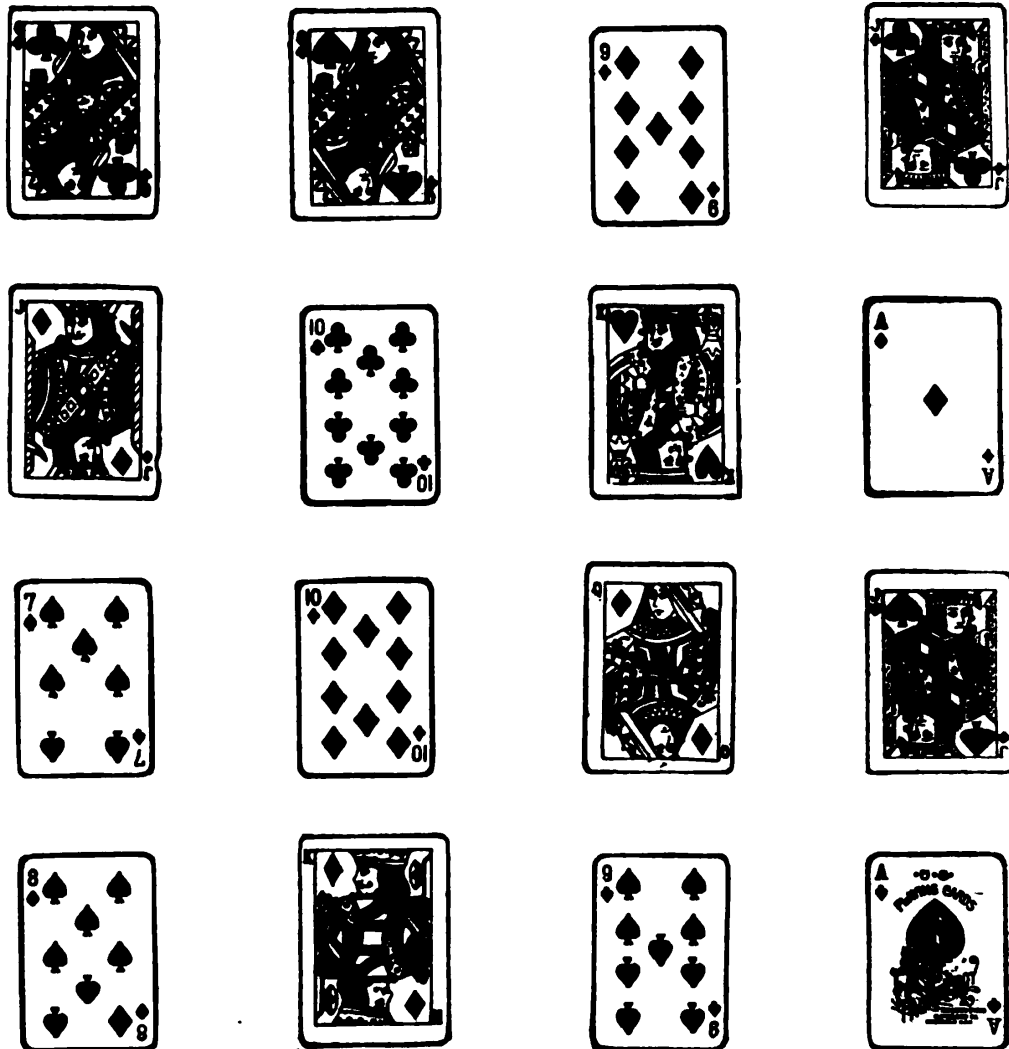
CARDS FOR A

This lady will receive a letter from a great distance, because the 10 of spades is beside her, and the 8 of spades confirms it. The 8 of spades indicates the way. Above her is the king of spades, next the king of spades is the 9 of hearts, which indicates that the lady concerned will receive an offer of marriage, which is not good, for the 10 of clubs is next of this



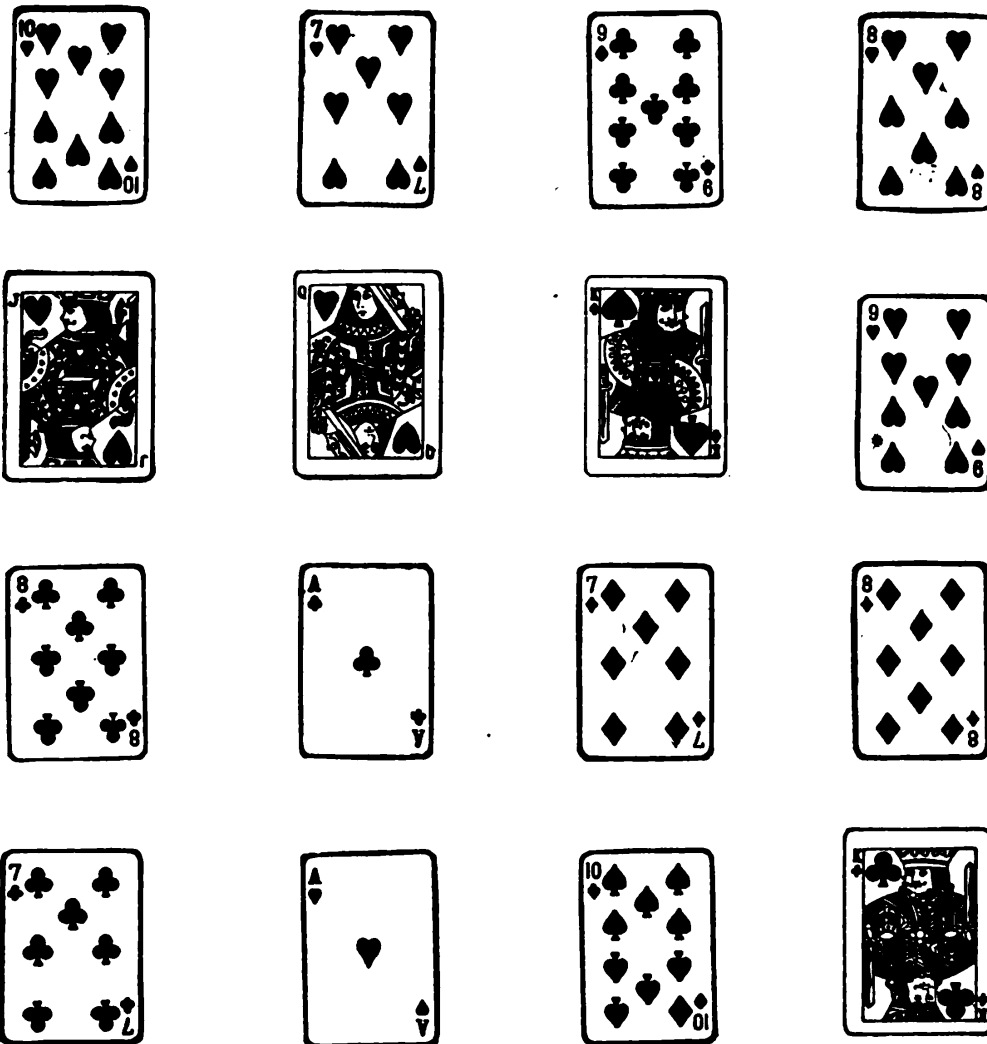
LADY. Fig. A II.

dark man (king of spades). Above is the knave of spades (a dark lady), beside her, Death (9 of clubs). The same occurs far away, which is indicated by the ace of spades below her. Next the ace of hearts (house) is good luck, the queen of diamonds, and the ace of diamonds, which indicates a legacy.



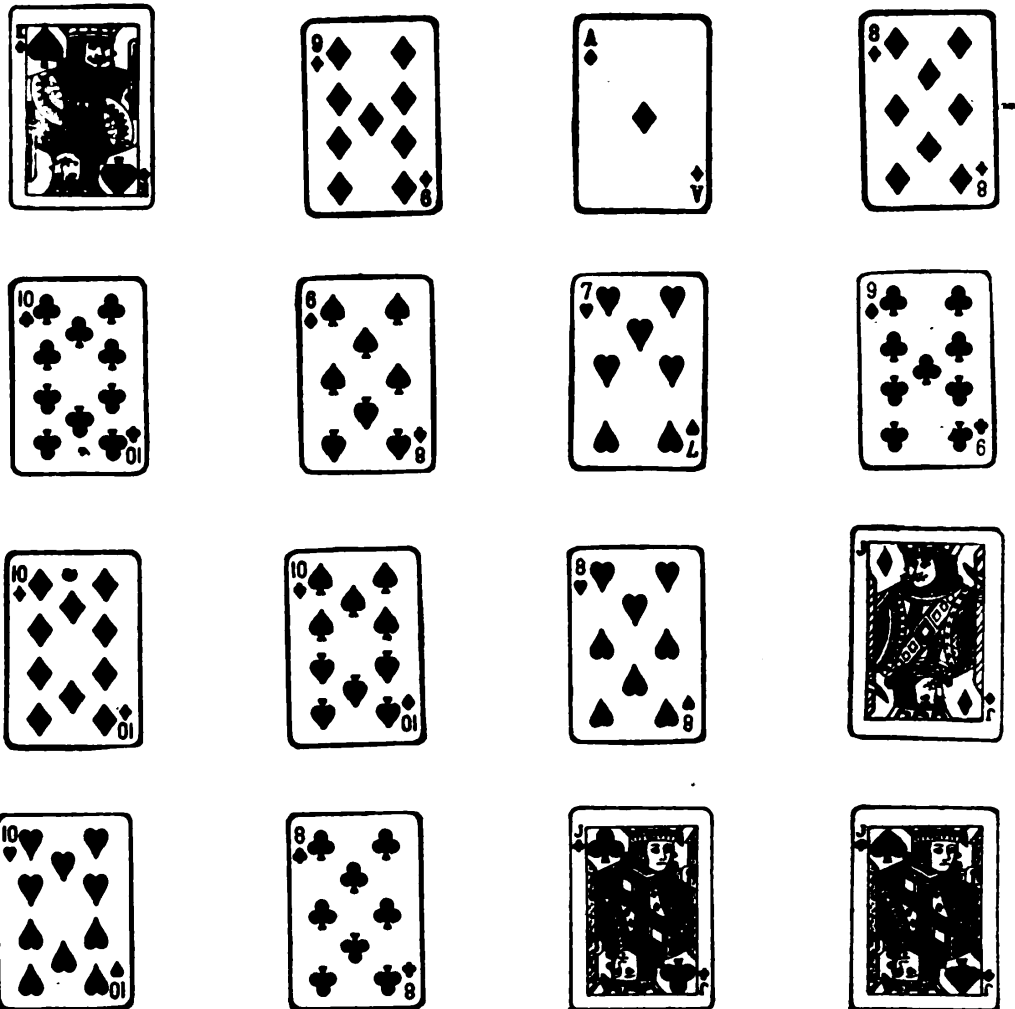
CARDS LAID FOR A

The cards are laid for a married man. The man is to have trouble, for the 10 of clubs (trouble) is before him, and beside the 10 of clubs is the knave of diamonds (a blonde woman) through whom the trouble is to come. Next business is danger, for beside the ace of clubs (business) is the 8 of clubs (danger). The trouble comes through a dark



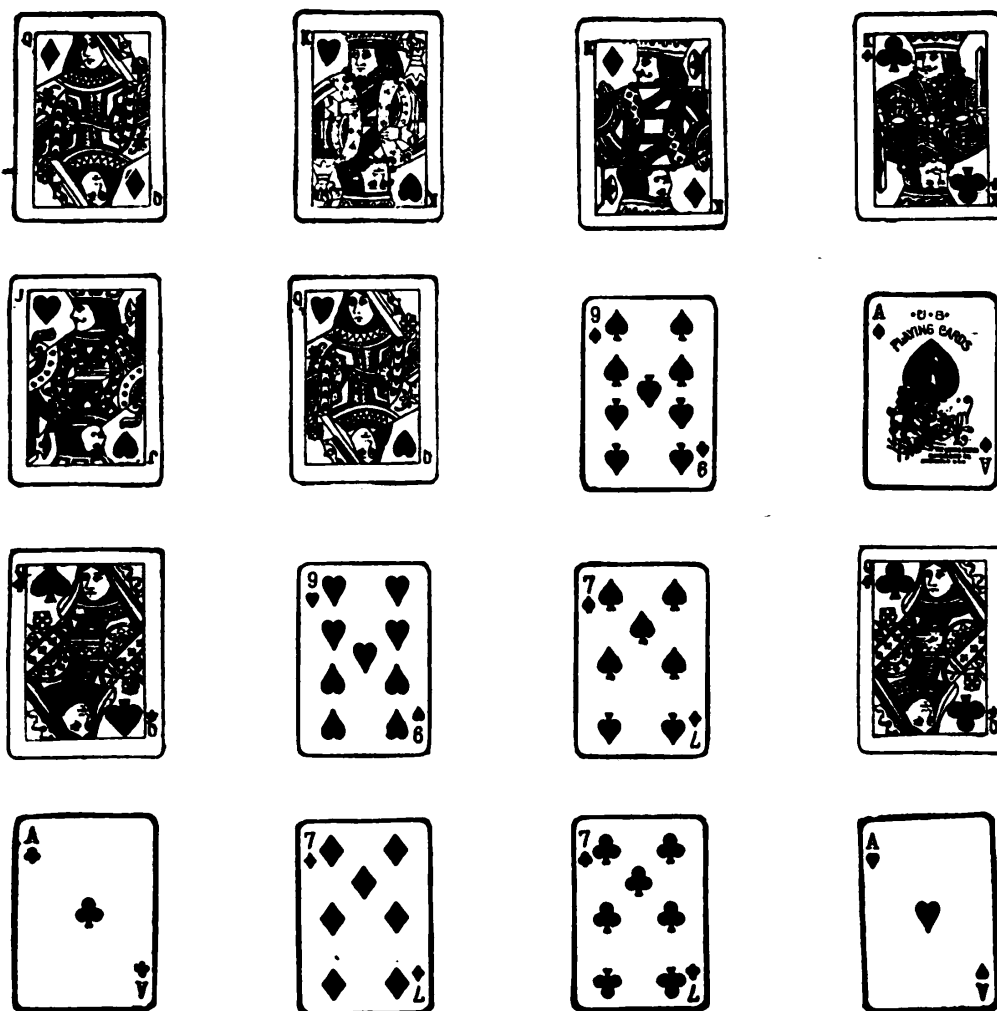
MARRIED MAN. Fig. A 12.

woman, for beside both of these cards is the knave of spades (a dark woman). The danger will pass over without doing any harm, for the card of good luck (queen of diamonds) is next the knave of spades, and next this lucky card is the 10 of diamonds (money), which signifies a happy ending in this case.



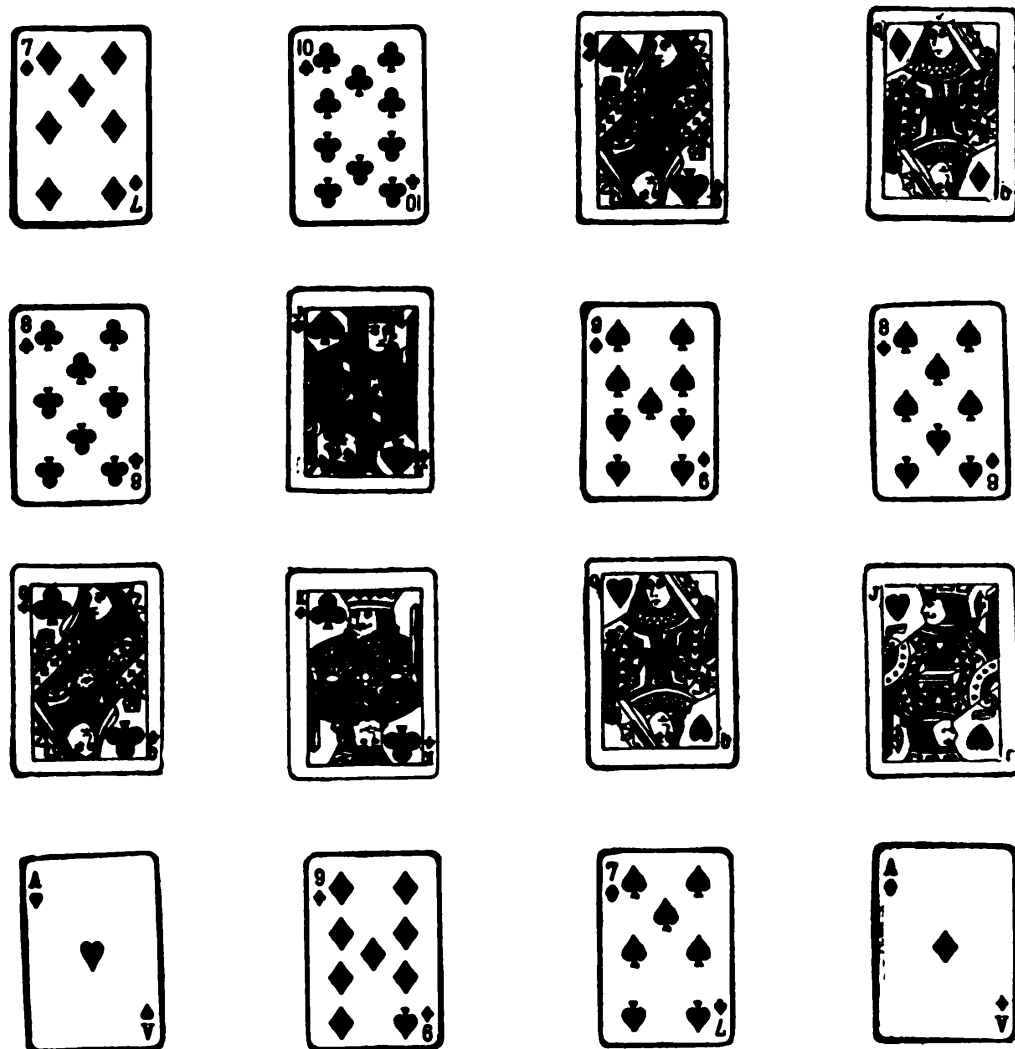
CARDS LAID FOR A

The cards are laid for a married woman. This women will be troubled with slight indisposition, because the knave of hearts and the nine of clubs (sickness) are next her. Her husband (the king of hearts) above her will be lucky and will make a great deal of money by a change through a dark-complexioned gentleman, for beside the king of hearts is the queen of diamonds (luck), next her the eight of diamonds, followed by the ace of diamonds



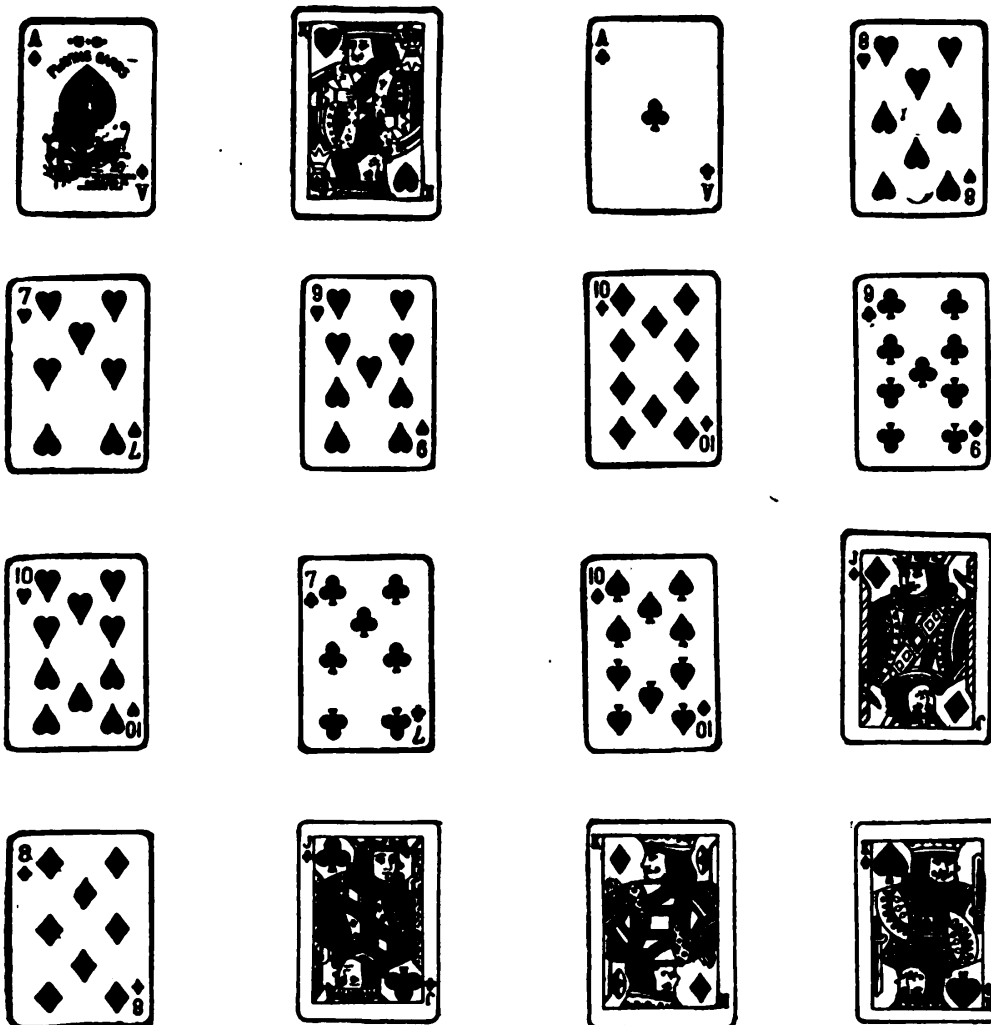
MARRIED WOMAN. Fig. A 13.

(much money), and change, the nine of diamonds, next the ace. The dark gentleman, who is at the corner, indicates that he is surely coming. The lady will receive a letter relating to money, for next the eight of hearts (the room) is the letter, the ten of spades. Beside the letter is the ten of diamonds (money) above which stands money, 10 of clubs, which indicates that there is money to be given away without receiving.



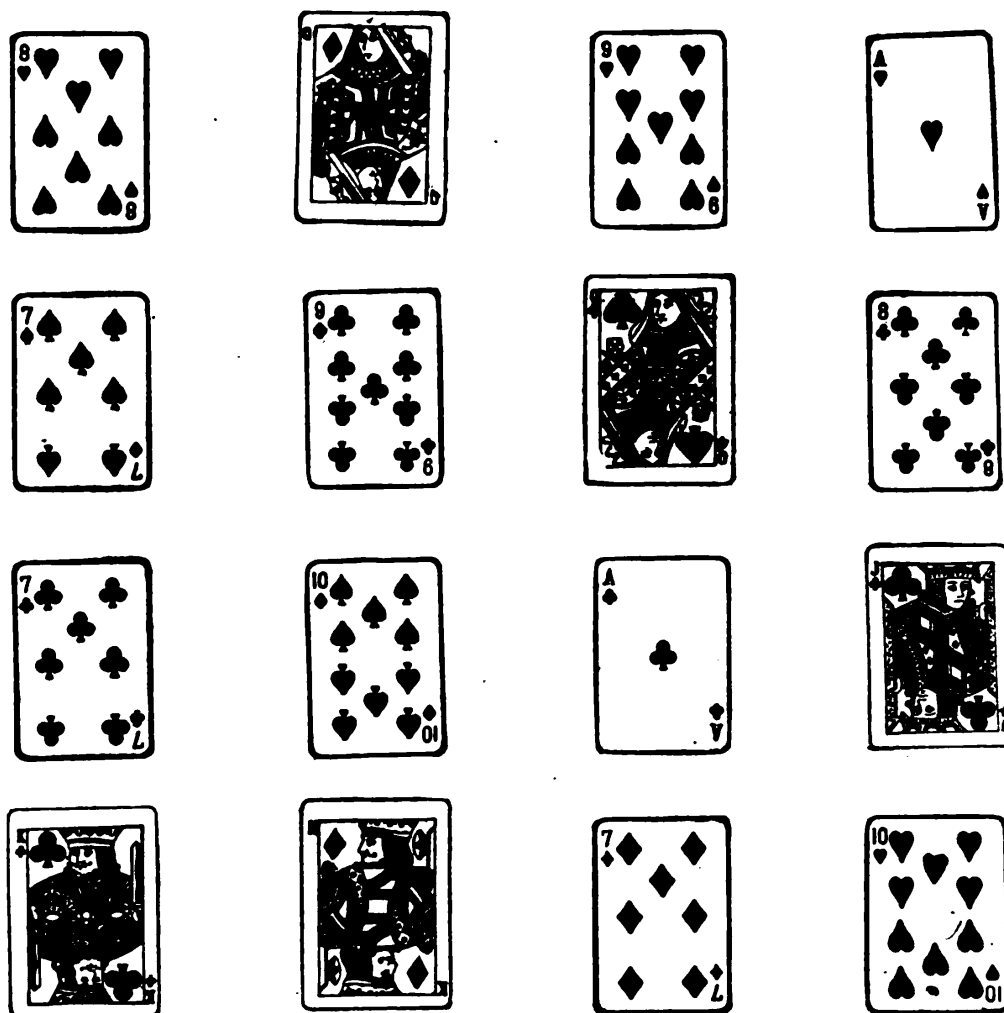
CARDS FOR A

Above the king of hearts is the ace of spades, which in this case indicates a change in business. The change is shown to be lucky by the queen of diamonds. Financial trouble will cease with this change, as the 10 of diamonds below the king of hearts signifies. At the same time it indicates that something will be taken away (stolen) from the house, which, however, has no great value, but is



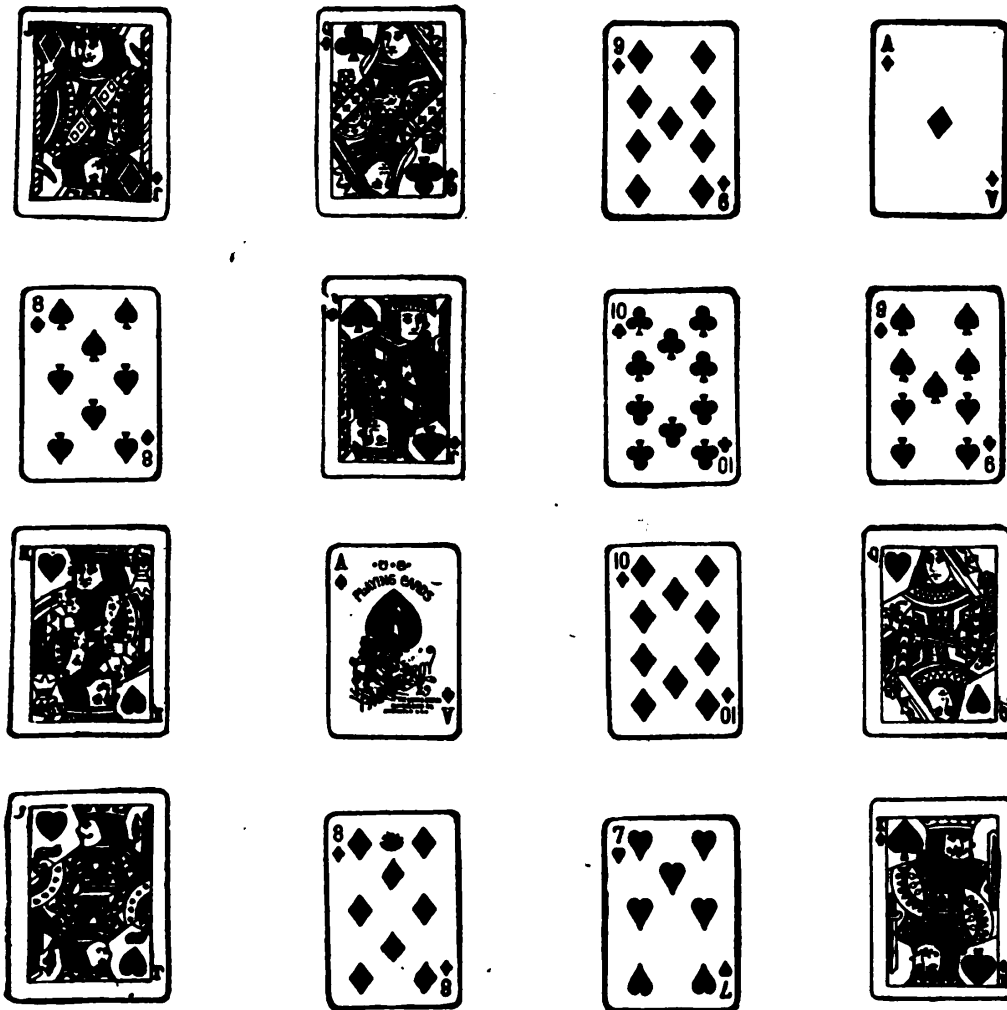
MAN. Fig. A 14.

nevertheless greatly missed, which is indicated by the card of tears (7 of spades). It is stolen by a woman. The man is married, for the card of marriage (10 of hearts) is below him. His wife is surrounded by deceitful people, which is indicated by the king and queen of clubs, with the card above the eight of clubs.



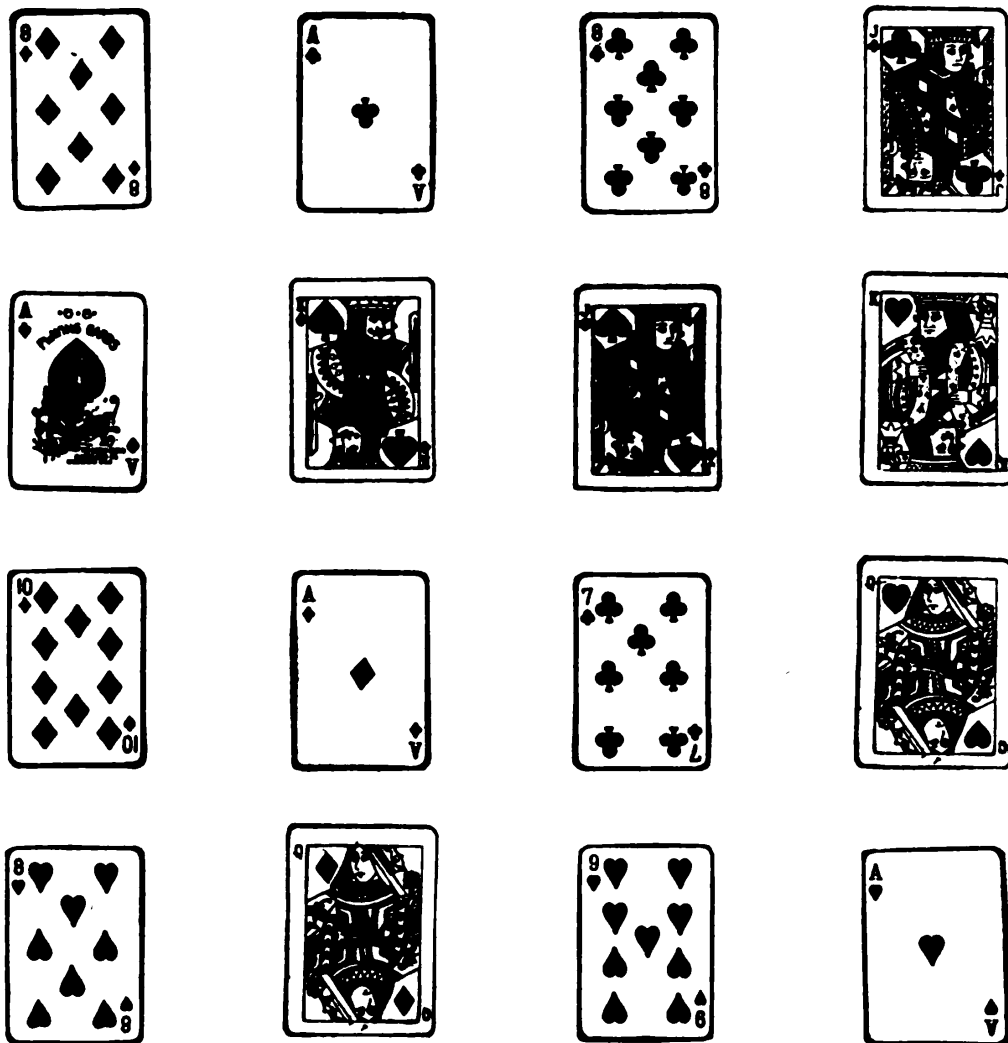
CARDS FOR A

The woman concerned is married. She will have to take a trip with her husband to see to legal matters. Next her is the 10 of diamonds (money), and the ace of spades (travel), beside the ace of spades is the king of hearts, in this case her husband; next her husband is the knave of clubs (a false woman); beside this woman is the ace of clubs, in this case (judicial court), but as the 10 of diamonds (money) is near the 10 of clubs (club trouble) there must be



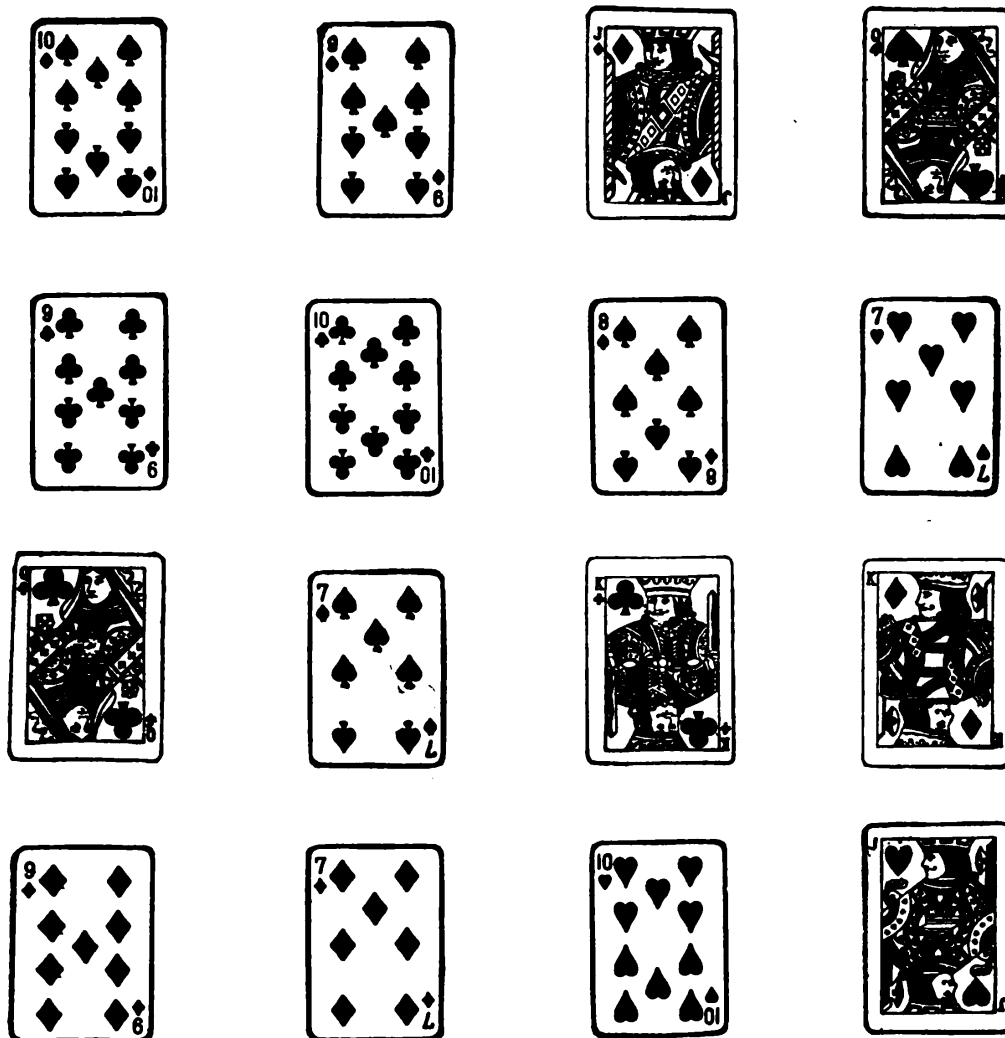
WOMAN. Fig. A 15.

money given away. Beside the ace of clubs (court) is the 10 of spades (document), and beside this document the seven of clubs (child). It is therefore to be supposed that the husband of this woman, through a third party, is summoned to court on account of a child, and that he must pay the money, which causes great trouble in the family, and that it is in some other place, and man and wife are undertaking the journey with the purpose of settling this matter.



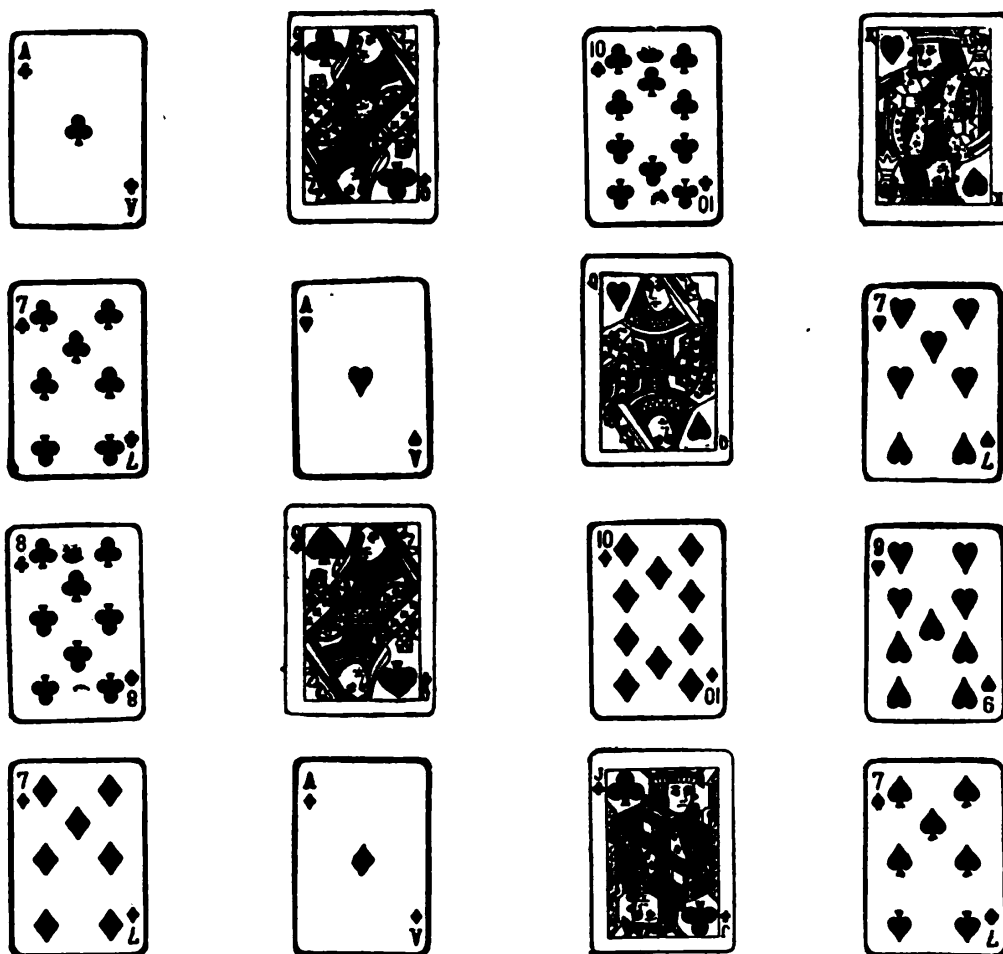
CARDS ARE LAID FOR

The man concerned is from a foreign country, which in this case is indicated by the ace of spades (travel); near the ace of spades is the 8 of spades (certainty), showing that what is to be told him is a certainty. This man has lost his wife or sweetheart, for the 10 of clubs and the 9 of clubs (case of death) are next him. The man's position is very problematical, for above, below and beside him are club cards. He will inherit a legacy, for the ace of dia-



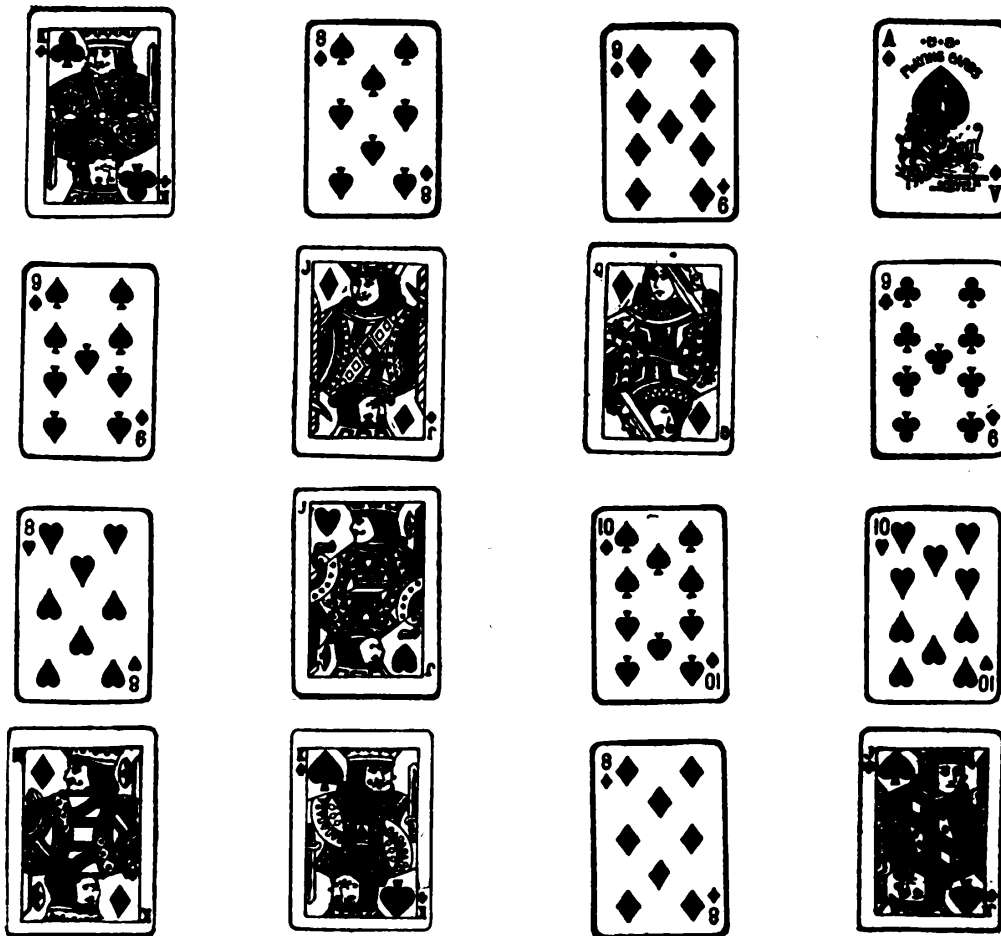
A MAN. Fig A 16.

monds (present or inheritance) is beside the 10 of diamonds (money). The inheritance will come from his relatives, which is also indicated by the 10 of diamonds. The ace of clubs, above him, shows that the man concerned gets into court, for it has the 8 of clubs (danger) next it. The proceedings in court will therefore be dangerous for him. A false woman (knave of clubs) next the 8 of clubs brings about this danger as a witness.



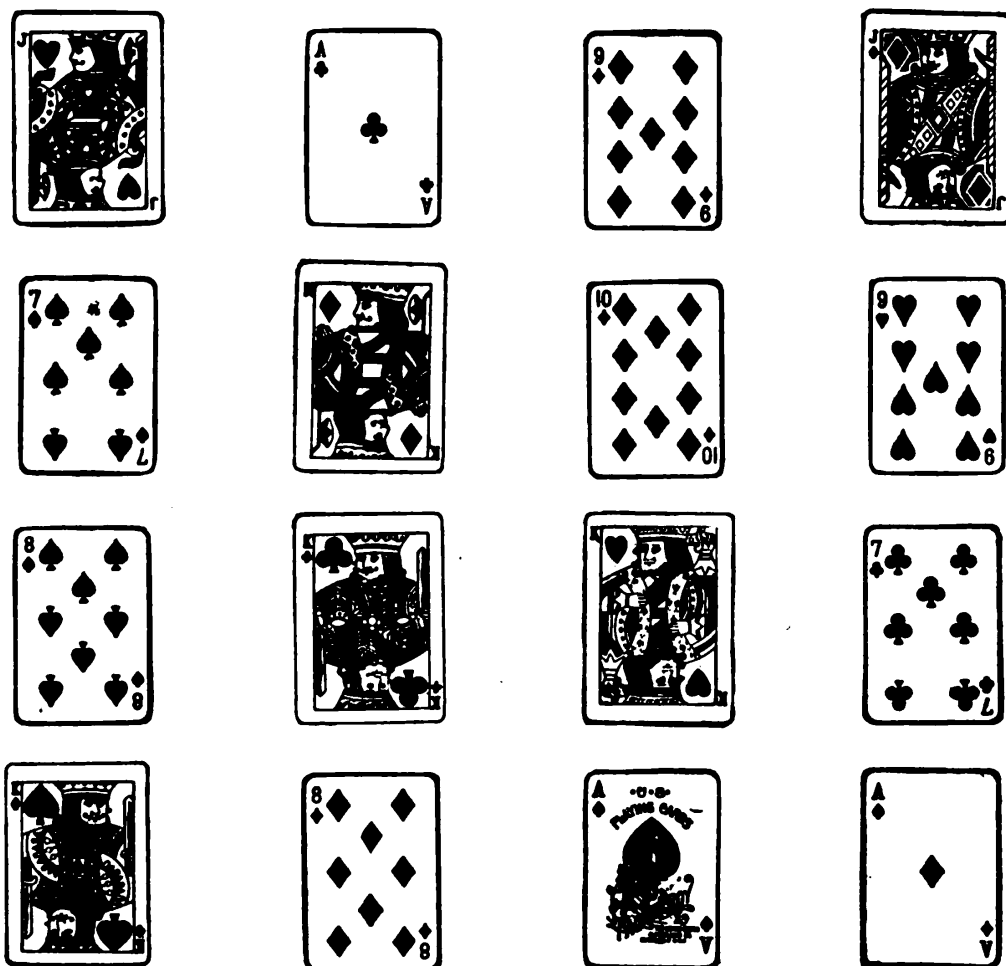
CARDS FOR A

The girl will have to endure a great deal of unpleasantness on account of her love, for next her is the 7 of hearts (love); above the love, the king of hearts, in this case her lover (sweetheart). Beside her lover is the 10 of clubs (club, trouble) and next this the queen of clubs (a false person); next the king of hearts is the king of clubs (an old gentleman), in this case her father. The trouble is indicated by the 8 of spades (certainly). The love was not without consequence, which is indicated by the ace of hearts (house) and next the ace the 7 of clubs (a child). There are, however, good friends



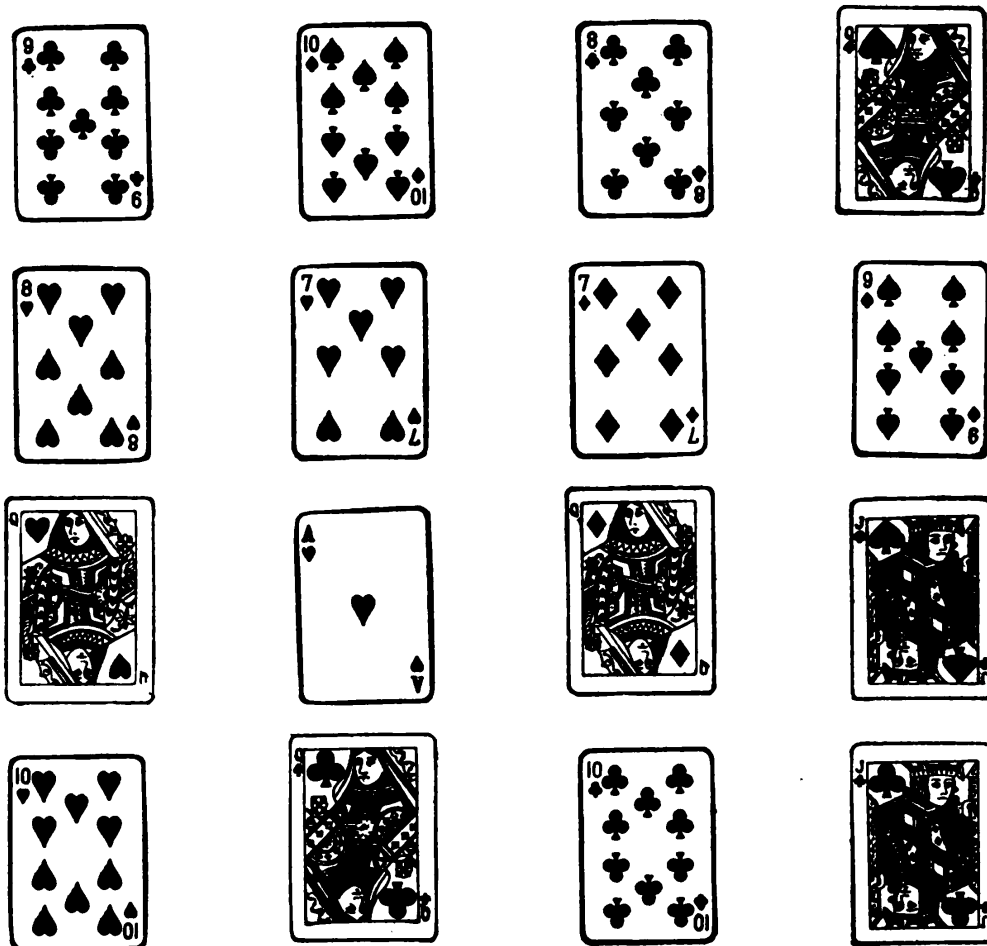
YOUNG GIRL. Fig. A 17.

coming to her, blonde people (the queen of diamonds and the knave) who arrange everything satisfactorily. At the beginning of the row is the 9 of clubs (disease), and below this 10 of hearts (marriage) which, however, indicates that the birth of a child will be followed by marriage. The girl brings money into the marriage, which is indicated by the 10 of diamonds (money) below her. After all the trouble which she experienced, she will get her lover, which is indicated by the ace of spades with 9 of diamonds (favorable change) in this case.



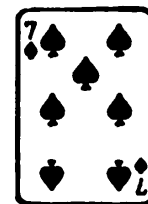
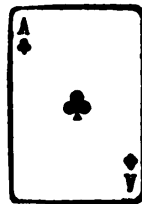
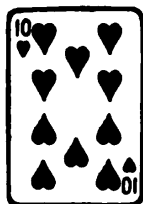
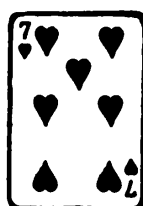
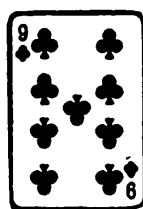
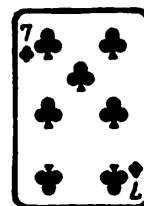
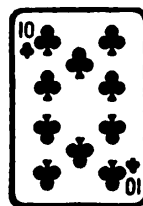
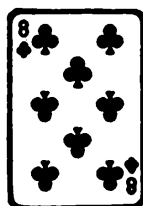
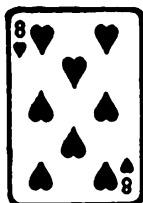
CARDS FOR A

The woman concerned will have a great deal of trouble through two deceitful married people in the family, indicated by the knave of clubs and the queen (false people) and next these, the marriage card, the ten of hearts, which is below the queen of hearts. Below her husband is the ace of spades (travel), which means that he was traveling and brought her a present, which is indicated by the ace of diamonds. At the beginning of the row, where the queen of hearts is, can be seen the knave of spades (lady, dark haired, in this case, child), next this queen of diamonds (good luck), next the queen of diamonds the



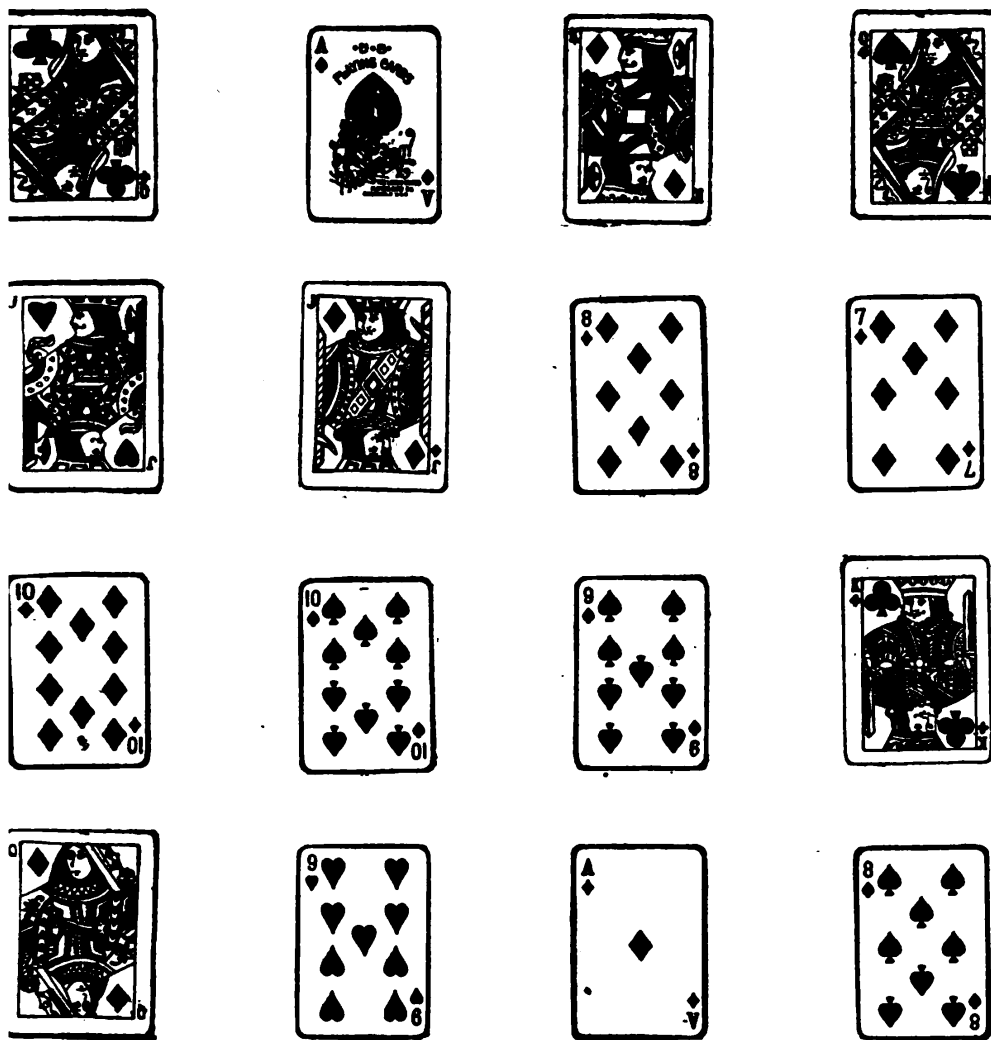
WOMAN. Fig. A 18.

ace of hearts (house). Between the queen of hearts and her husband (the king of hearts) is the 7 of clubs (child), beside the man is the king of clubs (elderly gentleman), and lastly in this row the 8 of spades (certainty). These cards show that the people have had a great deal of trouble through false friends, but that everything is righted by the birth of a child. The nine of hearts above the child indicates heart's joy. The old gentleman in this row is the happy grandfather. The child is between man and wife—happiness before them, and certainty after them.



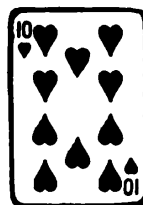
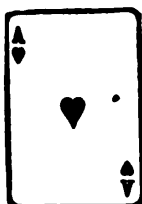
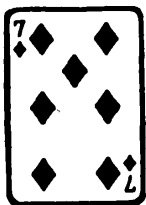
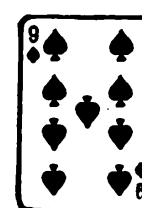
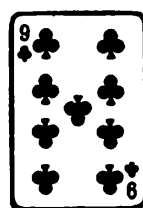
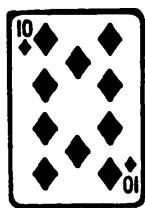
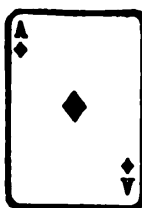
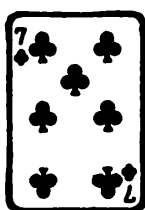
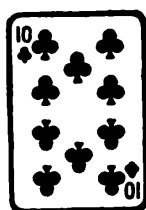
CARDS FOR A

The man concerned loses his wife very unexpectedly, for the nine of clubs stands next the ace of hearts (house) and the 10 of clubs with the 8 of clubs above the house. Through this a change will be brought about, which is indicated by the 9 of diamonds (change) above the 10 of clubs. The man will marry again, for the 10 of hearts (marriage card)



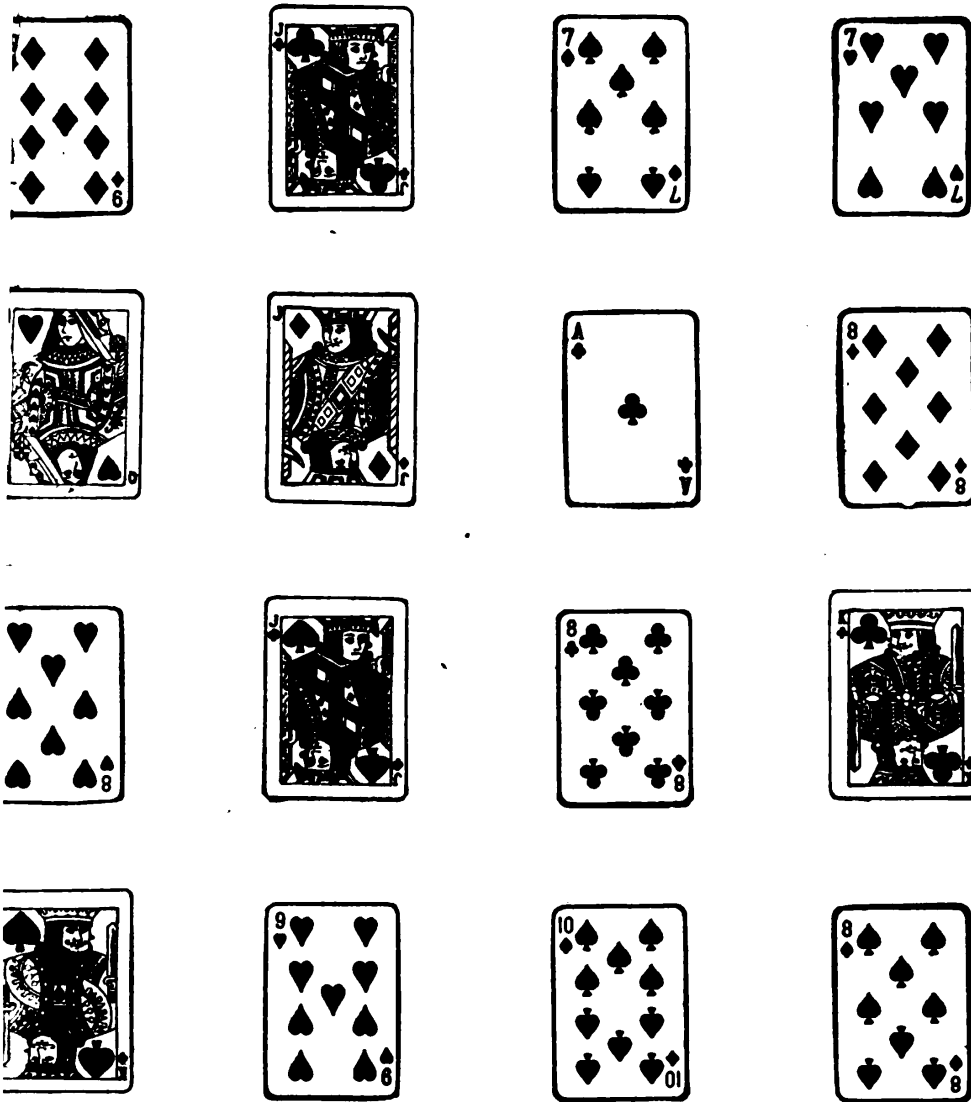
MARRIED MAN. Fig. A 19.

is next him, and the knave of clubs (in this case not a bad woman), as it is surrounded by good cards, is next the 7 of hearts (love). The man will have two children (girls), for the knave of diamonds and the knave of hearts (female sex) are beside the 7 of clubs (child's card).



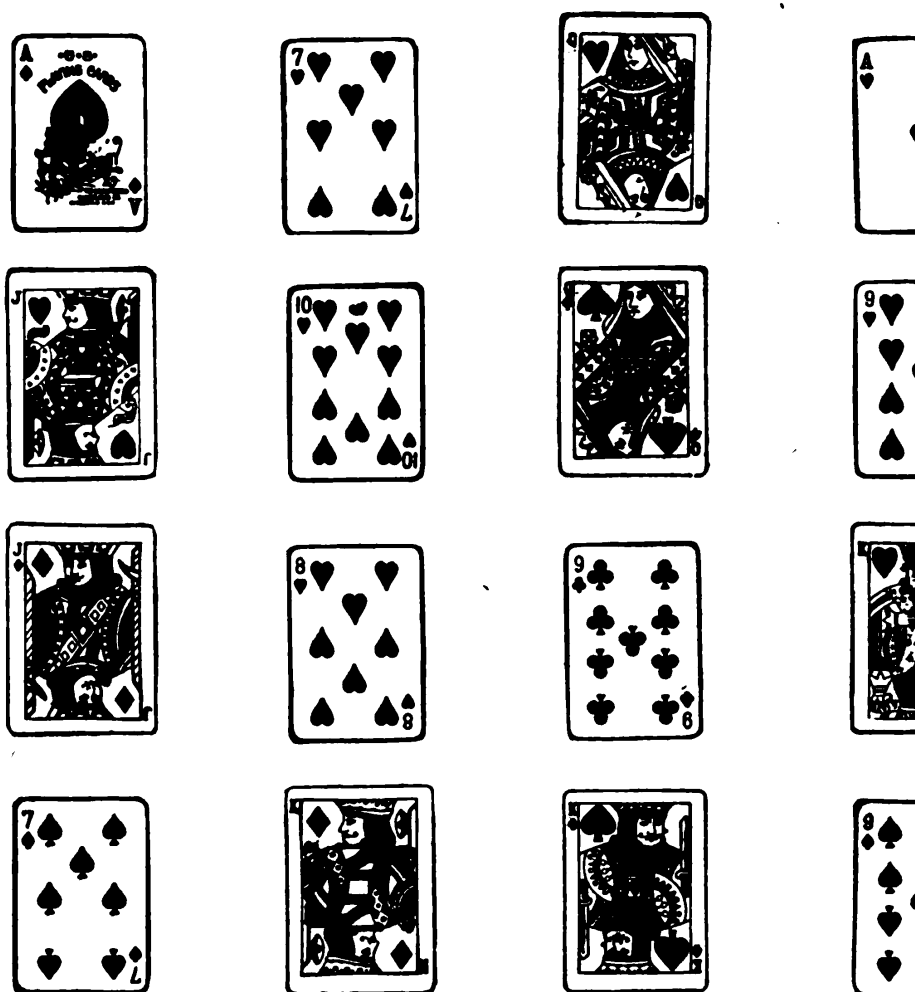
CARDS FOR A

The girl will meet with an accident outside of the house, for the 9 of clubs (in this case accident) is next the 9 of spades (the way), and near her. The accident will have no bad consequences, as no club cards are lying around the queen of hearts—on the contrary, it will bring her money, as the 10 of dia-



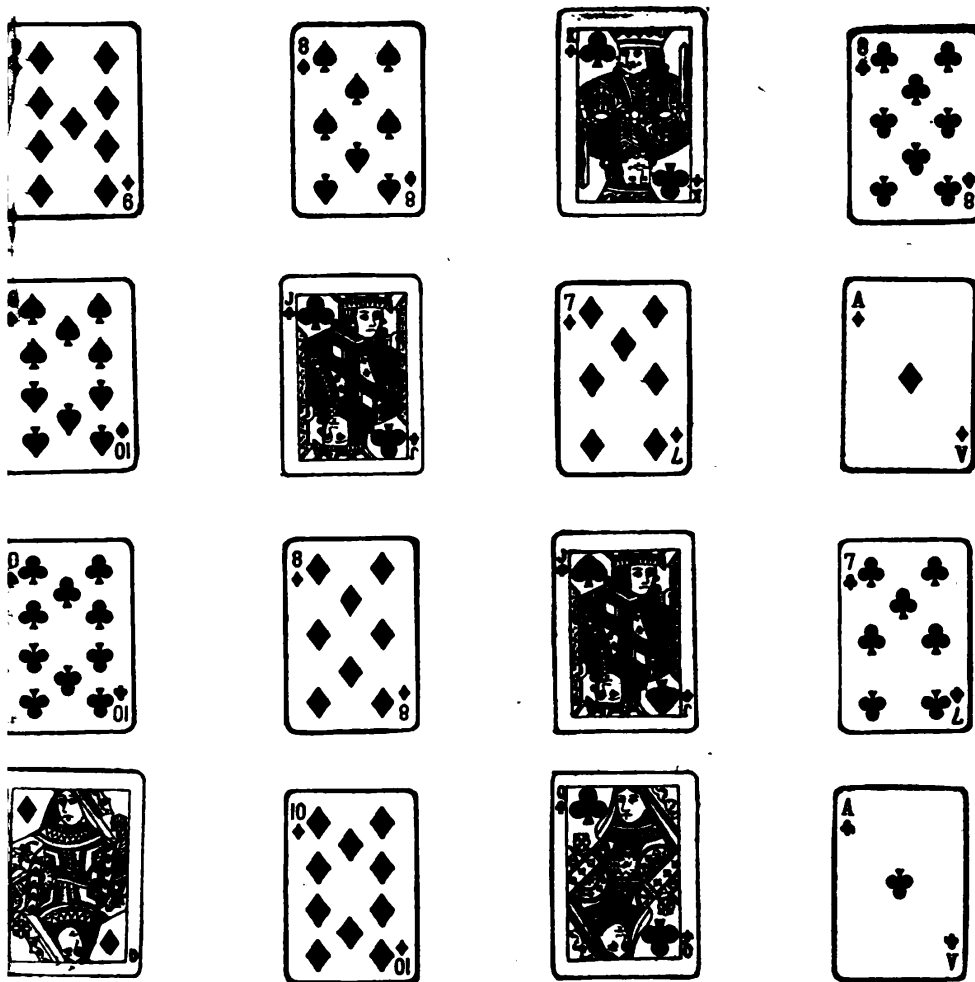
IRL. Fig. A 20.

monds and the ace of diamonds (much money) are next the accident (9 of clubs). The girl is in love with a man, for the queen of clubs beside the 9 of diamonds (change) are above her. She will, however, not marry the man, as the card of marriage is too far below.



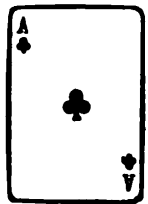
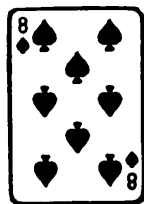
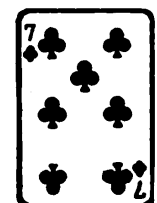
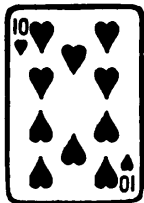
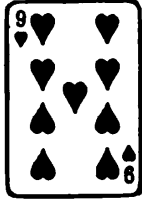
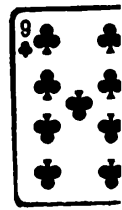
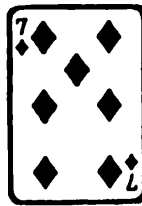
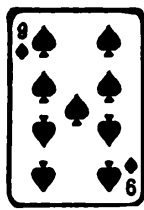
CARDS FC

The man will receive a small amount of money, which is indicated by the 8 of diamonds (small amount). At the same time he will experience some trouble, which is indicated by the 10 of clubs (trouble). The trouble is owing to sickness, indicated by the 9 of clubs (sickness). Everything will, however, turn out well, for the 9 of hearts (heart's joy) stands above him. Aside of heart's joy is the queen of spades (letter carrier), and on the other side the 10 of spades (letter or document). It is to



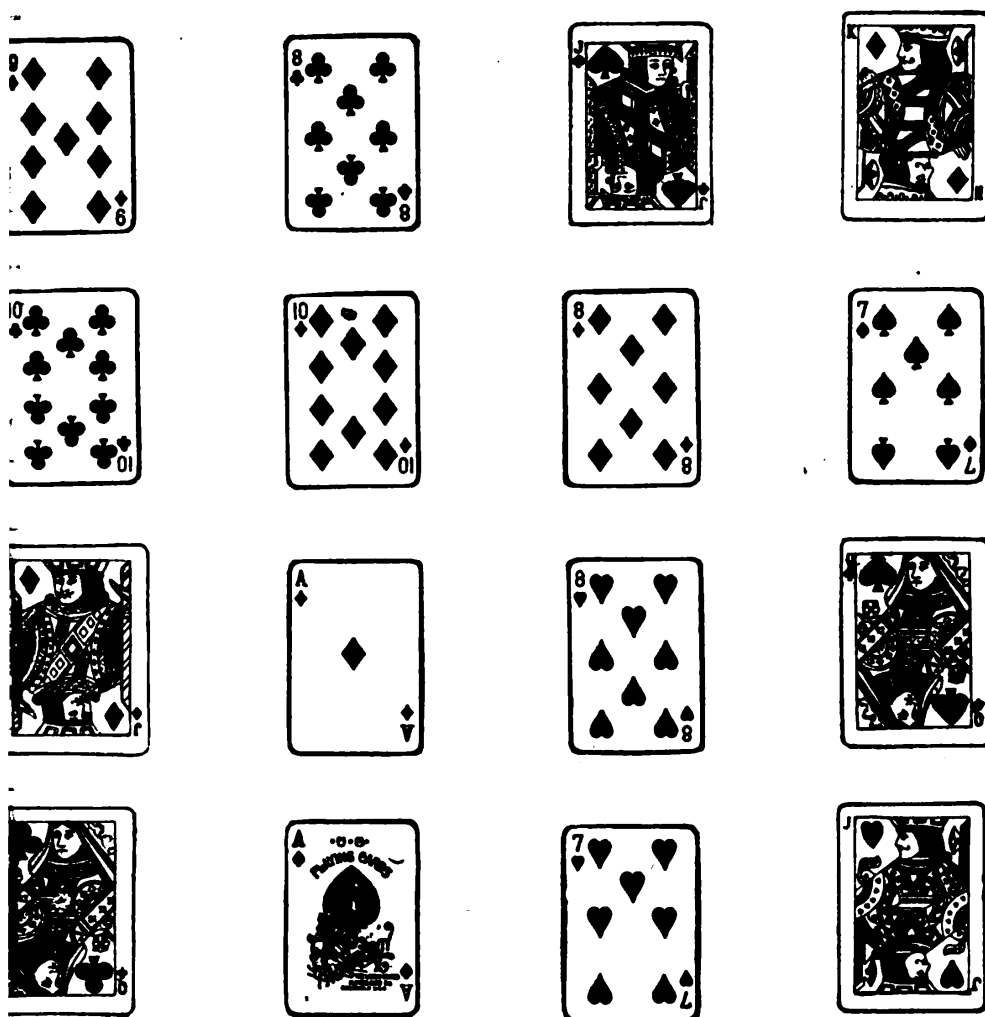
IAN. Fig. A 21.

be supposed that through this letter or document, which he expects, stands heart's joy. The heart's joy is connected above it with the ace of hearts (house) and beside this is the queen of hearts (his wife or bride) in this case; next the queen of hearts is the 7 of hearts (love), which shows that his wife or bride loves him, and as the 9 of diamonds (change) is next the house, it must be expected that through this change and love of his wife or bride, everything turns out for the best.



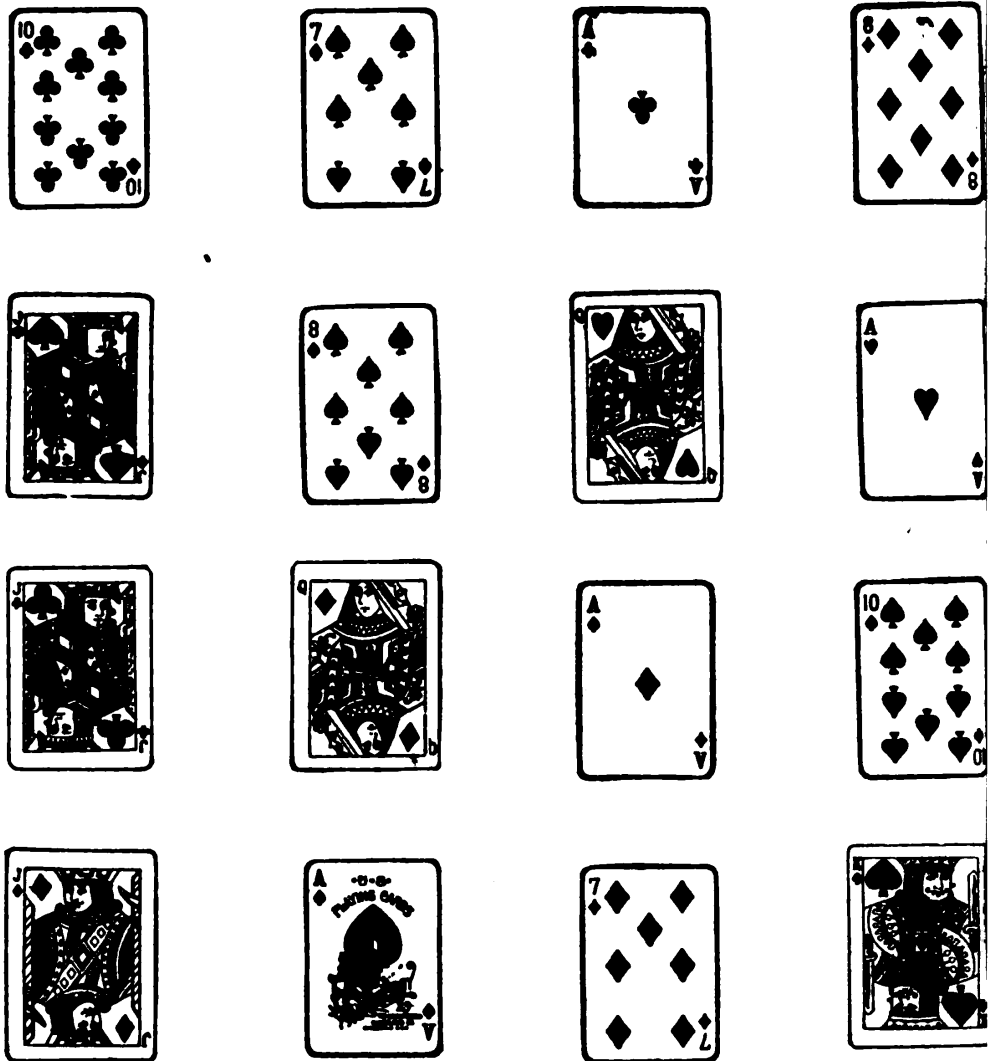
CARDS OF MARRIED PEOPLE WH

The husband makes a great deal of money in his business, which diamond before him indicates. But he is not happy in marriage, which is indicated by the 10 of clubs (trouble). He receives a letter (10 of spades), which causes him much trouble (annoyance), but all ends satisfactorily, which is indicated by the 9 of hearts. His wife has a false friend (female) whom she introduces to a dark gentleman, which is indicated by the queen of clubs (false woman) and the king of spades (dark gentleman).



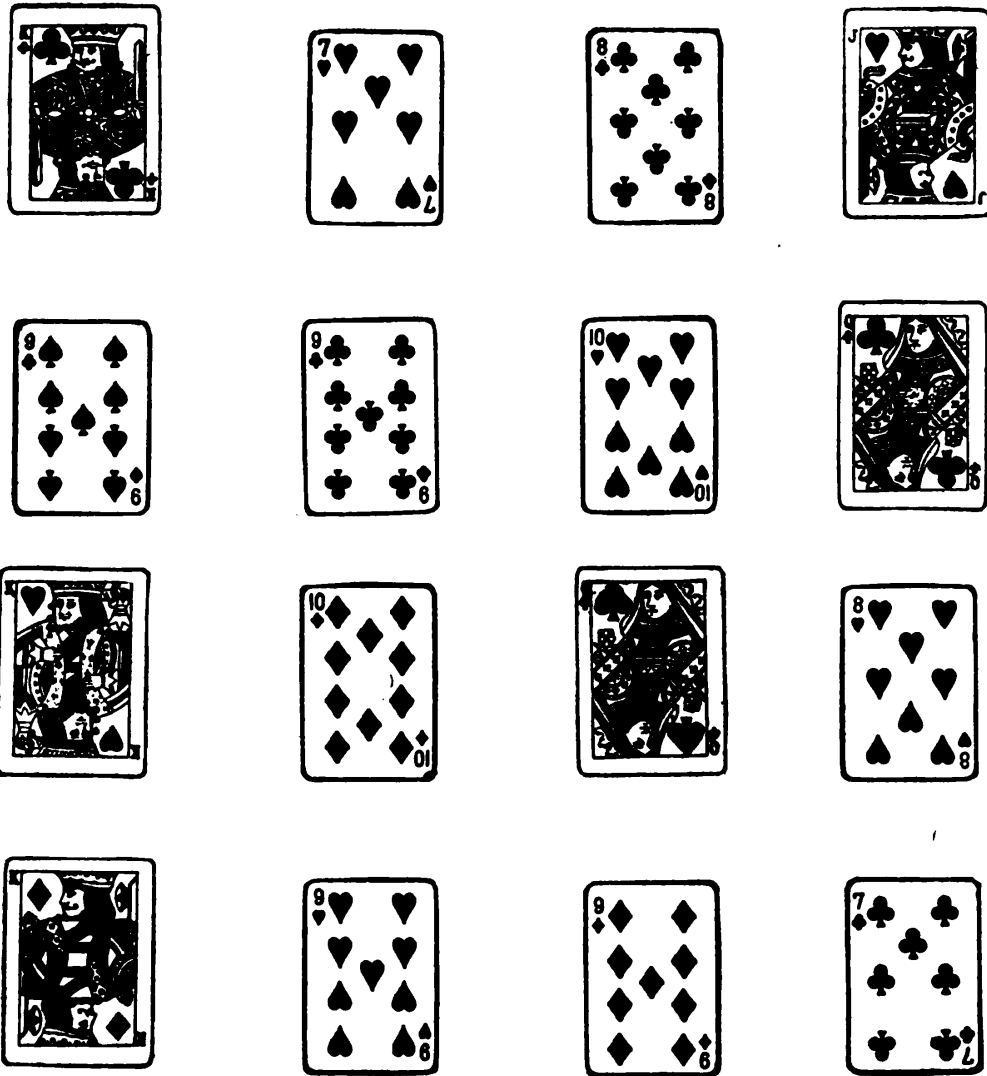
SEPARATE (GET DIVORCED). Fig. A 22.

The woman is on intimate terms with the dark gentleman, because she is in love with him, which is indicated by the 7 of hearts. They make a voyage, indicated by the ace of spades (travel). The whole affair ends with separation (divorce), indicated by the ace of clubs (judicial court); the ace of spades confirms the certainty of these proceedings. The king of spades turns his face away from the queen of hearts, indicating that he soon will rid himself of the woman, leaving her in misery and destitution.



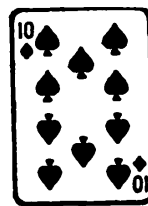
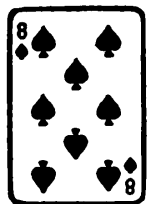
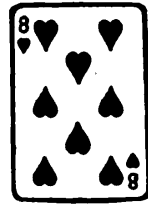
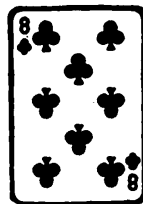
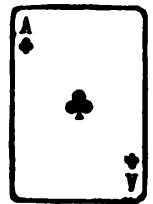
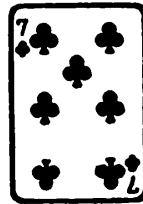
CARDS FOR A

The girl has no good female friends, for the knave of diamonds, the knave of clubs, and the knave of spades, with the 10 of clubs, are at the left side of the cards, and the 8 of spades proves that she will experience trouble through them. The girl will make a change, which brings heart's joy, for next the 9 of diamonds (change) is the 9 of hearts (joy). The



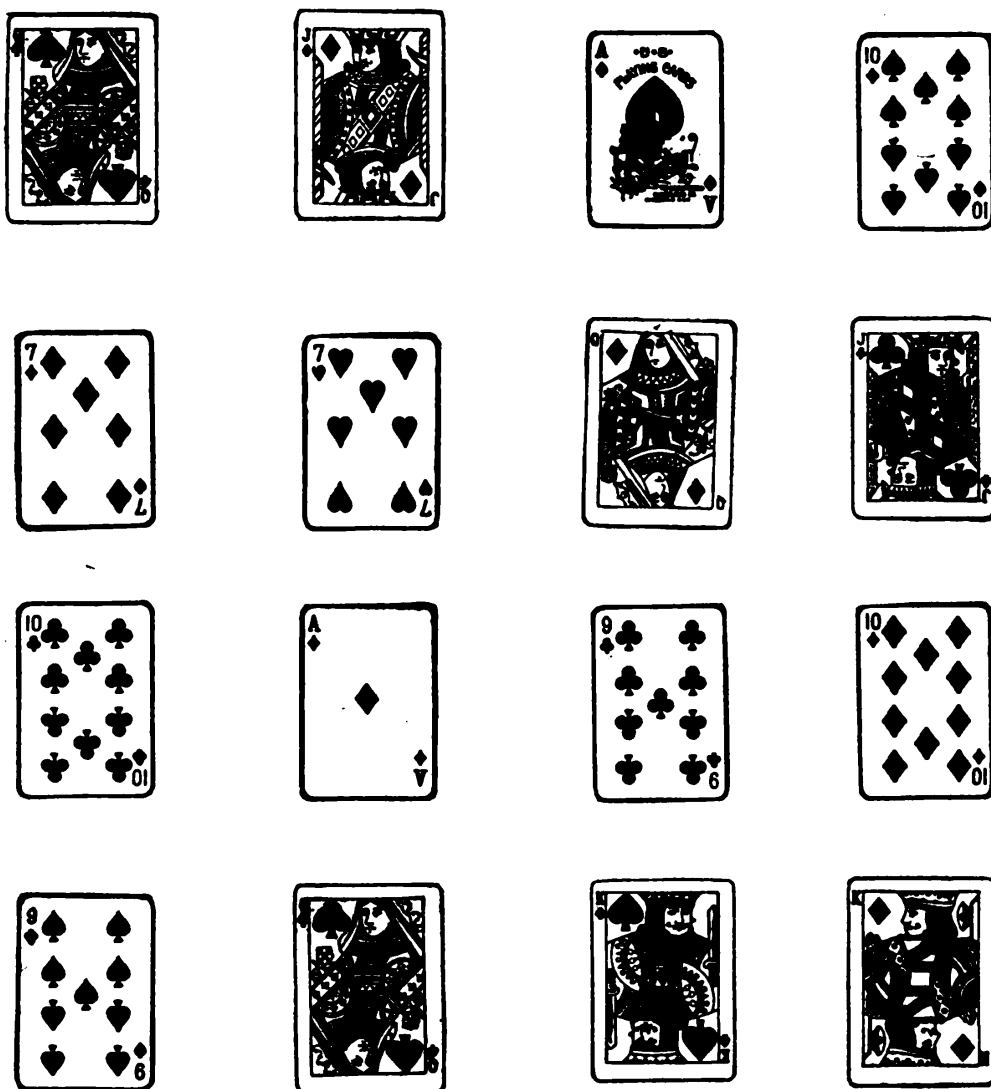
GIRL. Fig. A 23.

change will be brought about by a blonde man, for king of diamonds follows the joyful change. The girl will get ill, which, however, does not amount to anything, because the 9 of clubs is not surrounded by bad cards (clubs). Her marriage will be a happy one, for the ace of diamonds (money) is below her and next that the queen of diamonds (good luck).



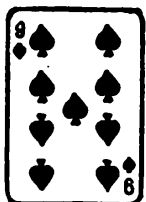
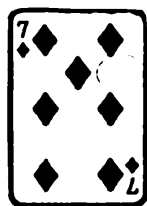
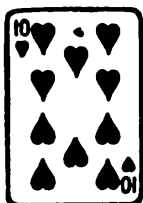
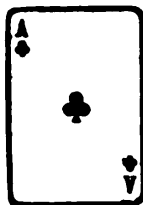
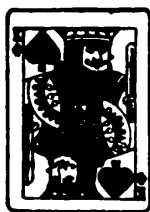
CARDS FOR A

This lady will surely experience danger and loss at her house, for the 8 of clubs (danger) is next the ace of hearts (house). The danger consists in loss (by theft), for the 10 of clubs and the 9 of clubs are one on each side of the ace of diamonds and the 10 of diamonds, which in this case indicates loss by robbery or theft. The lady will be happily married



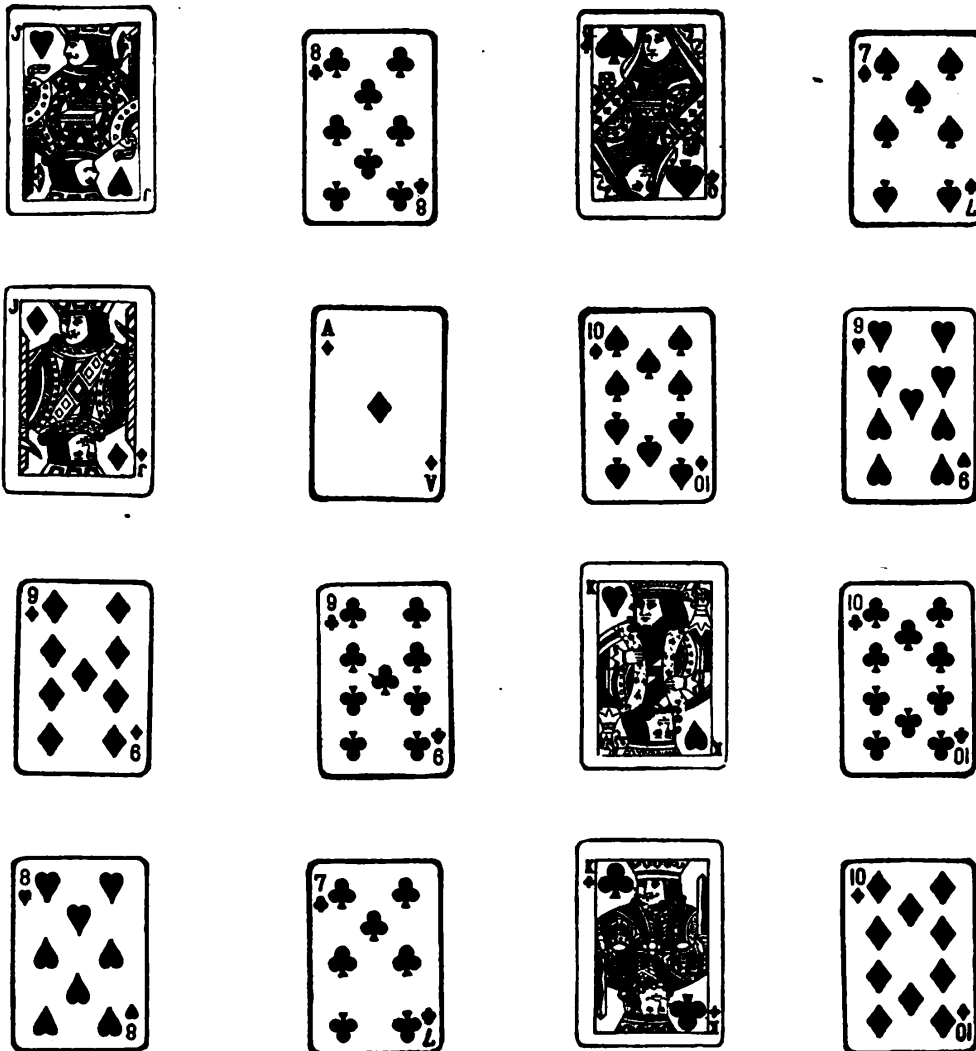
YOUNG LADY. Fig. A 24.

in a short time, for next the king of hearts is the 9 of diamonds (the change) and next the nine of diamonds follow consecutively the 9 of hearts (joy) and the 10 of hearts (marriage). The lady has no female friends, which indicates that she is of a quiet and retiring disposition.



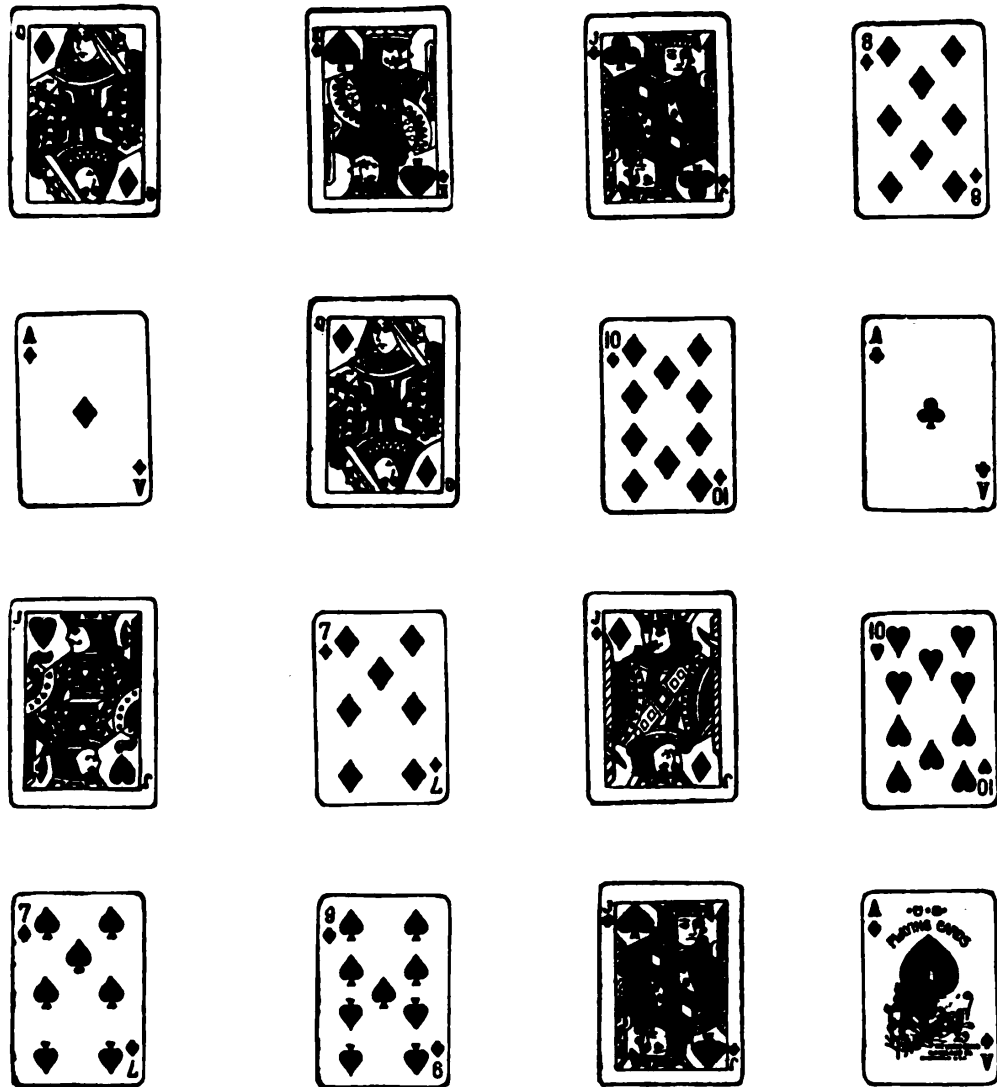
CARDS FOR A

The cards show that the woman concerned is a widow, for beside her is the 9 of diamonds (change) and next the latter the king of hearts, with the 9 of clubs and the 10 of clubs on each side (case of death). This woman will marry again, for next her is the 8 of spades (certainty), and after certainty the seven of hearts, and above love the 10 of hearts (marriage). Her future husband is of light complexion, and a business man, for the king of dia-



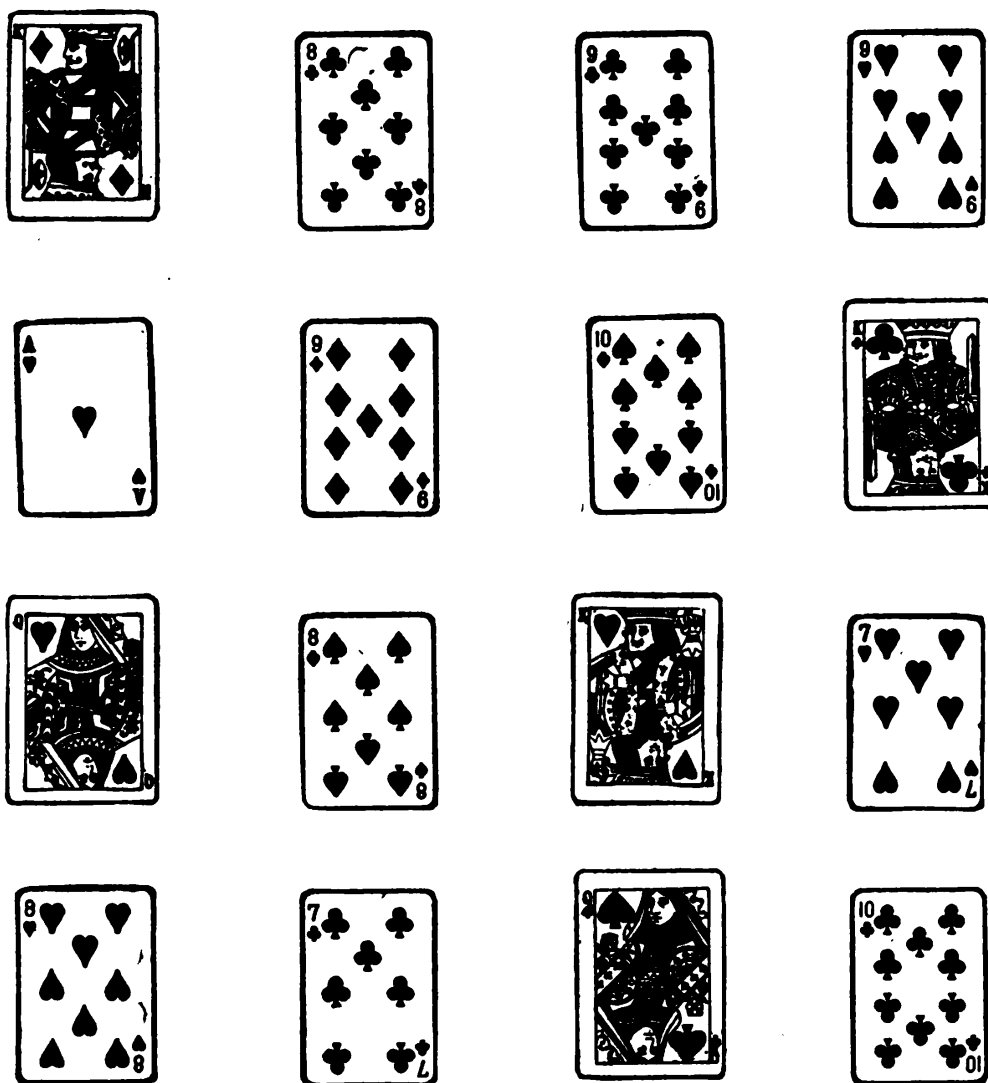
WIDOW. Fig. A 25.

monds is next the card of love and above the king is the ace of clubs (business). The marriage will be a happy one, for the queen of diamonds (good luck) is next the card of marriage (10 of hearts). The woman will have a grown-up son, for the king of clubs adjoins the 7 of clubs (child's card), in this case signifying a grown-up son. The queen indicates in this case not grown-up. The king, however, grown-up children.



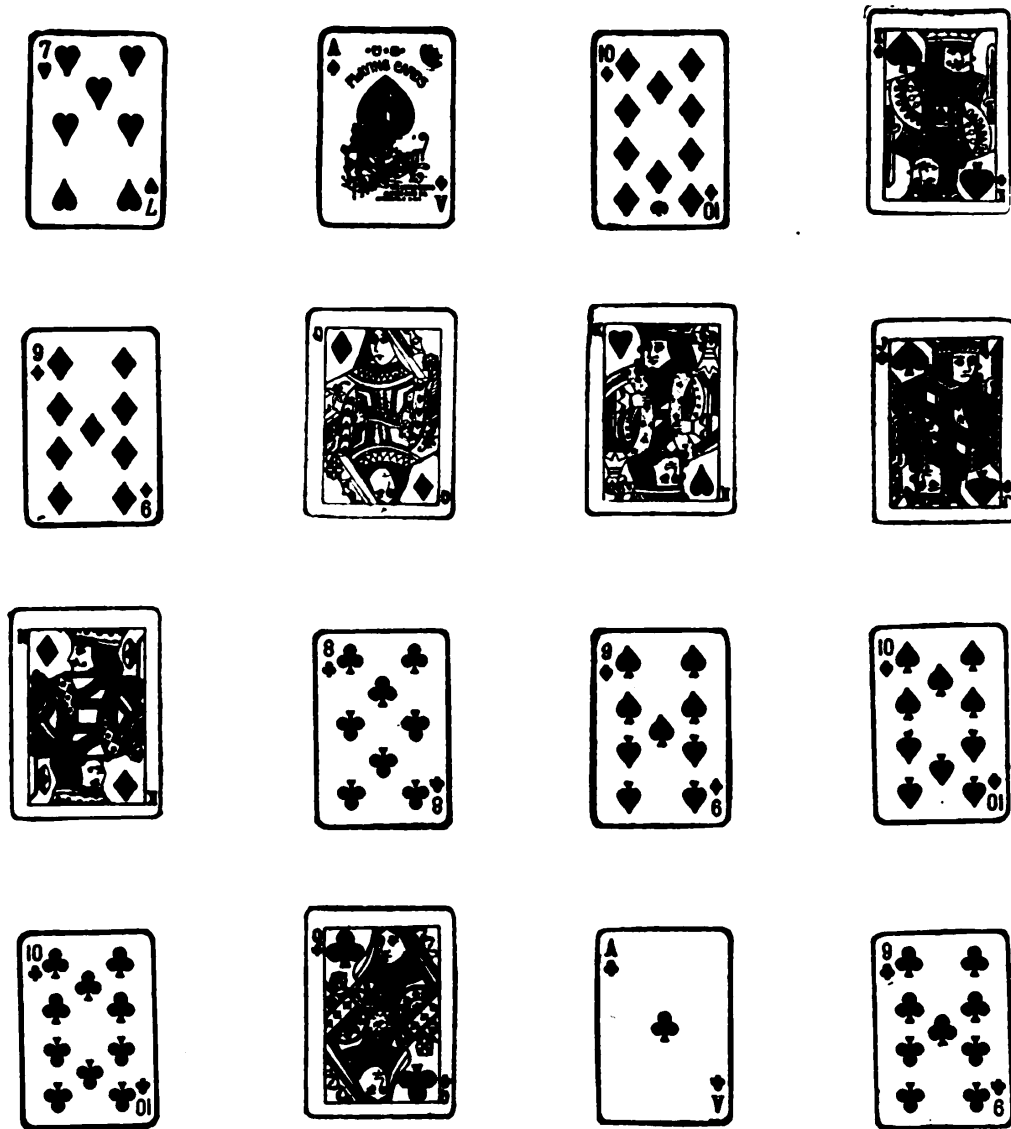
CARDS FOR A

The person in search of information will sell her house. She has the sale in her mind, for the ace of hearts (house) is above her and next the house, the 9 of diamonds (change). The sale of the house will be realized, for after the house are clubs (business); the sale will exceed all expectations, which is indicated by the three cards, the 10 of diamonds,



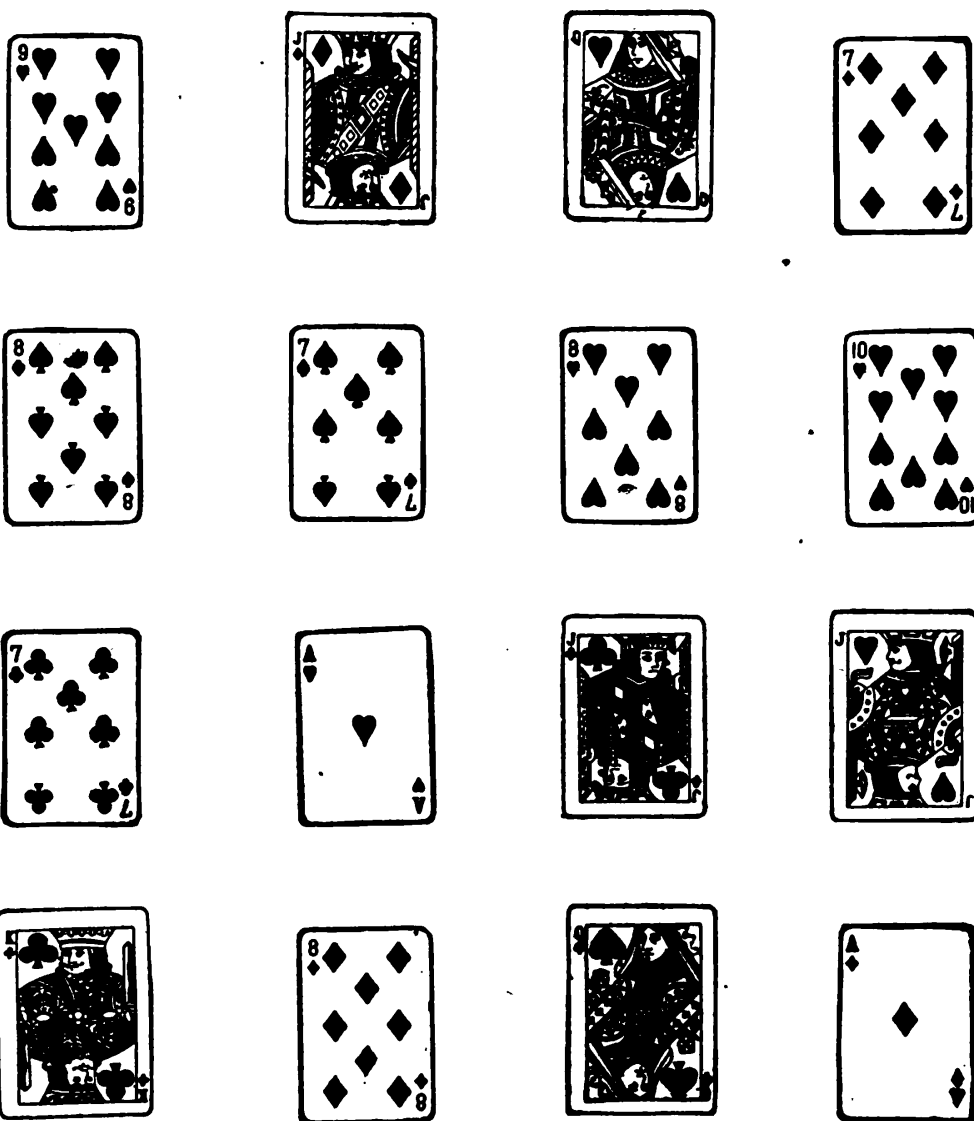
MARRIED WOMAN. Fig. A 26.

the queen of diamonds and the ace of diamonds. But great precaution should be observed in signing the document that there may be no loss, for the 10 of spades (document) and above it the 9 of clubs, with 8 of clubs, betoken danger and ill luck. Next the 9 of clubs the 9 of hearts, which indicates that the danger will pass over without doing any harm.



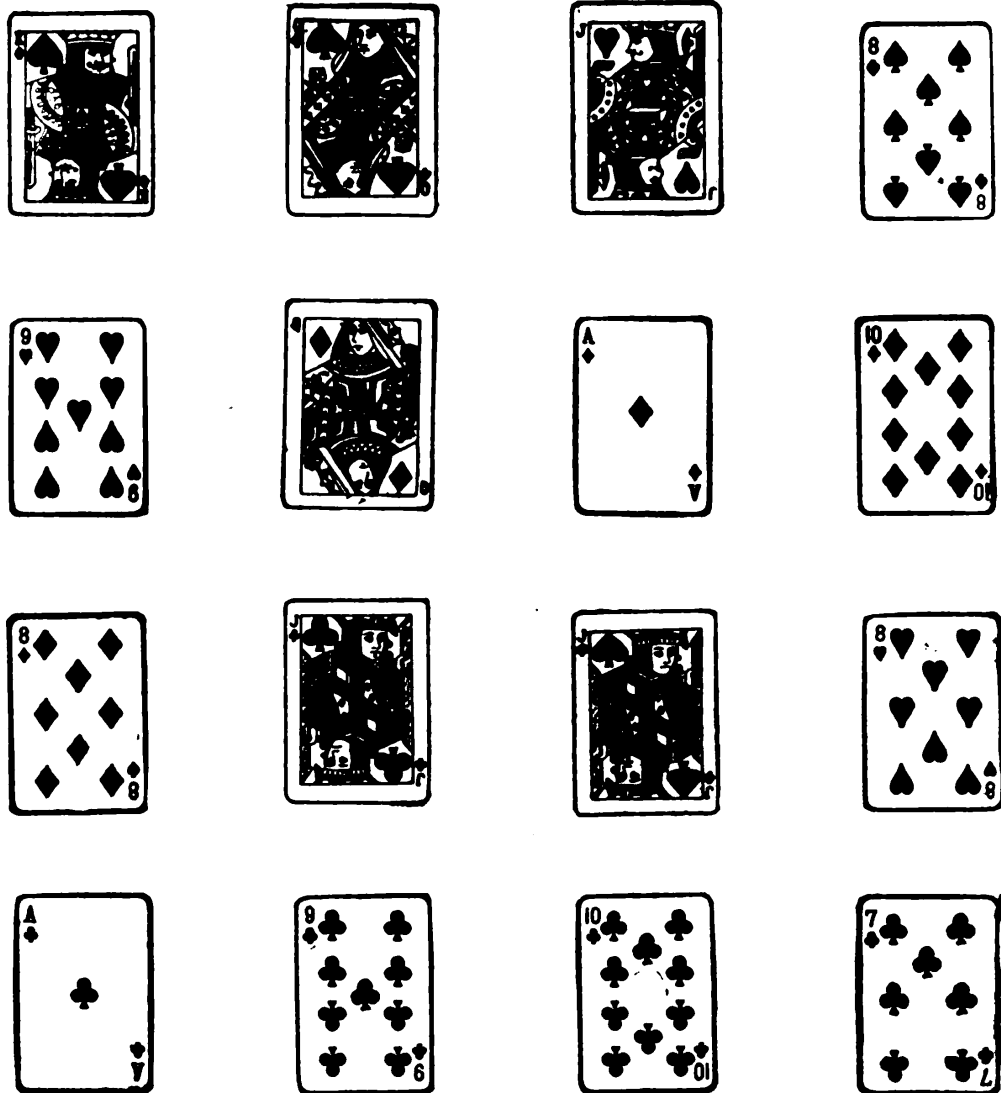
CARDS FOR A

This woman will have a very good (female) friend, for the knave of diamonds (a blonde woman) with the nine of hearts (heart's joy) are next her. Her husband will have bad luck in business, for the nine of diamonds (ill luck) is next to business. The circumstances will improve owing to a change that



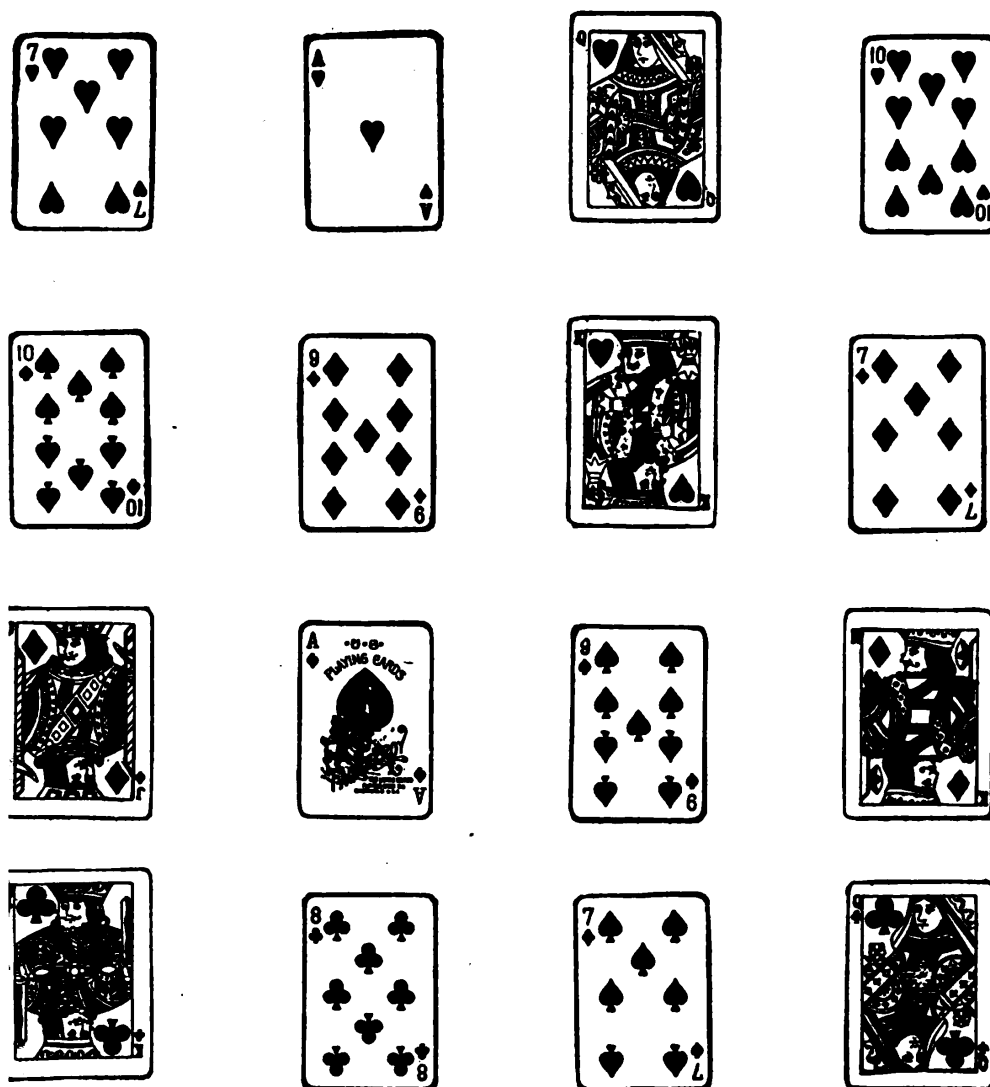
WOMAN. Fig. A 27.

is very good, for the 9 of diamonds (the change) with the queen of diamonds (the great luck) are next the king of hearts. The woman will have two children, for near the house are the 7 of clubs (child's card), the knave of clubs and the knave of hearts, denoting two children of the female sex.



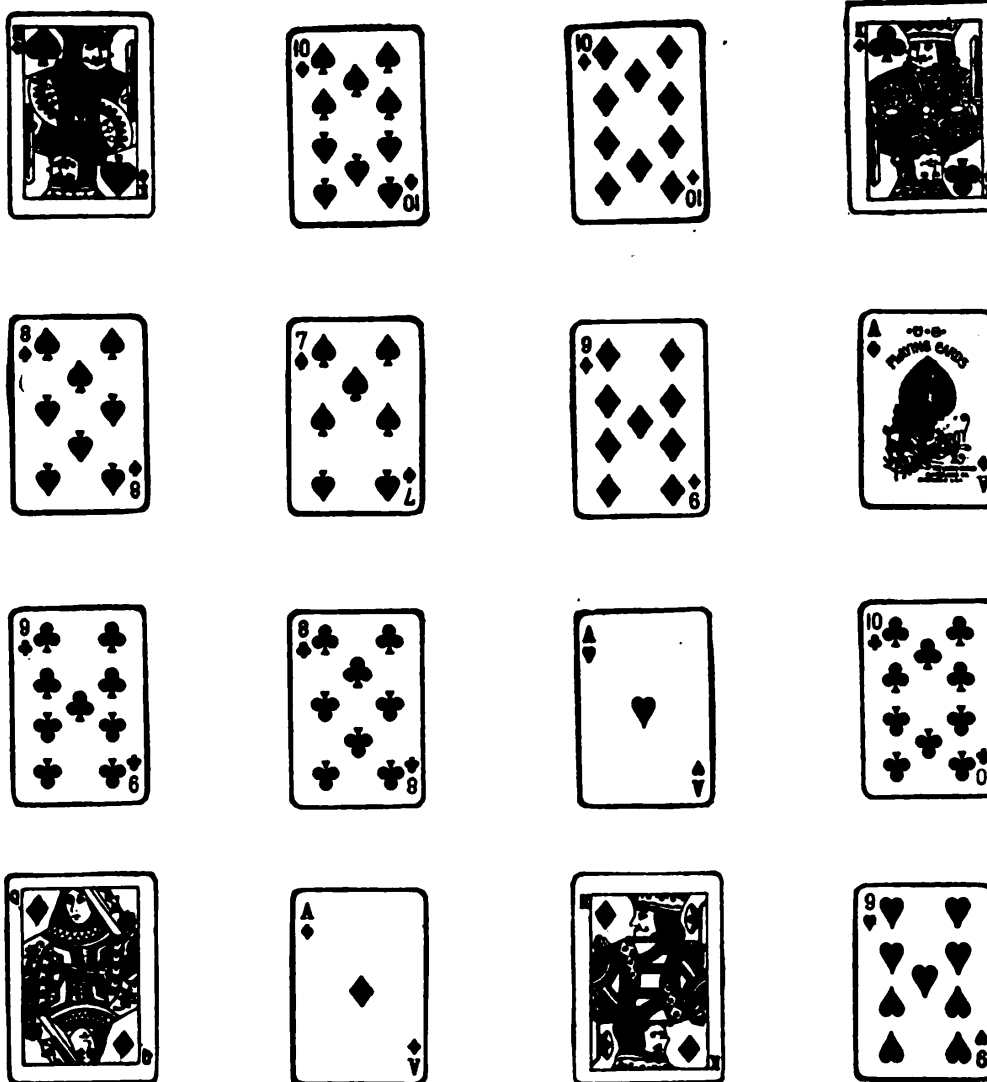
CARDS LAID FOR A

The young man concerned will make a change, for the 9 of diamonds (change) is next him. It will come about through gain in gambling or lottery, which is indicated by the 10 of spades (document), for beside this card are the 10 of diamonds and the ace of diamonds (money and good luck). This change brings heart's joy, indicated by the 9 of hearts



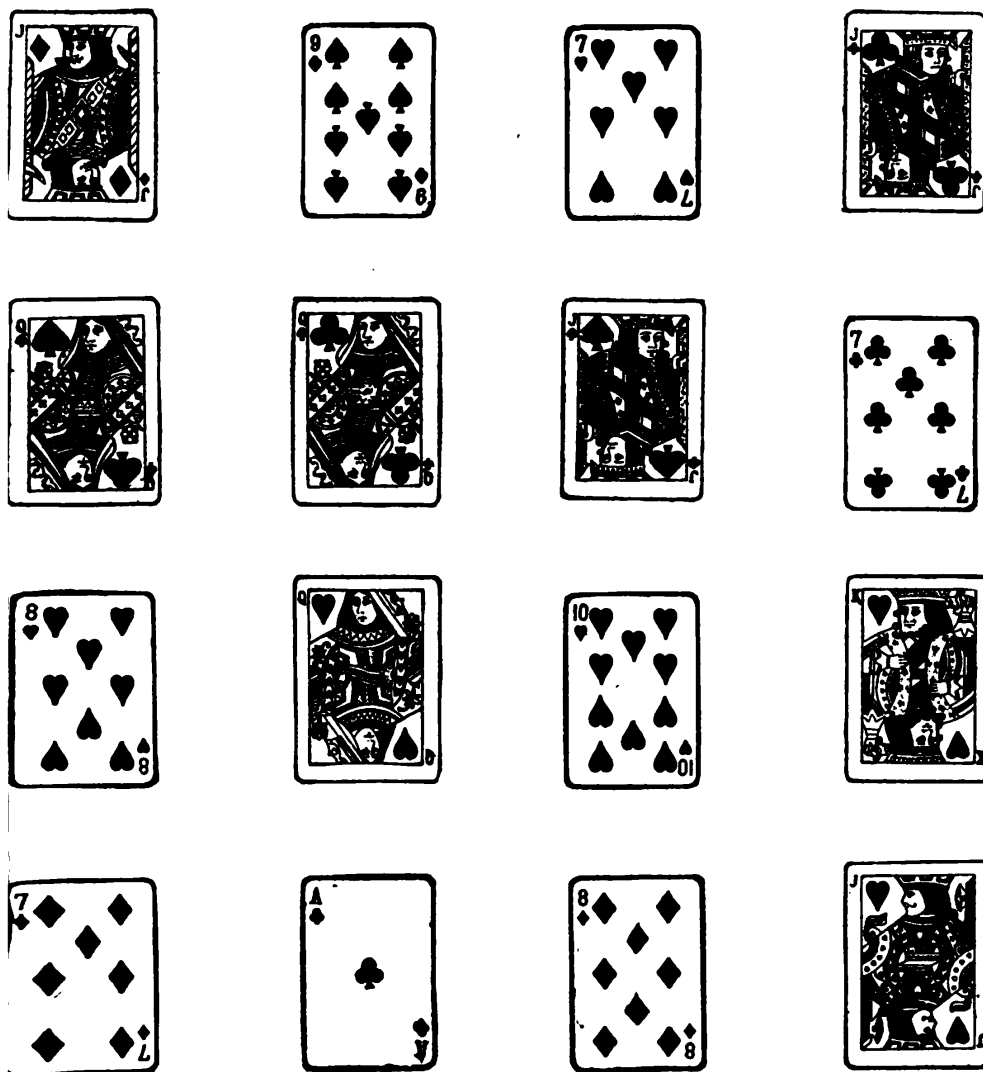
YOUNG MAN. Fig. A 28.

at the end of the same row. Above the king of hearts (the questioner) is queen of hearts (in this case a sweetheart), for the house and love, and the 7 of hearts are next the queen of hearts. The marriage card, the 10 of hearts, indicates that a marriage will be arranged, the certainty of which is given by the 8 of spades next the card of love.



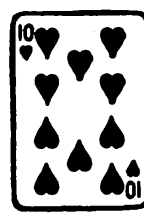
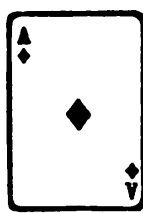
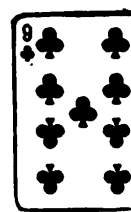
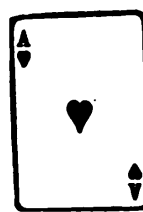
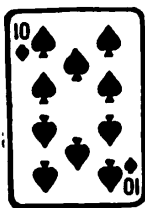
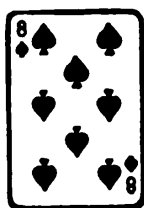
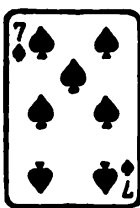
CARDS LAID FOR MARRIED

The family will be threatened by misfortune through fire, for the 10 of clubs is between house and room, the ace of hearts and the eight of hearts. The trouble is accompanied by danger, for 8 of clubs is between the ace of hearts (house) and the 9 of clubs (fire in this case), while the card of good luck (the queen of diamonds) is below the 9 of clubs.



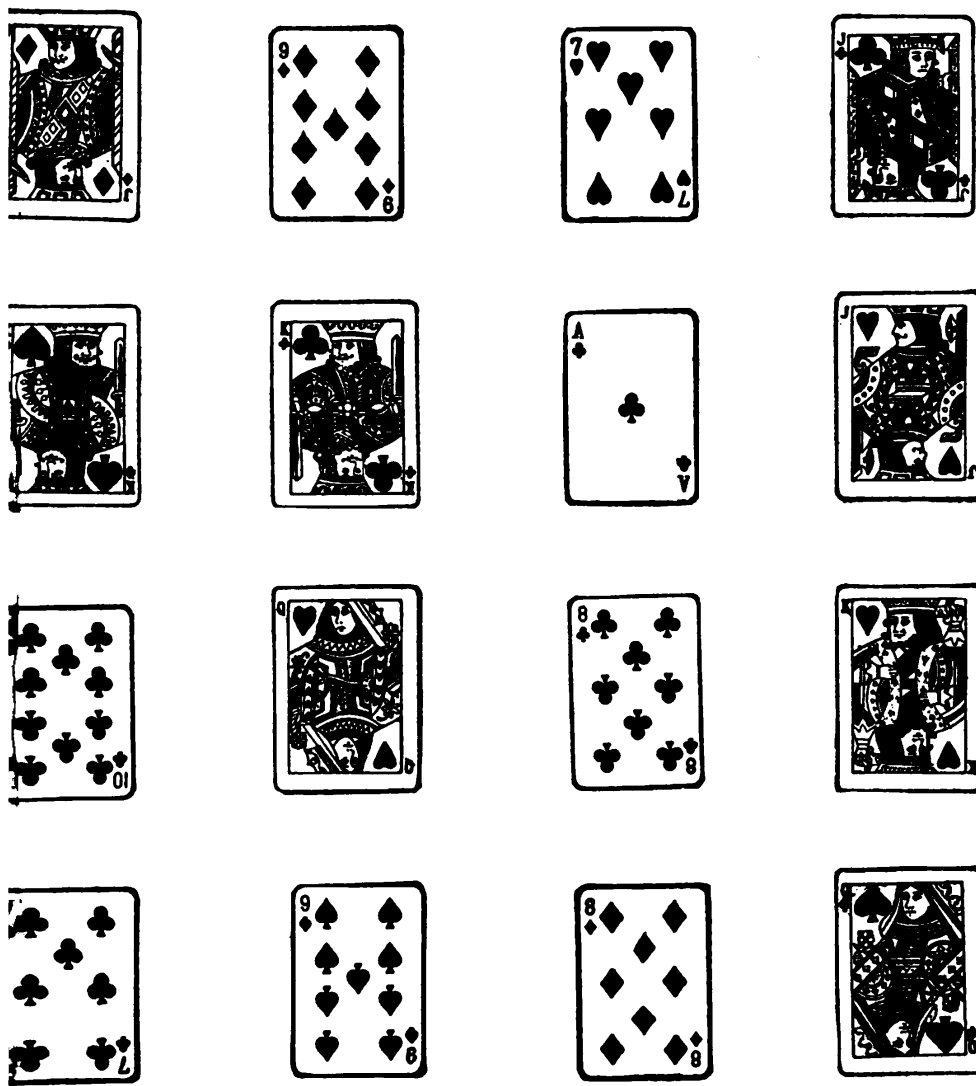
PEOPLE. Fig. A 29.

The family will have three children, for beside the 7 of clubs (child's card) is the knave of spades (girls in this case), the queen of clubs and the queen of spades indicate boys in this case, because the child's card comes first on the right. The family will lose all and will not be insured, for the 9 of diamonds has (change) the 7 of spades (tears) next it.



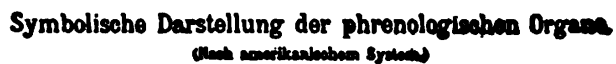
CARDS FOR

The man concerned will entertain evil and dangerous thoughts, for the knave of hearts (thoughts) is above the king of hearts, and that they are bad is shown by the 8 of clubs (danger) next the king. The danger lies between him and the queen of hearts (his wife or sweetheart). The 10 of clubs with the 9 of clubs, on account of the danger lying between both of them, indicate violent death. The man is



LAN. Fig. A 30.

in love with another woman, which is indicated above the knave of hearts (his thoughts) by the knave of clubs (a blonde woman). As the ace of hearts (house) and the 8 of hearts (room) are in the same row with the cards, indicating forcible death on one side, because the man cherishes a guilty love in his heart, it is to be supposed that the man murders his wife in order to carry out his aims.



(177)

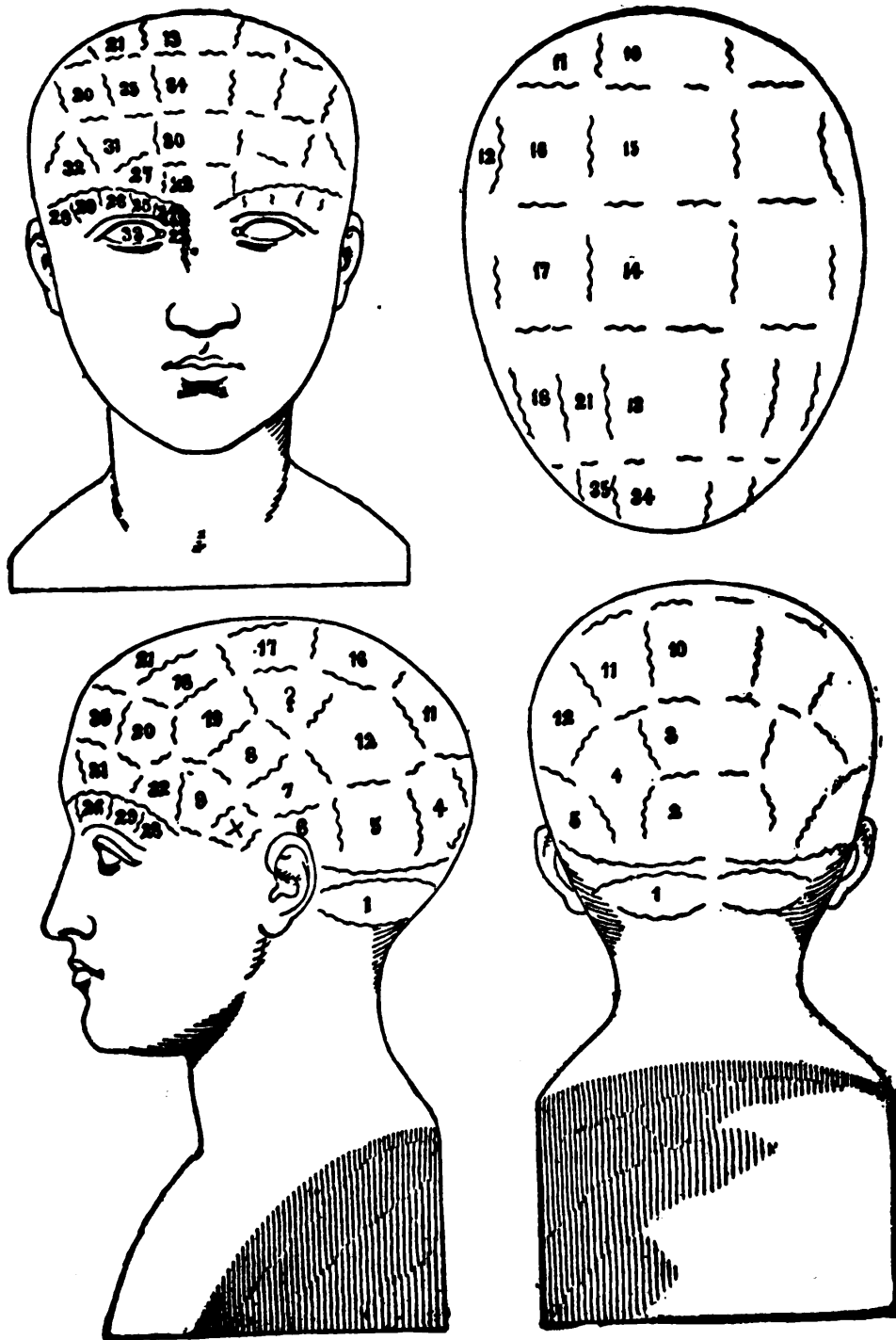


Fig. B 2.

Phrenology is the science of the human mind. This science is justly entitled to be considered as science of the human mind. A doctrine must first of all have a fundamental, reliable basis, which is missing in Psychology; it is not a unique doctrine like Phrenology.

Since the existence of Psychology, from the most ancient times to the present day, every Psychologist has established different doctrines from those of his ancestors. Psychology is not a true natural science, for it does not teach the fundamental principles harmoniously. Modern Psychology is divided into two classes: one establishes general mental (spiritual) power, as fundamental power of the spirit; the other alleges the entire absence of fundamental power of the spirit, varying amongst itself.

Why, then, is Psychology so different in its method of teaching? Psychology lacks the foundation whereupon the structure of natural science has been erected, which contains all things conceivable. It cannot establish its intellectual products as observation for the majority, because it is unable to demonstrate anything conceivable, and has solely been constructed upon individual observation, and its inner spiritual life. Therefore the inequality and difference of this doctrine.

As different men differ in their thoughts and actions, so does mental power, which is being made through observation of the inner man, differ, giving forth different views and impressions; and the mental gifts which through this serious study of science are being sacrificed, are divided into the realm of the untenable, so that a light ray of sunshine cannot penetrate to the relief of mankind. Many far-sighted men have ransacked their brains for the sake of this science, and posterity will say about them: "It is a pity to make such sacrifices, for they have been offered in vain!"

Why is it that Phrenology, which has been fully elucidated by one of the greatest scientists who ever lived, namely Franz Joseph Gall, born 1759, in Tiefenbrunn, Baden, is not given its due place amongst kindred spiritual men. Because it is against the interest of some to see mankind enlightened, and also because this new science would have put many others in the shade. Why was its introduction and acceptance by kindred spirits rendered difficult?

Franz Joseph Gall, who first studied medicine, was one of those mortals who applied his talent with which his Lord and Master had endowed him in a proper way. He sacrificed himself to an important calling, and enlightened posterity, which will render him due honor and veneration when their ranks have progressed further.

I look with awe upon this scientifically great and intellectual man, and everyone who studies Phrenology, thereby connecting its necessary conception, will feel with me. Phrenology is one of those sciences leading into a new path, in which one reaches the land of mature thought.

Is it necessary to lay less value upon omnipotence because man studies the work of creation, and to be still more astounded at its wisdom? Certainly not; the more we understand the miracles of creation, the more we must become imbibed with veneration for the one who created all for the preservation of single beings, and the earth, so that they can exist.

The inequality of the senses and intellectual power of man is like all inequality, necessary for preservation—it lavishes the charm of existence, the charm without which existence would be impossible.

In this distribution of the fundamental forces of the spirit in man, the wisdom of Almightyness is the strongest expressed of all created things—it is as wonderful as the arrangement of the stars above us.

These fundamental forces distinguish man from animals, because they are only to be found in inci-

dental cases in animals; only man has so much of all, in order to enable him to produce harmonic action for a spiritual life.

I now proceed to the elucidation of Phrenology, or science of the spirit.

CONSCIOUS AND UNCONSCIOUS LIFE.

I.

Conscious life is exclusively brought about by the brain; unconscious life exclusively by the nerves.

A few proofs. Incomplete development of the brain causes idiocy; the rest of the human body, no matter how incomplete the body, nerves and formation of spinal marrow, forms the whole mental process if the brain be perfect.

Injuries, disease or inflammation of the nerves, leave mental strength undisturbed. Injuries and diseases of the brain cause unconsciousness and mental derangement, inflammation of the brain, delirium. A pressure, no matter what motive, upon the brain, causes unconsciousness; when, however, the pressure ceases, consciousness returns.

II.

The existing and, partly through researches already discovered, fundamental individual forces of the spirit (mind). As they are rather numerous, they have been divided into three groups:

First group, low or animal senses: Nutrital (sense of nourishment), Generatal (genital sense), Infantal (sense of love for children), Concentratal (sense of unity), Amicatal (sense of affection), Opposital (sense of combat), Actial (sense of activity or destruction), Secretal (sense of secrecy), Acquisital (sense of acquisition or sense for acquiring property), Cautal (sense of prudence).

Second group—Sense of sentimentality: Ipsotal (sense of honor), Ambital (sense of love for recognition), Firmital (sense of firmness), Consciental (sense of conscientiousness), Veneratal (sense of veneration), Sporatal (sense of hope), Bonital (sense of benevolence), Miraculital (sense of novelties or wonders), Idealital (sense for the beautiful or ideal), Comical (sense for jokes or jests).

Group Three (Sense of Intellect):—One again discriminates in this group between the lower and higher senses of Intellectuality. The first ones are: Realital (sense of things), Formital (sense of size, space and distance), Ponderital (sense of weights—weighing, Colorital (sense of colors), Locatal (sense local—local sense), Numeratal (sense for numbers), Ordital (sense of good order), Factial (sense of facts), Tempital (sense of time), Musicatal (sense for music), Constructal (sense for building—construction, sense of composition—putting together, sense of art).

The higher sense of intellect (or forces of thought) are: Comparital (sense of comparison), Causalital (sense of closing).

The above fundamental forces of the mind have, as yet, not all been discovered; however, the largest part of them has been ascertained by the method of researches of Phrenology. Phrenology, as Natural Science, must surely and slowly rise to the final aim of researches, the way leading beyond all doubts, and only bringing to light real facts which cannot any longer be contradicted even by those who would like to keep mankind in utter darkness "Through Science to Truth!"

Can one, by the external formation of the head, recognize the qualifications of a man? "Yes and no." When the indications are very large—as one or the other organ is either very large or very small, the Phrenologist stands on the threshold of Science in defining the correspondingly existing fundamental

forces on traits of character, as very strong or very weak. When, however, encroaching upon the possibly accurate designation of dimensions of all organs, also those of medium measure, he betakes himself to the sphere of art, thus deviating from the reliable; the farther he dares to go, his suppositions lose in substance and truth, thus doing harm to this science. A great power of observation, a clear and concise conception, esteem and love for this beautiful science withhold the venturer from being entrapped by the production of morbid fancies and views.

It should never be ignored that perfection in life is a costly and unobtainable herb, for which all Natural Scientists are seeking in vain. Chemistry can scientifically demonstrate a substance or fundamental force as materially different from all others; but is unable to mathematically ascertain in an incidental case, how much of this or that fundamental substance, a medicine, mineral water or a plant, contains.

Can a Phrenologist tell "Fortune" by means of this science?" Answer—No! This science serves only and nominally as a study of the character of man, and as a means of ascertaining his capacities. It is very advisable for parents to seek the counsel of a competent Phrenologist, who may be able to tell them to what profession or calling their children may adapt themselves, thus saving them from the misfortune of a wrecked career by forcing them into a wrong bent. Parents herein sin more than is imagined. Imprudent negligence in the choice of profession (calling) is the ruin of their children and such parents very often wonder, when a child, as they are wont to say, "turns out badly." In a mistaken calling, all liking for work is taken from him.

Owing to Phrenology and also chiromny, one is able to ascertain to what calling or profession a person can adapt himself, or to what sphere nature has destined him, and what ability is slumbering

within the young man, previous to the choice of his profession. By means of an appropriate calling this ability becomes established, making him an agreeable companion through life. On the other hand the hopes of a young life are destroyed—the occupation forced upon him robs him of liking for the same, and such a man will curse his parents, who are the destroyers of his well being and earthly happiness. Therefore, I appeal once more to the parents: “Let your children study that for which they have a natural liking. Children are unable to judge for themselves, but parents can observe it in their play.”

Phrenology and chiromy are a great boon to parents and powerful assistants in aiding in establishing the happiness of their kindred. May parents study this book, using it as a guide to the important question of the right choice of a profession.

What influence has education or practice upon Nature?

This is likewise an important question for parents. Practice may help somewhat, but it can not compare with innate Nature. An Idiot will never become a scientist, and with all the education and practice such an individual will never rise intellectually far enough to hide his innate deficiency. Still, no one should assert that mental has not a beneficial effect.

Its influence, however, compared with Nature, is very insignificant. If from early youth something be accomplished by practice (exercise) it will show itself in the formation of the organs, and therefore practice does not bar out research in Phrenology.

THE FUNDAMENTAL FORCES OF THE MIND AND THEIR
ORGANS.

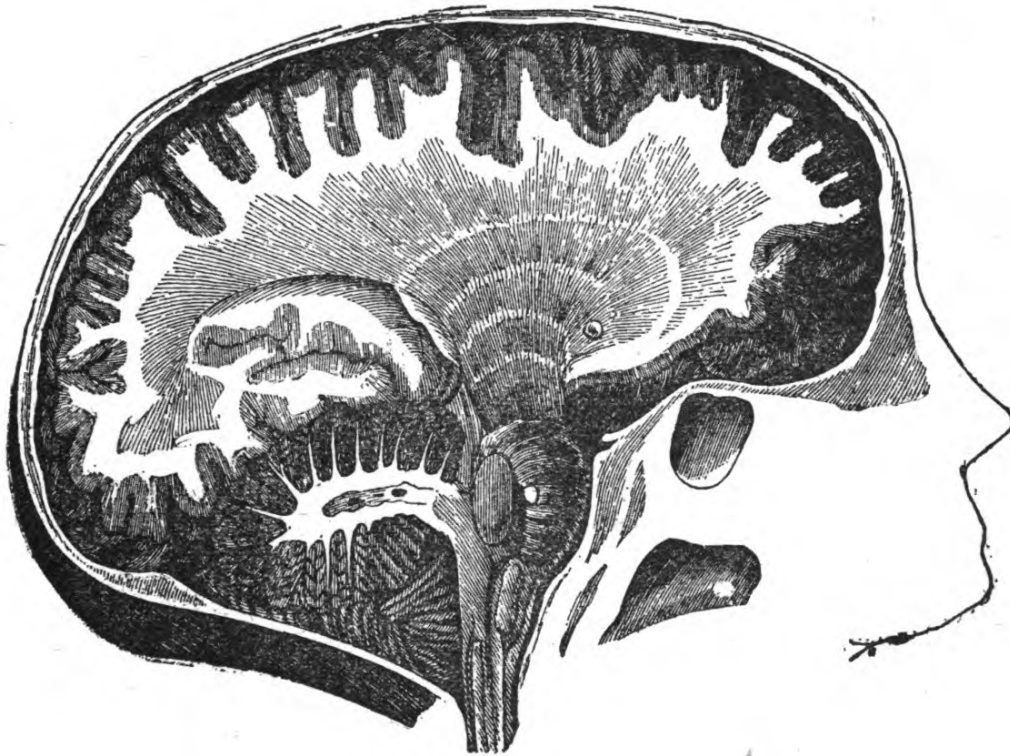


Fig. B 3.

The connection of the cerebral column with the brain.

(1) The Lower Senses. The sexual (genital) sense, be it strong or weak, exists as such in all men and animals—the same sense. But “Love,” which sometimes is confounded with genital sense, differs in every human being, according to his mental culture. Genital sense is, therefore a unio or fundamental force of the mind. “Love,” however, is not such.

In feeble-minded individuals with a strong genital sense “Love” for a person of another sex is nearly always genital sense. In an individual with very feeble genital sense but strong sentimentality, “Love” is almost devoid of genital sense and becomes “Platonic.” There are, however, many cases which rank

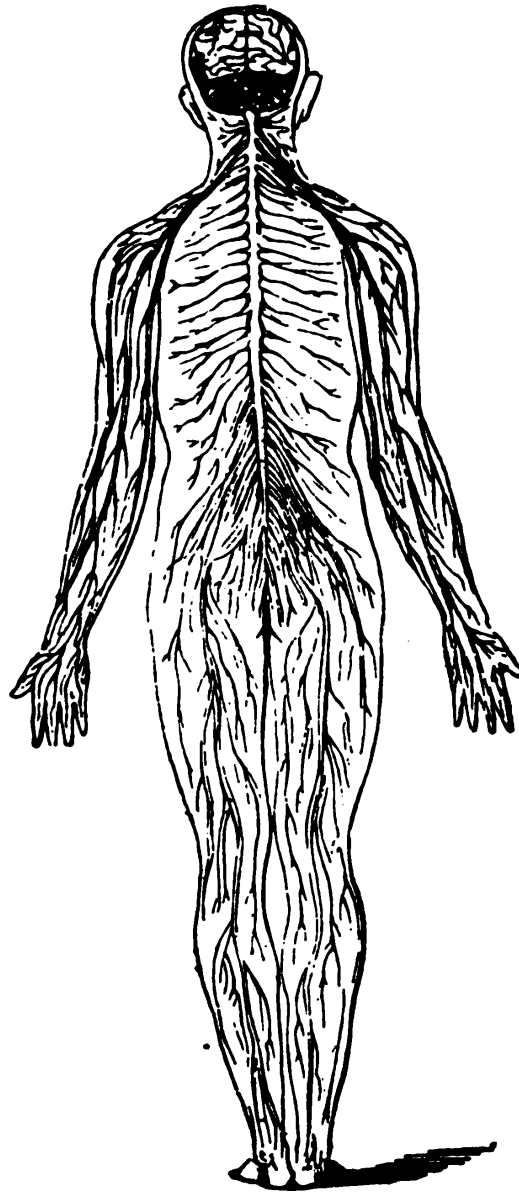


Fig. B 4.

Branching of the nervous system and connection with the brain

in the class of the "happy medium." Associated with genital sense, in a more or less degree, is the sense of affection—from it emanates, faithfulness—the self-sacrificing attachment, which increases to the highest degree of veneration and adoration of the loved

object. Ideality—briefly, mental activity, which all unite in the word “Love.”

(2) “Infantal” (sense for love of children). Before Phrenology was known, love of youth was declared different from any other mental activity. One says, “The mother loves her child, for it is born in pains—because it is a part of herself; then all mothers must have the same love for their children; another maintained that the sentiment arose from kindness of heart; but very kind-hearted men often have very “little love for children, and vice versa;” wicked men have a great deal sometimes.



Die Stirnhöh.

Fig. B 5.

Height of forehead.

How different in character are the tiger and sheep, still the females of both animals exhibit the same love for their young—a striking proof that “Love” cannot spring from the gentleness of the sheep. To some women children constitute their sole happiness, and when childless they get melancholy, or they select some dumb animal creatures, a poor substitute. Other women, however, exhibit occasionally a remarkable aversion to children. There are women who love their husbands, but not their children. Mr. Gall knew a woman in Vienna who loved her husband devotedly and directed her household affairs admirably, but who sent her children away immediately after birth, and did not wish to see them for

years. She could not account for this inexplicable indifference, and to pacify her conscience, she directed her husband to see them every day and superintend their education.

One cannot make a greater mistake in mental research than by separating one mental power from another. Psychology separated all mental power (forces) all traits of character, one from another. This is about the same as dividing seeing from hearing—the hand from the foot—gold from copper.

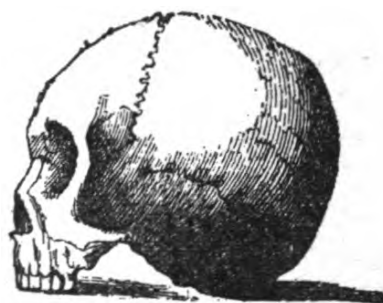
The sense for love of children is a fundamental law, because it is a self-relying sense. The love for children may be strongly pronounced, and other senses weak, or vice versa. Children, whose educa-



Großes Organ der Kinderliebe.

Fig. C 2.

Large organ for love of children.



Kleines Organ der Kinderliebe.

Fig. C 3.

tors have but little love for children, but great force of thought will not be good, because too severely brought up.

When the love for children is excessive and the force of thought very small, the children are spoiled by too much indulgence. Anyhow, is a children's nurse with much love for children, to be preferred, for she can correct the mistakes, but youth can never substitute the lack of this sense.

Figure 2 shows a large organ of "Love for children;" Figure 3, however, a small organ of "Love for children."

(3) "Concentratal" (sense of unity). The signification of this sense has not yet been ascertained. Phrenologists are still at variance about it. This sense concentrates all mental power, all diligence, and all thoughts upon one aim, and is frequently found amongst the English and Americans, which accounts for the flourishing condition of many businessmen. Such men do not divide up their strength, but strictly follow one aim—success!

(4) "Amicatal" (sense of affection). Animals often have great affection for each other, so much so that they die when separated. To furnish a proof that the sense of affection, just as little as that of love for children, can be declared from another mental activity, we find the most varying and contradictory examples of its existence, beside all other mental forces: While some dogs cannot be separated from their first masters, others run from one place to another, changing their master "ad libitum" without being faithful to any of them.

Good men often show no affection, while the worst criminals often show great affection for and faithfulness towards their friends. Wherever this sense strongly exists, there is a strong inclination for attachment and retention.

Women are generally better endowed with this sense than men, which only is feasible through the greatest self-denial and devotion of women to their husbands and children. Those provided with the sense of affection do not find much pleasure in the tumult of life, but more in family life. If, however, this sense be very weak, such an individual does not feel attracted by anything, and shuns all intercourse so that he feels best, when left alone. The organ of this sense, located next the "love for children" gives the back of the head, when large, a round form; while, when the organ for "love of children" be alone strongly developed, the back of the head shows a pointed protuberance.

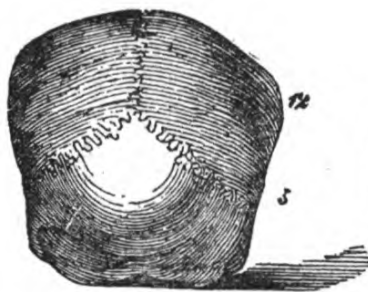
(5) "Opposital" (sense of combativeness). This sense was at the beginning called by Gall "sense of rowdyism." I would much rather call it "sense of courage," for it denotes courage and energy. An individual with a weak sense of courage subjects himself to others, has no confidence in himself, and says "yes" to everything. This sense also differs greatly among animals. Many otherwise peaceable animals show a heroic courage in case of danger, while cruel animals, notwithstanding their cruelty often act very cowardly. There is no mental qualification in which courage is one and the same. The weak is often courageous, while the strong is often cowardly.

Many a woman shows fearlessness and courage, where the man shows himself cowardly. When this sense is very strong and the other senses fail to counterbalance it, such an individual is quarrelsome. Such individuals do not know what yielding means and their lives are a burden to themselves and others owing to contention and law suits. If, however, through sentimentality, the sense of courage is neutralized, it is beneficial, inasmuch as it clings firmly to a conviction and defends it.

The organ of "combativeness" is located behind the upper part of the ear—as a rule, the human head is the broadest between the ears—it rounds rapidly towards the back when the organ of "combativeness or courage" is small. If, however, the organ be very large, then the breadth of the head (1 to 2 inches) is considerable, more considerable than between the ears. Figure 4 shows a small organ of combativeness, and a large organ of prudence. Figure 5 shows a large organ of combativeness, and a medium-sized organ of prudence.

(6) "Actial" (sense of activity; sense of destruction). This sense is remarkably well developed in carnivorous animals and murderers, and therefore was designated by Gall as the sense of murder. The effect of the sense in a right measure with man, con-

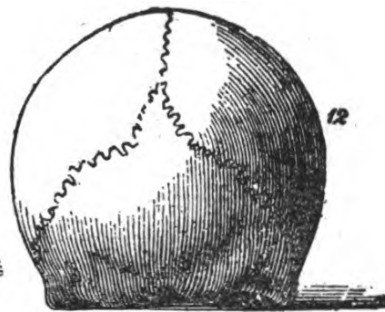
sists in giving character the necessary force and energy for action, namely: to further the "Good" and to destroy evil. If this sense is not neutralized through a higher one, for instance, "good will," it degenerates, and changes man into a bloodthirsty beast, or to a man, who with wrath and passion injures others, mocks at them and wickedly destroys that which others have created. The sense of combativeness or courage is materially different from the sense of destruction. The former leads to the highest development of boldness, and recklessness; while the sense of destruction when too largely developed connects itself with wickedness and cruelty. The most courageous can be mild and good, the most cruel timid and cowardly.



**kleines Organ des „Kampffsinns“ (5);
großes Organ der „Vorsicht“ (12).**

Fig. C 4.

**Small organ of combativeness
and large organ of
prudence.**



**Großes Organ des „Kampffsinns“;
mittleres Organ der „Vorsicht“**

Fig. C 5.

**Large organ of combativeness
and medium organ of
prudence.**

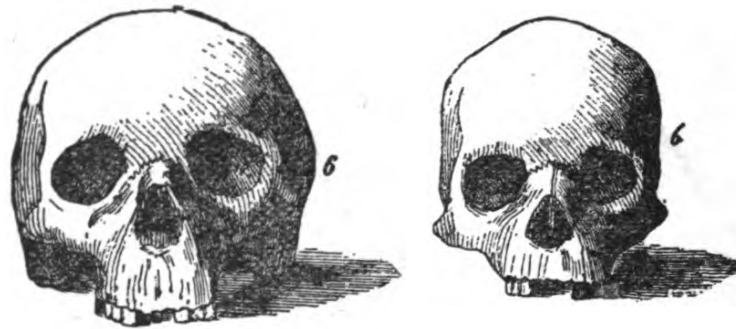
Too weak a sense of destruction brings forth softness, mildness and patience, but also all the weaknesses which render it difficult for man to travel through life. In a right measure, the sense of combativeness gives the necessary courage, the sense of destruction the strength of action.

An energetic man cannot be thought of without these attributes. They are, therefore, appreciable

gifts, if the right measure prevails, and—if not supplanted by other higher senses.

Figure 6 shows large organ of the sense of destruction; figure 7 the small organ of the sense of destruction.

(7) "Secretal" (sense of secrecy). Individuals with too little sense of secrecy are too frank for this world, they lack the necessary discretion—they are not suspicious and never realize it, no matter how often they are deceived. If this sense be too strongly developed it leads to artifice, namely: to speak differently from what one thinks, thus being the foun-



„Großes Organ des „Zerstörungssinns“ (6). Kleines Organ des „Zerstörungssinns“.

Fig. C 6.

Large organ of destruction.

Fig. C 7.

Small organ of destruction

dation of secrecy; if absence of conscience be connected with it. It leads to lying and falsehood—with a strongly developed sense of acquisition it leads to cheating and stealing.

Diplomats must have a well developed sense of secrecy; the organ of this sense lies over and in front of the sense of destruction; if strongly developed, it lends to the head a broad and round appearance, and is, so to say, a feline head.

(8) "Acquisital" (sense of acquisition—acquiring property). A proof of this innate sense is in the highest degree "avarice." Animals also have this sense. One often sees dogs burying food they

can not eat, in the ground, in order to keep it from being taken away from them. The aiming at possession indicates to us that this sense is to be found in rich and poor, high and low; the best proof is furnished in men collecting coins or antiquities in order to gratify their sense of possession. This sense of acquisition gives rise to the fabulous prices asked for useless objects. As regards the instinct of stealing, the senses of acquisition and "secrecy" are being held within bounds through the higher senses—particularly by conscientiousness—as all men are possessed of all senses, it is but natural that no "sense of stealing" exists, but is called forth in some men by an irregular development of the collective senses. A proof of this is furnished by the sense of stealing in animals, which is instinctive with them. The organ of this sense is located at the side of the head at about the same distance from eye to ear.

(12) "Cautal" (sense of prudence). This sense is in some animals very highly developed, particularly the chamois and wild geese, which put up guards for their safety. One cannot derive this prudence from intelligence, because often very talented men are very imprudent, while the less intellectually gifted are very prudent and thoughtful. If this sense is too weak, it begets imprudence and quick, unpremeditated action. If this sense however be too strongly developed, the consequences are great timidity, doubt and indecision. The great timidity of children, even of those who are not intimidated by horrible tales, principally originates from this sense. Men, who are afflicted with too strong a sense of care, become nervous and worried with apprehensions about the future, and often are driven to desperation and suicide. The sense of carelessness is supported and with a weak development partly substituted by the sense of secrecy; it is weakened or counterbalanced by knowledge of oneself.

The organ of the sense of prudence is located on the highest part of the side of the head at the back just at the points of ossification of the side bones. There often occurs a sharp elevation of the bones at this spot, which should not be confounded with the strong development of the organ.

(9) "Natural" (sense of nourishment—nutrition). The "sense of nutrition," which, with its organ, is a new discovery, bears the same relation as the genital sense. We have an unconscious activity of nutrition, whose organ is the stomach, and a conscious sensitiveness of the want of nourishment, whose organ is located in the brain. With a diseased condition of the organ of the conscious sense of nutrition, the person so diseased feels hungry, although his stomach be full. He complains about hunger and pains in the brain. At the infirmary at Weinnitelsbach, was a lady whose illness was an enigma to the celebrated Professor Zimsen. She constantly complained of having eaten too much, and withal did not partake of any food—all assurance to the contrary proved unavailing. She nevertheless insisted that her stomach was overloaded. As a natural consequence she became more and more emaciated. The conscious sense of nutrition was in discord with the unconscious.

Drunkennes or gluttony are to be ascribed to this cause. The sense and organ have not yet been entirely ascertained.

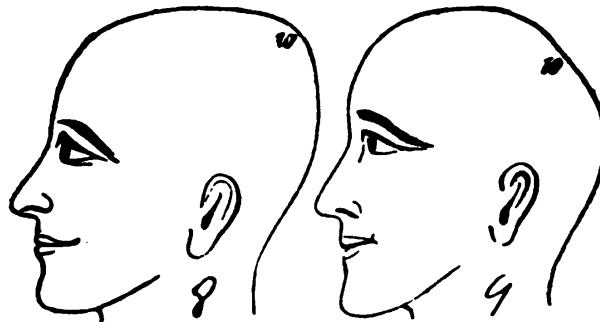
THE SENSES OF SENTIMENTALITY.

(10) "Ipsotal" (sense of knowledge of oneself). This sense in a right measure lends moral support to man, the sense of honor and self-reliance. Americans and Englishmen are for the most part well supplied with this sense, which also procured them the prominent positions among the peoples. But this sense is nowhere to be found in such an excessive measure as in these two nations, and herein,

pride, haughtiness, disdain and tyranny obtain their origin. If coupled with weak thought it begets self-conceit with a sense of destruction; creates men who constantly find fault with others—with but little good will it create an envious nature and great selfishness. If the sense be degenerated to the extreme limit, it creates the mania of greatness, and such men become insane, and consider themselves the highest personages—even above God.

The organ is located at the crown (vertex of the head).

Picture No. 8 shows great knowledge of oneself.



Großes Selbstgefühl (10).

Fig. C 8.

Great knowledge of oneself.

Kleines Selbstgefühl.

Fig. C 9.

Small knowledge of oneself.

Picture No. 9 shows but little knowledge of oneself.

(II) "Ambital" (sense of acknowledgment).

One has erroneously confounded this sense with the sense of knowledge of oneself, and pride, although these qualifications are in full contrast to each other. An individual may be very proud but not in the least vain, and vice versa

The Spaniard is proud, the Frenchman vain. This sense in a right measure provides that one act in such a manner as to meet the approbation of others.

A weak development of this sense creates careless, rude, unthinking men, who do not care what others think about them. If this sense be strongly pronounced its possessor aims at glory; it creates excessive ambition, if not counterbalanced by other noble senses.

This organ is located on both sides of that of the sense of knowledge of oneself—if very large and the sense of knowledge of oneself small, it is easily recognizable by two lengthwise elevations at both sides of a noticeable depression.

(15) "Firmital" (sense of Firmness). The firm will, to be "true" to a principle, is based upon this sense. The particular direction of its activity depends upon the predominance of any other senses.

For instance, somebody with great firmness and combativeness will not only be valorous, but also persistent in his valor, at the same time persevering with good will in the pursuance of benevolent principles, with predominating conclusive conception, diligent in pondering.

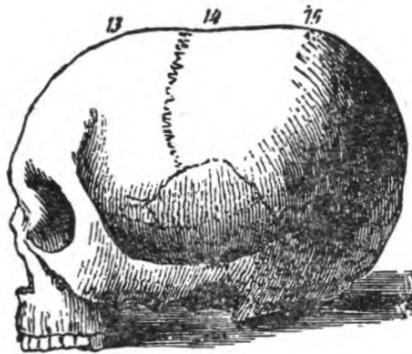
The sense in this manner may also lend support to a less developed sense in its activity; it contributes considerably, while possessing the qualification of perseverance to the happy issue of an enterprise (undertaking). Vacillation and irresolution are consequence of a too feeble stubbornness, the result of a too strong development of the senses. Astonishing development of the senses exists in the American Indians, who are greatly noted for their fortitude of soul under the greatest tortures.

The organ is located upon the upper head behind that of veneration, and before that of self-respect.

(16) "Consciential" (sense of conscientiousness). This sense has not been proved by Gall. Its existence is the sentiment of truthfulness and justice. That the cognizance of justice and truth through intelligence are somewhat apart from the sentiment, is fully shown by men who are possessed of great in-

telligence, but very little conscientiousness. This sense is different from that of veneration and religion, owing to the fact that one person may be "pious but not just," another "just," but not pious.

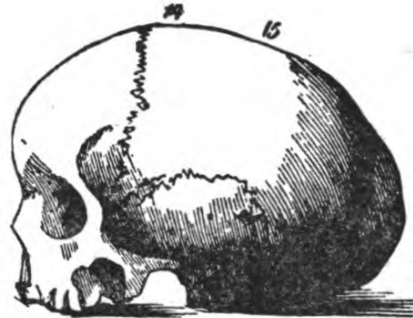
Injustice, badness (corruption) breach of promise are consequences of the lack of scrupulousness, and self-torture consequences of an excessively strong development of the senses. When our actions are contradictory to the prescriptions of the senses, repentance and remorse are the consequences. It has



Berehrung (14) klein, Wohlwollen und Festigkeit mittel.

Fig. C 10.

Veneration (14), small benevolence and firmness, medium.



Berehrung (14) groß; Festigkeit (15) klein.

Fig. C 11.

Veneration (14), great firmness (15), small.

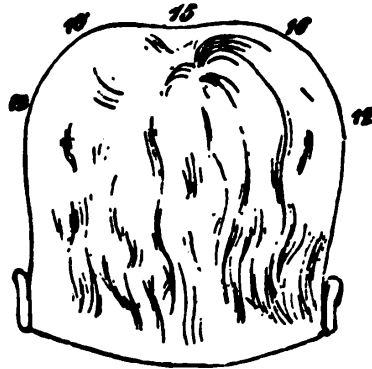
puzzled many of us to find criminals often show no repentance of their misdeeds; but repentance without conscientiousness cannot be thought of—a sentiment, which is almost missing with them. However, it is difficult to imagine the soul of man in which this sentiment does not exist. But this picturing the souls of others is the first step to true knowledge of mankind. The one who judges others by himself ranks lowest in this knowledge.

The organ is located on both sides of that of firmness.

(14) "Veneratal" (sense of veneration). That man has an innate feeling of veneration and religion is proved by the "History of mankind," which demonstrates to us with all people the lowest and rudest, as well as the highly cultured, a religion, a veneration of God.

If the veneration of God were but a matter of intelligence, the unintelligent savage would not worship a stone or block as a deity. Men in the enthusiasm of their sentiments would not have erected towering temples in which they fervently pray to Almighty God.

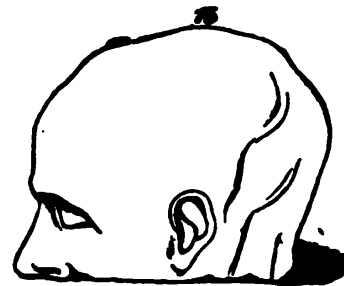
The sentiment of veneration towards deity includes, according to its being that of veneration gen-



Festigkeit (15) klein: Gewissenhaftigkeit (16)

Fig. C 12.

Firmness (15), conscientiousness (16),
great prudence (12), pretty, great.



Festigkeit groß.

Fig. C 13.

Firmness, great.

erally, i. e., towards the majesty of a prince towards the sanctity of government.

Republics therefore prosper but rarely, and only under particularly favorable circumstances, for men are born monarchists.

The organ is located in the middle of the upper-head, below the large fontanelle. The seam running straight across it sometimes forms a bump which depresses the organ and may cause it to appear smaller than it really is.

(17) "Speratal" (sense of hope). Not proven by Gall. The sense of hope renders hilarious, paints the future rich and smiling and breathes joy over every prospect.

One with much hope and large sense of acquisitiveness hopes to become rich, to acquire great esteem with great love of acknowledgment, etc.

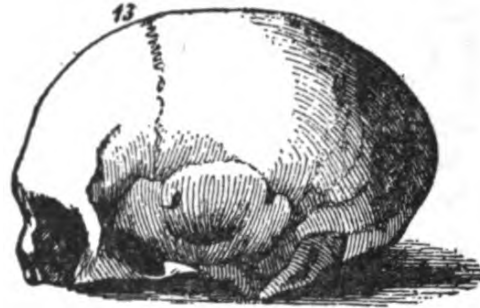
Consequences of too little development of the senses are: hopelessness, constant anxiety; of too strong development; credulity, venturesomeness, exaggeration in imagination of future advantage.

The sense of hopefulness and carefulness or prudence, stand in direct opposition to each other. The organ is located on each side of that of veneration (13), "Bonital" (sense of good will). The existence of this sense is truly depicted in the commandment, "Rejoice with the joyful, and weep with the distressed." A beautiful example of its effect (particularly as showing the difference between it and the sense of affection) is contained in the story of the good Samaritan.

The sense produces big-heartedness towards all mankind, an inclination to love them, and to dwell upon their virtue rather than their vices. It is the sense of kindness, mildness, patience, friendship, complacency and liberality. This excessive measure of good will may lead to sacrifice. Lack of good will leads to coldness, apathy, and disregard. In false politeness, good will is feigned, particularly when love of acknowledgment and sense of secrecy are strong. The objection has been raised against Phrenology that Nature could not have implanted two such opposing sentiments in the same heart as that of good will and the sense of destruction. But this suggestion is not taken from life, which in showing us man as good and wicked (evil) at the same time, justly points towards the large contradictions of which man is composed; but it is a project of that false science which seeks to declare a conception of

mind out of the other. Phrenology declares a conception of mind notwithstanding the other and through it it is the true living doctrine of the mind.

The organ of good will is located upon the middle

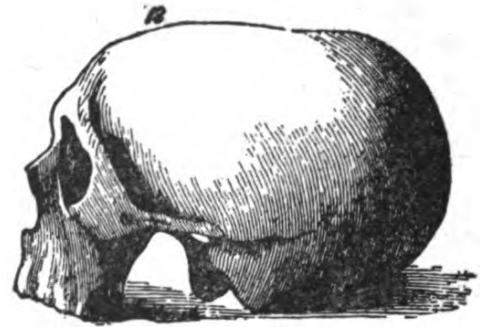


Wohlmollen (13) groß.
(Die Höhe über dem Auge.

Fig. C 14.

Benevolence (13), great; the height above the eye.

line of the upper head above the forehead. When it is very large the upper head rises above the forehead (above the organ of the conception of comparison); if small, it is flat.



Wohlmollen klein.

Fig. C 15.

Benevolence, small.

(21) "Imitatal" (sense of Imitation).

The sentiment for imitation is essential, for by this means one is enabled to be educated as man through men. The child learns to speak by imita-

tion, and is affected in later life by its environment.

The sense imparts not only the talent of imitation, but that of correctly representing thoughts and feelings. The sense enables the musician, painter, sculptor, etc., to represent his feelings and thoughts correctly and artistically.

The word "imitation" is therefore very inadequate as a designation of this sense; it might as well be called representation.

The organ shows itself in a double form, either as indicated in the figure as two lengthwise elevations, beside the organ of good will; or, if the tortuous windings of the brain, which form it, are farther back, the organ of good will, as a single sound projection on this spot.

(18) "Miraculital" (sense for wonders). The designation of this sense is not comprehensive enough. Its existence may result from the description of opposite characters. Some people are extraordinarily given to hearing news, unusual things, wonders, etc.; the more incredible and inexplicable a thing is, so much the better—they accept anything and everything without investigation. A new discovery in the sphere of science renders them enthusiastic, and they appreciate anything new (because it is novelty) much more than anything that has long been in existence, be it ever so excellent. This trait may increase to a mania. Other people feel annoyed (bored) at hearing news or unusual things, and cannot be reconciled with anything that branches off from the highroad of probability and every-day life. They would prefer to view all sciences and arts from the old standpoint, and while the other class accept anything new and unusual, without further investigation, and often are deceived, the latter reject anything new without investigation, and therefore lose many new and important truths. In the former case, the sense referred to exists strongly; in the latter, in a very small degree. The peculiar direction in which

this trait of character is moving, whether in religion, art or science, naturally depends upon the location of the other senses.

In connection with very little strength of thought, this sense is the foundation of the lowest superstition.

The organ is located beside that of imitation upon the edge of the upper head towards the temple. A small, sharp grate of bone, running through from the lower corner of the forehead between the organ of the magic sense and that of ideality, should not be confounded with a strong development of the one or other organ.

(19) "Ideality" (sense of the beautiful and ideal). Gall named this sense, poetical mind. The description of opposite characters will in this case best serve as an explanation of its existence. Let us discriminate between prosaic and poetic sentiment. The former are often estimable, talented men, but they lack a certain flight of fancy which distinguishes things as they are from those as they could or should be. Prosaic men simply live in the world of realities, which suffices them, or from which even if it does not suit their purpose, they cannot separate. Poetic men live in a double world. They live, besides living in a world of reality, in an ideal world, which is within themselves.

There are men who abhor poetry, who cannot conceive why things should be expressed in lofty, incomprehensible phrases when they could be simply expressed. There are men whom the most sublime beauty of Nature, or work of Art, leaves cold;—men who heartily embrace a male or female friend, but who never show their friends real friendship.

There exists, however, a reverse side to the men who at every opportunity exchange the world of reality for their ideal world—who by love and friendship, beautiful scenery, a starry sky are inspired to poetical flights.

Poetry (a Greek word), signifying "creation," is nothing but the "creation of a new world,"—a world of beauty, ideals, besides the world of reality and every-day life-prose.

The "sense of ideality" appears in incidental cases, according to organization in very different activity. Beside feeble power of thought and strong sentiments it will only have an irregular vision of sentimentality; but beside strong power of thought, it is of great practical value, for it allows scope to aim at the most beautiful, the best and highest.

Poets themselves are as odd as those of other talents. There are authors, musicians, painters, actors, etc., who (every one in his sphere) in a measure, as the sense of ideality connects itself with their incidental talents, deserve to be called "poets."

The organ is located at the upper temples, or the highest part of the side of the head, immediately back of the upper part of the forehead, where on Schiller's head, the strong breadth or vault is noticeable.

(20) "Comical" (sense for jests or wits). Some Phrenologists name this sense that of "wit," which, however, is incorrect. Wit is no fundamental power, but composed of the senses of comparison, conclusion and jest. A wit is nothing but an improper comparison or final conclusion. If the sense of jest be strong, and the power of thought feeble (weak), it leads to attempts at wit, bad wit. The existence of this sense is also hilarity, joyfulness,—a disposition for making jests.

The organ is located on both sides of the vertex of the forehead, between conception of conclusion and ideality.

III.

LOW INTELLECTUAL SENSES.

(22) "Realital" (sense for objects). The existence of this sense consists in conceiving or perceiving things individually regardless of

their further qualities. One may in reference to the strength of memory, name it memory of things or objects.

Persons in whom it is strongly developed, have no difficulty on entering a room but once in rendering an accurate account of every piece of furniture, which they found in it, while persons with but little sense for objects, who otherwise have excellent power of observation, do not notice such things.

In the scientific world this sense provides for a preference of objective sciences: Natural History, Botany, Mineralogy, etc. (It also forms a chief element of the collective mind—mind for making collections.) It is well known in what different measure this sense is found in single individuals. The designer, sculptor, architect, etc., need it in preference to others; it is a principal constituent of that, which is called symmetry.

The organ is located between the eyes, and is recognized as large or small, according as the eyes are far apart or near together, with the inner angle tending either downward or upward.

This organ is located just above the bridge of the nose, between the eyebrows.

(23) "Formital" (sense of form or shape). Gall named this sense ("sense of persons") memory of persons, memory of physiognomy, because he observed it particularly in reference to recognition of persons, strongly or feebly developed. But, as a matter of course, its conception must be understood as sense of form or shape.

(24) "Amplital" (sense of space or distance). Not proved by Gall, and has not yet been fully ascertained. One designates this sense as a disposition for estimating (calculating) size, in so far as it forms a conjunction with the conception of nearness and distance. The talent for perspective would principally be based thereon. This talent is very deficient in the Chinese, whose pictures have no perspective.

(25) "Ponderital" (weight, or sense of weight). The origin of this sense applies to the preceding one. Estimation of weight as well as things beyond us in the correct keeping of equilibrium is named as the being of it.

(26) "Colorital" (sense for colors). The human eye, as such, sees no colors, but only light and shade; its manipulations resemble the photographic picture. A proof of this are those who have good sight, but cannot distinguish any colors but black and white, which are not colors. The talent of distinguishing colors, of combining them correctly, is therefore a particularly intellectual power or natural gift, which sometimes is highly developed in painters. This organ is located in the middle of the arch of the eyebrows.

(27) "Locatal" (sense of memory—local sense). Men differ greatly in the talent of finding the location of places. Mistakes are repeatedly made even with the greatest attention in cities as well as in the country; another finds his way anywhere, as it were, instinctively.

The local sense forms a powerful constituent in the talent of a geographer, astronomer, painter of rural sceneries, soldiers. Much local sense is brought forth by the eagerness to satisfy it, changing the place and a penchant for traveling. The examples of great "local sense" in animals are known.

This organ is located above the origin of both arches of the eyebrows, and may, when large, easily be distinguished by its regular and characteristic shape (form) from the elevation formed by the depression of the forehead.

(28) "Numeratal" (sense of numbers—figures). The one-sided genius of reckoning which often shows a remarkable memory for figures coupled with an otherwise poor strength of memory, proves that the talent for the conception of numbers is a particular power of mind.

This talent and that for Mathematics, as such (based upon the power of thought) are essentially different. There are great mathematicians who are but fair reckoners and vice versa (Zacharias case).

This organ is located on both sides of the eyebrows. A particular fullness on this spot and a sloping of the eyebrows, indicate strong development of this organ.

(29) "Ordital" (sense of good order). The name of this sense designates its existence sufficiently. Same may with its organ, between that of the sense of numbers and colors, almost pass for proved.

(30) "Factital" (sense of facts). What the sense of objects is in reference to things, is the sense of facts in reference to things past (events). One speaks of "sense of facts" or "sense of memory"; it is known how this, independently from other powers of memory, is often found in a very large or small measure.

The organ is located above the sense for objects, just in the middle of the forehead.

(31) "Tempital" (sense for time). Not yet proved. The judgment of time measure and proportions of tact are designated as the being of same.

(32) "Musicatal" (tone or sense for music). As the eye sees no colors, but only light and shade, the ear hears no melodies or harmonies, but only distinguishes sound and silence.

There are men who have a very good conception of hearing, but unluckily no judgment for height or depth of tone, while persons of defective hearing often show great talent for the conception and judgment of the proportions of tone. As the painter meditates with closed eyes upon form and color, the deaf musician (Beethoven) meditates in tones and composes masterpieces.

The organ of the "sense of tone" is located above that of the sense of numbers, on the side of the fore-

head, rendering the latter when large, cornered and broad.

(9) "Constructal" (sense for construction: sense of art). It provides mechanical talent in general. The greater part of our distinguished artists in mechanics, sculpture, composition, etc., have received no definite instruction, which would enable them to explain their particular talents, but their inner feelings, innate genius, have led them to this calling. Even among the "Cretins," who exhibit particular talent for mechanical construction, we often find remarkable ability. There are some among them who are very skillful workmen at watch factories. However, very talented and intelligent men often do not know how to use their hands. It is known that also among some animals, i. e., the beaver, a considerable development of construction is found.

It is a question whether the existing talent in animals, which build artificial dwellings, and in men who create sublime works of art and architecture, are one and the same. We must answer this question in the affirmative. The sense is here and there quite the same, but in the latter case, aside of it, still other senses, those of different other talents, strength of thought and higher sentiments are active.

The organ of construction is located behind that of the sense of tone, and below that of ideality, at the lower part of the temples. The muscles of mastication, located on place of this organ, indicate its size (which also applies to the organs of acquaintance and secrecy).

In order to recognize the correct shape (form) of the skull in living man, the jawbone must be in motion (moving).

(33) "Verbatal" (sense of the word). This sense, owing to the acknowledgment of one of the other powers of memory (independent memory for words) is recognized as a particularly elementary power of the mind. The projecting devel-

opment next feeble conception of thought, makes the talker next strong conception of thought, the lecturer (public speaker) (conversationalist).

This organ is located just above the eye at the lower flatness of the brain. When it is very large, the eyes are placed towards the front and far below the eyebrows; if contrary, however, the eye is sunken in the socket and near the eyebrow.

(b) THE POWER OF THOUGHT.

There are two senses:

(34) "Comparital" (sense of comparison) and

(35) "Causalital" (sense of conclusion).

Justly and preferably called human powers of thought. All human thought without exception is either a comparison or a conclusion. The name conception of comparison completes the conception of this sense. The same consists in the recognition of resemblances, and the difference of things. The sense of color compares the colors—the sense of tone, the tones. The conception of comparison, however, compares the colors with the tones, etc., thus drawing all things within its sphere. Each judgment consists of a comparison. The conception of conclusion connects cause and effect, reason and consequence, thus entwining events in an uninterrupted chain. Each action, as far as it rests upon power of thought, is based upon a conclusion.

The conception of comparison or comparing perspicacity is the foundation of all science as such and all learning. But it is not seldom found that boys who possess a great talent in the manner designated, do not show the same practical intelligence when entering into life. They are faulty in their actions and in this respect are perhaps just as weak as they were strong in learning and knowledge. We find vice versa, that the children who had but little talent in school for learning, later, when they enter into life,

become very capable and practical men. They act logically and intelligently, and are just as useful in life as they were incapable of the conception of scientific matters in school. So quite frequently such people have a certain disdain or hatred against books.

The motive of this qualification of mind is a weak conception of comparison and strong conception of conclusion, which latter in connecting causes and effect and weighing them correctly, renders their mode of action intelligent and logical.

For action (acting) is nothing but a passing of a conclusion into external activity. As all human thoughts (thinking) are embodied in comparisons or conclusions, there is at the same time a limit set to all sciences and philosophy.

Philosophy can be nothing else than a comparison of that which is given a conclusion from that which is given (not metaphysic) in other words. Philosophy can only be Natural Philosophy—Natural Philosophy but Natural Science.

The organ of the conception of comparison is located in the middle of the upper forehead—that of the conception of conclusion on both sides of it, on the place of the so-called bunch of the forehead.

FINAL REMARKS ABOUT PHRENOLOGY.

After recounting the significance of the different elementary powers of the mind, I feel it incumbent to direct the attention of my worthy readers towards the real qualifications, namely: to become cognizant of the more or less genuineness to a virtue or vice. It must be found out through study and close observation, how far the different powers of the mind support themselves, i. e., sense of acquisitiveness (acquiring property) and care, besides sense of secrecy, combativeness and firmness. The struggle of the inner man and powers of mind, create harmony, i. e., the sense of destruction is checked through the sense of good will, self-knowledge of struggles with veneration. Care receives its equilibrium through firmness.

If, for instance, the sense of acquisitiveness be great in a person, but care feeble, the excessively existing economy, when care is also great, is being weakened and thus brought into the sight track. Furthermore, when the genital sense is strong, thus the love for children, sense of affection, is also great. Such a man will show himself good as husband and educator. If, however, these latter senses be small and only the genital sense great, dissolution and debauchery will gain the upper hand.

One should always ascertain how the senses compare with each other in order to arrive at a proper conclusion. Nevertheless, a human being can be made mentally and physically firm by practice and education. Therefore it is an indispensable duty of parents to study their children closely and to direct their attention towards the enemy lurking within them, and bent upon destruction, if not counterbalanced by a happy adjustment of the powers, by leading the good spirits into battle with the wicked ones. Such parents give their children the best for the struggle of life. An enemy whom one sees is less to be feared than one whom one does not know and who can never be defeated. Phrenology is a great benefit for educators in the perception of the dispositions and mental power, and it is only to be regretted that this science, even to this day, is not appreciated according to its merits. Some reply that this doctrine leads to materialism, and that the lower classes in particular are being weaned from religious sentiments. To such I would reply that, thus all science, foremost among them Geology, would be productive of the same result. No, dear reader, we can, together with the investigation of creation, keep veneration and admiration of omnipotence in our hearts, and it is but a holy duty of mankind to penetrate as far into the secret of one's being as is granted to us by the Almighty.

Such studies are, as a matter of course, nothing less than agreeable, for they necessitate intellectuality as well as a good conception, and this offers a protection to the dull ones in their lethargic mode of life (to prevent them from thinking). Such men's minds can and will not be perverted, for the screw of intelligence is so much rusted that such a thing cannot be thought of.

The quest of truth can never become dangerous, and it shows a limited view when truth—"nothing but the real truth"—for which man shall strive, is regarded as dangerous. To find the truth is a duty of mankind towards creation, which has supplied us with the necessary intelligence for thinking and searching.

Phrenology teaches: "The spirit needs physical organs in order to be active—but it does not teach that the brain is spirit itself." But one will suggest: According to the doctrine of Phrenology, the thief and assassin is not to be blamed for becoming that to which his mental inclinations have forced him. This is just the curse of existence—that man has inclinations to vice, which only can be defeated through an honest struggle and strong will. The criminal's misdeeds always date farther back than the hour when he committed them—they began when he gave rein to the evil spirit within him.

As a matter of course, wanton evil runs into the abyss of crime and destruction. On the very day that man loosens the rein, the ride towards destruction begins. Therefore, it is necessary and for the benefit of mankind indispensable to know oneself—to investigate the weak points where the attack upon one's moral life begins in order to avert it, and Phrenology lends to man the source of science in order to enable him to derive knowledge.

In order to cultivate man's instincts, naturally one must first of all know him; and the more peculiarly

a child is intellectually inclined, the more difficult it is to find the right path for training it as a useful member of human society. It is a very difficult task, which only can be facilitated by the occult sciences. Parents, do not sin against your children by neglecting the most important feature through indulgence. Study where the train of well-being is in wait for your loved ones on the ride through earthly life. An early, even earliest impression (influence) upon the mental powers creates strength for them. As bodily vigor and muscles are being strengthened, the elementary powers of the spirit are also being strengthened.

Just as a physical part of the body can be strengthened by practice, without producing the same force in the others, psychical man, as well as the single elementary powers of the mind, may be strengthened by practice. The degree may thus be regulated, and herein the infinite wisdom of creation is fully recognizable.

The worship of Almighty God sustains no injury in searching for the truth, which constantly leads the wonderful and inconceivable of creation before our eyes. The Almighty did not impart more intelligence to man than he deemed necessary in order to keep him within the confines of all that is human. And such men, who believe that one loses faith in God in research, have no conception of the greatness of Omnipotence, which calls to men: "So far and no farther!"

Phrenology teaches us what we have known long ago, namely: that man has good and evil in himself, and that with his good dispositions he is enabled to check the evil ones. The worship of God and adoration support the good powers against the evil ones as does nothing else. The prayer, which elevates man to his Creator, is the one which lends strength in the struggle of innate vices. It must, as it were, be a prayer, which gives flight to the life of

the soul, which only is possible when man gives himself up to admiration of the greatness of the Almighty. Common chatter offends the Lord of creation. When a common man speaks with a monarch or other high personage, he feels embarrassed and is overcome by the sense of his inferiority, and when that same man speaks of his Lord and Master, he shows indifference, thus offending God by his manner, although he is under the impression that he is praying to Him.

Parents and educators, strive to teach your children how to pray and not to offend God by senseless chatter, which lasts for hours. A really genuine prayer can only be reckoned by minutes. Such a prayer, which elevates man above his earthly existence, produces wonders against vices. In order to pray, then, man must learn to admire omnipotence in its greatness and to learn to conceive the poor existence of man, from the beggar to the prince.

When parents and educators learn to know their children by the teachings of Phrenology, they are getting nearest to them, thus being enabled to direct their attention towards their inclinations, giving them an education which leads to their advantage. And if, above all, they teach them to pray (regardless of religious sect) to the same Almighty God, who can give and take away, and who surely gives, when praying to him and venerating his almightiness, their education will be complete and profitable.

CHIROSOLOGY.

Chirosology is divided into three parts: 1st, in Chiromnomy, or science of handform; 2d, Palmistry; 3d, Chirolgy.

CHIROGNOMY.

Chiromnomy is the most tenable and reliable science. It was created by Captain d'Arpentigny, originator of these studies, who made himself very famous in diffusing his teachings throughout the civilized world. I adhere to his teachings and my experience in expounding the science of the handform, and state that they clearly lead us to recognize of what capabilities and mental disposition man is possessed.

It would be greatly beneficial to parents to devote their attention to these studies in order not to force their children to callings for which they are not naturally adapted, thus ruining their careers. There is no greater sin than ignorance of such an important science. When will "man" learn to see that "man is next to man," that modern philosophy is an individual science of ideas? What one has taught about philosophy, another has declared to be nonsense. Philosophers, generally speaking, are too subjective in their proceedings. They are "objective" enough, i. e., they study themselves too much, and the masses too little. I value this science (Chiromnomy) highly. It is indisputably one of the most important, and leads to the right path. I am also pleased to treat of "Palmistry," the science of the handlines, without, however, being able to give the assurance that its foundations as science is the same as the science of the handform. I state an opinion based upon my

own experience. The handlines have misled me and caused me to make a wrong (erring) statement. I do not, however, in the least deny that the handlines signify nothing, particularly the mainlines: but, withal, the hands are the tools of man; the form (shape) can never change, but the lines can, and if thus assurance were given the lines in one hand of one person should correspondingly be the same as those in the other, which, however, is not the case.

With the handforms, however (even the mixed ones), the same form always exists. Particularly the life line is according to modern science not authoritative for me. I will, however, consider the problem, letting the careful observer render his own judgment.

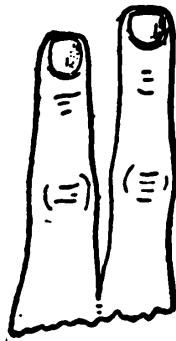


Fig. D 1.



Fig. D 2.

I confine myself herein to my own observations and experiences. I think that few persons have had an opportunity to study as many hands as I have, in all spheres—from the hovel to the palace.

SMOOTH AND KNOTTY FINGERS.

Knotty fingers signify: Love of good order, materialistic views, connected with mental capacities.

Smooth fingers signify cleverness and sense of art, even if not pointed; also thoughtlessness, passion and changeableness.

The fingers themselves are designated as: round, square and pointed.

As a rule business men, who reflect before giving a decision, have spade-shaped fingers, are very accurate and punctual, only acknowledge that which is practical, have little sense for arts and science, adapt themselves very well as business men, mechanics and merchants—in short, are adaptable to anything that is useful and serviceable to mankind. They do not easily engage in perilous speculations, seldom get very rich, because they want to be too sure of everything.

Smooth, round, spade-shaped fingers indicate a man with energy, who is passionate in every way, but courageous in all things. From such men the

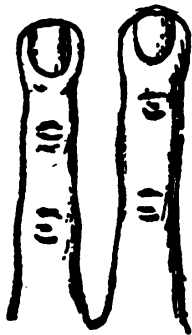


Fig. D 3.

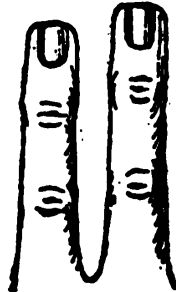


Fig. D 4.



Fig. D 5.

world gets the most valuable inventions in practical science, and in the field of mechanics. Such men are good mathematicians, engineers, doctors and inventors.

Those with square fingers rule the world. They are great politicians and reformers; are more given to spiritual sciences, and set materialistic tendencies aside, in order to give precedence to greatness. Such men are good lawyers, social reformers, diplomats and public speakers.

Conic fingers indicate the artist, with his easy-going nature. If the fingers are smooth when the ring-finger is knotty, this is obviated, and his genius

is coupled with the practical calculation to attain moral strength, fortune and social position. They adapt themselves to art, painting, sculpture and acting.

THE THUMBS.

The thumb has two joints. If they are symmetrical, their possessor is a man who holds the "golden middle road," to adapt his will power to his moral manner of thought. His ideas will always be dominated by reason, even if it does not correspond with his conception. He lets others have their rights as well as himself. If the thumb is large, one may draw the inference therefrom that he is intellectual and



Fig. D 6.
Thumb of the irresolute.



Fig. D 7.
Thumb of the unstable.

steadfast. If the thumb is small, it indicates a man of kind feelings. Such men are patient and good. If the upper joint (finger point) with large thumb nail is longer, the man is self-willed, has an iron character, defends other people's ideas. If he feels convinced that he is right, he firmly defends his standpoint. If the upper joint be longer than the lower one, and the thumb small, such a man is of a stubborn nature, and goes his own way, whether to good or to his ruin. Such persons, particularly women, must endeavor to counteract their nature, or they will fall so dangerously that they have to drag themselves with great difficulty through life. Their yielding disposition on one side and stubbornness on the

other, are steadily watching to ruin them. Briefly stated, a long thumb joint always shows will power; with a long thumb, still more pronounced. With small thumbs, however, this will power is through the small thumb abnormal, as conflicting symptoms come in contact with each other, thus changing into stubbornness.

Figure 8 is normal. Figure 9 shows stubbornness, bordering on insanity.

Hard hands indicate early risers, and very hard hands mostly (as a matter of course, not those that have become hardened by work, for notwithstanding their hardness, one can feel the soft flesh beneath) denote physical strength, pride, vanity and conceit,



Fig. D 8.
Normal thumb.



Fig. D 9.
Thumb of the stubborn bordering on insanity.

activity, and an utter disregard of sentimental impressions.

Soft hands indicate, above all, sentimentality, gaiety, tenderness, credulity and benevolence.

I state that it is a great mistake that hands with snake-like fingers indicate miser lines, or some other bad characteristics. I have observed misers and the most dastardly men: they had the straightest finger nails, but always a homely, dry hand.

Those that have crooked nails are consumptive, and I must state that the assertions made in other books are erroneous. Pneumonia (inflammation of the lungs) even if cured leaves in most cases crooked

nails, which, however, distinguish themselves from those of consumptives by their fresh and vivifying appearance.

Bony hands with long fingers, which feel as if they were of bone alone—such hands are peculiar to envious, avaricious and false-hearted men, who only strive for possession—are without ideals and measure everything by the worth of money.

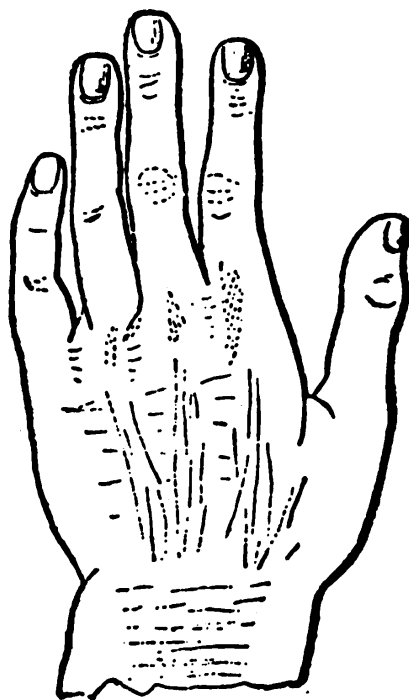


Fig. D 10.

Elementary hand.

Damp hands indicate mostly a weak constitution and melancholy. Long hands with short fingers are peculiar to easy-going and sensuous persons. Short hands with long fingers are proper to persons of a cold nature, who are mentally inferior.

The foregoing explanation is based upon my own observation, for which I am responsible.

I now proceed to the explanation of the handform according to the statement of the Frenchman, Cap-

tain d'Arpentigny. If I can give to any person a correct conception, based upon observation and experience in the art of reading the hand, it is due to Captain d'Arpentigny. According to his definition it is named Chiromy.

The first hand he introduces to us is the elementary hand, because it is the most common.

This hand (as shown in figure 10) is a plump, very broad and rough hand. The fingers are of a sausage-

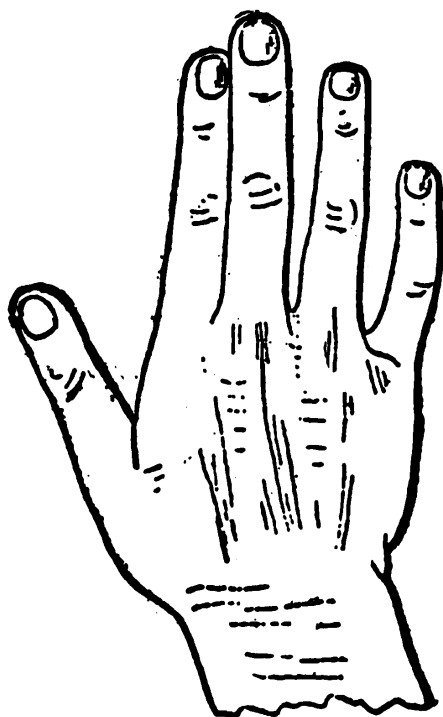


Fig. D 11
Spade shaped hand.

like shape, and are made for hard work. Such men have unpretentious and shiftless natures. The thumb of such hands is regular, small, bent backward. These men mostly have iron constitutions; their whole thoughts are concentrated upon their food. They, however, are not insensible to Nature's beauty and poetry.

This hand is less to be found among the Germanic and Romanic races—in Europe mostly among the Slavish or Teutonic peoples.

The spade-shaped hand distinguishes itself from the elementary hand, particularly by its fineness. It is not so plumb, broad and full.

But there are also large and beautiful knotty (spade-shaped) hands which indicate selfishness. Persons with spade-shaped hands are always inclined to the great and practical—a large building makes a more imposing impression upon them than a small temple of art. Sense of gain is a pronounced feature with them. These men have imagination and sense of activity, speak shrewdly, and not rarely enigmatically. They like fine society (company), are reticent and suspicious, and above all like to dupe others. England and America furnish most of those hands, which in connection with the innate shrewdness of the Yankee, is very characteristic.

Persons with a beautifully shaped, artistic hand and small thumb, are persons in whom extremes meet. They are not practical people—are yielding and hasty; they lack the necessary strength to face the struggle of life (to be or not to be—that's the question). They are not bold enough to bring themselves into notice; although easily encouraged, they are as quickly discouraged, and yield too easily. They love intensely. Their character is capricious and changeable. If such men want to become happy, they must constantly struggle against themselves, must learn to understand themselves, and support their weakness by good will, so as to prevent the destruction of their happiness. All those with artistic hands are inclined to sensuality and the harmony of the golden middle road, though their idealism, only finds its application, if they devote themselves entirely to art. All these men are benevolent.

They are mostly original, without deep, earnest science, aside from their genuine, never unprofes-

sional, intelligent purity. They usually learn only as much as cultured society demands.

They entertain a peculiar view of good and evil, of right and wrong (justice and injustice), virtue and vice. Genial artists are mostly peculiar (whether of the male or female sex), and require their friends



Fig. D 12.
Artistic hand.

and surroundings to divide their opinion. Those who have a large thumb on an artist's hand are mostly those who utilize their genius for acquiring wealth. They have a stronger will, do not easily yield an opinion, and they are the most successful among the artists.

Such with a too long nailjoint injure themselves in life by their stubbornness.

A square hand is possessed by persons who know how to draw the true value from the useful and beautiful combined. Furthermore, when the fingers are knotty, they indicate a liking for good order. With cornered hands themselves we find very rarely a hand which is not exactly in proportion to the other parts of the body of its possessor.

Such people are faithful subjects, faithful servants

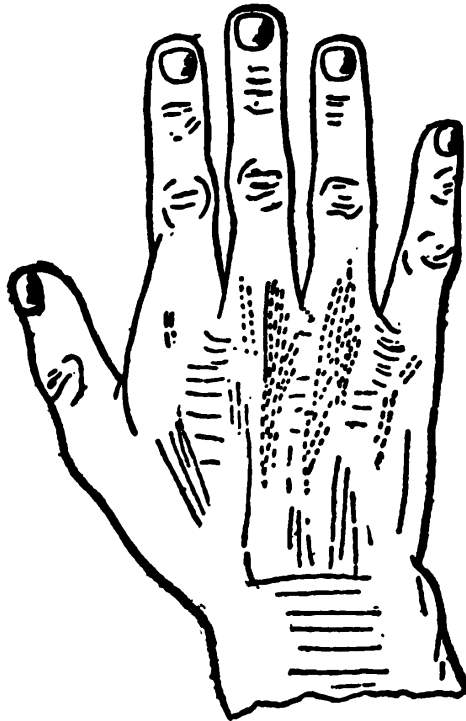


Fig. D 13.
Square hand.

and assistants, but they are just as good commanders and directors. They know, briefly stated, how to obey and how to command.

When the hands are smooth, the sense of good order is not so pronounced, but withal, such people have sense of good order.

Women with square and above all knotty fingers, are mostly the only rulers in a household. They

treat their servants well, but are severe and demand punctual and accurate work.

Men with square hands are capable business men, love science, are the medium between the idealist and the materialist. They have a gift for authorship and are to be found in all categories. The possessors of square hands are the most far-sighted (perspicacious) politicians, and one may justly admit that they are the rulers of the world.



Fig. D 14.
Philosophical hand.

When this hand is knotty, it proves a preference for all that is truthful. With smooth fingers the tenacious, generous will is not so strong. The latter, with small thumb, indicates a particular preference for poetry, and astronomy. A philosophical hand, however, which is knotty: mathematician's, chemist's, astrologer's, historian's, they vary in their shape (form). They either incline to square or

comical hand; according to its shape the innermost being of man shapes itself, and the previous statement adapts itself to both groundforms. It is mostly the hand of scientists, or of those who are naturally gifted for study.

Persons with this hand are odd creatures. They incline towards mysterious. They evince a desire for intellectual, not fatiguing occupation; they are

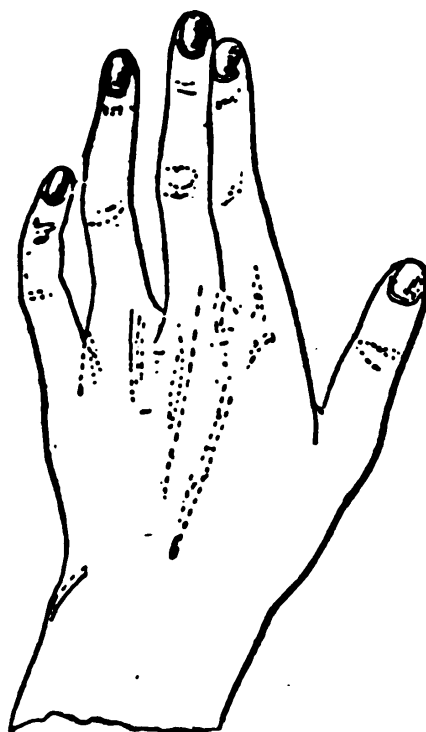


Fig. D 15.
Psychic hand.

possessed of great self-denial—are benevolent. If a resolution is once made, they carry it out at the risk of their own ruin. They are morally well disposed, do not like large gatherings, and are not pleasure seeking. They have a capacity for metaphysics, but are unconscious of it. Without this hand a good fortune teller is an impossibility. Great mystics and spiritualists alone possess this hand.

I call the sensational masterwork by Gabriel Max, clairvoyant at Prevorst, which proves that the artist gave to the clairvoyant the psychic hand.

Leave immediately, when at a seance, to glance into the future, if the clairvoyant does not possess the requisite spiritual hand, for he has no recognition of the mystic.

The possessor of the spiritual hand is the one who will suffer death for a good cause. The martyrs

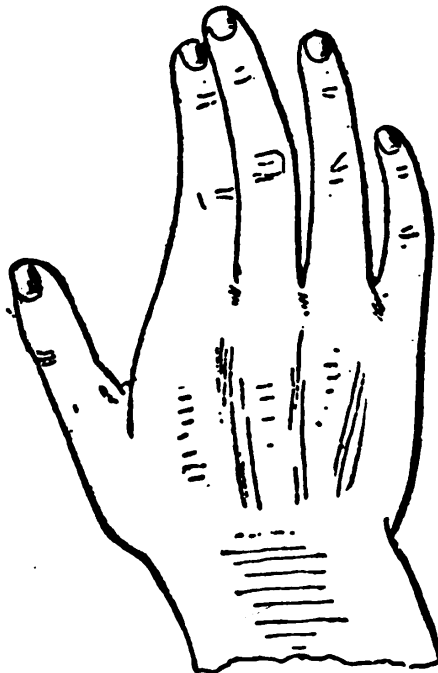


Fig. D 16.

must have possessed the spiritual hand, for the possessor of such a hand dies for that which he holds to be good and just, be it even the martyr's death.

The mind hand has often fingers of conic, square and spade-like shape. With such a hand one had to resort to the base-types, and as one is more and another less common, the characteristics vary. Such persons are often indissoluble riddles, it requires a good deal of study to draw out the mind qualifica-

tions, and to arrange them, as a unity of character—if this be possible.

Changeability in their conduct and morals, as well as knowledge and capacities—their feelings, thoughts and actions are most prominent features.

The more the characteristics impress themselves in the hand, the more such persons are more or less disposed. Such persons are as previously stated, an indissoluble riddles to those about them, and they do not understand themselves.

We now proceed to the hand of pleasure or pleasure-hand.

Such hands feel soft and elastic, and but a mere touch of them tells us that their possessors dislike work—even if belonging to the lower class.

It is rare in men. This hand is more in the female. It is well for such persons if from their birth they are so situated as to be exempt from the struggle of existence (to be or not to be). Wherever this is not the case these persons often deviate from the righteous path, in order to gain their livelihood without working.

I would like to direct the attention of parents to be lenient with such children, keeping at the same time a watchful eye on them. Innate evil can not be done away with by punishment and force. The way to the heart “and not abandonment” is well applied in this case.

The world is quick to wrong prejudices and judgment; for mankind has not progressed in the holiest and most sublime study of its own being.

Posterity will say that our age was but the “grave-digger” of the “spiritual,” owing to its materialistic views and valuation.

And, lastly, I direct attention to the artistic elementary hand. It distinguishes itself from the artistic hand by greater thickness and less flexibility. The

fingers end pin-shaped—the thumb is large—the whole hand shows lack of tenderness. Such men are not without intelligence in common things.

As already mentioned, if the hand is not tender and beautiful, one must look upon the “inner mass” in the same light. Such men are very selfish, think-

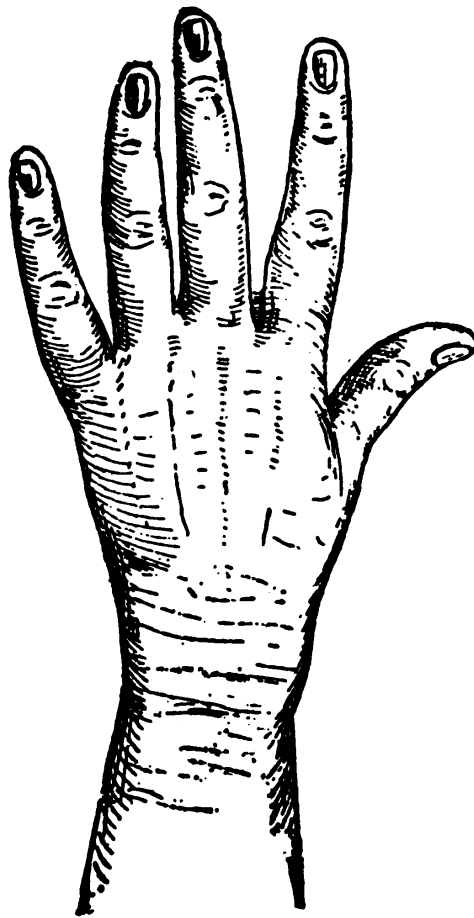


Fig. D 17.
Pleasure hand.

ing only about themselves, and are the slaves of capacity. Their broad, short hand opens harder than it closes. These men very often acquire wealth for they understand “keeping it” better than anything else. Such men are not possessed of much spirit.

Attention should be given to the quality of characters to which the hand mostly inclines, and thus the correct quality of character can be ascertained by deducing and adding.

The aforesaid refers to the picture form. This is the most common shape of mixed hands;—but there may also—(as previously mentioned) exist other mixtures and displacements—in order to get at the right thing, a diligent and accurate study is absolutely necessary. Sometimes it is very difficult to find the correct thing, but good will and pleasure in this highly interesting study, remove, seeming obstacles, and therefore one can always succeed in reading the qualities and capabilities, clearly from the handform.

PALMISTRY.

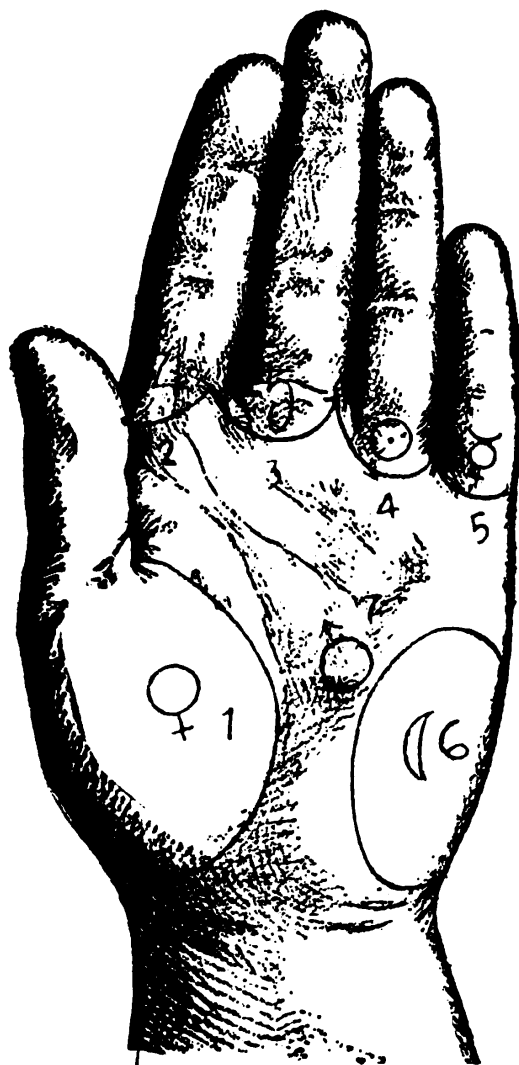


Fig. E 1.

(Special Significations.)

The elevations in the inner palm of the hand: 1, The Venus elevation. 2, The Jupiter elevation. 3, The Saturn elevation. 4, The Sun elevation. 5, The Mercury elevation. 6, The Moon elevation. 7, The Mars elevation.

1. Pure "Venus elevation" indicates hilarity, popularity. Split in the middle indicates artifice.
2. Pure "Jupiter elevation" indicates sincerity; star or cross, wealth; cross-line in same indicate worldly honors.
3. Pure "Saturn elevation" indicates economy; cross or star in same, the opposite.
4. Pure "Sun elevation" indicates from high personages; cross-lines, dangerous enemy.
5. Pure "Mercury elevation" indicates success in study and enterprises; straight lines indicate prudence and versatility.
6. Pure "Moon elevation" indicates good luck in war and contentions.
7. Pure "Mars elevation" indicates vigorous constitution, good luck in traveling.



Fig. E 2.

(Special Significations.)

Principal lines of the hand: 1, Life-line. 2, Main-line. 3, Table-line. 4, Stomach or Liver-line.

1. The life-line pure, not broken through signifies good health. If broken through, short with spots, traversed with stomach or small lines, indicates feeble health, or also a checkered life—although otherwise healthy.

At the extremity of thumb above feeble, indicates feeble health (delicate) in youth—if getting stronger downward, it indicates better health with old age. If, however, the line is strong above and weaker towards the end, the opposite is the case.

2. Main-line long, crossed with strokes—fair intelligence; crooked (curved) signifies indcision. Total absence of this line indicates brain disease.

3. Points and depressions in the table-line indicate great sorrow in love and marriage.

4. Liver-line, well formed (shaped) or double, indicate good health—absence of some, stomach or liver disease.

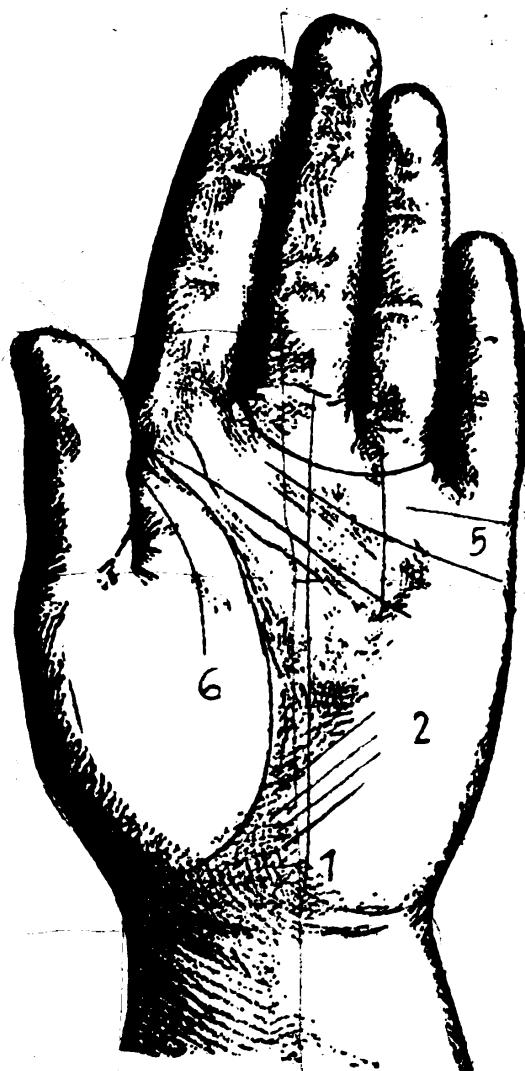


Fig. E 3.

(Special Significations.)

1, The line of fate. 2, The milky way. 3, The Venus or love girth. 4, The line of honor. 5, The line of marriage. 6, The line of Mars.

1. The line of fate indicates great good luck, when originating in the Venus elevation; also, when many branches extend upward from it. Branches extending downward, indicate the approach of hard times; but, if they reach to the middle finger, all difficulties will be safely tided over. The severest trials cannot daunt such men, and they will be rewarded with good luck in old age. The absence of this line indicates a valueless life:

2. Beautiful milky way indicates good luck with the other sex—absence of same indicates the reverse.

3. The love girth, when strongly developed without being broken, signifies sensuality; when double or triple, passion or inclination to sensuality. Very chaste persons have no Venus girth.

4. If the line of honor is shortened by the Venus girth, one will lose one's honor through a woman—if same be strong and straight, the person will be greatly honored—if not existing, however, some one will aim to disgrace this person.

5. If the line of marriage be thick and strong, and running in the direction of the table-line, the person will not marry; if double, he marries twice.

6. The Mars-line, when long and unbroken, indicates a valorous man who does not fear death; to soldiers and warriors it indicates good luck. Men who are not brave do not have this line.

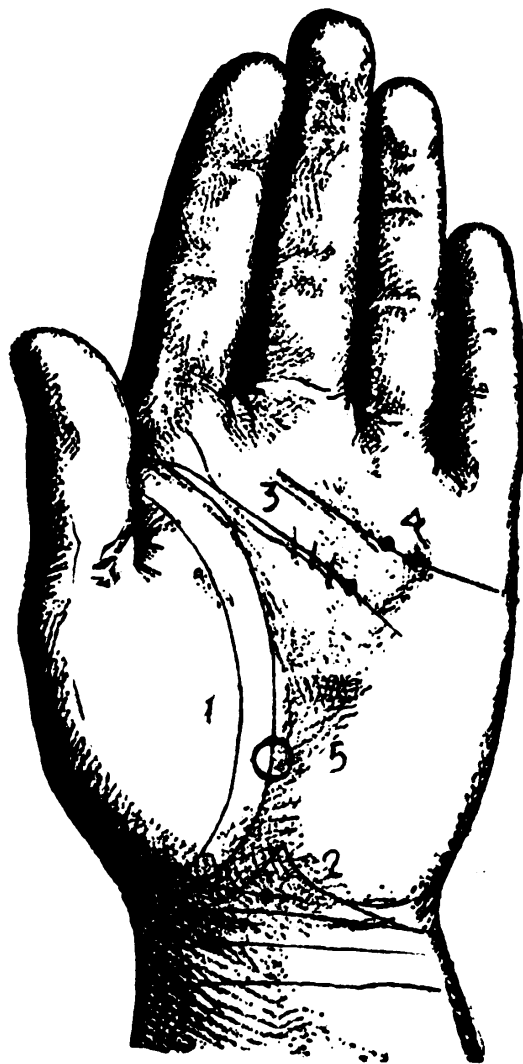


Fig. E 4.

(Special Significations.)

1. Sister-line of the hand-line, if running parallel with the main-line, uninterrupted, indicates a very vigorous constitution.
2. A triangle on the hand joint indicates a happy man.
3. Deep points or short strokes in the main-line, when faint, indicate injuries on the head—when these strokes are red they denote injuries not to be warded off.

4. Deep points in the table-line indicate sorrow in love and marriage.

5. A circuit in the life-line indicates sore eyes, possibly the loss of the eye by the side on which this circuit is visible in the hand.



Fig. E 5.

(Special Significations.)

1. Short life-line, when in both hands, indicates a short life. The main-line must reach to the end of the handball and cross the moon elevation if this supposition shall be correct.

2. If these three lines run together the person will become insane, providing that short heart-line and long main-line confirm this supposition. The table-line in this case is too highly attached, the line of fate totally missing, or very confused.



Fig. E 6.

(Special Significations.)

1. Strong, sombre appearing life-line without being branched, indicates a good natured and benevolent man.

2. Lines on the index finger indicate a pure, chaste heart.

3. Confused lines between the life and main-line indicate, a taste for gambling.

4. If the table-line at the beginning and end be without branches, the person is bold, malicious, and has other bad qualities.

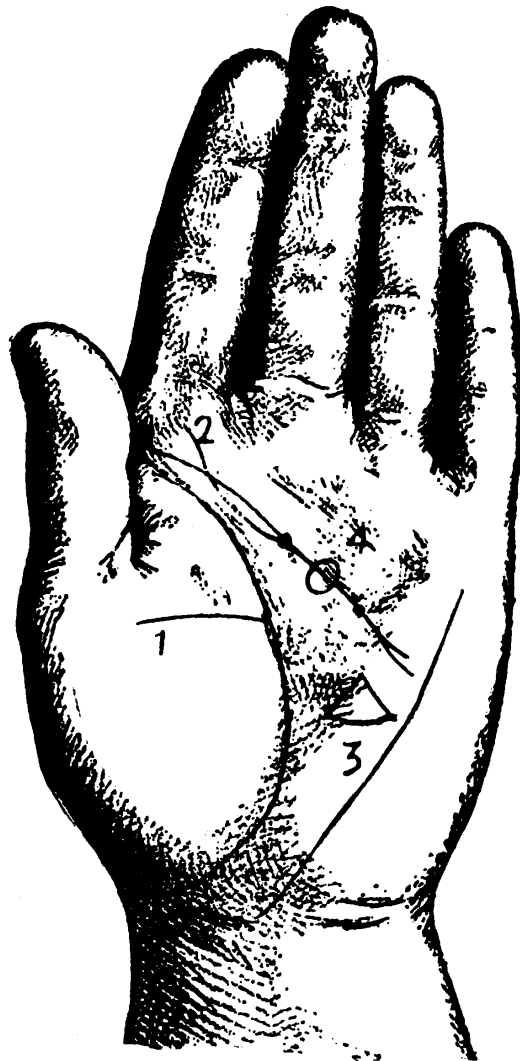


Fig. E 7.

(Special Significations.)

1. These lines indicate a disposition for easy-mindedness; with men, connection with frivolous women.
2. Life-line, separated from main-line, and the latter curved and ending steeply, indicates an avaricious and merciless disposition.
3. Three-cornered-line in triangle, indicates cruelty.
4. Rings and points, when red looking and contrasting with the main-line, indicate a heartless man,

who becomes a murderer. If the line be red, and the points and rings pale, he has already committed murder; many such rings and points indicate murder *en masse*.

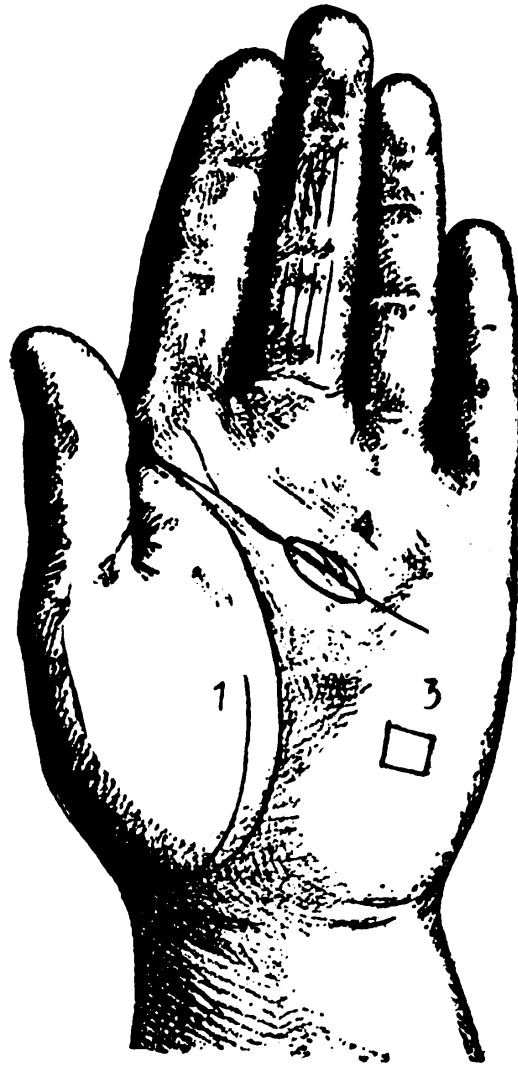


Fig. E 8.

(Special Significations.)

If the sister-line beside the main-line begins above the middle of the main-line, it indicates a man who will only become sensible at an advanced age; who, therefore, fares badly in youth, and fairly well when old.

2. Lines on the middle finger indicate good luck with common people.
3. Indicates danger impending through relatives, dangers which even threatens life.
4. An isle in the mainland indicates enmity with relatives, etc.

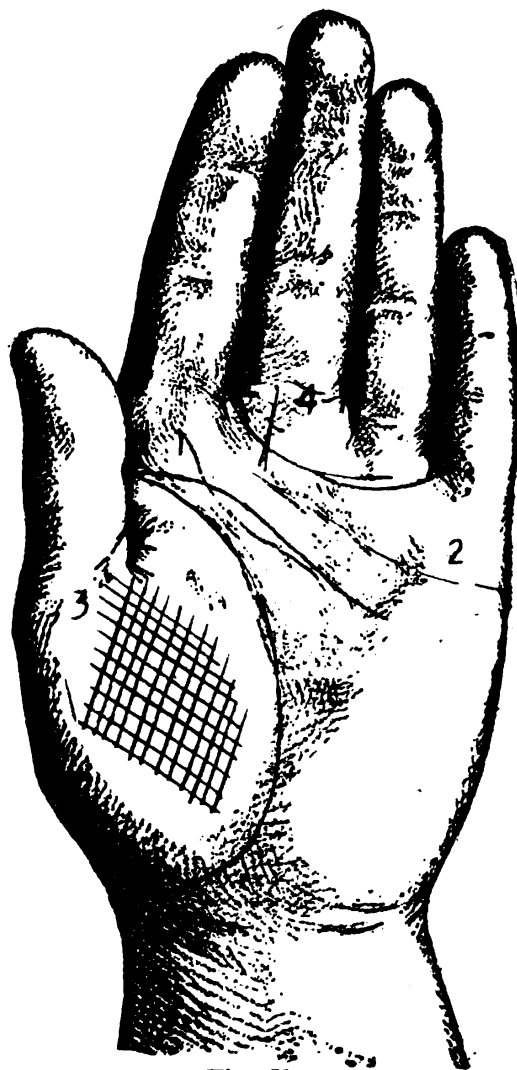


Fig. E 9.

(Special Significations.)

1. If main and life-lines form a sharp, unopened corner, it indicates excellent qualifications and power of reasoning.

2. Table-line broken repeatedly, indicates debauchery and consequent impotency.

3. Large Venus elevation with these lines indicates lust and secret diseases.

4. Lines traversing the Venus girth, indicate great dishonor on account of an impure life.



Fig. E 10.

(Special Significations.)

1. Lines running upward from the life-line indicate good luck and wealth.

2. Branches running from the table-line to the inner part of the hand, indicate poverty and misfortune.
3. These lines indicate damage through relatives.
4. A cross in the root of the hand is always good luck.

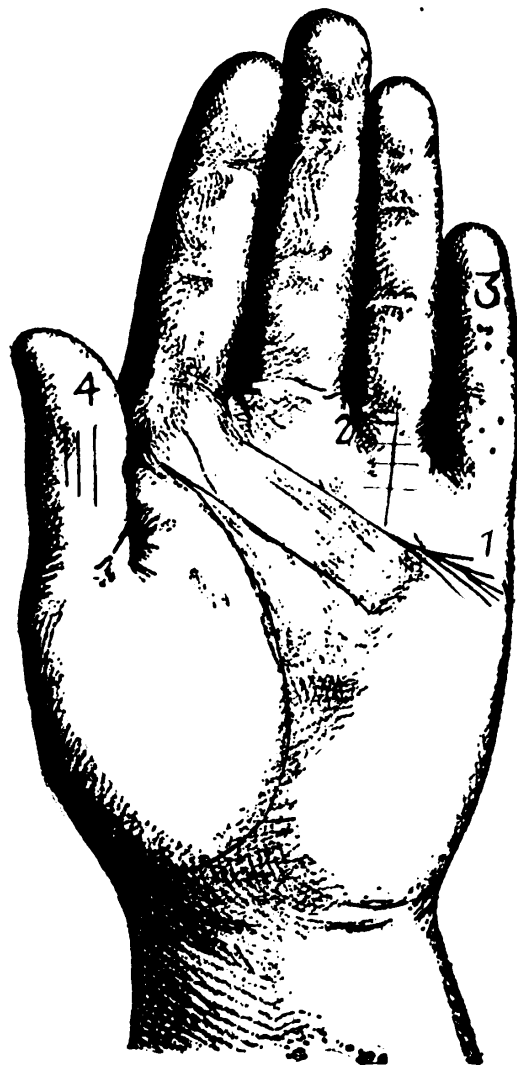


Fig. E. 11.

(Special Significations.)

1. Branch or branches from the table-line towards the outside indicate good luck, and ease and comfort.

2. A sun-line, cut through, indicates good luck lost; scorn and sorrow brought about by the family or by persons who are closely related.

3. Points or very short lines on the little finger indicate "children" who will die in infancy.

4. This line indicates children who cause a great deal of trouble.

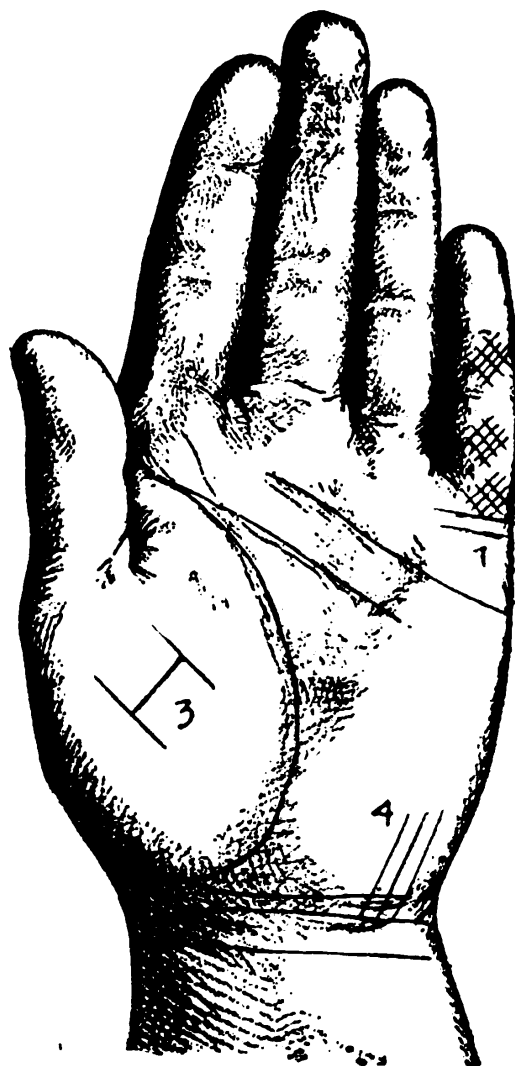


Fig. E 12.

(Special Significations.)

1. Numerous lines clearly outlined on the hand-balls, indicate many marriages.
2. Grate-lines on the little finger and Mercury elevation lying underneath indicate, when the nails of the hand above all are clam-like, lung disease. The life-line when touched turns pale; the main-line, however, appears redder.
3. Those connected lines show unallowed intercourse with near relations.
4. Those lines running upward from the restricta into the Moon elevation, indicate danger by water.

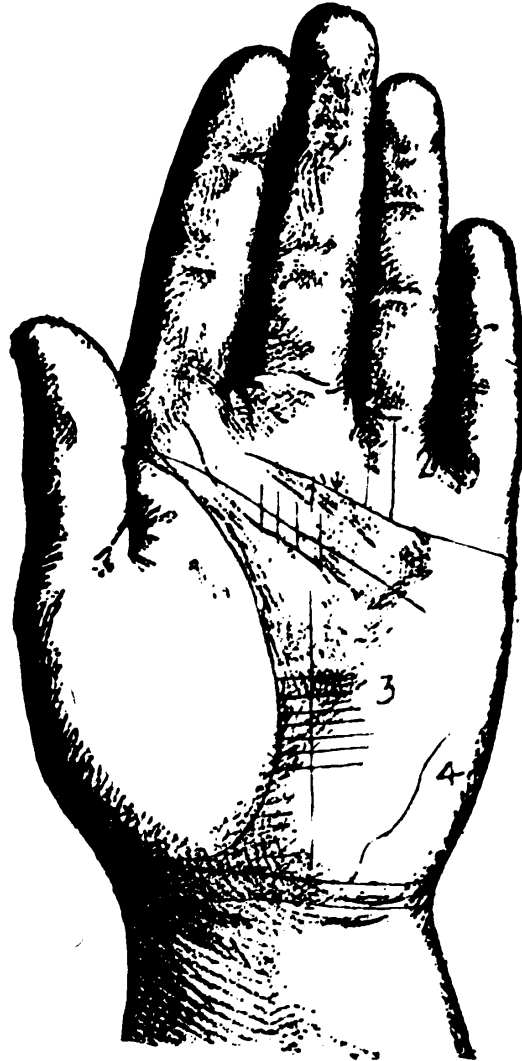


Fig. E 13.

(Special Significations.)

1. If the main-line be crossed by many small fine lines, it indicates diseases of the head.
2. These lines on the table-line also indicate violent disease.
3. Secret diseases, ending with death.
4. One or more curved lines, crossing the Moon elevation indicate epilepsy or other brain diseases.

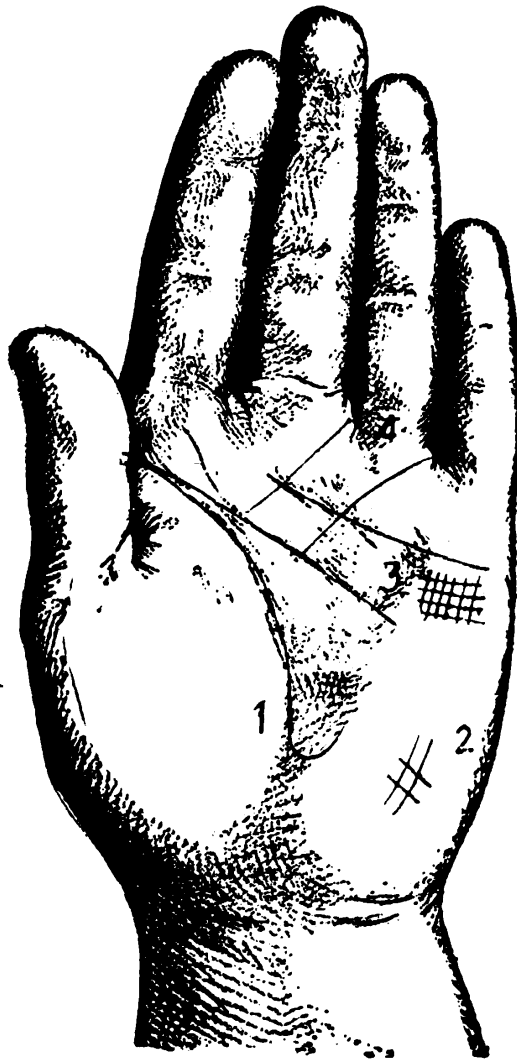


Fig. E 14.

(Special Significations.)

1. Life-line bent upward and shortened indicates danger of suffocation.
2. Cross-lines in the Moon elevation indicate kidney disease and dropsy.
3. Those lines indicate unfaithfulness.
4. These lines indicate diarrhoea, or an ailment, which causes excessive vomiting.

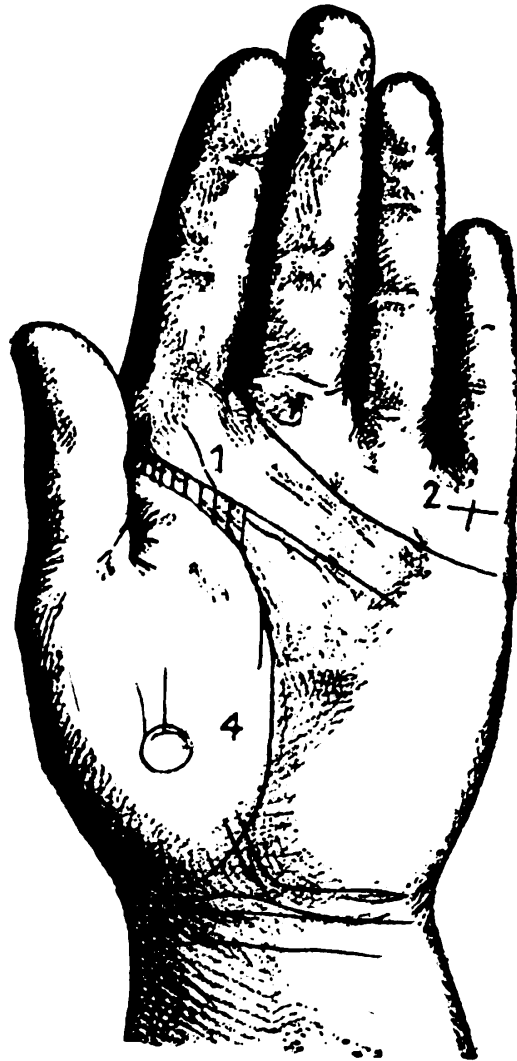


Fig. E 15.

(Special Significations.)

1. These cross lines lying between the life and main-lines indicate excellent hearing.
2. This cross indicates a happy marriage and many children.
3. Table-line terminating between index and middle finger, indicates difficulty in business enterprises.
4. A small circuit in the Venus elevation with two lines upward indicates ill luck in marriage by a

third person; the same, when two lines from the Venus elevation are crossing the life-line.

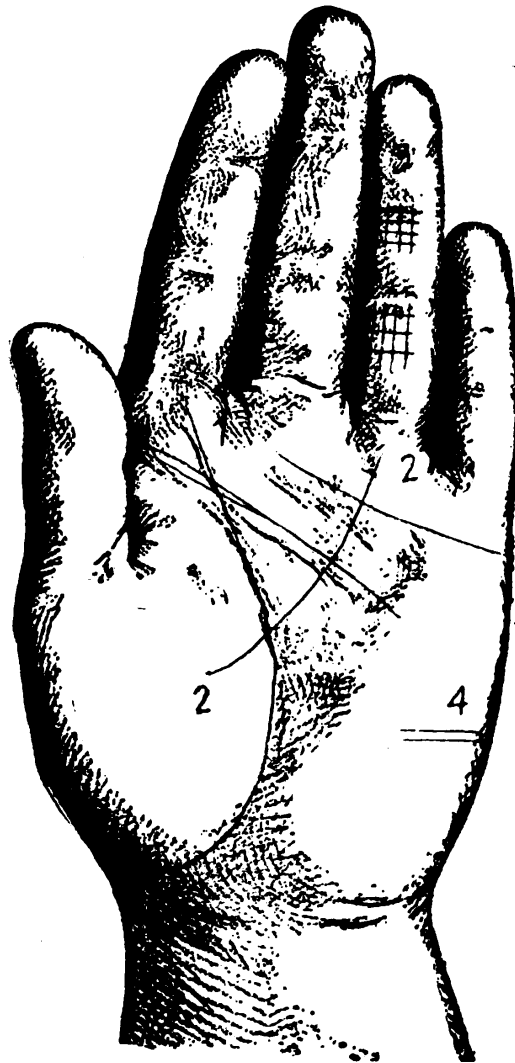


Fig. E 16.

(Special Significations.)

1. Life-line reaching to the index finger, indicates a person, who is very jealous and spiritual.
2. A line running down from the ring finger and crossing the life-line, indicates good luck and veneration with persons of high rank.
3. Grate-lines in ring finger indicate attacks upon honor.

4. These lines in Moon elevation indicate high honors; particularly when very straight and deeply marked.

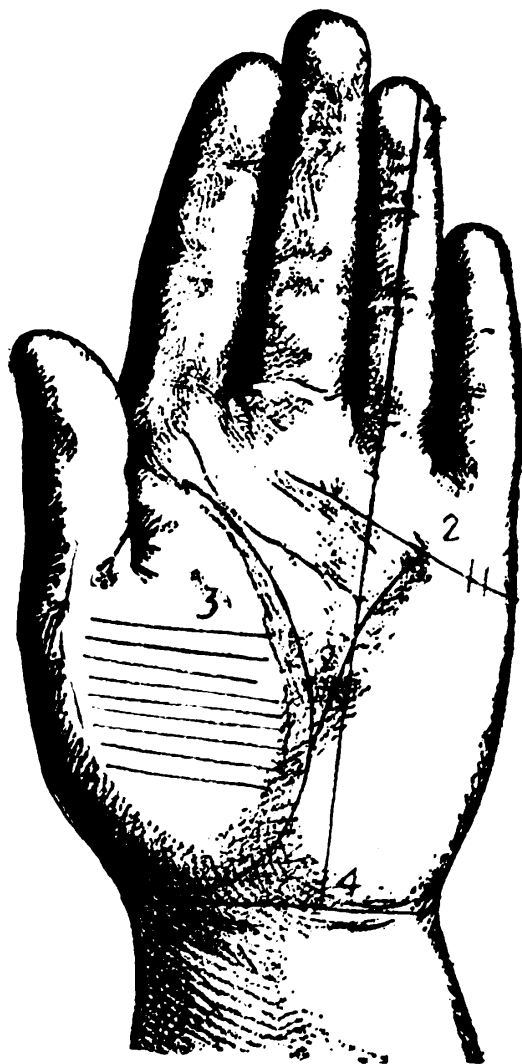


Fig. E 17.

(Special Significations.)

1. Lines running across the heart-line from its beginning indicates childless marriage.
2. A line, connecting the table-line with the life-line, indicates distinction.
3. Straight lines in Venus elevation indicate poetry and good rhetoric, but these lines should not be broken.

4. Line of honor from Rascette to the finger point indicates the highest celebrity.

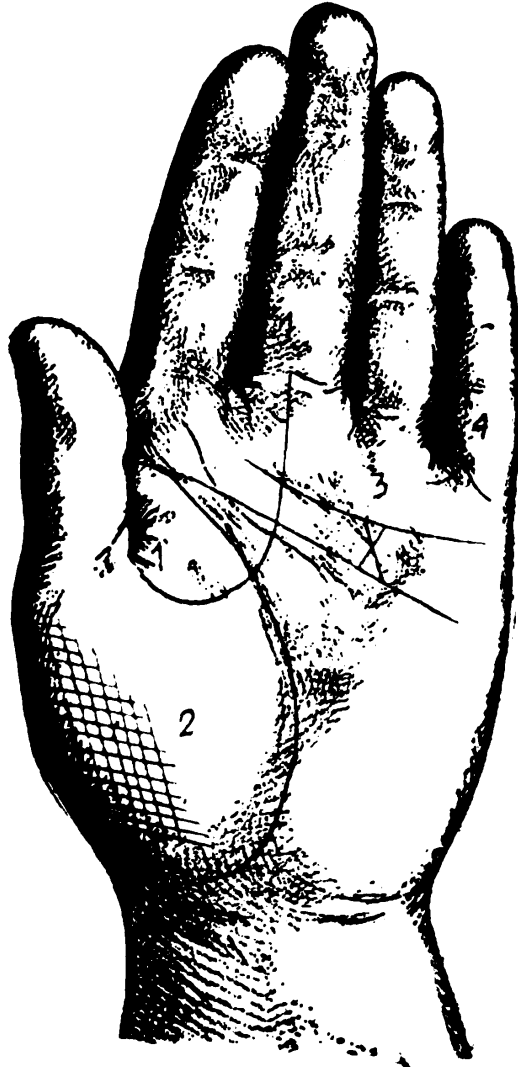


Fig. E 18.

(Special Significations.)

1. This line indicates insanity and melancholy.
2. These grate-lines indicate a man whose powers are exhausted.
3. This cross indicates persecution.
4. This angle shows death by strangulation.

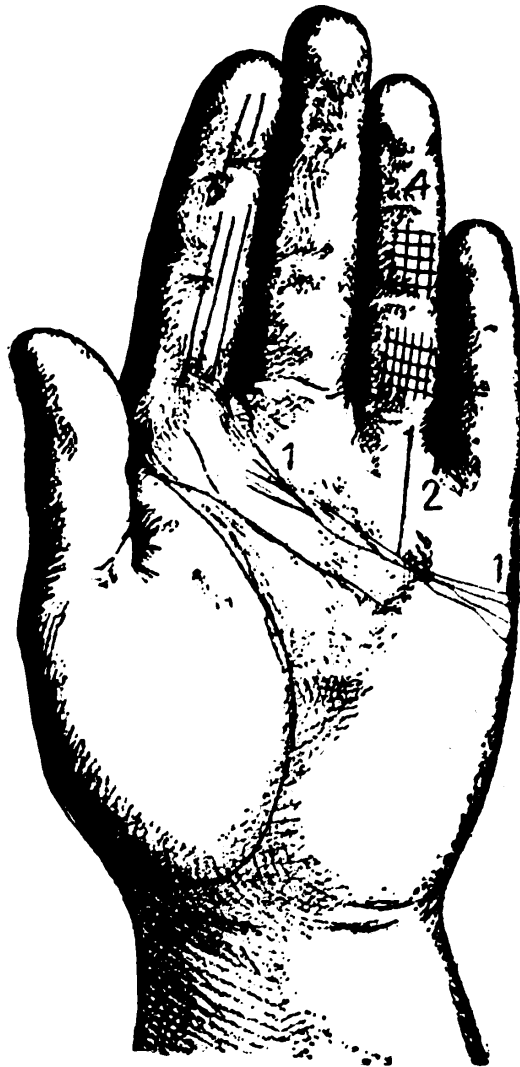


Fig. E 19.

(Special Significations.)

1. Table-line, branched back and forward, as stated, brings good luck with persons of position.

2. Straight, beautiful lines from ring finger to table-line bring good luck with influential persons.

3. Lines in the index finger, running through from one branch to the other announce good luck with business men, scientists and artists.

4. But little good luck with judges; also attack upon love.

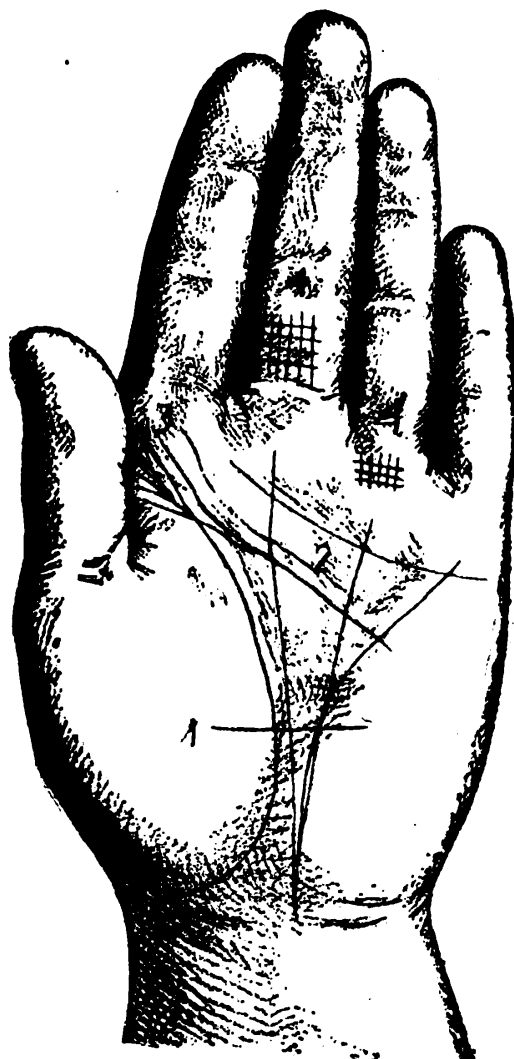


Fig. E 20.

(Special Significations.)

1. If the life-line is crossed by a line which simultaneously crosses the liver-line, liver or stomach trouble exists.
2. A square formed through the table, main, sun and fate-lines, indicates a good, pious, disposition, and a man, who likes to assist the poor as much as possible.
3. Main-line thickly branched at thumb signifies fair intelligence.

4. Cross-lines on middle finger indicate nervous diseases. This theory is strengthened when the same lines are shown on the Sun elevation.

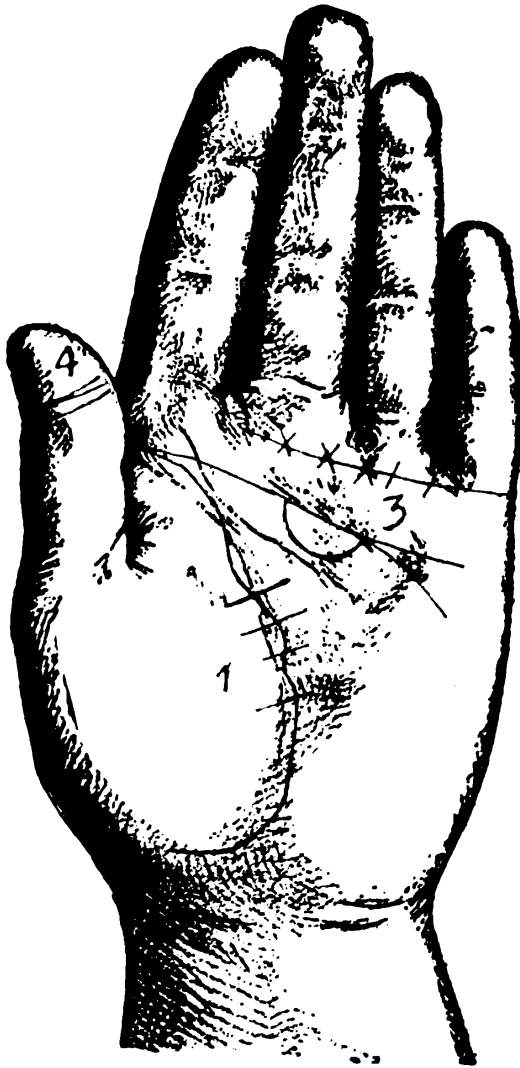


Fig. E 21.

(Special Significations.)

1. Curved, strongly cut life-lines indicate many diseases, and above all a weak constitution.
2. Several crosses in the table-line indicate dangers by fire.
3. If the main-line is split at the end into a light brown circuit towards the lower part of same, it indicates an unnatural death.

4. These lines indicate perilous travels by water, and men who have these ring-lines on thumb are often drowned.



Fig. E 22.

(Special Significations.)

1. Lines on Moon elevation towards the inside of the hand, indicate travels; if they be long, they indicate extended travels; if crossed, accident or very little good luck on travels.

2. If the Sun or honor-line begins upon the Moon elevation, it indicates good luck and honors; wealth in foreign countries.

3. A line running through the whole hand to the Jupiter elevation indicates good luck on travels. If, however, it be broken, it indicates the opposite.

4. This line shows that the party concerned has gallstones, and it disappears upon the cause being removed.

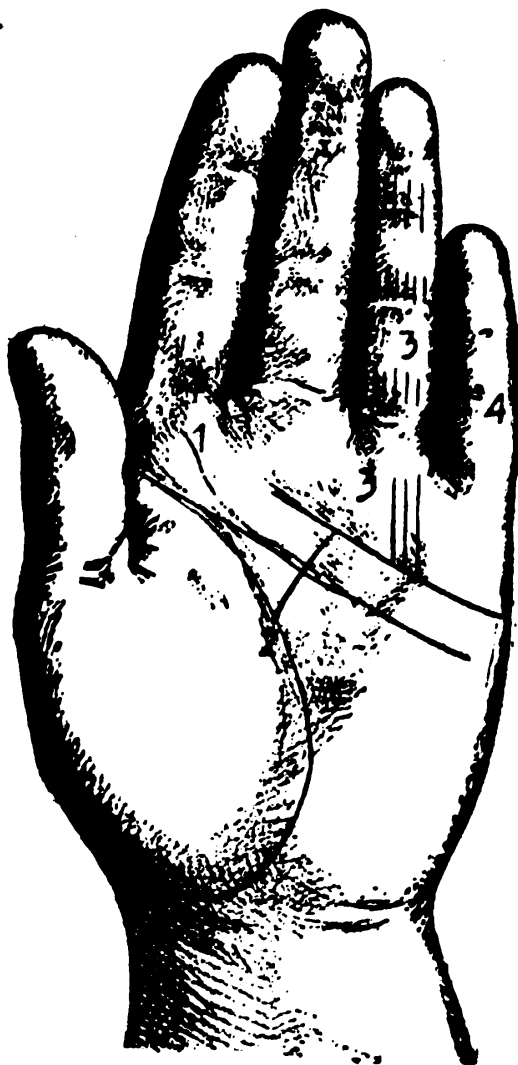


Fig. E 23.

(Special Significations.)

1. Star on index finger indicates courage of life and hilarity and good luck with the courts.

2. This line indicates hatred with low-minded friendship in highly intellectual men.

3. These lines occurring at the same time on ring finger and Sun elevation, indicate honor and good luck all through life.

4. A cross stroke on little finger also indicates good luck in enterprises.

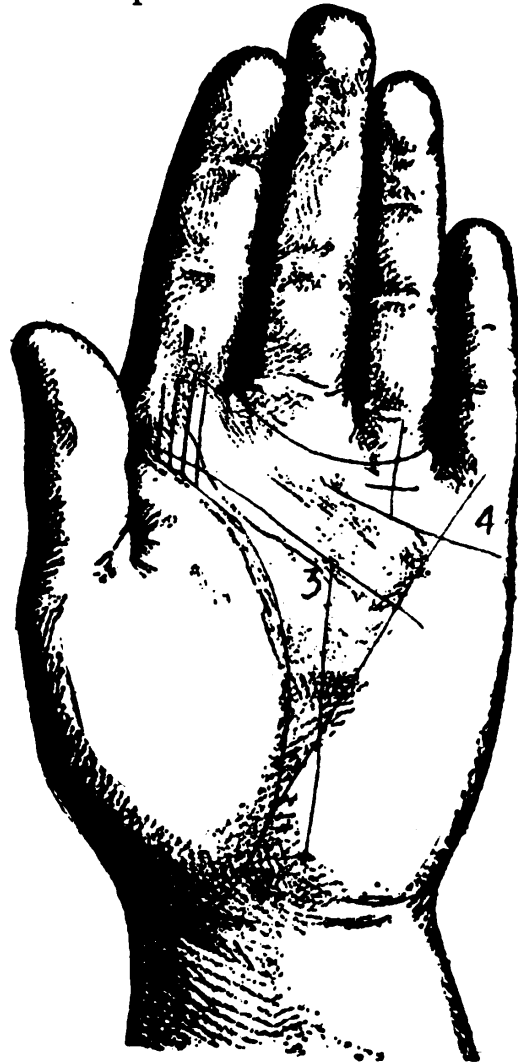


Fig. E 24.

(Special Significations.)

1. Such lines going forth from the life-line in the direction of Jupiter elevation, indicate good luck in all business enterprises.

2. Sun-line twice crossed indicates through Venus girth, loss of honor through the other sex. The other crossing also indicates loss of honor. If the Sun line be strong and the lines crossing same, weaker; this man will regain his honor.

3. If the line of fate ends at main-line it indicates good luck in study; particularly astrology and occultism.

4. Liver-line, if well-marked from right to left and running parallel indicates a strong man.

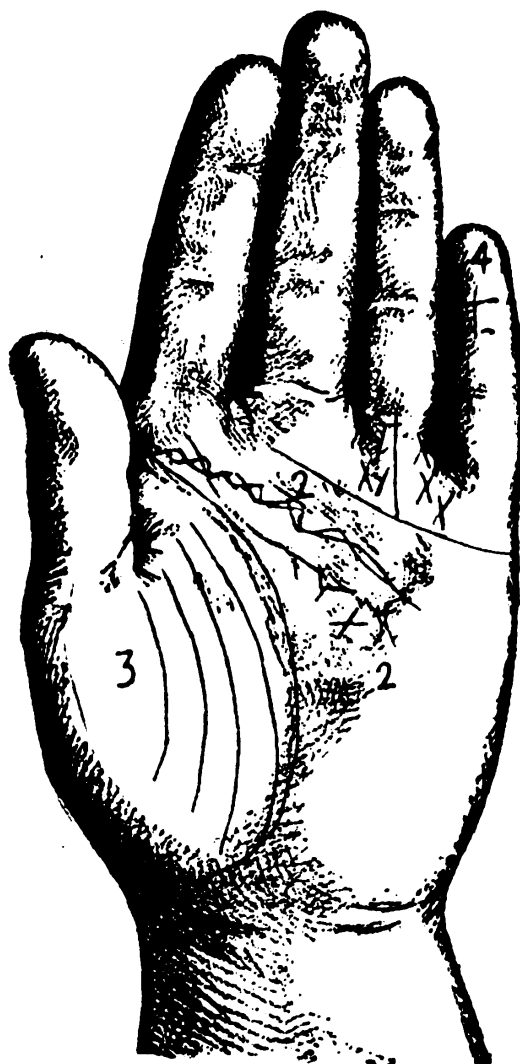


Fig. E 25.

(Special Significations.)

1. Confused lines on Sun elevation, which, however, do not come in contact with the Sun or honor-line, indicate wicked, but powerless enemies. They always hurt their own interests.

2. Thickened and confused main-line indicates phantom of persecution, particularly when there are other confused lines among them.

3. These lines in Venus elevation indicate good luck in war, and the possessor of these lines will reach the highest standard in everything; these lines are particularly favorable for military men.

4. This corner line in small finger indicates rapid and unexpected advancement.

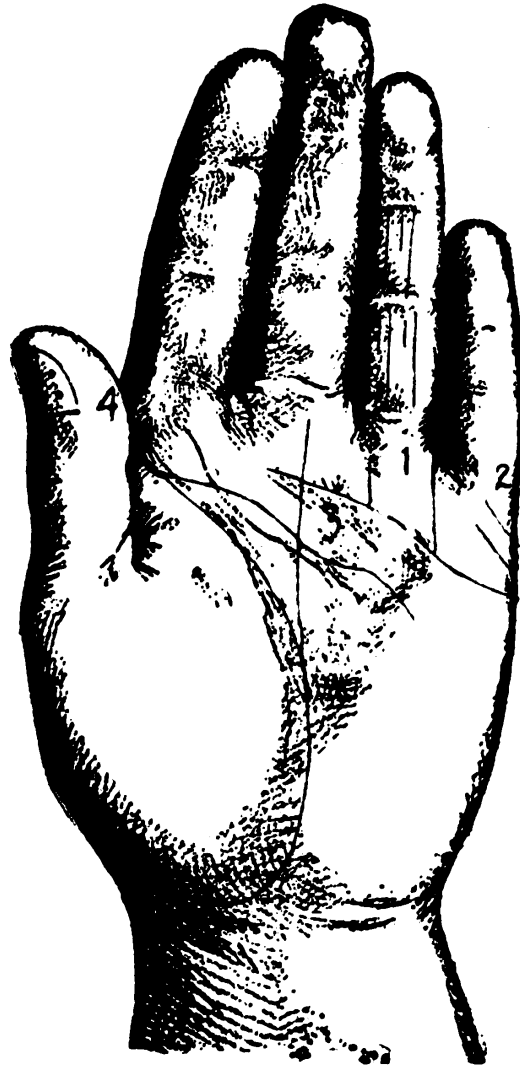


Fig. E 26.

(Special Significations.)

1. These lines on ring finger and two lines which run parallel with the Sun elevation indicate that the parents or brothers and sisters have or will have high honors.
2. Slanting lines running in direction of Mercury elevation indicate a hard struggle for honor and good luck in marriage.
3. Cambered main-line and a line that reaches from middle finger down to the life-line, indicates that honor, good luck and wealth are not acquired through one's own moral strength and knowledge,

but by means of the favoritism of high personages.

4. Black points in thumb-nail indicate ill luck in marriage and with women.

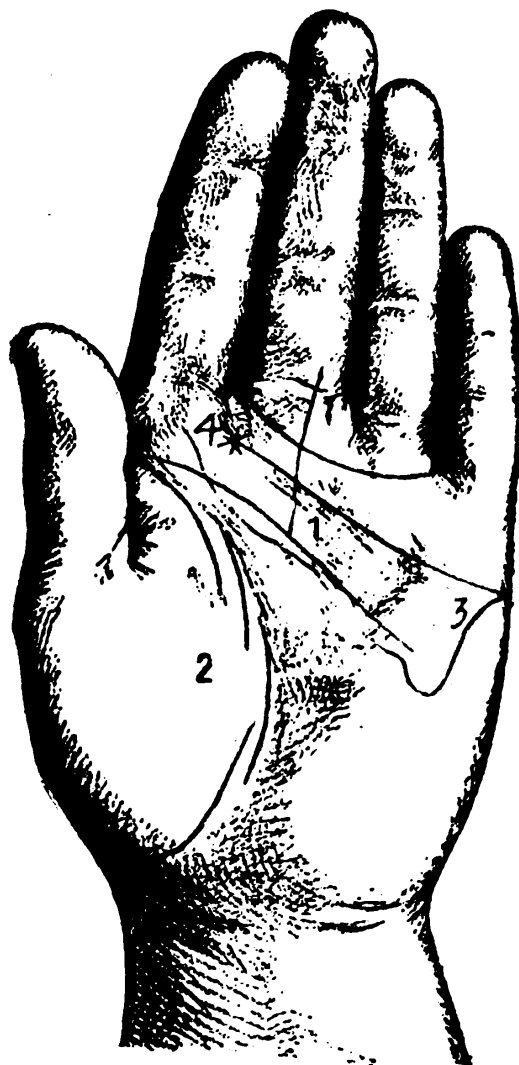


Fig. E 27.

(Special Significations.)

1. Line passing from middle finger through Venus girth, and crossing the table-line, reaching to the main-line, warns of fire and violent death.

2. Life-line, several times broken, when in both hands, indicates serious illness.

3. A star at end of table-line indicates injury or disease of the neck.

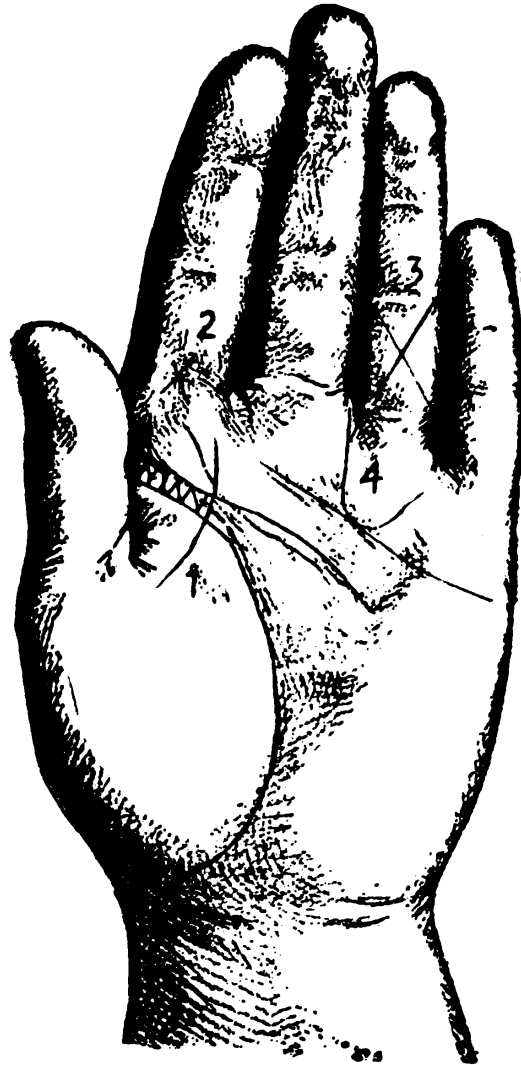


Fig. E 28.

(Special Significations.)

1. A scythe-line going forth from Jupiter elevation and crossing main and life-lines indicates that one's highest wishes will be fulfilled.
2. A cross on Jupiter elevation indicates a love marriage.
3. A cross on ring finger indicates high position in society.
4. This line between middle and ring finger, running to the table-line, and then bent, extending upwards, indicates that one gets seriously offended while experiencing great trouble.

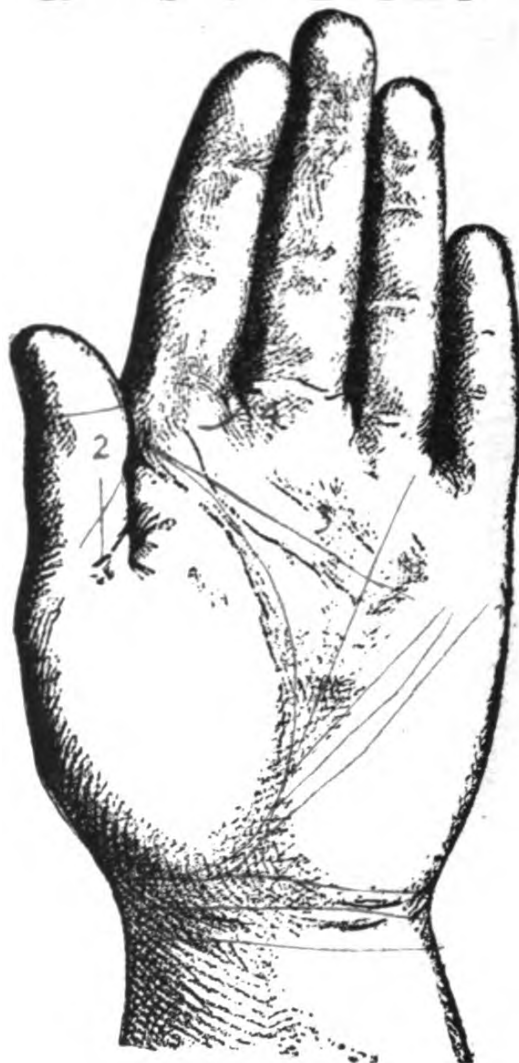


Fig. E 29.

(Special Significations.)

1. Such lines indicate great aptitude for study, particularly mathematics. Individuals with these lines are all good mathematicians, deep thinkers, and not easily excited.
2. Forcible death. A cross and ring-line on thumb.
3. Entirely smooth main-line without branches, terminating sharply, not connected with life-line, indicates very little good luck.
4. Jupiter elevation half enclosed indicates ill luck and death through a crime.

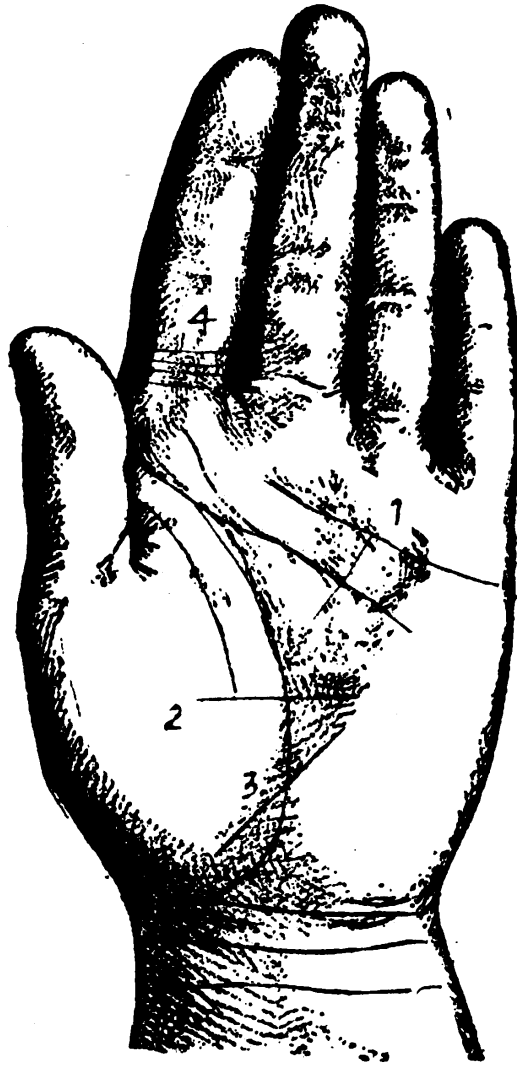


Fig. E 30.

(Special Significations.)

1. Line from the table-line through main-line, indicates injury to head.
2. This line, touching the life and sister-lines, the latter shortened, indicates injury by one's own hand.
3. Life-line cut through on a slant indicates wounding by a friend.
4. Cuts in Jupiter elevation indicate wounds on forehead.

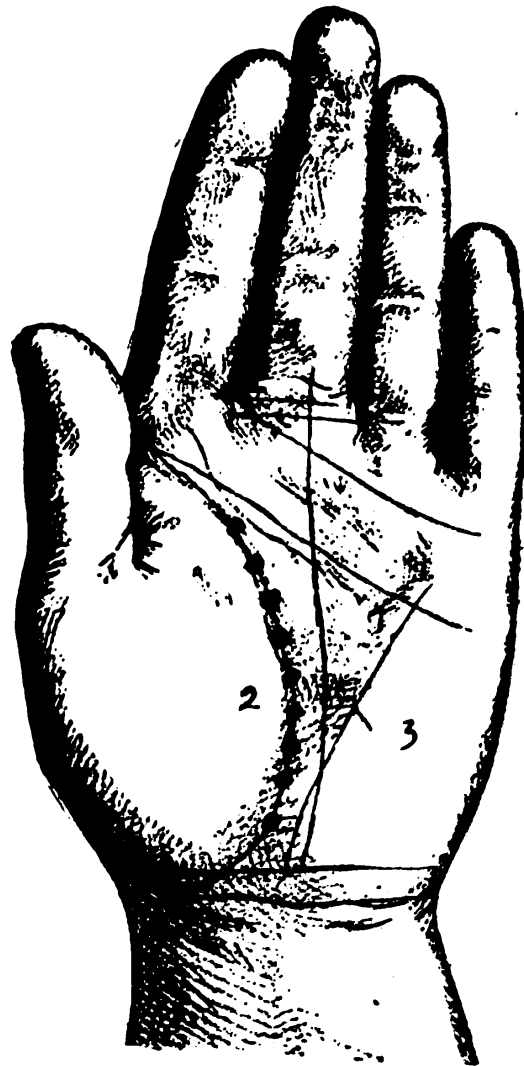


Fig. E 31.

(Special Significations.)

1. Triangle without many lines in front, indicates regular habits.
2. Many points in life-line indicate great loss of blood.
3. Triangular line cut, indicates danger to bodily well-being and possession.
4. Cuts on Saturn elevation, crossing the table and fate-lines, indicate wounds on abdomen.



Fig. E 32.

(Special Significations.)

1. Sister-line of life-line, parallel with it below; a cross on Jupiter marked, indicates a happy old age and joy in family life.
2. Head-line having a ragged look indicates brain disease from excessive sorrow.
3. Line of fate, branched so that one branch runs toward the middle, the other toward the ring finger indicates variable luck.
4. This line of marriage indicates a not particularly happy marriage.



Fig. E 33.

(Special Significations.)

1. White points at thumb nail indicate approaching good luck.
2. Well formed restricta indicates happy old age.
3. Waver-lines on Moon elevation indicates danger on travels by water.
4. Branches in the line of fate extending upwards indicate success in all things; downward, the opposite.

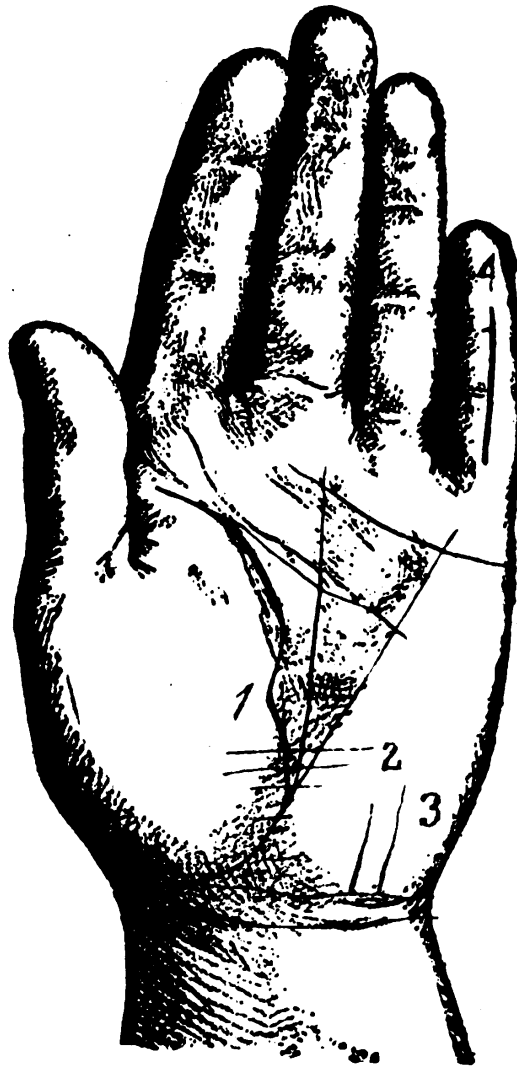


Fig. E 34.

(Special Significations.)

1. Life-line depressed, indicates danger of life by fire.
2. Line of fate, life-line and liver-line, merged into one, indicate gluttons, who in later years suffer with gout, rheumatism or piles.
3. These lines on Moon elevation, thick below and above pointed, indicate true friendship and happiness derived from it.
4. A strongly traversed line on little finger indicates injury to arm where the line is shown.

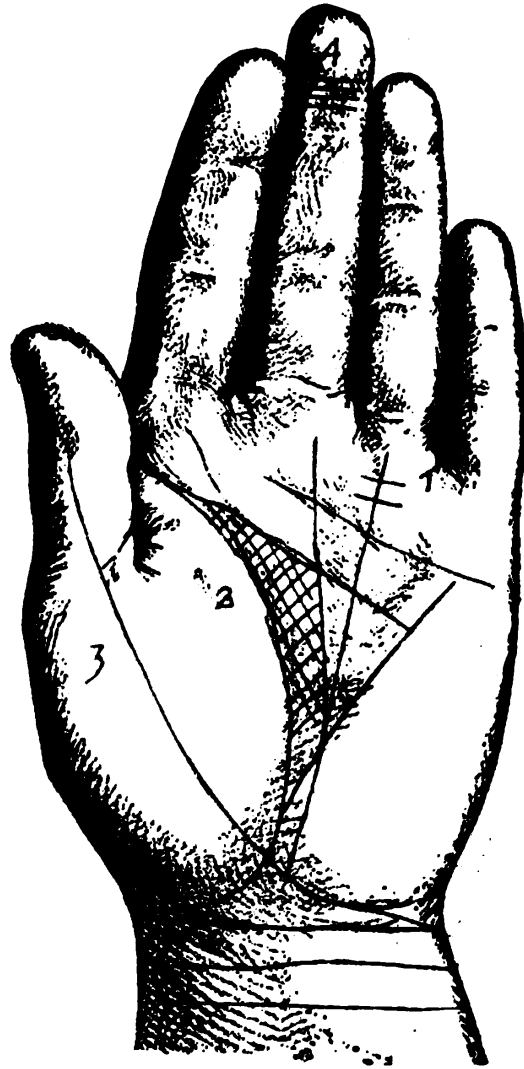


Fig. E 35.

(Special Significations.)

1. If the line of honor is broken often, the person will have as many trials in married life as the line is broken.

2. These grate-lines indicate good luck in agriculture (farming) and gardening, and also in mining.

3. A line from nail joint of the thumb through the Venus elevation indicates a mortal enemy.

4. Cross-lines on middle finger indicate an excellent influence.

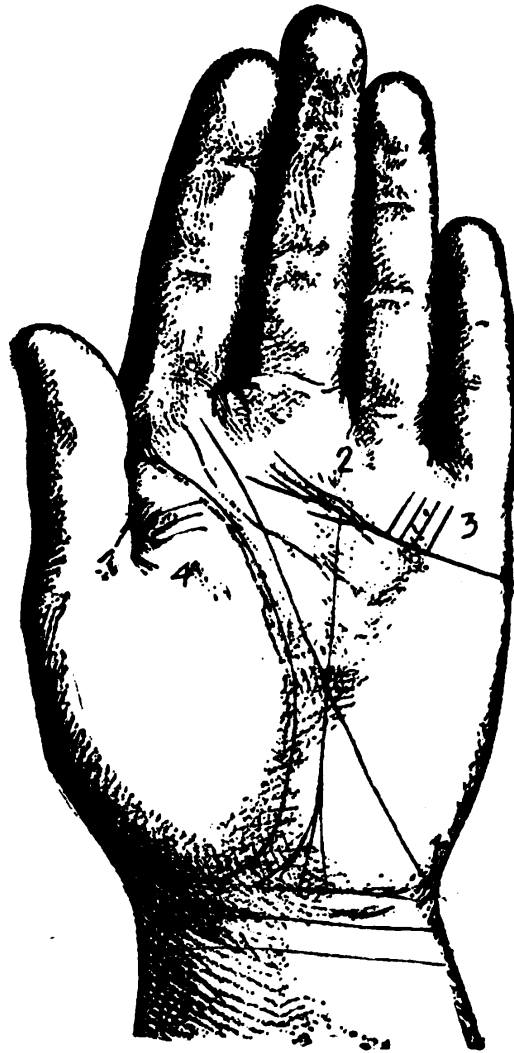


Fig. E 36.

(Special Significations.)

1. If the line mentioned runs through the whole hand, it indicates no good luck in one's native country, but more abroad.
2. A forked table-line, when the line of fate runs exactly to it, indicates happy marriage.
3. These lines mentioned indicate high position in state.
4. These lines indicate celebrity.

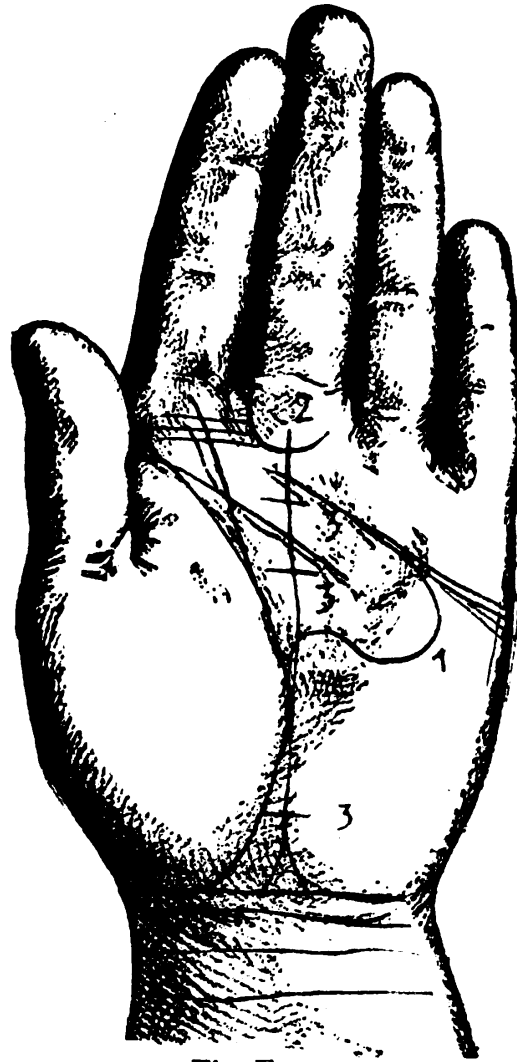


Fig. E 37.

(Special Significations.)

1. Line in large arch connected with life-line and table-line, indicates great celebrity through one's own cautions.
2. An arch-line in middle finger indicates imprisonment.
3. Severed line of fate also indicates imprisonment, particularly so when the strokes are short and thick.
4. Long lines on Jupiter elevation indicate hard acquired esteem, if they are on one line, turning upward on the life-line, a reward.

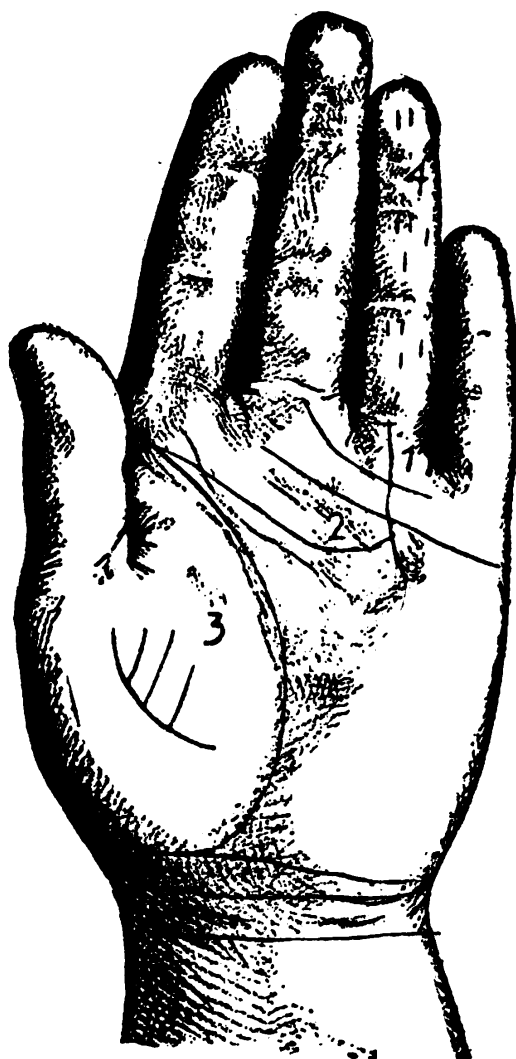


Fig. E 38.

(Special Significations.)

1. A line from middle finger scoring the line of honor, indicates loss of honor through old people.
2. Main-line bent upward indicates an unhappy and inconsistent man.
3. These lines indicate infidelity in marriage.
4. Small points or short strokes, indicate a well-made marriage.

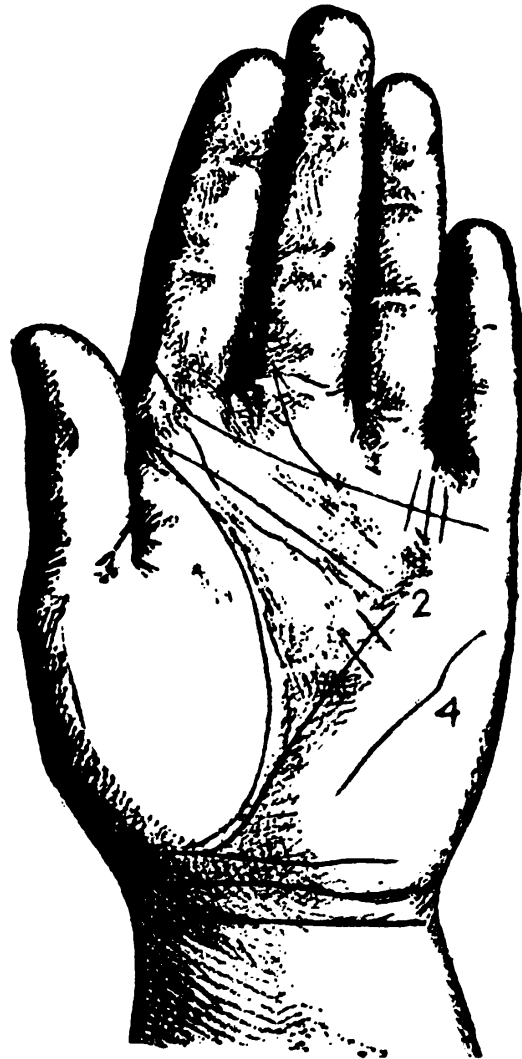


Fig. E 39.

(Special Significations.)

1. A branchless, strong table-line so forked that the points touch the middle and index finger indicates ill luck in marriage.
2. The liver-line when strongly severed indicates bodily injuries according to the strength of the cross-lines.
3. Cuts through the table-line indicate difficult births.
4. A curved line on Moon elevation towards the lower end, indicates difficulty in breathing and clogging of the lungs.



Fig. E 4o.

(Special Significations.)

1. This life-line indicates sickness and death; if this disease is seen in both hands, the cause is catarrh.
2. Branch on table-line to the Moon elevation indicates almost irresistible inclination towards suicide.
3. Crooked (curved) main-line forked at end, indicates unnatural death.
4. Sister-line of the main-line strongly bent down from the latter, so that it forms a triangle indicates death far from one's native country.

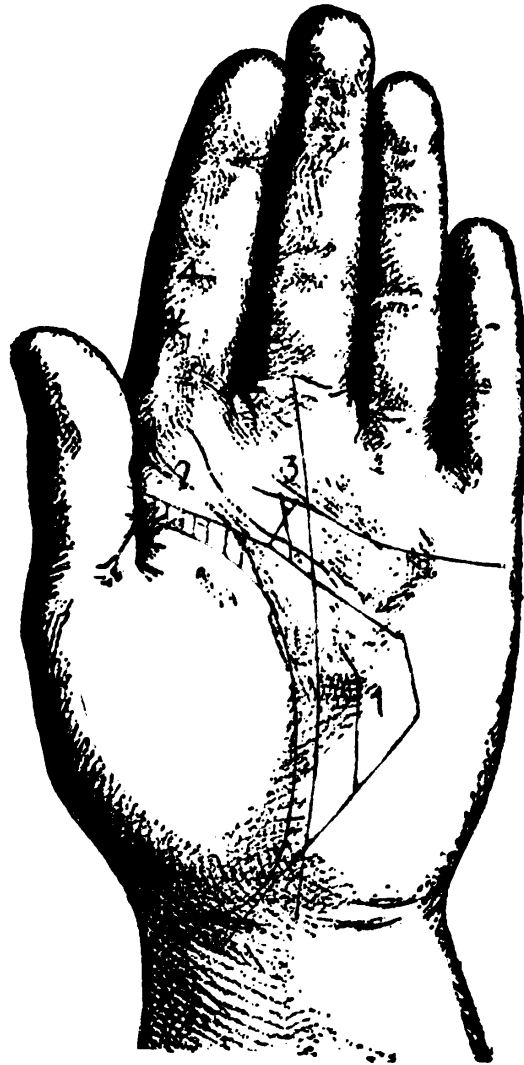


Fig. E 41.

(Special Significations.)

1. These lines indicate a not too happy marriage.
2. The open life and main-lines when connected by strokes, indicates musical genius.
3. This cross indicates enemies, who are trying to ruin one's life.
4. Star on index finger towards the upper end in first joint indicates a demonstration of honor which, however, creates more trouble than joy, and which is again lost.

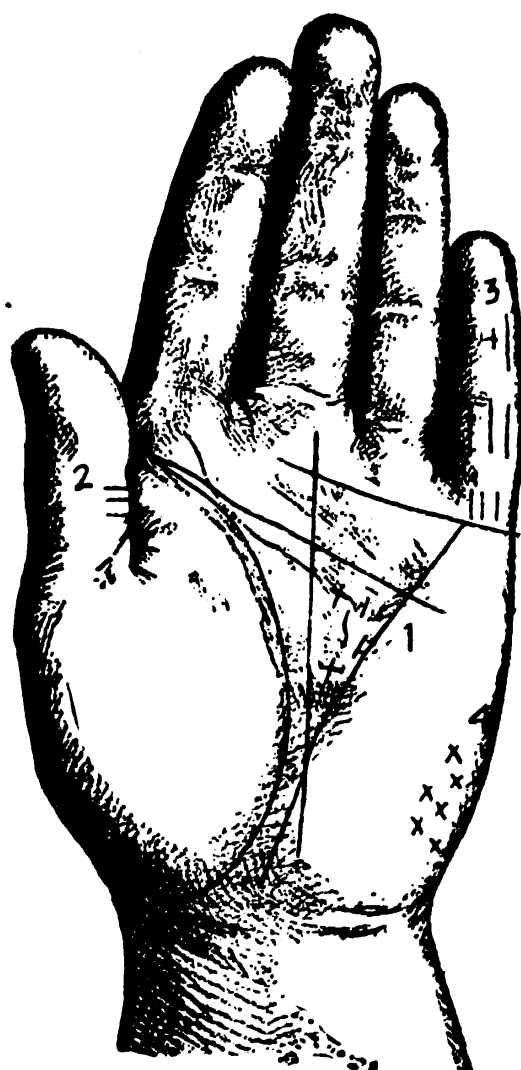


Fig. E 42.

(Special Significations.)

1. Confused lines in triangle indicate enemies.
2. Short lines on thumb, economy.
3. Lines on little finger and Mercury elevation indicate the number of children; when perfectly long and firm, legitimate; when resembling short point, "illegitimate" children. Pointed lines below and above, indicate scientists, and great thinkers.
4. Mars on Moon elevation indicate infidelity.

PHYSIOGNOMY.

Particular signs which I have observed, and which I may designate as reliable.

LAZINESS.

Lazy, indolent people are recognized principally by a round, bloated head; very soft, spongy hands; small first thumb joint, not to be confounded with the nail joint. The first one invariably lies on the root of the thumb, but few lines in the hands and those particularly short ones.

The elevations (mountains) in the hand are little developed. When the life-line is faint it indicates that the person has little love for life. The absence (missing) of the Jupiter elevation indicates that no ambition exists. These persons do not complain, for they feel instinctively that their laziness is the cause of their misfortune. They eat inordinately at times, then for days starve themselves.

LYING DISPOSITION.

Nearly everybody is untruthful now-a-days. But few persons can bear to hear the truth, which gives rise to lying—to get along in business life without lying is nearly impossible, when in direct connection with the outside world.

There is "lying" and "lying;": one could write a chapter upon it: "Lying in order to do business; lying for entertaining a company; and lying for robbing a person's honor or coin, delivering him or her to "justice" by infamous lies; "lying" for robbing one of one's money and possessions; all such lies differ materially from each other. "Lying" to

help one "on one side" and to destroy another, are certainly not the same "lying." Habitual liars can be recognized by their glib tongues. They usually have pleasant manners, "look intelligent," and have on the palms of their hands an extraordinarily large Mercury elevation. Calumniators can be recognized by a small thumb, very pointed fingers, large Moon elevation, short head-line, interrupted, not connected with the life-line; furthermore, they have as a stamp of their vice a yellowish complexion, with a greenish tinge, and are recognizable by this.

ORGAN OF THIEVISHNESS.

Dry, lean fingers, ending spade-shaped; large light eyes; well shut mouth; many grate-lines, particularly on the Mercury elevation. If this organ be fully prominent, so that the person is given to "kleptomania," these persons' eyes are constantly directed towards the same object; if he thinks himself watched his eyes are half-closed. These persons are very unhappy and prove to us that man is dominated by a mystic power. I therefore confront the mockers of fortune-telling with the question: "Why do you not solve this riddle?" I accept your statements about "kleptomania" as I would ignorant children's prattle. This strange feature must be admitted—its existence cannot any longer be denied. How many human creatures have already been cruelly destroyed by this erring imagination. Thus I say to you: "Do not judge without consideration—do not condemn, for you cannot yet conceive how strongly man is dominated by mystic powers. Poor human intelligence, thou dost not even know where 'goodness' ceases and evil begins."

ENVY.

Nearly everybody is slightly envious, but most of us struggle honestly against it, and it cannot dominate, but only spur us on. Business envy, envy in art is being supplanted, envy in official life, if others

advance quicker, envy amongst warriors and generals—all this spurs man on in the steeple-chase towards advancement. When envy grows too strong there is restlessness and discontentment in the highest degree attached to it and consequently unhappiness. Therefore, everybody should endeavor to combat this quality which injures his innermost self. Arm your sentiments with the steel of humanity, and the spur will glide off and get blunt, and will urge onward without causing pain.

Persons who are completely dominated by envy can be recognized by their dry hands, large Jupiter elevation with furrows and short dry nails.

AVARICE.

The ugliest of the ugly is avarice. "Woe to the person who leaves 'envy' so much scope that it turns into avarice." Avarice is the punishment of hell on this earth. Evil influences have more power over the avaricious than upon any other mortal. "He is poor amidst riches," the most stupid of the stupid, although he frequently accumulates his treasures with great slyness and prudence.

"Whosoever wishes a conception of hell" should study "the life of a miser;" he is a production of "evil" in human shape—to live near such a man must be a part of damnation; he is cursed with the punishment of all punishments—eternally damned by himself. No mortal endowed with love for his fellow-beings will allow himself to sink that low. A man of this stamp, namely: a "miser" is the murderer of his better sentiments; by means of the sword of greediness, he has deadened all higher spiritual impulses in him, for the good qualities of man have much tenacity. He struggles against "evil," and his activity only ends in death with harmony in himself or a total degenerating process of spiritual resistance—no good man can conceive how much or how little it requires to become a miser. There is no

"miser" born, for it would be an injustice of creation. All mortals have an inclination toward some bad quality; but "justice" has supplied everyone with a suitable weapon of resistance, when those qualities for the individuals concerned do not beget crime and sickness; most unfortunately, man, even at this day, does not know where they begin or end. Here fortune-telling finds its place. An honest prophet is your guiding star, for he encourages you to enter on the right path because your ruin has been brought before your eyes on the wrong one! Avarice preys upon a person, inspiring nervousness, betokened by the timid looks of the person. Furthermore, he is recognizable by his dry, long hands with long thumb-joint. The fingers are bent towards the thumb—such a hand closes easier than it opens—the hand is dry, particularly on the back. Such a hand held to the light is not transparent; the fingers are thin, dry and always knotted.

-ANGER.

A rounded thumb; ball-shaped—first joint short—spade-shaped fingers; red life-line, broad and hollow; elevation above the ears; on the temples a cross vein, which swells in wrath. Large eyes, very white with large pupils; persons of violent temper turn red when angry; tempestuous persons who are sullen change a greenish color; they usually have pale complexions. The latter when in wrath are capable of anything—and are not afraid of anything in their excitement—they are mostly "thin," but of a very vigorous nature. When a tempestuous person loses his self-control he is constantly in danger; his friends become his enemies, who hurt his interests, and irritate him still more. Such persons ought to do something during the paroxysms of excitement to make them feel their powerlessness, such as "biting a piece of iron," or pressing upon a stone with their fingers. Above all, however, they should endeavor to avoid excitement. Such persons can quiet their nerves

with cold baths to which they have a natural aversion; but, by over-ruling this repugnance they will gradually succeed in governing their temper.

SENSUALITY.

In sensuality the animal triumphs over man. It is mostly to be found among individuals with enormous power of imagination, so-called fanciful men, such as artists, authors and generally speaking, highly intellectual men. This class is the better class of sensual individuals. By means of spiritual influence they are exempt from extravagant debaucheries, providing the will supports the moral standard. There are, however, individuals, who are more animal than human, who are only bent upon satisfying their desires in and through the flesh, either in a right or wrong way.

Such men are bad and corrupt, and a menace at the same time to social intercourse. They become beside themselves in their excitement and do not fear anyone if they wish to gratify their desire.

With the former, their lively spirit is their protector, for they lend a willing ear to better aspirations, thus not allowing the spiritual part of man to succumb to the physical. Such men have to struggle very hard against themselves, and in most cases they owe their victory over themselves to their keen spirit. They are recognized by their small mouth, thick, well formed regular lips and friendly appearance. The eyes always seem to be more or less damp—and they have nearly always large teeth. In their hands there is a large Venus elevation with strong furrows; the Moon elevation is also well developed; the Venus girth, however, is interrupted. The fingers are pointedly smooth and belong mostly to an artist's or mixed hand.

Fortunate are those who are sensually inclined and are able to govern themselves, and in whom moral support maintains the upper hand. "Love" is the

"Soul of Life," while sensuality seeks to destroy the "soul of life," and surely destroys it, if the sensually-inclined fails to struggle hard against his innate weakness.

The second class of sensual individuals must not be confused with the former. The latter have a boid appearance, smiling mouth; their eyes enlarge with their carnal desires; their lower lips are larger than the upper ones; mostly bent downward—bloated. The palm of their hands is large and very soft.

The Venus girdle is well developed, not broken; mostly double and triple. The Moon elevation is badly developed in such individuals and covered with furrows; the heart-line faint, with transverse lines and points, or often quite interrupted. The latter are, for the most part, incapable of governing themselves, thus sacrificing their "body and soul, wife and child, property and peace to sensuality."

INTRIGUES AND CABALS.

Such individuals are recognizable by a very pointed nose, with wide nostrils; broad jaw bones, rather thin than thick; low forehead; flat head; eyebrows grown together across the nose. The eyes are glittering; the whole appearance upon close observation shows spitefulness. The fingers of such a person are long, dry and knotted. Palmistry allots them a long parallel head-line; furthermore, the heart-line is without ramification.

This qualification is more to be found in women than men. It is safest to avoid such persons if one likes peace. They are a burden to themselves, if they don't learn to understand themselves and to struggle against their ruling passion. It is strange that this evil disposition is often found among so-called religious persons.

Religion, no matter from which sect it originates, is invariably a great support in the struggle against evil, and its beneficial influence makes itself

felt wherever and whenever it is properly cultivated. It is the protector of almighty and infinite wisdom against evil, and saves from ruin—it is the “true friend” of mankind, providing a sincere will for the furtherance of Good.

Religious sentiment incites one “to do right” to oneself and to others; it is, as it were, the seed germ of good will, which aids one in finding by means of strength and perseverance the right way upon the stony path through life, which leads to heaven. Without its vigorous support man succumbs upon this path, thus becoming a prey to “vices” which lie in ambush, and among which the destructive intrigue and cabals, are some of the most dangerous.

Those who consider themselves religious, but are nevertheless prone to “intrigue and cabal,” are only seemingly religious, their innermost being is not impregnated with the “light of truth,” as well as love for their fellow-beings, and without this there can be no religious sentiment. Without this light, the wanderer through life will grope in utter darkness, and blunder on his way to ruin.

Unfortunately, the loss for one’s fellow-beings is not always peculiar to the teachers of the different religions in the degree as the almighty God demands, and should demand in order to throw off innate evils and to help them to come forth as a brave combatant and to receive their reward for “goodness” on this earth and in eternity.

EXALTED PRIDE.

These individuals take short steps, walk very straight—carry their heads high.

Their looks are threatening, not attractive like those of the ambitious. One should, above all, never confound ambition, “this virtue,” with the “vice,” so-called “pride.”

These individuals at an early age have wrinkles in the corners of their mouths, from the fact that they

compress their lips. They overdress and their homes are gorgeous; they are devoid of refined taste, their complexion is fresh, their color good. Many poor human creatures have been caught in this trap and have taken such an individual as a companion for life. Chirosophy recognizes such persons by a surprisingly large Jupiter elevation; pointed index finger, lean, knotted fingers, a long first and short second thumb joint. One is doubtful whether to designate such individuals as "proud" or as stupid. Under any circumstances they are to be classified among the "most stupid" on the face of the earth.

I would advise such individuals to take an astronomical book in their hands, and to contemplate the heavens on a clear starry night. They would then realize that the stars look compassionately upon them, and a breath will whisper to them the insignificance of mortals as compared with creation. How would such a man stare if shown a shovelful of earth and told sooner or later, "your lifeless corpse will look like this."

"Poor stupid proud fellow, I pity you for your stupidity!"

ON GORMANDIZING.

Gourmands are not very corpulent, or they have lean, long faces; notwithstanding their lean faces, they have fleshy bodies. Their eyes are lifeless. The palms of their hands are longer than their fingers; the upper hand joint is bloated; the finger joints are sausage like to the nail joint and the nail joint ends pointedly. The Moon elevation is but little developed; the Jupiter, however, shows a strikingly large development. The Moon elevation is remarkably small, which strongly indicates that its possessor thinks more about "good eating" than anything else. "Gourmands never are passionate in love."

Gluttons are distinguished from the gourmands in that they think more about "quantity" than "qual-

ity," they are below the animal which stops eating when satisfied. The latter are recognizable by bloated faces; the head-line with the gourmand is thin and long, in the glutton it is thick and short. The heart-line also is short without ramification.

These individuals work out their own ruin. They seldom live to old age, and if they do, they are tormented with rheumatism and gout, and life becomes a burden to them.

One finds very intelligent men among them, but they are dominated by selfishness. "Like everything in life, one may say of them, 'Too little or too much is the aim of all fools.'"

MURDER.

The most terrible of all human actions is murder. The organ of murder is most fully pronounced on the head; the elevation above the ears is very strongly marked; when perfectly pronounced, the ears stick like appendages on the head and the elevation above them is strikingly large. One never finds a butcher without the organ of murder. Individuals with the organ of murder are not necessarily always murderers. There are among them principally fearless individuals who do not shrink from any danger and who are capable of defending themselves. It is different with the organ of murder; in this case all passions and faults are united in a pronounced form; that man may become a murderer. The thief murders, when discovered, thus trying to escape capture; he would never have become a murderer if he had fought against his vice. A gourmand will kill animals mercilessly in order to satisfy his organ of taste; a man would not commit such an incredibly cruel deed, if he were not given to this vice.

The envious is spurned by "envy" to right or wrong, even to crime.

The miser would not shrink from murder in order to gratify his avarice if he had the organ of murder in common with it.

The indolent or lazy individual will murder in order to indulge his passion—lazy individuals with the organ of murder are very dangerous.

The sensuous becomes a murderer when born with this organ on account of a woman.

The proud in order to procure what is lacking for playing a role in society.

The plotter in whom the organ of murder is combined is the one who first murders and then charges another with the crime.

I have now enumerated all the passions, combined with the organ of murder, which may stamp man as a criminal. If a man does not endeavor to govern himself, the warning words of the great German poet, Schiller, verify themselves.

“Dangerous it is to awaken the lion,
Destructive is the tiger’s tooth,
But the most terrible of the terrible
Is man in his delusion!”

An individual capable of committing murder can be recognized by his eyes. Look deeply into them, and you will feel that they alternately grow larger and smaller; furthermore one can observe a pressing down upon the back teeth. As a matter of course, I only refer to the lawless murders, for my observations are only connected with the motion of the nerves of such individuals. In my treatise (essay) upon “Graphology,” I shall return to this motion of the jaws in printed signs. Another feature is the cramp-like pressing of the knees, after the murder has already been committed. One can plainly conceive of the torture of these unlucky individuals. As long as they are not seized upon by the revenging hand of human justice they suffer indescribable tortures. If such an individual remains undiscovered for some time, one can see his upper eyelids sink. The most unfortunate is the one who is not seized by

the hand of the earthly law (earthly justice). If he commits suicide he has to go through agonies, for the fear and punishment of the highest Judge seizes him with terrible force on one side, while on the other, the evil of earthly tortures torments him, so that he becomes insane, thus resorting to suicide, but very rarely.

There exists also a murder and suicide, which the benighting of the spirit produces, for as long as the spirit is sound, no murderer ever so cruel will kill himself. If we hear about murder and suicide, we have to deal with an individual of a diseased brain. With murderers one finds very often a bell-like, round thumb.

Chiromantrv teaches us that murderers have claw-like, bent nails. I have never observed this, and have stated that only consumptives have bent nails; however, the nails of murderers are never smooth, which I ascribe to the contracting torture of the soul. Palmistry assigns different (various) signs of recognition of the murderers, of which, however, I have failed to become convinced as yet. I will, however, not omit the statements, and my kind reader will probably have an opportunity to convince himself of their correctness. The life-line in a murderer's hand is very thick, a deeper, and curved. The heart-line towards its outlet is bent backward, and crosses the head-line.

Murder is the highest production and the end of all passions—and only an individual whose spiritual intercourse with his Creator has ceased can fall so low as to threaten the lives of others or to rob them. A person upon whose mind God's commandments are engraved will never become a murderer. Murder is only the end of the chain, leading to ruin.

There are individuals who are forcibly driven to murder. One might infer from this that they were destined by fate to commit murder. Fate, or rather the mystic fixing of man's destiny, takes its tool

wherever it can get it and evil takes root early in many men's souls; evil which only the Heavenly Gardener can remove in order to prevent the good seeds in man's heart from being ruined.

Fate destines many things. It is owing to the imperfection of men that they are threatened with faults and vices; it is the curse of mortal life. But, dear reader, there is a chance of escaping retribution by means of firm will. "Where there is a will there is a way." First of all, you must be possessed of knowledge of yourself, as well as of the highest virtue, self-esteem, which latter is difficult to acquire. Storms may then pass over you; you will ward them off, and your soul-life cannot be attacked by enemies or even destroyed. The inconceivable wicked world of which no mortal has a definite knowledge lays vice upon you, for this power was already at work before you were born, thus influencing and shaping your earthly career through hereditary vices of thy ancestors. Guilt therefore must be attributed to the evil, mystic powers which ruled before your existence. Therefore the battle-cry in the struggle for existence is: "Power against power," "spirit against spirit," "mysticism against mysticism," "good against evil," advancing towards truth, in order to cast a glance into the future—to be pitted against good and bad times.

To manage good luck properly is a more serious task than to preserve it. Your fate, oh mortal! is imposed upon you. Learn to bear it philosophically and with resignation. Lay the pillow of prudence and wisdom under you and in case you get hurt, the wound will not be unsupportable.

Knowledge of yourself and self-esteem are the foundation upon which all mortals should build their hopes and expectations. Study this book for yourself and endeavor to know yourself and your surroundings, in order to protect yourself and them in good and bad times.

HYPNOTISM.

A subject put to sleep by means mentioned later on, is in a hypnotic condition, and is thus hypnotized. To awaken the subject from his hypnotized condition is called to dishypnotize. It was formerly supposed that only weak, sickly, nervous, particularly hysterical persons, were susceptible to hypnotism. Later experiences, however, have taught that the majority of men and women can be hypnotized, and that discrimination should only be made between those who are easy and others who are difficult to hypnotize. The will of the person to be hypnotized is of great importance—will he or she subject themselves to the procedure? It has been observed that even the strongest men of the lower classes can be hypnotized. Furthermore, that the respective age of a person (the best age from 10 to 22 years) has a great influence.

Liebault tested hypnotism with 744 persons and put 682 of them into a more or less deep trance, consequently but 62 showed themselves unsusceptible, and among these there were none under 14 years of age. With men there are accordingly 10.8 and with women 6.6 per cent. unhyponotizable. The difference between men and women is not very considerable. The warmer the climate (particularly in the tropics) the more is it adapted to hypnotism. Therefore, the Southerner is easily hypnotized; the Northerner, however, very difficult. Hypnotism can be best performed during the early evening hours and when no meal has been taken for several hours. Furthermore, there should be no noise (disturbance) of any

kind, and the thoughts are not distracted. A too warm or too light room, damp air, too tight lacing, as well as alcoholic drinks, are a great hindrance..

Instruments have been invented for the feasibility of hypnotizing, which, however, proved unavailing.

THE DIFFERENT METHODS OF HYPNOTIZING.

Nearly every practitioner of hypnotism has his particular method, and nearly all reach their aim. Imagination and representation, suggestion, exercise a powerful influence. The different hypnotic means applied are divided into two principal groups, respectively physical and psychic. The former produces an effect upon the nervous system, the latter principally through suggestion. The former is the most vigorous—consisting in fixing an object, particularly the bridge of the nose, or the eyes, by the practitioner of hypnotism, while performing the strokes, i. e., passing quite closely with his hands to the body of the medium from the upper part downward. Staring fixedly at one's image in the mirror has called forth catalepsy. In a case of hysterics one beat on a large drum often suffices to produce sudden sleep. I will now reveal the methods of the different practitioners of hypnotism.

Mesmer, one of the most celebrated (if not the most celebrated), placed himself directly opposite to the person, who was to be put to sleep, tightly held both hands and gazed fixedly into the medium's eyes. In from 10 to 15 minutes he freed the hands and made at a distance of from $\frac{1}{2}$ to 1-inch strokes on the body of the medium, namely: from the forehead down slowly and persistently, passing down to the points of the fingers, resting some moments upon the eyes, breast, pit of stomach and knees. If after repeating this proceeding 20 times, he failed to get

the desired effect, he tried it again, and when finally successful, he continued until he had obtained a desirable result; or, if not the least effect showed itself after the first 20 strokes, he repeated the same formula the next day. When, later on, his business increased, he employed other means, which were more convenient, but too incomprehensible to the unprofessional. For that reason I will omit to mention them.

Braid's method consisted in holding a glittering object, a glass button, mirror or the like, but one inch above the nose of the medium, so the eye was compelled to turn upward. This tired the nerves of the eye. This method, however, produces an irritation which causes tears to flow and often causes headache.

Cullerre and Trite only resorted to the fixing of the eyes. Through a slight pressure upon the eyeball with closed eyelids, Laségne often governed the most refractory mediums.

The practitioners of hypnotism in India let their mediums lie upon their backs in a dark room, bending over them so that the eyes are closely fixed on each other, fixing the medium strongly—one hand resting upon the stomach of the medium, while the other makes passes. The clothes must be loosened or taken off as far as they can be. Gusman, in Vienna, describes his method explicitly as follows: "I select a person in the company who looks pale and nervous, and who has fantastic eyes, telling her or him that I have a strong development of electricity in me, which enables me to electrify those who are not too robust. As a proof of my statement I let him grasp two fingers of my right hand with both hands. After a few minutes I ask whether he or she feels anything. If he can be hypnotized, he generally answers that he feels a tickling sensation and a numbness in his arms and in the upper part of the body. I then tell him to hold my hand tighter—still tighter—tighter—so! until he cannot release his

hand from mine! By strokes over his arms with my left hand I increase the cramp of the muscles so that he cannot relax his hold, unless I bid him. Blowing upon the hand, and the assurance that it can be loosened, almost immediately dissolves the cramps. By this test I furnish the proof that this person can be hypnotized. I now sit opposite to him, let him close his eyes, take his hands into mine, so that our four thumbs are pressed against each other, and advise him to keep quiet and to allow himself to fall asleep without resistance. When he has fallen into a slumber, usually in from 2 to 10 minutes, I render the sleep still profounder with some strokes over head and breast, and make an attempt to get the sleeping person to speak, which is easily done by laying one hand on his head and with the other holding his hands and asking him near the pit of his stomach: 'Do you hear me?' Often the question must be repeated four or five times before getting a very low answer. Now the time for further experiments has come; however, one should stop here the first time in order not to fatigue the patient too much. At the latest, in 10 minutes he must be awakened, which is done by one command: 'Wake up!' Previous to that one must, however, assure him that he is quite well and also that he will feel perfectly refreshed and normal after awakening. If he tells how soon he wants to be awakened his wish should be complied with. If one does not succeed in awakening him at a single command, one may blow into his face, or make counter strokes, but one should never resort to forcible means, such as violent shaking, sprinkling with water, etc. For this very reason strange persons should not come in contact with the medium; if in spite of all he does not awake, one lets him sleep another 10 to 20 minutes, providing pulse and respiration do not give cause for anxiety. Usually he awakes by himself."

Hypnosis is also brought about through psychical impression upon the power of imagination. One says, for instance, that the person to be hypnotized needs sleep, and that he surely and definitely will fall asleep; that the dull sensation within confirms it; furthermore, one tells him that the eyelids want to close—one can see that he is falling asleep. This stratagem easily succeeds with individuals who have often been hypnotized, and also with those who are drowsily inclined and therefore easily fall asleep. This kind of hypnotism is prompted and often successful by making an impression upon the power of imagination and fixed ideas. In this case it is no magnetic fluid, but only the fixed idea of the patient which calls forth sleep. This method accounts for the formerly much admired effect of magnetized water, trees, letters, etc., which only through the fixed idea of possessing magnetic power exercised an influence upon the denominated objects.

There are also several methods of dishypnotizing. The most common and simple method consists in slightly blowing upon the eyes or forehead by means of bellows or with the mouth, or by sprinkling a few drops on the face. If this *modus operandi* does not succeed, lift the eyelids and blow a little stronger directly into the eyes. If the awakening still fails to take place one may (with hysterical women) press upon the ovarian region or another already mentioned hypnozenic zone.

Some hysterical persons can be put to sleep by pressure upon the same parts when they are awake, or they can be awakened thereby when asleep. The same appliance seems to produce a contrary effect, according to the condition of the medium. If one blows upon one half of the head, while the other is protected by means of an umbrella, one only awakes one-half of the body. In a psychical way one simply awakes by the call: "Wake up!" ("Right!")

Dr. Paul Richter in his celebrated work about hysteria, describes three principal stages of hypnotism which are as follows: First, the cataleptic condition appears primarily under the influence of an intense and unexpected sound, a strong light held before one's eyes, or through the fixing of an object. According to Braid's method, sudden fright can change a man into a statue. The faculty of speech is often lost for hours and days. The phenomenon of this condition is, as already mentioned, the position of the statue, for the eyes are widely opened. The limbs of a mechanical doll may be placed in the most difficult positions without the least fatigue. The brain is the reverse of a rigid body in motion. This can be found out through the different positions given to cataleptics, which indicate a motion, as for instance, kissing, boxing. The features regulate themselves according to the positions—joy and wrath are reflected in them. By modification of a strong light or by the closing of the eyelids, the cataleptic is put into a lethargic condition. The lethargic condition can never be called forth as rapidly as the cataleptic. It is called forth by a positively light pressure upon the eyeballs with lowered eyelids or through fixing of the looks, which is accomplished within a space of time of from 15 to 20 minutes. Increased irritability of the nerves and muscular system, as well as total (entire) insensibility of the skin; also insensibility to suggestion and hallucination are indications of a lethargic condition. The body is languid, the limbs tremble, the eyes are half or quite closed and turned upward or inward. By opening the eyes the lethargic condition can be converted into the cataleptic.

The somnambulistic condition is called forth by fixing of the eyes or other methods of hypnotizing; it is also brought about by catalepsy and lethargy through a slight pressure or rubbing with the hand

upon the top of the head. This condition is called forth by magnetism as an experiment.

The insensibility of the skin and also the pains, this condition has in common with the lethargic; but the organs of the mind with somnambulists are mostly quickened in a very high degree. The life of the soul with somnambulists is quickened in a high degree so that there scarcely exists a limit for that which can be attained through them, bordering on the wonderful and supernatural. Whosoever is able to give the necessary enlightenment on this subject may be looked upon as the greatest living scientist. This existing fact cannot any longer be refuted, for too many honorable men have busied themselves with this phenomenon, and their knowledge ceases where the wonderful begins. Somnambulists are the will of the professional hypnotist, and almost subject their spirit to the service of the will of a third. It is greatly to be regretted that this science is not at the head of all sciences, in order to enlighten man and advance him in his ignorance.

Somnambulism and suggestion are factors with which modern science does not like to deal. Modern science, the first one of the "A" in the great spiritual science, is too indolent to bother itself with difficult studies, for the former does not give lavishly—it distributes sparingly.

Thanks to the courage of a few capable men, we have learned a little about ourselves; but very little in comparison with what we ought to know; if man would dare to further penetrate into spiritual life. Hypnotism is the greatest blessing in the hands of physicians, because it enables them to cure diseases with magnetic power which otherwise would be incurable. But as in a hypnotic condition, man can be deprived of his will and stimulated to commit crime, it would be a holy duty of the State to further this science, but leaving it only in the hands of thoroughly honest and honorable men. In no way can more sin

be committed than in this one. In a somnambulistic condition man can be suggested to commit a crime and at the same time never betray who led him to it. Why, one asks oneself, are the government and lawgivers unconcerned about such an important matter? The writer of this could make revelations that would lead from surprise to fear of this secret power. But it is not allowed in my profession to make an indiscreet use of the secrets which have been confided to me; moreover, it would be extra dangerous for me to make them public.

There are now so-called healers of faith who put suggestion into their service, and who would still accomplish much more if they were to connect their fanaticism with learning. Through suggestion they obtain many favorable results, particularly with individuals inclined to hysterics. It has been indisputably proved by physicians that through suggestion incredible things are accomplished. For instance, one might tell a person that one is applying a mustard plaster and instead take a plaster which is only slightly tinged with gum arabic. On the other hand, one might say that one is applying a plaster upon another part of the body, which only has a cooling effect and draws no blisters, and the astonishment after removing both plasters will be great, upon seeing that the harmless one drew a blister while the mustard plaster had no effect at all. At the time of Napoleon III. it was suggested a criminal be dealt with mercifully by letting him bleed to death. One took a vessel and after having tied up his eyes and slightly stabbing him, let warm water drip into the former, so that he thought it was his blood. The longer it ran, the weaker his pulse grew, and when the physicians thought it was sufficient and took off the bandage, in order to let him see what had been done, the man was dead.

I now proceed to the subject of Clairvoyance. With this the greatest swindle is perpetrated, and

among 1,000 such séances there are not two real ones; they are only seemingly performed, and the one who calls himself a clairvoyant has in most cases not the least conception of this science. But it shall be denied that there really are individuals who can transplant themselves through self-suggestion into somnambulism, thus being able to perform miracles. I already mentioned that even real cartology cannot be carried out without self-suggestion, only it is different from the somnambulistic condition. It is suggestion in making conditions—the fixed will, which calls forth a condition in man bordering on the inexplicable and inconceivable.

Does this new science interfere with religions which strictly adhere to the different dogmas and biblical traditions? Answer: Man has received the gift of thinking from Omnipotence, and therefore should show himself worthy of this gift, which elevates him above all other living creatures, in not only believing, but also thinking.

Religions, regardless of sect, all teach more or less the doctrine of doing good, but most unfortunately the teachers of such religions often fail to set good examples. All the religions could be united in one and have as their motto: "Do right!" If they want to add an extra thesis, it should be: "Love your fellow beings, and always do good!" That is what God wants. Be just and render justice is the one thing, which pleases God, and in order to be such, one must elevate oneself spiritually. The teaching of spiritual power with which man is not yet familiar, but which reveals itself in hypnotism and spiritualism, would be a great blessing to mankind. Why should the search after truth in religion, regardless of sect, be a barrier? As a matter of course, it gives man food for thought, awakens him from his ignorance, and instead of believing what is taught to him he experiences certainty—the undeniable certainty of

future life of spiritual man to which I shall have reference in the treatise upon Spiritualism.

The faith of eternal life, far from being destroyed, is furthered through those sciences, and many an unbeliever would become purified by devoting himself to these sciences. The greatest scientists of modern times have interested themselves in those sciences, and still interest themselves, and will throw more and more light upon this cause. The celebrated German poet, Wolfgang Goethe, said in his last moments: "Light, more light!" This is what man needs in order to see more clearly that eternal life which awaits him. I deem it advisable to warn everybody against being hypnotized if he is not fully convinced of the honesty and honor of the hypnotist. The hypnotizer of bad faith or even criminal, can lead his medium (the person to be hypnotized) by suggestion to crime or murder. Therefore be prudent; do not trifle with such dangerous matters which change man into a criminal against his will.

In the hands of an honorable person hypnotism is a great boom to mankind—particularly in the hands of physicians. With men of bad faith, however, it is ruinous.

APPENDIX.

I feel it incumbent to direct the attention of parents towards the influence through suggestion of semi-slumber upon children. Parents whose children are infested with vices, can free them from them if, when the child is in a semi-slumber, they will lay their hands softly upon its head and suggest that it shall leave wickedness and follow goodness. This suggestion has wrought wonders, and many children who otherwise would be lost are saved by it. This acquisition through hypnotism cannot be appreciated enough, for it makes man to man as educator.

The whip and other corporeal punishments have become unnecessary and unmanly, and man will through spiritual influence be brought thus to be good and honest—a result which punishments of all kinds never effected.

If this science is appreciated according to its merits, its influence will produce such a change upon corrupt men as to render them good—a thing which up to this day all imaginable, inhuman cruelties and tortures have not been able to accomplish. Persons will be empty and immorality will more and more disappear, and the science not duly appreciated until this day, will ennoble man, because it influences his spirit, at the same time subordinating the physical to the psychical.

SPIRITISM.

What is man? Has he a beginning or an end? Is his spirit as well as his body, mortal? One would think that these questions would interest scientific minds more than anything else, but it is not the case. On the contrary, many scientists are opposed to Spiritism, which lends man a certain support. But the truth of Spiritism has advanced so far that it cannot be injured by the opposition of the prejudiced. Is it not sublime to have the certainty that there exists a future life (life of the soul) that the spirit of man, even after his bodily dissolution, does not lose its existence? Where would justice be if there were no futurity of the spiritual? I myself have intercourse with supernatural spiritual men—a touching of my person is nothing new to me—apparitions have no terrors for me, for I am used to them. All those who refute spiritistic phenomena, or ridicule them, I refer to the appendix of this book.

How can spiritualistic experiments be carried out in family circles? If, then, they are not too timid, they can convince themselves that there is such a thing as spiritual life. They can convince themselves so undeniably that they may become the greatest advocates of this truth. In making these experiments in their family circles, it is evident that every deception must be excluded. There are more mediums than is realized. I have the proof thereof, for many persons come to me who often turn quite pale, and allege that they see a spectral vision (figure) standing behind me. At the beginning of my practice, I was overcome by an uncanny feeling—but one be-

comes accustomed to most things. The principal thing is to live and act in such a manner that one may rejoice in the thought of future life, and not be afraid of these sublime beings. One is uplifted by the consciousness of there being spiritually immortal creatures. I have the consciousness that I am not doing wrong, which keeps fear at a distance.

The phenomena that appear at spiritualistic meetings have often been interpreted by scientists as hallucinations; but recently since the greatest men of science, such as the Italian professor and philosopher, Angelo Brofferios, Dr. Du Prel (med.) Zoellner, professor of mathematics, Professor Crooker, Professor Wallace, Professor Bichet, professors at Universities, and men in the ranks of nobility. S. von Erhart and Baron Karl von Rappard have pledged their word of honor for the correctness of their statements. The conviction of spiritual apparitions has been reached. There are a great many scientists who dare not declare themselves (publicly), for this science is often ridiculed by men of intelligence, who know very little about the subject for the simple reason that they lack the desire to stoop in order to get a full glass from the source so important to man. They feel too well satisfied to make experiments and to procure self-conviction.

I have attended many séances, and as far as I am concerned, can dispense with scientists, for my own self is worth much more than all the scholarship in existence. It would surely be a very difficult task to deceive me. Hermann's daughter and I maintain that 20 of the most intelligent professors could be outwitted in this cause rather than myself. There are men who think deception lurks in everything, and have no other pretext for the statement of the indisputable fact. These men deceive themselves—that is all! They suggest deception to themselves, and blindfold themselves in order to see better with the cloth of skepticism. I will not dispute the fact,

however, that there are men among them who are possessed of strong intellect, and who will seize a tangible thought if brought to their notice; but as soon as things go beyond their horizon they shake their heads and stand still, because they fancy the burden is too heavy to drag through life.

Spiritualistic science is a study with a beginning but without an end; it is a science which is especially difficult to grasp. Up to the present day so much has been accomplished that proof—the undeniable proof—is furnished, that the soul is immortal! But there is still another substantiating proof of Spiritualism, namely: That the dead assume shapes, or rather appear as they were during life. Just this assumption, dear reader, connects spiritualism with religion.

Religious dogmas are only a matter of faith—no proofs have as yet been furnished about resurrection except through Spiritualism. This is a science which ought to be treated as one of the most precious; scientists ought to take an interest in it and not leave it in the hands of men who often do not know what to do with it, and who only injure the science of Spiritism.

I have repeated several times that the quest of truth cannot injure religion. If it were different, it would surely be a bad omen for all religious life. The teachers of modern times should know how to deal with the masses and to advance with progress, for whosoever remains behind will be engulfed in the mist of oblivion. The church has this much in common with Spiritism which until this day was the most incomprehensible to man, namely: the apparition of the dead as they were in life!

Through Spiritism it has been ascertained that the handwriting which the summoned dead partly writes either directly or indirectly through the hand of the medium is exactly the same handwriting which the dead wrote during lifetime. Thus Spiritism has

to-day reached the same standpoint that the Christian and other religious doctrines have long since reached, namely: the standpoint which leads to the conviction that man is immortal.

I will not speak of the doctrine of the "wandering of the soul," which largely deviates from real Spiritism, and belongs to the sphere of fancy. I would say that it is peculiar that animal phenomena are never seen at the experiments. I would say that spiritual and eternal life necessitates a certain degree of intelligence which creation has only given to man, and it is this secret intelligence which eternally exists. From the secret intelligence, by means of phenomena, the Spiritualists receive the reminder to be good, and the assurance that there is another world and justice. The church, ever since its existence, has maintained that the appearing spirits only are demons; but I must contradict this statement, for the summoned spirits admonish us, as previously stated, to lead godly lives, and mediums immediately lose their qualification as such when they begin immoral careers.

With the beginning of evil the spirits break off all intercourse with them, and the mediums lose their power of communicating with them. Judging from this, those spirits must be particularly wicked who encourage goodness but are themselves wicked. But in the spiritual world goodness can originate only from the good, and wickedness from the wicked, which furnishes the logical proof that the spirits who recommend goodness can only be good.

The dead appearing through spiritistic experiments only show themselves in the form of human actions, human ideas, use the human tongue, signs and handwriting. Furthermore, they exhibit emotions of sentimentality and caprice which are purely human, clear and expressive.

The communications change their character just as do those coming from men. Sometimes they are

trivial, at other times sublime—always purely human.. When these spirits speak it is with a human voice, and when they make themselves visible, they show themselves as men or parts of them. They have succeeded in Spiritism in photographing the apparition, and even in this case they only show human hands, feet and faces and whole figures. They never appear as angels, demons or animals.

The revelations are always purely human; this fact is maintained by all spiritualists. If it be declared that we are deceived and that the spirits are but elementary spirits, who never were human beings, man denies himself, and would assert that men as such, spiritually speaking, do not know themselves. I believe that such allegations are untenable and vile.

Above all, Spiritism has proved that there is spiritual life; the fact has likewise been established by men who were bent upon gaining convictions which they procured most carefully by experiments; men who are above the belief that they do not reveal all from conviction; men who make no revelations until they are assured that they have not been the victims of deception. At the head of these scientific men, with whose tendencies of religious views I, however, do not agree, I place the Italian professor, doctor of philosophy, Angelo Brofferio, and refer to his work on Spiritualism. The worth of this book may be estimated by the fact that Fritz Feilgenhauer translated it into German. When such scientific men represent and advocate a cause, it is impertinent for the average man—the skeptic—to find fault with it.

Spiritism has a large number of adherents among the educated and scientists, but most of them cannot and do not want to appear in public because they are afraid of being looked upon as superstitious and of losing confidence and esteem.

Many of the highly cultured and men of high rank who do not hesitate to publicly acknowledge their belief in Spiritism, feel puzzled that the truth does

not break away the barriers more quickly. I will tell the dear readers the real cause of this: Primarily, Spiritism is opposed by men who do not wish to render a full account of the borrowed talents—an account of their doings and actions. The thought impels them to attempt to deny the life of the soul they deny, because they have not led a spiritual life; or live, because the animal instincts largely predominate in them and by animal indulgences deaden the spiritual life within them.

This class is the most dangerous, because it indulges in mockery, and tries to deaden the faith that there is another world and a future life. To this class belong largely the most immoral men who often have intelligence enough to procure the means for their inhuman lives, and who throw the cloak of morality about their degradation, and in the external world often give the impression of being respectable, practical men; but who are nothing but debauchees who understand how to cultivate their bodies but not their spirits.

This class, as a matter of course, zealously ridicules every legal and illegal means of Spiritism—it is its natural enemy. Furthermore, there are men who would gladly render justice to truth if they did not want to pass for enlightened men in the eyes of the world; if they did not fear for their social position and wealth. These men must be pardoned on the plea of the natural instinct of self-preservation, for still declaring themselves antagonistic to Spiritism until the latter has broken the barriers and forced itself to the head of all sciences, where it really belongs. This class is larger than is realized; it believes in the life of the soul, and also inclines to Spiritism in thought and action, although still combating it in order not to be classed with the superstitious. In this way they fight against their feelings and thoughts, and these very men will in large masses throng towards Spiritism and its doctrines

when once the fetters which hold the human spirit in bonds, have fallen.

Teachers of religion should remember that Spiritism does not pose as a natural antagonist, but on the contrary as a confirmer of many inconceivable things in religion—that first of all it confirms the perpetuity of the soul, without which religion would be nothing.

The inexplicable resurrection is confirmed by Spiritism; for the spiritualistic handwriting, as already mentioned, accurately shows the handwriting of the dead, as it was during life; and the phenomena only show us human pictures. Is it not aggravating that this science, the greatest extant, is not more cultivated instead of being antagonized in all directions?

Would not the dogmas of religions do better to derive benefit from this science? Was not the mystic language of the apostles who preached the gospel in all imaginable languages, a spiritistic feature? Does not Paul himself in a letter to his friends and brothers, say that men are born as prophets? Why, I ask, notwithstanding all this, is not this science acknowledged by the teachers of religion? This science meets religion half way in establishing the belief of futurity in another, better world?

The "why" I let every dear reader answer for himself. The Kabala of the Jews is nothing more than an older sister of the younger spiritism. I will now proceed to treat of those who use this science fraudulently, and who try to hide their actions by means of this science.

The danger, dear reader, from this class is too evident not to need enlightenment. These men toy with the holiest and utilize it for making a livelihood. It is certainly to be regretted that they often are compelled to do this, as it does not improve matters. These men are often—very often—convinced of the phenomena in spiritistic séances, in

which everything is done fairly and squarely, and to these men I say, remain honest, for they know that there is a future life.

There are clairvoyants, but very, very few, as already stated. Ninety-five out of a 100 generally are not what they seem, and substitute fraud for the truth.

This is the burden which weighs heavily upon Spiritism, and which does not allow it to rise for the enlightenment of mankind. Many do not want to become the victims of fraud, and therefore keep aloof from anything connected with the spiritualistic. Spiritism can never be placed upon the same basis with deception and fraud, for as already mentioned, wherever immorality begins, intercourse with the spirit world ceases.

Now, scientific men, to whom all deception (even self-deception) is foreign, are taking an interest in this science, and only to these, dear reader, should you listen and only these should you allow to teach you Spiritism.

It is most unfortunately true that many uninitiated persons dare to approach Spiritism without having made previous knowledge of it, thus becoming the victims of deception—victims of fraud. I would not advise anyone to consider this science as a mere sport. On the contrary, I would like to see Spiritism only in the hands of professional, honorable, conscientious men or scientists, in order that they might investigate and ascertain for the general benefit of mankind what we experience and attain through Spiritism. Men of science can fathom the depths of Spiritism, providing they be not too skeptical on one side, and that on the other they do not accept everything that glitters for gold.

Conviction without hallucination can only be acquired by a strong character, who remains quiet and connects his observations with an iron will. The average man is not adapted to it.

APPENDIX.

DIRECTIONS FOR SPIRITISTIC EXPERIMENTS.

The spiritistic element has no consciousness acting natural forces as a hypothesis, but distinguishes itself quite materially in one point from the experiments of natural scientists by being brought forth by intelligently endowed forces or truthfulness with a free will. If one wants to follow the path of spiritistic experiments successfully one must adhere to this principle. The experimenter is active in the sphere of Natural Science—in the spiritistic sphere, however, he is passive, and waits for the coming of phenomena.

In order to convince themselves of the actuality of spiritistic phenomena, a goodly number of our modern natural scientists began to experiment, thus mistaking or not wishing to see the real difference between natural physics and spiritistic experiments. They left unheeded the fact that a strange will is the agent, and therefore their trouble was in vain.

Whosoever desires to be initiated into the knowledge of practical spiritism may only be a passive observer. The family circle, the intimate circle of friends, are the workshops for spiritistic experiments. A circle united by love and friendship is best adapted to witness spiritistic phenomena. The calling forth is accomplished by means of a strong desire by moral earnestness of thought. So-called mediums reveal themselves through invisible intelligences; that is, persons who, owing to a natural gift, offer to the spirits the possibility of revelation.

The discovery of this sixth sense is the most difficult problem of our century. It is not necessary to

hunt up strong mediums, as there are a great many of them; only the majority of persons so gifted are unconscious of the fact because they have never made an attempt; for the external appearance for mediality is very unreliable. With the beginning of the experiments, however, this lethargic disposition rapidly disappears and the "medium" develops.

The spirits make themselves known in the most varied manner. Among this variety of manifestations are four principal kinds, with which the abundance of apparitions is not exhausted.

These four kinds are: (1) physical effects; (2) writing (hand) (direct or indirect); (3) speaking (language), and (4) materialization, i. e., visible appearance in human form. There are mediums for each of these manifestations. They are classified as follows: Mediums for physical effects, writing mediums, speaking mediums, and materialization mediums. For spiritistic experiments one does not need particular preparation. For materialization apparitions, the medium takes his place in the corner of a room, divided by a curtain hanging from the ceiling in two parts. There is no definite number of participants of a circle prescribed—three being the minimum and twelve the maximum number for obtaining convincing phenomena.

The participants take their place around not a too large three or four-legged table. The room must be comfortable and moderately warm in accordance with the season.

It is desirable that the participants be of different sexes, ages and temperaments. Children should be entirely excluded, as the latter have not the least conception of the highly important experiment and only create disturbances. After being seated on the table, lay both hands flatly upon the table without using any particular pressure. The right hand may partly lie upon the left hand of a neighbor, which is called formation of the spiritistic chain.

The experiments should be performed in a semi-darkened room; for certain phenomena complete darkness is absolutely necessary. Such phenomena cannot always pass as a striking proof, and skeptics hint that they cannot be observers if the means of observation are withdrawn. Therefore, in order to convince a skeptic, hold no dark room séances. Day-light does not interfere with longer experiments, while at the beginning during certain proceedings with chemical experiments, it decomposes the fine influences.

In order to call forth a desirable harmony of mind, a good music box, which stands in such a way upon a side table that it can be wound up by one of the participants, is provided. One may for a change sing a harmless song, known to all present, and in order to call forth perfect harmony among the participants, it is also recommended to resort to choice literature.

In this way the thoughts become concentrated in the desire to receive revelations from the invisible intelligences. The magic word "Patience!" is spoken. If immediately on after prolonged waiting a lifting of the table occurs, on one side the speaker must ask: "Art thou an intelligent being?" Then knock three times! Thus the connection is established. The telegraphy is thus outlined as follows: Three knocking sounds signify "yes"; one knocking, "no"; two knockings, "doubtful," or, "we cannot tell it"; five knockings, "tell the alphabet." This proceeding is called the typtologic. The reciting of the alphabet may be done aloud or silently by the speaker. The letter which is meant follows the rapping. From the letters written down, one forms at the conclusion words, phrases or sentences, which either answer questions proposed, or contain free, spontaneous communications. The knockings are produced by knocking the leg of a table on the floor. or in the plate of the table by means of dull or

clear-sounding beatings. The latter mode of operation is highly valued as furnishing the best proofs, but requires the presence of strong mediums. After establishing the telegraphy, one of the first questions is: "Are we sitting rightly?" If this question is "negative," the right order is effected by means of further questioning, for it is important in what order the participants are seated.

For the realization of physical revelation it is indispensable that in every spiritistic circle a so-called central medium develops itself. The question is forwarded through a member of the circle especially appointed to lead the conversation with the invisible and to write down the words thus received. He is the speaker, and the other members must during the time that the manifestations follow keep perfectly quiet. Frivolous jokes must be banished in spiritistic reunions—quiet earnestness and measured dignity must be the watchword of the circle.

As the typtologic proceeding is very circumstantial the thought was lying near, that, if those "invisibles" are able to lift heavy objects they could just as easily (to medially disposed persons) give the hand the necessary impulse for writing. Thus voluminous communications in the way of writing mediumship have been obtained in a proportionately short time, and it has in all good spiritistic circles become the most common means of communication.

The question, "How to become a writing medium?" is answered as follows: The writing of the surrounding invisible intelligences, the spirits, through the hand of man, is an experiment, which surely succeeds if only the experimenters, besides a deep, moral earnestness, have the ardent desire to become convinced of the existence or non-existence of the spirit world. This is the first indispensable condition.

Three or four persons who wish to make this experiment sit around a table in a half-darkened room.

Each of them rests his hands upon the table in close touch with those of his two neighbors. After some minutes of quiet meditation, one of the participants seizes with his right hand a light wooden pencil (previously laid upon the table) with a steel pen attached to it, whereupon his neighbor to the right lays his hand upon the shoulder of the one holding the pencil, dips the pen in ink and puts it lightly upon the paper in the same position he uses when writing. A common lead pencil may also be used. In a favorable case, there follows some minutes afterwards from the will of the writer an independent movement of the pen, while through his arm and hand towards the finger ends runs a kind of current, sometimes even and sometimes convulsive. There appear on the paper straight and crooked lines, running up and down. When there are several such lines on the paper, one may ask questions which are expected to be answered with "yes" or "no!" Then one may ask for the name of the invisible revealing intelligence. All the rest is nothing more than a diligent repetition of the experiment. If after the lapse of 20 minutes, no movement has followed, the other participants may make the test, and if nothing is accomplished, postpone the experiment until the next day, when it must be repeated at the same place, the same hour, and with the same participants, and so forth, until all those present receive the desired conviction. With four participants, the experiment should succeed the first time—at least with one of them.

If a person shows a medial disposition, he must always seat himself beside the one who makes the writing test, laying his hand upon his right shoulder, or holding it over the right hand of the other.

The test can also be made by one person (without auxiliary help) if only the necessary intensity of desire and a little medialistic tendency exists.

A further method of revelation of the spirits follows through speech. The mediums concerned are

called speaking mediums. They are scarcer than the writing mediums, but still not very scarce.

There are several varieties of speaking mediums—from the simple inspiration medium, who gets the thoughts and words inspired to the intimation medium, in which proceeding the medium completely loses consciousness of his individuality, and appears as quite a different being. In the latter case the spirit acts periodically with the organs of the medium. Midway between those two is the medium speaking in a “trance,” whereby a complete incarnation is excluded. When the incarnating spirit speaks in a language unfamiliar to the medium, this natural proceeding appears miraculous to the uninitiated.

Referring to the materializations, these occurrences have of late greatly increased, and the spiritistic journals are overcrowded with them. But as darkness is generally necessary for calling forth such apparitions, its scientific worth is but relative, even if they may appear highly interesting to those that have become convinced.

So much the greater value is attached to the few strictly guaranteed materializations with all scientific requirements at which principally the materialized spirit showed itself in full light next the medium. The most brilliant experiment of this kind succeeded with the English natural scientist, William Crookes, with the medium, Miss Florence Cook, in the year 1871. He furnished in monography the most substantiating proof that materializations really can occur. Lastly we kindly request the readers of this not to begin with spiritistic experiments until they have acquired the necessary theoretical knowledge.

I now bid you farewell, dear reader, and would request you once more to “examine all before passing judgment.” I assure all those who have read this book that from beginning to end I solely was guided by truthfulness and honesty; and that this book is

different from those written by other fortune-tellers who are not professionals.

I will be contented, if I have only partly succeeded in convincing my fellow beings of the truthfulness (genuineness) of occultistic sciences. This science freshens the heart, and does not let us despair of justice and compensation for our earthly trials. I would like to direct all men to the heart of spiritual life and to let all imbibe the nourishment of the soul, through which they will render themselves worthy in spirit, so they will understand how to give to earth what belongs to earth, and to heaven that which belongs to heaven.

The earth has for all its creatures, from the invisible worm to billions of creatures, including men, only misery, torment and trials. This is the earthly curse. If you think to find happiness on this earth you are to be pitied.

This book, dear reader, is but a slender bough by which you can extricate yourself from the mire of earthly existence,—but seize it, seize every spiritual twig that is offered you, and rise above the mire. If you have enough of these twigs, they will lift you up to spiritual life—to the true life, which will make you a child of bliss!